



C. W. Leadbeater at Sydney

THE THEOSOPHIST

ON THE WATCH-TOWER

IN the month of February two events happened on the same day of the month, the 17th, that bore much on the fortunes of the Theosophical Society. On February 17th, 1847, there was born into the world a baby form, which was to be the physical encasement of the ego we called in that encasement Charles W. Leadbeater. On February 17th, 1907, passed out of his physical body the ego we called in that body Henry Steele Olcott. Both were servants of the Masters they love with unchanging fidelity, and right well they served Them in their consecrated lives. Both were, therefore, devoted to the Theosophical Society, the latest Messenger to the world from the White Brotherhood.

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The life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A

life of singular purity—I have heard men who knew him intimately say that they had never heard from him the lightest coarseness of jest, such as most men make at times, trenching on absolute cleanliness of thought; of unchanging service to all who stood in need of help; of flawless serenity and cheerfulness under the foulest accusations; of utmost patience and kindness when misunderstood; of unshaken love and faithfulness when wronged; of perfect forgivingness; of unwavering affection when met with ingratitude; of boundless compassion for the erring and the sinful; I have known on earth no spirit more Christlike than that dwelling among us as Charles Leadbeater. “Of whom the world was not worthy.”

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H. P. Blavatsky's life-long co-worker, Henry Steele Olcott, threw off his physical body, as just said, on February 17th, 1907. At Adyar, in the room which is now my bedroom, he entered into the Peace, and many will remember how his body lay at rest in the Hall he had built, how men and women of divers Faiths stood round, and recited words from the Sacred Books they revered, and how friends, rich and poor, high caste and outcaste, passed in long files by his bier, casting thereon fragrant flowers, until all save the calm face, touched with Death's whiteness, was hidden under the blossoms that spoke of love and gratitude.

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So the 17th February is to us, verily, a sacred day, a day of sweet and poignant memories. And strangely enough, on that same day, in the year 1600, Giordano Bruno, that child of fire, went in a fiery chariot from the Campo dei Fiori to his Master's home in the Abode of Snow.

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Another of the misunderstood and wronged ones, like Charles Leadbeater, was Helena P. Blavatsky, whose noble memory is enshrined in many a faithful heart to which she brought the Light of the Divine Wisdom. Now and then comes a recognition from some land where live her disciples. Thus, Mr. Hinloopen Labberton cables from Java that the Batavia Lodge, T. S., has opened new buildings and has named them after her.

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The Annual Convention of the Theosophical Society was held this year in the Imperial City of Delhi, where also met the National Congress, and the All-India Muslim League, and the Industrial Conference, and the Ladies' Conference, and the Annual Meetings of the Home Rule League, and the Society for the Promotion of National Education. Some other gatherings there were also—the oddly named “Cows' Conference,” and the Conference also for promoting the use of the Hindi Language as the common Vernacular in India, and those of the Ārya Samāj and of the Vaishya community. All these many and varied bands of workers filled the ancient City with their eager, throbbing life, telling of an awakened and strenuous India, with energies outstreaming into the many channels of National Life.

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One very interesting sight was the Exhibition of objects produced in schools belonging to the S. P. N. E., held in the Indraprastha Hindū Girls' High School, where good Miss Gmeiner gave cordial welcome to all who were interested in educational work. The exhibits ranged from a chemical balance, a steel lathe, and an admirable carpet, down to pots of jam and pickles, through phases of carpentry, painting, drawing, embroidery, brass bolts, leather sandals, maps, garden

produce, and many other well made articles. It was a very satisfactory proof of the results of a few months of manual training.

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In this school also were held the smaller gatherings connected with the T.S., while the Convention and other lectures were held in a large theatre, densely packed at each. I had the pleasure of giving four, and they will shortly be published. Mr. C. Jinarājādāsa also lectured, as did Mr. George S. Arundale, always to overflowing audiences.

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It is proposed to form an International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs. The following constitution is suggested, and I should be glad to receive suggestions, amendments, and notifications of approval and disapproval. The idea seems to me to be a good one, now that Theosophical schools are springing up in so many countries. But it is essential for success that each country should be autonomous, as in the Theosophical Society, and that only matters of general policy should come before the Board, which should also receive Annual Reports from the countries represented.

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PROPOSED CONSTITUTION

Object :

To promote Theosophical principles in education, to co-ordinate Theosophical activity in education throughout the world.

Constitution :

1. The General Council shall be composed of a Chairman, a Vice-Chairman and a Secretary-Treasurer, together with one member from each Section of the Theosophical Society to be elected by the Theosophical Fraternity in Education in the Section, if in existence.

Otherwise, by the T.S. Council of the Section, until such a Fraternity be established.

2. Each country shall be autonomous so far as its internal affairs are concerned, shall have its own National Council, and shall be represented on the General Council by its own elected member.

3. There shall be an Executive Committee of the General Council, to consist of the Chairman, Vice-Chairman and Secretary, *ex officio*, who shall hold these offices in the Executive Committee, together with seven other members, ordinarily resident in India, who are not members of the Council.

4. The first Executive Committee of the Council shall be nominated by the Chairman, and shall hold office for one year. Thereafter, the Council shall determine the constitution of the Executive Committee.

5. The President of the Theosophical Society shall be the first Chairman of the Council and shall for the year 1919 nominate the Vice-Chairman and the Secretary. Thereafter, the election of the office bearers of the Council shall take place as the Council shall decide.

Business :

All business, including voting and alteration in Rules, may be conducted by correspondence, and proxies shall be allowed. As far as possible, all important matters of principles and policy shall be referred to the Council by the Executive Committee.

General :

The International Council of Theosophical Education, being generally an advisory body, shall have no power to interfere with the internal educational affairs of any Section, and its opinions shall under no circumstances be regarded as expressing the attitude of the Theosophical Society as a whole towards educational matters.

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The first Convocation of the Benares Hindū University was a very interesting and successful function. Curiously enough both its Chancellor, H. H. the Mahārājā of Mysore, and its Vice-Chancellor, Sir Sivaswami Aiyar, ex-member of the Madras Executive Council, came from the South of India. Both made very excellent speeches. The only

woman graduate came from the Benares National Women's College, though appearing as a "private candidate," as the College is not affiliated. I had the pleasure of presenting her to receive her degree of B.A., and she was very warmly cheered.

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The dear old Central Hindū College looked very prosperous, and felt very home-like, especially as every one was very friendly and kind. The "Guard of Honour" looked remarkably well, and I was glad to see the old Drill Master still leading it. I had the pleasure of delivering the first of the University lectures arranged for the Convocation, and spoke on "Education and Culture".

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The new buildings of the University are making rapid progress, and will be magnificent when completed. The Hon. Paṇḍit Madan Mohan Malaviya devotes to this great work much of his time, and his immense power of arousing enthusiasm.

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Bro. C. Jinarājadāsa is away touring; coming from Delhi we dropped him at Gwalior, where 21 new members joined the T. S. He had very large audiences at Agra, but small ones at Muttra, and then went across to Cawnpur. Allahabad was visited, and then Benares, whence he was to visit Patna and Calcutta, and then home by February 2nd. I have just returned—January 21st—to Adyar and leave again on the 27th or 28th for Bombay, and so to Sindh for a fortnight. G. S. Arundale has also been touring, lecturing on Education. So we have all been busy in our different ways in the Great Work.

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In an Australian paper, I read of a "Missionary Rally" at Adelaide, presided over by the Bishop of that ilk. He said that

India's magnificent response in the war and Japan's loyalty had opened the way to missionaries. But the call to the Indians in Fiji was the greatest and most insistent for Australians. The indenture system of labour had now been stopped, but help was needed to remedy its wrongs. There were still 5,000 indentured Indians in Fiji, and the indentures still current should be cancelled at once, an effort should be made to equalise the numbers of the sexes, separate houses should be provided, medical supervision should be instituted, Indian marriage customs should be restored, and a proper system of education established. The Bishop of Polynesia had asked the Australian Church for a priest, teachers, and nurses, and £500 to assist in the great work of righting the wrongs which had been done to the Indians in Fiji. If Australia did this work she would do great and lasting good for the Empire.

That is so. But we may remark that the Theosophical Society in Australia heard and answered the call before it reached the ears of the Christian Church.

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Another Bishop—of Gippsland—remarked that four years ago Indian University graduates, if they went to Australia, would have been treated as coolies. He expected a mass movement from the educated Indians towards Christianity. It would be interesting to know on what the episcopal expectation is founded. 50,000,000 Indians in the villages, according to this sanguine gentleman, were waiting to be swept into the Christian Church, and finally he informed his audience that "the power of Islām had been sundered in the present war because of India's adherence to Britain and Christianity"! This wild statement will somewhat surprise the gallant Mussalmān soldiers. Trust a Christian Bishop to say a clumsy thing. Lastly, another clergyman said that the Church was to fight Muhammadanism, Buddhism and commercialism. The third 'ism comes in oddly, and we should

much like to know when Christianity is going to begin its attacks on this latest foe. We had thought that commercialism followed the missionary, and that it had been sown and flourished mightily only in Christian countries.

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We had the pleasure of welcoming to Adyar last month the famous Mystic and Poet, Sir Rabindranath Tagore, for a couple of days. He was very happy in the peaceful atmosphere of Adyar, and hopes to return here for a week after his visits to some South Indian towns. The coexistence of a peaceful atmosphere with strenuous activity in Adyar strikes most visitors; spirituality gives the peace, and devotion is the spring of the activity; hence there is no conflict between the two.

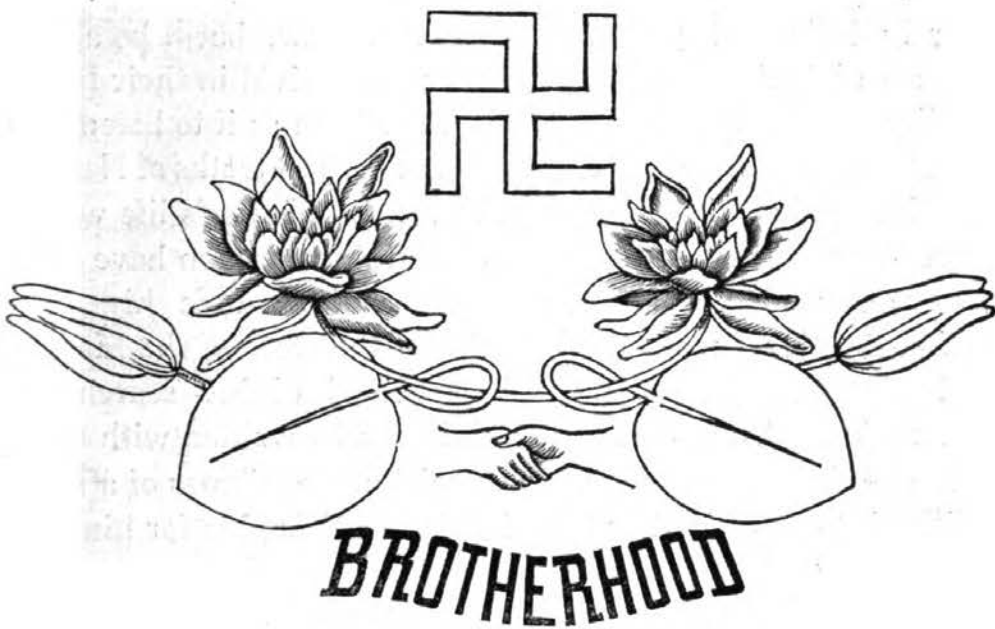




In England, 1901



At Taormina, 1912



THE SCIENTIFIC BASIS OF C. W. LEADBEATER'S
CONTRIBUTIONS TO THEOSOPHY

By C. JINARĀJADĀSA, M.A.

ONE of the profound influences in moulding my life has been the influence of C. W. Leadbeater. The early great opportunities in my life of education and travel and equipment for Theosophical work were all due to him, and I shall always feel that there could not have been a more valuable personality to guide my mind and temperament in their search to discover my true work. Only to a few indeed comes that rare privilege to live associated in the least little things of daily life with one to whom the invisible worlds are as real and as matter-of-fact as the visible world; to have so lived with Mr. Leadbeater for a dozen years has made me realise Occultism in a way that no mere reading of occult

literature would ever have done. To be with one to whose vision the dead are as the living, for whom Nature is not merely hills and plains, trees and animals, but also a vast Nature of invisible living creatures more vivid in their living quality than is our visible creation, has been as if to listen to a wondrous running commentary on the deepest truths of Nature.

But above all, the qualities in Mr. Leadbeater's life which have been to me of the most powerful inspiration have been two transcendent qualities: the first of these is his utter self-abnegation in all that relates to the work of the Master, and the second the scientific method of his search for knowledge. As to the former, little can be written with mere pen and ink about the highest spiritual attributes of a soul; suffice it to say his utter trust in his Master's plan for him and for the world, even in the darkest days of isolation and deprivation, has been to me as a beacon light, making in me to grow a trust in the Master which slowly transformed itself into Realisation. Words cannot express the depth of gratitude or bond of attachment of one who sought the Way to the one who guided to the Way, and so I shall say no more here.

But Mr. Leadbeater's scientific attitude to the discovery of truth is one of the greatest assets in our Theosophical Movement. Hitherto in the age-long history of Theosophy as a world-force, the knowledge of the Hidden Work has been given to the world as a revelation; "God's Plan which is evolution" has been expounded mainly through Personality, as ethical teaching and as philosophy. But an impersonal, scientific statement of that "God's Plan" has not been needed by humanity, since the world was not evolved sufficiently to demand to understand things "as they are". In the history of Occultism it has been Mr. Leadbeater's rôle to be the first of those occultists to come who, though seers and prophets and striking personalities, yet put personality aside and describe what they see in as unbiased a manner as they can.

The power behind Mr. Leadbeater's work lies in his utter devotion to truth, and in his loyalty in describing that truth as simply, as plainly, as impersonally as he can. To be *sure* of what he says—as sure as a trained mind can be sure of anything—has been his great principle of exposition; and so, before the statement is made, a long and careful series of investigations is made to check and verify and test. It is this quality of observation and exposition which made his first chief contribution to our occult knowledge—*The Astral Plane Manual*—so noteworthy a production that the Master K. H. secured for the Occult Library of the Great White Brotherhood the manuscript of that work, as one of the noteworthy and epoch-making works of our civilisation.

No one reading Mr. Leadbeater's writings can help being impressed by the "sweet reasonableness" of what he says of the invisible life surrounding man. However strange may be the new facts offered, yet as they are offered by Mr. Leadbeater prejudice is disarmed; so vast, and specially serene, is his vision that as that vision is described to another, a powerful appeal is made to the higher unprejudiced mind of the listener to assent to the exposition as to the living Truth. Those who have heard him lecture will never forget this quality in his exposition; there are no fine phrases, no gorgeous imagery, no dramatic exposition, though indeed Mr. Leadbeater is capable of a loftiness in his exposition which reveals the high attributes of the Wisdom which "mightily and sweetly ordereth all things"; in simple, direct language he leads our imagination from the things we know to the things which we can know, till we too become as sure and certain of the unseen as of the seen. Even a mere sceptic becomes impressed by Mr. Leadbeater's exposition; he may not want to believe, but he will never scoff. For behind the exposition he feels there exists a real true knowledge, and not mere trust or belief. As all who are students of

Mr. Leadbeater's writings know, he makes a clear distinction between what he knows because he has himself experimented and verified, and what he only partly knows or merely believes. He does not blurr the landmarks of Truth.

I would, in conclusion, specially draw attention to one aspect of Mr. Leadbeater's exposition of Theosophy. Starting with the supposition that the unseen is as natural as the seen, as much the domain of science as our visible world of evolutionary struggle, he sees an inspiration in every fact, however small; and so he investigates the tiniest fact with the same zeal and devotion which others would give to large and "important" facts. And so gathering fact after fact, Mr. Leadbeater presents them to our vision so carefully arranged, so understandably grouped, that as we look at his presentment of facts we grasp out of them an Intuition. From the moment of our finding this intuition from the facts put before our imagination, we too begin to see for ourselves, to know at first hand. Not indeed as fully as does Mr. Leadbeater—only a little: but even that little is a true vision of Eternity. A scientific exponent of Theosophy is Mr. Leadbeater, in this aspect of his life's work; but while he expounds, he lights in our hearts and brains the Light within. He transforms scientific facts of nature into the Divine Wisdom, and for this lofty attribute the Theosophists of all generations will ever hold him in high reverence.

C. Jinarājadāsa

MY DEBT TO C. W. LEADBEATER

By GEORGE S. ARUNDALE

I AM impelled to take my place among those who gather in this issue of THE THEOSOPHIST to represent the world-wide loving homage on the part of Theosophists to our elder brother C. W. Leadbeater. The impulsion comes from the eternal debt I owe him for all he has done in shedding the radiance of his pure and tender wisdom upon the path I have to tread. The debt is all the greater because he did not tolerate faltering so long as he was in special charge of the training I had to undergo. He was the truest of friends to my real self and ranged himself with all vigour against a lower self that too often sought to dominate and retard. C. W. Leadbeater is the friend of egos rather than of personalities, and much of that misunderstanding which has clouded men's vision of his outstanding greatness has been due to the fact that he has never truckled to the personality at the expense of his comradeship with the ego. While under his direct tuition my lower self had to retire into the background, albeit amidst much grumbling and young-souled dullness of understanding. And the result was success where a lesser teacher would have met with failure. I always look upon our great elder brother as a surgeon who, in his eager care for the soul, does not hesitate to operate upon obstructions defiling and stultifying the lower bodies. He is great enough to submit willingly to misunderstanding in the present so that the future may be sure. He never panders to his pupil's weakness when

he knows that it can be overcome. His patience is inexhaustible, but his determination irresistible. Hence, he has no patience with the laggard who, out of indeterminateness of character, is too flabby to grasp at opportunities that actually come his way. Grit is the quality Mr. Leadbeater's pupils must have. They must be of the type that perseveres no matter what the obstacles. Given such a type with such a quality, Mr. Leadbeater is his veritable God-send.

I have been trying to convey in the above paragraph that Mr. Leadbeater is a focus for reality and a disperser of sham and all pretence. He is the sworn champion of the inner realities as against the outer *māyā*. But I would not have you think that there is aught of hardness save the hardness of tempered steel, of steel hardened through experience and shining with deep and abiding sympathy. I shall never forget—it is one of my outstanding experiences—his farewell to me in 1913 in Madras when I was leaving for duty in England. The spoken farewells were over and the train was slowly gliding out of the station. Before turning back to walk down the platform he gave me one last look as I leant out of the carriage window to have my last look at my great teacher. And it was then that I learned for the first time what compassion really means as a quality among the very great. I feel even now the great upwelling of gratitude that arose from a soul whose body had, I am ashamed to say, too often misunderstood and misjudged. The ignorant impertinence of the foolish but too often obstructs and distorts the loving guidance of the wise. Mr. Leadbeater's pure greatness has made blind some who have come into touch with him, and they are as those who find fault with the Sun because His radiance forces them to close their eyes. I do not imagine for a moment that Mr. Leadbeater remembers saying good-bye to me in 1913. He probably does not remember the effect he produced. For him he was but natural; for me there was a

glimpse into the world of greatness and of God's loving kindness.

As I read through what I have written I am minded to tear it all up. It does not convey what I feel, not even a tithe. It is halting and poor as an expression of my attitude towards a beloved elder brother. But I let it stand because nothing I could write would convey my heart's outpouring, and yet when others pay their tribute my poor token must be found as a sign that a humble pupil does not allow the passage of years to cast the dark shadow of forgetfulness over the memory of his debt or over the living consciousness that his strength for service—such as it is—is largely the result of Mr. Leadbeater's loving perseverance in helping the real G. S. Arundale to learn at least the elements of the science of self-control.

George S. Arundale

MAGIC, PURE AND SIMPLE

[Writing about a living person is always difficult, if one is to say things of value; for those episodes which illustrate the special characteristics of any individual involve, for the most part, intimate details of him or of oneself. The difficulty is enormously enhanced when one attempts to write of a living Personage. The mind is crowded with ideas in multitudes. The ordinary necessities of selection in such a case are complicated by the further need to be at once interesting to the reader and faithful to the subject—faithful in the matter of facts and faithful in the selection of materials valuable to the reader who may be outside the immediate circle—great even though that circle is in this case—of those who are fortunate to count themselves friends. So I give up the attempt to write any comprehensive discussion of that phase of Mr. Leadbeater's work which is done by what would normally be denominated magical methods, and content myself with one illustration and a brief argument—one of the first, because Plato assured us that one illustration is worth a thousand arguments; and little of the second (and that not very polemical) because I quite agree with Mr. Leadbeater that argument is a waste of time.—F. K.]

IF the attitude of most of us towards Occultism is unsound, towards magic it is ridiculous. That this is so is only natural, for we insist upon having opinions about things of which we know nothing, and of magic the number who know anything is exceedingly small. I put aside, also, the crowd of people who "don't believe in magic" and who, if they had to believe, would regard it all as the negation of Law; for the attitude of such people is more than ridiculous. I am thinking of that very much smaller group of persons who admit that there are many amazing things which special people can do, people (they would say) more "special" than mediums, by a further knowledge of Law than that commonly possessed. Even this group never faces the fact that the Law which they acknowledge is the same, precisely, as the law they know—that they learn



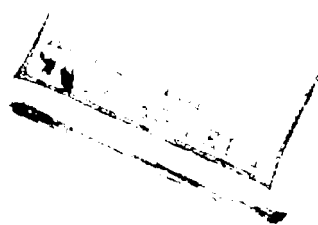
Taken about 1904



At Newton Highlands, 1904



At Adyar, 1913



of 'in, say, physics and chemistry. If, for instance, you point out that it is magical to cut a lump of carbide rock with water, as opposed to the ordinary very difficult way of smashing it with a hammer, they regard you, not as original, but as simple. Their opinion is, of course, of no value, though thousands of them may agree. It *is* magical to part a carbide stone with water; to use a rip and not a cross-cut saw in working along the grain of wood; to drive a pointed and not a blunt nail: for in each case you are co-operating with and not ignoring the laws imposed on matter in Nature. In the same way one may vaporise a glass of wine (as D. D. Home did) without heating it, by the simpler method of disentangling the molecular fabric directly, instead of having the heat shake the molecules apart. The difference is comparable to that in two methods of unravelling a cloth of loose weave, without selvage. By shaking it enough the individual bits of warp and woof would scatter as threads, which corresponds to agitating a liquid with heat until the molecules separate. But it would be much more simple and less wasteful—and therefore more in accord with Occult practice—if one unravelled the thing in the ordinary way.

Now you may, if you like, look upon supernormal modes of doing simple physical things as magic—levitating objects, ringing astral (really etheric) bells, and the like. But then, if you are to be accurate, you must define as Magic, with a great M, those much more extraordinary cases wherein it is not the physical thing done by the psychic means, but the psychic thing (and the physical at the same time, incidentally) done by the spiritual means; and as Super-Magic those exceedingly rare instances where the Monadic method is employed for some action through the Lower Spiritual, Intuitional and all the coarser worlds—as when the Lord Christ first instituted the Christian Mass.

I should like to make this distinction as clear as possible; for we are thinking of someone who can perform at least two of these three types of magic, as I personally know; who typifies, therefore, the real Magician; whose methods are by no means limited to those which come under the few laws known to us in our school science. That he does not use these methods visibly, constantly, is of no importance: there is no time to refute in detail for the reader assumptions by the unwary that a Magician ought to sharpen his pencils by disintegrating the end, and lift his hat to ladies by means of Elemental Force No. P/96. There are even people, I suppose, who think that the Prime Minister cannot emerge from 10 Downing Street hopping on one leg and dive into his motor without opening the door. They forget that custom and convenience are to be considered. In the same way the Magician considers convenience and custom (please note the order), the latter not because he has much respect for it, but because to fail to consider it would mean, in some cases, a dangerous shock to people round him. Not doing in view of the public, and inability to do at all, are very different things; a simple fact which, forgotten, leads to much misapprehension in matters magical as well as in matters moral.

So much for explanatory discourse. I would now relate my example, which is chosen, from such instances of super-normal method as I have seen Mr. Leadbeater employ, with a view to showing how even a seemingly pure and simple specimen of magic, by the very fact that it is magic, disturbs the feeble momentum of what we are pleased to consider our—or at least I consider my—force of character.

I was once party to an experiment in common or garden thought-transference in which Mr. Leadbeater acted as sender. Four of us sat in corners of a room, each with a paper with ten places numbered. Mr. Leadbeater sat in the middle of the room. At a given signal he thought of something and we four

noted what we thought of. The results were sufficiently coincidental to compare rather more than favourably with the same kind of thing reported in the Proceedings of the Society for Psychical Research. Now in these little experiments I found that the ideas which came to me appeared in my mind as ordinary thoughts do. They seemed, that is, to evolve themselves by association from something else. They felt like products of my vaporous mental drift. That they were not always that, is clear from the fact that seven of my ten notes (if I remember correctly) were similar to or identical with those of Mr. Leadbeater.

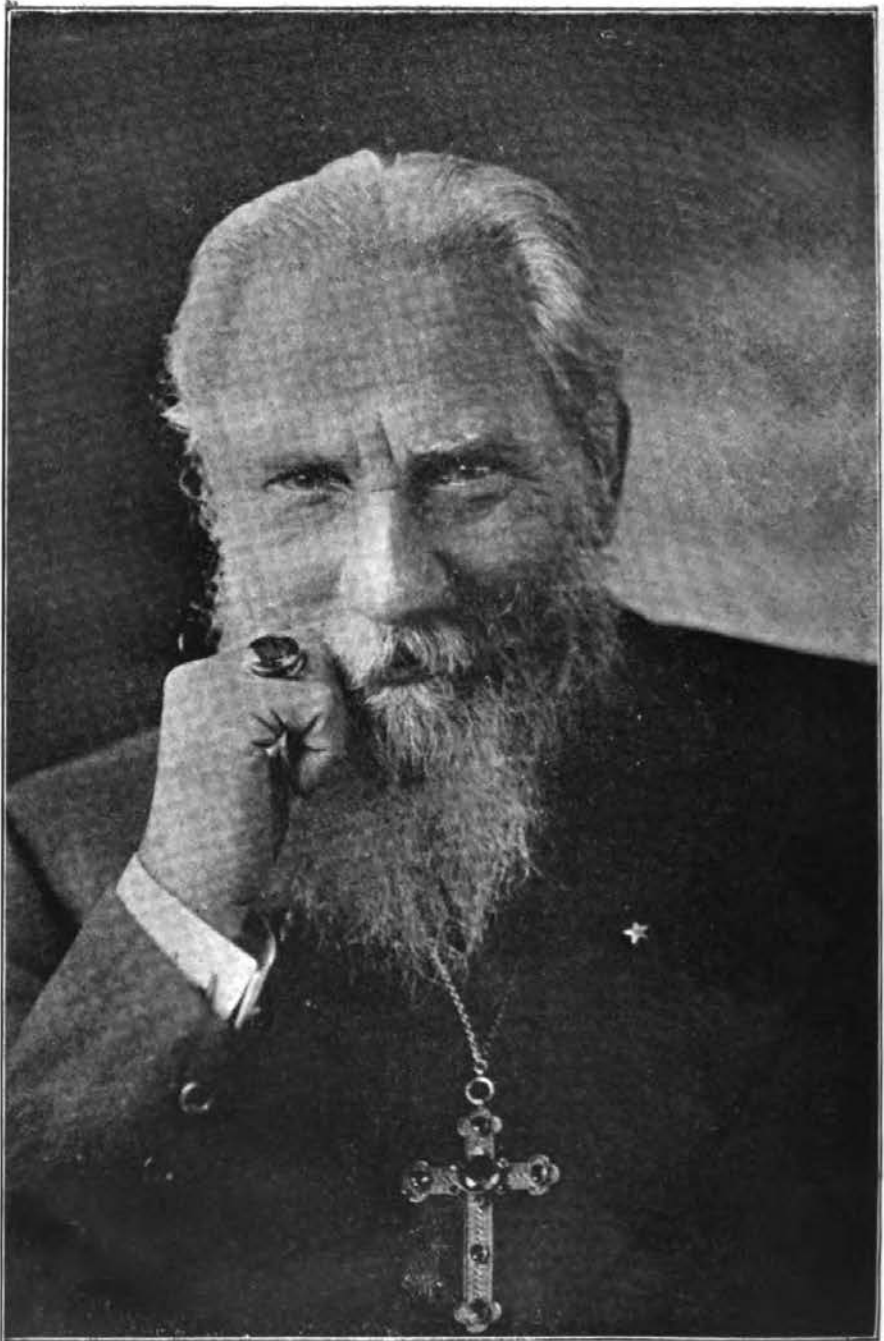
At the close of that little test, however, a single trial was made of quite another method of thought-transference. Mr. Leadbeater again acted as sender, but this time he conveyed privately to one or two people sitting at hand what it was he proposed to make me think. I then knelt before him, he placed his hands on my temples, and immediately, and in one moment, projected the idea he had fixed upon. Now the singular thing was this: I felt that idea emerge into my consciousness as wholly foreign and extraneous and corporate matter. What is more, the idea, although capable of a genuine feeling accompaniment—although, that is, lending itself ordinarily to a very marked emotion—emerged, unfolded itself into my brain, as pure, simple thought. It was a most unusual experience, startling, and not altogether pleasing. I think it would have been in no way surprising if the idea had been born of associations and clothed in the feeling which ought to and would normally accompany it. But coming suddenly, importunately, as it were, into my brain, it was an obnoxious stranger. So much so that my tongue refused for a moment to utter it. With an effort I said the words, and they turned out to be, of course, the very phrase Mr. Leadbeater had whispered to the others. Now the fact, I suppose, is that the idea—one which I had repeatedly held before and repeatedly afterwards,

of my own free will and accord—he had transferred to my mind without paying any attention to what my mind was at the moment thinking of. It was not thinking specially at all, in fact, but was in a state of wonder, that is, of comparative suspense; and the agitated part of me was my emotions, which surged naturally to a feeling of excitement in keeping with the unusual nature of the experiment. Then suddenly there came into my brain a *mental* concept which had no relation to the stir which the excitement was making there. Under these conditions, and denuded, as I explained before, of all its normal emotional accompaniment, the idea had a tangibly foreign quality. I would add that the experiment was in no sense whatever hypnotic, and was all done in a jesting moment with no portentous sense of the supernatural.¹

It is an illustration of what Magic, pure and simple, involves, even in such a less complex phase. When it is Magic of spiritual forces brought down into the psychic and physical worlds, the result is commensurately astonishing, if less upsetting. And still more wonderful is that even more real Magic which springs from the world of Love, a Magic of which there is not time and space to speak. But more real than any others it is, and more marvellous, for it does in the flashing moment what the force of the mere personality cannot do in laborious ages, pouring illumination into upturned souls as sunlight floods with warmth the flowers, the leaves and the grass. In this Magic, as in the other, our great Brother, by incessant practice, on friend and foe alike, bids fair, it seems to me, to prove himself adept.

F. K.

¹ I sometimes think that what Mr. Leadbeater projected were the words into my brain, and that my mind did the thinking in the next flash. This would more adequately explain the sense of mental intrusion.



From the most recent photograph taken in Sydney

TO C. W. L.

STILL clear are your keen grey eyes, dear Friend, though lined
Your brow and snowy white your hair.

I know—

In that small measure which my narrow mind
Can take—the thoughtless hurt that made to grow
Those scores of pain a stupid, small mankind
Seals on those who swiftly Homeward go,
Jealous, maybe, of one who sees the way where they are blind.

Still keen your clear grey eyes, dear Brother, keen !
Have they not ever, in the storm of all
These long, long years, right through the darkness seen
The Light beyond the passion? Above these small,
Mere men, the towering Gods? Beyond Them, e'en,
The immeasurable, flame-born Form of HIM whom all,
Gods and men and devas equally, obey unseen ?

The still, long summer evening of your life
Draws to a deep and spiritual close ;
Drawn the noon fires of all passionate strife,
Only the warmth of Love remains : rose
And tenuous violet and, like a whetted knife,
The horizon in æther gleams, then glows ;
A fluted starling calls, his note like perfume, sudden rife.

In this sweet lingering warmth we pause and bask,
Wondering at the greatness of the setting sun
Slipping to other worlds through the thin mask
Of gold-edged clouds, the full course nearly run.
Faintly the glimmer of a Star . . .

What is the task
That calls you to the other side, O Sun ?
Make our night passing short, strong Son of Love ; turn soon,
we ask.

L. E. GIRARD

PROBLEMS OF SOCIAL REFORM

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

(Concluded from p. 342)

THE next problem is the problem of sex. Theosophy teaches that the division of sexes among mankind definitely began in the middle of the Third Root Race, several hundreds of thousands of years ago. Both sexes have since then been born of women by men, and they must of course have the majority of their physical and even emotional and mental characters in common. Theosophy believes in reincarnation; and men are born as women, and women as men, in turns, in order that mankind as a whole may develop both sides of its nature. A male lover who dies young would probably be born as a woman in his next birth, as his last thought would be of his female sweetheart, the *Gītā* saying that your last dying thoughts fix the nature of your next birth. Physical and intellectual strength is developed in male births as a rule, and emotional and sympathetic strength in female births. As regards the polarity of sex, I would refer you to the *Viṣṇu Purāṇa*, 1st Amsa, 8th Aḍhyāya, where Viṣṇu and Lakshmi are compared, contrasted and declared as supplemental aspects of the One Divine Life.

Weak men (including the Early Christian Fathers and many Hindū Saints) have denounced women as temptresses and the creations of the devil, and weak women have sometimes denounced men as betrayers. Each should blame his or her own respective weakness. Women are not

allowed to preach in Christian Churches and must be "kept in obedience" according to the scriptures—so in Islām also, the same notions prevail, notwithstanding that it is said in the Koran that Heaven is at the feet of the mother. As the *Bhāgavata* says: "I neither praise nor blame men and women who act according to their Swabhāva. My duty is to work and pray for all, till every one reaches the universal goal of union with Mahātmā." In the Fourth Root Race and up to the middle of the Fifth Root Race, physical and intellectual strength was more important for mankind. The greater development of the cerebro-spinal system in man and of the sympathetic and glandular systems in woman is also significant. The superiority of man was taken as axiomatic, but the curve of the evolutional arc is now turning. Manly virtues are now found in greater proportion in many women, and the womanly virtues in greater proportion in many men. The doctrine of perpetual superiority and perpetual inferiority, as regards sexes, is shown to be false in the light of Theosophy.

Historically, no doubt, the doctrine was true as a working rule, so far as superiority with the male of initiative and originality and of the power of the intellect was concerned. But even in the past, so far as power of management of details, of readiness for self-sacrifice, and the qualities of gentleness, of patience, of effective administration, of willing obedience to discipline, etc., were concerned, the women were superior. Even when male pupils were taught by a Grahastā Guru, the Gurupathnī looked after the boys and they learnt as much from the management of the Gurupathnī as from the Guru; and she had a potent voice in ordering the pupils about, as you will discover if you read the Purāṇas intelligently and not blindly. I am told that in some of the Mission Colleges, where Christian professors have got enlightened wives who move socially with the pupils, the pupils derive much more benefit in the development of character than in other Colleges. Management of

hostels, the nursing of the sick and the teaching of very young children are better left to women than to men. The future ideal is a humanity in which the manly virtues and the womanly virtues are combined harmoniously, as in Shrī Kṛṣṇa and in Mahādeva. Theosophy is meant to promote brotherhood irrespective of caste, creed, race or sex. Shrī Kṛṣṇa was both Kṛṣṇa and Kāli, and the Lord Mahādeva is half of Him the male Shiva and the other half the female Umā Devī. The way in which women are most satisfactorily doing, in this period of War, the work for which men were supposed to be indispensable, should kill all doubts and prejudices as regards the capacity of women.

The only way to help women is by giving facilities for their education, and the best and the easiest and the most rapid way of educating women is through the Vernaculars, as Professor Karve is practically demonstrating. When I talk of education through the Vernaculars for women, I do not intend that they should not be given education at all in English. On the contrary, education in the English language, so far as it is necessary to enable them to read at least historical literature and newspaper literature, is absolutely necessary. Women have to become free; as my brother Sir Sankaran Nair said: "You cannot argue a man into slavery in the English language," and until the Vernaculars are sufficiently enriched so as themselves to resemble English in that respect, education in English is absolutely necessary for women also, especially as English is becoming a universally diffused language and women have to take more and more part in public life.

I am afraid to touch upon social reform among my Mussalmān brethren, but the Ghosha system (which prevails among northern high-class Hindūs also) must go. On the subject of child marriage Mrs. Margaret E. Cousins writes :

There is also that fatal arrest of all mental development as the girl comes near "her age," a criminal custom only equalled by its climax, the snatching of the girl the moment she

attains puberty, and the forcing on her, just as she turns fourteen, of motherhood. After the age of twelve she is withdrawn from school, and from then till the moment when she attains puberty she is confined and guarded like a prisoner, and jealously watched for fear her chastity might have the breath of scandal passed over it, and her marriage be in any way interfered with. She is discouraged from learning anything, except perhaps cooking. I know cases in which even accomplishments such as music are looked at askance. She is not allowed to move outside of her own street, hardly beyond her parents' house. Her companions are limited. She gets practically no physical exercise. All but the dullest girls suffer from reduced vitality, depressed spirits, and much suppressed rebellion of the mind at a state of affairs which they instinctively feel to be wrong and unnatural. As in the sacred name of religion people have been tortured and murdered, so in the holy name of chastity and marriage the bodies, minds and souls of many young Muhammadan and caste girls of India are starved and dwarfed. Their bodies are deprived of air and motion and contact with Nature; their minds are denied knowledge of books, or free human contact; their souls are wounded by the repression of all their impulses towards free self-expression, and by the denial of the wide experiences of life without which life becomes meaningless. The result is that these young girls are in the worst condition possible when "custom" forces them into the sexual embrace of an almost unknown husband, and in an agony of shyness, self-consciousness and fear the first-born, the continuer of the race, is conceived.

As Vivekananda said: "Men are not going to raise up women, but women are going to raise themselves up, and men need only give their sympathy and should not cause obstruction by their tyranny." Patient endurance, sustained enthusiasm and practical perseverance till the end is accomplished, are more seen in women than in men, as shown in the lives of Sāvitrī, Siṭā and Droupaḍī. The way in which my cousin-in-law Mrs. Chandrasekharier, F. T. S., of Bangalore, is raising the status of women in the Mysore Province by her unrivalled enthusiasm, affords a very good illustration of my views.

Having thus dealt with the problem of sex, we may next turn to the problem of marriage. Monogamy must be the ideal for these modern times. The proper marriage is that of a man who has completed his preliminary education with a woman who has also finished her preliminary education on her own

appropriate lines. The continuation of the race and the giving of strong and pure bodies to advanced souls are holy acts. The carrying on together of social, spiritual and religious work harmoniously and better than either husband or wife could do separately (the man bringing his angle of vision and the woman her slightly different angle of vision, and both visions coalescing under a single, harmonious purpose) must be the primary object of marriage. The enjoyment of connubial pleasures not opposed to these primary dharmas is allowed by the Lord in His mercy. My learned brother, Paṇḍit Mahadeva Sastri, has shown by quotations from the Vedas and by the exposition of the meaning of the seven steps taken together at marriage, that the husband and the wife are equal partners and enter into the marriage relations with full knowledge of their duties. Hariṭa says: "All sacramental rites for women should be conducted with Vedic texts. Among women there is a twofold distinction: those who study the Veda and those who marry at once." Heroes and Ṛṣhis were formerly born of fully developed and educated Indian women. "When women were degraded by men's selfishness and pride of sex, *how few* heroes and no Ṛṣhis; cause and effect is in your power to change" (ANNIE BESANT). Don't excuse yourself by appealing to misunderstood karma. "That way madness lies," the madness producing fatalistic indolence and stony-heartedness, or the madness which indulges in wild actions due to the hopeless despair which reformers of tender hearts and of highly-strung nerves sometimes fall into. Listen to the wise words of Justice Sir John Woodroffe:

The belief that each man and woman is a shakti whose power of accomplishment is only limited by their wills, is a faith which will dispel all present weakness and sloth. We are what we have made ourselves in the past. We shall be what we *will* to be. Each must realise himself to be a fragment of the great shakti which is India, and then of the infinite shakti on whose lap she lies—the Mother of the Universe.

The bride is addressed in one of the mantras :

Go to the house, that thou mayest be the lady of the house. As mistress of the house direct the sacrificial rites. This maiden worshipped Agni. Become thou now my partner as thou hast paced all the seven steps with me. Partners we have become, as we have together passed all the seven steps. Thy partnership have I gained. Apart from thee now I cannot live. Apart from me, do thou not live. We shall live together ; we shall will together ; we shall be each an object of love to the other ; we shall be a source of joy each unto the other ; with mutual goodwill shall we live together, sharing alike all foods and powers combined. I join thy mind, thy actions, thy senses with mine. Be thou a loving queen to the father-in-law, a loving queen to the mother-in-law, a loving queen to the sister-in-law, and a loving queen to the brothers-in-law.

Theosophy has taught us that the effects of karma due to the working of the lower divine laws of nature can be changed by man if he produces the opposite effects by performing other karma which conforms to the same laws of nature in their higher and more powerful aspects. The following of customs which have become evil, and of traditions which have become bad, is due to our tāmasic nature, which does not like to be taken out of the ruts into which we have fallen. Baby marriages and the consummation of baby marriages have brought down the average age of the higher castes alarmingly low, and most of us become dyspeptic or diabetic after forty, and useless for even intellectual work of a strenuous kind after fifty. That post-puberty marriages are not against the shāstras is clear from the ultra-orthodox Nambūdris following that practice. The Ārsha form of marriage was intended for a man and a woman who are devoted to learning and teaching, and who want to help each other and the world by doubling each other's strength through marriage. The Daiva form was intended for couples who wanted to propitiate Agni, Indra and other Devas ruling over the higher powers of nature by increasing their strength in order that the Devas might benefit mankind by showers and sunlight, the spreading of fertilising underground heat by volcanic action, the spreading of rich manurial soil, the raising up of new lands out of

the ocean and so on. The prājāpaṭya marriage was intended, when the race was decreasing in numbers, for the production of numerous strong progeny. The brāhma marriage, the highest form, is performed only when two unselfish souls, enlightened in Divine wisdom, wish to do altruistic work in union. The couple married in Brāhma form attain Mokṣha together, the bridegroom being considered the Avaṭāra of Viṣṇu himself.

Nowadays, every marriage is styled a Brāhma marriage, because its meaning, along with the meanings of the other three marriages, has been wholly lost. However, you find some real Ārsha and Ḍaiva marriages in Europe—for example, marriages like those of Robert and Mrs. Browning and between men scientists and women scientists. Just as every man who puts on the kāshāyam is called a Paramahansa Sannyāsi now, every Hindū marriage (though most are Āsuric because Mammon plays the principal part) is called a Brāhma marriage now. Even the union of young baby girl brides with bridegrooms older than fifty, are now blasphemously called Brāhma marriages. The marriages of boys before they are twenty-one and of girls before they are sixteen are absolutely pernicious. Marriage is intended, again, to diminish and not to develop carnal lust. As the *Bhāgavatam* puts it, the married state is intended to be a fort into which one retires for a while when one is fighting with the eternal enemy Kāma, in order, by such rest, to acquire further strength to fight with that enemy. Self-restraint must be practised by a married couple as far as possible by thinking of higher things and of the spiritual counterparts of even sex-relationships, so as to gradually weaken the strength of the mere physical sex-attraction. Marriage is, however, now considered as giving legal and religious sanction to the unbridled indulgence of the sexual instinct and even to the legal murder of child-wives.

The next problem to take up is the problem of purity in food, drink and sex relations. I need not say that every social problem is connected with all other social problems, and hence some of the observations made under one head might as appropriately be made under another. The principles of purity are clearly taught by Shri Kṛṣṇa in the 21st Chapter of the XI Skandha of *Shrīmat Bhāgavatam* to Saint Uḍḍhava. It is not impure for old persons, children, sick men or pregnant women to break fasts on occasions when it will cause impurity to ordinary persons. Wearing ragged clothes is impurity to a rich man but not to a poor man. Times of travel and times of danger from thieves and epidemics make pure certain actions which are ordinarily impure. One's own dharma is pure while another's dharma is impure. Tamas is impure when compared with rajas, rajas is impure when compared with saṭṭva, saṭṭva is impure when compared with the universal unselfish Nirguṇa love which is God, the absolutely pure Being.

When therefore people talk of purity and impurity, it is all a matter of relativity. So also dharma and adharma. Liquor containing alcohol in weak quantities may not be impure drink to a Western body or to one of the drinking classes in India. But if a Mussalmān, descended from progenitors who have followed his great religion, which absolutely prohibits the drinking of spirituous liquors, begins to drink, it is a very impure action for him. So also when a Brāhmaṇa, who from the days of the Brāhmaṇa sage Shukra has been prohibited from drinking any spirituous liquor, begins to indulge in alcoholic liquors, his action is impure. A Ṛg Vedic Mantra prohibits the drinking of impure liquids and the indulgence in intoxicants and stupifiers like gañjah or opium; even tobacco is impure, though it is a very mild poison when compared with the others. Whatever increases the quality of tamas in the physical body or in

the emotional or the intellectual body, is impure. When the gratification of the palate is made the first consideration, instead of the strengthening of the prāṇas, any kind of food is impure. Whatever increases the strength of passions increases the rājasic quality and is therefore impure, though not so impure as the food increasing the tāmasic quality.

The above principles to guide our actions being thus kept in mind, every one should gradually make his body more and more pure by resorting to purer and purer food. Sudden change of diet and habit makes the body rebel and kick against the pricks, and might even destroy the physical organism ; it should therefore be avoided. Alcohol, being the product of putrefaction and fermentation, is excremental in its nature. The life in the body, in trying to throw off the poison, gets a little stimulated in the beginning, just as, when a poison is first introduced into the blood, the white corpuscles rush in to attack the intruder and are thus stimulated and thrown into a fever in order to throw off the poison. But such stimulation is effected at the cost of the ultimate weakening of the life ; especially as regards the spiritual centres of the pineal gland and the pituitary body is the action of alcohol very pernicious. Those who want to get into Rājayoga initiations ought to give up alcohol completely, though gradually. “ If any of the three twice-born classes has tasted unknowingly anything that has touched spirituous liquor, he must, after penance, be girt anew with the sacrificial thread ” (Manu).

The same principle applies to the question of the purity and the impurity of food. What vegetables and animal foods are impure is detailed in Manu and other Smṛtis. Some vegetables, like onions, do promote the tāmasic tendency. Vegetables like chillies promote the rājasic quality. The Lord Shrī Kṛṣṇa in the 17th Chapter of the *Gītā* has given the characterisation of the different kinds of foods. Stale and rotten food is tāmasic. Juicy, fresh and substantial food is sātṭvic. As regards

magnetic purity, food given in love or reverence is magnetically pure. A Brāhmaṇa can take food from his household Shūdra-servant who is attached to his master. The very fact that custom varies in different parts of India shows that the custom as to *ḍṛiṣṭiḍoṣham*, and as to a Shrī Vaiṣṇava Brāhmaṇa's food being polluted by a Smārṭa Brāhmaṇa looking at it (this absurdity is confined to South India, as in Northern India it is only a *chaṇḍāla*'s look makes the Brāhmaṇa's food impure), is not *shāstraic* and now serves merely as an artificial producer of mutual hate and contempt. This artificial and ceremonial purity is now developed at the cost of true physical, sanitary, and magnetic purity. I have found that many of my European brothers, who use soap and disinfecting liquids freely, are much more pure than a large percentage of the orthodox Brāhmaṇas. One of these latter (found especially on the West Coast) would bathe in green, chemically and physical dirty water (the impurity being patent to sight and smell), after he had washed the impurities of his teeth and other parts of his body in it, and then, when coming along the road in ridiculous jumps, would take up a thread lying in the road at the end of a switch and enquire of everybody whom he met whether he had polluted himself by treading upon a thread or a hair. After spending an hour in such an enquiry, his doubts not being cleared, he would go and bathe again in that dirty pool and consider himself pure. So another sectarian Brāhmaṇa will eat a three-days' old, foul-smelling *Puliyōḍarai* or *Vadai*, but will not take pure food from the hands of even a Brāhmaṇa, if the Brāhmaṇa is of a different sect.

All this shows the effects of materialistic religion, which prefers the letter to the spirit and superstitious ceremonial purity to real purity. *Bhakṭas*, from *Prahlāḍa* downwards, have tried to kill these absurdities. They introduced the principle that in the Lord's temples there is no *ḍṛiṣṭiḍoṣham* or *Pankṭiḍoṣham*, as the pure food offered to God, though touched by

brother devotees, is pure. But this rule did not, as was intended, leaven the actions of people in their own houses. Nay, instead of making their houses also more and more like temples, and the food in their houses offered to God like temple Prasādas, it has made sectarians become more and more rigid in the observance of the letter of the rules as to magnetic purity in their own houses. Sunday should be observed in order that other days may be leavened by Sunday, and not in order that an impassable barrier and distinction should be raised (as is now raised in the West) between Sunday and other days. The world is becoming smaller and smaller through facilities of intercourse and travel. The magnetism of our gracious King and of the beneficent British rule is over the whole of India and over the whole of his subjects. When a Brāhmaṇa, who is protected by our King, has no scruples against taking the King's coin given by other castes, and becoming thereby rich in lordly wealth, it is funny that he should think his magnetic purity polluted by the eye of his patrons falling on his food. Magnetic purity is more easily preserved under present environments by a little loving thought, and by pronouncing the Lord's name, than by ceremonial isolations which have become impracticable.

As regards sex purity, there are eight kinds of adultery mentioned in our works, including even the seeing of a woman with lustful eyes. The best way to keep pure in sex matters is to cultivate purity in diet and drink, to take sufficient physical exercise, to think of sex organs as holy organs having analogies to the highest spiritual principles, to respect those organs in the body, and to marry instead of burning when you are unable wholly to control your sex passions, which is the common lot of at least ninety-nine per cent of humanity. I have already dilated upon the real object of marriage. The Shāstras insist upon even married couples practising abstinence on several days in the month, when the

wife is advanced in pregnancy, and so on. *Swasṭrī gamanam api pari sankhya*. Vedic animal sacrifice, vedic surā-drinking and sacramental marriage-relationship are *permitted* in order to moderate evil tendencies, in order that what is by nature neutral or evil might be turned towards good, such as the production of good progeny, the strengthening of the *ḍevas* ruling over beneficial natural forces, and so on. The Fourth Root Race humanity and the Fifth Root Race humanity have, by perversion of the instincts through the intellect, enormously strengthened their sexual passions, and many men are therefore worse than animals in this respect. For, animals have their own seasons regulated by instinct, while man, unless he feels the duty of *Ṭapas*, becomes unregulated in indulgence.

The social evil has become very bad in all civilised countries and especially in towns. The expedient in Hindū society of having a separate prostitute class (rigidly regulated, however, till recently by their own caste rules and regulations) has now become antiquated and useless. The problem is a very hard one to solve. Knowledge is the great purifier, as the *Gītā* says. The squeamishness and concealment indulged in as regards these matters merely leads to hypocrisy, phariseeism, secret vices and evils which it is considered not decent even to refer to. The Upanayana ceremony and the Brahmacharya system have now become wooden, mechanical and soulless. The Boy Scout system is, I am sure, the result of inspiration, and if it is made to prevail in India, the Brahmacharya *Āshrama* can be revived in the true spirit, though not in the letter; purity of thoughts, actions, desires and speech being one of the ideals of the Scout Movement carried out in daily practice. May the Lord give us the strength of mind to tackle this problem of social evil properly. I feel myself too weak in knowledge and experience to offer any final solution. Very patient and prolonged consideration by several wise men and women sitting in council is required for the solution.

Several other social problems require the same treatment. Some Varnāshramadharmites say that we should not touch any portion of the modern Hindū law till there is a universal and unanimous demand from all Hindūs. But the customs which are the only Hindū law now are so numerous and varying, and there are so many educated reactionaries prepared to defend even child marriage, that to talk of a universal or unanimous demand is preposterous. In Malabar especially, the castes are so numerous, each sub-caste having its own customs (even the numerous sects of Christians having various separate customs), that the Courts were almost blindly deciding questions of inheritance and succession, the conflict of testimony being hopeless. I believe that a somewhat similar state of things prevails in the Punjab. Commissions composed of learned and altruistic members of each reasonably separate community must sit continuously for ten years at least to bring the various laws to reasonable proportion and certainty. If not, the Courts must go on increasing in number. I am glad that in Travancore the Nair regulation and the Syrian Christian regulation have been passed after strong Commissions had sat for several years, and have dealt with the growing evil to a certain extent. The late Dewan Bahadur Raghunatha Rao cried himself hoarse for the appointment of such Commissions as regards the ascertainment of Hindū law, but his cry was a cry in the wilderness. Lawyers as a class cannot be expected to be very anxious to make the law more certain than it is.

Paṇḍit̃ Iswara Chandra Vidyasagara said :

What a mighty influence is thine, O Custom ! Inexpressible in words ! With what absolute sway dost thou rule over thy votaries ! Thou hast trampled upon the Shāstras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil. Such is thy influence, that what is no way conformable to the Shāstras is held in esteem, and what is consonant to them is set at open defiance. Through thy influence, men lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous and enjoy all the privileges of society, only because they adhere to mere forms : while those truly virtuous and of unblemished conduct,

if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

What a sad misfortune has befallen our Shāstras! Their authority is totally disregarded. They who pass their lives in the performance of those acts which the Shāstras repeatedly prohibit as subversive of caste and religion, are everywhere respected as pious and virtuous: while the mere mention of the duties prescribed by the Shāstras makes a man looked upon as the most irreligious and vicious. A total disregard of the Shāstras and a careful observance of mere usages and external forms is the source of many evils in this country.

Countrymen! Will you suffer yourselves to be led away by illusions? Dip into the spirit of your Shāstras, follow its dictates, and you shall be able to remove the foul blot from the face of your country. But unfortunately you are so much under the domination of long-established prejudice, so slavishly attached to custom and the usages and the forms of society, that I am afraid you will not soon be able to assert your dignity and follow the path of rectitude. Habit has so darkened your intellect and blunted your feelings that it is impossible for you to have compassion for your helpless widows. Where men are void of pity and compassion, of a perception of right and wrong, of good and evil, and where men consider observance of mere forms the highest of duties and the greatest of virtues, in such a country, would that women were never born.

I now come to the problem of foreign travel. Nobody who has the least acquaintance with the ancient history of the Hindūs, especially of their migrations to Java and other eastern islands, of the descriptions of voyages in ships in the *R̥g-Veda*, of the commercial intercourse with Arabia, Syria and Persia, and with the history of ports like Kaveripatnam in the south, will deny that the Hindūs, and especially the Vaishyas among them, were a seafaring community. That Vaishyas should now excommunicate their brother-Vaishyas who have travelled to foreign parts is simply preposterous. When foreign countries were barbarous, a final settlement there of civilised Hindūs was deprecated, but not a mere temporary stay. Digvijayas, involving the crossing of the seas, were performed by many Hindū kings of old. The Lord Shrī Kṛṣṇa built most artistically his wonderful city of D̥wāraka in the midst of the ocean, following all the laws of sanitation, and He compelled everybody to cross the sea if they wanted to visit

Him ; and Brāhmaṇa saints and sages did so, though Shishupāla abused the Lord for going against orthodoxy in taking refuge in the midst of the sea. Because some Āryan tribes lost their civilisation by permanently settling in barbarous countries, such things were prohibited in the mediæval ages, but now in many respects foreign countries, like England and America, are much more civilised and educated than India. There was no doubt that from the middle of the last century till about twenty years ago, there was the danger of denationalisation if immature young men were sent to live in foreign countries even temporarily. No such fear can reasonably be entertained now.

On the contrary, a temporary separation from India increases the patriotism of Indians. If I may say so with respect, Mahātmā Gandhi would not probably be such an intense patriot as he is, if he had not temporarily settled in foreign countries. The bond of national unity has been promoted among the several castes of Hindūs, and even as between Hindūs, Mussalmāns and Indian Christians, when they were together in a foreign land, whether engaged in the pursuit of a common ideal, or employed in a common sphere of work, or when resisting the persecution of race-proud people in foreign parts. Religious tolerance in the very spirit of Theosophy was promoted among Indians of different religions gathered together in foreign parts. Racial and credal differences were dissolved when Indians in foreign parts met together and thought and talked lovingly together of our blessed Mother India, and longed together for return to her blessed soil. Kitchen-pot religion, phariseeism and don't-touch-me-ism, which were so sternly rebuked and denounced by Swāmi Vivekananda, are destroyed by foreign travel. The expansion of mind, the passion for humanity as such, and the true democratic spirit engendered by foreign travel, need not be dilated upon by me, as travel, even within holy India itself, removes many of our prejudices and angularities and frees us

from the grip of several fingers of the demon of custom. Contempt for manly labour is sure to be destroyed if our students go to Japan, America and England.

Excommunication for foreign travel as such is absurd and suicidal in these days. When Swāmi Vivekananda was necked out of a Malabar temple, he exclaimed : “ I didn't know that this was a land of lunatics.” We know that Sir Sankaran Nair is not allowed into Malabar temples because he has travelled to England. When the Teacher of Gods and men comes to India after travelling in foreign countries, are Hindūs going to eject Him and ostracise Him? May the Lord forbid! Some educated reactionaries have the boldness to denounce foreign travel on the ground that free immigration of the inhabitants (not, of course, criminals and undesirables) of one country into another, or even from one part of India to another part for purposes of education, trade, etc., is an act of criminal trespass, disorganising the society trespassed upon. Unconscious sedition and narrow exclusiveness cannot go further. Whether the South Africans, Australians or Americans allow Indians to go to their countries or not, may spiritual India give hospitality to those who come to her for protection, or for trade, or for any other purpose not immoral and illegal, provided they declare before landing on her shores that they respect and love India and do not look down upon Indians with contempt. Because others are narrow, we Indians need not be narrow. I do not know anything of politics (in the narrow and not in the original Greek sense of the word), and even if I know, I cannot directly talk of politics. But if in politics it is considered moral to retaliate on innocent foreigners for the wrongful acts of the governing party in the lands of the innocent foreigners, I hope I shall never become a politician. May foreign travel increase more and more, so as to bring all nations into closer Theosophic, Masonic and truly religious fraternity, is my humble prayer to the Lord who pervades all lands and all peoples impartially.

I now come to the last problem, that of the depressed—or suppressed—classes. One of the two outer founders of the Theosophical Society did much for them during his lifetime. The followers of the blessed Jesus Christ—who said that the feeding, the doctoring, the helping, and the visiting in jail and the comforting in affliction of the lowest of these His brothers was feeding, ministering to and helping His own glorious self—have also been doing much to uplift the depressed classes. The followers of the blessed Lord Muhammad, who preached religion in its most democratic form, have also done much for their elevation. The Brahma Samāj, the Ārya Samāj, and the followers of all the Bhakṭi schools, have done their best for the depressed classes. One of my friends recently said that the best way to elevate them is by educating them and by co-operating with the best of them and working through such Sreshtas among them. They naturally suspect even their benefactors among the so-called higher castes, as the iron has long entered their souls. Even persons like my esteemed friend K. Ranga Rao of the Mangalore Depressed Classes Mission, or Mr. Shinde, have had great difficulty in living down such suspicion. There are numerous sects, even among these depressed classes, constantly quarrelling with one another and despising one another. Such is the subtle poison of the caste-spirit in its degraded Kaliyuga form.

There are, however, many men of great talents even now to be found among these depressed classes. The Puliah Ayyan Kali of South Travancore, the Pariah Swāmi Sahajananda of Chidambaram, and numerous others, though not so prominent as these two, can be mentioned. The getting of purity by temporary exclusiveness is not intended for yourself alone, but that you may ultimately share it with those who are not so pure. When purity becomes selfish, when a woman draws away the hem of her garment in order not to be polluted by the touch of her fallen sister, or when a Brāhmaṇa shouts out to a Pariah

in anger not to come near him, the mental and moral impurity they acquire by their fear, contempt and anger is much fouler than the small physical purity which they may retain by their exclusiveness. The Lords of Karma will probably make them in their next births to be born among the classes whom they were always thinking of through the fear of being polluted by their contact. Both the Brāhmaṇas and the non-Brāhmaṇas have incurred a lot of bad karma by their treatment of the depressed classes. Until they wipe it out by self-sacrificing good karma, the nation cannot rise up. Irrationality, blasphemy and sacrilege cannot go further than when we find an orthodox Hindū willing to shake hands with a man of the depressed classes who has turned Christian or Mussalmān, but who would not allow a B.A., B.L., pious, public-spirited, altruistic Thiya, who is really Brāhmaṇa by character and conduct, and cleaner in habits than the ordinary Brāhmaṇa, from going along a public road bounded by a temple wall. I have no doubt that the priests of such a temple have driven out the higher Devas who once existed within it, as such higher Devas cannot approve of such outrageous conduct.

Some English-educated reactionaries have advised us to confine ourselves to social service and not to talk of social reform. But can "social service" be so dissociated from "social reform"? The Lord has emphatically *ordered* that actions falling under the heads of Yajña, Dāna and Ṭapas ought to be performed by all men (18th Chapter of the *Gītā*). Yajña consists in acts of sacrificial offering to higher beings than men, and Dāna consists in acts of sacrificial gifts to equals and lower beings. Ṭapas consists in acts of sacrificial self-control to purify and strengthen one's own nature and bodies for more effectively serving higher and lower beings. How could you do social service to the depressed classes, if you believe (as an orthodox friend told me) that if a Brāhmaṇa enters a Parachery to teach in a night school, his body becomes

so impure that only the fire of the burning-ground can purify it at last, and that if a Brāhmaṇa cross the seas to help the Fiji plantation coolies, he loses his soul? A householder, according to the shāstras, should feed the lowest caste-man and the uncleanest animal who approach him hungrily for food before he eats. But an orthodox Brāhmaṇa of Southern India would be horror-struck at feeding a clean non-Brāhmaṇa guest of his, or even a Smārṭha Brāhmaṇa guest (if the host is a Shri Vaiṣṇava Brāhmaṇa) before the host takes his food. Could Mahātmā Gandhi have done the social service he has done, if he was not a practical social reformer also, who treated his Pariah fellow passive resisters of both sexes in South Africa as his social equals?

We are hearing nowadays of the moneyed classes and the officials, and the higher castes and the titular aristocratic Rājāhs and Mahārājāhs, as "natural" leaders of society, and as having "stakes" in the country because they are wealthy merchants or landholders and so on. I do not deny that some of them are such leaders. But I find that most of these "leaders" of society are advertising themselves (as they unashamedly confess) in order to protect their "rights" and "stakes" against the "masses". The days of such "natural" leadership are rapidly passing away. The lion was known as the king of beasts because it was able to kill and eat other beasts at will by its superior physical strength and courage. So the God of Death is the king of mortals. In that sense rack-renting landlords and clever capitalists, and Trust kings and those who live by their brains at the expense of others, are, no doubt, "natural" leaders of the people. If military and scientific strength and organisation, ruthlessly utilised to lord it over others, is the test of leadership, the Prussians are the "natural" leaders of other people. But, thank God, such "natural" leadership is fast becoming unnatural. When the Behar indigo ryots were suffering, which of the "natural"

leaders, who have got their organised associations to protect their own interests, sprang forward to assist the ryots? It was Mr. Gandhi, who does not hold a high Government office, who is poor as a church mouse, and whose only stake in the country is that he has left his heart staked down at the feet of Mother India—he it was that led the masses as “natural” leader by right of his love and sympathy towards the least of his fellow Indians. Is he the “natural” leader, or are those who want special treatment, and special laws in order to conserve their “rights,” natural leaders? Is Mr. Gandhi, who travels third class in order to suffer with third class passengers, the “natural” leader, or the Matādhipathy, who considers himself insulted if holy ashes are not offered to him on a golden plate in a temple, and for whom all other worshippers should be driven out of the temple lest they should pollute his sanctity by their proximity? The depressed classes can be lifted up only if the other classes forget their caste pride and move as equals with the depressed classes, and such social service is impossible without social reform. In fact, many of my younger friends in Madras who are doing social service among the depressed classes, are “*practical*” social reformers. He who leads by love and with the single object of benefiting those who are to be led, is the natural leader. He is followed willingly to death by thousands, as Gandhi was followed in South Africa and even in India. Those who, by pomp and pageantry and show of wealth and power, frighten or coerce or stupify others to obey their will for their own aggrandisement, are artificial leaders, and their days are numbered. May all liberal movements work together in fraternal love towards the uplift of these depressed classes without jealousy of each other.

I shall now conclude with a few words of exhortation to my Theosophical brothers. While humble, tolerant and self-sacrificing, we must also consider ourselves the salt of the

earth, intended by the Ṛṣhis to leaven the whole of mankind by our example and activities. We cannot escape persecution and slander. Those who try to follow the middle path are disliked by extremists on both sides, by the extreme orthodox among all religionists and by the extreme agnostics, by the atheists and by the superstitious people, by the extreme nationalists in all countries as well as the extreme cosmopolitans, the extreme autocrats and the extreme democrats, the extreme universal pacifists, who want to impose the Sannyāsa dharma on all humanity, as well as those who possess the extreme Prussian spirit of the strong, ruthless superman. The early Christians had to suffer such persecutions and slanders; but we are living in more enlightened days, and the persecutions to which we might be and are (I know even now) subject cannot be so coarsely expressed as of old. We may not expect to be charged with eating human babes, and may not be thrown to the lions, but the persecution and slander will be as trying, though administered in more subtle forms.

While gentleness, steadfastness and devotion must be our mottoes, let us also cultivate fearlessness, the foremost among the twenty-six virtues mentioned in the 16th chapter of the *Gīṭā*. Why should we fear when the protecting hand of the Lord of wisdom and compassion, the Christ who is the Teacher of Gods and men, and to whose family we are proud to belong, has been extended in blessing over our heads, and when we know that all suffering and even death can only come to us for our good through His mercy. "Whoever wholly thinks on Me and is devoted to My work, I take charge of his welfare, preserving whatever has to be preserved and acquiring whatever has to be acquired for my Bhakṭa." We true Theosophists believe in Ṛṣhis, Saints and Sages, not through our lips only, but through our hearts, not as having existed in mythological times, but as existing now; and we do not say that the age of miracles is past and gone never to return. By miracles I

mean displays of power through the utilisation of the higher laws of nature conquered by yogic siddhis. As pioneers, we are sure to be called cranks, visionaries and oddities, and unpractical dreamers and pestilential fellows, and even insane people, though our leaders seem to have so much method in their madness as to be able to do most practical work and produce most practical results in educational, social and other activities which I ought not, as a Government servant, to mention.

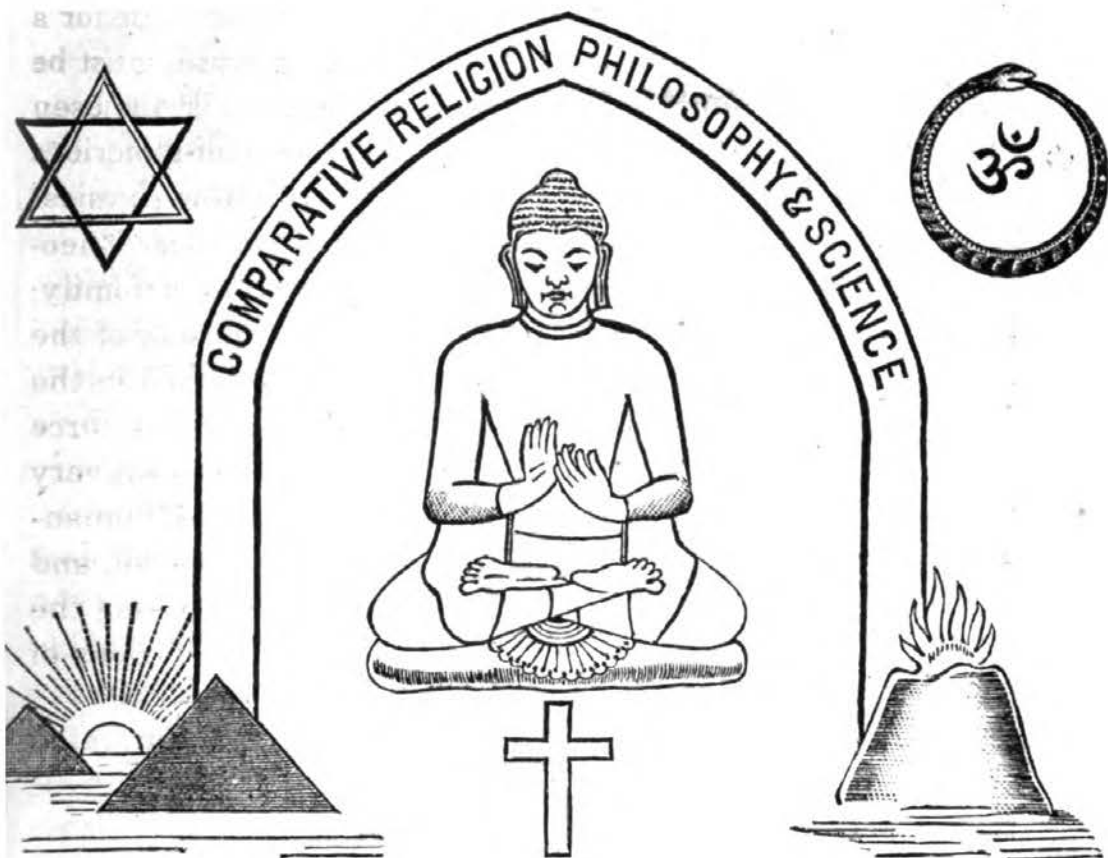
“ Dreamers of dreams ! ” We take the taunt with gladness,
 Knowing that God beyond the years you see
 Hath wrought the dreams that count with you for madness,
 Into the substance of the life to be.

Of course we must expect to be called unmitigated and insufferable nuisances, as we are bound to disturb *ṭāmasic* natures and upholders of outworn privileges. Yea, we should expect even ingratitude from many of those whom we seek to benefit, as they find it very irksome to be asked to adapt themselves to the Time-spirit. Indeed some of them say that it is our duty to oppose the present Time-spirit, which is against mankind, and cultivate caste-exclusiveness. We know what becomes of those who oppose the *Nārāyaṇa-Astra* and the *Chakra* of the Lord, instead of prostrating before them. The opposers are either destroyed or left to rot high and dry on the rock of their selfish isolation and self-conceit. The Lord is not only the most Ancient of Days (*Purāṇa Purushoṭtama*) but he is also ever young and becoming ever new. Let the Theosophist “ not pray to be sheltered from dangers but to be fearless in facing them ”. Let him “ not beg for the stilling of pain but for the heart to conquer it ”. Truth and love go away when fear enters into the heart. Cowardice, falsehood and the incapacity for loving mutual co-operation (as *Vivekānanda* has said) are the great faults which a subject people should strive against perpetually. Instead of one John the Baptist who proclaimed the former Coming of the Lord Christ, we should

become thousands of John the Baptists, proclaiming the approaching, though not the last, Advent of the same Lord. Instead of twelve apostles surrounding and protecting His disciple for a few years, as on the last occasion, we Theosophists must be thousands of apostles surrounding and protecting His chosen body during several years, so that the ultra-orthodox scribes and Pharisees in all nations and religions may not do physical violence to that holy body. My brother and sister Theosophists, who belong to our sacred family, the Masters' family, go forth from this moment, each preparing the way of the Lord and working in all departments of reconstruction in the true Theosophical spirit. By prayer and holy works, force the Jagaṭ Guru (I say it with all reverence) to come down very soon from the Himālayan heights to save His orphaned humanity in this time of extreme crisis and insufferable travail, and "to enlighten the world with spiritual wisdom, striking the key-note of a new civilisation, gathering all the religions of the world under that supreme Teaching of His own".

GOVINDĀRPAṆAM AṢṬU

T. Sadasivier



MYSTICISM IN MODERN ART

By W. P. PRICE-HEYWOOD

WHEN one is writing upon so elusive a subject as Mysticism, it is best to state clearly at the outset what one means by the word. No word has been more grossly misconceived. It has been taken to mean religious sentimentality, cheap occultism, "parlour magic," or—at best—a dreamy and impracticable idealism. There is a popular notion that the words "misty" and "mystical" have the same root and the same meaning. When plain John Bull cannot understand a man, he

shrugs his shoulders, says contemptuously: "I suppose he's a mystic!" and damns him for ever. To him "mystic" and "lunatic" are synonymous.

Now I want to show that, far from a mystic being a lunatic, he is eminently sane—indeed that he is the only practical and far-seeing man in a world of half-blind folk groping amidst shadows. To anyone who withdraws himself for a moment from the turmoil of life and strives to grasp its real significance, it is obvious that the visual, aural, and tangible impressions he gets are not reality, but only certain limited forms of the outer world which are all that his senses are able to convey to his mind. His sight is bounded in extent by a few mean miles, in intensity by the mere surface of things, in gradations of colour by the seven divisions of the spectrum. The microscope and the telescope give him the merest hints of what sight might be under other conditions; but not even in its wildest flights can his imagination tell him from what superb visions of colour he is for ever divorced. An equally feeble instrument is the ear. All the musician can catch of the marvellous music with which the whole universe resounds must be confined in a few poor octaves. 'Tis no small part of the sadness of a Beethoven that ever and again he hears echoes of the song of the morning stars and the thunder-shout of the tempest, but is unable—through the pitiful limitation of his faculties—to transcribe a tithe of what he hears. When Shakespeare made Lorenzo say to Jessica, as they sat gazing at the midnight sky:

"There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim,"

it was not just beautiful phantasy, but an actual fact. If our ears were opened we should find to our unspeakable delight that the whole of Nature, terrestrial and celestial, vibrated in exquisite harmony.

It is the same with our other senses. What words—even the words of a Shakespeare or a Shelley—can convey to others the intimate thoughts conceived in the remote fastnesses of the soul. A Dante must perforce bring his visions down to earth and clothe them in concrete clay before even a fraction of them can be understood. A Blake, with his feet still upon the Hill of Dreams, takes his brush and pen and strains his utmost to tell us what he sees; and we laugh at the result, as at the frenzied creations of a madman. Even our sense of touch plays us false; it is the most limited, the most untrustworthy, of all our senses. We are like travellers lost in a midnight forest, stumbling against unseen tree trunks, entangled in brambles and undergrowth, hearing cries on every side, seeing strange shapes looming before us, but unable to guess where we are or in what direction we are wandering. If we turn to philosophy, we find the same thing stated in other terms. All we can know is the appearance of things—phenomena; the realities behind these appearances, the noumena, we do not know and (so long as we are handicapped by the physical senses) we shall never know.

These preliminary observations bring me to my definition of Mysticism. I would state it to be—"a system of philosophy, of religion, or of art, which aims at direct knowledge or expression of reality". In other words, the mystic seeks to pierce through outer appearances to the very soul of things. The saint finds his goal in ecstatic communion with God, the philosopher in the idea of the Absolute or Infinite. The artist has perhaps an even more difficult task; not only has he to pierce through the outer husk of appearances to the reality at the core, but he must bring back and reproduce on canvas, with messy oil-paints, some glimpse of the spiritual vision; and do so with such skill and feeling that the ordinary picture-goer will understand his meaning. Is not this a wellnigh

impossible task? Small wonder that so many artists have declined to waste their strength in attempting the impossible, and have contented themselves with depicting the everyday scenes of the everyday world.

It is significant that the word Mysticism is derived from the Greek "*muciu*" (to close the eyes, and perhaps the lips). Only when the physical eyes are shut comes the glimpse of the inner vision, of which the poet-artist "AE" has written :

"Our hearts were drunk with a beauty
Our eyes could never see."

All religious art is not necessarily mystical. Far from it. In the Middle Ages nearly all art dealt with religious subjects, but much of it was as crudely realistic as Frith's "Derby-Day". On the other hand many paintings dealing with quite prosaic subjects have been essentially mystical. It is not so much a question of the subject as of the spirit which animates and informs the subject.

Mysticism being the attempt to obtain direct knowledge of reality, and such knowledge being impossible of attainment through the ordinary senses, the artist who makes the attempt would seem to be undertaking a Sisiphean task. There are, however, several methods of attack besides the frontal. Blake, it is true, with all the confidence of the born seer, tried to take the Kingdom of Heaven by storm and to set down the actual forms and faces of the celestial beings he saw. But few have dared so heroically as he. Other ways of approach have been pictorial allegory, poetic myth, symbolism, and impressionistic suggestion.

I would say a word first on symbolism, because it is the way of approach which (to my mind) gives the best hope of success. Symbolism may seem to be only an advanced stage of allegory, but instead of being a naïve attempt to represent pictorially an abstract idea by a concrete image, the concrete thing presented is an emblem or figure only, having some

characteristic quality which suggests the abstract or spiritual idea which the painter wishes to bring before us. I will give one or two examples from Far Eastern art, for "all mystics speak the same language and come from the same country". In Chinese and Japanese art the flying dragon has always been the symbol of the sovereign energy of the ever-changing, fluidic and eternal spirit of Nature, the dragon being the lord of all the elements. It also stands for spiritual wisdom. The dragon with its tail in its mouth is a symbol of infinity and eternity. Again, the waterfall, so often seen in Japanese paintings, is a favourite symbol of human life, always apparently the same, yet always changing. The cloud is another symbol of transient personality. The snow-covered cone of Fujiyama is figurative of purity and the aspiration of the soul to the Infinite. The plum-blossom, which shoots forth on the naked boughs before its leaves are unfolded, is a symbol of Hope. The great, gaunt pine, against which the fiercest storms of winter beat in vain, suggests to him steadfastness and virile strength. So whenever an Eastern sees a painting by a master, he appreciates and enjoys it in a double sense; it appeals to him by its form and colour, and also by its inner meaning.

Here I would point out the difference between the great masters of the East and West. The East is idealistic and mystical, the West realistic and practical. The Westerner demands that the paintings he sees shall be as "true to life" as possible; to him every picture must tell a story. The Western painter, over-engrossed in his technique, is apt to forget that the aim of art is not slavishly to duplicate the actual (photography does that quite well enough), but to give a hint and promise of that ideal life of which the actual is but a shadow. The great masters of the East, on the other hand, never forgot the value of suggestion. How shall the soul of the artist communicate his ideas, his emotions, his aspirations, to

the mind and the soul of the onlooker?—that is the problem they had ever before them. At the same time they knew that the understanding of Art had to be based on mutual concession. The Eastern approaches a great work of art with a reverence which in the West is seldom paid. Our habit of lounging and yawning through art galleries would be sacrilege to him. “Approach a great painting,” said an Eastern master, “as thou wouldest approach a great prince.” In order to appreciate a masterpiece one must take the steps necessary to understand it.

A modern Japanese critic, Mr. Okakuro-Kakuzo, has written :

The masterpiece is a symphony played upon our finest feelings. At the magic touch of the beautiful, the secret chords of our being are awakened; we vibrate and thrill in response to its call. Mind speaks to mind. We listen to the unspoken, we gaze upon the unseen. The master calls forth notes we know not of. Memories long-forgotten all come back to us with a new significance. Hopes stifled by fear, yearnings that we dare not recognise, stand forth in new glory. Our mind is the canvas on which the artists lay their colours, their pigments are our emotions; their chiaroscuro the light of joy, the shadow of sadness. The masterpiece is of ourselves, as we are of the masterpiece.

How vast a gulf is there between this view of art and the view current in the West, that the sole use of art is to while away a few idle moments!

I will now give some typical examples of Mysticism in modern British art, dating the term “modern” from the close of the eighteenth century. Blake was one of the purest of mystics. Not only did he see clearly and consistently (clairvoyantly, we should say to-day) a world of beings beyond the normal ken, but he was so entirely at home in that transcendent world that he supposed it to be as familiar to other mortals as to him. When a little child, he saw the face of God against his nursery window-pane. Always there were angels about him. “Dante saw devils where I see none,” he wrote; “I see good only.” He believed that painting, poetry and music are

“the three powers in man of conversing with Paradise”. He believed, in sober earnest, that “if a man would enter into Noah’s rainbow and make a friend of one of the images of wonder which dwell there entreating him to leave mortal things, then would he arise from the grave and meet the Lord in the air”. Mr. W. M. Rossetti wrote of him: “Rapt in the passionate yearning, he realised, even on this earth and in his mortal body, a species of Nirvāṇa; his whole faculty, his whole personality, the very essence of his mind and mould, attained to absorption into his ideal ultimate.” “If the doors of perception were cleansed,” said Blake, “everything would appear to Man as it is, infinite. For Man has closed himself up, till he sees all things through the narrow chinks of his cavern.”

To such mystical conceptions he gave concrete form in “The Soul and the Body,” “The Last Trump,” “The Marriage of Heaven and Hell,” the illustrations to *The Book of Job* and *The Divine Comedy*. In “The Ancient of Days” we see a titanic and awesome figure, with flowing beard, reaching down to describe the circle of the first world with the forked compasses of the lightning. But it is in those splendid and terrific apparitions from other spheres, angelic or demonic, that Blake is absolute and unique. One feels instinctively the rush of vital force, the stress of soul, the rapture of effort, that went to the making of them.

Blake has been accused of obscurity in conception and in execution. It is easy to point out figures ill-drawn and out of proportion; strange, sprawling, almost lizard-like phantoms, belonging to neither the human nor the spiritual world, vapid faces, conventional attitudes. But we must remember that Blake set himself this most difficult of tasks—to interpret in terms of material form and colour visions which had no material form or colour. As has been pointed out, where Blake’s imagination is perfect and complete, his technique has a like

perfection, a like completeness. "I am," he wrote, "like others, just equal in invention and execution." To paint a dead salmon, or a couple of boys playing marbles, requires ordinary technique only; to paint the Hosts of Heaven, Principalities, Thrones, Dominions and Powers, requires imagination and technique equally transcendent, for of such Beings there are no models at street corners. To Blake, imagination was a sacred thing; he called it "the body of God," hence he held the imaginative arts to be Divine revelations. To him the world of spirit was the only real world. "Everything is atheism," he wrote, "which assumes the reality of the natural and unspiritual world." Even Dante he held to be a materialist, because he called Nature "the ultimate of Heaven". He fully and literally believed that (as he expressed it to Flaxman, the sculptor) "in the divine bosom is our dwelling-place". Small wonder that to the pedestrian artists and commercialists of his day Blake was a blasphemer and a madman. Might he not seem the same to the philistines of to-day?

Blake used both allegory and symbolism, but most of his engravings and paintings were done by what he called "direct vision". Varley, the water-colourist, used to sit up with him night after night, half-awake and half-asleep, while Blake, with unfeverish haste, drew the forms of Moses or David or Julius Cæsar, as though they were actually sitting in the flesh before him. He composed some of his more transcendental pictures immediately on coming out of states of trance bordering on ecstasy. The truth is that he was so entirely a mystic that he could hardly himself distinguish between the world of sense and the world of spirit. "Jesus Christ," he said once, "is the only God; and so am I, and so are you." Again he would say: "Art is Christianity," and: "I know of no other Christianity and no other Gospel than the liberty, both of body and mind, to exercise the divine arts of imagination."

And of death he said: "I cannot think of death as more than the going out of one room into another." The body he regarded as a thing of no account, except as a temporary vehicle of spirit; trust in the five senses was to him foolishness. His intuition caught the meaning of things through their appearances. No English artist—perhaps no artist of any race—has seen so surely and so deeply through the phenomenal world to the reality beyond. If we can only understand and appreciate a small part of his work, the fault lies not with him, but with our own limitations.

Direct religious painting imperceptibly merges into allegory. We could have no better examples of allegorical art than the paintings of G. F. Watts. Nearly all his pictures are allegorical, a representation of an abstract idea under a concrete image—Justice, Hope, Mammon, the Minotaur, Time, Death, Judgment. In many of these the meaning is so obvious, the ethical purpose so glaringly patent, that almost nothing is left to the imagination. There is no subtle suggestion, no ethereal essence for the adventurous soul to seek and capture. One feels that many of these well-intentioned paintings are no more than coloured texts. The artist has been engulfed in the moralist. Let us consider Watts at his best in this kind; for example, in the well known picture "Hope". Here we see the figure of a woman seated upon a globe in the midst of star-strewn space, her eyes bandaged, bending over a lyre, all the strings of which but the last are broken. The value of the picture lies in the exquisite rendering of the electric-blue sky with its tremulous stars. But its fault is that the allegory is self-evident. There is no hint in it of remoter spiritual possibilities. It is not truly mystical.

I can speak with less stint of Watts' two masterpieces "Love and Life" and "Love and Death". In the former we do get a suggestion of something beyond the actual. The winged figure of Love has flown down to stay the feeble feet

of Life from the edge of the precipice which yawns beneath. Weakness in sight and body, quivering dependence, yet utter trust, are expressed in every curve and line of the figure of Life. Love is a strong, virile, and immortal Presence from another plane. In the companion picture, "Love and Death," the positions are reversed; it is Love who is too feeble and impotent to stay the grand, grey figure of Death from crossing the threshold. But there is no brutal triumph in the attitude of Death; he comes not in wrath as an enemy, but in stern kindness as a friend. In "Love Triumphant" Watts depicts the real triumph—Love rising eternally resplendent from the gloom of Earth and the bonds of Time and Space.

"The shadow passeth when the tree shall fall,
But I shall reign for ever over all."

Watts said himself that his aim was "to teach great truths, rather than to paint pictures" (a disastrous admission for an artist, some will think). Great as was his mastery of form and colour, he subordinated all his technique to the idea behind the paint; he even at times purposely avoided the temptation to paint what was beautiful. In spite of this over-balance on the didactic side, a hostile critic like M. Sezeranne wrote of him: "While Watts' colour distracts the eye, his ideas penetrate to the depths of the soul and slowly awake something that was sleeping there."

But it is in his portraits that we glimpse the essence of Watts' mysticism. In his portraits of Tennyson, Morris, Rossetti and the rest of the great Victorians he has left to posterity an impression, not merely of the outer lineaments, but of the inmost soul. Here the artist was untrammelled by the moralist. Looking into the eyes of any one of these (the eyes which are "the windows of the soul") we pass at a flash through the transient covering of flesh to the imperishable self beyond and within. They are spiritual, not physical portraits.

From allegory we pass to symbolism. Symbolism in the West has, in the main, been religious rather than philosophic, for religious symbolism seems to be the only kind we can understand. No finer piece of religious symbolism could be shown than Holman Hunt's "Light of the World". Apart from the sheer beauty of painting and its inimitable craftsmanship, the picture is packed with symbolic meaning (which I hesitate to spoil by unnecessary explanation). But the symbolism does not obtrude; the picture is not a sermon. We see the meaning of the closed door, overgrown by brambles and weeds, the sorrowful figure knocking expectantly, the lantern, the diadem of mingled thorns and precious stones, the strangely-shaped, jewelled clasps of the mantle. But there is more than all this; as we look we feel that this is something beyond a merely religious painting: it is a symbolic picture of life, self-centred and immersed in matter, asleep and blindly ignorant of the divine possibilities at its very doors. Earth-bound we are, but the imprisoned soul may come forth whenever it will. There is but one step between the confines of the prison-house and the infinite stars. "Behold I stand at the door and knock!"

The symbolism of "The Triumph of the Innocents" is more elusive. The whole picture is bathed in an atmosphere of faint starlight. One great difference between allegory and symbolism is that, while the former has only one obvious meaning, the latter has at least two, the outer and the inner, and may have many more. Below the scriptural story of the Flight into Egypt is another story which the mystic interprets thus: Joseph is the Intelligence, Mary the Intuition; the infant Christ, the offspring of the two, is the enlightened Soul; the Flight into Egypt is the way of Initiation; the troops of joyous Innocents are infant souls which have not attained maturity. Note that, while Mary and the Child see these souls, Joseph sees but what is on the earth-plane—the path

before him, the distant cottages, and the wild beasts prowling round. In those bubbles or spheres of vapour are pictures of the world as it has been, as it will be.

“The Eternal Saki from that Bowl has poured
Millions of bubbles like us, and will pour.”

In “May Morning on Magdalen Tower” Hunt achieved a most difficult task, no less than to depict a scene of frank sun-worship in the prosaic Victorian epoch. He contrived to make the faces of stiff Oxford dons and chubby choristers not merely radiant with the rosy dawn, but radiant and aglow with mystical fire, akin, for one brief moment, with the Pythagorean priests who on the first morn of summer saluted with song and sacrifice the Lord of Life and Light. The bowed figure of the Eastern sun-worshipper strikes the key-note of the picture.

Blake defined a symbol as “a representation of what actually exists really and unchangeably”. Mr. Yeats has called it “a transparent lamp about a spiritual flame”. In Rossetti’s pictures the flame burns with varying intensity, but the lamp is always transparent. Note, for example, in “*Astarte Syriaca*” the symbolism in the fiery sphere of the sun (the male) half-eclipsed by the moon (the female), with the planet Venus uniting them. Rossetti considered this attempt to suggest the beauty and mystery of Love his most exalted work. Or note in “The Annunciation” the lily in the angel’s hand; the lily in the jar in “The Childhood of Mary Virgin”; the bright lamp, burning above Mary’s bed. In “*Beata Beatrix*” note the sundial, symbol of Time and transiency, bathed in the light of eternity; the dove, symbol of spiritual peace, bearing in its beak the poppies of sleep and the ring of heavenly union; the sombre figure of physical death on the left hand, and the angelic presence, on the right hand, of the dying Beatrix. Death here is but a swooning into another and a fairer life. There is one small painting by

Rossetti which perhaps is a better example than any of his mystical side—"The Meeting of Dante and Beatrice in Paradise". Here there is an utter absence of that ultra-sensual bodily beauty which is typical of the later Rossetti. The immortal lovers meet on a green lawn in some quiet Garden of the Blest. There is symbolism in the colours, but in nothing else. The delight of the picture is in the naïve simplicity and grace of the figures and that translucent freshness of atmosphere which can only be found in Paradise or some country East of the Sun and West of the Moon.

In Burne-Jones were combined Greek nature-worship, Mediæval and Celtic Mysticism, and that modern Romanticism which is always tinged with doubt and longing. When he first met him Rossetti called Burne-Jones "one of the nicest young fellows in Dreamland". As typical I would cite a group of three pictures, "Pan and Psyche," "Cupid and Psyche," and "Love and Psyche". Psyche is the human or animal soul, whose loveliness, although quite free from sensuality, is all of Earth. In the old far-travelled tale of Cupid and Psyche, Cupid is spiritual love, Psyche the human soul immersed in matter. Deprived of her immortal lover she wanders disconsolate through the world, until after long trials and purifications she finds him again. In "Pan and Psyche" Pan, representing the purely animal side of Nature, is wooing Psyche, seeking to make her forget. In "Cupid and Psyche" the sleeping soul is awakened by the arrows of human love. In "Love and Psyche" Immortal Love bends over and takes to himself the human soul, thus realising the ideal union of soul and spirit.

It may surprise some people that in this little band of mystics I include (and bracket) Turner and Whistler—the painter whom Ruskin loved above all others and the painter whom Ruskin hated above all others. If (as I have said) Mysticism is an attempt to pierce phenomena and to obtain a

knowledge and expression of reality, no modern artist was more truly mystical than Turner, for throughout his life it was this great quest of reality that absorbed him. He painted not so much what he saw with his physical eyes as what he saw with the inner vision. That coarse and shabby little man in an old top-hat and snuffy black clothes, painting away in an obscure Battersea lodging, was familiar with the angels of the rainbow and lived in a world where colour is the expression of all thought and emotion. He was intoxicated by light and colour. The sun, in such pictures as "Ulysses deriding Polyphemus," "Dido building Carthage," or "The Approach to Venice," is no actual sun, but a chariot of flame. You look through the quivering, incandescent circle of Turner's suns to the central primæval fires; they dominate the canvas; all else—ships, buildings, men—are trivial and subordinate. "*Fiat lux!*" might have been Turner's motto. "Light, more light" was his continual aspiration. In such pictures as "Steam, Mist, and Speed," he got far beyond the cramping limitations of form. Ruskin was never tired of praising Turner's exquisite sense of form and skill in drawing; the later Turner outstripped such pedestrian needs and penetrated to that plane of art which is beyond form. In fact, the later Turner was a very prince of impressionists.

For example, in "Ulysses deriding Polyphemus" he shows us the eternal conflict between the insolent craft and trickiness of man ("cheek" is the only possible word) and the blind, titanic forces of Nature. It is only by guile that Ulysses is able to get the better of a Cyclops. Equally insolent, in "The Fighting *Temeraire*" is man's latest toy, the steam-tug, insultingly puffing its foul smoke in the face of the old war-worn giant. Here is no tawdry, patriotic sentiment, but a glimpse of the grim world-tragedy of the younger generation constantly pressing on the heels of the elder, flouting it and ousting it from its place. Here we see the Age of Timber and Beauty being ousted by the Age of Steam, Ugliness and Dirt. It would be easy to cite countless examples of Turner's art in

which he not only gives a perfect impression of the grandeur of natural scenery and the beauty of aerial atmosphere, but also a subtle and indescribable suggestion of something beyond this, brooding over and through it all. There are several in the "*Liber Studiorum*," out of which I would single the "Stonehenge by Moonlight".

Probably no one would have hated to be called a mystic more than James MacNeil Whistler. But he was one, nevertheless. In his portrait studies it is the spirit, the essential character of the men and women which is shown on the canvas, not the unessential form and feature. Let us take the two well known pictures "The Portrait of Whistler's Mother" and the "Carlyle". He called the former "an arrangement in black and grey," and when some admirers raved about it he said nonchalantly: "It's just a portrait of my old mother." Certainly no one since Rembrandt has painted so intimately and tenderly that last mellow stage of patient and kindly acquiescence which crowns (or should crown) the life of the old. I say nothing here as to the charm of the colour scheme and the subtle gradations in grey, greens and blacks. The point I want to make is that in this picture Whistler has given us, not the portrait of an individual old woman, but the incarnate spirit of old age. In the portrait of Carlyle we have another type of old age, a face by no means so serene and patient, showing the furrows of thought and worry, yet with that seasoned philosophy that comes to those who have lived and suffered. Even if he were an unknown man, we should be convinced that behind that gnarled and rugged exterior is a spirit of rare nobility, and that it is the inner, not the outer, which is the real man. The "Woman in White" raised a storm of criticism when first shown. The white figure stands against a white background, holding a white flower in her hand. The hair is a rich auburn. A wolfskin is under her feet. The face, though not old in years, is marked by sorrow, and the eyes seem to pierce and burn like live coals. Here again is the portrait of a soul.

Similarly in his landscapes, nocturnes and harmonies, it is the essential character, the soul of the place, that Whistler has caught and embodied. Take, as an example, the Nocturne in blue and gold, "Old Battersea Bridge," a great monster of wood and iron sprawling across a haze of water, fringed by the riverside lights beyond (this was shown in the famous *Ruskin vs. Whistler* trial). Or "Trafalgar Square, Chelsea," a grey, brooding winter evening, bare, dripping trees, and gas-lights glimmering through the damp mist—all the drab dreariness and all the romance of suburban streets. If a Martian visitor were to see these two paintings without having seen London or any great city, he would get a clear-cut impression of all that is typical and essential in a Thames riverside and a London suburb. It was not prettiness and gay colour that Whistler gave us, but (as often as not) the grim, grey shadows of the physical underworld.

I have no space to mention the paintings of Mr. George Russell (AE) who stands in the direct line from Blake. He is one of that little group of Irishmen of genius who have wakened the stodgy Anglo-Saxon to a bewildered sense that the universe contains other things than golf clubs and big cigars. He has dared to paint the Green People (the Sidhe), who in Ireland can yet be seen by those who have eyes to see. Mr. Russell's work would require a separate article to itself.

My purpose has been to show that if Art produces nothing but the forms and colours of things, it is not Art at all; that Art is not just a beautiful reduplication of the actual, but a glimpse of the reality behind the unreality of the phenomenal world. It is difficult—if not impossible—to express such ideas in halting words; they must be perceived intuitively or pass for ever unperceived. What I have been trying to say; expressed tersely and pregnantly in this Chinese adage, which should be inscribed on the walls of every artist's studio: "The spirit lives in the point of the brush."

W. P. Price-Heywood

SOME STEPS IN THE LADDER OF EVOLUTION

By PETER DE ABREW

BEFORE we take a glance at some of the Steps of the Ladder of Evolution according to the teachings of the Buddha, it will not be out of place to make a few observations here about the Constitution of Man, also viewed from the standpoint of Buddhism. An Eastern philosopher said: "It is all Life or Consciousness." Unity is Life and multiplicity is Consciousness. "Prāṇa" is the Breath of Life from the One Life or All-Consciousness of the Universe. A living thing is a unity in Life, or a replica in miniature of the multiplicity of Life, known as Consciousness.

"Man" has a constitution of: (1) Indriya Prāṇa, or conscious life on the plane of the senses; (2) Dhātu Prāṇa, or atomic life of the four elements—earth, water, fire and air. "To be conscious more or less," as the saying goes, implies *per se* a duality. The consciousness must have something to be conscious of; it may be a thing or an attribute. The dual nature of consciousness thus being established, a rūpa or form for the operation of life in unity is a necessity.

The rūpa or form called the living man is builded up with the following five constituents, called the skandhās, by which he is enabled to be conscious of his surroundings and through which he communicates with the world about him. They are:

1. *Rūpa*, or physical body, of twenty-eight elements of physical matter.

2. *Veḍanā*, or the knowledge of opposites, of eighty-nine sensations.

3. *Sañña* is the knowledge of abstract ideas, of which there are eighty-nine.

4. *Sankhārā* is the knowledge of attributes, of which there are fifty-nine such tendencies of mind.

5. *Viññāna* is consciousness of eighty-nine psychological powers.

This Constitution of Man is subject to and is the cause of the following: (1) Karma, (2) Chitta or mentality, (3) Irtu or climatic conditions, (4) Ahāra or nutrition. Existence depends thus on those conditions, favourable or unfavourable, and they suggest Rebirth or Reincarnation.

In this bundle of conscious and sentient constituents there lies hidden the *Nirvāṇic Dhātu*. This element is the "Dweller" in this House called Man, consisting of five rooms or five skandhās. And the room where the Nirvāṇa Dhātu or the Dweller lives is the Skandhā called Viññāna. The Nirvāṇa Dhātu is permanent and everlasting, and this element operates in consciousness with a persistent individuality.

The Skandhās are called Loka Dhātu. They are temporary, evanescent and changing. They operate on the material mind and, at the disintegration of the Rūpa, they find their way to their own changing world-elements. Thus at death, or the disintegration of the Skandhās, there remains the Nirvāṇa Dhātu, ever seeking developed and higher forms as the vehicle for this Dweller in the pilgrimage of life. Such is the passing away of the Nirvāṇa Dhātu from life to life, ever reincarnating till Nirvāṇa is reached—his home. He does not stay here either. He incarnates again, seeking the steps on the march of progress. The mission of the Nirvāṇa Dhātu is progress.

In man the Nirvāṇa Dhātu finds a fit vehicle for the expression of life. Indeed, to be reincarnated as a human

being is considered to be a very great privilege. This earth-plane offers the Dweller every opportunity to reach his goal in a short time, if he would only realise it and make use of it profitably. He has the Dharma before him and the law is clear for the conduct of his life. He can become a Buddha if he is so fortunate, or it is not impossible for him to occupy the lesser offices while he is yet a human being. Here on earth, he has the opportunity and the privilege to reach the heights of the ladder instead of treading the weary windings in the ordinary course of evolution, which would perhaps take more than billions of years, going through various Lokas to reach his ideal. Therefore this earth-plane is called the Buddha-bhūmi, or the ground of the Buddhas, and the training school for Initiates for Adeptship.

One of the steps of the ladder is the deva life. The matter in this plane of existence is not dense like that of the earth-plane. Its matter is not physical. Therefore a deva body is much lighter than his earthly counterpart of the previous existence, and he lives and moves and works in a world built of the same particles as his body is builded of. Thus a deva is very ethereal in form or body, with a keener and finer intellect and a higher developed consciousness than a human being.

His next life—if he has the necessary qualifications, which he has to acquire while he lives in the Deva Loka—is in the Brahma Loka. Here the conditions of existence are higher than those of the Deva Loka. The particles of his body and the matter of his surrounding world are still more ethereal than those of a deva. The consciousness and intellect are yet more developed and fine than those of the denizens of Deva Loka. Then he passes on to a state of existence of purity known as “Sudha-Vasa,” whence he has to pass through five stages, until he becomes Purity itself. These stages are known as (1) Ariya, (2) Atapa, (3) Sudassa, (4) Sudhasi, and

(5) Akanittha. His next step on the ladder is the rung where the Anāgami lives—a very lofty height, from where he can take the choice of absorbing himself into the Universal Consciousness or becoming the Rahat to help humanity and finally becoming a BUDDHA.

Such then is a glimpse of the lofty heights of the steps of the ladder to which the Nirvāṇa Dhātu reaches, taking shape or form as he needs it to gain experience on the desired plane of existence. He has to go backwards and forwards, according to the Law of Karma, and his stay on each step depends entirely on his own endeavours. Life is progressive. Evolution connotes specific qualifications to take higher steps on the ladder. At the principal milestones on the pilgrimage of the Nirvāṇa Dhātu, on this march of progress, there are “fruits” which are the natural results of his endeavours while pressing forward his advance. These “fruits” are known as the “Mārga Phala” (Maggo Phalam). They can be partaken of (figuratively) according to the stage of development of the pilgrim.

Highly evolved pilgrims, by reason of their special qualifications, are initiated according to their degree of development as:

- (1) Sowan or Sotapanno—One who has entered the stream.
- (2) Sakadāgami—Once-returning.
- (3) Anāgami—Non-returning.
- (4) Rahat.

A “Sowan” is an Initiate who has suppressed the desire for self, egoism or personality. He has to a large extent a clear vision to see things in their right perspective. He is free of doubt or scepticism, and he goes on his march of progress using his intellect as his guide to reach his goal. He does not see any useful purpose in mortifying his flesh to attain the next rung on the ladder. He kills the desires of the flesh by intellectual methods and not by mortifying it.

A "Sakadāgamin" is one who has killed anger and lust, while the "Anāgami" has entirely killed out the roots and every vestige of personality, doubt, anger and lust. There is not a particle of them on his ground to sprout up again and to pull him back. The field is cleared of all seeds and there is now no danger of those weeds growing. The pilgrim has reached the threshold of the Order of Rahaṭs, from where he becomes the Buddha. He has reached the loftiest step we can see in the ladder of evolution, and he waits here with ever-increasing usefulness of life to attain still loftier heights. Such then is the mission of the "Nirvāṇa Dhātu," clothed in forms to suit his status, to ascend the steps of the ladder of evolution. Giddy heights they are to us ordinary mortals; but some day it will be our glorious privilege to reach them.

The steps which have been traced in this sketch are only a few of the many that every unit of life must tread. These few are the outstanding milestones in the march of progress, starting from the stage of man and ending in Buddhahood. Short cuts are within his reach. It is therefore the privilege of the pilgrim not to tarry, lose time, or mark time at any of the rest-houses at which he arrives in the course of his journey. After labour and refreshment he resumes his march with as little delay as possible to the next stage of the journey, pressing forward as he advances from milestone to milestone, ascending height after height to breathe the fresh and pure air and live in the clean atmosphere to which the Nirvāṇa Dhātu is heir.

Peter de Abrew

AWAKENING

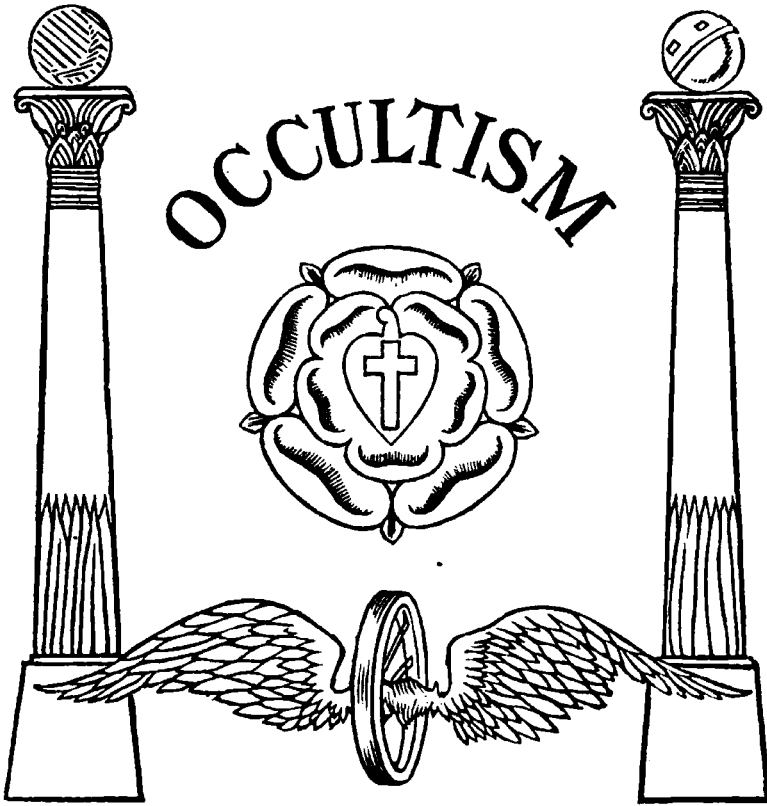
EARLY in the morn I woke
Before the birds were singing
Or the world had robed her in a cloak of green,
And I knew myself immortal,
Granted life again by touch of Thee,
As early in the morn I woke
Before the birds were singing.

My little song across the wood
The grey dawn carried at my will
To Thee—the Timeless, Ancient One of Days—
My little song to Thee the grey dawn carried
As early in the morn I woke
Before the birds were singing.

Infinite Thy gift to men—
Immortal, endless Life!
Who knoweth Thee, Awakener, and Giver of New Birth?
My hands out held—so poor—are pressed with treasure—
Thine!
And ever dost Thou stir the little heart of me
With Breath.

Awakening! Awakening!
Eternal endless Life!
Before the birds were singing
Or the grey dawn crossed the hill,
Early in the morn I woke
Aroused by touch of Thee,
Early in the morn I woke
Before the birds were singing.

DOROTHY GRENSIDE



PRAYER AS A SCIENCE

By W. WYBERGH

(Concluded from p. 384)

THE BUILDING OF THE SOUL

WHEN a man has reached the stage wherein his interests are definitely centred upon the inner or soul-life, it is naturally the limitations of that life which he feels most acutely, and prayer for him naturally takes on another aspect. For one thing he finds that these limitations are chiefly in

himself, rather than imposed on him from without, and the response to effort is more immediate and certain. He is chiefly concerned at first with questions of the emotions, with morality and ethics, with virtues and vices, and of course with the joys and sorrows which these things afford. The starving or stunting of intellect and emotion is as real a pain to him as hunger was to the lion, or as poverty to the pure materialist, and the tendency to indulge in vice and neglect virtue are after a time found to be the principal evils or limitations from which he desires to escape. Sin comes to be as disgusting as dirt or bodily disease, and it is, as a fact, as much a product of ignorance and stupidity as are the dirt-bred diseases of the body. Questions of conscience now cause as much distress as business worries used to do, and clear insight is desired as a blind man might desire sight for his eyes.

He betakes himself therefore to prayer to relieve himself of these limitations, and again the actual methods are twofold. At first he fights these limitations upon their own plane, that is, the plane of the soul and the intellect—the plane of morality—and the effective prayer for this purpose, in the very act of which he makes his escape, is suitably directed mental and emotional activity, as formerly it was physical activity or “work”. Of course the usual transition and transformation of motive takes place. At first it is the physical and then the mental *consequences* of wrong and ignorance which are feared, but this is gradually transformed into the love of good and hatred of evil for their own sakes, because all the “good” thoughts and emotions actually consist in an expansion of consciousness while they are being experienced, while the “evil” ones are felt as limitation. For “good” is life, union with God, the All-Conscious, and evil is in its nature that which at any particular stage tends towards limitation of the consciousness appropriate thereto. A man at this stage prays because he likes to “feel good,” though if he is ignorant of

the science of prayer his methods are sometimes ill-suited to that purpose.

The key to success is the knowledge that, as far as the soul is concerned, a man *becomes* what he *thinks*, and in a certain sense that for the moment he actually is what he thinks, as far as mental or soul-life is concerned. Now it is plainly impossible to pray for a virtue of which you cannot form any conception whatever, and still less for one which you do not really feel to be desirable; while if you make a mistake about what is "good" for you at the moment, and are incautious enough to pray for it, your prayer in the nature of things will be answered, but the results may be exceedingly disappointing. There are then three principal elements concerned in this prayer; first, discrimination between things that only appear to be and things that are really desirable because, *if you are able to pray for them at all*, they bring with them real freedom and expansion of consciousness; secondly, the power of forming a clear and definite conception of the desirable object (in this case, of course, a state of mind); and thirdly, the power of will and concentration which make it possible to hold firmly and continuously to this conception when formed. These are as essential as acute senses, developed muscles and animal vitality are for successful action (*i.e.*, prayer) on the physical plane. The rudiments of them already exist, having grown up unperceived as the result of the physical activities belonging to the previous stage, but the result and purpose of prayer at this stage is to develop them fully, though the *apparent* purpose be the satisfaction of the emotions, for at this stage also our true aim is other than we think—"It doth not yet appear what we shall be".

We may note that here too the specific act of prayer and the general attitude towards life must not be too widely inconsistent with one another. If we habitually harbour evil thoughts, the effect of prayer for virtue may be completely

annulled ; while a prayer that attempts to soar into the bright thin air of the Spirit will faint for lack of sustenance and because the world of Spirit is as yet " unreal " and divorced from life. Another practical consideration that now appears, is that to dwell in the act of prayer upon one's own sins and imperfections is merely to strengthen them, not to get rid of them. " Forgiveness " is not needed, for the turning away from sin and the setting of the face toward goodness *is* forgiveness, though the results of past errors are of course only in so far destroyed as we may subsequently achieve by setting in motion the opposing forces of goodness. We should, it is true, try to discriminate clearly between what has been right and what wrong in our conduct ; but having done what is in our power to remedy it, the thoughts should be turned henceforth steadily upon all that is true, pure and beautiful. There is nothing more likely to make a man into a miserable sinner than that he should be always thinking of himself as such. Lest this be thought to militate against humility, it should be pointed out that *at this stage* humility is not the thing to be aimed at, but rather the building up of a strong centre of individual consciousness. Self-respect is here the key-note ; humility comes later, and is absolutely essential to the growth of the spiritual faculties ; but, if sought too soon, the result is merely flabbiness and weakness, which makes all progress towards spirituality impossible, even if it does not end in hypocrisy.

For the man who is in this stage, public and liturgical prayer is usually of less importance than private prayer, for he may be presumed by this time to be able to formulate his own needs more or less clearly, and to be able to some extent to concentrate his attention. But his private prayer may become much more effective if he knows something of practical psychology and understands how his own faculties work.

When a man prays to God for strength or for the attainment of some virtue, or for guidance or enlightenment, what does he do, and what is the answer? What he does is, in effect, to picture to himself as vividly as possible the virtue or the strength that he desires. He thinks either of that virtue as an abstract quality possessed by God in a transcendent degree of perfection, or, more probably, he thinks of the concrete exemplification of it in the person of his Saviour and Master: he thinks of himself as being in touch with the Almighty Power, and able to draw upon an inexhaustible reservoir. But when he pictures all this *to* himself he is in reality picturing it literally *in* himself, for, as we say, he pictures it in his mind, and his mind is at this stage for practical purposes "himself". Now in the mental or soul-world the making of such a picture or conception is equivalent to the providing of a channel through which the universal spiritual energy may manifest, a machinery for the transformation of spiritual into soul-energy. A man's own efforts to mould himself into a particular form do, in the very act, induce an inflow of power from "without" which reinforces the power exercised from "within" the soul, exactly in proportion as the effort and the mental image created are in harmony with the realities of the soul-world. Thus while a man, by following and praying for false ideals, may with much labour and effort mould himself into their likeness, such success would in any case be only temporary; while an effort to bring himself into harmony with reality, as it exists in the soul-world, is both immeasurably more fruitful and effective and also more permanent. The process, when constantly repeated, results in the attitude of mind becoming habitual, and thus ultimately the virtue or the strength is acquired and the consciousness permanently expanded. Prayer brings its own answer—is indeed its own answer—direct from God, not "supernaturally" but in conformity with those expressions of the Will of God which we call the laws

of psychology. True indeed is it that: "Before they call I will answer, and while they are yet speaking I will hear."

It will be seen that prayer at this stage is hardly to be distinguished from meditation, for to meditate upon a virtue is to pray for it, with this further advantage that, being a less personal and exclusive form of activity, it has less tendency to make a man priggish and sanctimonious. Many books of practical directions for meditation have been written, and different temperaments require different methods; but all really useful and practical methods are based upon a knowledge, empirical or otherwise, of the laws of psychology, and are calculated not only to attain the immediate end in view, which in this case is the expansion of consciousness upon the mental and moral levels, but also to pave the way, perhaps unconsciously, for a further advance into the spiritual regions, where the limitations of the soul are transcended rather than removed. Such methods will, moreover, embody in themselves a recapitulation of the more primitive stages, thus following the course of nature, and leading the consciousness onward by easy and natural steps towards an expansion beyond the normal, for without much practice the mind cannot suddenly withdraw from outer things towards which its attention has through past ages been directed, and direct itself upon the inner world—and that very inability is just one of the limitations which have to be conquered.

All methods of meditation involve in some form or other the following stages. First the body is quieted and the attention withdrawn from the outer world. This is sometimes done by reading, or by fixing the eyes upon a crucifix or a picture, or by music or other such means. But the mind must not be made vacant, for it is not self-hypnotisation that is desired, but alertness and vigorous work in the unseen world, and meditation differs profoundly from self-hypnotisation. Therefore the means which are used

for fixing the attention should have a familiar and habitual relation to the interior world of thought. Thus through the eyes or the ears the mind is led into itself, and there dwells upon what it desires; and the physical senses, having been first concentrated, are then stilled and transcended. Then in turn the mind, having found an *interior* object, *i.e.*, a thought, which gives it pleasure, proceeds to dwell upon it, either by imagining it as embodied in the Saviour, or by thinking out its meaning and its application to all the circumstances of life. By thinking of the Saviour the man becomes like Him, and by meditating upon purity or honesty or any other virtue he weaves them into his character.

This is at first the direct and deliberate object of his prayer—to improve his own moral character, and these efforts are in effect directed towards removing rather than transcending the limitations of the soul. So long as the main interest in life is that of the personal self and its relations, these direct efforts constitute the right and appropriate form of prayer. As, however, success is in part attained and the man acquires what the Greeks called the “political” virtues, *i.e.*, becomes an ordinarily good man, higher possibilities present themselves and the value of previous achievements seems less decisive. He becomes less concerned with the “saving” of his own paltry soul; the desire for personal virtue or for personal enlightenment becomes merged into the love of all goodness and beauty, and delight in the laws of Nature or of God for their own sake; he begins to reach out from himself to God, not asking benefits but pouring himself out in devotion and aspiration. The emphasis is upon union and universality, and not upon separateness of personality, and the terms “within” and “without” take on a less rigid meaning.

Here we are dealing with the transition from the typical prayer of the Soul, or Mind, to the prayer of the Spirit, a stage which is sometimes called “Contemplation,” sometimes also,

especially by St. Teresa, the "Prayer of Quiet". For the very reason that it is transitional it is impossible to specify it very exactly. It begins in meditation and "recollectedness" and is perfected into a sense of peace, as concentration is attained and the wanderings of the mind are stilled. It would appear that, since the consciousness is by no means empty, the mind in some form is made use of, but certainly not the concrete, image-making side of it: it is what St. Teresa calls "the superior part of the Soul"—not yet the "Spirit"—which is concerned, and its activity is largely dependent upon the progress that has been made in the control of the lower mental faculties. All distracting thoughts, such as those of sin and imperfection, must especially be avoided, and in fact no thought of self should exist at all. This implies that, as the result of long practice, there should now be no conscious mental effort, for there is a practical certainty that it would be in reality selfish, however subtly so. An effort even to think on nothing stultifies the soul and makes the imagination more restless. Hence it is certain that this prayer of contemplation cannot be forced, but will in good time come naturally, if meditation and concentration are assiduously practised. Once more it must be repeated that such practice is useless without a corresponding attitude being carried into the ordinary affairs of life. Thoughtfulness and concentration in these things must go hand in hand with the practice of meditation.

There is also a stage which corresponds with and is essential to the practice of "contemplation," for this can hardly be attained by a man who has not developed to some extent the power of genuine intuition (by no means to be confused with mere "fancy"), by means of which he can carry on his activities without entire dependence upon the logical faculties of the discursive intellect. "Contemplation," indeed, is to ordinary prayer and meditation very much what "intuition" is to intellect, for it is the faculty

of going straight to the heart of things. Again, just as this prayer requires the discarding of the ordinary mental activities, so, in the wider sphere of life, the corresponding stage implies a power of detachment, a "sitting loosely" to the interests of the personal self, an acting upon principle, not upon inclination (which belongs to a much lower stage), and not even upon policy (which corresponds with the mental state of meditation and concentration).

The immediate effect of this prayer is an extraordinary sense of lightness and freedom. Fear and scrupulousness disappear, and there is a feeling of enlargement, serenity and sanity. These are precisely the effects which are produced in everyday life by the habitual use of the intuition, by acting always on principle without care for the consequences, and by detachment.

THE PRAYER OF THE SPIRIT

And so, by degrees, man reaches the stage where the true Prayer of the Spirit becomes a possibility, and finally a necessity to him. Of this prayer it is difficult, nay almost impossible to speak. Of all that lies within or below the stage of the intellect—of the physical objects, the desires, the emotions, the thoughts, the aspirations, the vices or the virtues, which have hitherto formed the subject and the method of prayer—it is not impossible, however difficult it may be, to convey an impression in language. It is only the ignorance or the inadequate equipment of the speaker which stands in the way. For these belong to a category which forms or may form the material for a mental concept. But with the things of the Spirit it is otherwise. It is no mere difficulty of finding language, or even of forming a concept, that intervenes: it is rather that in so far as it becomes the matter of a mental concept, Spirit—the essentially free, the unlimited, the Life—ceases in

a sense to *be* Spirit, and becomes form, the plaything of the mind. It is the old story of chasing the rainbow—the glorious light has become a drop of rain. For truly “eye hath not seen, nor ear heard,” nor can ever, in the nature of things, see or hear or understand.

Can then man know God at all? Can we do more than know *about* God? The difference is that between the spiritual man and the merely good man. It is the knowledge of God which is Eternal Life, not the knowledge about God. He can never be known by the intellect, and still less by the emotions: He is known only by becoming united with Him, and this is the supreme escape from limitation which is the essence of prayer. He is not known by creeds and preachings and prayers of the ordinary kind. So long as we pray to God, so long as we love Him and worship Him as a Being outside ourselves and other than ourselves, we cannot reach Him, we cannot know Him. For that very prayer, or love, or worship, is itself the sign that we are approaching Him, but that we are not united with Him. When our will is blended with the Divine Will, when our consciousness sees and knows as He sees and knows, then we know Him. In all that has gone before, in all the mental concepts which stand at the root of our prayers, we have been attempting the conversion of the Godhead into flesh: the spiritual life is the taking of our manhood into God. God can only be known by God, and it is the Divine Self in man which “knows” God.

It is idle, therefore, to attempt a description of that which must be experienced to be understood. And yet it may be of service to attempt so much as will suffice at any rate to show that, whatever spirituality *is*, it is quite definitely *not* merely an extreme degree of virtue, or of love, or of any kind of emotion or aspiration, as is so often supposed, any more than it is an extreme degree of intellectual or physical development. The prayer of the Spirit is accordingly something different in

kind from the prayer of the soul for virtue, and the difference is far greater than that which exists between the good man's prayer for virtue or help or enlightenment and the "prayer" of the animal for food or sex-gratification or of the undeveloped man for victory or worldly success. Those other prayers have been the efforts of the self to escape from conditions, inward or outward, which are felt as limitations—in order to become a bigger or more powerful or greater or nobler self. But this prayer of the Spirit is the effort of the self, now a stable, highly developed and powerful, but none the less limited entity, to escape from itself altogether, that it may live henceforth consciously in the Eternal Now and the Eternal Here, which is Life everywhere and for ever.

Such a prayer, therefore, is no longer a petition; it is no longer a seeking of anything, however exalted, for the self, or for any other individual self, for that would be stultification—a mere contradiction in terms. Truly to pray that prayer is no longer even to seek, but to find. It is the fulfilment of the declaration that he who would save his life must lose it—a paradox indeed, for the experience of the Spirit always presents itself as paradox when clothed in intellectual form. It is the last and supreme operation of the psychological entity, by which, ceasing to be itself, it becomes a spiritual being. Saint Teresa has described the process, but even she cannot describe the result of the process. She can only say that it is a transformation such as that of the chrysalis into the butterfly, and that the condition of the new life is that "the worm must die". This is a matter of experience—direct, immediate and unquestionable—however antagonistic it may appear to our preconceived ideas about the nature and direction of human evolution.

Prayer of the ordinary kind can lead one up to the threshold, but can never take one across it. On the other hand the final step forward into the new life cannot be taken until the

threshold has been approached; thus none of the previous stages can be omitted. And, once more, as in the lower stages, an habitual attitude of mind and outlook upon life is inexorably demanded, if the special psychological operation which we call "prayer" is to succeed in its object. This attitude can best be described as the Principle of Unity, realised by the intellect and carried out in the life. It shows itself in the habitual concern with all that is shared in common rather than with what divides man from man, and in the joyful recognition of universal brotherhood as exemplified in St. Francis, and the willing identification of oneself with the vicious and criminal brother. Thence follows the eye that sees beauty and goodness everywhere, until there gradually emerges the consciousness of God in every creature, and the whole world and all the processes of the world-life become unspeakably solemn and glad and sublime, and sadness and regrets become impossible. For, in the words of Julian of Norwich, "God doeth all-thing, and all-thing that is done it is well done . . . for verily sin is no deed".

While the character has ripened as the result of long experience and continuous endeavour, whether or not "prayer" has been deliberately used for this purpose, the unfoldment of the Spirit, the opening of this Principle of Unity, has been going on all the time beneath the surface, until it is ready and able to emerge into conscious life. In looking at the primitive transition from the life of the body to the life of the emotions and the intellect, we saw that a time comes when man finds that his capacity for purely physical experience is limited, and that if he seeks a fuller life he must do so in the sphere of soul. So it is, again, when he is nearing the great transformation.

There comes a time when the activities of the soul and the mind, that which has hitherto been for all practical purposes the "self," with its emotions, its personal loves and

personal hatreds, its struggles, its falls and its victories, begin to pall, as did formerly the bodily pleasures. At first the real reason is not discerned, and the new wine is poured into the old bottle. Just as in the previous transition period from bodily to mental interests the dawning powers of the mind at first merely enhance the physical life, so now the dawning, but as yet unrecognised spiritual faculty intensifies the soul-life, and the added power is used, sometimes with frantic energy, for the purpose of obtaining more and more soul-satisfaction by the expansion of consciousness along the old, familiar lines. For a time the man is bound to believe that the new and increasing sense of limitation and futility is due to deficiency in the mind and the soul, as previously to lack of bodily satisfaction, and he throws himself with redoubled effort into the expansion of the soul-life. He thinks the remedy is *more* knowledge, *more* virtue, *more* activity, and he does not yet realise the possibility of escaping from the soul itself into the life of the Spirit, because soul-consciousness is all he has ever known. He endeavours to escape by combatting the insistent and growing sense of limitation on the soul-plane itself, and this, we have seen, is "prayer" or "work" upon that plane.

Now, so long as the man's interests are really centred upon the soul-plane, this is undoubtedly the right kind of prayer, just as physical activity is the right kind for the animal, and indeed for the animal man. We have seen that it is useless, and in fact impossible, to pray for that which we do not really want, but merely think we ought to want, and still more so to pray for that which our faculties are not yet capable of apprehending at all. Yet the effect of praying always and only for the very highest that those faculties are capable of apprehending, is undoubtedly to develop them in such a manner as to pave the way for the transition to a higher plane altogether. Thus these very activities of the

soul—the struggle for more virtue and more knowledge—the immediate result of which is now losing its attractiveness, have had, as always, an effect quite other than that which was their ostensible aim. That effect has been to prepare the soul-faculties to become the instrument and the means of manifestation of something utterly different in kind from themselves. Beneath the weariness, the feeling of inadequacy and of approaching change, the boundless vitality of the new spiritual life begins fitfully to show itself.

But before the new possibilities are definitely recognised and followed, this period of frantic soul-effort is almost certain to come. Some men tire of it sooner, some later; some, with developed powers of mind, seek and find refuge—for a little time longer—in the pursuit of knowledge for its own sake: some by ceaseless action try to retain the savour of the old interest and the old excitement; others vainly endeavour to prolong, by excessive piety, the pleasure of being virtuous and devotional. Most of us live and die without having exhausted these possibilities, or rather without having perceived or at least practically realised their ultimate insufficiency. It is possible to go on and on, accumulating perfections and faculties and emotions and virtues and knowledge till a man becomes a veritable paragon; and yet these things do not by their accumulation produce satisfaction, nor do they represent what is best in humanity, any more than the muscles of the athlete produce intelligence or satisfy the needs of the intellect.

To the supreme souls, the real flower of humanity, there comes sooner or later a supreme weariness. Solomon discovered that “of the making of many books there is no end,” and the excess of emotion and the consciousness of virtue bring no more permanent satisfaction than the accumulation of knowledge. “To everything there is a season, and a time to every purpose under the sun,” said the Preacher, and he spoke of more than the bodily life of the individual between

the cradle and the grave. As the time draws near for "the worm" to die, it becomes sick. Desire fails—even desire for virtue and knowledge; love ceases to thrill, emotion stirs no more. Vice at its best was long ago found to be a poor thing, but now virtue and morality, once so eagerly sought for, so earnestly prayed for, so steadfastly practised, turn to dust and ashes, and for a season "the mourners go about the streets". Man is approaching his long home by the gate of death, not of the body, but of that thing which he had thought to be his very self—his mind, his soul. An inner, a deeper "self" is struggling to be born, while the soul, the old "self," now in its turn become merely the outer husk, the protecting matrix of the new life, sinks into a grey calm, which to itself seems the calm of approaching dissolution.

The true path of progress, then, when this stage is reached, is the turning away not merely from more material to less material objects of desire, as in previous stages of transition, but the turning away from "self" altogether. To that which has hitherto regarded itself as "self," namely, the concrete intellect, such an attitude inevitably appears to be the deliberate renunciation of all that has hitherto constituted life and consciousness for the sake of something indefinable and therefore unreal, an adventure into that "supernatural" which the intellect rightly posits as the unthinkable and therefore as equivalent to the non-existent. And yet it would be a fatal mistake to suppose that there is anything arbitrary or miraculous about it, or conflicting with the conception of an ordered universe. It is not the abrogation of law but the superimposing of a higher law upon a lower, analogous to the apparent supersession of the "law" of gravity by the interposition of the human intellect, which is nevertheless itself subject to the "laws" of psychology. An even more serious mistake, yet one frequently made, is to suppose that this transformation is nothing but a lapse from intellect into

emotion and the realm of fancy, for it is in reality the acquisition of a new faculty which is neither intellect nor imagination nor emotion, but a higher and more immediate reality than any of these.

It is in effecting this transformation that the vital need of humility is experienced—that humility which has been rightly described as the very basis of the spiritual life. For the supreme virtue of “humility,” and this turning away from the “self” altogether, connote the same thing. So long as the immediate task is the acquisition of virtue and character, and the training in that degree of love which is a function of the individual self, humility, as already remarked, is out of place, or even a hindrance. Here it becomes a necessity.

The task now to be attempted is a far more difficult one than the renunciation of bodily pleasures for those of the mind or soul, or of vice for virtue. It is only rendered tolerable, or even possible, by the growth within of a faculty other than the intellect in which the consciousness may be centred anew. Any premature attempt, before the psychological “self” has grown into a strong centre, does in fact result in a kind of paralysis or even disintegration of consciousness, showing itself as mere vacuity and *unconsciousness*, or at best in psychic visions and images, instead of in *superconsciousness*. The new birth has obviously nothing to do with the development of the so-called “psychic” faculties, for in so far as these concern themselves with images or “visions,” they are clearly within and not beyond the purview and scope of intellectual consciousness—the image-making faculty—whereas the spiritual consciousness is something which, while it may find partial expression through intellectual concepts or psychic visions and sensations, or physical actions, is not limited to any or all of these, and does not consist of them.

St. Teresa, Julian of Norwich, and in fact almost every one who is competent to speak, testify to the fact that such visions

are frequent at this stage, that they are neither to be feared, as a rule at any rate, nor unduly valued. At the worst they are a hindrance; at the best they are only a vehicle through which the spiritual consciousness, when really acquired or in course of being acquired, may express itself to the intellect. They are a danger only when sought or valued for their own sake; while from another point of view they may be regarded as highly interesting glimpses of the more intimate mechanism of nature, useful to those who know how to use them, dangerous to those who do not, but, compared with the Life that is sought, mechanism none the less. In cases where mystics have described and attempted to classify these visions, it is to be noted that the lowest, called "imaginary," *i.e.*, not fanciful or unreal but conveyed by pictures or sounds, are distinguished from the "intellectual," and these from the "spiritual"; and while the two former classes can be more or less described, and therefore come within the scope of the intellect, the latter are indescribable and probably belong to the content of the spiritual consciousness itself. The reason why they may become hindrances is that they are essentially an enhancement of the personal "self," which makes that "self" harder to transcend. When the great change has been effected, all the faculties involved in the use of these psychic senses may be used with impunity, and frequently are so used as servants of the spiritual consciousness.

Enough has been said to show that the particular expansion of consciousness which we call the New Birth, and which is the object and at the same time the substance of the highest kind of prayer, is something *sui generis*, and that it is led up to as the climax of a very definite psychological development; and further that, just as the absolute perfection of physical development is not a prerequisite for the centring of life in the "soul" or mind, so the birth of the spiritual man does not involve the previous attainment of perfection in virtue or

intellect, though in both instances a considerable degree of attainment *is* needed.

We found that in all the previous stages there is an appropriate "prayer," or definite psychological operation, by the use of which a man can temporarily raise himself a single step beyond what is normal to that stage, and that through constant practice in its use the higher stage tends to become habitual; and so it is here. St. Teresa, the most systematic among the practical mystics, gives the name "Prayer of Union" to this operation, because its most obvious achievement is the removal of the limitations which hitherto have constituted the selfhood of the self, allowing it to be flooded by and to expand into the Divine Self, or in other words bringing about the union of the human consciousness with the Divine. Even in contemplation, as indeed the name implies, we are still outside, not inside. But in that union man ceases for the time to be subject to the limitations of man; though he does not cease to be man, he becomes more than man.

Like other prayers, its method is a recapitulation in miniature of the whole previous evolution of consciousness (and therefore of the previous stages of "prayer" already described), ending in the launching forth upon a new phase. As St. Teresa says, very many can reach this point, but very few can take the next momentous step and pass beyond. The preliminary stages of this prayer are naturally those that have been already described, but by this time they will have become easy and almost instinctive, so that the stage of concentration, called by some "Contemplation," and by St. Teresa the "Prayer of Quiet," will be quickly reached. It will now be understood that while in the previous stages meditation upon a virtue, or upon the person of a Saviour or Master, had as its object the personal attainment of that virtue and the approximation on the mental and moral plane to the character assigned to or imagined of

that Ideal, the importance of it in relation to the next step is chiefly the attainment of the power of concentration itself, the power, that is, of controlling the movements of the mind more and more until it becomes utterly still. The true function of activity in the past, whether mental or physical, is similarly found to be, in this relationship, the development of the will-power; while love, the essence of all the virtues which have been acquired, now presents itself as true wisdom or *unselfishness*—that true wisdom which finds no barrier between the individual self and the Universal Divine Self, which breaks down the distinction between the within and the without, that by which the self un-selves itself, which alone makes possible the complete escape which constitutes the next step.

The nature of ordinary intellectual cognition implies the duality of the knower and the known, of the self of man and the Self of God. When, therefore, we enquire into the psychological operation which leads up to this final knowledge, we see that so long as the mind is actively engaged with mental concepts, or the affections with personal love, even of the very loftiest character, the duality of knower and known is thereby maintained. The problem is therefore to cease to think and to imagine, and to observe without becoming *unconscious*—which is what necessarily results from ceasing to think before the spiritual faculty is developed and ready for the birth. The state aimed at is not one of reverie, of mere inactivity or passivity, but one of the supremest activity; only that activity is not concerned with material things or feelings or mental concepts at all. It is such a state which is described by St. Teresa as the “Prayer of Union”. It represents an expansion of consciousness which as much transcends the capacity of the mind as the latter does that of the body, and is so tremendous that the naïve and unlearned naturally describe it as the veritable “supernatural” indwelling of God Himself in His fullness, though doubtless in reality it is not so. St. Teresa says

that the soul is in the body, "yet she seems to be separated from it"; and, again, that "here there is no imagination nor memory nor understanding that can hinder this good". Yet there would still appear to be a consciousness in some sense of duality. It is "Union" as distinguished from "Unity": there is distinction but no separateness. She uses the beautiful simile: "Union is like two tapers so joined together that the light of both makes but one; or that the wick, light and wax are all one and the same," but says that they may still be separated again, thus indicating that even this "Prayer of Union" is only a transition stage to something which is definite and permanent.

Although this spiritual life entirely transcends the mental, it would be a great mistake to suppose that it involves the permanent negation of the mental powers. It is true that these latter are not involved in the temporary attainment thereof. The schoolboy does not play cricket in the hours devoted to the training of the mind, but nevertheless the scope of the physical powers is vastly and permanently increased as the result of mental development, while at the same time they cease to be applied solely to the playground but are made subservient to the rational life of the mind and soul. Similarly the spiritual life, when attained, far from leading to or requiring mental and bodily inertia, on the contrary enhances and vivifies the mental and bodily faculties to an extraordinary degree, but so as to make them subserve the purposes of the Spirit. The records of those who have truly attained are frequently records of tremendous activity and efficiency in the affairs of the world, and yet these outer activities are undoubtedly only a partial expression and indication of far greater and more effective work carried on in the invisible worlds. We must remember, in fact, that we only know *about* their true life, for to *know* that life is to share it.

That the expansion of consciousness can take place otherwise than through someone who has himself fully and completely attained to this Union with God, is contrary to the testimony of those who have experienced it, though from the scientific point of view the reason for this is not clear. Those who have attained, to whatever religion they have belonged, whatever their intellectual belief, have, where they have given any information upon this point at all, left on record their indebtedness to a Saviour, a Master—someone in whom the Divinity was made manifest, in most cases someone who was acknowledged as man and yet at the same time worshipped as God. The idea of a merely vicarious saviour belongs not to this stage of prayer at all, but to the earlier one of soul-prayer. At this stage the Saviour, combining in his own person the human and Divine consciousness—that combination which is the object and substance of the “Prayer of Union” itself—becomes to the disciple rather the Way and method of the At-one-ment; a Mediator, it is true, but in the sense of a bridge, a connecting link, someone through whom the disciple, by uniting his personal self with the Master’s self, may unite himself with the Universal Self of God. The process, being specifically the transformation of soul-consciousness into spiritual consciousness, is not describable in terms of psychology, but for that very reason we may be well assured that, being of universal import, and experienced by people of such widely different conceptions and beliefs, it cannot be confined exclusively to or described fully by the current terms of any one system of theology. The use of any language whatever in this connection can never be didactic or scientific. Its value is the value of poetry and art, which, foregoing all attempt at “explanation,” endeavours by symbolism and imagery to arouse in another the power, if but for a moment, of finding out by experience what is utterly incommunicable in its reality.

Tremendous as is the scope of this "Prayer of Union" and the Spiritual Life which corresponds to it—the life which has escaped from the chrysalis of the intellect—there is good reason to believe that it is not the final goal of humanity. There is still, as St. Teresa declares, a touch of duality about it; and she proclaims, as a matter of experience not to be gained by any consideration of the logical or theological consequences which follow therefrom, an experience which belongs equally to the so-called "*Via negativa*" of Plotinus and of Oriental mystics, and is shared, in fact, by the great ones of all times and all religions—an even more stupendous possibility which she describes under the figure of "the consummation of the Spiritual Nuptials".

This condition, through whatever religion or philosophy it is attained, presupposes that of "Union" already described, for indeed "No man cometh to the Father but by the Way"; and it matters not under what form of theological belief or philosophical conception that Way may be described. Once more, "There is no God but God"; and there is no Way but that which is also declared to be the Truth and the Life. "Religions" belong to the mental life, the soul life, not the spiritual life. Names do not alter facts; and man's beliefs, belonging as they do to the plane of the intellect, are powerless to alter or to affect the fundamental facts which concern the unfolding of his spiritual life. Before the "Principle of Unity" these differences inevitably disappear, and the higher the state attained the more complete is the disappearance. From our lower intellectual standpoint, the standpoint of the people who write books on Mysticism, it may be right and proper to draw distinctions; but "in Christ" there is neither Jew nor Gentile, nor Christian nor heathen, nor philosophy nor logic nor theology; and when that supreme state is reached in which, as St. Paul says, "God is all in all," what room is there for difference? Here, at the end and fulfilment of all prayer.

says St. Teresa, "the butterfly dies". She declares that "more cannot be said (as far as can be understood) than that the Spirit of this soul is made one thing with God," and again, that it is like rain water mixing with river water so that they can never again be distinguished. The Buddhist finds no better terms to describe what he means by Nirvāṇa than this same beautiful picture: "The dewdrop slips into the shining sea," and another great modern mystic has said: "Thou art thyself the Object of thy search: thou art thy Master and thy God."

But these things are mysteries, which are outside the scope of prayer considered as a science. We can only say that those who have, in all religions, left us the record of this culminating experience, have at the same time given proof in their own persons that the transcending of all duality does not result in any diminution of Life in its more concrete manifestations, as might be theoretically expected, but rather in Life fuller and more abundant than the man of the world ever dreams of. Here, then, the subject must perforce be left, at the point where the intellect, having done its essential part, of necessity and yet with all confidence and joy, willingly and deliberately transcends itself, and this Mortal puts on Immortality.

W. Wybergh

THE RING

A FAIRY-TALE FOR CHILDREN

By AHASHA

(Translated from the Dutch)

THERE was once a little girl called Annie. Everybody liked her. She was always obliging and good to man and beast. When at home she helped her mother or looked after her little sister, and at school she always lent her slate-pencils, her sponge or her rubber, and when she had sweets, she always gave part of them to others.

Now you must not think she had no faults. She even had one very, very ugly fault: she always exaggerated. If Jantje van Dorssen teased her, she would say: "Oh, I think *all* those van Dorssen people are nasty," and yet Jantje's brother was a good boy and his mother was always nice to Annie. So I would be able to give you a hundred examples, but enough of it.

Annie's parents were very sorry that their little daughter had this fault and did all they could to correct her, but nothing would help.

One day, as Annie walked all alone in the wood, she saw an old woman sitting on the trunk of a tree; she was so old and her back was so bent, she looked a hundred years old. A large fagot lay beside her and the old woman wiped her forehead.

“Good day, mother,” said Annie.

“So, my little dear, are you going for a walk?”

“Well, you know, I am going home, but—can I help you to carry that fagot?”

“Well, I did not dare to ask, but if you would be so kind—I am already old and stiff with rheumatism.”

“Of course, mother. If you would come along. . . .”

Annie picked up the fagot and together they went on. As they went, Annie asked where the old woman lived.

She answered that it was very near; near the little pond just opposite the oak.

“How is that?” thought Annie. “I have never seen a house there. But if she says so, it is sure to be true.”

After walking a bit Annie really saw a small house appearing through the boughs of the trees, and as they turned the corner of the lane she saw it clearly.

After they had arrived at the house, she put the fagot before the door.

“Say, dearie, will you get me some water from the well?”

“Certainly, mother; will you give me a bucket?”

Annie drew deliciously fresh water from the well and brought it to the old woman, who said to her: “Little girl, I am very thankful for your help. Will you take a small present to remember me? Look here. Here I have a small silver ring. It is for you.”

She slipped the ring on Annie’s finger and it fitted beautifully.

Annie thanked her heartily, remained a few minutes to talk to her, and then went home. In walking she looked every moment at her little ring.

“Look here, mother, what a beautiful ring I’ve got,” cried Annie, and ran into the kitchen, where her mother was cutting bread and butter for supper.

“Just look!”

“Where, Annie? I see no ring.”

“Here, on my finger.”

“You little liar! I see no ring.”

Annie looked at her ring in dismay. Did not mother see anything? How was that? She took it off and put it in her mother's hand and yet mother saw nothing.

When her father had come home, she told him what had happened to her. But father saw no ring either. And Jan, her eldest brother, said laughing: “Well, little mouse, you have been dreaming. There is no house near the little pond in the wood. I suppose you are still sleeping.”

“That is not true. I have been there and I have seen it, and to-morrow I will show it to you, you nasty boy. You only say that to tease me. I did *not* sleep; you *always* tease me. I have *never* seen brothers who did not tease their sisters.”

Oh! oh! What was that? How badly the little ring suddenly stung her finger.

“What is it, Annie?” said mother, “did you hurt yourself?”

“My little ring stung me, Mummie.”

“That's it—an invisible ring, that stings into the bargain!”

Annie silently ate her supper and asked if Jan would come with her to-morrow. Yes, Jan would come.

Very early the following day Jan and Annie walked into the wood and very soon they reached the little pond.

“Well, Annie, where is your little house?”

“I do not see it . . . oh Jan, it really was not a dream; really it was not.”

“If it was not a dream, it ought to be there. It is not there, so it was a dream.”

Annie began to believe so too. Only, when she looked at her little ring, she knew it had *not* been a dream.

That present made things seem a bad business. Sometimes she felt nothing, but if she was guilty of exaggeration, it stung her finger, even until blood came.

As nobody could see the ring, nobody believed her ; and so she spoke about it no more, but was more careful in word and thought, for even when she exaggerated in thought the little ring pricked. She had already tried to take it off, but it would not come off now.

Thus two years passed. Annie scarcely ever felt the ring's presence now, and she was not nearly so much given to exaggeration as she had been. Her parents and friends noticed it and said : " That is because she is growing up."

But it was because Annie did not like being stung ten times a day. Fear of it made her think differently, and in the long run the difference in thinking had become a habit.

So she was walking through the wood on a beautiful summer evening. The leaves still hung on the trees, the crickets chirped, the nightingale sang its most lovely song. It was a divine evening.

Then Annie saw something grey appear between the trees. It came nearer and nearer, and as she saw it she wanted to run away for fear. She saw before her the spirit of the wood. His head and shoulders she saw clearly, also his hands and arms. She saw nothing more, except a long grey robe that lay like dew upon the moss.

" Do not run away," he said with a kind voice and look ; " do not run away, Annie, we are already good friends."

" I do not know you, spirit," said Annie confusedly.

" But I know you. We spirits of the wood love human beings, but they drive us away and make it impossible for us to live with them. They smell of nasty gin or tobacco. They laugh noisily and speak loudly ; they think they understand everything and tease us spirits. But sometimes we see somebody who is different, and so it was with you. We wanted

to correct your exaggeration, and that is the reason I changed myself into the old woman and gave you the little silver ring. You do not need the ring any more now, Annie. I have come to ask it back for other children; but instead of it I have given you something else—the gift to see spirits, elves and gnomes.”

“And the little house?”

“Come with me, Annie.”

The spirit glided on above the moss, and Annie walked silently beside it. Thus they reached the little pond. There was no house.

Then the spirit fixed its eyes intently on the open space and lo!—slowly a little house appeared, the same house of two years ago.

“See here, Annie. Through the force of the will alone I built there a little house. That force is in every man, but he does not know it, and even if he does, he cannot use it. Human beings think they know everything, and yet we know far, far more than they. As an open book nature lies before us, but human beings are no longer accustomed to nature. You have now become a wise girl: become a good woman and live happily. Do not tell anybody about our meeting; people would simply laugh at you. If ever you want me, think with all your might: ‘Albraha, come,’ and I will be there and if possible I will help you.”

Then Albraha disappeared and with him the house.

Annie slowly went home. The animals no longer fled before her and the flowers nodded kindly to her. She understood the nightingale’s song, for now she was one of them. She was initiated.

Annie became a good woman, and afterwards brought up her own children to know Albraha.

Ahasha

BOOK-LORE

Smithsonian Institution: Bureau of American Ethnology: Bulletins 55, 62 and 63. (Government Printing Office, Washington, D.C.)

In his remarkable original research into the conditions which hold where races are mixed, Professor Boas made what is nothing less, for Theosophists, than the startling discovery that in families immigrant into the United States the cephalic index of the children born in Europe differs from that of the children of the same parents born after the family settles in America. Such is the power of the Race Genius! This extraordinary fact, dealt with in *Inter-Racial Problems* (p. 801) by the learned and original author, is but one of the many invaluable elements which the Theosophical reader of American works in Anthropology and Folk-Lore can build into his system of belief so as gradually to make that system one of knowledge. The literature is of course vast; much of it is tedious; but all of it is worth while; and most of it is remarkably trustworthy.

Forefront in these two lattermost respects are the volumes published by the Bureau of American Ethnology, whose exhaustive and careful studies we are privileged to review from time to time. Those before us now are in keeping with the tradition of the Bureau: Hrdlicka is becoming a name of weight in the field of physical anthropology, and this volume adds to that; Mr. Cooper has drawn together material most comprehensive referring to those curious tribes, the Tierra Del Fuegians; the third volume, however, is in a newer field and deserves more than mere notice, partly for that reason, and partly because the work is in itself meritorious.

The idea in ethnobotany is to discover what are the ancestral and traditional beliefs of peoples with regard to the vegetable kingdom of their area, partly with a view to discover facts about plants which may be known to the native, but more especially to study his animistic beliefs indirectly. The work is difficult, because in most cases primitive peoples have limited vocabularies with which to treat

botanical matters. The Tewas, however, are an exception. Their knowledge of plant life is not merely primitive, as they are cultivators in some degree. It is not their observation but their thought which is at fault. The Tewas, for instance,

say that the leaves make the plant grow ; when the leaves fall off, the plant stops growing. . . . The leaves fall from the tree because they get ripe like fruit. If you ask them why a cottonwood sheds its leaves and a pine tree does not, they have no answer.

In the same way they know, but cannot explain, their feeling toward the so-called lower kingdoms. But the feeling is real and true, however misinformed the ideas that spring from it. Take this example :

The pueblo of San Ildefonso is swept before the corn is brought home, " because corn is just the same as people and must have the plaza clean, so that the corn will be glad when we bring it in ". . . . An ear on which no grain has developed is called " lazy grass," and the same jesting reproach is used to a lazy woman who will not grind. When such an ear is found in the course of husking, a man or boy will strike a woman with it, crying " Lazy grass," reproaching her as a poor housewife. If both parties are young, this assault leads to much romping and struggling ; the girl protests that, lazy or not lazy, nothing would induce her to marry that boy. . . . The little girls carry large ears of corn in their shawls, calling them their children. The whole tone of the work is gay and enthusiastic.

We cannot say as much for our work, in spite of our boasted superiority to ideas of animistic origin. The truth is that ours is the ignorance, in this case, and not the Tewas', who feel the immanence of God and hold to Him in their own way stubbornly, against all the advance of " civilisation ". Much of their lore, of course, is the detritus of Atlantean knowledge and legend, as in the case of the belief in the Divine origin of the seven sorts of Indian corn. Much more is based on the curious clairvoyance which the American Aborigines undoubtedly possessed. It is this sort of thing which led a Hopi to tell me once, after I had done much to win his confidence, that the Grand Canyon of the Arizona, a cleft a mile deep and thirteen wide in the Arizona Plateau, is peopled with " many little coloured people. Of course white man cannot see them, for they are hiding when he come. But " Indian see plenty ".

In truth, Indian do see plenty ; more, I think, than some of us. And in careful records like these before us, one finds not a little of the plenty.

F. K.

The Reality of Psychic Phenomena, by W. J. Crawford, D. Sc.
(John M. Watkins, London. Price 4s. 6d.)

This unpretentious book is probably unique as marking the beginning of what is practically a new direction in psychic research—more especially etheric research, to be theosophically accurate. True, the phenomena investigated—levitation, raps, etc.—are as familiar as spiritualistic seances themselves, but we have here not only a remarkable example of physical mediumship, but also its investigation by an expert mechanical engineer, who has been able to measure by ordinary physical instruments the forces producing the phenomena and has arrived at a mechanical theory of the method of their production.

Mr. Crawford, who is lecturer in mechanical engineering at Queen's University, Belfast, describes the results of his experiments with such matter-of-fact apparatus as weighing-machines, in a family circle consisting of the youthful medium, Miss Kathleen Goligher by name, her father, three sisters, brother, and brother-in-law. A red light was used, so that everything could be plainly seen all the time, and neither the medium nor any of the sitters ever touched the table. The presence of Mr. Crawford and his instruments within the circle did not interfere with the phenomena, and the only limiting condition found necessary was that he should not pass between the medium and the table. The medium was greatly interested in his experiments, recognised the scientific necessity for eliminating all possibility of deception, and co-operated with him in the carrying out of his tests; so did the "invisible operators," who responded to his suggestions by rapped-out comments and offered suggestions of their own as to how difficulties might be overcome. As an example of the author's ingenuity in obtaining positive evidence, he determined to prove that the noises which were produced during the sitting were not the result of hypnotisation, the favourite explanation of the up-to-date sceptic. He argued that a phonograph could not very well be hypnotised, so one day he brought a phonograph along and succeeded in obtaining several satisfactory records of raps, blows, and bell-ringing.

The first mechanical problem that naturally occurred to him was to find the seat of the reaction to the force that lifted the table. With this object the medium was placed on the platform of a weighing-machine and her weight was taken both before and during the levitation of the table; the latter reading showed an increase in her weight practically equal to the weight of the table—10 lbs. The next point to be ascertained was whether there was any reaction on the floor

beneath the table, and it was found that there was none whatever ; but the remarkable discovery was made that at a height of nine inches from the floor the compression spring balance registered a reaction three times as great as the weight of the table, in fact the reaction increased as the platform of the balance was raised above the floor ; also a horizontal resultant was registered simultaneously by a separate tension spring balance.

These and many other observations led Mr. Crawford to the conclusion that the table was raised by means of a cantilever or arm of invisible matter projected from the body of the medium, and the reasons he gives in support of this theory can be followed by any reader of average intelligence. Raps and other phenomena were investigated in the same practical and scientific way, and definite conclusions were formed ; for instance, the raps are considered to be produced by rods of the same kind of matter (which we should call etheric) also projected from the medium's body. Many other points of great interest were elicited by simple and careful experiments, but we do not wish to anticipate the reader's own study of the book ; besides, the detailed and systematic manner in which the investigation is described, conveys an impression of thoroughness and accuracy that can only be appreciated by personal examination. The diagrams and illustrations add considerably to the effectiveness of the descriptions.

The question of the identity of the "invisible operators" is not discussed, nor is any reference made to after-death conditions or even the evidence for survival, except in the course of a remark in the Preface that the author is "personally satisfied that they are the spirits of human beings who have passed into the Beyond". Certainly the intelligence which they display in assisting the author to arrive at his conclusions is of an order at least equal to average human intelligence, and far superior to any that could be credited to elemental entities. Mr. Crawford has rendered a substantial service to border-land science by applying simple and scientific methods in a cautious and common-sense manner to the investigation of nervous etheric matter, its properties, its connection with the physical body, and its manipulation from the astral plane ; and his clearly written book merits the serious attention of Theosophical students.

W. D. S. B.

St. Teresa, by F. A. Forbes. Standard-bearers of the Faith Series. (R. and T. Washbourne, Ltd., London. Price 1s. 6d.)

No one could wish for a better introduction to the life and work of St. Teresa than the volume before us. It is written in a pleasant, easy style and the matter is brought forward in such a simple, direct, natural way that the book will make its appeal to a much wider public than the Roman Catholic one for which it is primarily intended. The author, by the omission of unessentials, has brought out clearly the fact that Santa Teresa is not merely a saint for her time and nation, but has her message for all time and for all the world. It is given to few human beings to combine in the practice of life so many pairs of those "opposites" which bewilder the ordinary person. Those who read this volume, whatever their Faith, whatever their age or circumstances, will find some lesson in practical faith and in brotherly action; but to Theosophists, perhaps more than to others, should this life be valuable, for they will find that St. Teresa was able to combine and put into practice all those qualities which they endeavour to acquire.

After various vicissitudes Teresa at the age of eighteen joined the order of the Carmelites and found there the opportunity for the great work of her life. St. Teresa's life work was the reform of the Order by bringing it back to its original simplicity and fervour. This was not accomplished easily, for during most of her life she suffered great bodily pain and met with opposition at every turn. It is here that Theosophists will find with pleasure how the saint was able to combine unswerving strength of purpose with detachment, for over and over again in the midst of her plans she had to set them aside in *thought* and action at the command of her ecclesiastical superiors, to whom as a Carmelite nun she owed obedience. Unwavering strength of purpose and humility, austerity and a joy in life, were some of the "opposites" in the character of this great woman.

"A sad nun is a bad nun," she declared, and in her later years she went from convent to convent bringing joy and concord where misery and dissension had ruled. She, the apostle of reform, of the simple life, of austerity, had yet the necessary balance to relax the austerities in certain houses where she found them productive of sadness and unaccompanied by a joyous life of service. With all this stern endeavour we find the saving grace of humour. At seventy years of age, on a tour of inspection, she was carried away when fording an icy cold, flooded river and cried: "Ah! Lord, why do you put such difficulties in our way?" "Do not complain, my daughter," was the answer, "it is thus I treat my friends." "Ah! my Lord," replied Teresa, "that is why you have so few."

We feel certain that all readers of this book will want to know more of Santa Teresa and will be glad to turn to the fuller lives of Canon Dalton, Cardinal Manning, or Mrs. Cunningham Graham, even perhaps to her own works—*The Way to Perfection*, *The Castle of the Soul*, the *Autobiography* and others. If such is the case, this little book will have served its purpose and the author will have been the means of bringing help to many on the way to perfection.

A. L. H.

Rational Memory Training, by B. F. Austin, A.M., B.D. (William Rider & Son, Ltd., London. Price 2s. 6d.)

After a careful perusal of the 187 pages of this book in search of some modification or improvement of the time-honoured methods of memory training, one experiences a sense of disappointment, for the author has not been able to get to grips with his subject in any aspect whatever, and the book remains what it was apparently in inception—a series of light talks on memory suitable for the younger members of a school. It contains nothing worthy of the name “training,” and does little more than recommend certain rather obvious rules with regard to memory exercise; its claim to rationality seems to lie mainly in its deprecation of ancient methods and its insistence upon constant practice more than upon methods of association—as though the two were in any way antagonistic. It is no doubt true that the thousands of people who pay from one to three guineas for a course of memory training with the idea that they can be provided with information which will enable them to develop greater mentality almost without serious and systematic effort, are expecting too much, for scientific exercise is essential to great increase in memory, strength or skill; but they do obtain a system of working and of training which cannot be found in this book, though it exists in some others.

We do not like the abuse and ridicule that the author casts upon the “discoveries” which have been made from time to time in the science of Mnemonics. The mind of each man is a great world, largely uncharted, in which his consciousness is only a tiny part, embracing a larger or smaller content according to his personal development, and it thus forms a wide field for scientific research. Now and again individuals have been able, by special capacity for introspection, to mark out some of the roads or tracks by which the string of thought weaves its way through the ocean of possible thoughts and thought connections, and adds its own thread to the pattern that is

being woven in the universal world of ideas. In the psychic world there is a vast quantity of machinery for turning out highly finished idea-products, and it is no more "artificial" (a term of disapprobation!) than printing or weaving machinery, or indeed than the syllogism itself. What our author does not appear to know is that, when ideas are joined by links, the purpose is only to connect the ideas in the mind, and when that has been done, the connecting link drops away and is soon forgotten.

Notwithstanding the deficiency of the book in all that regards rational memory training, its penultimate chapter on memory training in schools and colleges is valuable for its denunciation of present-day methods of teaching which are injurious to young minds, and its strong recommendation that each school should have on its staff one who understands the memory and its ways, and that there should be periods for systematic conversational lessons, in which the pupils are required to recall what happened on some occasion, such as that of a visit from the inspector or an excursion.

E. W.

The God in You, by Prentice Mulford. Popular Edition. (William Rider & Son, Ltd., London. Price 1s.)

This little book will help people to realise their freedom, and at the same time their unity with God. They are, it tells them, free to think, act and be, as far as their minds, emotions and bodies are concerned, yet bound by the Divine Life and the Divine Thought for the Universe. You may postpone the time of union, you may set up obstacles by your thinking, but "you will be pushed on, hang back as much as you may. There can be no successful resistance to the eternal and constant betterment of all things, including yourself." The author then proceeds to show how you can hasten your development and become a conscious part of the Supreme Power, and he declares that that progress could—nay, should—be a joyful one. This is a valuable addition to the cheap editions of Modern Thought literature, and will do good in this sorely tried, war-weary world, in helping people to realise their independence and power, which is a state of mind much needed in countries encrusted with institutions that act like damp, mildewing healthy and honest growth. Such a realisation will help them to a proper expression of their humanity; also to steer clear of the artificialities of civilisation. We wish this little book success.

ESSEX

Life Beyond the Veil, by the Rev. J. H. Howard. (Headley Bros., London. Price 2s. 6d.)

While many are being drawn by the pain of their own losses, or pity for those of others, to seek some comfort and assurance in ways at which they have looked askance in days of peace and security, there are many others who fear to take any relief in ways which are condemned by the Churches as wrong or even unorthodox. To such timid souls the present volume should be a great relief. The writer's anxiety to keep to the old paths, and to steer a middle course between Romanism on the one hand and Spiritualism and even Nonconformity on the other, would be amusing were it not that one knows how many will be glad of the orthodox comfort which he undoubtedly has to offer.

Fortifying himself and his arguments at every point with quotations from the Scriptures, theological writers ancient and modern, poets known and unknown, and *Peter Pan*, he shows clearly that we may confidently believe in a life after death; a comparatively easy journey thereto, when once we have convinced ourselves that there is nothing to be afraid of; and an intermediate state, neither Heaven nor Hell (but not in the *least* like Purgatory), where we shall await the final judgment, and have abundant opportunities of retrieving the mistakes and omissions of the earth-life. The second section of the book, containing the sections headed "Comradeship with the Unseen" and "Communion with the Departed," is very vague; *Raymond* is mentioned only as a warning that, even if it is true, such communion is only for a very few specially qualified people; but the third chapter, on "Prayer for the Dead," is the most natural and human in the whole book.

In spite of the author's endeavours to avoid that pitfall of Romanism which bears the well known label "Purgatory," he has in the next chapter fallen headlong into one which is known to some as the "Doctrine of Invincible Ignorance". Perhaps, if someone calls his attention to this fact, he may broaden his views somewhat, and realise that even Romanist doctrines have some good points.

E. M. A.