

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is not possible for me to acknowledge all the kindly birthday greetings that have come to me from Australia, New Zealand, America, as well as from European countries, France, Holland, Italy, Norway, Sweden, as well as very many from Great Britain. But I return my grateful thanks to all who have remembered my 70th birthday.

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The news of my old friend Alan Leo's passing away only reached me last month, as I said, just as we were going to press. I have since heard from his brave but heart-broken wife, whose home is, indeed, left empty by the absence of him who was ever her protection and support. Alan Leo, born in the House of the Lion, showed throughout his life of struggle the courage of a lion-heart. And he needed it, for all his life was one long struggle against prejudice, bigotry, and ignorance. His study of Theosophy threw much

light on Astrology, and none, perhaps, did more than he, in England, to raise it to the rank of a science. He received the reward of all pioneers, the reward of persecution and slander, but his Master will have greeted him with: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

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The Theosophical Society has held its first Convention in Egypt—that land of ancient and sacred memories. A young officer writes :

They have excellent rooms here in Cairo in one of the best streets, with a good, clear notice board saying who they are. That is how I found them out. The best booksellers in the city shew our literature in their windows, and sell it. The total membership in Egypt is between fifty and sixty. Over thirty have joined in the past year. Several energetic young Army men have helped, and four Lodges have been formed in Cairo—three English and one French, while the nucleus of an Italian Lodge exists. Veronesi, who is acting as Secretary, is most devoted, and an old student. In Alexandria there are now two Lodges, one French, centring round Demirgian Bey, a splendid old French officer and a T.S. stalwart, and one English. At Port Said there is one Lodge. Unexpectedly I got a week's leave from Palestine and was asked to be chairman of the Convention. It seemed to me that the time was ripe for the formation of a National Society, and so we decided to go ahead. We had President and Secretary of six Lodges with us, at once, but had to refer the matter for further consideration to Port Said. If the Port Said Lodge does not come in (but I think it will) they will form another Lodge in Cairo as quickly as possible. In the meantime Veronesi is going ahead and I hope will be able to send out the application to Adyar, with a draft of rules, etc., in a week or two. I am staying with a delightful man, Col. Blakeney, not a member, but an old student of Theosophy and of Egyptian lore.

If any of our Leaders are going from East and West and could give sufficient time for preparation here, I think that a week's work in Cairo and in Alexandria would not be wasted. I shall do any preparatory work that circumstances permit me to do, in the way of occasional lectures.

I return in a couple of days to my battalion. It has been most refreshing to spend a little time in our own circles. We

are up in Palestine, working pretty hard and plagued by dust and flies, until the rains come.

H. P. B. will be gladdened by the flowing of the life into Egypt.

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Here is a word from Russia from a faithful member :

We are working on; the summer has been spent in lectures in the country and out of the way towns, with good success. We have nice headquarters at the above address and hope to work intensely in the coming season. People are so distressed and hopeless and weary that our beautiful message appeals to their tired hearts. The Order and the T.S. have a great work to do now, when Russia passes her Calvary. Help us, for certainly we need strength and wisdom. The burden of responsibility seems at times too great for me to bear it, ignorant and weak as I am. One thing I have—utter faith and trust in the Coming Lord and Master. And this, I know, will teach me what to do and how to do it.

Shall Russia take her chances—that is the question? And even if she is vanquished—though I feel sure she won't be—it won't mean that she has lost them; our mission is to build a spiritual civilisation, and we shall build it out of the ruins—there lies our chance. And maybe even now, amid all the horrors of the present days, we are sowing the first, tiny seeds of the great "Anarchy" of the Seventh Race. No foreigner, except, I think, an Indian, can understand us. One of our national poets says that Russia is not to be measured by the common standard; Russia is only to be *trusted*. Well, time will show; in the meantime we, the Order and the T. S., must do our best to strengthen and purify our inherent mysticism and to vivify the *Holy Russia* that is not dead and will have her say some day.

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Theosophical propaganda in the United Kingdom seems to be going on very actively. Mrs. Sidney Ransom has been giving a course of lectures in Belfast, where the Lodge now maintains a Lending Library and Free Reading Room. The Lodge has arranged for a course of lectures during the winter, and has secured the services of Mrs. Despard, Mrs. Duckworth,

Mr. Baillie-Weaver, Miss de Normann and Lady Emily Lutyens. The Fraternity of Education has struck its roots in Belfast, writes the Rev. John Barron. He notes also that many professors and students attended Mrs. Ransom's lectures. He thinks that the Old Catholic Church is likely to spread in Ireland; the Irish Church was free from Papal obedience till the reign of Henry II, and followed S. Patrick. It will do well to follow Him still. The Leeds Lodge is always busy with useful work, and Mr. and Mrs. Best, well known in South India as well as in England, know no slackening of energy. The Lodge has lately had a special week of daily lectures by Miss Clara Codd, who is very popular as a lecturer. Another such week was given by Mrs. Despard, whose work in all the movements designed to uplift humanity is beyond praise. Other lecturers for one or more lectures have been Mr. Edward Carpenter, Dr. Rabagliati, Mr. Percy Lund, and Mr. Macbeth Bain.

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A League has been started in the United States by T. S. members in Kansas City for the "Prevention of Legalised Crime," aimed at the abolition of the death penalty. It sends us the following:

The League has been able to help to set aside three death sentences and help in another re-trial to have the jury recommend that the death penalty be not imposed; to have a law passed in Missouri against the death sentence; to have one of its members in Chicago to help to do the same work for Illinois; as well as to strengthen Governor Hunt's position when he accomplished the same service for Arizona.

Three States abolished the death penalty this year.

The favourite retort: "*Que messieurs les assassins commencent,*" is specious but absurd. We do not expect criminals to lead reforms. We encourage murder

by making the penalty of death the supreme penalty of the law. Society avenges itself by killing, and the man of hot passions and low moral evolution imitates Society. The sacredness of life will never be increased by legal murder.

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Apart from the criminal nature of the death penalty, it is foolish. A locked-up murderer is restrained from repeating his crime. But a murderer released by hanging ranges freely about among us, and can influence others to violence of every kind. Hence "epidemics of crime". He is far more dangerous on the other side of death than on this side, and common sense should keep him here.

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The Theosophical Society has now three Associations for children, and all of them are doing very useful work. The oldest of them is the Golden Chain, every member of which begins the day by saying: "I am a Link in a Golden Chain of Love which stretches round the globe," and then pledging himself to gentle thought and speech and action, to "keep my link bright and strong". This has spread very largely in Australia, and its pledge hangs on many an American classroom wall. The Round Table comes next, and this has also very many groups, or Tables, and the Knights and Companions do very much useful work. The latest born is the Servants of the Star, the membership of which is largest in India. All three Orders joined together for a meeting of "Young People" in London on my last birthday, and sent loving greetings, for which I am grateful.

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The Society for the Promotion of National Education will begin its work after Christmas, with a very strong Governing Body, drawn from the three Presidencies of Madras, Bengal and Bombay, with the United Provinces, Behar and Delhi. Dr. Ganesh Prasad, the leading mathematician of India, and Dr. P. C. Roy, the great chemist, are members. Sir Jagadish Chandra Bose and Sir Ashutosh Mukerji have promised to help us with their invaluable advice, though official ties prevent them from joining the Governing Body. The central idea is to stand apart from all Government help, since Government help implies Government control, and Government control destroys Indian initiative and the modelling of a truly National Education, an Education on Indian lines, evolving noble character and a sense of patriotism and citizenship. The Theosophical Educational Trust decided last year to merge itself in the larger body, when that was ready to assume control.

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The young men who study under the National University will have the glory of offering sacrifice to the Motherland, for its degrees will not be recognised for the learned professions nor for the Government Service. But the lads who wish to serve their country may leave these, already over-crowded, and by studying applied science, industry and commerce, they will enrich their Motherland. When we have won Home Rule, then it will be a glory to these in their manhood that they sacrificed in their youth.

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The need for this movement has been emphasised by the treatment of the Theosophical Educational Trust

institution at Madanapalle. The Trust has raised it from a High School to a College, it is the centre of the intellectual life of the town, its professors lecture on historical and literary subjects, the lads are happy and well-behaved, it has done well in the examinations, the schoolboys have started schools in neighbouring villages, but—a but with a capital B—the atmosphere is permeated with patriotism, and therefore with Home Rule. An Order which has upset the whole Presidency and which the Government Colleges do not enforce, forbids the college students to attend political meetings, a privilege which they have heretofore enjoyed. I have ignored the Order, so we are to be unrecognised, and are penalised in other ways. The students are thrown into a turmoil only comparable to that of Bengal, when a similar attempt was made to crush the political life of the students, and only succeeded in driving them to despair and conspiracy. The National Board may perhaps prevent a repetition of the tragedy.

Since writing the above the Editor has gone to Delhi, the Imperial Capital, to present Addresses on behalf of the All-India Congress Committee and the Muslim League, as also the Home Rule for India League, of which latter body she is the President, to the Secretary of State for India and the Viceroy. Mr. Montagu and his friends are visiting India on the important mission of considering the political status of India in the reconstructed British Commonwealth, and they come with a special mandate from the Imperial Cabinet. As Theosophists are aware,

there are moral laws and considerations affecting this War as there are military ones ; one such moral factor is the position of India in the British Empire. The latter is fighting for Liberty and rights of Nationality abroad while maintaining an autocracy within its own pale. The moral forces have brought into prominence this strange state of affairs and Mrs. Besant has played an important part therein. Now she has gone to Delhi to present India's case before the ambassadors of British Democracy.

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The Home Rule League Address says :

We look to His Imperial Majesty's Government to carry out the pledge of the Premier, that :

The leading principle is that the wishes of the inhabitants must be the supreme consideration in the resettlement. In other words, the formula adopted by the Allies with regard to the disputed territories in Europe is to be applied equally in the tropical countries.

While these words were not spoken of internal Government, the principle is of universal application, and we feel sure that Great Britain will not deny to the Indian people the right which, with her Allies, she enforces everywhere else, and that she will not maintain in India a bureaucratic and irresponsible Government, which, with the help of Indian soldiers and Indian money, she and her Allies are fighting to destroy everywhere else in the world.

This is the central principle which as a Mystic-Imperialist Mrs. Besant puts forward before the public of Greater Britain and that of the Allies.



THE THEOSOPHIST AS A BUILDER OF THE NEW ORDER

By CAPTAIN L. HADEN GUEST, M.R.C.S., L.R.C.P.

THEOSOPHISTS who, like myself, have come to Theosophy along the route of Socialism or social activity will realise that the main advantage of our philosophy, as regards social affairs, is the opportunity it gives of obtaining a long view, a detailed judgment.

A great danger to every social reformer exists in the masses of facts and of details he has to handle, by which indeed he may easily be overwhelmed, or from the menace of which he often takes refuge on some seeming solid rock of theory from whose standpoint all the sea of facts is viewed, and the position of which

determines what facts will be prominently seen and in what perspective and arrangement they will be placed.

But Theosophy, by its philosophy of the Self and by its scientific psychology and its study of the form relations of the Self and its sheaths, gives, in theory at least, the standpoint of the Self for our own ; and from this we can turn to the world of selves and the whirl and confusion of the "lower worlds," holding in our minds some reflection of the Plan of unfolding of the Life of the World. Of course we cannot really reach the standpoint of the Self, and we cannot really know more than the merest fraction of the Plan by which worlds unfold. But the aspiration toward the Self, the effort to know clearly so much of the Plan as we may reach to, these efforts cause an orientation of our own little self, as a magnet causes orientation of iron dust near at hand, and when, thus oriented, we approach the world of facts, our own internal order makes us see them in due perspective. In all Social Reconstruction work, therefore, Theosophists should cling firmly to their Theosophy as a guide among multitudinous facts, and should not accept any lesser theory to direct them in their social building.

A statement like this obviously does not apply to the details of Theosophical descriptions of physical, astral and mental worlds. It does not affect Social Reconstruction, so far as I am aware, whether there are seven sub-planes on the astral or only two, or whether meat-eating has the effect on the physical and other bodies described by some writers or not. These interesting details of the anatomy of the superphysical are no more and no less relevant than precisely similar details about the structure of the liver and brain cells in

physical anatomy. Even the theories of Reincarnation and Karma are of minor importance except in their essence—in the affirmation of the continuing, growing Life, the continuing, unchanging Law. But the philosophy of the Life which unfolds through myriad forms, the philosophy of the Self and the self, of Karma, of the Theosophical theory of matter (involving the theories of the superphysical realms), of Theosophical psychology, and of Brotherhood firm-founded on the Unity of Life—on these essentials a new point can be based from which, while not knowing all details, one can yet in perspective see all the universe. It is this viewpoint which matters to the builder of the New Order. To see the duty of the immediate future, it is necessary to know the history of the past, to be able to sense the direction of events into the future. In both of these tasks the Theosophical philosophy is essential, and both must be performed by any man who wishes truly to help at the present stage.

Looked at in another way, one can say that all social service—all service of any kind—is to be found by the man inspired by the wish to help and who endeavours to do in the world of selves the work of the Self. Nevertheless a Theosophist who confined himself to this might find he was ineffective from sheer lack of knowledge of the details of “lower worlds”. But the whole Theosophical philosophy taken together (even all the details about planes and races and rounds, etc., about which we may have no personal knowledge and be in consequence sceptical, even these are all discussions and theories about things that matter very much and that in some form exist) links the world of the Self to the worlds of the selves ; and while keeping

inviolable the shrine to which we may turn for help, inspiration, for outpouring of life, puts order into the worlds of the selves, so that one's activities there can be definitely and usefully employed with a minimum of waste. I venture to write like this because the Theosophical Society is turning so largely to social work, and because in my own experience in the Socialist and Labour Movement I have seen so often the good man gone wrong because of the narrowing social or economic theory he has adopted as his standpoint. The War, by shaking men's souls to their foundations, has shaken down a great many of these social and economic theories (by great good fortune), but the process of their formation is an inevitable, natural operation of man's mind in face of complex facts; the only safety is that of embracing the most universal theory—at present the Theosophical—and fighting hard to keep it great and unconfined. Let us then as Theosophists and as students of Theosophy try to help man as man, and in the simplest and most direct way possible, without dependence on manufactured social and economic theories. Men will never be rescued from present evils by the automatic operation of some theoretical social process, such, for instance, as the action of the "law of supply and demand". All such "laws" are purely generalised expressions of existing arrangements, and as entirely artificial as sewing machines or motor engines (although not so exact), and as much to be scrapped and changed when useless as are these machines.

From the Theosophical standpoint let us regard men in all lands simply as men—children, youths, adults and old men—but only men! What is to be done to help

them and build up a better life in the future is to be done not for abstract entities who enter into economic calculations, but for children, youths, adults and old men. For example, no "law of supply and demand" should be allowed to be used to blindfold and bewilder us with regard to questions of wages and of labour. "Supply and demand" will "justify" anything horrible in our social life, from starving children (one-tenth of the child population in England is badly underfed and undeveloped in consequence) to the prostitution of badly paid women workers. What we Theosophically minded people should do is bluntly to refuse to accept any so-called "law" or theory from which moral and human considerations are left out. There are indeed no "laws" of this kind in existence, except as the baseborn begettings of selfishness and dull stupidity. But the same caution is needed with regard to "laws" proposed as for the general good. Thus there are enthusiasts who urge us to leave all else and tax only land values—and behold! the world set free. Others will say: nationalise your railways, your canals and your main industries, and you have a socialist State in which all will be well. Others again pin their faith on a plan of Protection. No! Use the taxation of land values as an instrument here or there, if it is going to be useful to definite children, youths, adults and old people—but trust not in its mysterious, abstract working to bring a millennium.

And the same with protection and the more socialistic proposals. The Theosophical view indeed should be, to my thinking, to consider what end you wish to gain for the people you wish to help first, then choose your means. Do not adopt a theoretical

means and expect it to deliver you happiness, or social order or fairly distributed wealth, as a machine delivers you sausages. Both mechanical ideas are products of the mechanical or wholesale era from which we must set ourselves free. No stable society will ever be built out of abstractions, political, social or economic, which regard man as a factor in society among other *things*. All true rebuilding must proceed on the plan of a rebuilding for the use of man. Society exists for man; towns, cities, commerce, navies, all the complex world, exist for man's use. It is for man to determine what he shall do with his things. Any political, social or economic arrangements which disregard a man's personality and humanity are wrong because of this disregarding. It is man's to dispose of things as he thinks fit; never must we allow the state when "things are in the saddle and ride mankind". And examine any case where a man's personality and humanity are disregarded, and you find always that some other men are gaining an advantage by this disregarding. Those gaining the advantage may be, very usually are, quite unconscious of their relation to this disregard, almost always powerless to completely change the evil conditions, but they can at least do their best to change the system which makes the wrong possible.

Thus underfeeding of children is caused by poverty and the conditions which cluster around poverty—but out of poverty springs the industrial system with its profits for owners of capital, for the holders of shares and stocks.

Prostitution springs very largely out of poverty. Improvements in education are fought against on

account of their "cost". Indeed, there is a dead weight of resistance against every change which adds wealth and more life to the mass of the people, and therefore would appear (for the appearance is delusion even here) to subtract wealth from those who "own" capital and modern society. I do not wish to convey the impression that people of the better-off classes in Europe are a set of malignant scoundrels; but they are parts of a system which gives them an advantage over others, and they cling instinctively to that system. They may be—often are—good, charitable, everything that is excellent in their private lives; they may spend much of their lives even in some social work such as visiting the poor; they will indeed do everything and all things for the mass of the workers "except get off their backs". And if our present Society is analysed, it will be found to rest on precisely the kind of non-human-regarding considerations referred to above. The tangle of laws, customs and conventions handed down to us from the past are masters of man and not his servants, and their non-human nature is not difficult to discover.

Take any human problem—such for instance as the prostitution of girls employed in large West End shops in London—what is at the bottom of it? Quite simply, poverty. The girls are paid so little for what is demanded of them that they are driven to supplement their earnings by prostitution. Ask the employer why he pays so little, and he will tell you that he pays the regular rate, that there are hundreds more ready to accept what he offers, and that finally he cannot pay any more because if he did he could not continue his business, as he has to supply goods of a certain

cheapness to fill the "demand". Very probably the employer may say that the rate of wages itself is merely a question of supply and demand, and that it depends upon an economic process which he cannot control. All of which is partially true, and all of which depends on the fact that the arrangements for buying and selling are considered first, and the human needs of the people doing the work considered second. "Things are in the saddle" and the girls are driven to prostitution. The men and women who hold shares in businesses which underpay women (quite probably some of the readers of this magazine, for example), and the managers and directors who more directly deal with them, are not fiends incarnate, but—"things are in the saddle".

Judged by the simple human test the conditions described are wrong and should be changed; and, I venture to say, not changed slowly but changed at once.

Apply the solvent of this simple human formula to all social questions—that which degrades or belittles life, in fact, is evil and should be changed. The abstractions must go; a straightforward consideration for man must be supreme. This does not mean that all theory must go. On the contrary we are too shy of theories in our political and social life. But they must be theories of things—for the control of things, theories of man—for the better understanding of his nature and his destiny.

We need studies of the possibilities of agriculture, so as to increase the yield of the earth. We need studies of the powers of machinery, so as to make it serve man instead of running into a kind of mechanical

madness with a money profit as its sole redeeming feature. We need a study of the mineral and general chemical resources of the earth. And for all these things we need theories of things.

And for man we need studies of his body, about which we still know too little; we need studies of his powers of feeling and appreciation of beauty, about which we know hardly anything except in outline; and we need study of his mind and of his power of intuition—and for all of these things we need theories, largely Theosophical theories.

For the man who is to command things must be himself understood, and stand in a world which has been mapped out for his use and is also understood. But all the fictitious abstractions that are neither man nor thing, but are built up of an unreal relation between them, largely established for reasons which are fundamentally selfish—all these must go.

To all these problems the Theosophist can bring the priceless help of his point of view. What, from the standpoint of the Self, does the little disputation of the underpaying employer have of permanence or of value? How, from the standpoint of the Self, can the Theosophist be deluded by words, speaking of a “supply and demand” driving girls to the degradation of prostitution? And yet the Theosophist can understand the underpaying employer and his limited outlook, and seeing and understanding not only the oppressed but the oppressor, can see the way out for both—for both are brothers and both must be helped.

All so-called economic, social and political laws and tendencies are generalisations of something that happens. To discover why it “happens” in the way it does, and how the happening can be changed when it is evil, is a great work that requires doing, and which

Theosophists are by their training and because of their outlook peculiarly qualified to do.

The world is full of strange non-human half-breeds between man and things ; some of the commonest things in life to-day are these half-breeds, for example, the bank rate (it is an education in unreality to get a stock-broker or a banker to try and explain the meaning of the bank rate), the fluctuations in the price of stocks and shares, the fluctuations in the rate of exchange between different countries ; what do these things mean in terms of the lives of children, youths, adults and the old ? In all theories about men the predominant factor must be made that of simple human considerations.

Here indeed is a test of the trans-valuing of values. It is worth spending some time on attempting to disentangle useful generalisations from a Mumbo Jumbo of gibberish which has its only solid foundation in the opportunity it gives a few to acquire riches at the expense of the rest of the community. It is undoubtedly true that during the war a great revolution in man's thoughts and feelings has taken place. But the revolution so accomplished is not a *victory* over the powers of inertia ; the revolution is only the mobilisation of the Army of Freedom. The fight for the New Order has yet to be waged, and the dragon of inertia will change his form in a thousand cunning ways during the fight, in order that we may be deluded. The Theosophist will inevitably take a leading part in the fight ; let him, when the magic web of delusion seeks to ensnare him, turn to the great Theosophical concepts, and they, like resistless warriors, will cleave the web of delusion for him and reveal the enemy he is fighting face to face.

L. Haden Guest.

THEOSOPHY AND PSYCHOLOGICAL HEALING¹

By Dr. CHELLA HANKIN

THE title of my lecture to-day is "Theosophy and Psychological Healing". I have chosen this somewhat awkward-sounding title, as I do not wish to use a term which denotes any particular system. For my purpose is to try to survey, very briefly, all systems, both scientific and idealistic, in the light of Theosophy. By "psychological healing" I mean healing through the influence of will-power acting upon some part of the mechanism of consciousness.

Not so many years ago the suggestion that bodily changes could be brought about except through mechanical means, or through the use of ponderous doses of medicine, would have been met with contempt and ridicule, and its advocates looked upon as cheats and charlatans, or at best, mistaken cranks. But gradually the results obtained by the pioneers along these lines of treatment were sufficiently marked in their objective results to attract the attention of the orthodox; and the ideas were taken up and re-christened, and considered a legitimate field for the energies of the scientific worker.

So at the present time we have a large number of scientific workers in this field, with a gathering

¹ A lecture given at the London Headquarters, T.S., June 10th, 1917.

mass of interesting observations, excellent clinical success, and hypotheses to account for the same. But certainly, as far as I can judge, there is no definite scientific system worked out, which satisfactorily accounts for all these things, and to which the majority of workers along these lines give consent. So far is it from being the case, that we even find investigators still disputing over the meaning of such terms as the subconscious, or, as it is sometimes called, the unconscious. And this is the region which they postulate to account for all their phenomena, and in which they claim to work.

Outside the field of really scientific workers, we have a large number of systems working along idealistic lines, which also obtain very marked results. Their explanations for the same, however, are very different from those of science. The scientific method is that of seeking for an explanation by careful investigation and observation of facts, and then of trying to find some hypotheses to account for the facts. The method of these other systems is to formulate a hypothesis into which it is considered all facts must fit, because it is so much greater than the facts. Now, as the results obtained by both the scientists and the idealists are much the same, one is led to believe that there must surely be some underlying laws which will account for the results obtained by each, and which may be considered satisfactory by both.

It is here that Theosophy comes to our aid, and gives us, as it were, some solid ground to stand upon, from which we may carry on further investigations. For Theosophy is the Divine Wisdom, the Wisdom of the Logos Himself, and which therefore contains

explanations for every working in His system. That which we know of Theosophy only touches the outermost fringe of this divine knowledge, but it is sufficient, if we will use it, to give us enough light in any problem to start us off, at least, along the right lines of investigation.

Now in this lecture I propose :

I. Briefly to survey the various systems of Psychological Healing, both (*a*) Scientific and (*b*) Idealistic.

II. Then, for the benefit of those who are wholly unacquainted with Theosophical thought, to explain some of the Theosophic teachings which have a direct bearing on the problems under discussion.

III. Then, in the light of Theosophy, to try to formulate some principles which should govern all attempts at healing.

IV. Then, to view the systems already reviewed, in the light of these teachings and principles.

V. Then, as a result of all these, to try to formulate a helpful and legitimate system, suitable for application, not only by those especially qualified to practice the healing art, but also one which has an individual application for each one of us.

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(*a*) Let us first make a very brief survey of the various scientific methods of psychological healing. Perhaps the easiest way to do this will be to select the most prominent of the workers in this field in chronological order. In describing their achievements I shall also be describing the gradual growth of this particular department of therapeutics. The names

that I select are Mesmer, Braid, Charcot, Bernheim, Freud, Jung.

Around these names there gather a host of others, but I think these will suffice for our purpose. In this review I shall just briefly state facts, and leave all observations on the same to another part of the lecture. I expect, therefore, that you may find this part rather dry, but if we are to understand our subject, this survey is necessary.

Mesmer, a Viennese doctor, in 1734 to 1815, started the theory of "animal magnetism". He stated that human beings possessed a magnetic fluid which they were able to transmit to others, and thus cure them of various diseases.

He at first cured his patients by direct manual contact, but later on believed he could transmit his magnetism by means of various inanimate objects, such as wood, glass, and iron; which he first charged with this magnetic fluid. Later, he constructed a very elaborate apparatus of wood and iron, which he termed a bouquet.

Like all pioneers Mesmer was subjected to a bitter persecution, and being driven out of Vienna, he went to Paris. Here again he was met by much enmity, and the faculty of medicine published a remarkable manifesto. It ran as follows: "In future, no doctor will be allowed to write favourably of animal magnetism, or practice the same, on penalty of losing his professional privileges." This certainly demonstrates the dogmatic attitude that orthodox science can assume, equally with orthodox religion.

But in fairness to his persecutors it is right to add that Mesmer, in Paris, began to practise his

mesmeric powers surrounded by a good deal that was theatrical and undesirable. To welcome and be willing to investigate truth when introduced unscientifically, and perhaps with a touch of charlatanism, is a rare gift belonging to few.

Now we come to the name of Braid, an Englishman who in 1841 investigated Mesmer's phenomena. He stated that they were of a subjective nature, and not induced by any magnetic fluid. He then re-christened this form of healing "hypnotism," and among his practical results may be mentioned the use of this condition for the performance of painless operations.

Then, in 1878, Charcot, in France, again brought the subject prominently forward. His explanation of the same was that it was an artificially produced neurosis, and he laid much stress upon the bodily symptoms. He classified the hypnotic states upon certain bodily changes, notably alteration in the reflexes. Most investigators now think that these induced bodily states were the product of an unintentional training of his patients, through suggestion, to do what his theories expected of them.

In 1886 Bernheim, at Nancy, started a rival school to Charcot's, and asserted that hypnotic phenomena were purely of a psychical nature; that is, they were all due to simple suggestion. Passes, and other devices for producing the states, were but means for helping suggestion. The Nancy school of thought gradually gained ground, and is now the one most universally accepted by all professed hypnotists.

We now come to the names of Freud and Jung, who mark off, as it were, a great step in advance in psychotherapeutics. They teach that functional neuroses are

due to a pathological working of the subconscious. I think we could define the subconscious, according to their conceptions, as an independent consciousness, coexistent with the waking consciousness, but detached from it. Thoughts and feelings which are of a painful nature, or which the ordinary waking consciousness is unwilling or unable to deal with, are driven back into this subconscious region. But these same thoughts and feelings have attached to them a certain amount of energy, which is termed *libido*. This energy, not being able to expend itself through the physical by the way of the ordinary waking consciousness, rushes out into the physical through the subconscious. It then produces hysteria, neurasthenia, obsessions, etc. The systems of thought and feeling which work all this mischief are termed *disassociated complexes*.

Freud declares that these suppressed complexes are practically all grouped around something associated with the sexual life of the individual. But Jung declares that the surgings up from the subconscious also contain much that bears upon the individual's evolutionary striving for the future. For into this subconscious region may be pushed such things as the realisation of having failed to fulfil life's tasks or the inability to meet some demands that life may be making. And then in the symbolism of a dream the subconscious may suggest the reason for the difficulty, and the manner of solving it. Moreover it is interesting to note that Jung states that in this subconscious can also be found relics of the races past.

As means of investigating this subconscious region various ingenious devices have been invented. Such are the word reaction or association tests, and

analysis of the dream life. If it is desired to use the association tests, the patient is put into a condition of artificial abstraction, that is, a restful, quiet condition brought about by listening to some monotonous, recurring sound, such as the ticking of a metronome. Whilst in this condition, lists of selected words are read to the patient, and when a word arises which has a bearing on the patient's neuroses, through association, there is a quickening of the heart-beat, shewn in the pulse rate.

What is known as the psycho-galvanic reaction is also used as an indicator in these association tests. A weak electric current is passed through the patient's body, which is connected with a galvanometer. This latter demonstrates variations in the electrical current, as the emotions change. Another method of exploring the subconscious is by a careful investigation of the dream life of the patient, it being held that dreams symbolically represent the strivings lying in the subconscious. When through these methods the suppressed complexes producing trouble are thought to be discovered, an attempt is made to build them up into the patient's ordinary waking consciousness, and when this is accomplished, a cure is effected. This, briefly, is a description of the new analytical psychology.

(b) Now let us turn to the methods employed by the workers upon purely idealistic and empirical lines.

Foremost amongst these are the followers of Mrs. Eddy, known as Christian Scientists. Then there are the believers in New Thought and, especially in America, a whole host of healers who practise healing along these lines, under such names as mental healing, metaphysical healing, and so on.

The Christian Scientists use for their method various affirmations and negations. They affirm: "All is Infinite Mind in Infinite Manifestation," and that all evil and disease is the result of "mortal mind". All that is necessary to banish for ever the results of "mortal mind" is to grow into an attitude which believes that all is *really* "infinite mind". To bring this about, both the patient and the professional healer have repeatedly, and with strongly aroused will, to affirm and deny continuously.

The thinkers along New Thought lines work chiefly by the use of affirmations of a cheering and elevating nature. Other healers also make use of their will-power and affirmations congruous with their own mental and moral development.

II

Now we come to the second part of my lecture, in which I am going to explain, for the benefit of those who are unacquainted with Theosophy, certain of its teachings which have a direct bearing on this subject. The teachings that I select are :

A. That relating to man's subtler bodies and other planes of matter, and of emotional and thought transference.

B. That relating to the classification of consciousness.

C. That relating to dreams.

D. That relating to the etheric circulation.

A. First, let me tell you the teaching about man's subtler bodies and other planes of matter, and of emotional and thought transference.

Theosophy will tell you that when you come to deal with the constitution of man, you have to deal with something more than the dense physical body. For in addition to the atoms which constitute this physical body which you can see and touch, man has finer physical atoms which form what is called his *etheric double*. This is an exact counterpart of his dense physical body, only of finer physical matter, and serves to link him up with his next finer body. This is composed of quite a different type of matter, called *astral* or emotional, and it is through this that he can feel. Then he has a body composed of still finer atoms, called *mental*, which serves as an instrument for his thought. In his long evolutionary course, he acquires yet other bodies, but these have no direct bearing upon our present subject.

The atoms of these three bodies all interpenetrate each other ; in the same way, to use a well known simile, as air does water, and water finely divided sand, and yet all may be contained in the same bucket.

You must also realise that *these three bodies serve as our links with planes of matter which are composed of material identical with each.*

When we think and feel, we set matter in motion belonging to the emotional and mental planes, *i.e.*, we produce vibrations. We also create what are known as *thought-forms*. These forms are made up of matter of the vibrating bodies. A small part of this matter breaks away, under the influence of the thought-emotion, and clothes itself in matter of its own plane.

A form, once created, remains as a potential force, until it has discharged itself. If the thought-emotion (for in our present stage of evolution, thought and

emotion are closely associated) concerns anyone, it will make straight for that person and at a favourable opportunity will discharge itself. It will then produce in that person's astral and mental bodies vibrations similar to itself. But if the thought be self-centred, it will hover about its creator, until it can discharge itself on him.

B. Now as to the teaching that relates to man's consciousness which is hidden, science only talks about the subconscious, and the ordinary waking consciousness; Theosophy classifies the consciousness of man in the following fashion :

1. The ordinary everyday waking consciousness, which we use when we are actively attending to any subject.

2. The subconscious. To this region belongs :

a. That stored in the sympathetic nervous system and transmitted to the same through that which Theosophists call the permanent physical atom. This atom is made of the finest etheric matter, and remains to a man through all his incarnations. In it are stored savage and animal remembrances and instincts. Also in the sympathetic will be found the handings-on of physical hereditary.

b. That still in the cerebro-spinal system, but fallen a little out of the ordinary working.

c. That which comes by way of the sympathetic system from the astral body.

d. The consciousness of all the cells of the physical body. For our cells are living things, and where there is life there is consciousness.

3. The super-conscious. That which is our consciousness on the superphysical planes. It reaches our

brains through the cerebro-spinal system. Through this consciousness come the promptings of the spiritual part of man.

C. Now as to the Theosophic teachings relating to dreams, Theosophy will tell you that you can dream dreams of more than one description. When you go to bed at night and go to sleep, you leave your physical body and, according to your stage of development, either move in full consciousness in the astral body, or float about, near your physical body, with your consciousness for the most part turned inward. Imperfect and confused remembrances of the happenings in thought whilst in the astral, constitute one form of dream.

Then you can have dreams which are due to either your etheric or dense physical brains working up into fantastic combinations the thoughts which usually occupy your waking consciousness, these trains of thought being usually aroused by some impact, either some dense physical or etheric vibration, from without. It is to be noted that your Higher Self is more easily able to influence your consciousness when you are free from your physical body, as in sleep. Therefore in this state it can more easily grasp and wrestle with any problem which may be disturbing the waking life. Such solutions constitute one form of symbolic dream.

D. And then another teaching that I selected was that relating to the etheric circulation. Theosophy will tell you that all your dense physical nerves have surrounding them a coating of ether which is termed the nerve aura. Along this coating courses a rose-coloured fluid. This fluid comes from the sun, by way of the spleen, and vitalises the body.

III

Our next task is to try to formulate, in the light of Theosophy, certain moral principles which should govern our attempts at healing. By a moral principle, I mean a principle which is attuned to Divine Law.

The following, it seems to me, may be considered to come under this heading.

a. That the Will is an expression of the spiritual power-principle in man. It produces the force through which each evolving soul directs his own evolutionary course. For it is a Divine Law that all growth must come from within, and may not be imposed from without. By that I mean that the Self within a man must sanction all his decisions, or the result of those decisions will not become part of him.

When you come to think of it, one cannot conceive of a self-conscious entity evolving in any other way. To evolve by being pushed and pulled and arranged for from without, without a central, ruling consciousness within, would mean the evolution of an automatic machine, that reacts to outer stimuli, but can originate nothing; not a free, untrammelled spirit who can rule the world of outer things. It follows from this that to interfere with this Divine Will is to interfere with an individual's evolution, and is a most evil thing to do.

b. Another principle is that we should treat disease or disharmony of our bodies through the forces and powers of the plane to which that body belongs. For example, we should not treat disease due to changes in the physical body by the use of power brought down from other planes, but by physical remedies. For to use superphysical forces is to use forces so

much stronger than physical ones that they are able to oppose the working of karma acting through the laws of the physical plane. If you use only physical remedies you are unable to do this. Likewise for astral and mental troubles, we should use the powers peculiar to the planes associated with the same.

For example, disease of the physical may be due to the final working out of evil causes set going on the higher planes through evil thoughts and emotions. These are finally expurgated and got rid of through the illness of the physical body. To attack such an illness with superphysical forces may result in driving it back whence it came, in which case it will return with reinforced power at some future time. For although man's little will may attempt to dodge the Great Will, and succeed in doing so for a brief space, finally the Great Will must prevail.

Moreover, to use the forces of the higher planes to minister to our physical wants, is to run the risk of planting the germs of future Black Magic. For Black Magic is simply the use of higher forces for selfish and material ends.

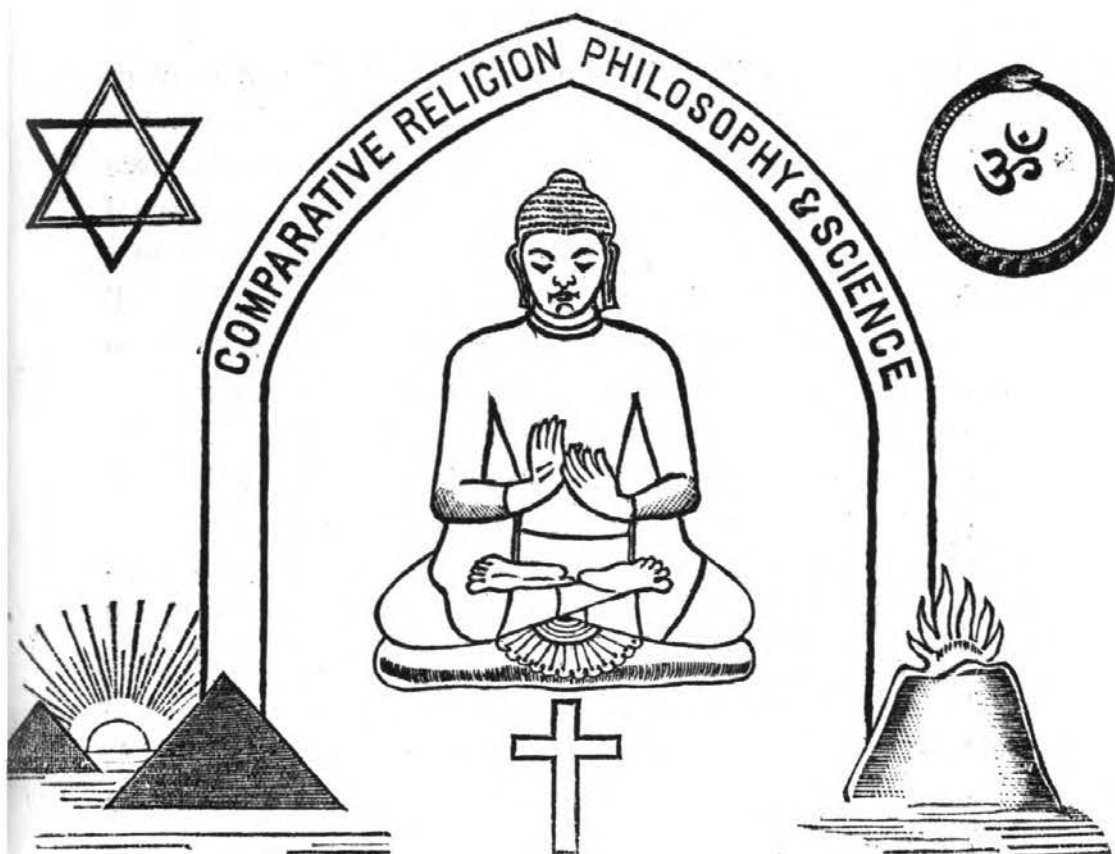
I would particularly have you understand that these remarks only apply to the active and particular interference with disease from without. The true spiritual healing works through the tranquillising and harmonising of the bodies by the drawing down of spiritual forces from within, or of harmonising influences through another person from without. Such a harmonising of the bodies helps the natural forces of any plane to work to the best advantage. And please do not think that the natural forces of the physical plane need be big doses of drugs. There are many

much subtler physical forces now beginning to be understood and applied.

For example, various forms of electricity, light and colour are available, and there is also a subtler physical mode of cure which only comparatively few could attempt to use. For to use it, a minute knowledge of anatomy and a strong power of visualisation would be necessary. An attempt is made to build into a diseased part an etheric copy of the part, only in a state of health instead of disease. This copy, when successfully done, will influence the dense physical counterpart to assume a corresponding healthy condition more quickly than otherwise would have been possible for it.

Chella Hankin

(To be concluded)



THE KELTIC MYTH BEHIND KING LEAR

By ISABELLE M. PAGAN

THE story of *King Lear* has long been rejected as history, and relegated to the realm of romance. In fact, in recent years, commentators and critics have gone further, tending to classify it definitely along with certain legends and fairy tales now recognised as ancient myths. In an interesting book by Mr. Charles Squire, entitled *The Mythology of the British Isles*, it is suggested that Lear himself should be identified with the God Lyr, or Ler, a Keltic deity of great importance,

the source and origin of other lesser deities, who were consequently called his children. If this idea were based merely on the striking similarity of the two names, it might easily be brushed aside; but internal evidence favours it so strongly that those in search of a fundamental teaching to be found as the basis of all great religions, will certainly be disposed to give it a hearing. The theme of *the kingdom* is fairly familiar, and the questions of the play—*Who is to govern it?* and *How is it to be divided?*—have a direct, personal application to us all. The questions may be put by the philosopher on any scale—individual, racial, cosmic; but the laws that govern the universe also hold sway over the heart of man; and when poetic drama is the medium chosen for the expression of these laws, it is to our hearts and minds that the appeal is made, and it is our own little lives that are up for examination.

The original theme of the play is very simply set forth for us in the opening scene of Act I, which is so little changed from the form the story takes in the older play of *King Leire*¹ that preceded it, as to strike us as somewhat archaic when considered as the work of Shakespeare at the zenith of his power; but the very simplicity of its structure, which suggests the formal design of some old piece of tapestry, keeps us in touch with the tale in a still earlier form—a tale probably told around the camp fires in the days when the Kymri hunted the wolf through the forest or fought out their tribal feuds in their own particular stretches of territory in England, Scotland and Wales. Geoffrey of Monmouth

¹ The most famous Chronicle History of Leire, King of England, and his three daughters.

was the first to chronicle it, about the year 1140, and being a pious monk—or under strict censorship—he has been careful to avoid giving us anything that savoured of heathen lore. He even sandwiches into his history odd fragments of the Old Testament ; perhaps thereby placating the abbot, who may have censured his interest in the old Welsh book from which these chronicles were taken!—or, by this little reminder, himself giving us a hint that both books were sacred. Unfortunately the original volume is no longer in existence, but a comparison of the story of Lear with that of Chronos in Greek literature will show us pretty clearly what is the real theme of the play.

The kingdom of Chronos is wrested from him by his three sons. Lear is willing, on certain conditions, to divide his among his three daughters, but is in the end deprived of it by force, and banished. In both cases the rebellion begins with the youngest born, and has its origin in the exacting nature of the parent. Chronos devours his sons—for Time swallows all things—but when Zeus is born that process is arrested ; Divine Creative Thought defies Time, and brings up the past through the action of Memory. Zeus then takes the upper world of air—the realm of thought—for himself ; apportions the world of waters—the emotional realm—to Poseidon ; while the under-world—the physical realm—was given to Hades, the third brother, who through his activities gives to men the fruits of their toil and the kârmic results of their actions. At the beginning of this triple reign, Chronos has been thrust into Tartarus—much as Lear is thrust out into the storm. Later the former is recalled, and retires to the Isles of the Blest, where he assists Rhadamanthus

to judge the souls of the departed heroes—naturally, for Time not only swallows, but tries and tests as well. In the old story of *Leire*, that monarch is reconciled to his youngest daughter, and with her assistance is restored to his true position, while she takes the reins and carries on the administration, ruling over her sisters as the youngest born of the triad always does. We have precisely the same theme in many of our old-world fairy tales, a theme that we share with all humanity; for the learned in such matters inform us that there is hardly a tribe or a nation known, that does not possess some version of the Cinderella story; and our gentle Cordelia in *King Lear* is only Cinderella in another dress.

Is it because the heart of man knows the old story so well, that it rebels against its conversion into tragedy? Cinderella must undergo discipline and training no doubt, and the stepmother seems very harsh at times; but every child in all the world is taught in life after life that the youngest sister must triumph over her sisters in the end, wedding the fairy prince, and living happily ever afterwards. So the public cannot bear *King Lear*, and the adequate staging of this—one of the very greatest of Shakespeare's plays—means that the producer has the fortitude to face financial failure for the sake of artistic achievement. For a hundred and fifty years it was only given in English in a garbled and adapted form in which the older and the happier ending had been restored; and lest any think that it is the English temperament that is to blame for such audacious tampering with an immortal work of art, we hasten to add that others have done the very same thing—only “more so”! For instance,

at a coronation fête held under the patronage of the Deputy Commissioner of Ferozepore, in the Punjab, on September 20th, 1911, a performance of *King Lear* was given by an Indian company with the happy ending restored. The programme, printed in English, announced "slight alterations to suit Indian taste"; and the additions included a preliminary prayer and the National anthem, the pageant of an army on the march, a snowstorm and a battle. The play began at 9.30 p.m. and presumably took all night; for the whole story seems to have been given, and there were also three separate interludes described as "Indian farces"! The slaughter was accomplished chiefly by revolver shots, so evidently there was no attempt to keep to the supposed period. Quite right too! We have seen the play in Rome with a mediæval dressing, and at Stratford-upon-Avon with some attempt at earlier Keltic decoration. Actors who wish to be pedantic in such matters should probably paint themselves blue, and wear wolf and wild cat skins! As a matter of fact, *Lear* belongs to no period or race, but to all time and to every nation; and the dress that is most appropriate is that which, by the subtle influence of colour and design, brings most clearly before the audience the emotional and mental qualities associated with the various people in the play.

It is interesting to note that this method of treating the characters is in harmony with the verdict of a number of very highly qualified critics, who have advanced the theory that in this tragedy Shakespeare sets before us *types, qualities, elemental passions, rather than personages*. The character drawing is spoken of as *both simpler and bolder* than that in any of

his other works; complaints have been made that such people are too colossal for any stage. A favourite adjective for Lear himself is *Titanic*—exactly suitable, for Chronos, his Grecian counterpart, was one of the Titans. The daughters are tremendous too. Regan has been spoken of as “the most hideous human being, *if she is one*, that Shakespeare ever drew”. If the whole play is to be taken as symbolic, however, the question as to what element or power in human life these vigorously drawn individuals represent, becomes a vital one, and on that the critics differ. Assuming that they are right in surmising that this has something of the character of a religious drama, let us try to clear our minds as to their significance; and beginning with the most impressive of all, let us take Lear himself as typical man, a spiritual being, gathering experiences of many kinds which must ultimately be built into the permanent possessions of character and of those higher powers which are always connected with its development. Every man is heir to a kingdom—the kingdom of life—which is capable of division into three great realms, those of Action, Emotion, and Thought. The monarch therefore has three children, who assist him in his task; first, his physical energy, which is responsible for his actual achievement in carrying out plans; second, his emotional energy, the heart of him, which is associated with his likes and dislikes, with his loves and hates; and third, his mental energy—his mind, reason, or judgment—the power of thought. These are the three sons of Chronos and the three daughters of Lear, viewed from our human standpoint; and it is ever the youngest born who is the fairest and the best. Of course this is only one reading of the parable, but it

is as applicable to the individual man as it is to humanity at large; and that is precisely what makes *King Lear* so fascinating when considered as a morality play.

Before coming to Shakespeare's own wonderfully illuminating treatment of the plot, let us consider it from the point of view of the more primitive playwright, who treated the theme before him. The dramatist's first demand would naturally be for additional characters; and he would find them ready to hand in the guise of rival suitors for the three Princesses. The oldest daughter, who stands for Action, ought, of course, to be wed to Duty, in which case her husband's voice would be the voice of conscience. But she might conceivably find Duty dull at times, and fail in wifely loyalty in consequence, preferring Ambition to her legitimate lord and master. Emotion, the second daughter, should mate with Strength, for milk-and-watery emotion is of very little use to anyone; but if the wedding is premature—if passion is given power before it is purified and controlled—the issue will be disastrous. One result of such a union would certainly be the manifestation of cruelty instead of compassion. There would also be some danger of infidelity here, as well as in the case of the eldest sister. Action and Emotion are both activities which can be carried on independently of the working of the reason, for they manifest even in the lower animals. Therefore we cannot expect from either the first or the second daughter qualities such as sympathy, loyalty and forethought, gifts belonging to their younger sister. Her suitors meet her on a higher plane, and should therefore dramatically be represented as being of higher rank. The old king would probably favour

Aspiration, one who would naturally exact with his bride a large dowry, for Aspiration must have opportunities to develop. In the event of her losing that dowry, he would probably retire; and then Thought might take refuge with his rival, Devotion, and learning humility from him, would probably progress more rapidly towards perfection than she might have done had the more brilliant marriage taken place.

In the older play, the trouble begins with the claim of the youngest daughter to choose her own mate; a demand which scandalises her sisters and infuriates her father, who banishes her; whereupon, naturally, everything goes wrong with the kingdom, Action and Emotion having it all their own way. Then a faithful friend and counsellor is heard, urging the old man to own that he has been hasty, and to ask his beloved child to return. Together they make the journey—a difficult one, for the path of repentance is always hard; the daughter returning—no longer a rebellious young Princess, but a crowned Queen with an army at her back—her sisters are duly conquered, and relegated to their proper places in the general scheme. Possibly in the oldest version of all, the very names of the characters gave some clue to the inner meaning; and no doubt the faithful friend would then be identified with revealed religion, which is ever at hand to point out the path to all who are willing to listen.

Did Shakespeare realise with what materials he was working? Probably he did. Morality plays were the fashion of his early days, and he must have seen many at Stratford¹ and elsewhere. His quick mind

¹ Shakespeare's father, when High Bailiff of Stratford, was responsible for the licensing or permitting of plays to be tested before the corporation as a prelude to their performance in public.

would consider, in all possible lights, any play given him to remodel; and one can imagine his talking it over with one of his friends, and the suggestion coming up that the allegory sketched above was woven into the story; then the swift criticism: "But if the King has *banished* reason, he must be seen bereft of it." And so the insanity of the aged Lear was added—in itself a tragic element, having a very important bearing in the working out of the plot. He also knew that the theme was associated with religious problems. As Professor Bradley has pointed out, the whole play of *Lear* forces upon us constant questionings¹ as to what is the ultimate power that rules this world, *a power that excites this gigantic war and waste, or perhaps suffers and overrules* them; and he adds:

This question is not left to us to ask, it is raised by the characters themselves. References to religious and irreligious beliefs and feeling are more frequent than is usual in Shakespeare's tragedies; perhaps as frequent as in his final plays. He introduces characteristic differences into the language of the different personages, about fortune and the stars—or the gods—and shows how the question *What rules the world?* is forced upon the mind.

Having thus stated the theme and noted Shakespeare's attitude towards it, let us examine a little more closely the original touches added by him, and see whether or no they will fit into our allegory; and the first thing to note is that to take it as an allegory at all has the immediate effect of mitigating the horror of the play to a quite extraordinary extent both for the actors and for the spectators. Goneril and Regan are appalling—though alas! not impossible—as women. As abstractions they are extraordinarily well conceived and intensely interesting to watch. When the writer

¹ Curious that Tolstoy should apparently have missed the devoutly religious element in the play, condemning it as having *no God in it!*

produced scenes of the play as illustrations of a lecture on the lines now suggested, there was no attempt to make up either of these two sisters as repulsive. Action and Emotion, in the abstract, are both of them beautiful. It is only when uncontrolled by the Reason, and disobedient to the Spirit, that their activities, whether joint or independent, have results that are hideous, leading to degeneration and decay and death. Goneril should be tall and handsome. One imagines her full of splendid vitality, with masses of dark hair and glowing eyes. Her voice has something very clear and definite about it—a touch of the clarion call at times, especially when she rails at inaction and welcomes the thought of war. She is, in very truth, Action personified, and her motto is: “We must do something, and in the heat.” As already hinted, any consideration of historical accuracy is beside the mark in choosing costumes for a spiritual drama. We know the king by his crown, and the knight by his armour, and the servant by his homespun. Goneril’s colours are black and scarlet, with ornaments of glittering jet or cut steel—or possibly silver. In all cases the colour symbolism should be carefully watched, and there is nothing of the rainbow hues of a Fra Angelico angel about *her* robes!

Regan is generally played with red hair, and the face, though beautiful, should be slightly sensuous. Emotional people are often soft and plastic; sometimes rather slow in movement, with something of the grace of the panther. The voice should be rich and low—a deep contralto preferred—and her colours are green and gold—rather a snaky dress—and richly jewelled. Her feelings, whatever they are, are genuine enough

at the moment. Like her sister Goneril, she lives entirely in the present, and is incapable either of sympathy or of gratitude—qualities which involve memory of the past, and must always be associated with mentality in consequence. Desiring Strength, that the exercise of her own powers may be efficient, she weds it in the person of Cornwall, but is unable either to restrain him from cruelty, or to remain loyal to him. She revels in her mad passion for the base-born Edmund, who is the embodiment of selfishness as well as of Ambition—qualities often so intermingled that it is hard to distinguish between them. Edmund, the cold and callous—perhaps the most appalling stage villain that was ever drawn—is a very choice blend of both qualities. His colours should be dark brown or black relieved by orange; and his appearance handsome, though sinister. Ambition is, at least outwardly, always attractive; and as Shakespeare has increased the dramatic intensity of the play by making both sisters rivals in their guilty love for him, he should be played with considerable magnetic charm.

In the older play, the choice of the suitors is still in question as regards all three daughters. Shakespeare represents Goneril and Regan as already wed; so that Action and Emotion have got ahead of the Reason as regards their stage of development. They have certainly more to say for themselves; and one of the first uses that we need to make of our allegorical key is to arrive at a better understanding of the heroine of the play. If she actually represents the power of Thought, then nothing will take us farther from the truth than the attempt to see in her—as some critics have done—Shakespeare's embodiment of perfect love. It is precisely

because she is mental that she can show so much sympathetic understanding and such steadfast loyalty. These are born of mental qualities such as memory and imagination; but, at least in the early part of the play, they are not yet developed. Thought is immature, and so Cordelia has some difficulty in finding her words. She has even been criticised as appearing cold in this first scene; but Reason is always calm and cold, taken by itself. It may even be a little cruel at times, especially when unable to achieve perfect expression. This youngest Princess is very young. Her naïve idea that because her sisters have overstated their devotion to their father, she can make matters right by understating hers, is positively childish—or at any rate child-like. This youthfulness should be emphasised by her dress, a simple white robe with fillets of pearls in her flowing golden hair, a mezzo voice, tender-toned in its gentle utterance,¹ even where the words are somewhat lacking. A child may say hard things to its parents in innocent non-comprehension, and the curt replies that cut her old father to the heart would never have been uttered so baldly by the Cordelia of the closing scenes. A hint of the possible development of the lovely gift of sympathetic imagination is, however, given to us, even in the First Act, especially in the poetic expression² of her maidenly dreams of what marriage

¹ "Her voice was ever soft, gentle and low, an excellent thing in woman." Act v. 3.

² "Why have my sisters husbands, if they say
They love you all? Haply when I shall wed
That Lord whose hand must take my plight shall carry
Half my love with him, half my care and duty:
Sure, I shall never marry like my sisters
To love my father all!"

That is all Shakespeare gives us of the element of rebellion in the older version of the story, where Cordelia's prototype claims the right to choose a mate for herself.

might mean to her, and the changes it might bring ; but exquisite as the wording is, it lacks the power of the later passages. She is, as has often been remarked, the most silent of all the heroines of Shakespearian drama. Of her two suitors, France is the chosen one—the devout lover of fairy lore, willing to marry the beggar maid, knowing well that she is “herself a dowry”. We have already identified him with Devotion, and one pictures him as something of a Breton Prince, the blue and silver of the northern sea showing both in his eyes and in his garments. His rival, Burgundy, stands for the darker South—handsome too in his royal purple and gold. Chesnut hair perhaps, and a dash of noble pride about him ; always courteous, but holding strong convictions of what is due to himself and his state.

In all these old-world stories of the three who inherit the kingdom, the youngest-born has ever some faithful friend who comes to the rescue and finds a way out of all difficulties. Cinderella has her fairy god-mother ; the miller’s son has his marvellous cat. In Indian fairy tales the hero has ever at his side a close companion, understood there to represent the intellect, the servant of the mind, ready and resourceful, skilled in finding ways and means of fulfilling the aspirations of his lord and master. Thus too, in classic mythology, we have Jupiter served by his messenger Mercury ; and a truly Mercurial type is brought before us in the famous fool in Lear, who is Cordelia’s advocate at court during her absence.¹ Yellow is the colour of intellect always,

¹ When Emanuele, the famous Italian tragedian, played *Lear* in Rome in the January of 1901, the present writer saw the part of the fool most exquisitely taken by a slender youth with pale golden hair and sensitive features. He was dressed in faded yellow, and made up to look fragile, with a hectic flush. The part was played throughout with a slight consumptive cough, never overdone ; and his efforts to be bright in the absence of his dear lady simply wrung one’s heart.

but in his case it should be very pale, possibly even faded. We are told by one of Lear's young knights that the fool "much pined away" after his young lady went to France, and it is one of the chief factors in the tragedy that we never see the two together. Had he been present at the partition of the kingdom in the opening scene, surely some apt word from him would have turned the tide of the old king's wrath; but intellect had gone on holiday, and the blunt remonstrances of Kent, the faithful friend, were unavailing. Later, when Cordelia returns, the storm has done its worst, and the fool's voice is heard no more. Lear is consequently not, even then, in his "perfect mind," and confuses the death of the two in the expression of his sorrow.

Isabelle M. Pagan

(To be concluded)

THE SIGNIFICANCE OF BHAKTI SCHOOLS IN INDIA

By SRI PRAKASA, B.A., LL.B. (CANTAB.),
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We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers,
And sitting by desolate streams ;
World-losers and world-forsakers,
On whom the pale moon gleams :
Yet we are the movers and shakers
Of the world for ever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory :
One man with a dream at pleasure,
Shall go forth and conquer a crown
And three, with a new song's measure,
Can trample an empire down.

We, in the ages lying
In the buried past of the Earth,
Built Nineveh with our sighing,
And Babel itself with our mirth ;
And overthrew them with prophesying
To the old of the new world's worth ;
For each age is a dream that is dying,
Or one that is coming to birth.

—Arthur O'Shaughnessy

THE student of Indian history suffers under many disadvantages ; and perhaps the most serious of these is the almost total lack of any information about

the life and the thought of the people as a whole during the periods of our history after the 10th century. We are told nothing, in the orthodox textbooks on history, of any intellectual or spiritual movement among the different classes of the population, of great and striking personalities in the realm of art and literature. No history of the Elizabethan period of England would be complete—in fact, no author dare write about it—without mentioning Shakespeare; none can venture to write on the Renaissance period of European history and not mention Petrarch or Boccaccio; how many writers on the Moghal period of Indian history, one might legitimately ask, mention Kabir or Tulasi or Sur? And these figures are far more important than Shakespeare or Petrarch or Boccaccio, as their influence on Indian life and thought to this day is deeper and profounder than that of the English and Italian poets and dramatists in Europe; and the *Sakhis* and *Rāmāyaṇa* and *Sur-sagar* appeal to larger classes of readers and hearers than *Hamlet* or *Macbeth*. The Moghal Empire may be dead, but these devotees and their works live for ever. The Muslim period of Indian history—at times so rich, so magnificent, so full of life and activity—becomes to the student an endless chain of misery and desolation, a vast record of palace intrigue and revolution with nothing to lighten the darkness, till the curtain is rung down on Muslim authority and the British East India Company has come into possession of not only the trade but also the government of the country. In this period even the names of the valiant fighters for freedom, like Rana Pratap or Shivaji, are only haltingly mentioned, if at all. No wonder the history of his own country has become an intolerable subject for study to the Indian youth.

Turning our eyes away, for the moment, from the revels and pleasures of the reigning monarchs at Delhi and Agra, and from the rebellious governors of Bengal, Gujerat and the Deccan, it is a relief to fasten our attention on the great apostles of Bhakti, who flourished in the Moghal period—men and women who taught love of God and love of man, who have left a lasting impress on every town and village of our land, and who are thought of with veneration and whose words are recited with affectionate homage as the labourer returns home from his daily work, as the family gathers round its domestic hearth on a winter night, and as a company forms on the village common in the darkening evenings under a clear, cool summer sky.

What is the significance of the Bhakti movement? What is the speciality of the men who founded it? It is not my object to write any detailed account of the work or worth of the great poets and devotees of our land; that is a subject for master hands to handle. My purpose is a humble one. I want to find out what the movement and its apostles stand for in the evolution of Indian life and thought.

First of all, let us get an idea of the times in which these devotees lived. They were the times when Hindū political life was more or less dormant, and when, though Musalman rule was comparatively stable, no single dynasty and no single system of government had existed for a sufficiently long time to enable the people of the land to know and understand their rights and obligations. For lack of organisation of the central government on a really strong basis, there must have been many cases of individual hardship and even violence, as numberless legends testify; and there must

have been a great deal of mutual bitterness between the old Hindū dwellers and the new Muslim comers that is natural in the circumstances—in short, the sovereign, his officers and his co-religionists had not, till then, come to be regarded by the people of the land as *their own*.

Throughout the 15th, 16th and 17th centuries we have a continued succession of master poets singing their songs of love and devotion in all parts of India. We have Ramanand in the 15th century; Kabir and Ṭulasi Ḍas in the 16th; Chaiṭanya, Sur Ḍas, Beharilal, Mirā Bai, Ṭukaram in the 16th and 17th centuries—to mention only a few prominent names. There is but little to differentiate them from each other; all are fired with the fervour of passionate devotion to a *personal* God; and many of them—Ṭulasi Ḍas and Sur Ḍas especially—have expressed themselves in such exquisite language that they have long passed for standard authorities in the prosody of the tongues they wrote in. They invariably write in their mother-tongues—the language spoken by the masses—and their constant theme is to inspire devotion for God and wean away the aspirants from the lures of worldly life and take them to heavens of spiritual peace. Above everything, they extend their preaching and their welcome to one and all, taking no thought of caste or creed. Thus it seems to me that these great poets and devotees stood for many principles and fulfilled many functions; in short, they were the harbingers of the spirit of reform in every department of our national life.

To begin at the beginning, they induced their followers to seek God and pray for His mercy, and put the world and its enchantments aside. To take a

verse at random from Ṭulasi Ḍasa's *Vinaya Patrika* (with apologies for the bald translation), we read :

The evil soil of sorts innumerable, begotten of attachment, clingeth to one and is not washed off even by thousands of persistent efforts. From life to life, owing to ingrained habit, more and more gathers and hems one round. . . . Ṭulasi Ḍas, with the desire of cleansing himself, performs penances, gives charities, observes fasts, studies the sacred books with care and chants the Vedas, but without the waters of Shri Rāma Chandra's love, the evil cannot be washed away.

Such perfervid words, calling away the devout from the ills of worldly life and making him pant for the love of God—incarnate in a sentient form—must have a psychological explanation. Is this passion the outcome of despair; despair at the utter futility and hopelessness of the recognised and conventional methods of existing human life? Is it the outcome of satiety, satiety after too great an enjoyment of the good things of earth? To me these devotees stand for a particular sort of despair; not a despair that damns the world for ever as an unnecessary evil, but a deep dissatisfaction at the prevailing condition of things, coupled with an intense longing and confident hoping for a better and a brighter future. These devotees, it seems to me, were passive resisters; they were patriots, dissatisfied with the conditions imposed upon them from without, unable to meet and oppose them in any active manner, and then adopting the attitude of passive resisters, employing soul-force. They seemed to hope for a happier day that would dawn if persons engaged in daily life-work withdrew from their vocations and thus unsettled existing conditions, and at the same time devoted themselves to fervent prayers to God, forcing Him to come down, so to say, to save His suffering children. The conversion of Guru Nanak's devotional sect into Guru

Govind's band of armed soldiers is an indication of the direction that the Bhakti movement could take in the future, given proper guides and stern necessity. As patriots and as passive resisters, as lovers of God in His aspect of the Saviour of Mankind, these great devotees served a definite purpose in the evolution of Indian history.

Secondly, the devotees were great social and religious reformers; they were great supporters of universal brotherhood—great opponents of the evil effects of caste, at a time when caste was losing all its beauty; when it no more stood for the determination of the individual's position in society; when it was no more a factor in the elimination of strife and competition from human life; but, on the other hand, was coming to have all its worst features in the form of superciliousness of one caste for another and great unctiousness about "touch" and "not-touch"; and thus, instead of serving its natural and useful purpose, was trying to grip Indian society in its fatal grasp. The devotees served the purpose of reform in two ways: (1) By themselves taking the bodies of Shudras and even lower castes; and (2) by abolishing—if some of them happened to be born as Brahmanas—the restrictions imposed upon them by convention. We read that Kabir was a weaver; Namađeva, a tailor; Tukaram, a Shudra; Tiruvalluvar, a Pariah; and so on.¹ Unlike the great Samskrit poets of the past who were Brahmanas and worked under royal patronage, these were wandering, unknown men, drawn from among the lowest of the low. Those among them that did happen to be Brahmanas paid no heed to the

¹ *The Imperial Gazetteer of India. New Edition. Volume II, p. 415.*

restrictions of their caste. It is related of Ṭulasi Das that when a low caste beggar asked for alms from him in the name of God, he invited him to sit down in a line with himself, and the host and the guest partook of their meal together, heedless of the protests of the scandalised onlookers. Devotion knows no caste, and God recognises no difference between one child of His and another.

Then, as avowed religious reformers, these sages looked down upon rites and ceremonies. I shall quote a verse of Kabir :

The Yogī dyes his garments, instead of dyeing his mind in the colours of love :

He sits within the temple of the Lord, leaving Brahma to worship a stone.

He pierces holes in his ears, he has a great beard and matted locks, he looks like a goat :

He goes forth into the wilderness, killing all his desires, and turns himself into an eunuch.

He shaves his head and dyes his garments ; he reads the *Gīṭā* and becomes a mighty talker.

Kabir says : “ You are going to the doors of hell bound hand and foot ! ”¹

Then, again, they worked for union and tolerance between the different sects prevailing in India : they stood, in short, for the religious union of India and the welding together of the Indian people in one strong bond. To Ṭulasi Das and to Kabir alike, God was One, though His forms were innumerable, and this refrain we find in the works of all the great devotees. Ṭulasi Das puts in the mouth of Rāma :

He who adores Shiva and hates Me (Vishṇu), or adores Me and hates Shiva—such a one shall abide in hell for ages.

And Kabir says :

O servant, where dost thou seek Me ? Lo ! I am beside thee.

¹ *Translation of Kabir's Poems*, by Tagore and Underhill, pp. 69-70.

I am neither in temple nor in mosque ; I am neither in Kaaba nor in Kailash ; neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me : thou shalt meet me in a moment of time.

Kabir says : " O sadhu ! God is the breath of all breath."¹

These devotees were uncompromising protestants against a too intellectual conception of religion. To them religion was not to be a matter of the head only, but also of the heart. Vedānta—the realisation of One in all and all in One—is too deep and abstruse for average minds. Why should the general mass of people be deprived of the consolations of religion if they fail to grasp Vedānta? Why not give them a personal God—a God, tangible, lovable, merciful and beautiful—who takes a loving interest in their daily lives, in their joys and sorrows, and on the strength of whom they could scale the highest heights of spiritual perfection? Devotee after devotee, therefore, has preached a living personal God—a God incarnate as Rāma or Kṛṣṇa or Shiva or Durga or Vittoba—and this appeal to the best in human nature, in the most acceptable and intelligible form, goes to the heart of the populace; and while Vedānta—always the final word on religion and philosophy—lies snugly in the subtle minds of the learned, Bhakti prevails from end to end of the land, preached by numerous preachers and followed by innumerable followers.

Lastly, these great writers sang and wrote in the language of the people. Their purpose was not to win the applause of smart literary sets; their appeal was direct to the hearts of the men and women of every degree. Speaking in the tongues of their brethren they influenced them in a manner and with an intensity that

¹ *Ibid.* p. 1.

could be equalled or surpassed by nothing else. They were thus great educational reformers; education was no more to be confined to those who study classical or foreign languages; education must be diffused broadcast. They too, like Dante and others of the Renaissance period of European history, loved their mother-tongues and preached for the understanding of all. Ṭulasi Ḍas was assailed by the Benares pandits soon after he started writing his famous *Rāmāyaṇa* in Hindi. "What is Hindi?" they asked. "Is it a language fit for the learned to write in? How can a classical book be written in a dialect? Is noble Samskrit to be dethroned?" And Ṭulasi Ḍas said in answer that he was not writing for the learned alone, but for all:

The noble and the good sing the praises of Hari and of Hara in the language of the Gods as well as that of men. Rice tastes the same, be it cooked in jars of gold or of mud.

To Ṭulasi Ḍas must go forth the gratitude of endless generations of Hindi-speaking peoples for his wise decision to sing in Hindi, for otherwise the *Rāmāyaṇa*—the solace of millions of hearts in northern India—would have remained a sealed book to the inhabitants of village and hamlet, to the "ignorant" and the "illiterate"; its manifold beauties lost in the library of the learned or the curio-collector, in age-worn almirahs or on dust-laden shelves. The great devotees thus proved themselves to be fervent, practical educational reformers.

We find, therefore, that the venerable founders of the devotional sects in mediæval India—from the 15th to the 18th centuries—summed up, in their own selves, manifold functions. They were patriots and political reformers, preaching passive resistance to existing

political evils; they were social reformers, demanding the abolition of the evil aspects of caste; they were religious reformers, impressing upon their followers the need for tolerance, the unity of all religions, the futility of cumbrous rites and ceremonies, the love of man for man and devotion for God in an embodied form; they were educational reformers, beautifying and enriching the spoken languages of India, and enabling them to flower into noble and vigorous vehicles of thought, thus throwing open the brightest gems of literature to one and all.

Of such great figures and their splendid achievements the orthodox historian has nothing to say; but they are by no means negligible factors in human history, for their names resound in the hearts of the multitude when politicians and statesmen, monarchs and warriors, sleep the sleep of the dead, forgotten and forsaken.

Sri Prakasa

THE SCIENTIFIC TESTIMONY FOR REINCARNATION ¹

By E. L. GARDNER

TO-night our subject is Reincarnation, and I think first, perhaps, it would be well to dissociate from it the ideas of transmigration and metempsychosis. These are corruptions of the ancient teaching concerning the evolution of the human soul, and imply that a man's life may, on reincarnation here, be imprisoned within the body of an animal. That is not the pure teaching as given in the first instance. Once a kingdom has been attained, never again can the particular life that has achieved that standing descend to the level of a younger or lower kingdom. Hence—once a man, always a man.

The title of our study is "The Scientific Testimony for Reincarnation". Let us understand what we mean by "scientific". Science is based on observed facts, and these facts are recorded usually by many people; the observations are correlated, inferences drawn, deductions made, theories formulated, and at last an hypothesis is accepted as fitting all the facts of the case and is retained until it can be proved to be false or lacking in some particular. That is what we usually understand

¹ Notes of a lecture given at the London Headquarters, T.S., April 22nd, 1917.

by the term scientific research. It is on those lines that I think we can very substantially support the theory of Reincarnation. In one particular, perhaps, it will lack something of the ordinary scientific foundation, inasmuch as there are not very many as yet who can testify from direct observation that the soul reincarnates again and again. On the other hand this might be said of many facts which we are quite accustomed to accept. Who amongst us knows of his own knowledge that the world is a sphere, and that it revolves round the sun? Those who have actually proved this to their own satisfaction by the use of instruments and so on could be counted probably on the fingers of two hands. Yet we accept the theory freely because it alone fits certain facts with which we are familiar.

It is along that line, then, that I propose to pursue this argument in connection with the scientific testimony for Reincarnation, for this theory alone accounts for certain facts that are overwhelmingly insistent.

Now there are two theories that are possible. First, that each soul is specially created at the time of birth, and the second, that man is subject to repeated births, gradually building up through the experiences of many incarnations his faculties and character. Of these two one must be true.

Of the first—special creation, we must at the outset allow that that which has a beginning in time must also have an ending. Hence as a logical consequence every life that begins with a physical birth must end with physical death. That is a difficulty that has to be met by anyone who claims “special creation” for his soul as being

a fact, and at the same time believes in immortality. Then we have to face the appalling inequalities that one meets with on every hand throughout the world. You have certain people born in civilised states, apparently with every advantage on their side, and other people, equally valuable surely in the sight of Deity, born among savage tribes who never know anything whatever of the culture of civilised life. Some are born in a palace, others in a slum; many with perfectly sound and healthy bodies, and many others with crippled physical vehicles that handicap them severely throughout their incarnation. On the one hand you have an environment that will at any rate help towards the making of a saint, and on the other hand an environment that will almost compel the development of a criminal. On a theory of special creation how are we to reconcile these fearful inequalities that are obviously arbitrary and hideously unjust? It says much indeed for man's spiritual intuition that his faith can survive a contemplation of the world in the light of "special creation"!

The theologian, in his attempt to square this theory with the conception of a beneficent creator, is involved in an amazing sequence, including that of original sin and a substitutionary sacrifice. I am not suggesting for a moment that there is not some mystic truth behind these doctrines; but taken literally, they are hopeless so far as one's reason is concerned. The theory of special creation indeed leaves us stranded in a maze of difficulties, and we can only extricate ourselves from them by postulating some miraculous interference equally unscientific. All these melt away in the light of the second theory—reincarnation, for in this teaching we find equity and justice enthroned.

Now in terms of spiritual values there can be no time limits. I mean that life rests in eternity; it has no beginning, no ending, but simply—/s. Manifestation is an expression of life, not its beginning. Life flows out into denser planes and through vehicles such as our bodies; these have beginning and ending; not so the "Life". There is just one mighty "becoming," a learning to know by assuming the limitations of vehicles, of bodies; hence the achievement of consciousness, of awareness. These bodies serve to reflect the capacities of the Life, and thus life gradually becomes conscious, gradually learns to know itself by seeing itself in forms, as in a mirror. Life, then, is one, an unity; the forms are diverse. An illustration: electricity expresses itself in many ways; it all depends on the kind of instrument through which the current passes. This may be a motor that will drive tram or train; through another form, a radiator, the energy is converted into heat; or you may pass it through a lamp and produce light. You have here power, heat and light. Yet, if you trace the electricity back to its source at the generating station, you will find it is all the same. There is no differentiation there, nor, for that matter, in itself is there anywhere any difference. The electric current is all one. Its manifestation depends entirely upon the instrument, on the vehicle through which it passes, and according to that vehicle there are various manifestations. In exactly the same way all life is one, differing only by reason of the various vehicles or bodies through which it passes. These constitute the Kingdoms of Nature, and the life passes in succession from the simpler and youngest forms to the highest and most responsive.

The mineral kingdom is the earliest with which we are familiar. The Spirit is imprisoned in the mineral form; the "Pure Light is crystallised," as a great occultist put it. In the mineral kingdom the earliest lessons to be derived from separation and specialisation are learnt. Spirit is limited by straight lines, confined within sharp angles, bound about and barred, so to speak, by the facets of the crystal that enclose it.

Limited and confined within this narrow compass the life begins to have a faint idea, a faint suggestion of separation and hence of consciousness, of awareness. It is incarnate and sensation dawns. Incarnation has its pleasures and they are sought. It is an interesting experiment to spread a solution of ordinary salt on a glass plate and watch it under a lens. Presently you will see, as the water evaporates, the salt expressing itself in straight lines, in clear-cut angles and crystals, reaching out and growing before your eyes; here you have the life of the mineral incarnating. You may sweep the water over the glass slide again, the crystals disappear; you have destroyed the body that gave that life a sense of separation; but again, if you watch, you will find exactly similar crystals will quickly show themselves. The life was driven back, you had "killed" it, but the moment or two afterwards, when suitable conditions were provided, then the life became reincarnated.

The life of the mineral kingdom, generally speaking, has merely secured a foothold, a standing-place, and little more, but that alone helps it to realise something of itself, and hence leads to the dawn of a primitive consciousness.

Having learnt this much in the mineral kingdom, and something of stability, it passes on to the vegetable kingdom. There is no break between the mineral and the vegetable, though for long the scientist has been endeavouring to establish by demonstration the connection between the two kingdoms. Many people even to-day regard only those forms as being "alive" that belong to the vegetable, animal and human kingdoms; but the experiments of Professor Bose and others have gone far to prove that the mineral kingdom is just as much alive as the vegetable, though unable to express itself so fully in a more limited form.

The wonderful experiments that have been conducted, particularly in France, in connection with osmotic pressure, go to show that there is no gulf between the life of the mineral and the plant. Given a seed of calcium chloride and a suitable environment, say a solution of potassium carbonate, and a form closely resembling a plant is quickly grown. The evidence is irresistible—the life, ever eager to incarnate, when provided with a specially responsive material, seizes it instantly.

In the plant, consciousness is served very much better than in the mineral forms, and sensation becomes well established. Many plants can hear, see and feel—so that in the vegetable kingdom we find consciousness making a very great advance. In the plant, as in the mineral, many forms are ensouled from one source; and the forms, as they die to the physical environment, release the life, which with new experiences flows back to the group-soul, the source whence it came, pooling each its separate experiences in the common store, each one, in turn as it were, gaining

something by the adventures of its fellows. Occasionally in the plant you find that the life becomes entangled and held; as, for instance, in the earthquakes and cataclysms of the old days when the earth was covered with dense vegetation. The formation of our wonderful coalfields is the result of the imprisonment of the life of the vegetable kingdom. As we burn the coal of to-day we may almost hear the ripple of happy laughter accompanying the release of the life so long imprisoned.

Then, having passed through the plant form, this life enters the animal kingdom. Here we find a nervous system and the beginnings of mentality. The separation between the animals is even more acute than it was between the plants, and this separation leads quickly to the development of consciousness and awareness to a very much greater degree. In the animal kingdom, and particularly in the human, we may mark a very clear distinction arising between the life and the body occupied. For instance, the whole process of digestion, quite a complicated procedure, is conducted without any conscious assistance whatever from the life of the man who is occupying the body. He knows nothing about the digestive operation that is going on within his physical body; he does not assist it, he does not direct it; the whole of that work is done, as it were, by the body for him. And the same with the function of the heart, and the same indeed with the majority of the organs of the body; all these perform their task without any direct orders or even attention from the man who occupies the body. The eyes still look after themselves; at the approach of any threat of injury they close of their own volition.

This is all so much evidence of the fact that the body is separate and apart from the man who uses it. The man is its tenant and its lord, and can control it if he will; he can direct its operations as a whole, as a unity, but in detail the various organs for the most part look after themselves, the man being separate from them. The life, that is to say, that is occupying the body, is distinct from the body or vehicle that it uses—standing in much the same relation as the hand to an instrument or tool.

Let us now consider for a moment the growth of instinct, because it is in instinct that we touch memory; and here we have fairly clear evidence, that may well be called scientific, on behalf of Reincarnation. Many young birds will run to their mother on the approach of a danger they have never met before. For instance, the young of the partridge will seek such protection directly an owl appears. The naturalist calls that an expression of instinct, and usually ascribes it to heredity. But there is a flaw here in the argument. The partridges that had been seized and killed would have no opportunity of breeding young ones. No partridges that had suffered by birds of prey could communicate the experience by heredity. The question at once arises: how do the young partridges know that the owl is likely to harm them? The only possible explanation that one can suggest is that life is continuous, and having had many experiences before in birds' bodies, has gradually accumulated this memory, which we call instinct, through misadventures in previous lives. By the way, no subtle influence exercised by the owl is necessarily felt by the birds; sight alone is sufficient to arouse the fear. Photographs have been taken

of a large moth recently found in South America, and this moth is coloured in a very curious way; the two wings represent almost exactly the big, round eyes of an owl, and the whole moth, as it is flying about, or on a branch with wings extended, resembles to a remarkable degree an owl's face. As one of these moths fluttered over a field in which were some young partridges, it was noticed that they flew at once to their mother, evidently frightened by the sight of what they thought was an owl. Of course the moth had become coloured in this way for its own purposes, that insect-eating birds might mistake it and leave it unmolested. But the fact that the moth excited fear in the young partridge, proves it to be merely the sight of an owl's head that causes the terror, and this instinct must be born of the memory gathered from experiences in previous lives.

One might add a considerable number of other instances similarly significant. When the telegraph wires were first carried across the continent of America, it is recorded that thousands of birds perished by colliding with the unfamiliar obstacle. There were few so killed the following season, and, excepting accidents, the birds seem now quite at home with the wires.

How is it possible to explain this, except on a theory of reincarnation and memory, because there can be no question of heredity here? The birds killed by the wires would have no progeny, yet the next season we find a great diminution in the number of birds killed in that way. It is in Reincarnation alone that we can find a clue to an understanding of such an occurrence.

Throughout the journey through the forms of the Kingdoms of Nature we see a constant endeavour being made by the life to build vehicles that will serve it,

through which it can express itself ever more fully, continually reincarnating, attempting always to produce a more efficient body that shall be responsive in a greater measure to the life that uses it.

Nature's methods, if they are sure, are also very slow. We find no sudden leap to perfection—progress is laborious and gradual from the lower levels to the higher. This is applicable to the most familiar things of everyday use; everything that man has made equally with Nature. Trace to its beginnings the house we live in to-day, and it will be found to be the result of a long series of experiments. First a cave under a hill or the protection of a tree; primitive man finds the seasons objectionable under such circumstances, he pulls the branches down and builds himself a rough bower; later, having developed skill in tool-making, he cuts the trees and builds a log hut, and so on, from the simplest beginnings to the present day.

Examine any plant, any animal, and it will be found that the same gradual evolution of faculty and organ holds good. Consider the human ear, for instance; a most interesting path is followed in tracing it back to its origins. The ear we use to-day was represented in the animal kingdom by two little bulbs on the exterior of the upper part of the body; they gave to the creature that possessed them an ability to respond to a few coarse vibrations only. Cultivated to an increasing sensitiveness, they retired from the surface of the head inwards for protection, and to-day in the human ear we have one of the most wonderfully developed instruments conceivable. It arises entirely, however, from the very simplest beginnings, gradually evolving the intricate mechanism we have to-day.

Whatever may be selected for examination, always, it will be found, is the growth due to a slow and gradual improvement; everything follows that gradual incline. This applies equally to the life side as to the form side. The skill of the mechanic, for instance, is not acquired in a day or two. Seven years used to be regarded as the usual time for a lad to become skilful in the use of tools. No matter what his ability, he cannot hope to develop efficient skill in much less than that time. Everything, then, around us and within us will be found to follow the rule of gradual development of progressive evolution. And if human consciousness is ever to attain the sublime heights of the spiritual, it must tread the same evolutionary incline, and rise by strenuous endeavour. The vast curriculum afforded by the experiences of the physical world may be reasonably regarded as designed for preparation and instruction, and many lives obviously are necessary if that task is to be accomplished.

Every new creation needs three factors for its production. All true artistry on our level is creation. Let us take, as an example, sculpture. Three factors must be present before the work of art, the new creation, is produced. First the sculptor himself, secondly the block of marble, and the third factor is the thought-form of the statue in the mind of the artist. He must project that thought-form, that he sees in his mind's eye, as we say, into the block of marble, and then with his chisel cut away the superfluous material around it. This third factor of the thought-form, we do not so readily appreciate as being necessary: yet always the three are indispensable. Consider

music. The musician and his instrument in combination will produce nothing without the third. The third factor is the melody that must be present in the mind of the artist before it be born through his instrument. Three factors, which may be regarded as equal in value, always must precede a new creation. And this, we may expect, holds good in the case of the birth of a child. Its "three" are the father and mother and the reincarnating ego seeking a new body. A little while ago a well known geologist, who had been at work in Australia, told me that among the aborigines it was a universal belief that, months before a child was born, the spirit of the child was present with the mother. This perhaps is only of passing interest, but as the Australian native could hardly be expected to have evolved it himself, it points to some far-away teaching that was probably common to the people of whom the aborigines are the degenerate descendants. That the reincarnating ego must be there if the child is to be born alive, is supported by the observations of competent clairvoyants, and is entirely in harmony with the general rule of "three factors".

Reincarnation explains differences in children. The case for heredity in this matter is rather weak; if it is to cover the whole ground, it proves too much. If heredity alone is to explain the reason why a child resembles his parents, the same argument will lead us to conclude that all children must be like their parents, which demonstrably we know is not true. Also frequently there are wide differences of character between children of the same family. If, then, heredity is to explain anything, it should help us to an understanding of the divergences met with on every hand. Such

an understanding, in the absence of the theory of reincarnation, is utterly lacking.

If we examine the forms used by the life as it rises through the kingdoms from the mineral, we shall find in the plant and animal wider and wider divergences between progeny and parents as it approaches the higher levels—and the reason for this is that consciousness with an individualistic bias is beginning to assert itself. The reincarnating life, having had certain experiences, tends to become more distinctly separate, more specialised; and in the higher, the human kingdom, we find the widest divergences between parent and child. In the mineral kingdom the chemist is confident that the compounds of his elements will always give the same results. In the plant kingdom this is not so certain, though usual—variations creeping in, in consequence of the growth of the life—but generally speaking, one may depend on the progeny being closely similar to the parents. In the animal, variations in the young are more common and often pronounced, though again a close similarity is apparent. But in the human kingdom the variations, particularly in character and disposition, are strongly marked; and the only explanation that may justly claim to possess a scientific basis is that the life incarnate embraces an ever-increasing store of experiences, has assimilated these and transmuted them into faculty, and at each new human birth stamps the new personality with an individual temperament and character. It is this latter that is inherent in the life itself, the parents only providing a physical medium through which it may be expressed. Reincarnation alone fits the facts.

The continuity implied in reincarnation involves memory, and the objection frequently advanced is that, if we have lived so often before, surely we should remember some of our previous experiences. Well, the fact is we do remember. We remember, however, in the mass rather than in detail. This applies to many experiences even of the present physical life. Very few of us can remember the difficulties overcome in learning to read and write; we do not recall the labour involved in making straight lines and pot-hooks, of putting letters together and building up syllables into words and words into sentences; yet when we left school we were able to read and write, though the details of this accomplishment can now no longer be recalled. In the mass, however, the education remains; and similarly everything we have acquired in previous lives remains with us as faculty in the mass, easily to be developed and expressed in this life. How otherwise can we explain the musical prodigy who is able to excel in his early youth those who have devoted their whole life to the mastery of some instrument? How otherwise explain it, except by this, that he has applied himself to the study and practice of musical technique for several lives? It may not have been the best thing for him to do, though the world gains by his one-pointed devotion. The long specialisation in music has resulted in the child displaying an ability far beyond the ordinary—the ability being founded on the closely applied work of former lives.

Another lad is extraordinarily expert in mathematics. That, perhaps, is even more difficult to explain on the assumption of special creation than anything else. Agile mentality of a high order is here found, and this

ability argues a lengthy and laborious training. How can one possibly explain it, except on the ground that he is a reincarnated soul who in previous lives devoted himself to mathematics, and hence in this life finds the subject easy to handle. Reincarnation alone can explain the prodigy.

To summarise briefly : of the two possible theories —“ Special Creation ” and “ Reincarnation ”—the latter alone can claim the support of any testimony that can be properly called scientific. Observation, inference and deduction all point to reincarnation as being the rule of life. Whatever field of activity be examined, in whatever kingdom, all progress is found to be due to laborious effort, and is gradual and “ evolutionary ”.

Reincarnation is consistent with all Nature’s processes, it satisfies the claims of reason, and explains, as nothing else does, the facts of life. In its light we contemplate the majestic streams of Divine Life entering and passing through the forms of the successive and progressive Kingdoms of Nature, attaining self-consciousness in the human, and, with intermittent periods of rest and assimilation, gathering from the experiences of many incarnations the strength to reach their lofty and magnificent goal.

E. L. Gardner

IN THE REALM OF SILENCE

When you will lie down on a rocky bed
In the glow of day, with upturned gaze,
The blue of the sky shall fill your eyes.

When you will lie down on that rocky bed
In the shadowy night, with upturned gaze,
The dark of the sky shall fill your eyes.

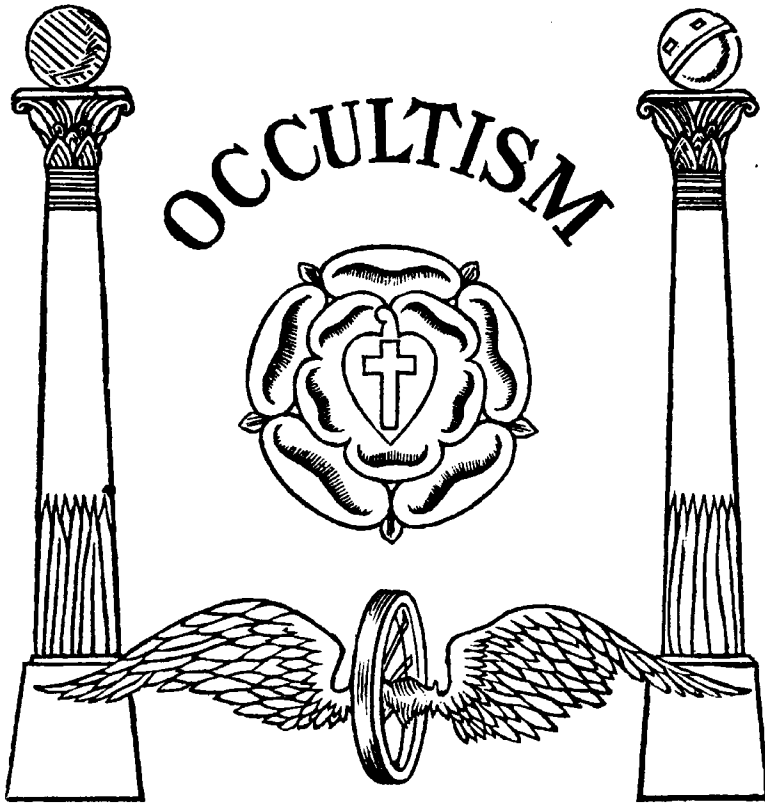
When you will lie down on a sunburnt barge
And look through the waves on which you float,
The green of the sea shall fill your eyes.

Then you will go hence and carry within
The deep of the day and the deep of the night
And the deep that ever faces the skies.

When you will lie down at the dawn of day,
Your eyelids shading a great new dream,
The deep of the soul shall fill your eyes.

You will gaze on the world with those silent worlds
That guarded you during lonely bliss.
Flowers of the deep will be your eyes.

MELLINE d'ASBECK



AFTER-DEATH EXPERIENCES OF SUICIDES

A TALK WITH A CLASS

VI

By ANNIE BESANT

WHAT of the after-death experiences of those who have committed suicide or who die by accident? In the second class, there is a very great variety. In the first, there is the definite living out of the life-period ;

that means, of course, the period for the working out of the karma of that life; and for that the body is practically built. The body is made for a certain time, to last through a certain period, and during that period the karma selected for working out should be exhausted.

You probably know from your general reading that there are possibilities, especially where the ego is more developed, where some power of choice can be exercised with regard to bringing in karma which is not really quite ripe for exhaustion, or of putting off karma, retarding it, which should have been worked out in that particular life. That is to say that here, as everywhere else, if you bring in a new force you alter the result.

That is one point you should keep clearly in mind in all these discussions on karma—that you are dealing only with a law of nature, and that where you bring in some other condition the result must inevitably change. It is because people forget this, that they become so confused about karma, thinking that they cannot do anything and that they are helpless. Karma is always a thing which can be modified according to the introduction of a new force, exactly like any other law in nature.

There are cases with regard to premature death where an opportunity for such death, offered by an “accident,” has been taken by the choice of the ego. Suppose that sudden death was in a man’s karma, the paying of some debt where he had caused the sudden death of somebody else. It might be that no opportunity had occurred during several lives for the exhaustion of that particular part of his karma, and that it was hindering his progress.

Now the karma which is chosen by the Lipika for any particular life-period must be what is called "congruous"; there must be present the persons who were concerned in the causes of which this karma is the effect. It may very well be that for a given life, say of any of us, some of the people with whom we have been connected in the past may be away in the heaven world, and their time for coming back has not yet arrived; under those conditions the karma in connection with them has to be put off. It cannot be worked out until they are on the physical plane, and they cannot be dragged out of the heaven world until they have worked out the whole of their past experience into faculty. You will see at once that to shorten a person's work in that world, so that he has not had time to work up the whole of his past experience into the faculty with which he is to be reborn, would be an exceedingly difficult and awkward thing to do; in fact, an unfair and unjust thing to do.

But the mere putting off of some karmic results that have a connection with that man is a trivial thing; it is merely a matter of time, which does not count, and which is very easily changed by Those who regulate the working of the law. Under these conditions, then, you might have an opportunity of a sudden death, say by a railway accident or an earthquake, a flood or a shipwreck; any of these things in which a large number of people have been gathered together who have to die at that time—which is always the case where there is an artificial catastrophe like a shipwreck, or a natural one like an earthquake. A number of people will be guided to that particular ship or that particular place by the *Ḍevas*, in order that

they may have that particular part of their kârmic debt paid.

If an ego desired to work that off for any particular reason in his own mind, he might be given the opportunity, he might be guided to go aboard that ship or to go into a particular train, and in that fashion, choosing a sudden death, he would pay his own debt. If he happened to be an advanced ego, round whom this was hanging as a kind of shackle or fetter, preventing his going on, this is a thing he would be apt to do. Such cases very often occur in these so-called "accidental" deaths.

You may have noticed, however, that in these accidents there are often some very extraordinary "escapes," as they are called. A man, perhaps the only man, will escape from a shipwreck, or something like that; he, you may at once know, is a man who has not death of that kind in his own karma, or else is not advanced enough to take advantage of that opportunity, if it were in his karma. Those cases, then, will mingle with the accidents.

Let us now take the case of suicide, which is an entirely different thing. We shall exclude for the moment the suicide which is deliberately chosen for the sake of some great good to others. But the ordinary suicide is done either from a momentary despair, or from a shock which the person is not strong enough to bear, a sudden misfortune coming upon him from some wrong action which he fears will be discovered and the penalty of which he wishes to escape. So, putting aside the exception which I have mentioned, suicide is from either weakness or cowardice. It is the deliberate or the hurried action of the man who is trying to get out of a trouble and escape from it.

Yet he cannot escape from it. When he has struck away his body, he is wide awake on the other side of death, exactly the same man he was a moment before, except that his body is thrown off; no more changed than if he had merely taken off his coat. The result of his losing the physical body is that his capacity for suffering is very much increased. He is subject to the same forces as those which may have driven him to suicide. There is, however, one peculiarity in relation to it—that he generally goes through in “imagination,” as we call it (which is the most real thing of all), all that led up to the point when he killed himself; and that is repeated over and over again.

A great deal of the suffering depends upon that. The thing which drove him to suicide was mental or emotional, as the case may be. He has not got rid either of his mind or of his emotions. All the part of him that drove him into suicide is there; it was not a mere bodily action. The result of that is that he has still in him everything which made him commit the action, the consequence of which is that he keeps on committing it, going through the whole of the trouble that drove him up to the final act. Of course that is suffering of an exceedingly acute kind. Hence the horror with which suicide has been regarded by all people who understand it; also the reason why almost all religions have forbidden it. If you speak to the ordinary Hindū you will find that he has the strongest feeling against suicide as being wrong.

That has come out in a very curious form in the law in the West, for if a man has attempted to commit suicide and has failed, he is brought up before a

magistrate and is subject to punishment ; this seems a remarkable proceeding, because a magistrate should really have nothing to do with the case. It is almost absurd to punish a man by a physical law for an attempt to end his own life. Still more strange is the result if two people have determined to commit suicide together, as, for instance, two lovers, or a husband and wife, who do not wish to part even in death, but who are driven by some great trouble into killing themselves. If only one of them happens to die, the law brings the other up on a charge of murder, which seems a very clumsy and unjust proceeding. Such laws are due to want of occult knowledge.

The working out of the natural law on the other side of death is a perfect sequence ; it goes on naturally from what happened here. It is inevitable ; and that is of course the great mark of all natural law. While the penalty of the artificial law is itself artificial and may be changed, the penalty, or rather the sequence, in the natural law is inevitable.

The kârmic penalty of the crime committed is the injury to the moral nature. The artificial penalty may be the scaffold, or imprisonment for a long time, or it may be any other penalty that the legislative authority chooses to attach to it. But the kârmic penalty is always the inevitable result of what a man has done. The kârmic penalty of a lie, for instance, is that a man becomes less truthful and there is more tendency in him to tell another lie. In all these cases it is inevitable, and the result must follow.

That curious automatic effect, the repeating of a thing over and over again in Kâma-loka, is also a characteristic of the murderer when he passes over,

whether the murder is found out or not. Of course if he is found out and hanged, then it takes place in rapid sequence. He goes back to the origin of the thought of murder in his own mind, the causes which made him determine on it. Then he passes stage by stage through all the mental phases which preceded the murder. I remember one case that was publicly mentioned at the time, that of the murderer of either Lincoln or Garfield, Presidents of the United States. After death he went on committing this murder over and over again, with everything that led up to it.

In studying people, when we were conducting our various investigations with regard to post-mortem states, we found similar cases very frequently. That is one of the ways in which the savage learns that murder is wrong. The savage kills without thinking. It cannot be said to be much of a crime so far as he is concerned, but it is important that he should learn that murder is a thing he must not do. And so, in the post-mortem life, he has a short suffering of this kind, short because there was very little mental effort behind, and because there was merely the sudden emotion leading to the committing of that action. That is part of the useful instruction which helps in the evolution of the savage; he learns the thing is wrong by finding it works out painfully for him. But of course those who have grown up from childhood with the conviction that their past lives have made them what they are would suffer for a very much longer period if they committed a similar offence.

The folly of suicide is that the people erroneously expect to escape life, and then they find themselves still alive. That is the futility of the whole thing. It is so

silly. It is important now and then to lay a little stress on this in speaking to ordinary people in a lecture; to emphasise the folly of it more than the wrong of it. It is more likely to be effective, for sometimes the wrong is comparatively small, but the folly is always great. Suicide depends chiefly upon ignorance: let people be convinced that they cannot escape, that the results of action are inevitable, and that will work upon their minds when there is a sudden impulse to suicide from the desire to escape. They cannot escape; and if to that you add the fact that they suffer there more than here because they are working in subtler matter, in which the "impact" of feeling is stronger in its effect upon consciousness (because less of it is wasted in moving that matter, the matter being very much lighter), you may in that way produce a very considerable effect upon their minds.

I have sometimes found that to be the case with drunkards; where you explain the facts along these rational lines, where you show them the inevitableness of the suffering, where you can emphasise the increase of the suffering, you can occasionally supply a motive which will help them to keep back from drink.

The suicide is very apt to turn up at a spiritualistic séance. Remember that he has not, by this act of suicide, broken away completely from his higher principles. But if he does not accept the results and act upon good advice (as he may be induced to do by the people who help him on the other side of death, and who will point out to him that these are the inevitable consequences of his action and that it is best to take them patiently and quietly), he often comes to regret his rash act and to attempt to regain a hold upon life by wrong means.

In Kāma-loka, the land of intense desires (intense for the reason I have just given you), he can gratify his earthly yearnings through a living proxy and, if he does so, then at the expiration of what would have been the natural term of his life (when the normal conditions would have come), the Monad generally loses him for ever. That is, he breaks away, and then he has to go back to the very beginning of evolution, because the permanent atoms have been torn away.

To all this there is an exception in the case of suicide which has been done from a noble motive. This is rare; but there are cases. I remember H. P. B. mentioning that the suicide of the Tsar Nicholas of Russia, just before the end of the Crimean War, was such a case. It was not known publicly that he had committed suicide, but as a matter of fact he had killed himself. His motive in killing himself was to put an end to the War. His life was an obstacle to that. His people were greatly devoted to him, for there was in the past a great devotion on the part of the mass of the Russian people to their Tsar; they looked upon him as their father. They would not consent to stop the War at the cost of his humiliation; they wanted to go on fighting on the vague chance that they might win in time, and thus save the Tsar from the humiliation of defeat. He saw, as I suppose most of the people of more knowledge saw, that the defeat was inevitable because they were overmatched. He determined, therefore, to kill himself, so as to remove from his people the motive for continuing the War, and so save additional bloodshed and violence.

There you have a distinct act of self-sacrifice. He did not kill himself to escape something for himself, but

to save the suffering which his people were enduring. It was an act of love and self-sacrifice, and the result of that to him was exceedingly beneficial. It was not regarded at all as a suicide, although physically it was a suicide; it was taken as a great act of moral sacrifice, similar to that of a man who plunges into a burning house to save a woman, or child, or anybody else who is there. In a sense he is committing suicide if he dies by it; at any rate, he is willing to take the risk, and because of that he kills himself. Such an act is not suicide in the ordinary sense, and it does not cause suffering after death. It is an act of self-sacrifice which quickens evolution and does not retard it.

Quite frequently the suicides and those who have died by accident desire to get into touch with the living. If they are left alone they cannot do this, because there is a barrier between them and the ordinary man which cannot be broken from their side. But the medium is an exception; the medium, by a peculiar physical constitution, by the slack connection between the dense and the etheric parts of the physical body, acts as a kind of bridge. He, the very commonplace and undeveloped medium, opens a door to communication on the two lower sub-planes of the astral; and, opening that door, he may either give some of his material to these materialising ghosts, or he may himself be overshadowed by them and made their tool. Those are the two possibilities.

If the medium has somebody protecting him on the other side, then these will be kept away from him. And that is why W. T. Stead, who knew a good deal about these conditions, guarded his "bureau" very carefully. His deceased friend Julia, and some of their

friends on the astral plane, made a kind of wall around the bureau. The proper conditions were made by the fact that only a certain class of people were allowed to come to it; only people who were rather above the average in goodness, pure-minded and earnest people (not necessarily intellectual), who lived well and thought well and had aspirations. Those were the only people whom he admitted.

He did not bring in anybody who would be an attraction to the lower kind of person on the astral plane. Then the astral friends made a protecting wall round it, and so the very best conditions were obtained. He had some very satisfactory results.

But in the ordinary circle, where people come in by paying so much (half a crown, or five or ten shillings), there is no check at all as to the kind of persons who are admitted. As these meetings are usually held in the evenings, the people who attend are very often the merely curious who come for fun and amusement. They may come in after a heavy dinner, after eating meat and drinking wine, and so they bring with them the very worst of the conditions possible.

The result on the unfortunate medium is very, very bad; there is also the possibility that anyone who is there of a low type, whose passions and character are bad, may attract to himself one of these entities of similar tendencies who is naturally drawn to such séances from the astral world. Suppose, then, that one of these lower ghosts should attach himself to the astral body of a person in the séance, having had the opportunity by materialising himself (by drawing the necessary particles from the body of the medium) and then of making this link with this special person, then

he would obsess him, influence him, fill his mind with bad thoughts. The few cases of this kind that I have come across (fortunately I have not come across many) have been of the most distressing character to the mediumistic person who, without being evil in any way, was got hold of, or of persons who had strong passions and had them intensified by going to a séance.

In these facts you have the reason for H. P. B.'s strong denunciation of séances. In the early days, while she was writing, they were to be found everywhere. She utilised them to some extent herself when she first came, because the Spiritualists were the only people she could get at, and some of them in America and England were, like Stainton Moses, of a high kind, people who were fit to come on to occult training. She tried to reach people of that type. Then she separated herself entirely from Spiritualists because of the mischief that was being done to large numbers of people in America and England, and began strongly to denounce them; and so she drew against herself the very great wrath of the Spiritualists. But she felt that the amount of comfort which a few people might derive from going to the better kind of séance was out of all proportion to the harm that was done to the people who went to these inferior séances.

Some of the better kind were carried on by Theosophists for a very considerable period, and remarkable results were obtained; but so far as the public was concerned, the attitude was adopted of going entirely against them. Nowadays the matter is not of the same importance; most of the séances are held by circles which have learned the dangers and are very much

more particular about who enters them, and so at the present time they do very little harm.

Persons who have not had much evil in their minds, and who are killed by sudden accident, live consciously on the astral plane; they have no recollection of the accident and move among their family, their friends, and old familiar scenes. From our standpoint their life may be called dreamy, but from their standpoint it is more real than the life they have left, and they are quite happy.

The first thing they notice after a time is that they cannot converse with their friends during their waking life. For some time they think they can, and they do not understand why their friends do not notice them; but the lack of notice makes them realise that they cannot communicate and that they have passed through death into a different condition. What is daytime to the "living" is night to the "dead," because then they cannot communicate with their living friends; but our night is their day, because then their living friends are liberated during the sleep of their physical bodies, and then they can communicate with them and be happy.

The average person, he who has a good many bad thoughts and some good ones, ought of all people to keep away from the séance, because there is just enough in him to attract, not the very worst, but a very undesirable kind of dweller on the astral plane. The result of the séance to him is that by giving to these people an opportunity of acting vicariously (he being the medium for it, while the other is the motive power), the man who is on the astral plane keeps on making a good deal of karma. Now Kāma-loka ought to be, for the normal man, one of the worlds of effects: it is a

world of effects where he should work out certain parts of his karma. If he goes to a séance under these conditions, he is apt to be making new karma with other people. He is more responsible than the living man who is the object of his impulse, and the bulk of the karma is made by the impulse, by him who starts it; not by the agent who carries it out. The latter shares it, but not nearly to so great an extent. So for this man the world of effects is thus turned into a world of causes, and very possibly of worse causes than he would have started if left to himself, because the ordinary medium is a very unintellectual person, who is apt to do things badly and poorly.

Annie Besant

PAST KARMA IN A PRESENT HOROSCOPE

By ALAN LEO

ASTROLOGY reveals through the nativity of the current life the personal characteristics, fate, and fortune of each individual. Behind the natal horoscope there is the *genescope*, or conceptional horoscope, and this may be made to disclose as much of the *past karma* as the Lords of Karma have caused to be built into the prenatal epoch.

Without entering into the very subtle and technical details connected with the genescope, it may be simply stated that the Moon's place at this epoch decides the ascending sign and ruling planet at the moment of physical birth; with very rare exceptions it is the ruling planet that represents the personal ego, while all the other planets represent the karma of the current life.

Each ruling planet, although more or less complex in its expression, contains a certain number of distinctive features by which we may recognise the personal ray of the ego and the comparatively permanent state of consciousness; the rising sign denoting the form and physical conditions. The past karma reflected in the nativity, in so far as environment, parentage, marriage, children, friends, education, avocation, and monetary and social prospects are concerned, is denoted by the house divisions of the horoscope and the signs upon the cusp of them with their lords or rulers. The past karma, in so far as the

attitude of mind and responsiveness are concerned, is denoted by the ruling planet and its geometrical relationship to all the other planets.

Inherited or past karma is termed bad or good, fate and fortune, according to its painful or pleasurable vibrations, and may be astrologically summed up in the so-called "malefic" and "benefic" planets, Mars and Saturn, Venus and Jupiter; Mercury is always neutral in itself.

The painful experiences connected with Mars are the results of uncontrolled impulses, uncurbed passions, and the abuse of force and energy; those of Saturn are the result of inertia, coldness, fear, isolation, irresponsibility, and selfishness that disregards the feelings of others, etc., etc.

The pleasurable experiences connected with Venus are associated with lovingkindness, attractiveness, desire to give pleasure to others, etc.; those of Jupiter are connected with the social and religious life, philanthropy, hospitality and goodwill, etc.

The horoscope at birth shows a constant action and reaction between the personal self and all that is *outside* the self, summed up in environment; therefore to understand the past karma that may be liberated in the present horoscope we must invest the personality with certain characteristics inherited from the past, as denoted by the ruling planet and its vibratory power, and endeavour to realise how far it is subject to the environment or has power over it.

We may tabulate the vibrations of the ruling planet, apart from its own inherent nature, as follows: masculine or feminine; positive or negative; fixed or changeable; dualistic or indecisive; also the plane on

which it is most responsive or inert, such as the physical, emotional, mental, or moral ; and finally the house of the horoscope that it dominates or claims as its own, and whether it is harmonious or discordant therein. If the ruling planet rises, it has a totally different effect upon environment from what it has when it sets ; if above the earth, a difference from any position held below ; also angular, succedent, or cadent positions have a marked effect on the ruling planet.

The so-called “afflictions” in a nativity will in the main coincide with fate, and the benefic aspects with good fortune ; but it will be necessary to know the attitude of the personal ego to environment before deciding whether it will be good or ill.

Considering the wonderful variations there are in kārmic disabilities in each individual life, it is hardly wise to particularise with regard to character and destiny when a general summing up as to the effects of “afflictions” should suffice. We may tabulate them as follows, as reflected in the present horoscope :

Past Karma	Present Horoscope
Cruelty, violence, malevolence, selfishness, callous injustice, covetous hatred, etc.	Mars afflicting Saturn.
Hypocrisy, imposing on credulity, religious injustice, social disorganisation, etc.	Jupiter afflicting Saturn.
Dishonesty, treachery, false representation, cowardly action, perfidy, etc.	Mercury afflicting Saturn.
Untruthfulness, discordance, exaggeration, slander, malicious speech, etc.	Mercury afflicting Mars.
Lack of conscientiousness, waste, inordinate conceit, dissipation, extravagance, excess of feeling, etc.	Mars afflicting Jupiter.

Anarchism, ruthless destruction, disloyalty, suicidal mania, murderous inclinations, etc.	Mars afflicting Uranus.
Sensuality, carelessness, abuse of emotion and affection, etc.	Mars afflicting Venus.
Gross deceptions, unnatural practices.	Neptune.

The above are a few of the "afflictions" to be found in a horoscope of the present, and the past causes that correspond with these. The benefic influences produce pleasurable effects of a harmonious nature, and it is the astrologer's function to decide what is really benefic or malefic; for some benefic influences produce adverse after-effects, and some malefic aspects may conceal good effects, showing good out of so-called evil. It is not the benefic or malefic aspects that count so much as positions, and the subject is far too vast for one to deal with the innumerable combinations in a horoscope that lead up to causes producing far-reaching results.

As a general rule the majority of kârmic disabilities coming under the influence of Mars are those due to impulsive thought, speech, and action of the past; and those under Saturn are due to failure to realise responsibility. Kârmic benefits are mainly due to Venus and Jupiter, and have arisen out of generous feelings and kind actions; but even these may have some undesirable results if used for selfish or personal ends. It would require too much explanation to show how strongly motive affects the results of past karma, also to enter into the peculiarities of karina arising out of the influence of Uranus and Neptune; but sufficient has been said to show the value of a careful study of the horoscope of the present life in order to understand past karma.

Alan Leo

RENTS IN THE VEIL OF TIME

THE LIVES OF AMAL

THE special interest in this rather fragmentary series is the unusual bond that exists between Amal and Calyx. The Band of Servers, as they meet together in their many lives, naturally enough develop strong bonds of affection among themselves; and this karma of what may be called "family affection" brings them often into relations of parent and child, wife or husband. But in the case of Calyx and Amal the tie seems to be of an unusually strong nature. Thus we find that these two, in the period of time covered by the investigation recorded in these Lives, come together in the relation of husband and wife no less than nine times, and in addition, several times they are lovers whose course of true love does not run smooth; this is markedly an exception, for we do not find any two Servers coming together in this intimate relationship usually more than three or four times within the same period.

The Lives of Amal here recorded are extremely fragmentary, and in many of them no special attempt has been made to fix dates. They are, however, published as having a certain interest of their own.

I

CENTRAL ASIA, 42,000 B. C.

Calyx and Amal were brother and sister, and were born among the Band of Servers when it was utilised to make the nucleus of the Arabian sub-race of the Āryan Race. Calyx was married to Beth, the daughter of Jupiter, the Chief Priest, and Amal was married to a rich merchant, Laxa, whom she did not really love, but was urged to marry by her mother. Neither brother nor sister were specially happy in their choice ; the two were unusually attached to each other, more like lovers than like brother and sister. At this time an opportunity was given to the Servers to leave the city of Manoa and settle in one of the wild valleys to be the nucleus of the second sub-race. When Beth, the wife of Calyx, “keenly desirous to sacrifice herself and her family in response to the call of the Manu, pertinaciously worried her already semi-detached husband to (metaphorically) take up his cross and go forth into a wilderness which had no attractions for him, it acted upon him like the final shock which determines the precipitation of matter from a saturated solution, or suddenly turns to ice the surface of a pool of water which, while absolutely still, has sunk to a temperature just below the freezing point without actually freezing. He deserted his wife (leaving behind him a letter to explain that he could never be happy with her, and therefore thought it kindest to set her free to follow her own devices) and fled with his sister Amal to a distant city. Laxa was furious—not at the loss of his wife, but at the scandal, which he feared might affect his business; he proclaimed that he had never trusted her, and had long known her to be unfaithful, and would never under any consideration receive her back into his household. Beth and her children took refuge with

her sister Fomal, who received them with open arms, and thus it happened that Jupiter's children were all able to take the opportunity which he had so earnestly desired for them. As to the runaway lovers, they reappeared some years later, hoping that their escapade would be overlooked; but society in Manoa declined to receive them, so they actually presented themselves among the new community in the valley. Finding themselves no more welcome there, they drifted back to the distant city whither they had fled at first, and so pass out of our story." (*The Lives of Alcyone*, in print,

II ATLANTIS

The period of this life was long ago in ancient Atlantis. Amal was a girl and Calyx was her half-brother, and between them there was a strong bond of affection. He was older than Amal, and when he grew up he departed to another part of the country, either for business or education. Amal was brought up in one of the temples as a vestal virgin of the religion of the time; these vestals were called "Virgins of the Flame". During the absence of Calyx, Amal was betrayed and ruined by one of the priests of the temple, who to conceal his wickedness declared that it was the will of the gods that she should be offered in sacrifice. This diabolical plan was carried out, and Amal met her death by being thrown into a pit of fire as an offering to the gods of the degraded religion of the time.

On his return Calyx heard the news and he was full of terrible grief. His strong affection for Amal made him long to see her again, and with this purpose in view he learnt enough of magical practices to call

her back from the astral world and materialise her astral body. This for a time gave him some happiness, till he discovered that the wicked priest, who had ruined her, had been performing the same magical incantations, but with base motives. Though the knowledge possessed by Calyx was not so great as that of the priest, yet his love for Amal gave him sufficient power to form such a shell round her that she was thenceforth protected from the devices of the priest. Calyx's whole life was given up to her, and he had her continually with him astrally; but the true ego slowly withdrew from the astral form, and Calyx saw, whenever he recalled her to the physical world by incantations, that she was no longer the same. For a time he left off recalling her; once again he attempted it, but it was only her empty shell that appeared.

Meanwhile the wicked priest had died, his last hours being filled with repentance for his evil deeds. So he now came in his astral body to Calyx, and told him that his sister's soul had left the empty form and passed into a higher state of being; the priest also told him that he (Calyx) would meet her in another life on earth.

After this Calyx left his native country, and went and settled down amongst a less civilised people, whom he helped by teaching. He died comparatively young, at about the age of fifty.

III

MYSORE, 14,700 B. C.

The only facts recorded of this life are that Calyx and Amal were husband and wife, and had as daughters Capri, Olaf and Concord. Amal was a gentle, simple creature, and Calyx was a splendid-looking warrior from the north.

IV SCANDINAVIA

Calyx was born in Atlantis, but left there with adventurers for what is now Scandinavia. After terrible hardships he reached his destination. Amal was a girl, and lived with her father and mother near where Calyx settled. They met and loved each other, but her parents would not let them marry, for they looked upon him with horror and suspicion, believing all Atlanteans to be evil sorcerers. This did not, however, prevent the lovers from meeting in secret. Some years later the mother died, and Calyx and Amal were able to live together happily. Calyx was successful as an agriculturist, since he brought from Atlantis a greater knowledge of agriculture than was possessed by the people of the country.

V PERU, 12,100 B. C.

Calyx and Amal appeared in Peru with the great gathering of the Servers in that remarkable civilisation. Calyx was the brother of Mercury, and married Abel; Amal was his daughter.

In some ways the character of Amal was not satisfactory, but the influence of her father always predominated over her life. She married Xanthos. There are no further details recorded.

VI POSEIDONIS, 11,000 B. C.

In this life both our characters changed sex, and Calyx was a woman, the mother of Amal, who was her

son. Amal's father was Laxa. No details are recorded, but we see how the bond of love between Calyx and Amal once again manifested itself in the relation of parent and child.

VII ASIA

Calyx and Amal met again and were this time wife and husband. Amal was an adventurer of questionable character, while Calyx was a beautiful girl of a different race from his own. They loved each other at first sight, but the parents of Calyx, who belonged to a higher race which had conquered the country, disapproved of Amal, who belonged to the conquered race. However, the two lovers met in secret. Finally Calyx gave up her home and friends and left all to marry Amal. Amal's great love for her was his best quality, for he was an unscrupulous marauder, but his sole aim in plundering was to benefit her. Calyx, however, did not approve of her husband's methods. There is nothing further of any consequence to be recorded of this life.

(To be concluded)

OCCASIONAL NOTES

By ALICE E. ADAIR

IV: SOME WELL KNOWN IMPRESSIONISTS

A NOTEWORTHY feature of the work of the Impressionist Group is the absence of monotony. How is this? Inspired by the same ideal, bound together by a common interest, holding identical principles, sharing all artistic experience, their art is remarkable for its originality and versatility. How is this happy combination of individualistic and communistic ideals brought about?

It is due no doubt partly to the fact that the group was not a school; they were in a sense all masters and at the same time all pupils, so there was not one strong personality overpowering all the others. This, united with the very marked individuality of character which most of the early Impressionists possessed, saved their work from dull uniformity; while the necessity of presenting a united front to hostile critics and of co-operation in the development of their method, blended strangely contrasted elements into a harmonious unity.

Compare Berthe Morisot, a woman of culture, a famous beauty, poetical, charming, with Paul Cezanne, "shy, half-savage, cynical"; Camille Pissarro, debonair,

impressionable, popular, humorous, with the mysterious, misanthropic, ironical Hilaire Degas; the unlucky but noble-hearted and gifted Alfred Sisley with the equally gifted but successful, sensuous, laughter-loving, Renoir; or study the character of Claude Monet, with his colossal patience, his simplicity, his serenity, and his "passionate, violent, and highly sensitive artistic individuality". A complex set indeed they were, of widely differing personalities, yet the solidarity of the group remained unshaken through all the strain of adverse circumstances and hostile criticism.

It is with the first well known Impressionists that we are here concerned; but the same marked differences of temperament are to be found in the later recruits, amongst whom may be mentioned Henri Le Sidaner, a mystic who might well be a reincarnated artist friar from an Italian monastery; Albert Besnard, forcible, audacious, buoyant, and by no means otherworldly; Eugène Carrière, the peculiarly gifted portraitist with clairvoyant understanding of his sitters, who "paints astonishing faces, mobile and quivering as they smile and speak"; and the American, Alexander Harrison, enthusiastic, adventurous, refined, an ardent yachtsman, whose "vast studio in Paris breathes of the sea".

To return to the earlier group, Berthe Morisot, who married Manet's brother Eugène, was the granddaughter of Fragonard, and inherited some of his most attractive qualities. She was a pupil of Edouard Manet and was naturally imbued with his revolutionary ideas, and she began very early to use all her influence, which as a favourite in Parisian society was considerable, in the interests of the new movement. As an

artist she was distinguished by "the delicacy of her style, her exquisite draughtsmanship, and most luminous and poetic sense of colour"; and she won from the lips of George Moore, the critic, the highest praise ever given to a woman painter. "Only one woman," he says, "created a style, and that woman is Madame Morisot. Her pictures are the only pictures painted by a woman that could not be destroyed without creating a blank, a hiatus, in the history of art."

Paul Cezanne was the close friend of Emile Zola from boyhood. The great novelist is believed to have immortalised him as Claude Lantier, the hero of *L'Oeuvre*, and dedicated a volume of articles dealing with Impressionism to him—"Amon ami Paul Cezanne". It was Cezanne who introduced Zola to Manet, and so won for him and the Impressionists the valuable championship of this gifted author. Probably owing to his retiring nature Cezanne was not greatly *en evidence* in the earlier days of the movement, but he has had a powerful influence on later outgrowths of Impressionism. His ideal was truth—the essence of truth, not its appearance. He strove to pierce to the heart of his subject, to extract its substance and place that on his canvas. Speaking to a friend, once, of one of his own pictures, he said: "What is lacking is the realisation. Perhaps I shall get it, but I am old and it may be that I shall die without having reached the highest point: To realise, like the Venetians." The search for reality beyond appearances was his motive power.

The good fairies were lavish with their gifts at Camille Pissarro's birth. In addition to his artistic genius and simple and noble character, he had physical

beauty and charming manners ; he was also humorous and entertaining—an excellent raconteur. Naturally very impressionable, he passed through several phases in his artistic evolution. First of all Corot influenced him, and then for a time he was completely under the sway of J. F. Millet. Wynford Dewhurst believes he would have become one of the leaders of the Barbizon men if there had been no Monet. The fourth phase was the temporary attraction to Seurat and pointillism, but the influence which dominated all others was that of Claude Monet, which represented the third phase. He accompanied the latter when he went to England, studied with him there and returned with him to France. He joined the group of Impressionists, and was the only one of them whose work appeared at every exhibition they held between 1874 and 1886. In his later years he settled down in a lovely spot, Eragny, near Giverny, Monet's home. He was of course a landscapist, and George Moore ranks his work higher than that of either Monet or Sisley, while Dewhurst gives him a place "second only to Manet and Monet in the history of Modern French art".

Auguste Renoir was another of Pissarro's chosen comrades. It is not surprising that the "grey-toned and meditative" Pissarro should be attracted to this artist, who delighted in glowing colour and the lovely tints produced by light upon flesh. Renoir is said to have been "intoxicated with the beauties of flowers, flesh and sunlight". He painted innumerable pictures of all kinds of subjects. Landscapes, seascapes, large subject pictures, still-life paintings, nudes and portraits are all included in his work, but it is in the last-named that he excelled. Of his paintings of women and children

Mr. Dewhurst says: "His creations in this genre glow with the sure fire of genius." It is in these that his claim to immortality lies.

Hilaire Degas was cast in altogether different mould. Although in many ways most unattractive, he is still the most interesting figure in the Impressionist set. He lived a solitary life, discouraging all visitors, inviting no friendship and defending himself from his enemies with his stinging speech. He sought no official recognition, refused all honours, and never received an official commission. He has been called the analyst and ironist of the group. He sought to portray the realities of life as he saw them in the heart of a great city, and he chose for his subjects the criminals, jockeys, and washerwomen of Paris. Although he was bound up with the Impressionists by ties of sympathy and temperament, their method was foreign to him. In the early days he helped the group very much with his suggestions and his organising ability, while in his turn he learnt the use of radiant colour from them. But out-of-door work did not interest him, the life of the boulevard and of the theatre was the life that inspired him. His art was cradled in classicalism and, like Ingres, he worshipped fine drawing.

It has always puzzled his admirers that such a devotee of beautiful form should have chosen to paint such ugly models. George Moore's explanation is accepted by some critics as the most reasonable. He says that the nude has become almost impossible as a theme, for "who in sheer beauty has a new word to say? Since Gainsborough and Ingres no one has succeeded in infusing new life into it. But cynicism was the great means of eloquence

in the Middle Ages, and with cynicism Degas has again rendered the nude an artistic possibility." He then describes a painting of three coarse, middle-aged, toil-worn women at their toilet, and concludes: "Another passes a rough nightdress over her lumpy shoulders, and the touching ugliness of this poor human creature goes straight to the heart."¹ I do not find this explanation satisfactory. Theodore Duret, I think, shows truer insight. "Degas," he says, "has proved once more that, with genius, subject is a secondary matter, merely its opportunity, one may say. It is out of itself, out of its inner consciousness, that the poetry and the beauty discovered in its production are drawn." Oil painting was not a strong point with Degas, but he excelled as a pastellist. He is best known by his *Scènes de Théâtres*, and for these he will remain famous.

A generous heart was concealed behind his cynicism, for he sacrificed a small fortune to rescue his brother from ruin. Owing to his own peculiarities of temper, probably most of his pictures have found purchasers outside of France. Nevertheless he is looked upon by his fellow countrymen as "one of the greatest draughtsmen who have ever lived".

Alfred Sisley was an Englishman born and bred in Paris. His life was short and sad. Although he painted charming pictures, "some of the most fascinating landscapes ever painted," he was never appreciated by his contemporaries. The strain of a perpetual struggle against poverty embittered and shortened his days, but discovered no ignoble weakness in his character. The riverside was his favourite sketching-ground, and his work includes many paintings in the neighbourhood of

¹ *Impressionist Painting*. Wynford Dewhurst.

the Thames and of the river Seine. M. Tavernier, an intimate friend, commenting on his untimely death, said : " Success was slower in coming to Sisley than to other Impressionists, but this never for a moment disturbed him ; no approach to a feeling of jealousy swept the heart of this honest man, nor darkened this uplifted spirit. He only rejoiced in the favour which had fallen upon some of his group, saying with a smile : ' They are beginning to give us our due : my turn will come after that of my friends.' . . . Sisley is gone too soon, and just at the moment when, in reparation for long injustice, full homage is about to be rendered to those strong and charming qualities which make him a painter, exquisite, original among them all."

The early career of Claude Monet was very similar to that of Manet. There was the same parental opposition to an artistic career, the same effort to disillusionise the boy, the same failure to turn him from his purpose. A painter he wished to be, and nothing else would satisfy him. At last he succeeded in gaining his end, and after a term of military service in Algeria, returned to Paris and devoted himself to the study of art. His work soon attracted the notice of Manet's circle, but it was only after his visit to England that Monet's influence became marked. The inspiration he received from the works of Turner and Constable, the study of Japanese art and the painting of London mists, all combined to widen his horizon and develop his ideas relating to light and colour very rapidly. When he returned to Paris he found a following immediately, and henceforward his whole attention was devoted to the principles that are embodied in Impressionism. Vigour, simplicity, breadth and serenity are characteristic of

the man and his work; and his physical strength and well-balanced nature won for him the triumph over discouragement and financial strain which overwhelmed his less fortunate but no less gifted and courageous comrades.

The pursuit of evanescent atmospheric effects gave ample scope for the exercise of his tireless patience. He would paint a series of pictures of one subject, changing his canvas every hour as he worked. One of these series depicts a field with two haystacks standing out in relief against a distant hill. There are twenty pictures of the same theme, representing a close observation of the changing effects of light for a whole year; and so vividly have the impressions been seized, that each canvas presents a different picture. There is a more remarkable series of Rouen Cathedral, which was painted under the greatest difficulties and which took three years in the execution. Each of the twenty-five large canvases proves that Monet had extraordinary vision—"eyes marvellously sensitive to the most subtle modulations of light, and capable of the acutest analysis of luminous phenomena".

When fortune smiled upon him in his later years, he bought a beautiful home at Giverny and settled there, in comfortable ease, with his family. A casual remark to a friend shows the strange vicissitudes of his life: "Yes, my friend, to-day I cannot paint enough, and make probably £15,000 a year; twenty years ago I was starving." Gardening was his favourite hobby, and in the intervals of painting at Giverny he could indulge his passion for colour in the massing of flowers in the beds of his lovely garden—wonderful flowers collected from all parts of the world.

M. Theodore Duret indicates the prominent position of Claude Monet in the Impressionist movement thus :

In him Impressionism found its most complete formula . . . ever brighter colours and more sparkling light. In the last series, of the Thames at London, of the pool at Giverny, and of Venice, Impressionism found the extreme reach of its attainment. Painting which has arrived at this degree of fluidity in some measure approaches music, executing variations upon a theme of colour analogous to those of sound. Monet thus reached that last degree of abstraction and imagination allied with reality of which the art of landscape is capable.

Though Monet holds this prominent position, the prominence is undoubtedly due to his concentration of effort and specialisation along certain definite lines, rather than to outstanding genius, as of a giant among pigmies ; for in other and different artistic attainments many of the group were greater than he.

Alice E. Adair

CORRESPONDENCE

A PROBLEM OF KARMA

I should like to point out how a remark in Mr. Sinnett's new book (to judge from your review of it in THE THEOSOPHIST for August) bears on a point arising out of my paper, "The New Tune," in the July number. In likening the progress of Man through the world-period to that of the individual man through his life, I remark that whereas the latter is living on credit during childhood and in old age on his accumulated savings, it is in middle life that he pays his way. Thus I pictured Man as passing through his corresponding middle period at the present time, and therefore "paying cash" in a karmic sense. I did not at the time of writing my paper see my way to pressing home an inference that must have been fairly obvious to some of your readers, namely, that to establish an exact parallel (such as, I believe, exists) Man during this middle period would have to be shewn as not only paying cash for the present and for his debts from the past, but also as laying up karmic savings against the future. My hesitancy is curiously reflected in your reviewer's confessed reluctance to accept a certain portion of Mr. Sinnett's doctrine. That is where the veteran Theosophist hazards the remark that "undeserved suffering may be imposed by the complicated interplay of human free-will," while later on he gives as a reason for the non-intervention of the Great Ones to stop the horrors of the war, that it is desired to give the world a chance to rise to the occasion and achieve victory for the good without external help. In other words it would appear that Mr. Sinnett is hinting that we are being permitted to undergo suffering beyond our karmic deserts for the sake of the fuller and faster ushering in of the good time to follow.

Countenance from so high an authority now emboldens me to say that I think we ought to have no difficulty in accepting this doctrine. To me it appears most convincing. I find a similar deduction to be the logical outcome of one of the central thoughts which I ventured to express in "The New Tune". I believe that the suffering which Man is

undergoing to-day is not all incurred in the discharge of karmic debts from the past, but consists in a large measure in savings, as it were, for the future; a laying-by that will bear interest up to "an hundredfold" in accordance with its contributory effects on the coming harvest of good. I think there is a hint to the same effect in the words of the Christ on the subject of those on whom the tower at Siloam fell: "Think ye that they were offenders above all the men that dwell in Jerusalem?" and more particularly in those referring to the man who was blind from his birth: "Neither did this man sin nor his parents, but that the works of God should be made manifest in him." As St. Paul says: "For our light affliction, which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory." Again: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward."

I take it that suffering in its karmic aspects is not always to be regarded as an effect. It may sometimes be employed as a cause to produce an effect later. It is like the powder that we rightly associate with jam—and it does not follow that the respective incidences of jam and powder are always the same. Powder may have to be swallowed as a consequence of an over-indulgence in jam; powder and jam may be administered together; and jam may follow as a reward for powder bravely taken.

I like to think that the call to arms has been an invitation not merely to pay our debts, but even more to step forth on the side of right and to join with the Saviours in the glorious privilege of making sacrifice in the cause of Salvation. This theory, of course, may give rise to disquieting thoughts in some of us who have not been called upon to make sacrifice to any great extent, or to a less extent than others. These may doubt whether their comparative immunity may not imply a slur on their worthiness. With suffering regarded as all deserved, they could at least lay to their souls the flattering unction of the presumption of innocence. But it seems more reasonable to suppose that the real cause of diversities of experience in the matter of suffering lies in diversities in our nature not referable to our deserts. We may all be instruments, but yet not all instruments which it is expedient to use in similar ways, in similar circumstances or at similar times. The past, can we but know it, has to be considered; even more has the present; but most of all the future. The instrument must not be applied to work that may unsuit it for its proper metier. David, man after God's own heart though he was, had yet, because he was also a man of blood, to leave the building of the Temple to his son. Those

of us who are fortunate enough to have escaped being drawn so fully as others into the present vortex of blood and tears, may be being held in reserve to share in the work of reconstruction and construction, for work, that is, for the proper performance of which comparative freedom from certain sorts of karmic ties may constitute an essential qualification.

JOHN BEGG

THE THEOSOPHICAL SOCIETY AND POLITICS

In THE THEOSOPHIST for November 1916 the President wrote an article—"The Wider Outlook"—in which she says :

Another difficulty arose in 1914 over my political activities and I agreed that ¹ *the Society should have, and had, nothing to do with my political work, but claimed my liberty as an individual to do what I believed to be my duty to the Empire.*

While I am myself free to work for Home Rule, *I have no power, even had I the wish, to commit the Society to this policy. Such a Society as ours should not take collectively any part in politics.* If it did we should lose many of our best members, who as Government servants cannot enter the political arena.

The entire liberty of thought and action must remain for every member, every Lodge, every National Society and for the Society as a whole. Very few are the things for which the Society can act as a whole; seeing the variety of conditions under which its members live; for action which would suit England, might be very unsuitable in Chili.

In THE THEOSOPHIST for September 1917 (page 592) is published a letter written by Mrs. Besant to the Governor of Madras. When she was interned, the order among other things said that "she shall not publish or procure the publication of any writing or speech composed by her, whether already published or not". This vague and sweeping order Government afterwards attempted to relax by writing to her that it was willing to permit Mrs. Besant to publish purely Theosophical or religious writings or speeches composed by her, provided such writings or speeches were previously examined by Government and passed for publication. Mrs. Besant, however, indignantly rejected the proffered relaxation. In the course of her reply she has said :

The Theosophical Society cannot identify itself with any special creed, religious, social or political, *but it can and ought to stand for the sacred right of free speech, for all opinions which do not excite to crime. . . . It has therefore allied itself in this struggle in entente cordiale with the National Congress, the Moslem League, the Home Rule League, in one solid body united in resistance to autocracy, and in defence of the liberty of the people; and I, as the President of the Theosophical Society, will conclude no separate peace.*

¹ All throughout the italics are mine. N. D. K.

The above writing has caused much regret and dissatisfaction among many members of the T.S. The Theosophical Society certainly cannot make a study of "all opinions that do not excite to crime," neither can it determine what opinions do not excite to crime, much less can it fight for "free speech" for such opinions, free speech being itself a very slippery commodity. Again, there has been no *entente cordiale* between the Society and the National Congress, the Moslem League, and the Home Rule League, to resist autocracy. No member of the T.S. knows anything about it. The Society as a body can make no such compact, or take up a fight.

The books and writings of Mrs. Besant are her personal property. The Theosophical Society has no right over them, and there was no reason to say in the letter that she "as President of the Theosophical Society can conclude no separate peace". The Theosophical Society was unnecessarily brought into this letter.

The quotations given above from THE THEOSOPHIST of November 1916 fully explain the position and policy of the Theosophical Society as declared by the President herself :

The Society should have, and had, nothing to do with my political work. I have no power, had I the wish, to commit the Society to this policy (political activity). Such a Society as ours should not collectively take any part in politics.

We anxiously await the explanation of Mrs. Besant regarding the above-mentioned startling passages in her letter.

A Proposed Order of Reform.—In the President's message of 6th November, 1916, to the Theosophical Federation at Amraoti we read :

We exist to spread in every direction the Truth of Universal Brotherhood, and it is the duty of each one of us to choose some definite service. The paths are four : (1) The teaching of Theosophical truths, working in and for the T.S., (2) educational work of every description, (3) social reform, industrial improvement, etc., and (4) political work for the salvation of the Motherland. *To none of these can be pledged the Theosophical Society as a whole, it being international and every country being autonomous. Each member must choose his own line of activity.*

Not only Government servants but many other members of the T.S. who are not Government servants, do not wish to enter the political arena, and some who may have a desire to work in politics do not approve of the aims and the way in which the present political propaganda is carried out. A few impetuous members hold meetings in some Lodges, and pass resolutions introducing political discussions into them, without taking care to ascertain the opinions of absent members, and

of those members who are unable to speak publicly but disapprove of the resolution and do not like to be dissenters in an emotional crowd.

It is high time, therefore, that an "Order of Indian Political Reform" be instituted, in which individual members of the T.S. may work, *quite apart from the Society*. Thus the fourth path suggested by the President may be pursued by T.S. members *in their individual capacity*. Political discussions and dissensions in this country will go on increasing, and as individual members of the T.S. may wish to take part in these, they will in various instances consciously and unconsciously try to mix up the T.S. in some form or other with their political activities. It is very desirable, therefore, that all those members of the T.S. who wish to engage in political work should carry on their activities in politics in a separate organisation. There are three influential and public political organisations, but some T.S. members would like to work along with other members for politics under the direction of Mrs. Besant, and the establishment of a *separate Order* for the purpose will avoid misunderstanding and various other difficulties, and will leave the Theosophical Society free to carry out its objects and policy without being unnecessarily mixed up with politics from time to time.

Poona

N. D. KHANDALVALA

BOOK-LORE

Brahmaḍharsana: or Intuition of the Absolute, being an Introduction to the study of Hindu Philosophy, by Sri Ananda Acharya. (Macmillan & Co. Ltd., London. Price 4s. 6d.)

The study of Hindu Philosophy has always been a formidable undertaking, especially to the Western temperament, but its terrors are considerably lessened by this simple and straightforward little introductory manual. The author is one of those stalwart sons of India who have gone forth into Western lands to deliver the message of spiritual freedom contained in the Vedānta Philosophy. In his preface he tells us that the six lectures which make up this book were delivered in Christiania in 1915. He goes on to say :

My aim was to present Hindu ways of looking at the eternal verities of life in simple language before the mind of the Norwegian public, with whose points of view, however, I was as utterly unfamiliar as they were with mine. In this rather venturesome undertaking, I was encouraged to persevere through an inner conviction of the uniformity, amidst a diversity of forms, of the philosophical experiences of humanity all the world over.

In this aim he has achieved no small measure of success, for the six systems of Hindū Philosophy are presented in a practical manner that holds the reader's interest all through. Naturally the systems that claim most attention are the Samkya and the Vedānta. The former is described in sufficient detail to enable the student to follow its rather complicated classifications, and two explanatory charts are appended. In passing from the consideration of dualism to that of monism, Sri Ananda refers to the estrangement of science from religion caused by irrational theism, and shews how the later trend of scientific thought is distinctly monistic. Then we come to the qualified monism of Rāmānuja, which supplies the philosophical complement to man's ineradicable craving for an object of worship. Finally we are led up to the Advaita Philosophy of Sankara, with

its superb denial of reality to the whole phenomenal universe, including man—when regarded as a separate entity. Here the author wisely explains that this view of life was originally intended for the guidance of those in whom spiritual insight had already awakened, and therefore was almost certain to be misunderstood by the merely religious. This difficulty is put rather neatly in the following passage :

God, as He appears to the Mukta-purusha, must differ from the conception of those who are in bondage. Those who still walk in the valley of the shadow of death, whose eyes are blinded by ignorance, whose hearts are full of the sores of narrowness,—they can have no conception of God save as One who is endowed with human attributes, though many times magnified. For this reason there must be two different pictures of God, owing to the existence of two very different standpoints. The free souls realise God as One who is free from all phenomenal and anthropomorphic attributes, but for them who see Him through the eyes of faith and devotion, He is still endowed with noumenal attributes or, in the words of Rāmānuja, “kalyāna gunākar,” “endowed with innumerable auspicious qualities,” such as the boundless glory of illimitable knowledge, dominion and majesty, power, generation of all things at will, wisdom, mercy, etc.

This, however, is no reason why the larger view should not be available for all who are dissatisfied with the aids of religion, however useful and beautiful ; therefore, in spite of the pitfalls that surround the doctrine of maya, we heartily commend this genuine little work to all earnest seekers after truth. An excellent feature is the addition of a bibliography at the end of each lecture.

W. D. S. B.

Annual Report of the Smithsonian Institution, 1915.
(Government Printing Office, Washington, U.S.A.)

It is some time since we received the latest issue of this useful annual publication. Its interest for the general public lies in the appendix, which fills nearly four-fifths of this volume of over 500 pages, and which contains articles on some of the prominent scientific questions of the day. Almost all the branches of science are here represented except psychology, a deficiency which we have noted consistently for several years in these annual reports.

The most important of these articles from the Theosophist's point of view is undoubtedly the one on Atlantis by M. Termier, Director of Service of the Geologic Chart of France. M. Termier adduces all the available oceanographical,

geological, and biological evidence (which cannot be conveniently summarised here, but has been set forth by the present writer in another place), and concludes that there can be no reasonable doubt of the truth of Plato's narrative. A Theosophist can see, moreover, that the facts cited by M. Termier clearly point to something much vaster than the sinking of a single island—point, in fact, to the sort of cataclysms which the clairvoyant investigations of Theosophists have shown to have taken place. We strongly recommend this article to the careful notice of those Theosophists who are always in search of scientific corroborations of Theosophy.

The next most interesting article from our standpoint is that on the Constitution of Matter and the Evolution of the Elements, from the pen of Sir Ernest Rutherford. Sir Ernest describes the origin and development of the most recent conception of atomic structure, the conception which was originated by Sir Ernest himself, as an improvement on the older one of Sir J. J. Thomson. The Thomson atom consisted of a sphere of positive electricity, interspersed throughout with electrons, the mass of the atom being practically all due to the electrons. In the Rutherford atom the positive charge is supposed to be concentrated in an extremely minute central nucleus, and the mass of the atom depends mainly on the amount of this positive charge. The nucleus also contains a number of electrons, but the positive electricity is always in excess, so that the nucleus shows a resultant positive charge, which is balanced by the necessary number of electrons lying on the outskirts of the atom. While the mass of the atom depends mainly on the *total* quantity of positive electrification in the nucleus, the physical and chemical properties of the atom are determined mainly by the *resultant* nuclear charge and the outlying electrons, more especially by a small number among them, which have been termed by Stark "valency electrons". We know little as regards the quantity of the total positive charge in the atomic nucleus. But as regards the resultant nuclear charge, the suggestion most in accordance with facts is the one due to Van den Broek and Bohr, viz., that it might be equal to the actual number of the element when all the known elements are arranged in order of increasing atomic weight.

Other papers of general interest are (1) on the Utilisation of Solar Energy, (2) on the Impressions of the Voices of Tropical Birds, and (3) on Insect Nests. Prof. Bateson's Presidential Address on Heredity before the British Association meeting in 1914 has also been reprinted. Altogether it is a very interesting volume.

G. S. AG.

Viḍvan Mano Rañjani Series—(1) No. 16. *The Age of Sankara*, by T. S. Nārāyaṇa Sāstri, B.A., B.L., part I. A., pp. 1—112. (Thompson & Co., Madras.) (2) *Successors of Sankarāchārya*, in the Kāmakoti-Pītha at Kañchi and in the Sāraḍā-Matha at Sringeri, by the same author. (Sivarahasyam Press, Madras. Price As. 8.)

The Age of Sankara is said to embody the result of the author's researches and labours for the last twenty years in the field of Samskrit literature. It is rather a big work, to be published in two parts extending over nearly 1,000 pages, crown 8vo, of closely printed matter. The first part is to give a review of the current opinions about the age of Sankara, while in the second part the author will give his own view as to the date of Sankara and the system of philosophy and religion as revealed in his famous Bhāshyas and various minor works. It is only a portion of the work which is to hand, and it forms an eighth part of the whole work. The first fasciculus contains the author's Foreword and Introduction and the first three chapters of the main work, dealing respectively with his methods of investigation, the chief eras of Indian chronology and the main incidents of Sankara's life. In the Foreword the author sketches out the whole plan of his work, thus giving us a clue to the contents of the whole work in all its several parts.

Successors of Sankarāchārya is only complementary to *The Age of Sankara* in so far as it gives lists of the apostolic succession in the important *Mathas*, throwing light on the date of the original Sankara. With the aid of literary and other materials of some historical value the author proposes to show that the original Sankara was born at Kālali in the year 509 B.C., and left this world in 477 B.C. The author

distinguishes between two Sankaras who, he says, have been confounded with each other by later biographers, and tries to show that A.D. 788, the more commonly accepted date for the birth of Sankara, is really the date of the birth of *Abhinava Sankara* who adorned the Kāmakoti-Pitha at Kañchi as the thirty-eighth successor of *Āḍi-Sankara*. In the course of his work he will deal with the commonly accepted dates of Gauṭama Buddha and Chandragupta, and try to show that they are far wide of the mark. With so many surprises in store for students of Ancient Indian history, the work, we are sure, will be read with great interest as it proceeds; and the work so far published is really very interesting.

The date of Sankara is one of those many much discussed subjects in the province of Indian studies on which Samskrit scholars have not yet come to a final common understanding. It has varied from the sixth century before Christ to the eighth century after Christ. The subject was discussed in THE THEOSOPHIST in the early eighties, when Mr. A. P. Sinnett's *Esoteric Buddhism* was first published; and the interest of the publications under review to the student of Theosophical literature lies in their close corroboration of the date of the original Sankara's birth as given out by Mr. Sinnett on the authority of information supplied to him by "*Initiates in esoteric science*"; and this date is about sixty years after Gauṭama Buddha's death.

A. M. S.

Seven Visions of the Coming of Christ, by R. J. Fox.
(H. R. Allenson, London. Price 1s.)

The seven visions we are dealing with in this little book are "old friends," for this is their third incarnation in a brief space of time. As the author tells us in her Introduction, they first formed part of a book of inspirational writings called *Rays of the Dawn on the New Testament*, published in 1912. After the outbreak of the war she "was impressed that they must be reprinted in a form which would send them into a wider field," and they were published in 1915 in her *Unexpected Tidings of the War and of the Future*. As such they were reviewed in the October 1916 number of this

magazine, and have thus already been introduced to our readers. The author hopes that by giving them one more chance "they may revive in many a stronger faith that, after his midnight of tribulation and anguish, the Sun of righteousness is certainly coming to bring healing on His wings".

D. CH.

BOOK NOTICES

We have received the following :

Self-Training in Prayer, by A. H. McNeile, D.D. (W. Heffer & Sons, Cambridge.) A series of short articles on subjects connected with the Christian life, intended to give suggestions and help to all who long to find reality in prayer but who have so far found this more a religious duty than a religious experience.

Reality in Religion and *The Love of God*, by Neville Figgis. (Francis Griffiths, London. Price 1s. each) Reality in faith, faith in practice, the need of a revival of true and sincere worship—these and kindred subjects are the themes elaborated in the sermons reprinted in the first-mentioned of these two little volumes. The course of sermons on "The Love of God" has not been printed before.

How to Complete our Lives, by Bertha Davis. (L. N. Fowler & Co., London.) This very small book is written with the object of making the pathway to perfection clearer by awakening men to a knowledge that they have within themselves—in the Good within—a sure light to guide them to a knowledge of the truth, which alone can make us free ; and also attempts to solve "the vital problem of the two sexes by finding their natural place in the universe". Seventeen very short chapters make clear the author's views on the problems before her.

A. DE. L.

THEOSOPHY IN THE MAGAZINES

THE INDIAN POETRY OF DEVOTION

After some specious praises of war in *The Hibbert Journal* it is a relief to come across an honest appreciation of the peacemakers of India, the poets and saints of the "bhakti" school. Such an article appears in the October number from the pen of Dr. Nicol Macnicol, entitled as above. This phase of the religious life of India has so much in common with the writings of the mediæval Christian mystics that one wonders why it has not received more attention from the representatives of Christianity. The Indian bhakta has evidently three decided merits from the Christian standpoint: he believes in a personal God, though at times his theology is distinctly "shaky" and given to relapses into pantheism; he preaches divine love, though his raptures sometimes exceed the austere respectability of conventional Christian piety; lastly, he goes about among the people as one of themselves, using their own language, a democratic ideal which Christianity still cherishes in spite of the support given by the Church to class privilege. On the other hand, according to Dr. Macnicol, the Indian devotee is a victim of "the great governing Hindu ideas of *karma* and transmigration, of *maya* (illusion) and monism. The tyranny of these thoughts is never wholly cast off, though in the stress of emotion they may sometimes be forgotten for a while." Then, again, he sometimes presumes to usurp the claim of the Church to be "the bride of Christ," by entering into marital relations with his personal God; while at other times his intellectual leanings to the advaita philosophy overcome his trust in the personal deity altogether. Thus:

Jnanesvar's religious attitude is more complex and difficult to define than that of the other two saints [Tukaram and Namdev]. In his heart he is undoubtedly a theist, but at the same time his intellect again and again compels him to bow to the proud claims of the *advaita* doctrine. This is an ambiguity that is characteristic of Indian religion from the age of the Upanishads until to-day, and it brings a discord into their thinking, as it must have brought a division into their lives, which makes an estimate of their teaching peculiarly baffling to the student.

There is also apparently considerable room for improvement in the choice of personal deities by this band of worshippers. For instance, we read: "Vithoba is identified with

Krisna, but it is a reputable Krisna, the husband of Rukhmini, not the lover of Radha." Finally there is the somewhat double-edged charge of neglecting the service of others in the desire for personal salvation. After quoting a description of saintship strongly reminiscent of the Sermon on the Mount:

A lamp is he, shining with steadfast light,—
Not shining to the stranger dark as night
While to the household bright.

As trees whose shadows on their planter fall
Or on who hews them down,—so he to all
Alike impartial.

His heart, O Arjuna, no bias knows ;
On all an equal aspect he bestows,
Friends let them be or foes.

the writer adds the following extraordinary comment :

That is not at all events the Christian ideal. That even path is not the path of love and sacrifice. The only service of others that these saints seem to realise as a duty is that which the *guru* performs when, as Jnanesvar says, "he lights the lamp of knowledge in the temple of the heart of holy men". They believe that the call of their souls' need constrains God ; but the call of the need of sinful and suffering men appears to awake a very faint echo in their own hearts. It is not that these hearts are not tender, but that Christ has not entered them with His revelation of what love is.

It may be that after all the Christian ideal has been better understood by these Eastern devotees than by some of its champions of the pulpit ; else why should it have been silenced by the war ?

W. D. S. B.



SUPPLEMENT TO THE THEOSOPHIST

CONVENTION OF THE THEOSOPHICAL SOCIETY 1917, AT CALCUTTA

1. The next Anniversary and Convention of the Theosophical Society will be held in Calcutta in the month of December next (Christmas week).

2. Arrangements are being made for the comfort and convenience of a large influx of members and delegates of the Theosophical Society, and proper accommodation has been arranged for their stay in Calcutta. The spacious hall of the Calcutta University Institute has been secured for meetings and lectures. It is very centrally situated, just east of the College Square and very close to the rooms of the Bengal Theosophical Society, and can accommodate over 2,000 people.

3. In order that as little inconvenience as possible may be suffered, intending visitors (not requiring special arrangements) are requested :

- (a) To notify the intention of their coming by the 30th November (those requiring special arrangements should notify not later than 15th October next) at the latest, and send the registration fee of Re. 1 per head to the Secretary, Reception Committee.
- (b) To bring with them bedding, mosquito nets if required, and other personal requisites.

4. Members are requested to advise beforehand the date and train of arrival at Howrah and Sealdah Stations, as there are several trains booked to arrive at these stations every day.

5. It is proposed to form Reception Camps on the two platforms of the B.N. and E.I. Railways at Howrah Station and on the platform of the E.B. Railway at Sealdah Station, under the charge of several captains and volunteers who will render all necessary help to the delegates.

6. Arrangements for meals will be made for members purchasing 4 or 6-day tickets at the following rates :

Indian Vegetarian style, 2 meals per day (without lunch, chota hazri or milk), Rs. 4 for 4-day ticket and Rs. 6 for 6-day ticket.

European style, including chota hazri, coffee, tea or milk, Rs. 12 for 4-day ticket and Rs. 18. for 6-day ticket. Milk and other necessaries may be supplied at actual extra rates.

No refund will be allowed on unused or partially used tickets. It may also be possible to arrange for occasional meals in Indian style, at As. 8 per meal, if timely notice is given and tickets purchased beforehand.

7. Accommodation will be supplied free to members not requiring separate rooms, but a lump sum charge of Re. 1 will be made for furniture (1 cot, 1 chair and bathroom convenience in Indian style). This amount should be sent by each member with his registration fee.

8. Members requiring extra accommodation or special accommodation for ladies should write to the Secretary, Reception Committee at least six weeks beforehand.

9. Admission to the lectures will be by free tickets. Special blocks will be reserved for ladies.

10. Persons who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them. Arrangements are made for members only. Sympathisers can only be accommodated after members are arranged for, and will be charged throughout their stay at

rates applicable to members. All correspondence should be addressed to Mr. G. H. Wittenbaker, Secretary, Reception Committee, Bengal Theosophical Society, 4/3A College Square, Calcutta.

ACCOMMODATION FOR EUROPEANS

Accommodation in European style may be had at several hotels, of which we attach a list. It would be wise to reserve accommodation in advance, because a number of Congresses and Conventions will meet here during Christmas week. This can be done by writing direct to the hotels. The undersigned, if written to in time, will be glad to arrange with the hotels concerned. List of prominent Calcutta Hotels :

1. "Great Eastern," Old Court House Street.
2. "Grand," Chowringhee.
3. "Continental," Chowringhee.
4. "Spence's," Wellesley Place.

There are also numerous Boarding Houses in various parts of the town with rates varying from Rs. 3 to Rs. 10 per day and even more, according to accommodation required, locality, etc. Some of those of the cheaper sort are in the vicinity of "Wellington Square" the proposed site for the pandal of the coming National Congress; but there are none near the University Institute and the Bengal Theosophical Society, the centre of our Convention activities. If members who care to avail themselves of any of these would communicate their requirements (fully, definitely and immediately) to us, no effort will be spared in making all arrangements for them.

G. H. WITTENBAKER,
Secretary, Reception Committee.

iv SUPPLEMENT TO THE THEOSOPHIST OCTOBER
THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 9th August, to 10th September, 1917, are acknowledged with thanks :

DONATIONS

	RS.	A.	P.
Mr. J. W. Hamilton Jones, in Antofagasta, to Head- quarters, T.S., £5	73	1	3
	<u>73</u>	<u>1</u>	<u>3</u>

Adyar,
10th September, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 9th August, to 10th September 1917, are acknowledged with thanks :

DONATIONS

	RS.	A.	P.
A Theosophist, Adyar (Legacy)	300	0	0
	<u>300</u>	<u>0</u>	<u>0</u>

Adyar,
10th September, 1917. *Hon. Secretary and Treasurer, O.P.F.S.*

A. SCHWARZ,

Printed and published by Rao Saheb G. Subbayya Chetty,
at the Vasanā Press, Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Dublin and Belfast Lodges, T.S., dues of new members, £6. 10s.	90	6	0
Mr. Egizio Veronesi, Cairo, Egypt, dues of new members £1. 2s. 8d.	17	0	0
Mr. Edward Drayton, Hastings, Barbados, B.W.I., for 1917, £1.	15	0	0

DONATIONS

“ M. M. F. £25. In token of love for our President, and of enthusiastic support of her policy ” ...	348	6	3
Mr. T. M. Guruparanathaswami, Mirasdar, Vittaikaranpudur.	20	0	0
	490	12	3

Adyar,
10th October, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1917, are acknowledged with thanks:

DONATIONS

	RS.	A.	P.
Mr. F. E. Pearce, London	75	0	0
	<hr/>	<hr/>	<hr/>
	75	0	0

Adyar, A. SCHWARZ,
10th October, 1917. *Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Schenectady, New York, U.S.A. ...	Schenectady Lodge, T.S.	30-4-1917
Baker, Oregon, U.S.A. ...	Baker " "	17-5-1917
Tracy, California, U.S.A. ...	Tracy " "	1-6-1917
Hoorn, Holland ...	Hoorn " "	24-6-1917
Paris, France ...	Studio " "	15-7-1917
Kumarpaliyam, Coimbatore Dist., S. India ...	Kumarpaliyam Lodge, T.S. ...	3-9-1917
Mirzapore, U.P., India ...	Sri Narayana Lodge, T.S.	8-9-1917
Coimbatore, S. India ...	Vasanta " "	10-9-1917

CONSOLIDATION OF LODGE

The "Dharma" Lodge, Oran, France, was consolidated with the "Alcyone" Lodge, Oran, France, in June, 1917.

Adyar, J. R. ARIA,
10th October, 1917. *Recording Secretary, T.S.*

SUPPLEMENT TO THE THEOSOPHIST

THE FORTY SECOND ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Convention of the T.S. will be held this year at Calcutta, from Tuesday, December 25th, to Sunday, the 30th. The Public Lectures will be delivered as follows on "The Theosophical Outlook":

1. December 25th, 8.30 a.m., The Problems of Religion and Philosophy, by C. Jinarājadāsa, M.A.
2. December 26th, 8.30 a.m., The Problems of Education, by G. S. Arundale, M.A., LL.B.
3. December 27th, 8.30 a.m., The Problems of National and International Politics, by B. P. Wadia.
4. December 28th, 8.30 a.m., The Problems of Social Reform, by the Hon. Mr. Justice T. Sadasiva Iyer.

The Convention of the Indian Section, T.S., will take place on Tuesday 25th, 12.30 to 2.30, and on Wednesday 26th, 2.30 to 3.30. The meeting of the Order of the Star in the East will be on Friday 28th at 7.30 a.m. The T.S. Convention and Presidential Address will be on Sunday 30th at 8.30 a.m., and the Anniversary Meeting at 7 p.m.

viii SUPPLEMENT TO THE THEOSOPHIST DECEMBER

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., Benares, part payment for 1916-17	1,800	0	0
Presidential Agent, Spain, dues of 3 new members, for 1917-18, £1. 2s. 6d.	16	14	0
Miss Athalia Wernigg, for 1918	15	0	0
Mr. M. Manuk, Hongkong, for 1918	15	0	0
Miss M. E. Weston, of Ireland, for 1917-18, 10s.	6	14	3

DONATIONS FOR ADYAR LIBRARY

A Friend, Adyar	500	0	0
Dr. Andrew Crowford, of Scottsbluff	87	10	4
Mr. N. H. Cama, Hubli	10	0	0
	<u>2,451</u>	<u>6</u>	<u>7</u>

Adyar,
10th November, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Friend, Adyar	1,000	0	0
	<u>1,000</u>	<u>0</u>	<u>0</u>

Adyar,
10th November, 1917. Hon. Secretary and Treasurer, O.P.F.S.

A. SCHWARZ,