

THE THEOSOPHIST

ON THE WATCH-TOWER

MRS. ANNIE BESANT sends us the following, from a letter from Mr. Pekka Ervast, of Finland:

Our Twelfth Annual Congress was held, June 7th--9th, at the Headquarters in Aggelby. One hundred and fifty-four members were present. I was directed to send you a message of love, trust and loyalty. Knowing that you had left India for Europe, I did not send any telegram, but am now fulfilling my duty by letter, hoping that this letter will reach you in London.

Our Convention was satisfactory in all respects. I had repeatedly renewed my wish not to be re-elected as General Secretary, and though the great majority of our members liked to see me as their leader, everybody's enthusiasm was aroused when a totally new candidate was proposed, *viz.*, Dr. John Sonck. Although a new member of our Finnish T.S., Dr. Sonck is a Theosophist of old standing and an old member of the Scandinavian T.S. He is a personal friend of mine and a great lover of our Finnish T.S. Every Finnish member has known him for many years *par renommie*, for he is one of the greatest donors to our cause, having given thousands every year to our Theosophical work. He was unanimously elected General Secretary for three years, everybody being moved almost to tears.

The following are the newly elected members of our Executive Committee: Mrs. Olga Salo, Vice-Chairman; Mrs. Kyllikki Ignatius, Mrs. Hilda Pihlajamaki, Miss Helmi Jalovaara; Mr. Antti Aho, and Mr. Jussi Snellman.

At my proposal three Resolutions were passed: (1) that the Theosophical Society, as such, was to be kept distinctly aloof from all politics and political propaganda; (2) that political and social questions, when discussed at Lodge or other Theosophical meetings, were to be viewed from as many points as possible, in order to uphold the true Theosophical and brotherly spirit and avoid partisanship; and (3) that

those members who wished to carry on any political or social propaganda in a Theosophical spirit, should do so either individually by joining parties already existing, or by forming together a league, like "*le drapeau bleu*," for instance, outside the Theosophical Society.

My good friend and co-worker, Mr. Vaino Valvanne, died March 8th, and his loss seems irreparable.

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Few Theosophists will not be watching with anxiety the course of events whereby Russia is gradually emerging from a wonderful and terrible past into a wonderful and beautiful future. For the moment, she seems to be passing through one of her great crises, and the thought comes as to whether it is a death-throe or a birth-pang. We cannot but hope, seeing that we owe to Russia the founder of the Theosophical Society and one of the most heroic souls of the nineteenth century—Helena Petrovna Blavatsky. There is, therefore, a family tie with that great country, commanding our affectionate sympathy and earnest hope that the way out of the darkness may ere long be found. The Russian Deva clearly has a very difficult time with his people, and does not scruple to plunge them into catastrophe after catastrophe, so that they may the sooner become moulded to the form it is intended they shall assume. In all the disintegration and anarchy, in all the horrors of bloodshed and revolution, we see Russia struggling to her destiny; battered on all sides, betrayed by her own sons—class fighting against class, terror and tyranny dominating the land—but struggling and moving to her destiny. A soul-stirring spectacle, a wonderful display of the might of God accomplishing His Will in awesome cataclysms and horror-ridden cycles.

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There is so much ignorance about Russia and so much wrong judgment that, even but as a tribute to H. P. B. of beloved memory, members of the Theosophical Society have a very special duty of looking at Russia from the right point of view. And to do this, they could not do better than study President Masaryk's *The Spirit of Russia*.¹ In this admirable work

¹ Two volumes, Allen & Unwin, 32 shillings net.

they will find an altogether new conception of Russia—a conception of her as the land of many Nations, as the land of big ideals, as the land of political ideas beginning to dominate—or at least profoundly influence—western Europe, as the land of high and noble imagination, as the land of a wonderful literature, as a land saturated with the spirit of simple reverence. To the average Russian, his land represents, symbolises, promises, a great, intangible ideal. She is holy Russia. When the Tsars ruled, they were the “little fathers,” near to each son and daughter of the soil in a subtle, mystical way exclusive to Russia and significant of her peculiar soul. The Tsars are gone, but idealism lives, for it is of the very essence of the Russian character—devotion is the Russian’s life-blood, whether it be to a person or to a principle, whether to a concrete object or to an abstract, unattainable ideal. Russia is a land of rough immensities, whether we think of landscape or of individuals. Russia is a land of imaginative idealism—sometimes simple, as in the peasant; sometimes wondrously complex, as in the philosophers, who abound in Russia. Russia is a land with a mysterious future which shall profoundly influence Europe in particular and the world in general. Theosophists must watch her and strive to understand God’s purpose appearing through man’s awkwardness.

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One of the most significant features of social conditions in certain countries of the West has been the extraordinary regularity of fall in the annual birth-rate; and it would be interesting to have a Theosophical interpretation as to its cause, apart from the more obvious interpretations supplied to us by social reformers. In England and France, for example, for the last fifty years the birth-rate has been steadily on the decrease and families have steadily grown smaller, though, curiously enough, the marriage-rate has shown a tendency to rise. Fifty years ago in England, there was an average of 35 births to every 1,000 of the population. In 1913—the year before the War—the average was 24 with an unvarying

decrease from 35 behind it in every preceding year. During the War there was a fall of no less than 5 per 1,000, but the extraordinary conditions may to some extent be responsible for this. France is following the same course. But Ireland, on the contrary, shows a reverse tendency—her virility increasing to no small extent. So far as regards England, there is still a majority of births over deaths, though even this majority is decreasing slowly but surely; while in France births and deaths balance each other in ominous fashion. What is the cause? What is the remedy?

* * *

The cause lies, it seems to us, in the increasing subordination of purpose to pleasure, of true liberty to licence, of duty to delights. We have sought satiety without being willing to accept responsibility. We have allowed ourselves to express individuality at the expense of citizenship, failing to realise that the one is complementary to the other. We have been passing through an age of competition, in which the sole value of the child has been its wage-earning capacity, and not its life-giving capacity. We have been passing through a period of narrow intellectualism which has sought to live by trampling upon the soul and the emotions. We have forgotten that wonderful saying of a philosopher of the Middle Ages: "God left man on earth three things out of Paradise—the stars, the flowers, and the eyes of children." We have not understood the great truth that the children bring down heaven into the world they enter, inspire their elders with renewed hope, spread abroad the promise of a brighter future. "Heaven lies about us in our infancy," said Wordsworth. Heaven lies about us in the children, may Theosophists say. And the way, therefore, to restore to a Nation its fading life and lost virility is to make our conceptions of childhood and of children true instead of false, spiritual instead of sordid. There is a vast field of work for the Theosophist of an educational turn of mind, in proclaiming to the world the Whence, the How and the Whither of the

child. Then alone will children come into their own, be eagerly welcomed, and be encouraged to stay. As things are, no ego cares to enter the average surroundings and conditions of childhood in this much-vaunted twentieth century. The truths of Theosophy alone can make the childish body endurable to the mature soul, or, indeed, to any soul. Theosophy has a great message to give to the world as to the significance of childhood. May many interpreters of that message come forward to restore to childhood its rightful place in life.

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The following account of an interesting phenomenon, taken from the London *Sphere*, is an instructive example of the fact, not unknown to many soldiers, that the great heroes of the various belligerent Nations took no small part in encouraging their peoples and armies to victory. There is the familiar story of Jeanne D'Arc appearing to the troops of France. St. George of England, Nelson, Queen Elizabeth, and other English heroes, are said to have been seen by English troops, especially at critical moments. This is the story of Drake :

*If the Dons sight Devon, I'll quit the port of Heaven,
An' drum them up the Channel as we drummed them long ago.*

Every Englishman knows the prophecy of Drake's drum as Sir Henry Newbolt sets it forth in his West Country song, and this is the tale, told by Mr. Arthur Machen in *The Outlook*, of how Devon men heard the great Admiral's drum on November 21, 1918, the day of the surrender of the German fleet.

"One of the ships was the *Royal Oak*, chiefly manned by sailors of Devonshire. She was flying on that day a magnificent silk ensign, made for her by Devonshire ladies. On her bridge, sixty feet above the top deck, was a group of officers; Admiral Grant, Captain Maclachlan of the *Royal Oak*, the commander, and others. It was soon after nine o'clock in the morning when the German fleet appeared, looming through the mist. Admiral Grant saw them, and waited; he could scarcely believe, he says, that they would not instantly open fire.

"Then the drum began to beat on the *Royal Oak*. The sound was unmistakable; it was that of a small drum being beaten 'in rolls'. At first the officers on the bridge paid little attention, if any, to the sound, so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral

Grant turned to the Captain of the *Royal Oak*, and remarked on the beating of the drum. The captain said that he heard it, but could not understand it, since the ship was cleared for action, and every man on board was at his battle-station. The commander also heard, but could not understand, and sent messengers all over the ship to investigate. Twice the messengers were sent about the ship - about all the decks. They reported that every man was at his station. Yet the drum continued to beat. Then the commander himself made a special tour of investigation through the *Royal Oak*. He, too, found that every man was at his station.

"All the while the British fleet was closing round the German fleet, coming to anchor in a square about it, so that the German ships were hemmed in. And all the while that this was being done, the noise of the drum was heard at intervals, beating in rolls. All who heard it are convinced that it was no sound of flapping stays or any such accident. The ear of the naval officer is attuned to all the noises of his ship in fair weather and in foul; it makes no mistakes. All who heard knew that they heard the rolling of a drum.

"At about two o'clock in the afternoon the German fleet was enclosed and helpless, and the British ships dropped anchor, some fifteen miles off the Firth of Forth. The utter, irrevocable ruin and disgrace of the German Navy were consummated. And at that moment the drum stopped beating and was no more heard.

"But those who had heard it, admiral, captain, commander, other officers and men of all ratings, held then and hold now one belief as to that rolling music. They believe that the sound they heard was that of 'Drake's Drum'; the audible manifestation of the spirit of the great sea-captain, present at this hour of the tremendous triumph of Britain on the seas. This is the firm belief of them all."

And, after all, why not?

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The other day, in the London *Sunday Express*, Mademoiselle Lopokova had some very interesting things to say about the place of dancing in religious worship.

Time was when the practice of dancing was a recognised form of worship among Christian peoples. Unless corruption in the art of dancing accounts for its falling out of favour, it is difficult to explain why singing still retains its high place to the utter exclusion of dancing.

Those words, "Praise Him in the dance," fail in their appeal to modern Christians, but in the Old Testament there are frequent references to the part filled by dancing in religious ceremony, while in a lesser degree the New Testament also gives references to religious dancing.

Præsules, bishops selected in the Early Christian Church to officiate over dances, led dances on feast days. Even in modern times religious dancing takes place on special occasions within the cathedral precincts of Toledo Cathedral, in Spain.

The festival of Corpus Christi is also an occasion when, in Seville Cathedral, ten choir boys dance a native Spanish dance with castinets before the altar.

Saint Willeband converted the people of Luxembourg in the cathedral that was famous for its dancing ceremonial on Whit-Tuesdays. At these festivals sick pilgrims danced one mile in five hours, in the hope that they might be cured of their affliction.

In the Basque countries it used to be customary for both sexes to dance before the Host, at the same time welcoming in that manner any distinguished visitors that might be present. Father Larrawendi vehemently defended this dancing when it was attacked by reformers, and he maintained that it was genuinely helpful to the cause of religion.

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We entirely agree with the famous Russian when she says:

Dancers who have studied their art believe that genuine religious feeling might be stimulated to-day if dancing were re-introduced as a religion. There would need to be special ritual, with specific movements suitable to the interpretation of religious feeling by bodily movement and gesture.

Simplicity should be the key-note; impressive colouring in draperies and a true ecclesiastical setting would play an important part. Every one who took part in the religious dancing should wear draperies only, select these draperies to accord with the seasons, and dance barefooted and sandal-less, adhering as closely as possible to the models established by Greek classical movements. Each season in the Christian year should be celebrated by appropriate dances—Christmas, Easter, Whitsun, and Ascensiontide, and ritual abstinence in Lent.

Take Whitsuntide as a motive for a seasonal religious dance. Flame-coloured drapery in tones melting into different shades should be the ceremonial vesture. In the hands of the dancers might be held pure white lilies that could undulate to the sonorous rhythm and present a very garden of festival beauty.

Each motive in any well known Biblical story can be portrayed by special movements or poses. Though the Greek style should be the basis of all the dancing, scope might be left for special new steps and figures to be introduced by the dancers themselves.

No doubt the word "dancing" has come to be associated throughout the world—in India as much as in the West—with amusement which too often tends to degenerate into licence. Indeed, opinion in India is strongly averse to children of any age having anything at all to do with dancing—the exercise being very exclusively reserved for a class entirely apart from "respectable" society. In the West, of course, dancing is prevalent among all classes, and, on the whole, is excellent exercise and perfectly harmless.

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But it is none the less true that rhythmic movement, the beauties of colour and of sound correlated to pose and action of body, and the interpretation of religious ideas and festivals in terms of ordered movement in which colour and sound partake, would do much to harmonise life, and bring order into a disordered world. Even amusements should not be unrelated to the things of God; and the association of dancing with religion would, we feel sure, have a most desirable influence upon what may be called the ordinary "lay" dancing, with the result that people might begin to realise that an amusement need not be the less an amusement because it has become significant and purposeful; while licence would be shamed by a growing recognition of the greater desirability of the beautiful and the true. Mademoiselle Lopokova suggests that:

Clubs might be formed in different parts of the country, and in the summer, in place of the familiar "reading evenings" or similar village activities, dancing plans might be discussed. Apart from the village interests, big country dancing festivals might be arranged, where contingents of dancers might give a performance of ritual dancing in the open air at some historic site.

At the Easter festival there might be a singularly impressive sight. Vernal colours in drapery could be worn, while the dancers' wands might be lilies and reeds; white and gold should be the contrast colours to the green of their drapery, and flutes, pipes, reeds, and harps in orchestral play should supplement the organ music.

A general revival of dancing as an integral portion of the religious ceremonial would add a new interest to church life. The need of the Churches to-day is to attract the young. Lay dancing attracts the young people all too much, but dancing properly taught and controlled under the Churches might lead to great things. Properly, seriously, and decorously done, a revival of religious dancing might reawaken the sleeping conscience of our all-too-material twentieth-century world.

We seem to see the shadow of those wonderful temple ceremonies described in *Man: Whence, How and Whither*, and we cannot but wonder whether Mademoiselle Lopokova has not been permitted, out of her pure devotion to her art, a glimpse into the future awaiting the Churches and the Faiths.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Continued from p. 435)

(g) THE APPLICATION OF THESE TO POLITICS; HUMAN
HAPPINESS THE END, HUMAN ORGANISATION THE
MEANS, OF POLITICS

WHAT, now, is the application of these facts and laws to politics, civics, economics, or, comprehensively, political economy? "Political economy," which has now evolved and differentiated into "politics" and "economics," with "civics" coming in between, naturally includes all these, as dealing with the affairs of the *polis* or city (Skt. *puram*), of the *oikos* or

house (Skt. *okas*), and of the *civitas* or State (*civis*, a citizen, Skt. *sabhā*, an assembly, and *sabhya*, one worthy to take part in a *sabhā*). In Greek civilisation, politics and civics were identical because the State was the city-State. In modern times country-States, with capital cities as centres and nuclei, being the rule, politics has become country-state-craft and civics city-state-craft or citizenship-craft—which should deal with “municipal” affairs primarily, though, of course, hard and fast lines of demarcation are always impossible.

Politics is the science and art of government. Government is the “ordering,” “guiding,” “conducting” of the affairs of a State, towards an end recognised by wisdom as worthy, *vis.*, “the welfare of the world,” by means of “compulsive force,” on which ultimately all government depends. Hence, in Samskr̥t, *ḍanda-nītiḥ*, *loka-rakṣhaṇa-kārikā*. (*Mahā-bhārata*, Shānti, chaps. 15 and 58.) The State is made up of a number of factors—seven according to Samskr̥t works: (i) the people, (ii) the sovereign, (iii) the ministers and public servants, (iv) the territories, (v) the products, revenues and all resources, (vi) the offensive and defensive forces, and, finally, (vii) the habitations, towns, cities and natural and artificial strongholds; otherwise according to modern writers. The chief idea in the connotation of the State is that of an organised community, *loka-saṅgraha*, *sam-āja*, *vyuha*. Organisation is essential. The better and more efficient the organisation, the better, finer, higher, the State. Efficiency is ability to achieve a given purpose. The means that will best, most fully, most surely, with the least waste of time and energy, secure a given end, are the most efficient means. Organisation is the direction of many means to one end. It is the secret of imparting efficiency to them. Knowledge organised is science; and science put into action is art. The relating together of facts as cause and effect, the recognition of the organic connection between them, is “cognitive” reason; the devising of causal

means to bring about effect-ends is "practical" reason. Many organs, each with a specific function, all ministering to the one supreme function of "living" of the one total individual, make up a biological organism. Many "classes," each with a specific function, all subserving the one supreme function of the "living" of the community or nation as a whole, make up a social organism. The pseudo-infinite multitude of all particular things, all subserving the Self-Realisation of the One Universal Self or Spirit, makes up the Organic Unity of Nature and Nature's God in One. *Organisation then is the essential means-idea of the civilised State, and the happiness of its constituent human beings, the essential end-idea.*

Accordingly, the very first item that the ancient Samskr̥t works on politics deal with is that of *the most scientific* and therefore the best and most efficient *social organisation* (*Mahābhārata*, Shānti, chaps. 58, 59), the systematisation of the whole community into *varṇa-s*, *i.e.*, the four classes or types above-mentioned (including the residuum of "unskilled labourers" not evolved and specialised into one or the other of the three "twice-born" or "re-generate" classes by distinctive development of the one or the other of the three mental capacities). This is the significance of the expression *varṇa-dharma*, or *varṇa-vyavasthā*, the "law," the "duty," the "religion," of the "synthesis," the unification of the diversity, the "organisation" and "binding together" in strong and yet elastic bonds, of all the "classes," "castes," "creeds," "colours" and "vocations" of the community of man; of the whole human race, in fact.

(h) POLITICS AS RĀJA-DHARMA, THE SOVEREIGN-RELIGION, SCIENCE, ART, OF RIGHT LIVING

Religion, Dharma, has been defined as *right living*. Dharma is, etymologically, "that which holds together all things and

beings," by giving to each one his due. To the eye of Brahma-vidyā, Politics is verily *Rāja-dharma*, the Sovereign of all sciences, the Science of all sovereign-authorities, in which all other dharmas, religions, laws, duties, are included, on which they all rest secure, to which they all contribute. (*Mahabhārata*, Shānti, chaps. 62, 63, 64.) It is the sovereign-law, *the whole science and art of right living*, individual and communal, to which all other sciences and arts gladly bring tribute, and by which all things and beings are "held together" in the bonds of righteousness and goodwill. Only when Politics rises to this height of Religion, and becomes one with it thus, in the consciousness of modern politicians and statesmen, only then will they succeed in making mankind happy, for they will then have themselves become the real priests of humanity, with the beneficent wisdom which makes the true helpers, the guardian angels, and without that "craft" which, added to "priest," makes the arch-enemy of mankind. And, it scarcely needs to be stated, *to make the men, women and children living in its territory happy, is the one sole end and aim of the State.*

(i) THE FOUNDATION OF RIGHT LIVING—RIGHT ORGANISATION

If politics is the whole science and art of right living, the indispensable foundation of such right living, *i.e.*, truly efficient, civilised and happy because righteous living, is *loka-saṅgraha*, "world-synthesis," "population-organisation," the stable yet also elastic organisation of all those who would live rightly, of the whole human race, in short (*as also of each individual life*, by *āshrama-dharma* or *ashrama-vyavasthā*, to be dealt with later). For each self-contained State, if it be possible for any State to be self-contained at the present day, the minimum needed would be the organisation of its whole population.

Humanity has purchased one truly valuable fact with the awful price of the vast wastage of life and labour in the war just closed, the fact that whole nations *can* be organised, and that the more perfect the organisation of any nation the greater its chances of successfully achieving the end it may set before itself. The lesson was learnt in agony, in and for war. It only remains to apply it in joy and goodwill, in and for peace. If this be not done, then that awful price will have been paid in vain. But if it be done, then there is no reason why the wastage of a few years should not be recouped in not many more years, by better and more efficient *production* of new wealth and more *equitable distribution* of it, and not by endless tricks of "beggar my neighbour"—the shopkeeper raising his prices, and the government raising its taxes, and the labourer raising his wages, and the capitalist and the wholesale vendor and the retail seller raising his prices again, a perfectly fatuous, vicious circle.

(j) THE MAIN BRANCHES OF NATIONAL OR SOCIAL
ORGANISATION, IN CORRESPONDENCE WITH THE MAIN
HUMAN TYPES

What the main branches of such organisation should be, we find to be recognised instinctively in the current history of the day.

The western world had known only *political organisation* on the national scale, before the war. Mr. Lloyd George, speaking in and for Britain, one of the principal victors in the war, be it remembered, said in November, 1918, shortly after the armistice was signed by Germany, "that the war had glaringly revealed the faulty organisation of our national life, and the wasteful use of our national resources in men and material". "The European situation," he said, "was full of perilous possibilities, and if the new Parliament failed, even

Britain's institutions might follow many of those in the rest of Europe. We could not return to the old conditions. If Parliament rose to the level of this great opportunity, then the Empire and the Throne would be firmly established on a solid basis of general happiness, prosperity and content."

And then he spoke of the necessity of *industrial organisation* on the national scale, and of making the housing question a national task, and of other matters which, from the Indian standpoint, we might include under the expression economic or economic-financial as including domestic organisation.

One other department of national organisation needs only to be mentioned in order to be admitted as indispensable, *viz.*, *educational organisation*. Western civilisation has spent energy upon this in a degree next only to that spent upon the political. And yet Lord Haldane and Mr. Herbert Fisher and others, before the war and during its continuance also, have been complaining loudly of its great deficiencies in Britain. (When such, it may be remarked incidentally, is the need for wholesale national organisation in all the main departments of the national life in England, the richest country on earth, how much greater the need for it in countries like India, the poorest !)

Finally, there should be *the organisation of labour* or industry on the national scale.

In the phraseology of current Western politics, the connotations of economic, financial, domestic, industrial and labour organisations would overlap. For our present purposes we may distinguish four main branches of national organisation, corresponding with the three (comparatively) differentiated types and the fourth (comparatively) undifferentiated residuum or plasm; and, till more precise words are determined upon, we may call them the educational, the political, the economic and the industrial organisations. How the

departments of the national life that are not obviously indicated by these words, *e.g.*, the religious or ecclesiastical, the judicial, the military, the domestic, the social (in the narrower sense), etc., fall under these main four, as subdivisions, will be dealt with later.

It is fairly obvious that India had her educational, her political, her economic and her industrial organisations. She called them by the names of brāhmaṇa, kṣhaṭṭriya, vaishya and shūdra organisations; and there is reason to believe, by inference from the conditions observable to-day, degenerate as they are, that in some earlier day she had them articulated together, by the deeply instilled and widely ramified inner sentiment of dharma-duty, in a social organisation or *varṇa-vyavasthā* that summed them all up in itself, and in a manner which gave to the whole that self-maintaining, self-repairing, self-renewing, and self-moving power which makes the living organism so distinctively and so immensely superior to the mechanical organisation put together and driven by a force outside itself. But India fell on evil days and lost *the spirit* and *the vocational significance* of that social organisation, and clings on to the dead and dangerous shell; while the West, with all its wondrous material science, has yet to find the secret of this most intimately human and therefore most urgently needed science, has yet to find both the true spirit and the right and suitable form of stable yet elastic social organisation.

(k) THE DISASTROUS ERRING OF LATTER-DAY INDIA

The error of decadent India has been to lay too much stress on the Law of Heredity in connection with national organisation; to assert loudly, with false claims of degenerate pseudo-religion and pseudo-science, that that law is the sole arbiter of psycho-physical type; and to forget, to ignore and

refuse recognition now altogether, in theory, to the equally important and equally operative Law of Spontaneous Variation, though, in practice, changes of "caste" from so-called "lower" to so-called "higher," and *vice versa*, of individuals separately as well as groups collectively, are going on perpetually, even at the present day, by means of pejorative and surreptitious methods and social fictions, corresponding with Western "legal fictions," instead of frank, truthful, elevating and truly progressive scientific methods. The distinction itself of "lower" and "higher" is of exceedingly ill import, born and bred of the decay of character and consequent perverse egoism and arrogance which have largely usurped the place of elderly and fraternal benevolence. It is indeed fraught with mischievous consequences, in mutual ill-will and then ill-deed, and acts with ever-growing strength, by action and reaction, both as cause and as effect of the obvious degeneration and confusion.

(1) THE GRIEVOUS OMISSION OF THE WEST

The mistake of the West, on the other hand, has been to ignore altogether the Law of Heredity in the organisation of the nation. It instinctively has the four classes of workers, as every civilisation necessarily must, for the psychophysical constitution and life-functionings of a nation are only the total of those of the individuals of which it is composed, and show therefore the very same aspects; but it leaves the finding of his appropriate class by each individual, entirely to the blind chances of his unguided, or rather very often distinctly misguided and hampered and handicapped, "struggle for existence". It may be regarded as matter for surprise that the West should persist in this error all this while. Administration, obviously, should be based upon knowledge. Administration of the affairs of vast masses of men should,

then, certainly be based upon profound knowledge of the *whole* of man's psycho-physical nature, and not only on a cynical notion of his weaknesses and selfish passions. The scientific West recognises evolution by differentiation and specialisation, in all departments of nature; it recognises that this differentiation and specialisation are governed by the laws of both heredity and spontaneous variation in the biological department of nature particularly; and it utilises these two laws, in all kinds of ways, *e.g.*, in rearing varied breeds of domestic animals for various purposes. In respect of the human being, however, somehow it has omitted to recognise and utilise, in practice, the operations of those same great laws.

In short, the East has thrown away what it had, and the West has not yet secured what it needs so sorely.

(*m*) THE ABSOLUTE NEED TO BRING THE TWO
COMPLEMENTARY HALF-TRUTHS TOGETHER

Yet, until these mutually divorced halves of the same one and whole truth are brought together, and until the division of the national labour is made into the above-mentioned four main departments systematically; until it is made, that is to say, not in accordance simply with blind and stagnant heredity, nor merely by means of blind and frantic competition, but by scientific determination—by appropriate means and tests, during every educable child's and youth's and maid's educational career—of each person's psycho-physical temperament and vocational aptitude and fitness; and until, also, the division of the total national stores of necessaries and of luxuries, *i.e.*, special rewards and remunerations and "prizes" for the national labour, is made, not in terms of money alone, but in terms of the four respective objects of the four psychical appetites or ambitions of the human being, *vis.*, for name

and fame and honour, for power, for wealth, and for amusement, corresponding with the four psycho-physical temperaments ; until then, all such organisations will work in constant jeopardy, because of perpetual psycho-physical disturbances in the workers, and will often fail in their purpose, like the early experimental colonies of the first Western socialists, who started with equal lands and equal other subsidiary possessions, but very rapidly fell back into worse inequalities again.

(ii) THE HAPPY CONSEQUENCES OF (i) DIVISION OF WORK, (ii) OF LIVELIHOOD, AND (iii) OF APPROPRIATE REWARDS, BETWEEN (iv) THE DIFFERENT TYPES OF MEN

But if the ancient Science of the Spirit is applied to the affairs of civics and politics, properly, and these are spiritualised and made truly scientific thereby, and division of (a) labour, of (b) livelihood or means and ways of bread-winning, and of (c) special rewards and remunerations, prizes of life, is made in accordance therewith, then indeed all these organisations will work in willing and happy co-ordination with each other, and therefore with certainty of success. Then the *Educational* organisation will give appropriate instruction, through venerated and missionary-hearted investigators and teachers, seekers and seers, to every one, in the beautiful as well as the useful, generally as well as technically, concerning this life as well as the next. Then the *Political organisation* will make sure that the elective principle, which is the heart of self-government, *ātma-vashaṭā* as opposed to *para-vashaṭā*, in the words of the Manu, is really justified and not stultified, as it so often is to-day; that the process of election is not blind, and, worse, misguided and perverted by electioneering methods of the same brood as the profiteering tricks of trade; that those chosen as the trusted of the people are not merely brilliant and smart debaters and often self-seekers, greatly liable to the

temptations of power and wealth, preferment and place, representatives of and biased by class-interests at least, but are *ethically* as well as intellectually fit, are wise rather than clever, are patriarchal-hearted and disinterestedly benevolent to all interests, biased only, if at all, in favour of the weaker children of the national and communal family; and that the peace of the community, internal and external, is amply safeguarded from all disturbance.

Then the *Economic* or financial organisation will ensure the unwhasteful distribution, to every individual or family, in sufficient, and not more than sufficient, quantity, of all the important requirements of the community, for the necessities as well as the refinements and ennoblements of life; and it will also ensure the storing of surplus wealth in the hands of the charitable-hearted and pious-minded who, in the condition of public opinion and division of remuneration then prevailing, will have no temptation to abuse it, but will be impelled to hold it as a trust, for maintaining brāhmaṇa-homes and performing sacrifices and pious works, as we should say if we were using the older symbols of thought, for supporting schools and colleges of all kinds of art and science and all other forms of useful as well as ornamental public institutions, as we should say if we were using modern counters (as indeed the Rockefellers and Carnegies are doing to-day, in the U.S.A., which has, appropriately, shown the highest political idealism in this war, though the tortuous diplomacies of the other nations are rendering its final fruition abortive). And then, finally, will the *Industrial* or labour organisation secure the production, in ample measure, of all the wholesome food, clothing, housing and other necessaries, as also of all the appurtenances of the due enjoyment of equitably distributed healthy leisure and body-refreshing pleasure and soul-renovating joy by all the members of the community, *viz.*, festivals, holy-days, religious and other fairs, pageants,

devotions in temples, recitations, dances, etc., in the older words, or theatres, art galleries, zoos, museums, worship in buildings dedicated to that purpose, etc., in modern terms; and it will also secure the supply of the needed help and assistance and labour to all the members of the community in carrying on their domestic work, and to all public institutions in the performance of their public duties and functions.

(o) BALANCE OF POWER BETWEEN TYPES OF MEN
AND CLASSES OF SOCIETY *Versus* BALANCE OF
POWER BETWEEN NATIONS

If and when the four main branches of communal organisation begin to work in this fashion, it is fairly obvious that the perennially futile endeavours to maintain a balance of power between nations regarded as inherently separated and divided from each other, by methods of militarist and navalist swagger and diplomatic chicanery which always recoil upon themselves sooner or later, will become superfluous; for a far more necessary and far more useful and lasting balance of power will have been established everywhere between the four true "estates of the realm" that make up every nation; and nations at peace within themselves seldom seek war outside.

Preparation for the establishment of this vitally important balance of power *within* each nation could be made by educating public opinion through the true priests without priest-craft, in the shape of poets, scientists, professors, journalists, statesmen and legislators, all preaching in ever-varied forms the same wise principles of Ātma-vidyā in their application to the affairs of the communal life.

These four estates of the realm, the clergy, the nobility, the commons and the manual workers, in the common

parlance of the preceding century, corresponding broadly to the directive, the regulative, the distributive and the sustentative systems in the language of sociology and biology, and to the men of thought, the men of action, the men of desire and the undifferentiated and unskilled, in the phrase of psychology, these four necessarily exist by indefeasible psychical laws, in every human society, at any and every stage of evolution, with only the difference of a greater or a lesser degree of development and differentiation. It is they which, when duly recognised, regulated and balanced, constitute the factors of a civilisation, healthy, happy, spiritually noble, executively strong, materially rich, and glad to work, free from the present prevalent bitter class-hatreds and jealousies, and bound together in all its parts by recognised interdependence and goodwill. It is they which, when thrown out of balance, so that one prevails excessively over the others, lead to the miseries and oppressions of either theocracy, or aristocracy (in which autocracy and bureaucracy are included), or plutocracy, or democracy, in other modern words, sacerdotalism, or militarism, or capitalism, or labour-unionism; and in the older words, excessive brāhmaṇa-rājyam, or kṣhaṭṭriya-rājyam or vaishya-rājyam, or shūdra-rājyam, priest-rule, or soldier-rule, or merchant-rule, or mob-rule; that is to say, the excessive *reign* of any *one* of the four, endeavouring with arrogant selfishness entirely to *subordinate* and *subjugate* the other three, instead of the well-balanced and affectionate *co-operation* of *all* with each other, on terms of such equality as that of elder and younger brothers.

Only by bringing about such a balance of power *within* each State, will a spiritualised political organisation justify the elective principle and the very name of *self-government*, making it the government of the willing *lower self* of the community by its recognised, revered, trusted, and trustworthy *higher self*, and not the reverse.

(p) THE PRACTICABILITY OF ESTABLISHING SUCH A
BALANCE OF POWER BETWEEN THE CLASSES

All this is not unpractical utopianism, it is not impossible idealism, except to those obsessed by the mood of Pontius Pilate who asked "What is Truth?" and would not wait for an answer. The war has shown many things to be possible, nay, necessary, which were formerly thought to be impossible. The day of frenzied competition and individualism ought to be over with this war, amid those nations whose souls and bodies have not been fatally hurt and mutilated by it. Individualism has served its purpose of sharpening men's intelligence at one another's expense, and frightful expense. If the venerable name of Herbert Spencer is cited by anyone in support of it still, then he should be told that Spencer pleaded against *forced* co-operation, suppressing individual excellence and tending always in the direction of the well known abuses of monopolies; he did not plead at all against, but rather for, *voluntary* co-operation, which would appreciate and help to develop and utilise special individual merit; and he declared regretfully, hoping it might be realised soon, fearing it was not likely so to be, "that the practicability of such a system depends upon character," and again, "that only as men's natures improve can the forms (of social organisation) become better".

The fire of this war should have purged away much dross from men's natures and character, and should have made possible the dawn of the day of *State-encouraged*, but not *State-forced*, organisation in all the four main departments of the national life, in the way of voluntary co-operation which would diligently foster individual genius and initiative and discourage weakness and indolence; would not try to abolish competition, which is obviously impossible, but would regulate it and subordinate it to co-operation, which

is certainly possible, by providing it with appropriate motives; would reconcile individualism and humanism, in short. Both are facts in human nature, since every one of us is "I" as well as "We". As "I," every one is an "individual"; as "we," each one of us is the "universal". The former element makes us competitive, the latter co-operative. Reconciliation and balance between the two is essential to health and fullness of life. Only by deliberate endeavour to bring about such a reconciliation can the advantages and benefits of both be secured for humanity, as far as is humanly possible.

(g) THE PRACTICABILITY AND THE SECRET OF SECURING
THE NEEDED ETHICAL AS WELL AS OTHER FITNESS
FOR THEIR RESPECTIVE FUNCTIONS IN THE
DIFFERENT CLASSES OF WORKERS

The secret of such reconciliation; the secret of such co-operation and of the development of the higher character and finer nature by which alone it is possible; the secret of making sure that persons with the appropriate *ethical* as well as intellectual and physical qualifications shall be assigned to each department of the national organisation, especially the political; the secret of making sure that (a) the man of intellect, entrusted with the national work of gathering knowledge and spreading it, is not cunning, greedy, hypocritical, but wise, benevolent, *true*; that (b) the man of executive ability, entrusted with the national work of gathering the means of peace and protection and of spreading peace and protection, is not arrogant, grasping, bullying, but heroic, generous, *strong and good* and tender to the weak; that (c) the man of "desire" and capacity for storing "substance," entrusted with the national work of gathering and spreading the necessaries and the refinements of life, is not miserly, avaricious, mean, but charitable, liberal,

magnanimous and devoted to the *beautiful*; that (d) the man without special skill, but with the general capacity for giving assistance to every skilled specialist, is not obdurate, unruly, wild, but gentle, amenable, willing and *affectionate*; *the secret* which will effect this miraculous change in the character and the affairs of whole classes and nations, *is to be found in the ancient principles of Indian culture and social polity* (not their present-day orthodox caricature, except in the way that the ruins *indicate* the original structure). But before this miracle may take place, another miracle (apparently easier and yet very difficult) must come to pass, *viz.*, that the persons in positions of power and influence, able to lead and guide the thoughts of large masses of men, may look for that secret honestly, without superciliousness, without the prejudgment that only the baser motives can and ought to rule mankind, that all effort to raise the general level of human character is for ever vain and for ever fit for ridicule, and that the only eternally sound foundation of all political science and art is the great maxim: "Let him take who has the power, and let him keep who can."

It is for the humble believers in the ancient Brahma-vidyā to endeavour to put that secret before the politicians and statesmen of the West, and strive to justify it to them, and point out to them the way to the higher political science and art of Rāja-Dharma as India's distinctive contribution to world-politics, leaving it to them to scoff at and cast away or to ponder over and approve—as the Oversoul of the Race, whose moods make the Race's destiny, may prompt them.

The secret has been already indicated above in passing, and will be more fully mentioned now. It is only the *division* of the *rewards*, the objects of *psychical ambition*, the "prizes of life" (as distinguished from the necessary requirements and ordinary comforts of the *physical* life)—in correspondence with the division of the work.

Utopia-framers (like Edward Bellamy, in his book entitled *Looking Backwards*) and the more actualistic and serious Socialists in their many varieties, collectivists, trade-unionists, syndicalists, communists, and even perhaps the Bolshevists (who have been described, now as violent communists of a most monstrous character, and again as the most benevolent idealists, so that people distant from Russia really do not know what to think about them)—these have been mostly confining their attention to and working for *the equitable distribution of the necessaries and ordinary comforts of life*. They have been practically neglecting the consideration of *the due partition of the prizes of life*. They have been thinking of the common requirements and ignoring the special temperaments; looking at the body, not at the mind. This is to reverse the true process, and hence to fail.

In the cultured individual, in the civilised society, the body ought to follow the mind, not the mind the body. When the naturally different ambitions of the differentiated types of mind are equitably and reasonably satisfied, so that no overwhelming temptations to corruption and abuse and misuse of functions and trusts and powers are left, the common requirements of the body—*comparatively common*, for here too, some differentiation is unavoidable, because physical bodies are also differentiated—will be *allowed* to be more equitably distributed, by those who now successfully prevent such distribution. Mechanical devices for securing equitable distribution of physical requirements, by adjustments of wages, profits, taxes, prices, hours of work, old age pensions, unemployment allowances, insurance, provident funds, ration-tickets, clothes-tickets, wholesale and retail sale regulations, etc., *ad infinitum*, may be worked effectively, for short periods, in special times, places, and circumstances. But they are all hollow at heart; they have no principle of permanent success in them. The dire necessities of war have, no doubt, not only

shown to be possible but forced into actuality, and on vast scales, the operation of such devices. But as soon as the pressure of war is removed, we see the same old troubles of class-war rear their hydra-heads again with greater ferocity than ever before in every country, in the shape of strikes, riots, repressions, anarchist outrages, martial law-lessness, executive and judicial murders, etc. This is just because the permanent change of spirit, of mental outlook, has not been achieved, because the *ambitions*, the *eshanā-s*, remain unpartitioned between the elder and the younger brothers.

The natural lines of such partition are not hidden. All physical bodies have all the four physical appetites mentioned before, as a general rule; but in any given individual, at any given time of his life, one appetite is stronger than the others. So all psychical bodies or minds have all the four psychical appetites or ambitions before-mentioned, as a general rule; but in one type of mind, one of these is strongest.

(a) *Honour*, reverence, veneration, in growing degrees, is the most necessary and most satisfying nourishment, as well as inducement, for the "mental body" with which the man of thought, of intellect, of science, of religion, the teacher and counsellor, has most to work. The physical correspondence is also clear. "High thinking," physiologically as well as spiritually, thrives best on "plain living"; simplicity and scrupulous cleanliness in food, clothing and housing, an almost "ascetic" mode of life, is the natural and wholesome way for the brain-worker, if he is to avoid mental and physical dyspepsia.

(b) *Power*, authority, the right to command, is the natural reward, as well as the necessary condition of the effective discharge of his duty, for the man of action, of executive office, of the bureau, the ruler, the magistrate, the policeman, the soldier. And a more or less Spartan way of living, an austere if not ascetic mode, the avoidance of more

than a sufficiency of toning relaxation, the eschewing of enfeebling luxuries, is the condition of mental, moral and physical fitness for him.

(c) *Wealth*, large salaries and incomes, the disposal of large amounts of money and stores of all kinds, are the natural remuneration, as well as means of due discharge of his functions and duties in the body politic, for the man of desire, of substance, of business, of sufficient industrial as well as artistic feeling to be the organiser and manager of industries, on the one hand, and the appreciator and supporter of all fine art and of pious and public works, on the other.

(d) For the unskilled workmen, the men of labour, the children of the national family, *play and amusement* are sufficient reward, over and above the ample and suitable food, clothes, housing, which they must have in as full measure as the other three classes.

Briefly, the principle of division of reward and remuneration, side by side with division of work, is that *honour* should be pre-eminently and predominantly given to the *illuminator*, *power* to the *protector*, *wealth* to the *feeder and enricher*, and *play and amusement* to the *labour-supplier*, of the communal life; that all four "*prizes*," and especially the three first, should not be allowed to be enjoyed or striven for, in equal degree, by any single individual; that every individual should have the chance of pursuing, and should elect to pursue, one and only one of these, and must largely forgo the other "*prizes*". It will then follow that the temptations to corruption will diminish, the present bitter animosities, rivalries, jealousies and hatreds between person and person, and class and class, and nation and nation, will abate and be replaced by emulation in philanthropic service; private individual life will become simple, while public possessions will grow richer and richer; the continued development of art and science will be guaranteed by altruistic instead of egoistic competition; and the provision of sufficient

and wholesome food, clothing, housing, etc., for all classes of individuals and families, will become easily possible and will follow as a matter of course, for the existing temptations to corrupt mismanagement will have become minimised.

Such is the simple secret. Incredible as it may seem, the change of character, of heart, of mind, of spirit, from predominantly individualist and nationalist "struggle for existence" to prevailingly internationalist and humanist "alliance for existence," *can* be brought about by this childishly simple, soulful, spiritual "partition" of "the good things of life" between the elder and the younger brothers; childish, since except we become wise as little children, with the wisdom of that utterly transparent frankness and *truth* which is the deepest diplomacy, we cannot enter the kingdom of heaven; soulful, because it cannot profit a man at all if he gain the whole world of honour and power and wealth but lose his own soul, which is essentially nourished and kept alive by *beauty*, by *loveliness*, by *love* for and from some other and others; spiritual, because if we attain to righteousness of spirit all things else will add themselves, for righteousness creates trust and loving *goodness* all round, and these mean co-operation, and co-operation makes organisation possible, and that means success and prosperity of all kinds.

Attempt will now be made to examine this all-too-simple secret and develop its thesis in further detail, to meet objections and to show how all the important human problems can be solved by means of this *varṇa-dharma*, which reconciles and establishes a "balance of power" between the rival class-interests of the communal life, and of its allied *āshrama-dharma*, which similarly reconciles and establishes a "balance of power" between the rival worldly and unworldly interests which beset each individual life.

Bhagavan Das

(*To be continued*)

THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

INDIA is organising, not *reorganising*, Education. She has the probably unique chance of setting the new structure on a truly national foundation, making it the vehicle of that selfhood which the nation is labouring to express in her progress towards Home Rule, that is : free, national existence—a peer among peers.

To all intents and purposes India is absolutely unfettered in the matter of National Education, and is free to frame her plans and carry them out according to her own insight and ideals. As these are, so can her education become and be. The limits of her own capacity and understanding are the only limitations by which she can be hemmed in and prevented from building up an ideal system.

For pushing out or widening any such barriers as may exist, for breaking down such barriers and limitations, the present time and the present circumstances are most propitious. By painful experience the nation is reawakened ; and, as a first step towards a clearly formulated, positive ideal, the feeling and consciousness of what it does *not* want is becoming more and more definite. Much is becoming obnoxious and unbearable that used to be endured with fatal indifference and even welcomed as a boon. Every recognition of wrong—as wrong—brings the right, the ideal, into a clearer light ; and, as that looms up large and grows more distinct, those who are striving to make it actual, have their eyes opened to their own mistakes,

misconceptions and shortcomings, as well as to those of others. And so it is to be hoped, nay expected, that many a prejudice and superstition, harmful alike to the health and wealth and to the moral and intellectual strength of the nation, may be recognised as such and swept away by insight, born of enthusiasm for the weal of the nation and of devotion to the Motherland, which in times of ease and passivity would appear and remain immovable and unalterable.

• Moreover, not only are these times favourable to the formation of clear national ideals from within; there is for India the wonderful opportunity of starting its national education work without being much hampered by what has been done since England assumed control, while Indians can, if they but will, profit by their own great past.

It is true England made a beginning, and started schools of many different grades and kinds; but what is that number relative to the millions whom this effort has not even remotely touched for weal or woe?

That the system of school education inaugurated in India is inadequate as to its provision for numbers, nobody is even inclined to deny; that from the nature of the case it *could* not be adequate is fondly imagined by the authorities, and, I think, is so stated. That India is beginning to realise what ought to be and can be and shall be attempted, is a splendid fact, but it is to be intensely desired that she shall realise to the full, what this great privilege, which she has above the other nations, really means and entails. So immense an advantage cannot be insisted on too much.

Little or no energy need be spent on iconoclastic overthrow of what was and is. As said before, little has been done, comparatively speaking, and the great harm that little has wrought is now being made an agent for the common weal; it demonstrates to all thinking Indians the need for India to wake up to its powers, its knowledge, its wisdom; as

of old, to be the torch-bearer, the light-bringer for the nations. Those who are working with all their might towards that end say confidently that Home Rule is inevitable; but while that consummation is still delayed, National Education is put into the hands of the nation.

That fact henceforth puts the responsibility for the education of Indian children on Indian shoulders, where of course it rightfully belongs. They need no longer, they can no longer, shelter their lack of interest behind the shortcomings of the authorities, because the foremost in and of the nation itself are ready to lead that nation along its own national road to its own national goal and to the realisation of its own National Ideal. For this truly stupendous but indescribably grand and glorious task, the foundations have been laid "from time immemorial," and though often covered over and buried out of sight, they re-emerge sound and intact, even if superstructures have crumbled and decayed. These foundations, laid in the nation itself, are: a philosophy "of unrivalled depth and splendour," a great educational past, the heritage of a trained mind, and a history of national and family life in which religion was foundation, superstructure and ornament.

As to the *What* in school education, India will have little hesitation in deciding. What to teach and when to do it, is a question the answer to which varies in detail with every difference in local conditions, surroundings, climate, caste, industries of the people, etc.

The question of *How* is coming more and more into the foreground; that is a matter of basic principles and is of foremost interest, not only for India but for all the world, for it is universal.

Education is a cosmic process; it is evolution, the Divine Plan for the world, demonstrated and epitomised in the individual. As there is fundamental right and wrong in

cosmic relationships, so there must be, in our work for education, a way which is fundamentally, universally right : not right for one nation and wrong for another, but a principle without which good, true education is not, cannot be. It is this universal principle of education that all nations are seeking.

For do not let us forget that in all European countries, in England as much as in all the others, in China, in Japan, in America—everywhere, the question of education and its results is one of the most urgent and important of all questions of the time, and is constantly and anxiously discussed. The history of education is a record of human attempts, of partial successes and partial failures to discover the true fundamentals of the science of education ; but to-day the pressure of war has opened all eyes to the importance of the problem, and everywhere we see demonstrated the utter inadequacy of achievement in the shallowness of results and the nothingness of effects, compared with the means and energy spent by the nations to educate the children. For many years complaints have been made, but they were seldom officially formulated ; and when published, they were but rarely investigated and acted upon.

As early as 1891, Colonel Francis Parker, one of America's most influential reformers, wrote unchallenged : " No proposition will meet with more general approval than that our whole educational system needs a radical reform." With regard to the teaching then in vogue, and which he characterised as *quantity teaching* as opposed to the *quality teaching* which he advocated and exemplified in his now famous school, he did not hesitate to say that the children of America were enslaved by it, were prevented from anything like a search for truth, from realising their own liberty and powers. He condemned the method of textbooks, page-learning, per cent examinations, with all the countless devices and means which

serve to make quantity learning the end and aim of education. He declares further that the State pays more money for schools than for any other purpose, except prisons, penitentiaries, poor-houses and criminal courts, and that the schools are mostly in the clutches of politicians, that they present the most places to fill with friends, whose acquirements are often of the lowest order. That the large number of teachers required for the ever-increasing population cannot be very well educated themselves, stands to reason; and Colonel Parker, as head of one of the most important Normal Schools of the United States, knew what was the average material with which he had to deal; he knew what he was speaking of when he declaimed against those "cram-examinations met by quantity drills that are no test whatever of ability to teach". And the pupils, after years of painful, arduous drudgery—what have they gained? They have so little mental power that their whole idea is the acquisition of a large quantity of facts, and few acquire even that much—"they have never had any exercise in quality of action; their minds are simply passive receptacles, taking without resistance that which comes from supposed authorities; self-reliance is buried beyond hope of resurrection by sixteen years of persistent word-cram".

This was twenty-seven years ago. The most recent pronouncements on present conditions are even more emphatic and more condemnatory.

The following extracts are taken from a pamphlet, entitled *A Modern School*, by Abraham Flexner. It is one of the recent issues, No. 3, of the occasional papers published by the General Education Board, New York City. As this Board is a self-constituted Body, independent of any particular school-system or political organisation, and consisting of the foremost educators of the United States, its verdicts and criticisms are very important.

After giving statistics which tend to demonstrate that the intellectual results of the teaching in the schools of to-day is pathetically small, Flexner says :

It is therefore useless to enquire whether a *knowledge* of Mathematics is valuable for the pupils, for they do not get it ; and it is equally beside the mark to ask whether the effort to obtain the knowledge is a valuable discipline, since failure is so widespread that the only habits acquired through failing to learn Latin and Mathematics, are habits of slipshod work, of guessing, and of mechanical application of formulæ, not themselves understood.

And further on, he tells us that the deplorable fact that American children as a class fail to gain either knowledge or power through the traditional curriculum, is rendered even more distressing by the circumstance that "they spend an inordinately long time in failing"; these indictments are endorsed by the Board, a Body created exclusively for investigating and promoting modern schemes and plans for the betterment of American National Education.

Mr. H. S. Comings, writing on Vocational Industrial Education in America, tells approximately the same story. He refers to the fact that teachers themselves were obliged to acknowledge that their own education was wrong and ineffective, no matter how successful they might apparently be in getting some pupils to recite lessons from textbooks. As one of the many proofs, ready to hand, that there is something fundamentally wrong in the system of education in vogue, he refers to the unfortunate fact that so many teachers break down under the strain at an early age, and that nervous ailments and overwork in the case of the pupils, even in young children, are becoming more and more frequent in the schools from year to year ; nerve-strain, worry, anxiety and fear decreasing mental power as well as bodily resistance and strength.

And when we turn to England, we have but to read the daily press, the journals on education, the ordinary magazines, even the novels of the day, to see that the conviction is gaining ground and unhesitatingly expressed, that the whole

educational system needs to be changed from the foundation upwards.

William J. Locke, in *The Red Planet* (a recent book of his), says :

We have had, we have still, the most expensive and rottenest system of primary education in the world ; the worst that squabbling sectarians could devise . . . Our State education has nominally been systematised for forty-five years, and yet now in our hospitals we have splendid young fellows in their early twenties who can neither read nor write . . . I have talked to them, I have read to them, I have written letters for them ; clean-run, decent, brave, honourable Englishmen . . . and to the disgrace of the Government in this disastrously politician-ridden land, such men have not been taught . . . how to read and write. Of course your officials at the Board of Education—that beautiful timber-headed, timber-hearted, timber-souled structure, could come down on me with an avalanche of statistics. Look at the results, they cry ; I look. There are certain brains that even our educational system cannot benumb. A few clever ones, at the cost of enormously expensive machinery, are sent to the Universities where they learn how to teach others the unimportant things whereby they achieved their own unimportant success. We systematically deny them the wine of thought, but we give them the dregs. But in the past we did not care, they were vastly clever people, a credit to our national system. We were devilish proud of them. If the war can teach us any lessons—and I sometimes doubt whether it will—it ought at least to teach us the vicious rottenness of our present educational system.

If perchance, to some, a quotation from “ a mere novelist ” may lack the requisite dignity and impressiveness, we can turn to the works of Edmond Holmes and read what he has to say on the question. In him we have to do with an eminent specialist, about whom *The Athenæum* says that his statements deserve the most careful consideration, because “ Mr. Holmes’ experience in all matters affecting schools and scholars is probably unrivalled, and no living Englishman has had greater opportunities of mastering the details of his subject than he ”.

In the Preface to *What Is and What Might Be*, he speaks of the Externalism of the West, and says that this shows itself in the tendency which prevails everywhere to pay undue regard to outward and visible “ results ” and to neglect what is inward

and vital ; he considers this to be the source and cause of most of the defects which vitiate education in England, and that consequently there is but one remedy for those defects—and that is “the drastic one of changing our standard of reality and our conception of the meaning and value of life”.

We might multiply these statements indefinitely ; the book here referred to is one of the most thorough and unimpassioned arraignments, and at the same time one of the least depressing ones ; for the indictments are just and explicit, the reason why these sad mistakes are constantly being made is clearly demonstrated, and the remedy and motive are definitely described. Most cheering of all aspects of the book, about half of its pages are given to the description in most helpful detail, not of an ideal school in Utopia, still to be realised, but of an existing elementary school, where the ideals of which we dream have already become realities, and where what we hear characterised as possibilities of the optimist, are actualities in the normal life of children.

The foremost educators in all countries are zealously engaged in suggesting remedies for this untoward state of things, but there are few who, like Mr. Holmes, seek and find help in a change of attitude of mind and of heart, a change of outlook upon child-nature and human possibilities. Most of the discussion of educators centres round the curriculum and the mode of “administering” it ; the time that must be allowed for it to take effect, that is, for the pupil to become endowed with “sheer intellectual power”.

Mr. Flexner, in the pamphlet above quoted, speaks in this manner of the ideal of the Modern School :

The curriculum of the Modern School must provide for this or that subject or class of subjects ; it must eliminate such and such an obnoxious, useless element, this or that obstruction ; training of the senses or observational studies must be substituted for traditional so-called classical ones which have no vital connection with life activities ; and so on.

It is true that occasionally mention is made of the "living and present needs" of children, but no one seems to be quite clear what these needs really are, or to be able to define them. We read of "how much education of a given type a boy or girl can get" in a given time, as if education were indeed nothing but clever and expeditious fact-packing, in which occupation the teachers were the workers, and the principal, the overseer, and the pupils the more or less capacious and wholly inert receptacles.

Even where the *educō* root of education is taken into account, it is but seldom apparent that a true realisation exists of *what* it is we are trying to "lead out," or *from* what it is to be led out, or what is the real nature of that process, or its aim and end. It resolves itself into this: until we can find a definite, reasonable, satisfactory answer to the questions—What is a child? What are we dealing with? What is child-nature?—we cannot possibly judge rightly of its needs nor how to subserve them. What is the use of prescribing remedies for a case we absolutely do not understand? What is the use of proposing reforms when we cannot really make out on what grounds they are needed, and where the evil of the systems now in vogue really lies? Even Colonel Parker, that universal child-lover, who devoted his whole life-energies to education and child-welfare, was utterly nonplussed on this subject of child-nature; he called this query—*What is the child?*—the unanswerable question; at the same time he exhorts all teachers to study the child and devote themselves heart and soul to the solution of that which he says cannot be solved.

The materialist, who sees only the body and considers that mind, intellect, thought-power, are the outcome of a bodily function, naturally enough looks upon education chiefly as a means to physical happiness, comfort and well-being; as the promoter of worldly success; the giver of keenness and mind-power, by which those facts may be acquired and stored which

are likely to be most useful during the period of what he considers the span of life. He sees his ideal in a well-balanced, sanely-devised curriculum, in methods of *instruction* that give tangible, easily verified results, and in a "system" which can readily be judged and shown to be effective by statistics of examination-successes and percentages of marks and points. With the Western religionist, or rather the dogmatic church-goer, the point of right education is difficult to settle; for, good and devoted though he may be, his insight into child-nature and the problems of education and evolution is obscured by a heavy veil of opaque dogma, which, though only seldom assimilated, he accepts as his guide in the many perplexities that life brings. He sees no incongruity in the acceptance of the doctrine of original sin and the vileness of human nature, and the statement that we are divine in origin, children of the Father. At all events he cannot but feel it his duty to lay down the law, to suppress the evil which is trying to assert itself, to interfere with all natural impulses, and kill out sin. How can a child of sin be trusted to follow its own bent? The teacher and parent between them, anxious as they are to save the child from himself and his innate wickedness and ignorance, bend all their efforts at education towards convincing the child of his weakness, his ignorance, his natural inclination to wickedness, and make him seek salvation in slavish following and mechanical obedience.

That is the disease from which present-day education is suffering; and while opinions vary on the most vital point of all, for lack of understanding of the nature of the problem, education is still supposed to be "got" at the rate of so many books per year or per month, and growth and evolution are retarded rather than advanced by our strenuous efforts at educating. If here and there a voice is raised to proclaim spiritual ideals, it remains as one crying in the wilderness; at best it is heard, listened to and commended, but most of those

who listen and profess adherence are not doers of the word but hearers only.

India, if it will but set itself to study its own scriptures, ponder its own philosophy, and live it—put it into deeds, need not hesitate to answer the momentous question and formulate with scientific precision the fundamental law and basic principles of right education. Not only may she thereby be enabled to found her own educational structure on the solid, living rock of the Wisdom, but she may benefit the Western world by demonstrating, through practice as well as in theory, what is that right way, that universal, basic law, which all nations are seeking and which so far has, for the most part, steadily eluded them. As was said before, the Western mind seeks the right way in education, if not entirely, at least primarily, in intellectual mind-training and, lately, in the care of the body and in manual training, by which it hopes to create efficient, strong, independent workers in the world; and it is expected that the ideal will be achieved by means of a little more of this study and a little less of that, and by eliminating or inserting a subject here and there, while confessedly not knowing what is the nature of the material with which teachers have to deal and out of which the ideal citizen has to be manufactured. Most of the educators of name insist on declaring that the knowledge of child-nature at their command is nothing, absolutely nil. Rousseau declares: "We know nothing of childhood, and with our mistaken notions of it, the further we go in education the more we go astray"; and Dr. Dewey, who uses this statement as the opening sentence of his interesting book, *Schools of To-morrow*, then goes on to tell us how Rousseau insists that existing education is bad because parents and teachers are always thinking of the accomplishments of adults, and that all reform depends upon centring attention upon the powers and weaknesses of children; Rousseau, Dr. Dewey says, has sounded the key-note

of all modern efforts for educational progress by enjoining upon all teachers and parents to base education upon the native capacities of those to be taught, and therefore to study children in order to discover what these native powers are. But, "not knowing anything of childhood, Rousseau and many of those that succeeded him return to nature and natural methods by deciding that certain experiences shall be artificially withheld and certain natural conditions shall be artificially modified, because without such precautions the child could not 'be himself'"; in order to allow the child to grow up free and natural, he is to be bound and fettered by the freedom which isolates him from the world in which he ought to take his place. Why this continual emphasis on the fact that child and child-nature or human nature is an unsolved and insolvable mystery, and the equal determination to embody this ignorance in detailed schemes for its intellectual, moral and physical salvation?

Is it not because for one reason and another religion has entirely ceased to play any part in the daily life of nations in the West; only dogma and form-reminders remain to tell of the religion which the Christ brought "to make men free"; the idea that there is a body of real, that is occult, knowledge, from which men can draw "for the healing of the nations," is scorned; and religion, represented by theology and superstitious accretions and incrustations, is ignored or denied because the spirit has fled and materialism still tries to hold its own. But deep down in the hearts of men there lives a consciousness of the God-like nature of the human being, a groping realisation that there is knowledge for us by which to guide ourselves; and the many efforts towards right education are resulting in schemes and methods which, if they were planted in the sunlight of religious consciousness, would at once come to flower and bear fruit abundantly.

The East has never lost the religious sense, the religious basis of life. No doubt there is at the present time a vast

amount of superstition ; forms have crystallised into fetters, but the spirit is not denied ; religion still rules the life from birth to death, and beyond to birth again ; the life of the people is the religious life. No distinction is made between sacred and secular ; for the Eastern, the idea that all is sacred because all is One, is an ever-present reality.

Therefore the nations of India can have no difficulty in defining what human nature is, what the answer must be to the question—What is a child?—for it is not necessary for them to go into the deep waters of metaphysic to realise human nature as divine and every child as a fragment of Ishvara, a portion of Himself. As Mrs. Besant puts it in *Principles of Education*: “Man is a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity” ; or in another earlier article, where it is said that

the child is an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past and which determines his response to impressions from outside. His body truly is young and not yet well under his control, a scarce broken animal ; but he himself may be older than his parents and his teachers, may be wiser than his elders.

This knowledge is contained in the teachings of the Hindū Philosophy and Religion (as it is essentially, implicitly contained in all religions), and shows each child, each human being, as an individual complete in himself, yet a part of a larger whole, the family. This again, as a whole, an organic unit, is in its turn a member of a larger unit, what Froebel calls a *Member-whole* (*ein Glied-Ganzes*)—until the human child stands forth as divine in nature and a fragment-whole of the Cosmos, directly linked with and related to the Whole, the All, which is Brahman.

If we accept these statements and come back to our *educo*-education—so oft proclaimed, so seldom practised—then we know what we have to deal with, we see clearly that education is a cosmic process ; that the Divine Plan of

evolution must be the Prototype of our plan of education, that the Principle which guides Evolution for the whole, must be the principle to guide us in our efforts for the minute part; that the Divine Method by which Ishvara brings His children to their ultimate goal, must be for us the method by which we seek to help our children to grow and unfold.

We are fully conscious of the enormous distance that separates the archetype from even the very highest type we can realise in our human life. Did we not intuit our origin, did we not know ourselves to be divine, our very aspiration to understand the ways of Īshvara and to approximate to them, would be utterly ridiculous and intolerably presumptuous. In one sense it may not even be appropriate to use the words distance and separate in this connection. Where all is One, no distance, no separation, is real; and as there is no presumption in trying to fathom the Self in microcosmic man, so there can be none in aspiring to realise that self as part of the Self—of macrocosmic Īshvara. Brahman is All. I and the Father are One. I am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings. The wise who behold Him, placed within themselves, they obtain eternal bliss. . . This consciousness of the underlying Unity is the solid rock-foundation upon which we can safely build.

We can now attempt to make clear to ourselves the meaning of education and its aim, to differentiate between right and wrong in education; and these conclusions, if rightly drawn from the universal Law of Unity, will be universally applicable. Only when we come to deal, as teachers, with curriculum and method of school teaching, do we have to consider the particular needs of the Indian nation, where they may prove to be fundamentally different from the Western. We need, however, to guard against too anxious a nicety in discrimination with regard to fitness for Eastern needs, whereby we artificially

widen the gulf which seemingly separates West and East ; for, where we build on so broad and all-satisfying a foundation as the One Life in manifold expression and form, we are likely to find similarity and strong connecting links, instead of the much-emphasised dissimilarity and opposition.

Moreover, India possesses among its vast and ancient literary treasures a scripture which has been called "an ark of safety to carry the world from the old to the new". In it is found "the Wisdom of our Great Progenitor, Manu, the Father of the whole Āryan race". To study it in the original and digest it, to extract the fundamental ideas and make the precepts applicable to present-day conditions, would be hopelessly beyond the possibilities of the average individual; but in *The Science of Social Organisation*, by Bhagavan Das, the Laws of Manu have been made accessible to all who are interested. In the Preface Mrs. Besant characterises the volume as an attempt to suggest a few adaptations (to present conditions) by one who is full of reverence for the Ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and re-shaping strength.

The chapters on the Problems of Education contain, clearly outlined, a plan of education—and precepts about method—which provides India with a solid foundation upon which to erect the modern structure. If in the building the Ancient Laws and Principles are adhered to, and no details and ornaments are allowed to be introduced that might be alien to the Ancient Plan, India will not need to borrow from the materialistic West, but, on the contrary, will guide itself and other nations back to the Ancient Wisdom, the true and only basis of education.

Alida E. de Leeuw

(*To be concluded*)

MEMORIES

*Under the pall of a leaden sky
Comes with a flash of memory—*

MEMORY of sun-splashed sand and sparkling sea,
Of lithe brown bodies gleaming in the blue
Of sapphire waters, flecked with magic dew
Wrought by foam-faeries, laughing in their glee.

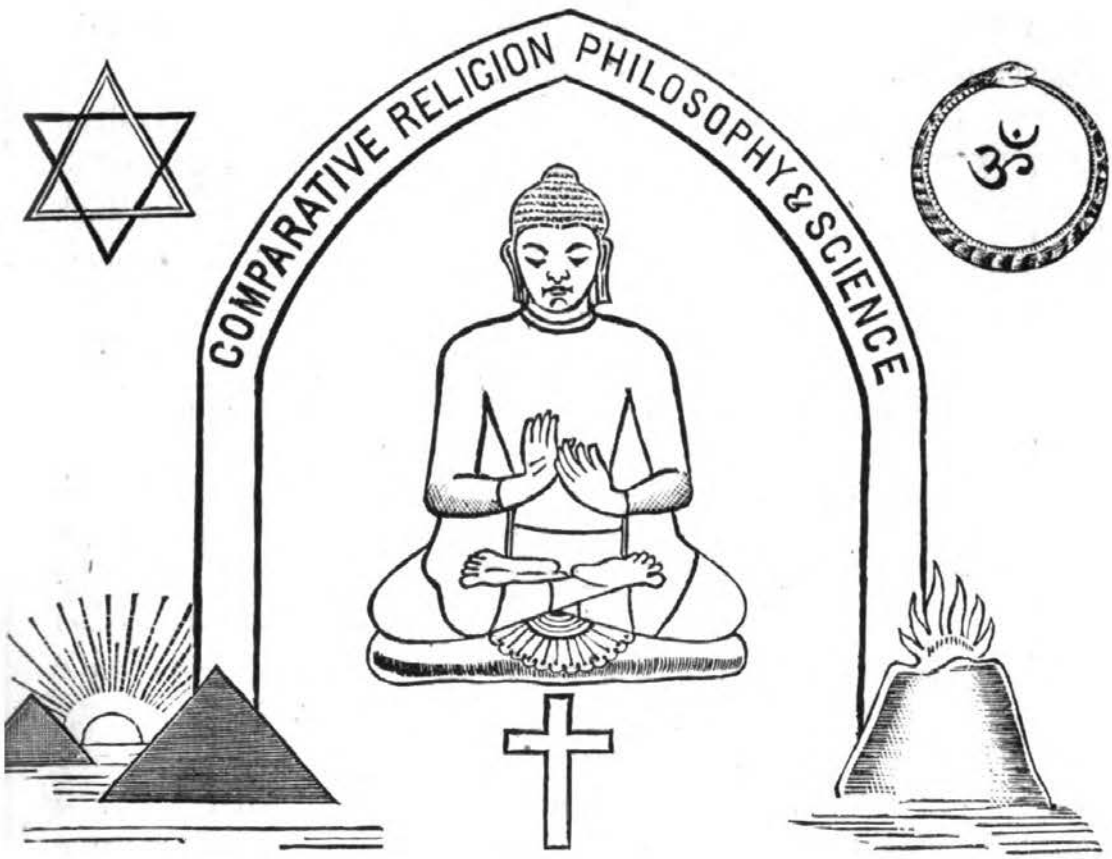
A lovely path of tessellated grey
Which sun and shadow carpet—overhead
The palms their interlacing branches spread,
A covering from the brightness of the day.

The casuarinas quiver in the air,
Their feathery fabric stirred by the light breeze
On which the Devas come to tell the trees
The secret message they alone may bear.

A thousand subtle perfumes wafted o'er
A wide expanse of intervening sea,
Bridging the gulf 'twixt East and West for me,
Bringing again the years that are no more.

Ah! memory most poignant—the loved night
That falls on India with a calm more deep
Than on an alien land. . . . And so I sleep
With this last blessing borne of memory's flight.

T. L. CROMBIE



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 464)

VI. MAN IN LIFE AND IN DEATH

IT is an axiom in our modern conception of evolution that the more diverse the functions of which an organism is capable, the more complex is its structure. It is therefore in the order of things that man should have a complexity of structure not found in less developed organisms. But the complexity of

the human organism revealed to us in anatomy and physiology is only a small part of the full complexity of man ; even what we are told in modern psychology lays bare but little of the complexity revealed in Theosophy.

In Fig. 52 we have summarised the main facts about

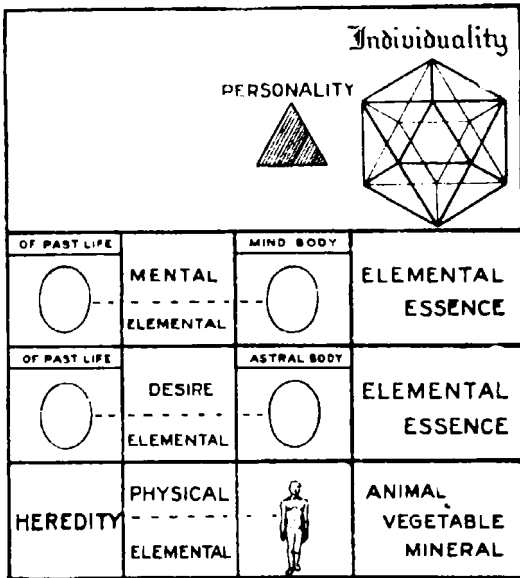


FIG. 52

man, as seen in Theosophy ; at the birth of an individual, we have several elements which go to make up the unit of humanity whom we call "man". They are as follows:

1. The Ego, the true Soul of man, of whom in all cases only a part can ever be manifested in a physical body. This Ego is the Individuality.

2. That part of the Individuality which is manifested in a reincarnation, at a given time, in a particular race, and as either a man or a woman. This is the Personality.

The relation between the Individuality and the Personality has been expressed by many symbols ; one, which has been used in the old mysteries, is that of a string of pearls, where the string represents the Individuality, and the pearls the separate Personalities in successive incarnations. In Fig. 52 another symbol is taken. If we take the three-dimensional, twenty-equal-surfaced geometrical solid, known as the icosahedron, to represent the Individuality, then the Personality is equivalent to one of the twenty two-dimensional triangles which make up the surface of the figure. All the twenty triangles of the surface, even when put together, will always fail to represent one characteristic of the figure, which is its third

dimension; and conversely, since a triangle has only two dimensions, and the solid figure has three, it is possible to obtain an infinity of triangles from the icosahedron. In a similar fashion, each Personality—as, too, all the Personalities which an Ego makes at successive rebirths—fails to reveal certain attributes of the real Ego; and also an Ego can make as many Personalities as his force is adequate for, without exhausting his true nature as the Ego.

One Personality only, however, is made by the Individuality for the purpose of the work done in one incarnation.

3. The Personality (Fig. 52, column 3) at rebirth takes a Mind Body, an Astral Body and a Physical Body.

4. Each of these three bodies has a life and consciousness *of its own*, quite distinct from the life and consciousness of the Personality who uses them. This “body-consciousness” of each vehicle is known as the “mental elemental” of the mind body, the “desire elemental” of the astral body, and the “physical elemental” of the physical body (column 2). This body-consciousness is the life of the Elemental Essence of the mental and astral matter, and the life of the mineral, vegetable and animal streams of life which make up the physical body (column 4).

5. The physical body, which is provided by the parents, is the repository of those hereditary “factors” which are in the parental ancestry; out of these parental factors, such factors are selected at the building of the body as are consonant with the karma of the Individuality, and will be useful for the work of the Personality.

6. The astral and mental bodies also have hereditary factors, of a kind; but these are not provided by the parents but by the Ego himself. The astral and mental bodies with which a child is born are replicas of the astral body and the mental body with which the previous incarnation was ended, when the Personality of the previous life discarded his astral body to enter the heaven world, and discarded his mental body at the end of his period in the heaven world.

Man then, when examined in the light of Theosophy, is a very complex entity, the resultant diagonal of a parallelogram of many forces of three planes ; for the purpose of coherent study, we can well arrange these forces into three groups :

1. The Individuality, who lives on in the permanent Causal Body from life to life, and retains the memories of the experiences of all his Personalities ;

2. The Personality, a more or less partial representative of the Individuality ;

3. The "body consciousness" of the three vehicles, the mental, astral and physical elementals.

We shall consider first the body-consciousness. The physical body has a consciousness which, however limited, is sufficient for the purposes of its life and functions. This consciousness knows how to attract the attention of the occupier when there is need for it ; when the body is tired, it urges the individual to rest ; when it needs food and drink, it creates in him the desire to eat and drink. When such physical functions work, it is not the Ego who wants to eat and drink, but merely the physical elemental. It is clever enough, through long ancestral habit of heredity, to protect itself ; when attacked by disease germs, it marshals its army of phagocytes to kill them ; when wounded, it organises the cells to heal ; when the body is asleep (that is, when the owner leaves in his astral body and the physical body is tenantless), it pulls up the bedclothes to cover itself against the cold, or turns over to rest in a new position. At any event which it thinks will threaten its life, it instantly does what it can, however limited, to protect itself ; if a shot is fired or a door is slammed, it jumps back ; its consciousness is not sufficient to distinguish between the danger revealed by the sound of a shot, and the absence of danger from the slamming of a door.

Many of these manifestations of the physical elemental are natural enough, and need not be interfered with by the consciousness of the tenant of the body ; but sometimes such

interference is necessary, as when a duty has to be performed, and the body is tired and objects, and yet must be forced to work, or when there is a work of danger to be done, and the elemental, fearing for its life, wants to run away, and yet must be held to its task by the will of the owner. In children, the physical elemental is most pronounced; when a baby cries and screams, it is the elemental who manifests its objections (reasonable to it, though often unreasonable to us), but it is not the Soul of the baby who screams and cries.

This physical elemental's life and consciousness is the reservoir of all the experiences of pleasure and pain of its long line of physical ancestors; its life was once the life of the desire elementals of savages of long ago. It has all kinds of ancestral memories and tendencies, to which it often reverts, whenever the Ego's consciousness over it is lessened. It is this body-consciousness which is being discovered in the researches of modern psychologists of the schools of Janet, Freud and Jung; and its vagaries of consciousness are manifest in our inconsequential, meaningless dreams.

The desire elemental of the astral and mental bodies is the life of the Elemental Essence. This Elemental Essence is a phase of the life of the LOGOS at an *earlier* stage of manifestation than even the life of the mineral; it is on the "downward arc" of life, and is "descending into matter," to become, later, mineral life, and later still, vegetable and animal life. Its chief need is to feel itself alive, and in as many new ways as possible; it wants a variety of vibrations, and the coarser they are, that is, tending more to materiality, the better pleased it is. This is that "law in my members, warring against the law of my mind," of which S. Paul speaks, the "sin that dwelleth in me".

The desire elemental likes the astral body to be roused, to have in fact "a rousing time"; variety, novelty, excitement are what it wants on its downward arc of life. The mental elemental does not like the mind to be held to one thought, and it is restless, and craves as many thought vibrations as it

can induce its owner to give ; hence our difficulty of concentration and the “ fickleness of the mind ”.

But the owner of the astral and the mental bodies, the Ego, is on the *upward arc* of life ; millions of years ago he lived as the mineral, the plant and the animal ; such experiences as the mental and desire elementals now prefer, on their downward arc, are not necessarily what he, the Ego who is on the upward arc, finds useful for his work in life. Hence a continual warfare between the Ego and his vehicle, for mastery, graphically described by S. Paul : “ The good that I would, I do not ; but the evil which I would not, that I do.”

Man’s work in life and death is to control his vehicles,

THE “DÆMON” HIGHER SELF { * ĀTMĀ * BUDDHI (*) MANAS		
WILL DORMANT SUB CONSCIOUS	NORMAL CONSCIOUS	WILL CONTROLLING SUPERCONSCIOUS
	<i>MENTAL</i>	
PREJUDICES	IDEAS	CONCEPTS
	<i>ASTRAL</i>	
CRAVINGS	DESIREs	AFFECTIONS SYMPATHY
	<i>PHYSICAL</i>	
REVERSIONARY HABITS	FUNCTIONS	SELF CONTROL PURITY

and use their energies to accomplish a work mapped out for him by the Lords of Karma and acquiesced in by the Ego. He may succeed or he may fail, according to the amount of will-power in the Ego, and according to his knowledge of how to exercise it. This battleground of life, this crucible of experience, is outlined in Fig. 53.

FIG. 53

The Individuality is the “ Higher Self,” the “ Dæmon ” of Plato ; he has three fundamental attributes, described as Atma, the Spirit ; Buddhi, the Intuition ; and Higher Manas, the Abstract Mind. Will, Wisdom and Activity also describe this fundamental triplicity of the Higher Self. The Personality is the “ Lower Self,” and is composed of the Lower Manas or the Concrete Mind ; the astral or desire nature ; the physical functions ; and the three vehicles in which these activities manifest. The Higher Self

“puts down” a part of himself into incarnation, for the work of transforming experience into faculty.

Everything now depends on how much will-power exists in the Ego, and is being manifested in the control of his vehicles. Where the will of the Ego dominates the instincts of the mental, desire and physical elementals, the incarnation is a success; where, on the other hand, the three elementals gain the upper hand, the incarnation is so much wasted effort. In the case of most men, there is neither complete domination nor complete slavery; in some things we succeed in dominating, in others we fail. What happens in each case, we can see from the diagram.

The functions of the physical body are neither good nor evil; it is the body's duty to eat to live, to drink to satisfy thirst. The evil begins when a natural function is intensified by the identification of the desire nature of the man with the function. When the purely animal sensations from food and drink are delighted in by the astral body, the body becomes gluttonous and craves stimulants; at first, the astral body dictates when the cravings may be indulged in, but after a while the physical elemental makes the astral body its tool. It is natural enough for a primitive savage to gorge and be a glutton; but when a civilised¹ man allows a purely physical function to hypnotise his desire nature, he is for the time reverting to the savage. The process of reversion is well illustrated in the Japanese proverb about drunkenness:

First the man takes a drink;
Then the drink takes a drink;
Then the drink takes the man.

But where the will is dominant, then from the physical functions permanent qualities are developed for the Ego of self-control and purity; it is of great use to the Ego to have perfect control over the physical body, so that the body's technique may be swiftly and fully under the Ego's control in the work in life. Rational and pure diet, perfect health, control over

muscle and limb through physical training, are invaluable in transforming functions into self-control and purity.

In exactly a similar way, it is natural for the astral body to desire; it is natural that the astral body should object to offensive smells or to discords in sound, and be pleased at harmonious surroundings and agreeable tones. The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving, and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us. Sometimes, through suffering, we discover for ourselves this duality in us; a young American girl of thirteen I knew, so discovered it, when one day she came in almost crying because her playmates had teased her in play; and when she was asked by her mother if they had hurt her, replied: "N-no, but they made my feelings feel bad." When we realise that we are not the feelings of the astral body, but possess them, just as we might possess a tennis racket or a gun, then we shall know exactly how much freedom to give to the feelings.

On the reverse side of the picture, the feelings of our astral body, when controlled, can be made most sensitive and delicate, and can be transformed into wonderful attributes of the soul of affection and sympathy; the astral body then becomes a fine instrument upon which we can play, so as to throw the invisible world around us into waves of inspiring and purifying emotions.

What has been said above, about the desire elemental of the astral body, applies with even greater force to the mental elemental of the mind body. The mental body has as its

natural function that of responding to thought ; and thought, when exercised by the Ego, is a means of discovering the world in which man lives. Concrete thought weighs and measures the universe, and the function of abstract thought is to transform all experiences of the mental and lower bodies into eternal concepts which can be incorporated into the soul's nature. But very few of our thoughts are of this nature, for two reasons : first, that the mental elemental often clings to past thoughts of ours, and insists on thinking them, despite our attempts to control it ; and secondly, that what we think is less of our own creation than supplied to us by others. Of the former type are prejudices, which are in reality thoughts which were once *useful* to us in our work in life, though not necessarily *true* ; they are, however, in reality no longer useful, and we are better without them, but the mental elemental retains the strength which we instilled into them, and, to gain better its end, hypnotises us into believing that they are still our thoughts. The prejudices which men have as to the superiority of this or that race, creed, sex, caste, or colour, are largely of this nature. Of the second type are the thoughts of other people which are being continually poured into the mental atmosphere, and which, impinging on our mental bodies, draw out of us automatically a response of like thoughts ; when such thoughts seek admittance, we have to take care that we give welcome only to those which are useful for our soul's work, and that we vigorously reject all others.

Certain thoughts of both these types sometimes behave like the "malignant growths" which appear in the human body as cancers and tumours. Some thoughts make definite centres in the mental body and gather round them similar thoughts and absorb their vitality, and so become distinctly malignant mental growths of the mind body. Just as a tumour in the brain, in the beginning, will produce but a slight ache, and afterwards, as it grows larger, will derange many functions of the body, so too is it with these malignant mental growths ;

at first, they are hardly evident, except perhaps as unreasonable phantasies and worries; later, they grow and produce definite mental diseases, like phobias of various kinds and insanity.

The transmutation of the experiences gained through thinking, feeling and acting, into eternal concepts, is only partly accomplished during the life on earth and in the astral world after death; the task is continued when the individual begins his life in the heaven world. Under the most ideal and congenial surroundings, with the power to create all such happiness as he longs for, and above all with the wonderful aid of the Mind of the Logos playing upon his mental body and causing it to grow, the man lives his period in the heaven world, developing his will and transforming all his experiences into eternal concepts, and into faculties which more and more reflect his hidden Divine Nature.

This work which man does during his period "in Heaven"

INTERVALS BETWEEN LIVES								
TYPE	DEGENERATE	SAVAGE	MECHANIC	FARMER	MERCHANT	DOCTOR	'IDEAL- ISTIC	DISCIPLE
TOTAL	5	40	200	300	500	1000	1200	2300
HIGHER HEAVEN	-	-	-	-	-	BRIEF	50	150
LOWER HEAVEN	-	-	160	260	475	975	1150	2150
ASTRAL PLANE	5	40	40	40	25	25	5	-

FIG. 54

When the death of the physical body takes place, the man

naturally depends upon the strength of his aspirations, and upon the amount of capacity with which he sets to work upon the work of transmutation. These factors determine how long he is "in Devachan," growing through happiness. In Fig. 54 we have a table giving a general average for various types of Egos.

lives in the astral world for a while ; afterwards he passes to the lower heaven, to live there "in Devachan". At the end of Devachan, the mental body, the last remnant of the Personality, is cast aside, and the Ego is once more fully himself, with all his energies, in the higher heaven. After a period, brief or long, dimly conscious or fully aware of the process of rebirth, the Ego once more puts down a part of himself into incarnation to become the new Personality.

We see from the diagram that the degenerate, low type of human being lives about five years in the astral world and, having no spiritual qualities needing Devachan for their growth, returns at once into incarnation. The terms *mechanic, farmer, merchant,* are used to describe general types ; and *doctor* is used to represent professional men in general. But a farmer or a merchant may be highly cultivated and belong really to a higher type of Ego than is represented by his occupation. The cultured man who is definitely idealistic and makes sacrifices for the sake of his ideals, has a consciously active life as the Individuality in the higher heaven. The man consecrated to service under the guidance of a Master of the Wisdom, should he "take his Devachan," will have so purified his astral nature before death that he need have no life in the astral world at all, and can pass at once into his Devachan. We see from the diagram that the period between incarnations may vary from five years to twenty-three centuries. When a child dies, he, too, has his short astral life and his Devachan before return to birth again ; the period between lives may vary from a few months to several years, according to the age and the mental and emotional nature of the child.

Many of the facts already mentioned about the hidden nature of man and his finer vehicles, are re-stated in the next

diagram, Fig. 55. In the first column we have the seven planes of the Solar System; in the second we have the four bodies

THE CONSTITUTION OF MAN				
ĀDI				
ANUPĀ- DAKA			THE MONAD "SON IN THE BOSOM OF THE FATHER"	CHORD OF THE MONAD
ĀTMIC (NIRVĀNA)		THE SPIRIT		
BUDDHIC		INTUITIONS	THE REIN- CARNATING EGO THE INDIVIDU- ALITY	CHORD OF THE AUGOEIDES
HIGHER HEAVEN	CAUSAL BODY	IDEATIONS		
LOWER HEAVEN	MIND BODY	CONCRETE THOUGHTS		
ASTRAL	ASTRAL BODY	PERSONAL EMOTIONS IMPULSES	THE PER- SONALITY THE MASK	CHORD OF THE MAN
PHYSICAL	ETHERIC PHYSICAL AND GROSS PHYSICAL BODY	BODILY ACTIVITIES		

FIG. 55

which man now uses. It will be seen from the third and fourth columns that man exists, in his highest nature, as the "Monad," on the four planes higher than the mental plane, but that he has as yet no vehicle or instrument of cognition and action in them.

For all general purposes of study, the soul of man is the Individuality in the causal body. The Individuality creates a Personality for the purpose of incarnation, and the Personality has three vehicles, the mental, astral and the physical bodies.

Each of these three lower bodies represents one aspect of the Ego; and since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the Individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition, and behind that, the Ātmā or the indomitable Spirit of God in man. But the Ātmā, Buddhi, and Manas are themselves reflections of higher attributes still, of the Monad, "the Son in the Bosom of the Father". The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad on the Ādi, Anupādaka, and the higher Nirvanic planes, make the "Chord of the Monad". The Monad then creates the Individuality; the tone of the Monad being then the dominant, it and the tones represented by the Ātmā, Buddhi, and Manas make the "Chord of the Augoeides". When next the Individuality creates the Personality, we have the "Chord of the Man".

* * * * *

Man's work in life and in death is to discover what he is, what is the world, and what is the LOGOS "in whom we live, and move, and have our being". Ages of experience and action are required before he begins to grasp this "Wisdom of God in a mystery," and to understand "God's Plan, which is Evolution". Yet this is his eternal work—to know in himself, and in others, the clod, the brute and the God. All life is a workshop where he is taught his work, and many are the instructors who come to help him; these are the religions and the philosophies, the sciences and the arts of his time. Instructors too, unwelcome for the most part, are the sufferings

which are his lot. But most welcome of all his instructors, can be the Hidden Wisdom known as Theosophy, which reveals God's Plan with such a fascination to the mind, and with such an inspiration to the heart, as have not yet been found in any other revelation.

C. Jinarājadāsa

(To be continued)

THE EARTH'S AWAKENING

AGE-long slumber of the Earth
and silence of the captive Spirit in her.

Those who, during the dark days
shaped matter according to their visions,
used her as a slave,
and she, obedient, took the forms of human dreams,
but never spoke.

Still the Spirit descended—
Ever closer grew the shroud that gathered round it,
Ever deeper the abyss that called it,
Until it lay as a wreck in unknown ocean depths,
Waiting there as the dead wait, gazing at the tides of Lethe
That glide forgetfulness through the grey unbroken
peace of the world of shades
Who drink, and know no more.

* * * * *

The sleep of ages is drawing to its end,
Within the Earth a thrill of life is playing,
Within the Earth the song of life awaking—
From the mountain peaks ascending,
In the far-away blue spaces lingering,
Through the forests' dim recesses surging,
From the scented plains o'erflowing,
The Spirit of Earth appears.

Earth animated,
Earth became sacred,
In waking thou hast strewn thy soul around thee,
Thou livest in a mighty dream that riseth from thee
 and passes o'er the world, a mystic wanderer,
 made of thy fragrance, of thy songs and of thy longings,
 made of thy silence, so great for human mind
 that when we enter it, we reel, Heaven-stricken.
Powerful dream of the Earth,
 in which we, thy lovers and adorers,
 twining our souls into thine,
 grow so vast in our communion with thee
 that we know thou art divine, resplendent Being!
Flower of the deathless Spirit. . .

MELLINE D'ASBECK

THE TEN COMMANDMENTS

By ALICE WARREN HAMAKER

THE Ten Commandments were brought out of Egypt by the Egyptian Initiate known as Moses (Menephthah), and must therefore be regarded as part of the great Hermetic system of development for the Path. Whether there are only these ten stages or whether these are the first ten, will only be known when the Hermetic system can be obtained from its original source. We know these ten anyway; and no doubt, when they have been attained, the candidate for Initiation in the Hermetic School will be in a position to have knowledge of any stages that may not be known exoterically just now. Some people aver that we have an eleventh stage given us in the Commandment, "Love thy neighbour as thyself".

In the Buddhist system, these stages have been divided into eight stages only, a division which has shown itself suitable for the remnants of the Fourth Race, since it can be seen that Buddhism has spread mainly into countries where Fourth-Race people predominate numerically. The Eightfold Path is given as:

1. Right Doctrine.
2. Right Purpose.
3. Right Discourse.
4. Right Behaviour.
5. Right Purity.
6. Right Thought.
7. Right Loneliness.
8. Right Rapture.

These do not differ very considerably from the Mosaic system, except that they appear to be much more complete, thereby indicating that the Ten Commandments are not the complete Hermetic system of preparation for Initiation, and that one day the remaining stages will come to light. For example, we appear to have no parallel stage to "Right Loneliness".

The persistent spread of Christianity, Muhammadanism and Judaism, which are based on these Ten Commandments, is an indication that behind the rather vague wording lies a true esoteric system of preparation for Initiation, especially suitable for the coming races. Initiation will always be the same, for there is only one Knowledge; but as humanity progresses, the preparation changes with the changing of humanity, and the level of spirituality rises at which Initiation can be taken. For this reason we must always be on the look out for the new revelations imminent in young and virile religions that have exoterically an incomplete system of spiritual development, for the sense of incompleteness gives that religion one of the greatest of divine gifts—Hope. Hope is the first necessity for Inspiration. Faith and Charity are discussed so much that Hope is lost sight of, whereas St. Paul as an Initiate knew what he was talking about when he gave it a place level with the other two gifts. When he said that Charity was the greatest, I think he meant it as the synthesis, for in his writings he does not by any means belittle the other two.

It must be admitted that those professing to follow the religions based on the Ten Commandments are not making any great attempt to carry out those Commandments. Christians, Muhammadans and Jews are not shining examples of abstainers from adultery, gossiping and envy, for example. In fact, the above-mentioned people take less notice of the Ten Commandments than of the other precepts of their Founders, to

which greater adherence is given, as well as more study. Yet here we have the opportunity given us of amalgamating three great and virile religions, now spreading persistently in the world by missionary effort, commercial expansion, birth-rate and culture. A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others, and be a World-Religion indeed. Is it too much to hope for this?

A more enthusiastic adherence would be given to the Ten Commandments if it could be realised that they are stages of development to be reached one by one, and that all ten can only be perfected by those ready for Initiation. Only a few in many thousands are thus ready, but many more would reach such a stage if they would only begin at the bottom and start climbing. We know very well that many of the Commandments are impossible for most people, but that is no excuse for ignoring those that are not impossible.

The first stage is the true knowledge of God. Without this knowledge we are in "bondage," *i.e.*, bound by karma. Almost all can reach this stage of consciousness with a little effort. It is the knowledge or realisation that our fate lies in our own hands to make or mar, for, as taught in the **Sermon on the Mount**, "Ye are gods" (God). To realise our place in the scheme of things, and know that we are each God and have therefore the power to do as we shall decree, is a step we can all obtain in a greater or lesser degree. He who is ready for Initiation will be fully conscious of it; but every one can begin to realise the rudiments of this knowledge and start to direct his life to some definite purpose, and so develop will-power. Too many people are spiritually lazy, and live for no particular purpose, to be buffeted about by every whim of fate. It seems like wasting this incarnation.

The second stage is ceasing from idolatry; but a little thought will reveal a much deeper meaning veiled by the wording

given in *Exodus*, *i.e.*, Self-reliance—to do without the necessity of depending on some outside help. In Judaic days, reliance on images or symbols and oracles was the form such spiritual dependence took ; hence the phrasing of the Commandment. Nowadays it takes the form of spiritualistic séances and the ouija board, and in the Middle Ages it took the form of blind faith and giving money for the purpose of spiritual favours promised by some authority.

Self-reliance follows quite naturally on the first stage mentioned above, for with the realisation of our own power comes the realisation that we must be our own masters. What a difference it would make to the world if more people would just begin to think this way ! Thought is always followed by action in some form, and the elevating influence of such thought would mark a new era. The candidate for Initiation would know this from proved facts by personal experience, but we can all begin the attainment of the second stage towards the Path.

The third stage is reverence. The feeling of awe is quite common with the mass of people, and rightly so ; but as the intelligence develops and a materialistic wave passes over people, the feeling disappears and nothing takes its place, to the loss of much knowledge. Not being able to appreciate the attitude necessary to the mantric effect of uttering the “Name” (Shekinah—?), we have been shut off from the tremendous scientific knowledge of the creative and destructive power of sound. Quite accidentally we have found out that a certain note played on a certain violin can shatter a tumbler, but that is all we know. This is a fact, and we can philosophise about it as we like ; but the fact cannot be altered thereby. When reverence was a fact, the Hebrews were able to shatter the walls of Jericho by a sound made on special trumpets, but we do not know how to do that now. I take it that reverence for the “Name” is a

form of imagery for the attainment of self-control and morality needed before the knowledge of the hidden forces of Nature is allowed to mankind. The occultist can know all this, but the ordinary person would get on much faster towards the Path if he would only admit that there is much hidden under the symbology of the Name, and that all things are not known to man down here below.

The fourth stage is the realisation that every man must give part of his time to spiritual exercises and meditation. In Hebraic times, economic and recreational conditions allowed of an arrangement of concentrating this effort into one day in seven; but times change, and so does human nature as a whole, for we do progress from one condition to another, in spite of pessimists. Unfortunately the tendency is towards giving less and less time to religious rites and meditation—and prayer or praise and thanksgiving, not to mention fasting. This is a retrogression, for it requires regular effort to gain spiritual knowledge, just as it requires effort to gain material knowledge, and time is required for any effort. If no time is allowed for an effort, the effort is not made, and nothing is gained. Special time, regularly set aside for spiritual knowledge only, will do wonders to any man, even if it is not concentrated in one special day of the week, though combined effort is always greater than single efforts.

The fifth stage is given under the imagery of honour to parents. Thought will reveal a deeper meaning—an appreciation and knowledge of the karma of birth and parenthood. This requires some knowledge of reincarnation or pre-natal existence, and it would tend towards greater domestic felicity, especially among white people of modern times. If a person realised that he chose his own parents and environment for a definite purpose, he would make better use of the opportunities offered him in the personalities of his parents and family, and of the environment in which he is brought up. Also, it might possibly lead

quite the ordinary man to appreciate the efforts of others towards self-improvement, and induce him to help to give every one a better environment and better working conditions. Selflessness will lead to the same end much more quickly, but to the less developed soul this idea will always appeal quite naturally; only, unfortunately, with the doctrine of reincarnation lost to the followers of the Ten Commandments, this appeal is not made.

The sixth stage is that of not-killing, or rather the positive knowledge that every unit of sentient life has its place in the world and scheme of things, and that to destroy a unit prematurely is to interfere with the regular scheme of life. It is quite unnecessary to dwell on the lack of observance of this Commandment in the followers of the Ten Commandments—Christians, Muhammadans and Jews—not to mention followers of other religions guilty of the same thing. Civilisation and knowledge, both spiritual and material, are being handicapped, but we go on merrily breeding herds of animals, wasting precious fertile soil, and breeding diseases that we could well do without.

It must be noted that in this system this knowledge is given as being the sixth stage. There is an idea that it should come much earlier, but a little thought will show that people need to realise the other five great truths first, before this knowledge will come, no matter how rudimentarily. There is no need, therefore, to despair of Western civilisation on this score, since the others must have first consideration. When the knowledge does come, it can be very swiftly put into practice, but for the candidate for Initiation something more is yet required, that the ordinary man is not ready to appreciate. Jesus taught that whosoever had anger in his heart was committing the same sin as killing. Many ordinary people try to keep this Commandment in this way, preparing the way to the Path at this stage for the future.

The seventh stage is hardly for the undeveloped man at all, and only partly for the more spiritually-minded. It is for the aspirant for Initiation. It is the understanding of the force that is expended in sexual effort, till a person becomes a celibate from the natural means—through knowledge of the truth of sex, and co-operation with the right use of that force. The question as to what is adultery is entirely relative to the spiritual attainment of a person, and is not the same for every one; hence the extremely varied and complicated code on this subject developed in every race. We try to draw a line to legalise some form of adultery to suit the crowd of undeveloped people, but we are quite unsuccessful, for the ultimate ideal is beyond the ordinary man, being for the climber of the Path.

The eighth stage is that of non-possession. Again men try to evolve a code with regard to determining what is stealing, but the endless litigation on this subject shows our failure. Possession is said to be nine-tenths of the law, and probably it is even more than that. As a matter of fact no person owns anything on this earth, for our stay here is of short duration, and in each earth-experience we “own” quite different things. Everything is there for use, not ownership; and although a person has to be very near Initiation really to appreciate this truth, yet a very slight knowledge sensed by the ordinary man would be of enormous value to humanity as a whole, if only this truth were admitted. If it were only admitted generally as an ideal, though possibly impracticable, we should indeed have a peaceful revolution. It is quite impossible to determine only what is stealing and what is not stealing, for we possess nothing without obtaining it from some one else, and we only create for some one else to possess eventually.

The ninth stage is control of the mind. The admonition not to bear false witness means very little to the ordinary person; hence the preponderance of gossip in daily conversation

all over the world. The general feeling is that when something false is said of a person, that person ought to be able to take sufficient care of himself to be able to refute it effectually. The occultist sees very well what is meant, for he knows that a thought is a thing which actually does something definite, and doubly so when it is spoken. The control of the tongue must first be practised before the other is effected, hence the wording of the Commandment to suit the ordinary person.

Another consideration, which will immediately occur to the aspirant for the Path, is that it is almost impossible to find out whether testimony given of a third person is really true or not, hence the tremendous need for exercising the mind to non-interference with other people's doings or sayings—in fact, real tolerance. If every one would only admit as a beginning that each person has the right to complete liberty, so long as he interferes with no one else, we should soon put our State in order.

The tenth stage given is that of desirelessness in its very highest aspect, and very rightly is it given so near the end, for its attainment marks the prepared candidate for Initiation, with the possible exception of some stages not yet known exoterically to complete these Ten Commandments to the full number (twelve or fourteen—?). True desirelessness means complete submission to the Will of God (Islām)—resignation, and the conscious working with the stream of dharma, and not against it.

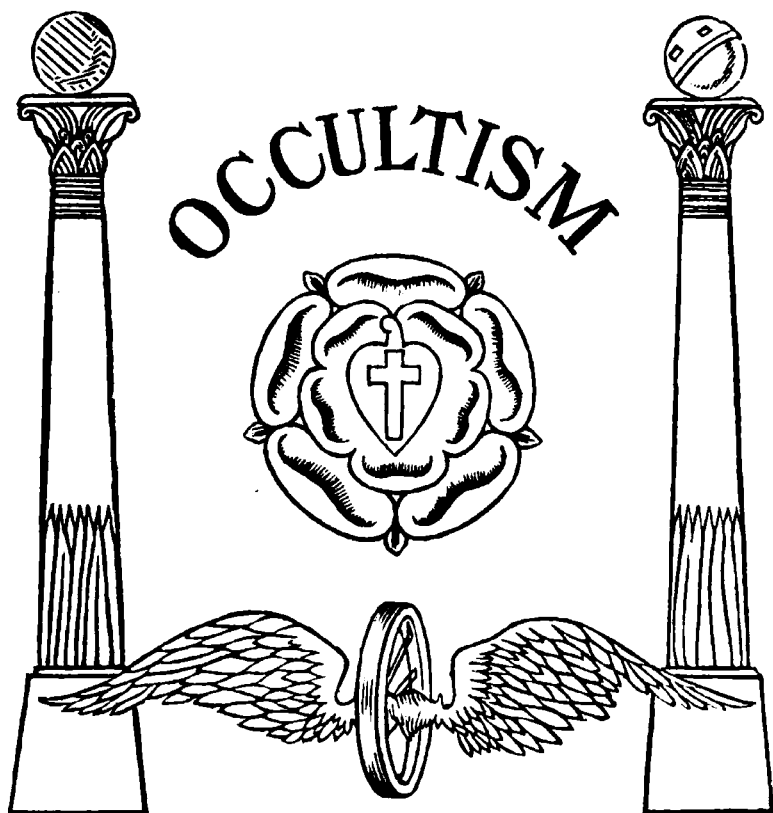
The eleventh stage is sometimes given as that of Love towards one's neighbour as if he were oneself. This Commandment probably hides a greater truth as yet unknown, for we know that the Christ is especially working to teach the world a fuller realisation of what is meant by Compassion or Love. I doubt if many occultists really know; there is a very great deal that occultists do not know, for they are not yet all Initiates, and even Masters have not reached the level of Him who is known as the Christ. The Buddha illumined the Path

of Knowledge, and the Christ the Path of Compassion ; and other Avatārs illumine the other Paths at various times.

The world makes very little attempt towards Love in a spiritual sense, but wastes a great deal of astral force in its false counterpart, emotional love. The candidate for Initiation, after reaching the other ten stages, will get this instruction by rights ; but the time will come when the knowledge regarding the attainment of this stage will be exoterically known. As yet we do not know how to realise the truth that we are all one, and act in concert as a whole, as our knowledge of magnetism is so rudimentary. We do know that this is the first lesson taught by a Master to his accepted Chelas, and is the first truth they are bidden to attain.

It would seem that the ordinary mass of people can only reach the fifth stage at present ; hence the prevalent interest in the doctrine of reincarnation. Certainly it is a fact that domestic and family relations require very considerable moral reform in the West. The remaining Commandments are not yet for the ordinary person of the world, but for those intending to leave worldly things to attempt to " enter the narrow gate ". The sixth Commandment, of not-killing, comes first for the more advanced people of the general mass, and many there are, living in the world of men, who can begin to discover the seventh truth while of the world. Lest I should be considered to have impossible, anarchical ideas, I hasten to say that the eighth Commandment of non-possession is certainly not for the man of the world. We need to possess so long as we need to use things, so that the endless legal litigation will go on for many centuries yet ; but the time will come to every soul when the things of the world must be given up and personal possession eliminated, to complete the remaining two stages and pass on to Discipleship.

Alice Warren Hamaker



MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U S.A.)

THE pages which follow constitute a modest attempt to modernise a small but entertaining part of the great field of traditional knowledge wherein H. P. Blavatsky wrought so mightily. Folk-tales are the detritus of forgotten religions of which the great *Āryan mythos* is the huge ruin. The myths are not understood of the people, for they refer to spiritual and super-spiritual affairs. But the *märchen* have been revitalised by the folk, and it is better to approach a study of the living Celtic Faith through these reborn fragments. My

object here has been to present cautiously a preliminary study that may contribute a slight advance to the long overdue *rapprochement* between science-hypotheses, on the one hand, and religion-beliefs, on the other. The New Age will bring a complete understanding. The spiritual and physical cycles will be expounded in their full form presently. In this co-ordination, Anthropology, in its ultimate form, will be, without doubt, a great factor—Anthropology, that is, as the real science of Man. We are on the verge of the New Age, and therefore it seemed time well spent to drag out into the light of modern research some of these old Celtic beliefs, sifted with a Theosophical-*cum*-psychological sieve from many volumes.

I. THE PROBLEM STATED

The greatest of all collectors of Celtic folk-tales (F. G. Campbell) propounded in 1890 the theory that all folk-tales carefully sifted would provide a residuum of facts—facts arising out of true human experiences, put into impossible relations of time and space, confused and garbled perhaps, but facts in the last analysis none the less. He lived in that time when modern psychology was in its youth and when the Society for Psychical Research was in the infant stage of its evolution. Therefore he could say of magic, and the supernatural generally, what he then said of fairies, namely, that

on the whole, as it appears, there is much more reason to believe that fairies were a real people, like the Lapps, who are still remembered, than that they are “creatures of the imagination” or “spirits in prison,” or “fallen angels”; and the evidence of their actual existence is very much more direct and substantial than that which has driven and seems still to be driving people to the very verge of insanity, if not beyond it, in the matter of those palpable-impalpable, visible-invisible spirits who rap double knocks upon dancing deal boards.

Despite this summary disposal of the so-called supernatural, I agree with his main thesis of a basis of fact for the

¹ Campbell, Vol. I. pp. ciii and civ.

elements in his Gaelic tales. But I propose to show that in the nature of these facts there is not only reason to turn to the realm of those "palpable-impalpable, visible-invisible spirits," but that within the Celtic tales of Great Britain there are elements imbedded, which, if they be based upon facts, can *only* be explained by excursion into the realms of abnormal psychology, and that there are whole tales whose very fabric grows from the peasant or savage experience, or supposed experience, in these realms. Lang puts it well :

The fairy belief (for example), we have said, is a composite thing. On the materials given by tradition, such as memory, perhaps, of a pre-historic race, and by old religion, as in the thoughts about the pre-Christian Hades, poetry and fancy have been at work. Consumption, lingering disease, unexplained disappearances, sudden deaths, have been accounted for by the agency of the Fairies, or the People of Peace. If the superstition included no more than this, we might regard it as a natural result of imagination, dealing with facts quite natural in the ordinary course of things. But there are elements in the belief which cannot be so easily dismissed. We must ask whether the abnormal phenomena which have been so frequently discussed, fought over, forgotten and revived, do not enter into the general mass of Folklore. They appear most notably in the two branches of Browniedom—of "Pixies," as they say in Devonshire, who haunt the house, and in the alleged examples of second sight. The former topic is the more obscure, if not the more curious.¹

I propose to go further ; to show that certain elements of magic in the folk-tales of Celtic Britain, elements related no less to Pixies than to second sight, which have hitherto been considered flights of fancy, arise from experience ; that these elements are reproduced in the true human experience of mankind to-day ; and that these true human experiences are such as will appeal to the untutored mind and are such as it will readily confuse and use in impossible conjunctions.

We cannot here enter into the exposition of theories to explain the nature and *modus operandi* of phenomena of abnormal psychology. Nor, indeed, are these theories pertinent, for, as we now know so well, men neither reason nor classify where belief is all-powerful. The mass of this belief

¹ Lang in Introduction to Kirk's *Secret Commonwealth*.

is enormous. For example, "savage hypnotism and suggestion, among the Sioux and Arapahoe, has been thought worthy of a whole volume in the Report of the Ethnological Bureau of the Smithsonian Institute".¹ Tylor, Frazer and numerous other collectors have made evident beyond dispute the universality of the savage belief in magic; even early Spiritualism provides, within our own people, an example of utterly unreasoning faith in the reality and importance of psychical phenomena. All this the anthropologist observes and records; it needs not enlargement.

All this is, furthermore, a sign of the disorganisation in the creed of the savage, a creed which differs from that of culture almost only by that missing element of organisation and tabulation, and a greater readiness to admit new beliefs into the creed.

No one, again, except those who are unaware of the mass of evidence, now doubts the reality of hypnotism, telepathy, clairvoyance, crystal-gazing, trance-utterance, etc., in modern times. We find, however, that these and kindred phenomena are known to and used by savages, and especially by medicine men, just as they were by mediæval witches. They are, in fact, common occurrences among them . . . Is this because savages are, in certain respects, more sensitive than we? At all events it suggests that these phenomena of the X-region, especially action on matter at a distance, or telekinesis, may also be well known to them. Indeed, the more the X-region is laid bare, the better do we see that the latter is not based so entirely on superstition as is commonly supposed.²

This is indeed the case, as the authorities in these fields can show.

What relative place has our new knowledge of this X-region hitherto had in the study of the folk-tale? The answer must show that there has been almost no effort made to apply definitely the study of the phenomena mentioned to the elements in the tales, chiefly because, in the business of explaining the tales, the search has been for better-known

¹ Lang, *The Making of Religion*, p. 7.

² MacCulloch, *The Childhood of Fiction*, p. 208.

human experiences as a basis. Thus fairies have been referred to Lapps, giants to physically superior races, magical properties of iron to its newness to some people; bridles are made out to be a source of wonder to a conquered race, changelings, the tales of stolen children of the conquering race, and so on without end. But this method of explanation quickly goes lame. While, for example, the conception of a fairy agrees with Campbell's description of the Lapps in part, there are other factors which are not thus explicable, such as fairy knowledge of what human beings do. Whereas, as we shall presently point out, if it be realised that the Lapps have been confused in the mind of the Scot with the traditional ghost, as in the Isle of Man, then the Fairy lore is seen to be a compound of various normal and abnormal elements of perhaps great complexity.

But, while for our immediate purposes the establishment of the truth of clairvoyance, telepathy and the like is not necessary, nevertheless certain conclusions devolve when we assume as proven, even but a part of the psychical powers claimed as true by the students of abnormal psychology. The Society for Psychical Research gives us a scientific collcation of these phenomena, proves to its own satisfaction some of them, and disproves others. That telepathy and clairvoyance, for example, are facts, can no more be denied than hypnotism can be disproved. Says Sir Oliver Lodge :

That this community of mind or possibility of distant interchange or one-sided reception of thoughts exists, is to me perfectly clear and certain. I venture further to say that persons who deny the bare fact, expressed as I here wish to express it without any hypothesis, are simply ignorant. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination; they are by no means bound to investigate unless they choose; but any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, redound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the over-confident and presumptuous deniers.'

¹ *The Survival of Man*, p. 114.

Hypnotism, psychometry, telepathy, clairvoyance and other demonstrable facts bear upon the nature of folk-tales not less intimately than customs dependent upon season, climate or tribal life. If in the abstract they are facts to us, how much more concretely are they facts to the savage? What part do they bear in his life? How likely is he to use them in tales? These questions and countless others arise from the new psychological phase of the science of man's nature, and bear specifically upon something so intimately connected with that nature as the folk-tale.

Consider, for example, the relation of this evidence to the vexed question of folk-tale diffusion. The tales "are in large part anonymous in composition, impersonal in expression, international in currency, and static in type".¹ True human experiences give the material for them. Objective human experience varies with climate and various other factors, but parts of the gamut of internal experiences, ranging downward from inspiration, are more or less common to all men. There is, then, a universality of human faculty, to which must be added a particularity of human experience, chiefly objective.

So also the tale. That those elements which are universal and common must be based upon common experience, is patent; and equally obviously the particular must arise from the particular. Therefore, by producing and classifying an entirely new octave in the gamut of human experience, as abnormal psychology does, we obtain a wholly new criterion by which to judge whether or not the widespread tale developed independently.

Nor is this all. If the *märchen* and common tale of the Irish, Scottish Gaels, and of the Welsh, Manx and Cornish tribes is of recent and independent origin, and the myth and saga, or a cycle like that of Cuchulainn or of Fionn, be tales diffused among the Celts in some Caucasian or Central Asian

¹ Schofield, *History of English Literature*, p. vii.

home—if this be so, as I am now convinced it is, why do they bear in common certain recognisable factors of magic and differ in almost all others? Why is the hoary myth, which “belongs to the most primitive stage of human thought”¹ specific and consistent in names and form, and the comparatively late *märchen* vague, impersonal and indefinite? Why do Slavic folk-tales deal with vampires and Celtic tales with werewolves? Why, on the other hand, are transformations into stone of human beings found to be common property “from China to Peru”? The answers to these questions, we must be assured, cannot be found if we do not take seriously the experience of the savage in the supernatural world, and if we do not find what is possible and what impossible in fact in his shapeless or flexible faith.

Therefore, while folk-lore strides forward with the assistance of anthropology, it will be lost in the wilderness of custom and belief if it find not and heed not the light of fixed points in the field of the supernatural. Therefore, again, the nature of the evidence of Societies like our own, and of the Society for Psychical Research, is of importance, and too much cannot be said for the care and accuracy of that second-named body. Andrew Lang could say in 1898:

It is only Lord Kelvin who maintains, or who lately maintained, that in hypnotism there is nothing at all but fraud and mal-observation. In years to come it may be that only some similar belated voice will cry that in thought-transference there is nothing but mal-observation and fraud.

To-day the careful reader of the evidence can reasonably include with those things very many more.

It may be objected that the truth or the falsity of this or that piece of evidence is not germane to the argument, since the originators and relators of the folk-tale believed in its validity.

¹ Gomme, *Folk-lore as an Historical Science*, p. 129.

² Obviously because the Slav met that brand of Atlantean magic and the Celts the other. See also Lawson, *Modern Greek Folk-lore and Ancient Greek Religion*, p. 379.

³ *The Making of Religion*, p. 4.

And, indeed, in the dissection of the individual tale, as we have said, it matters little. But it matters much, in the consideration of distribution and origins, what is possible and what is probable and what is beyond reason. If the singing bone and the tell-tale harp are based upon psychometry or thought-transference in very fact, they become true physical human experiences, and step outside the realm of such things as lakes which form from single drops of water or castles which spring, full-fashioned, from a casual nutshell. And it matters much whether, as Tylor and Lang think, "supernormal experiences were possibly more prevalent among the remote ancestors of known savage races than among their modern descendants".¹ Even Campbell believes of his Highlanders that their superstitions are "nearly all fictions founded on facts".² And upon the sharp line which we may draw between the fiction and the fact depends in part the determination of the age of the tale, its relation to others similar, and its source. If we leave the folk-tale and consider animism, sympathetic magic and the *revenant*, how much more valuable becomes the integrity of our evidence. Common mediumship, while we must condemn it utterly as detrimental morally and physically, shows us the close link between all the parts of Nature, the very condition which animism postulates. The dowser or water compass is still unexplained; it is therefore quite as mysterious as the wand which turns men to stones.

Nor does the evidence stand alone in modern times. Mr. Lang has pointed out³ that there is a vast historical side to the whole question of abnormal psychology. He has gathered much and indicated more. To a question of method and direction in these connections we shall return.

¹ Lang, *The Making of Religion*, p. 172.

² Campbell, Volume I, p. cxii.

³ In his Preface to Kirk's *Commonwealth*; and see his article in Volume XXIII, p. 554, of *The Encyclopaedia Britannica*, 10th Edition.

One word more should be added here, to assign the following material to its proper place in folk-lore. Mr. Andrew Lang has shown "that psychical research is inseparably related to anthropology"; and he says that "the alleged abnormal or supernormal occurrences which psychical research examines are, for the most part, universally human, and, whether they happen or do not happen, whether they are the results of mal-observation or fraud, or are merely mythical, as *human* they cannot be widely neglected by anthropology." There appear, consequently, three streams in the folk-concepts: first of all there are universal human experiences; next, the custom-tradition; last, the folk-tale tradition. These form one whole, and, ultimately, none can be considered apart from the others; but their interrelation does not preclude the presentation of two almost independently of the third.

The whole question of the living Fairy Faith, not touched upon here, its relation to science and its inherent reasonableness, is discussed in a remarkable book by Mr. W. Y. Evans Wentz, *The Fairy Faith in Celtic Countries*. We are concerned only with the record, within the tales, of psychic phenomena; but undoubtedly the belief cannot be divorced from the experience, the written and the spoken word. When, at last, they are considered together, that belief in the tale, that which appears in custom, and that which arises out of true human experience, will be found to be not three, related severally, but one in three aspects. And that unified whole will be the tradition of the Religion of the Celts, hoary with age and buried under drift from the flux of time; yet full of mystery, beauty and inspiration. It will prove itself a faith so flexible and so filled with vitality, that the absorption of static Christianity has scarcely altered its fabric nor diminished its grip upon the mind of the true Celt. And its

¹ Wentz, *The Fairy Faith in Celtic Countries*, p. 474.

flexibility and its vitality will then be found to come not only out of the fact that it appeals to the peasant mind as true, but from a wonderful accord with truth abstract and absolute.

II. THE METHOD OUTLINED

“The Battle of the Birds” is what might be called a typical folk-tale of the *märchen* type. A king’s son helps a raven against a snake. The raven transports him over “seven Bens, seven Glens, and seven Mountain Moors,” and there becomes a youth. He gives the prince a bundle, with an injunction not to open it except where he would “most wish to dwell”. The prince disobeys; a castle springs from the bundle in a giant’s wood, and the giant demands the prince’s first son at seven years of age for returning the castle to the bundle. The prince finds his princess, and they are happily married for years. When the giant comes they try the cook’s son and the butler’s son without avail. The giant’s daughter assists the real son to do tasks, clean a byre, thatch it and get the five eggs of the magpie. They are married and flee the place, putting speaking apple-shares in their bed, and blocking pursuit with a magical lake, thorn-wood, pile of rock and a lock. The giant’s daughter is abandoned, but she makes herself known to her husband by using magic upon three suitors, thus :

They went to rest, and when she had lain down, she asked the lad for a drink of water from a tumbler that was on the board on the further side of the chamber. He went; but out of that he could not come, as he held the vessel of water the length of the night. “Thou lad,” said she, “why wilt thou not lie down?” But out of that he could not drag till the bright morrow’s day was.

The second man stuck to the latch and the third to the floor. The prince becomes interested—no wonder!—and she wins him back.¹

¹ Campbell, Vol. I, p. 25.

Obviously in this tale only parts of the *märchen* formulæ are present; but let us note them and see how many are purely magical, in the sense of being, to the sophisticated, utterly improbable in the connection in which they are used. Helpful animals, transformation, tasks, speaking objects, rash promise, lake from drop of water, etc., and immovability (a form of the turning to stone)—all these appear. Where are the facts that form the nuclei of these wonders? The helpful animal, Campbell would perhaps derive from domestic animals, strange to some old people and brought in by conquerors; the tasks, perhaps to the examples of greater physical strength of the conquerors. For the helpful animals the theory is adequate. But the tasks, as is common in the Gaelic, are performed by women, magically. And what of the other formulæ? Where are their starting-points in the rational world?

Under the theory these points of departure must exist, and if they exist as true human experiences, we should find them to-day. Therefore let us turn to abnormal psychology and look for examples which will parallel these formulæ and others. That order may be observed, the tabulation of the scientific workers in this field will be employed. In the tales, the magic which puts a character to sleep shades into that which turns him to stone with a wand and that which employs music to bring on trance, and flows on through the kaleidoscope of changes that only the mind untouched by the higher forms of intellect can provide; therefore fixed points must be observed. The example of magic from the tales will be first presented and the parallels from psychical research then added.

III. THE FORMULÆ CONSIDERED

1. *Prescience and Clairvoyance*¹

Of all the elements of magic, none is more widespread in the Celtic folk-tale than the foreknowledge which certain

¹ Taken together for convenience.

types of characters have, chiefly of births, deaths and difficulties. Fionn himself is most notorious in this respect ; so well is he known, indeed, and so often does he appear, that one needs but mention that his tooth (or thumb) of wisdom was found by him when he was cooking the salmon of knowledge, and, burning himself upon the thumb, he placed it in his mouth. Whereupon he could tell the future and see distant events.¹ In "The Fairy Place of the Quicken Trees"² Fionn foresees his own death and that of his companions, and all the events he foresees take place later, but the heroes escape. Again, "the Fian were once, and their hunting failed . . . They reached a hill and sleep came upon them. What should Fionn see but a dream. That it was as yon crag of rock that he should be, the longest night that came or will come ; that he would be driven backwards until he should set his back to the crag of rock. He gave a spring out of his sleep."³ In a fight with the Tuatha de Danaan his dream is fulfilled and he, nearly killed.

Even in tales which contain almost no supernatural elements, such as the "Tale of the Shifty Lad, the Widow's Son,"⁴ prescience appears. The Shifty Lad is addressed by his vexed mother : "If that is the art that thou art going to choose for thyself, thine end is to be hanged at the bridge of Baile Cliath (Dublin), in Eirinn." After all his absolutely successful adventures, he says to his wife, as they take a walk over that bridge :

Well, then, many is the time that my mother said to me, that my end would be to be hanged at the bridge of Baile Cliath, in Eirinn, and she made me that prophecy many a time when I might play her a trick . . . And they were at talk and fun about it ; but at last it seemed to the Shifty Lad that he would do it for sport, and the king's daughter took out her pocket napkin, and the Shifty Lad went over the Bridge, and he hung by the pocket napkin of the king's daughter as she

¹ See Patrick Joyce. *Old Celtic Romances*, p. 414.

² *Ibid.*, p. 177.

³ Campbell, Vol. II, p. 56.

⁴ *Ibid.*, Vol. I, p. 330.

let it over the little side (wall) of the bridge, and they were laughing at each other.

But the king's daughter heard a cry: "The king's castle is on fire!" and she started and she lost hold of the napkin, and the Shifty Lad fell down, and his head struck against a stone, and the brain went out of him; and there was in the cry but the sport of children; and the king's daughter was obliged to go home a widow.

This interpolation of prophecy into an otherwise straightforward tale indicates the strength with which the belief holds the narrator.¹ In "The Fate of the Children of Lir," "Finola did not wish to go, for it was revealed to her darkly in a dream that Eva was bent on some dreadful deed of fratricide; and she knew well that her stepmother intended to kill her and her brothers that day, or in some other way to bring ruin on them. But she was not able to avoid the fate that awaited her."² This fate was that she and her brothers should be turned into swans.

Birth is also subject to prophetic observance. "How the Eon was Set Up" records the prophecy of the birth and exploits of the ubiquitous Fionn.³ "The Closs Gavlen" contains a prediction of the birth of a grandson to Balar Beinnann, who would kill him and who does so.⁴ One tale in particular, "The Young King of Kasaidh Ruadh,"⁵ is typical of those tales which have the faculty within their very fabric, and is worth observing, although too long to abstract. This assumption of prescience is still more obvious in many of the transition types of tales, which resemble closely the normal story of a haunting or return from the dead.⁶

Let us now examine the more prosaic accounts of this faculty, as it appears in a ponderous volume of an authority on

¹ Other examples of prophecy of death: Rhys, Vol. 1, pp. 272-273; Kennedy, *Legendary Fictions*, p. 189, p. 218; Joyce, p. 345.

² Joyce, *Old Celtic Romances*, p. 7.

³ Campbell, V, iii, p. 348.

⁴ Larminic, p. 6.

⁵ Campbell, V, i, p. 1.

⁶ See Campbell, V, ii, p. 47; V, iii, p. 199; V, ii, p. 121; V, iii, p. 9; Kennedy, p. 17; Jacobs, p. 660. Also Wood-Martin, V, i, 365; Campbell, V, i, pp. cxiv and cxv; and especially MacCulloch, *The Religion of the Ancient Celts*, p. 306.

Psychical Research, in Myers' *Human Personality and its Survival of Bodily Death*.¹ Prescience is evidenced in many forms, from which we may choose first this brief account.

In June of 1889, Mrs. F. C. MacAlpine, of Garscadden, Leardsden, Glasgow, saw a "black cloud (that) seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink". About a week afterwards, a Mr. Espie, a bank clerk, committed suicide by drowning in that very spot.²

So much for a single, random case of prescience of death. Here is another which is also paralleled by the tales, a warning of another accident—not a prophecy, but the sort of thing the savage would take in lieu of prophecy. A certain Miss A. says:

I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888, my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room and was standing in the bedroom, when suddenly she called to me: "Get a bit of paper, there are some raps." I came in and took an envelope and pencil, and at once the words came, by raps: "Look to the candle or the house will be on fire." We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking.³

Similar narratives are numerous.⁴ We may give a final parallel between a single folk-tale and cases from abnormal psychology.

The tale is that of "Bailie Lunnain," in which the hero "saw a dream in his sleep, the most beautiful lady that there was in the world, and he dreamed of her three times, and he resolved to marry her". He searched France and Spain, "and all the world over," but found her in London, "the daughter of the Bailie of London," and he contrives an interview and

¹ Used whenever possible, as in this way reference concentration is effected. There is no more remarkable compendium than this posthumous work.

² Myers, V, i, pp. 270-273.

³ *Ibid.*, V, i, p. 451.

⁴ The cases in Myers are in the second volume. One of voice, touch and sight, p. 330 ff.

tells "her all that happened and how he had seen her in his sleep and when, and she was well pleased. 'And I saw thee in my sleep on the same night,' said she." After some further adventure they are married.¹ A sort of "Brushwood Boy" business!

The cases from abnormal psychology which are exact parallels of these dreams are too long to be quoted here;² but a brief one, where one of the characters is awake and the other asleep, may serve.

(408) From Mrs. Hunter,
2, Victoria Crescent,
Saint Helier's, Jersey.
January 8th, 1884.

The following happened in India some thirteen years ago. My second daughter had been with me, while I was preparing for bed one night. Our talk was merry and only gossip. At last she left me for her own room. In the middle of the night I awoke in an agony of grief, and sat up in bed, sobbing and trembling. In vain I reasoned and tried to believe it was only a dream. For a time I could not; it was *real*. My dream was that a *cobra di capello* had bitten my daughter, and she raised a blanched, pinched face to mine and said: "Must I die, mamma?" and I had replied, in agony: "You *must*, darling."

Next morning, my dream hardly remembered, I was dressing, when she, as usual, came to me. Her first words were: "Oh, mamma, I had such a horrid feeling last night while I was undressing. I felt *sure* that there was a snake in my room, and had such a hunt before I got into bed; indeed, I feel sure the wretch is there still, and I have ordered the hemmal (male housemaid) to turn my bathroom upside down. It was a horrid feeling."³

What might be called pure clairvoyance, *i.e.*, the sight or hearing of things at a distance, is comparatively rare in these tales. This is no doubt due to the confusion in the peasant and savage mind of dreams, telepathy, and other factors, into one vague whole. Yet there are, however, both types.

"'Chew your thumb, O son of Cumhail, and give me relief,'" cried one of his heroes to Fionn, when he was in

¹ Campbell, V, i, p. 289.

² See *Phantasms of the Living*, pp. 380-383 of V, ii.

³ *Phantasms of the Living*, V, i, p. 385.

the power of a dwarf. Fionn "did so, and beheld the dwarf through walls and doors in a far-off cell, rocking himself and singing a cronan".¹ And later Fionn "knew by his druidic knowledge that the children were safe on their return," when they were far from him. Clairvoyance may be acquired, apparently, by contact. In the Isle of Man "one beholds in the light of day people who have died, some with their heads cut off and some with their limbs cut off. And if strangers desire to see them, they have to stand on the feet of the natives of the land, and in that way they would see what the latter had seen."² And the same faculty may be transmitted by fairies in the same way.³

A curious type of clairvoyance is in the frequently noted case of "Conla and the Fairy Maiden," where "the King and all with him wondered much to hear a voice when they saw none. For save Conla alone, none saw the Fairy Maiden."⁴ Somewhat similar is the case of "Blaiman, Son of Apple,"⁵ who is instructed, like Joan of Arc, by a mysterious voice; he is directed in shipbuilding.

The mass of evidence and the variety of the cases in the abnormal psychology department of our twofold research seems endless. If the day of miracles is over, that of magic certainly is not.⁶

Fritz Kunz

(To be concluded)

¹ Kennedy, p. 234.

² Rhys, quoting a 16th-century manuscript, p. 10.

³ *Ibid.*, p. 230.

⁴ Jacobs, *Celtic Fairy Tales*, p. 1.

⁵ Curtin, *Hero Tales*, p. 372.

⁶ Myers, V, i, pp. 307, 543, 553, 649, 680, 681, 682. For further examples in the tales, etc., see MacCulloch, *The Religion of the Ancient Celts*, pp. 306-307 and p. 380; and Wood-Martin, V, ii, p. 24.

THE MOON : MOTHER AND MIRROR

By LEO FRENCH

Spirit who sweepst the wild harp of Time!—S. T. COLERIDGE.

THE Moon (☾) represents Time, as expressed through periodicity and alternation, and thus, in the spheres of correspondence, mother and mirror; as the sun symbolises stability, so the moon for ever mirrors motion. “The beam on the face of the waters.” As ☉ : Eternity :: ☾ : Time.

Reflection of Light, receptivity to Light, are the glories of Selene, pearl of the night-sky. The moon represents, also, the cradle of manifestation. Prayers for protection of mothers and infants have been addressed to her from time immemorial. What the sun enkindles, the moon nourishes. The sun expands and stimulates : the moon gently shades infant life, on all planes.

The moon corresponds with the Bosom of Life—illuminating its waters. Watch the play of moonlight on sea, lake and river, and Moon-Dharma will be seen in perfection : nature's pictures represent universal processes on every plane, for those who have eyes to see, brains to think, hearts to “enter in at the halo-door over patines of gold, that are the floor”. Thus the moon represents the fountain of life, the breast—wellspring of tenderness and nutriment, where young life is cradled, nourished and cherished. *Emotion*=movement ; and emotion pure and simple, unmixed with direct, definitive thought, “unfired” by passion, “corresponds” with the moon, as creative passion with the sun.

Emotion, controlled and directed, is the great hydraulic force. The feelings of humanity are as a great tidal ocean—periodically, neap-waves arise, bearing obliteration and devastation in their giant stride—

“ Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end.”

Devastation is a recurrent episode within eternal order, a demonstration of the law of periodicity. In the world of lunar correspondences, however, devastation demonstrates the darker aspect of lunar influence; mysterious, potent, obscure, are the workings of those powers concealed within the “dark side” of the moon, the “abnormal,” so far as this series of planetary sketches is concerned. The typical lunar rhythm is that of the ideal mother: not the producer of the form, merely, nor even the conscientious and spiritually unenlightened nurse, but the mother of the human family at all stages, from infancy to the “slippered pantaloons”—“last scene of all”—she whose light and leading guide and guard those who need tenderness and shelter. There are many human beings who never outgrow this stage, who cannot “find for themselves” on any plane, but need direction, stimulation, protection—in short, “mothering,” and the good offices of lunar Natives. What kills and smothers one variety of the *genus homo*, alone supports and fosters another. “The milk of human kindness,” typical lunar fluid, though of superfine quality, leaves those who have “drunk the wine of Paradise” unnourished and unslaked.

Lunar pilgrims are found “revisiting the glimpses of the moon” between June 21st and July 21st. There are countless variations from one distinct cleavage in the lunar type: yet all are mirrors, reflective rather than creative, in art, work, and life. The “cleavage” is naturally between those who present the light and dark aspects of “the horned moon”. It is idle to differentiate them as “good” and “evil”; no terms

are more futile from an astrological point of view, for here morality transcends man's ethical flower-borders, widening into great philosophical canons of planetary proportion and perspective. Here, as in racial ethics, the crime of one "period" pertains to the average code of the next, and *vice versa*.

Broadly speaking, Cancerians represent mothers, or mistresses. The lunar enchantress has her place in the scheme of things; at certain karmic stages man learns from her what no other experiences give. Dead sea fruit must be tasted before it is renounced. "Stolen waters are sweet," until their very bitterness drowns the drinker! There is a glamour associated with the moon, with which the typical lunar mothers have naught in common. It is now a truism to say that the moon exerts a different effect upon the various temperaments: similarly, lunar vibrations not only "work" differently in individual horoscopes, but lunar Natives themselves "act" variously on those whom they "contact". This, of course, is mutual, lunar Natives being among the most sensitive and receptive of mortals, atmospherically. Receptivity and susceptibility are developed as a "speciality" in all lunar Natives, independently of their positions on the moving staircase of morality¹. Naturally the magnets to which they respond represent their stage and status with scientific and pitiless accuracy. "What's one man's food is another's poison" applies here! The spiritualised lunar offspring are ideal "reflectors" of the bright images they receive into their very selves and reflect. "Good works" are never more aptly and ably performed than by "lunars" who are "focused" thereon; they possess the invaluable faculty of *emptying themselves of themselves* (spiritual Natives only—on other planes personality dies very hard, under the moon) and thus becoming clear, pure, true mirrors, containing within themselves baptismal gifts

¹ *i.e.*, "morality" in the more parochial, less philosophical sense of the word.

and graces for those to whom they minister, chalices of the water of life and "the sincere milk of the word".

Moon-discipline is a votive rhythm of dedicated service. Mothers of the Race live, truly, for others, independent of race, sex, caste or creed; for there are "Mothers" just as there are "Fathers" of both sexes, and it may be that the typically "perfect" solar and lunar children reach perfection in physical bodies of each other's sex, *i.e.*, that the sun in his strength shall present humanity with "the bright, consummate flower" in a feminine form, attuned to that rare gentleness ever the sign-manual of spiritual might distinguished from brute force, while the tender protectiveness and soft brilliance of Selene shines nowhere with a more effective grace than through the medium of a *gentle-man*.

Emotion is, truly, a resistless force. When directed and governed it represents water-power harnessed to world-service; when ungoverned, it sweeps away all obstacles, and though destructive in demonstration, becomes an episode in reconstruction, the magic medium of submergence of the time-worn, emergence of "the new time". Direction is the manṭra-word for lunar Natives, for to the average moon-child, the manner and nature of direction given in childhood and youth, modifies profoundly the entire subsequent life; every lunar child is wax to receive, in early youth; this is where the extraordinary tenacity observed in many impressionable characters shows out, *i.e.*, they "take the print" made on their page in youth, and the remainder of their book of life, however different its story, is yet written in the same type, with certain permanent characteristics. Therefore, no parents possess a more responsible heritage than those to whose care are committed these "spirits from the moon" whose vehicles are attuned to lunar rhythm. Lunar children are reflectors and sponges, both; reflecting and absorbing, alternately; the manner and method of reflection and absorption specialised

according to the specific character of the horoscope as a whole; but the first and last word of each and all will be lunar. If brought up on truth and love, they will reflect and absorb both. If crushed and repressed, they will become mere colourless shadows, hollow shells, not even breathing of the sea, save to those few who know how to listen. If materialised, they will carry within their souls a mark of the prosy and commonplace attitude towards life, which will reappear recurrently, dulling, dimming, soiling, even future images of beauty cast in later years.

It is a common mistake to confuse the material with the practical issues in life, and one into which comparatively unevolved moon-children often fall. Form makes a stronger appeal to the average lunar Native, during childhood, than Life, and in all specialised, concrete form-work, the letter of the law strives for ascendancy over the spirit. Here, lunar spirits need help from solar, *i.e.*, enkindling, not preachment, that the waves of activity foaming and rolling forth may be wisely directed and applied as hydraulic force, not mere restless churning of the waters of space in multiplication rather than concentration and conservation of energies. Neither movement nor motion are in themselves signs and tokens of spiritual or mental progress, and all moon-children should be helped to direct their energies into the sphere of undulation, at times, *i.e.*, to take soundings, and concern themselves with depths, not only surfaces, of the world of waters; for what is ever moving does not stop to think, hence all reflections cast will be but of the surface, never penetrating beyond the sphere of observation. *Observation*, as the central orb, the spell of conjuration, highest octave of response, results in a commonplace mind, never rising above the level of the "second-rate sensitive" class. Actions based on judgment by observation of the "Lo here!" and "Lo there!" order, produce some of the most hopeless world-muddles; indeed the only worse

muddles are those made by actions based on want of observation!

Moon-children who inherit the best possible planetary fortune are those who possess wise and enlightened parents and guardians, those who understand that "their spirits are attentive" to all home influences, surroundings, environment, on every plane, and that stimulation, direction and explanation must be given in good measure, if they would educate, *i.e.*, "draw out," these "sensitive plants" in the planetary world.

A solar child resents "fostering," where a moon-child "flags" for want thereof. If parents understood the value of astrological light in the semi-darkness of that most mysterious cavern, the young child's mind, they would cease to regard astrology as a fantastic and impractical hobby or craze, an "extra," to be dallied with, perhaps, when time hangs heavily!

If any parents who read these pages happen to possess a moon-child, *i.e.*, one born between June 21st and July 21st, and possess likewise even a rudimentary faculty of psychological analysis, they will discover for themselves the extraordinary impressionability and susceptibility with which they are dowered: a curse or a blessing, according to the nature, properties and "manner" of the environment during childhood. Needless to say, no shadow of morbid introspection (that bane of the second-rate sensitive mind) should ever cloud the horizon of any child, least of all a moon-sprite!

The ideal "grown" moon-son or daughter is the ideal home-maker for children of all ages—distributing to each the gifts, privileges, responsibilities, according to their respective capacity of response.

Leo French

A CHRISTIAN BUDDHA ¹

By F. A.

THOSE who go as missionaries to foreign lands have many strange experiences and many unforeseen problems to solve. This was even more pronounced when the missions were first established in Southern Asia than it is to-day. It took brave men and women to face the perils of those days; and perhaps the most nerve-racking of all was the ever-present Something—the peril they felt but could not name. When I have heard people speak slightingly, sometimes jeeringly, of the missionaries, I have wanted to ask: “What are *you* doing for the benefit of humanity? The fact that *you* do not believe the religion the missionaries taught has *nothing* to do with the question. They gave their all, their safety, comfort, their *lives*, to teach that which they believed to be the highest good. What have you ever done? What have you given for that which *you* deem to be the highest?”

Personally, I suffered a great deal at the hands of Church associates because of my faithful adherence to that most comforting, helpful, beautiful truth of soul-communion—continuous life—that God is Love, and those who are filled with

¹ A woman whose body is so delicate that it offers only a slight barrier between worlds; a woman who has suffered much, who possesses an indomitable will, who is filled with love for God and for humanity—such is Ida Lewis Bentley, an advanced, spiritual psychic. To her was given the following story by one who evidently realised that Americans are more and more opposing the sending of Christian missionaries to those lands which have already suitable and adequate religions of their own. She had been the daughter of a well known missionary in India, and she appeared to Mrs. Bentley as a small woman, well advanced in years.

love are born of God, and every plane of consciousness is open to them. Now, as I look back over the past, I can see my Church brothers' and sisters' point of view as well as my own ; and I know they were just as sincere in what they did, as I was in what I did. We were all steadfast to our convictions of right. If the Christian missionaries had heeded the statements made by their own teachers, that God has always given to his children everywhere the truth specially adapted to the need and understanding of the race He was dealing with, they would have saved themselves much trouble.

One must learn to recognise the truth he already has, and learn to live it, before he can receive a higher or greater truth. From a spiritual standpoint it is impossible to teach a new religion, for there is but One Light, One Truth. What the people of Southern Asia needed was some one who understood Buddha, who knew what He taught—some one who could dig down through the accumulated rubbish of centuries and bring forth the precious truths hidden there in their original holiness.

How very few there are in so-called Christian countries who know the beautiful, saving truths Jesus taught! And the sceptic and infidel to-day are doing just what the Christian missionary did—throwing the blame for the cruelties, vileness and degradation of the people on to the religion professed, when it ought to be a self-evident fact that it is the lack of a religion and not its possession which causes the difficulty.

The best and most helpful part of a missionary's biography is the part he never writes—the part he dare not write. They often have occult and psychic experiences which are not explained by their philosophy or their interpretation of religion, but which widen their horizon and make them more tolerant and sympathetic. Talking with my parents since joining them here, I find their point of view greatly changed.

In a brilliant light, a gem will sparkle and radiate gloriously, when in the dark it might pass for a common stone.¹

THE NARRATIVE

It was the day before Easter. The sun sank behind the teak forest, a great, red ball; and from the bamboo thickets a white mist was beginning to rise in thin, wavering, phantom-like columns. Myriads of crawling things and torturing insects were swarming out of the shadows and up from the banks of the stream, whose sluggish, oozy, green waters showed neither wave nor ripple. The weird, mournful cries of the looluk came from the forest, where the tigers were lurking for their prey.

The day's journey was ended. A place for the travellers was found with some partially Christianised natives. Katha and Sidda descended from the back of the elephant they had ridden during the long, hot day. The evening meal of boiled rice and bamboo was served, and old Talza drew the curtains for the night.

Katha was being transported from a branch mission to the main mission, where she was to be employed as a teacher among her own sex and caste. With Katha was Sidda, her sister, from whom she had never been separated, and Talga, her aunt.

For Sidda Christianity had no charms. All Katha's prayers, entreaties and arguments were of no avail. Sidda

¹ After the above had been written down by Mrs. Bentley, sentence by sentence, as given here, an interruption occurred which prevented further writing during that day. When she was quiet in her bed, but still in full waking consciousness, the little woman who had been the missionary's daughter appeared and told her the following, the narrative proper. The tale was twice told, evidently with the idea of fully impressing details; and some points were emphasised. Mrs. Bentley wrote it the day following.

Frequently her communications are presented on what might appear as a magnified sheet of foolscap paper. They are given a paragraph or two at a time. She memorises the paragraphs, they fade out, and she writes down what she has read. If she makes an error, a correction is frequently held before her, on what appears to be a piece of paper. At other times, knocks indicating failure are given, and she cannot proceed until she has rectified her mistake, if the error interferes with the import of the communication. Slight slips in spelling or punctuation might and sometimes do "get by".

listened patiently, but grew more and more absorbed in strange fancies and weird, prophetic dreams and visions, many of which proved to be so accurate as to startle those who sought to teach her; and many of her own people were half afraid of her. She refused to believe that women have no souls. When pressed for a reason for her disbelief, she said she talked with the souls of the dead every night, and there were hosts of women among them and they were dressed in white, shining like the full moon; and they laughed and danced and sang, and were not hungry or sick any more. She used to lie for hours before a statue of Buddha in a neglected corner of her brother's court; and one day she solemnly affirmed to the astonished Katha that the statue had grown dazzling like the sun, and a man's voice had spoken from it, telling her she should live for ever, like the stars of heaven. This same voice had also told her that there was but One God, and all the many names meant one and the same Power; that what the God Buddha taught and the God Jesus taught were the same, so why should she trouble herself to change her religion?

Katha could not answer her sister's arguments. In her simple, untrained mind she knew the Christian teachers had been very kind to her, and in her deep gratitude she wanted to accept all they told her and do as they bid her to do; and Sidda's persistent resistance troubled her greatly.

Sidda had been very restless all day, had scarcely tasted her supper and, after the curtain was drawn, was still more restless. At last she whispered: "Katha! Katha, do you not see it?"

"It? What? Where?" said Katha, trembling, she knew not why.

"That strange *something*, sometimes dark and horrible, sometimes bright and shiny! It has been with me all day—never once has it left me; and now it reaches out its arms for me! O Katha, I know what it is—it is Death! It is going to walk through our land again, just as it did when it took father and mother; and it is black and horrible to the people, but it

is bright and shiny to me—because I have seen—don't you believe them, Katha, when they tell you awful things befall the dead—they lie to you, Katha, for nothing more awful can come than comes to one here—especially to women. O Katha, sit beside me for *It* has me in its arms—it will not touch you nor the white teachers, but it takes me. At first I was afraid, but now I am glad.”

From the deadly chill to the burning fever poor Sidda passed to the fearful pain that distorted her slender body with unspeakable agony, and just as the first steely grey light penetrated the bamboo slats she grew quiet. Turning her great, lustrous eyes on her sister, she said pleadingly :

“Take me to the Buddha—O Katha, take me that I may die in peace.”

Katha was filled with consternation. *What* had her dying sister asked of her—of her, Katha, who had renounced the Buddha and all that pertained to him ! Her baptism and her Church vows were fresh in her mind. She fell on her knees and, trembling in every limb, prayed in a cold sweat of agony—a prayer that was interrupted by Sidda's voice, already growing weak :

“O take me to the Buddha—take me quick !”

Katha knew that there was not a moment to be lost, and with a wild prayer for help and forgiveness, she, with the aid of Talga, lifted the dying girl and carried her to the near-by shrine and laid her at the feet of the image. For a moment there was dead silence. Then Sidda cried with great joy :

“Look, Katha ! look ! Your Lord and my Lord are the same after all !”

Katha looked as her sister indicated, and lo ! the statue was illumined, transfigured ; and beside it stood a glorified Being—to the minds of the two girls, Jesus the Christ ! With a cry of joy Katha sprang forward. The vision vanished. She turned to her sister . . . Sidda had gone.

F. A.

CORRESPONDENCE

RECONSTRUCTION—PERHAPS REGENERATION?

IT is interesting, if not always edifying, to listen to American discussion of "Why not Reconstruction in the Theosophical Society?" Mr. Arundale evidently intended to stir us up and make us think (or "intuit," if we are capable of that), and he has succeeded probably beyond his fondest hope.

Would it not clarify our vision and simplify our speech if we should pause and consider that it is not suggested that we *abandon* our "Objects," but that we enlarge them? Such an enlargement (a widening and heightening of our field) might result in an "expansion of consciousness" for the T.S. As to what the world will think of us—does that much matter? "Desire that which shall make you appear as nothing in the eyes of the world."

Now that the world has, in large measure, caught up with our publicly proclaimed Objects, we probably can, if we choose, roll up a very large membership. But do we want that?

One thing seems reasonably certain. If we are to continue to do pioneer work, we must still keep ahead of the procession.

Carmel, Calif., U. S. A.

FRANCES ADNEY

BOOK-LORE

The Candle of Vision, by A. E. (Macmillan & Co., Ltd., London. Price 6s.)

"I have always been curious about the Psychology of my own vision as desirous of imparting it," remarks the author of these retrospects and meditations, "and I wish in this book," he continues, "to relate the efforts of an artist and poet to discover what truth lay in his own imaginings," and to discover the relation of these, as he says in another place, to the vision of the writers of the sacred books.

Anyone interested in the Third Object of our Society will find this attempt at analysis and classification of "occult" happenings worthy of attention. The book is a fragment of the spiritual autobiography of a man who is gifted not only with certain powers beyond those which are normal to us all, but also with the capacity to recognise the interest and importance of many curious experiences which are common to a large number of people but which are passed over by most of them without reflection.

Memory, imagination, vision, intuition--what is the real explanation of the phenomena we class under these headings? A. E. is not satisfied with the explanation offered by the modern psychologists. He suspects that few of those who are interpreting these things to the world have any very intense imaginative experience of their own to go on. "They see too feebly to make what they see a wonder to themselves. They discuss the mode of imagination as people might discuss art who had never seen painting or sculpture." But the writer himself is in a position very different from that which he assigns to the psychologists: he has had plenty of experience along the lines indicated, and bases what he has to tell us on first-hand knowledge, recounting many curious adventures in the realms of the psychic, and calling attention to the wonder and strangeness of certain apparently trivial incidents which many of his readers will recognise as similar to occurrences which have come within their own notice. One is reminded of H. P. B.'s remark that if people only gave proper attention to the little experiences of life they might find revealed in

them unsuspected occult teachings or unthought-of instances of occult influence.

Among many interesting chapters, one entitled "The Language of the Gods" calls for special mention. In it an attempt is made to find the correspondences between colour, form, basic idea, and the sounds which are the roots of human speech, and it is especially worthy of consideration because it represents a definite effort "to ascertain the value of intuition as a faculty by using it in reference to matters where the intellect was useless, but where the results attained by intuition could be judged by the reason". The author remarks :

Intuition is a faculty of which many speak with veneration, but it seems rarely to be evoked consciously, and, if it is witness to a knower in man, it surely needs testing and use like any other faculty. I have exercised intuition with regard to many other matters, and with inward conviction of the certainty of truth arrived at in this way, but they were matters relating to consciousness and were not by their nature easily subject to ratification by the reason. These intuitions in respect to language are to some extent capable of being reasoned and argued over.

Many of the author's visions and imaginings bring him into intimate relation with Nature and those "sweet and august things" which reveal themselves to the worshippers of Mother Earth. Dreams he is very much interested in, and also that mysterious "mingling of natures" by which human beings come more and more to permeate or be pervaded by each other's lives.

The Theosophist will not go to a book like the present for an explanation of psychic phenomena ; he would miss the definite framework which occult investigation has given him as a guide and restrainer in his attempts to classify and understand. But if he is trying to disentangle his facts before explaining them, he will find here a wonderfully vivid description of the everyday things to be met with on that path "which all may travel, but on which few do journey"—that "path within ourselves where the feet first falter in the shadow and darkness, but which is later made gay by heavenly light" for those whose method of enriching their inner life is that of "fiery brooding" upon the ordinary events in the life of the mind, to the end that these may reveal to them their mysterious relation one to another, and their eternal significance as gateways into a universe of understanding.

A. DE L.

Problems of Reconstruction, Lectures delivered at the Forty-third Anniversary Meeting of the Theosophical Society at Delhi, December, 1918, by Annie Besant. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8.)

Those who had the good fortune to hear the President of the Theosophical Society deliver the 1918 Convention Lectures, at Delhi, are unanimous in declaring that they were at least equal to any she has given before. They are now published in book form, enabling the student of applied Theosophy to gather up the many seeds of fruitful thought and action that fall from her words, and plant them in his own garden of human service.

The first lecture deals with the Reconstruction of Religion, as supplying the true motive power for reconstruction in other fields. Great stress is laid on the relation of religion to nationality, and it is shown that whereas in ancient times nations had religions of their own, the more modern religions of Christianity and Islām have carried their missionary activities beyond the bounds of any one nation and can claim to be international—in fact, the same might be said about the peaceful spreading of Buddhism. The importance of a religion that is a uniting instead of a dividing force is especially emphasised, for: “Thus you forge links which are being woven between Nations, which in time will make war impossible.” In this respect, it is pointed out, Hindūsim suffers from the exclusiveness of its birth-qualification, though its philosophy is being rapidly accepted all over the western world. Religions will find their unity when it is realised that “Religion is one: religions are many”; in every Faith there is an inner truth, the Realisation of God, and this is the uniting force in all religions. The problem of evil is also dealt with, and the war is taken as an illustration.

The second lecture is on Social Reconstruction, and opens with an account of the migrations of the various sub-races from the Āryan root-stock. The customs of the latter, which eventually spread southward into India, were carried westward by the Celtic and Teutonic sub-races; and the central feature of these civilisations was the village community. Mrs. Besant then describes the development of the village system in England and the change to the feudal system after the Norman Conquest. She traces the impetus of the introduction of machinery and its effect on industry in the alienation of capital and labour, and outlines the growth of Trade Unionism. The key-note of social reconstruction is given as the responsibility of the State to the Nation.

So people are beginning to realise that the true note of social reconstruction, as it affects individuals and the State, is that the State ought to be responsible to the Nation

as its Government, as its Executive organ, that Government ought to do whatever is better done collectively than can be done individually. That seems to me the true note. If you can do things better united, do them united. If you can do them better individually, do them individually. Everybody wants railways, and they should be controlled by the Government. Mines of coal, iron and other minerals are necessary for wealth. Let the Government control them, and supply the capital wanted for large enterprises; let the Government control, and appoint its men for management, but let the profits go to the people and not to the individual. That is the idea which is gradually growing up in England, and more and more that will be the rule of Social Reconstruction.

Perhaps the most distinctive feature of this lecture is the suggestion that the old Hindū system of apportioning the three chief rewards of life—wealth, honour, power—should be revived. As the scheme is here worked out, one feels that it is essentially sound in principle, though as yet somewhat idealistic for immediate application to prevailing conditions. However, this difficulty should not be one to deter the Theosophist, whose only test of the value of a scheme is—how far does it make for Brotherhood?

Political Reconstruction is the subject of the third lecture. The earliest civilisations, we are reminded, were based on slavery, and some very significant remarks are made on the abolition of slavery by Britain.

It was abolished there in a very noble way, which gave Britain a good National Karma, and explains the way in which she has risen to power; for in that case alone, as far as I know, the Nation admitted that a karma created collectively ought not to fall upon only one class of the Nation, that where the whole Nation had sanctioned slavery it was not right, in abolishing it, to allow the burden of the loss to fall only on the actual slave-holding class. So, this Nation, in abolishing slavery under its flag, compensated the slave-holding class, not because compensation as such is necessary in abolishing a criminal condition, but because by the payment of the compensation the people in England, who had sanctioned the crime, showed their own sense of wrong by giving money from their own pockets in order that one class alone might not be ruined, where the whole Nation was guilty. There you had a splendid example.

We might add that there is another side to this picture of the nation voluntarily compensating the class from which it demanded the surrender of a criminal exercise of power, and that is the power of the said class to exact the compensation before surrendering the privilege. Probably the near future will see the capital-owning class compensated for the abolition of wage-slavery, but it will scarcely be the result of an admission of complicity on the part of the producers who will have to assist in finding the compensation. This lecture goes into the different forms and ideals of monarchy at considerable length, and gradually leads up to the ideal of democracy, summed up in the following words:

What ought Democracy to be? The choosing out of the wisest, the choosing out of the best, and placing them as the Executive to the Legislative part of Government. It is too late now to choose by favour. It is too late now to choose by birth. It is too late now to choose by wealth. America has tried wealth as a standard, and the result was, until lately, the driving out of the service of the Nation of the very best men. It had become a sordid struggle for power.

The method of choosing the best is not yet discovered. We have to realise that the only real authority to which a man should bow is the authority of wisdom, and it should guide service. That is what is wanted.

Finally we come to the important matter of Education, the lecture on which was delivered at a meeting of the Society for the Promotion of National Education. It is not surprising, therefore, that National Education—*i.e.*, the ideals and methods for which this movement stands—is the form of reconstruction advocated. The case taken for treatment, as being most urgently in need of these ideals, is very naturally India; but of course a system of education “based on the law of Reincarnation” is also the one for which all the world is seeking. Certainly the first step is to make a child “the best citizen possible” of his own nation, but a knowledge of reincarnation on the part of educationists should go far towards making him also a citizen of the commonwealth of humanity.

W. D. S. B.

Round the Yule Log, Norwegian Folk and Fairy Tales, by P. C. Asbjornsen. (Sampson Low, Marston & Co., London.)

It is perhaps early to have one's thoughts turned towards Christmas, but whether it be the title or whether it be the gnomes—the trolls—the giants—the princesses with long noses—the princesses who cannot tell the truth—the pancakes which jump out of their pans—the billy-goats who go up to the hills to get fat . . . that bring the festive season before one, it is undoubtedly a fact that this is a most Christ-massy volume, with its bright and attractive cover, on which fairies, elves and black cats joyfully disport themselves.

Norwegian folk-lore is to most of us a *terra incognita*; and to the collector of these fables and traditions a considerable debt of gratitude is owing, in that he has probably been the means of preserving for the Future all those attractive bogie-tales and old wives' legends, which, in the course of much travelling, he has succeeded in extracting from the peasants of his native land. Mr. Asbjornsen stands out as one of the three writers who, in the living literature of Norway, have escaped from the narrow provinciality of the home circle and conquered for themselves a place in the wider world of Art—the other two being Ibsen and Björnson—and he has, as a literary artist, in the stories succeeded in laying the peculiarities of the Norwegian landscape and atmosphere before his readers with a subtlety of touch such as perhaps no others have achieved. The language of these primitive tales of Norse life is simple and devoid of the artificial and affected phrases which are the hall-mark of much Danish literature, and

comparative mythologists might find many links binding them in one brotherhood with the folk-lore of Ireland, Germany and Hindustan . . . full as they are of a quaint wit, a sort of savage pathos, and an intimate and tender sympathy with all the wild and solitary in Nature.

The volume, which is of fat and comfortable proportions, is profusely illustrated, while the print is good, and suitable for the eyes of those young ones who will doubtless pore over it, thrilled and fascinated.

G. L. K.

Outlines of Social Philosophy, by J. S. Mackenzie, Litt.D., LL. D. (George Allen & Unwin, Ltd., London. Price 10s. 6d.)

In his Preface the author calls this work a textbook for students of Economics and Political Science. As such, it is an admirable summary of a vast subject, divided under three main headings: Book I, "The Foundations of Social Order"; Book II, "National Order"; and Book III, "World Order," each subdivided under sub-headings, and these in turn into short paragraphs covering at the most a few pages. We have thus a clear and systematic arrangement, with a comprehensive table of contents at the beginning and an index at the end, for easy and quick reference. The subject-matter is dealt with simply and lucidly. The various aspects of each point are briefly explained, and frequent references are made to Plato's *Republic*—which forms a kind of general basis—as well as to other works, especially those of T. H. Green and Dr. Bosanquet. The author aims at stimulating thought rather than at presenting his own conclusions, for he realises that "all the subjects to which reference has to be made, are capable of being looked at from many different sides, and that the problems that are involved in them cannot be solved by a stroke of the pen".

An immense amount of information is condensed in this book of 280 pages. Whether we turn to problems of education, of religion, of the State, of war, or any other of the subjects included, we meet with short, clear definitions and stimulating treatment of the various points of view; and to the beginner as well as to the more advanced student, this work can be confidently recommended as a most useful textbook and vade-mecum.

A. S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
American Section, T.S., of 6,850 members, for 1918, \$ 1,111.21 ...	3,196	0	0
Theosophical Society in England and Wales, of 3,259 members, for 1918, £108. 12s. 8d....	1,433	8	0
Australian Section, T.S., Balance of dues for 1918, £24. 6s. 8d....	324	7	0
Presidential Agent, Spain, for 1918-1919 £9. 7s. 0d.,	123	5	11
Secretary, Nairobi Lodge, T.S., British East Africa, for 1919, £3. 10s. 0d.	46	10	0
Mr. Charles Iver McIver-Warrington, England, for 1918- 1919, £2 ...	26	6	3

DONATIONS:

Imperial Service League of Modern Thought, for Adyar Library ...	411	3	3
	5,561	8	5

Adyar
10th March, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mr. C. N. Subramanya Aiyar, Adyar ...	50	0	0
Theosophical Order of Service, Brisbane, £2. 2s. 0d. ...	28	0	0
A Rohri lady, for Food Fund ...	25	0	0
Mr. M. N. Ramaswamy Aiyar, Tanjore ...	25	0	0
Mr. A. L. Williams-Baker, Oregon, \$ 5 ...	13	8	0
Master Cyril E. Powell, Surrey, £1 ...	13	5	0
A Friend, Adyar ...	500	0	0
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	654	13	0

Adyar
10th March, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Nairobi, British East Africa	Nairobi Lodge, T.S.	9-9-1918
Lajas, Cuba ...	Hermes " "	14-12-1918
Shevapet, Salem, Madras Presidency ...	Sri Krishna " "	1-2-1919
Malwar, Ratnagiri Dist., Bombay Presidency ...	Krishnamurti " "	8-2-1919
Bhiknapari, Bankipur, Behar ...	Besant " "	19-2-1919

Adyar
3rd March, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Scandinavian Section, T.S., Stockholm, for 1918, £30. 11s. 6d.	407	10	0
Mr. W. W. Brookes Warner, Cadiz, Spain, for 1909-20, £12.	160	0	0
Mr. J. Arnold, Hankow, for 1919	15	0	0
Mr. M. Manuk, Hongkong, for 1919	15	0	0
Nairobi Lodge, T.S., for 2 new members, for 1919, £1	13	5	0
Presidential Agent, Spain, Charter Fee for new Lodges, £2.	26	11	0

DONATIONS:

Mr. W. W. Brookes Warner, Cadiz, Spain, £6, for Adyar Library	80	0	0
Dr. Karsukh V. Hora, Surat, in memory of his father	50	0	0
Mr. Virsukhram J. Hora	50	0	0
	767	10	0

Adyar
11th April, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
New Zealand Section, T.S., for 1918, £42. 5s. 4d. ...	557	10	10
Australian Section, T.S., account of 1919, £30....	400	0	0
Mr. Felix Belcher, Toronto Lodge, Dues for 1918-1919 ...	33	0	0
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	990	10	10

Adyar

10th May, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mr. Thos. H. Talbot, Oakland, \$100	274	15	0
Mr. F. Marnenda, Krotona, \$100	271	8	0
Mr. Thos. B. C. Barnard, M.D., City of North Tonawanda, for Food Fund, \$10...	26	11	0
Mr. G. H. B. Lockett, Gisborne, New Zealand	66	11	0
Mr. A. K. Sitarama Shastri, Adyar...	7	0	0
Mr. P. R. Lakshman Ram, Madras, for Food Fund	10	0	0
Proceeds of 35 Shares in the Co-operative Supply Depot, Adyar, presented by shareholders	132	14	3
Donations under Rs. 5	5	3	2
	794	14	5

Adyar

10th May, 1919.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Waco, Texas, U.S.A.	Waco Lodge, T.S.	16-12-1918
El Paso, Texas, U.S.A.	El Paso " "	31-12-1918
Iceland, Europe	Sannleiksleitir Lodge, T.S.	14-1-1919
" "	Framsohn " "	" "
Aalborg, Jylland	Aalborg " "	" "

Adyar

8th May, 1919.

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
American Section, T.S., Balance per 1918 ...	229	0	0
Mr. A. P. Best, Nairobi ...	15	0	0
Mrs. Erna P. Best, Nairobi ...	15	0	0
Presidential Agent for South America, £40, acct. 1918 ...	480	0	0
Miss Kathleen Mullen, Toronto, per 1918-1919 ...	3	2	0
Mr. A. D. Taylor, Portugal, £2. 5s. 0d. per 1917-1919 ...	26	11	4
T.S. in Finland, per 1914, 1915 and 1916, Frs. 1432'25 ...	670	0	0
	1,438	13	4

Adyar
10th June, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Proceeds of 22 Shares in the Co-operative Supply Depot, Adyar, presented by shareholders	83	8	6
Ahmedabad Lodge, T.S., for Food Fund	10	0	0
Mrs. H. A. Tata, Bombay	10	0	0
T.S. Lodge in Mysore	5	4	0
Shanti Dayak Lodge, T.S., Moradabad	7	0	0
Poona Lodge Camp, T.S.	65	4	0
Ahmednagar Lodge, T.S.	6	0	0
	187	0	6

Adyar
10th June, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
San Paulo, Brazil, S. America (attached to Adyar Headquarters)	San Pablo Lodge, T.S.	18-1-1919
Miami, Florida, U.S.A.	Miami " "	9-2-1919
St. Petersburg, Florida, U.S.A.	New Era " "	13-2-1919
Bloemfontein, S. Africa	Bloemfontein " "	1-1-1919
Benoni, Transvaal, South Africa	Benoni " "	20-2-1919
Londonderry, Ireland	Maiden City " "	31-3-1919
Cork, Ireland	Cork and County " "	31-3-1919

Adyar
3rd June, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Presidential Agent in Ireland, £13. 10s. 0d. ...	159	14	6
Mr. and Mrs. Garratt, West-End Lodge, Toronto ...	6	12	0
Presidential Agent, Spain, £4. 10s. 0d. ...	53	7	0
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	220	1	6

Adyar

10th July, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Proceeds of 7 Shares in the Co-operative Supply Depot, Adyar, presented by shareholders	26	9	3
Friends in America	27	0	0
Mrs. Kristina Hansen, Los Angeles, \$2	4	13	6
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	58	6	9
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Adyar
10th July, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Camagney, Cuba ...	Luz del Maestro Lodge, T.S....	7-4-1919
Gwalior, Central India ...	Railway " " ...	22-4-1919
Puri, Orissa, India ...	Puri " " ...	3-5-1919
Pavagada, Mysore, India...	Pavagada " " ...	3-5-1919
Oomadhra, via Zagadia, Gujrat, India ...	Oomadhra " " ...	24-5-1919
Gadat, Bilimora, Gujrat ...	Sri Rama " " ...	24-5-1919
Sinor, Miyagam, Gujrat ...	Narmada " " ...	24-5-1919
Madhubani, Darbhanga, India ...	Madhubani " " ...	24-5-1919

Adyar
7th July, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Singapore Lodge, T.S.	18	12	0

DONATIONS:

Mr. Oscar Keller, Tuticorin	40	0	0
	<hr/>		
	58	12	0
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Adyar
10th August, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th July to 10th August, 1919, are acknowledged with thanks :

	Rs.	A.	P.
Melbourne Theosophical Society, £3. 3s.	37	13	0
Blavatsky, Dharmalaya and Sri Krishna Lodges, T.S., Bombay	87	0	0
Mr. Oscar Keller, Tuticorin	10	0	0
Mr. Hugh R. Gillespie, Krotona	56	15	3
A Friend of Col. Olcott	50	0	0
A Friend of the Panchamas	6	0	0
	247	12	3

Adyar
10th August, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Eshilstuna, Sweden ...	Eshilstuna Lodge, T.S. ...	30-5-1919

Adyar
12th August, 1919.

J. R. ARIA,
Recording Secretary, T.S.