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THE THEOSOPHIST

ON THE WATCH-TOWER

ONE of the most faithful of the Old Guard of the Theosophical Society has passed over, M. le Commandant D. A. Courmes. He was the doyen of the Society in France, and it was he who brought Theosophy to Dr. Pascal, who preceded him to the other side. Faithful to H. P. Blavatsky, he was equally faithful to her successor, and his chivalrous nature made him cling the closer to his leader when that leader was attacked. He had long been ailing, and on January 15th he was struck down suddenly, passing away two days later without recovering consciousness. He was cremated at the Père Lachaise cemetery. M. le Capitaine Géry, his nephew, being the chief mourner, and M. Charles Blech, the General Secretary, giving a short address. He was followed by M. Chévrier, who spoke on behalf of the E. S. in France, M. le Commandant Duboc, M. J. Morand and M. Gaston Revel.

Thus speeded by affectionate gratitude, he left our earth. He will be much missed in France, for he was Vice-President of the Executive Council, and editor of

Le Lotus Bleu, the French organ, as well as President of his Branch. The *Bulletin Théosophique* truly says of him: "The distinctive characteristics of his soldier-soul were uprightness, constancy and fidelity, and he was proud of belonging to the band of Servers." On him, as on all such loyal and faithful souls, whether in life or death, shines the Eternal Light.

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Another member who has passed on, one who was very helpful from time to time in public life, was General Sir Stuart Beatson. When he was over here with the Prince of Wales in 1905-6, he told me that he was anxious to form a League in India the members of which should be pledged to abstain from the eating of beef. The present Regent of Jodhpur was much interested in the project, but other matters pushed it on one side, and it never materialised. The General thought that many Army Officers would be willing to join such a League, for the sake of promoting good feeling.

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The Gifford Lectures by Mr. Arthur Balfour are opening up lines of thought which are most suggestive in themselves, and, carried on by others, may lead to a new line of defence for Religion. It is a far cry from these profoundly thoughtful lectures to the French thinker quoted in F. W. Myers' *Human Personality*, who regarded religion, and art as "bye-products" in the evolution of humanity towards a golden age—an age, we may suppose, of motor-cars, aeroplanes, and torpedoes. Mr. Balfour not only saw in the æsthetic emotions an indication of a Supreme Artist, but he sought also for their source, for any proof of their place in the general process of natural evolution. They do not lead to

action, in the ordinary sense, but find their exercise in contemplation. Their manifestation is creative, and through them Spirit speaks to Spirit. Many emotions can be traced as evolving in the struggle for existence, but the æsthetic emotions have no such pedigree. In a remarkable passage he ascribed the splendour of natural beauty to a Supreme Spirit manifesting Himself thereby, recalling the profound truth that Beauty is the Law of Manifestation, of Creative Activity. Those who are versed alike in religious and masonic symbolism will understand why Beauty is the third of certain symbols, as the Spirit who moved on the face of the waters, or the Brahmā of the Hinḍūs, is the third Person in Trinities, and why it is Beauty which "makes manifest" all right work, work which is planned by wisdom and founded by strength.

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The line of argument as to ethical ideas was not so original as that on æsthetics, but is none the less profoundly true. Mr. Balfour pointed out, as many have done, that the higher ethical emotions were a disadvantage, not an advantage, in the struggle for existence:

> Nobody could maintain that in that brute struggle the virtues of mercy, charity, and loving-kindness are to the advantage of the race from the point of view of a biologist, who studies what it is that enables one organism to oust another.

Hence Mr. Balfour by no means endorses the modern cry of a "return to nature".

> If the simple teaching of nature is that the higher virtues are useless and noxious, is not the teaching of Nietzsche an inevitable conclusion? Men will argue that if development and the course of progress must always be the result of constant internecine warfare, then they must pin their faith on the untrammelled licence of that struggle, and the return to nature would mean the abandonment of all the higher and tenderer virtues in which the value of life entirely depends

for us. If we are to keep the highest of all values in the scale where religion has placed them, and where we instinctively feel they ought to be, we cannot tear away that religious framework and suppose that the ideas will remain.

On these lines Mr. Balfour will find himself logically landed in that continuity of consciousness which is the only alternative in evolution for the struggle for existence and the survival of the fittest. Without continuity of consciousness no growth in the social, the preeminently human, virtues, and continuity of consciousness spells reincarnation.

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Two proposals lately made are quite Theosophical in spirit. Sir Francis Younghusband seeks "an Imperial Religion," which, by representing the common religious beliefs of the religions of the world and the identity of their ethical basis, should bind together the component parts of Britain's Empire. Miss Elisabeth Knoff, in New York City, takes the practical step of opening a "Daily Temple," to which all who seek to lead the higher life may come, without distinction of creeds. Both are straws which show the set of the current. Ere long Theosophy will have reached the position that there is nothing new in it, and that, of course, everybody knows that it is true. And there is nothing new in it, as a matter of fact. Modern Theosophy is only a new way of putting old and universal truths.

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Some Christians of the narrower and less educated type are very anxious to prove that Christians cannot be Theosophists. The simple answer is that they *are*, and that there is therefore no use in saying that they cannot be. There are many earnest Theosophists who are devoted Christians, as there are others who are devoted

Hinḍūs, Buḍḍhists, Muhammadans and Zoroastrians. And the remarkable thing about them is that their respective religions are vitalised by their Theosophy. Forms become pregnant with meaning, ceremonies become potent as forces, obscurities become illumined and instructive. All the great religions have felt the vitalising energy of Theosophy.

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The only people who really defame and hate us are the missionaries, the Pharisees of our day, and the thoughtful and cultured world thinks little of these "blind leaders of the blind". They rather rèmind one of the two Giants in Bunyan's famous allegory, who sit, aged and half paralysed, gnashing their toothless jaws at the passers-by. The last favourite libel is that I "announced that morals had nothing to do with Theosophy," and, to make the untruth more effective, this is connected with my supposed reinstatement of Mr. Leadbeater "in his official position". (The facts that Mr. Leadbeater had no official position, and that he only rejoined the Society three years and nine months later than my misquoted pamphlet are mere trifles.) The pamphlet, as is well known, was not connected with Mr. Leadbeater's resignation, with which I was not concerned, not being an official, and so far from saying that morals had nothing to do with Theosophy, I said that "we hold up lofty ideals, and we trust to these for the compelling power to lift our members to a high moral level, but we have no code with penalties for the infringement of its provisions". The obvious statement that, as a matter of fact, the T. S. had no moral code enforced by penalties is distorted into Theosophy having nothing to do with morals!

The moral stage, at which people require a law with physical or superphysical penalties attached to its breach, is a very low one, and though such codes are necessary for the unevolved, people who follow high ideals do not need them. The missionary spirit is very demoralising in any communities which have outgrown savagery. It has its value as a civilising agency among savage tribes, but in a cultivated community it is an offence. It breeds a spirit of self-righteousness on the one side and of resentment on the other, while the more educated people of the Christian part of the community regard it with a half-tolerant and good-natured contempt, save where it causes civil trouble.

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The Secretary of the Hague Lodge sends a letter saying that the Lodge is about to erect a large building in the garden attached to its present residence, which it has outgrown, and it has constituted a legal body for the holding of its property, under the name of the Board of the Theosophic Institution. A sympathetic non-member has made a large donation to this Board, in Trust, to be called the Annie Besant Fund, and the interest is to be used for founding and maintaining a Theosophical Academy. The object of the Academy is to advance, wider and deepen philosophy, art, science and religion by bringing them into contact with Occultism.

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The following articles have been arranged for, and will appear in the forthcoming issues of the *Theosophist*. We earnestly ask our members and friends to help our magazine by recommending it to their friends. 'Ghosts among Greeks and Romans,' by Lacy Collison-Morley. 'A Prophet of Persia,' by Eric Hammond.

The 'Quest in Persia,' and 'Mystical Poetry of Persia,' by F. Hadland Davies. 'Ḍhammapāḍa and Its Message to Modern India,' by Kenneth-Saunders. 'The Worship of Isis,' by J. T. Dennis. 'Buḍḍhism in the North and East,' and 'The Origin of the Alphabet,' by Herbert Baynes. 'Ancient Jewish Proverbs,' by A. Cohen. 'The Smile,' by Miss C. M. Mew. 'Is Reincarnation True?' by Ernest Wood. 'From the Diary of a Travelling Philosopher,' by Count Hermann Keyserling. 'The Study of History as a Mental Equipment,' by Professor R. K. Kulkarni. 'Consciousness as conditioned by the Body,' by Dr. Charles J. Whitby.

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We are very glad to place on record the founding of our first Lodge in Persia. It is in Shiraz, and is called the Anjuman-i-Sufieh. The President is Sheikh Muhammad Rahim, and the Secretary is Amba Prasad Sufi.

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Mr. Van Manen writes: A magnificent gift has enriched the Adyar Library from the Italian Section of the Theosophical Society, through its General Secretary, Professor O. Penzig. On the occasion of the Genoa Congress of the Federation of the European Sections, the Italian Section had planned a brilliant and original attraction for the gathering. It collected together an exceedingly well-chosen and very representative collection of some thousand large photographic reproductions of all that is best in old Italian art in the way of representations of religious and symbolic subjects. The unique collection of photographs thus got together was carefully, neatly and uniformly mounted on card-board and arranged

in albums containing about forty reproductions each. As the Genoa Congress was not officially held, an informal gathering taking its place, this collection was subsequently exhibited at the Stockholm Congress and there evoked universal admiration. After this the Italian Section magnanimously decided to present the Adyar Library with it. It has now safely arrived and is in process of arrangement. Careful consideration will have to determine the way in which this art-treasure can most practically and profitably be made accessible to the public. The collection fills, all by itself and all at once, a large gap formerly existing in the Library possessions, and by it the Art Section has leapt suddenly forward towards occupying an important place of its own. The Italian Section and its Officers cannot be sufficiently thanked for their enlightened liberality, and the Adyar Library is proud to have been chosen as the trustee for this veritable treasure. Gifts like these raise high hopes for the future of the Library in the hearts of those responsible for its welfare, upkeep and growth, and each such gift marks a decided step forward taken by the Library in its long march towards its ideal of becoming a true world-library, the repository of all learning, art, and mental or spiritual endeavour recorded in the history of humanity during its entire career.

THE THEOSOPHICAL ATTITUDE

By C. W. LEADBEATER, F. T. S.

IT has more than once been stated that the Theosophical attitude towards life is of greater importance than Theosophical knowledge; and students frequently ask how this attitude is to be obtained. It is in truth the very first thing which the student needs, yet it is usually the last which he gains; for it is not to be acquired by reading about it, not to be learnt like a lesson; it is something into which a man slowly grows as a result of his study, and still more of his efforts to put that study into practice.

It is our custom to say that Theosophy is not a religion, but rather the philosophy which underlies all religions. This is quite true; yet it is surely also true

that our Theosophy supplies to us a great deal of the stimulus which the devotees of religion are supposed to obtain from it. I have pointed out elsewhere that it is in reality a philosophy, a religion and a science; a philosophy, because it gives us an intelligible and satisfactory theory of the constitution and reason of the universe; a religion, because it speaks to us of God, of His relation to man, and of His will with regard to our progress; a science, because it propounds its teachings not as mere abstract theories, but as deductions drawn from facts which have been repeatedly observed.

Though it is to this extent a religion, it affects its votaries very differently from other faiths. We of the West are used to a religion which is absolutely divorced from practice—which has no connection with daily life; for with the exception, perhaps, of a small number of people belonging to monastic orders, no one makes any attempt really to carry out the teachings of the Christ. It is the custom to consider that any one who goes to Church regularly, who gives a certain amount in charity, and lives on the whole a kindly and helpful life, is actuated by religious motives, and is doing all that can be expected of a follower of the Teacher of Palestine. Yet if we face facts instead of hiding ourselves behind conventions, it will be found that the people who do these things do them chiefly because of their own kindliness of disposition, and not with special reference to any religious commands; and, furthermore, they are by no means prepared to follow out the real instructions attributed to the Christ. He says:

> Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Take no thought for the morrow, for the morrow shall take thought for the things of itself. Judge not, that ye be not

judged. Whosoever shall smite thee on thy right cheek, turn to him the other also, and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Sell all that thou hast and give to the poor; and come and follow me. If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, he cannot be my disciple.

Christians will tell you that such commands are unsuited to the spirit of the present day, and are not intended to be followed literally; it has even been said that if they were followed literally they would be provocative of harm rather than good. Perhaps in our present highly artificial condition of society that may be true; but that does not alter the fact that it is useless for men to pretend to be followers of the Christ, if they are not prepared to put into practice the instructions which He is said to have given. Not even those who profess to follow Him make any sort of attempt to bring these instructions down into daily life; it would obviously be extremely inconvenient for them to do so.

The same thing is true of the other religions. All the great faiths of the world give the same ethical teaching to their devotees; and if only each man would really follow the teaching of his religion, no matter what that religion may be, we should have something like a millennium at once and without further trouble. There are fortunately many good people in the world—many people of average goodness, that is—but only very few who really obey to the full their own religious teachings. It may be asked why this is so. The reason seems to be that none of these people really believe what they profess to believe. They think of these religious statements as something to which they are expected to give a formal assent on Sundays, but not at all as actual rules of life to be put into practice every

day and all day long. In this it will be perceived that religious belief stands in an absolutely different category from what may be called scientific belief, or belief which is based upon actual knowledge. A man who has a scientific fact before him knows that he can depend upon that fact, and therefore he acts accordingly; if he has dealt with a thing experimentally he knows exactly what to do with it, and no one can persuade him to act against the experience which he has thus gained. A man knows that fire will burn him; he is always careful to remember that fact. He knows that water will always run downhill; therefore he will never act as though he expected it to run up. Yet a man will hold the most exalted religious sentiments, and act in daily life in direct contradiction to them. Obviously this can only be because the sentiments are merely superficial, and he does not really believe in them at all.

Now there is this great difference between the way in which a Theosophist takes his Theosophy and the way in which the ordinary religionist takes his religion —that the Theosophist cannot but really believe the teachings given to him, and therefore he obviously acts accordingly. If it be found that he does *not* act accordingly, then the same remorseless logic applies—he is not truly a Theosophist at all. This then is the secret of the Theosophical attitude towards life; it is the attitude of one who really believes what other people only profess to believe—believes it so thoroughly that in daily life he acts as though it were true. There are men who have joined the Theosophical Society, and have afterwards fallen away from it again; but those can never have been true Theosophists.

One may take up a series of rules, live according to them for a time, and then get tired of them and decide to abandon them; but that is possible only when they are not laws of nature, but only arbitrary rules voluntarily accepted. So a man may accept a religion, and presently drop it again; but to accept Theosophy really and fully is to open one's eyes to a set of new truths, to acquire an amount of additional information which it is impossible afterwards to ignore. A man who has known and grasped these truths can never unlearn them—can never fall back into the position of one who does not know them; it is just as impossible as it would be for the man to grow back into the child again. Therefore one who has once attained the Theosophical attitude cannot lose it again; he may frequently fail to live up to its standard, but he will always know that he has so failed, and will perpetually strive after a more perfect success. When once we have seen the Sun we can never thereafter deny that it exists, even though for the time it may be veiled from us; and in the same way a man who has once realised the truth of Theosophy, and has had all his life expanded and coloured by it, can never fall back into orthodoxy or materialism.

How is this attitude to be obtained? There is no way but to make Theosophy real in our lives, to become permeated by the Theosophical feeling and way of looking at everything. Take the three great basic truths given in *The Idyll of the White Lotus*—that God is good, that man is immortal, and that as he sows, so shall he reap. Merely to hold these as a pious belief would mean little; but the man who is quite sure about them, who feels deep down within him that they are true,

knows by means of them that he has an absolutely secure basis, that through them he can obtain all good things if only he works steadily to get them.

See how many other facts at once follow from this certainty; I have worked out some corollaries in *An Outline of Theosophy*. If God is good, then all things are tending towards an end which is good for all; therefore any person who allows himself to be made miserable by any events that happen does not yet grasp the reality of this truth. A man who allows himself to be distressed or depressed does not really believe that God is good; the evanescent sorrow or suffering is more real to him than the great truth which lies behind. I know quite well that it is not always easy to see that all things are working together for good, but that is because we see them only partially, and do not understand how they fit into the great Plan. We do not deny the existence of evil; but we assert that all which is really evil is man-made, and arises directly as the result of the breaking of the divine law. Therefore the Theosophical attitude includes perfect calm; for a man who knows that all must be well cannot worry.

Though all is tending towards a glorious end, it is by no means yet attained, and therefore, when we see manifold wrong and suffering around us, we must do all we can to make things right—to let the underlying right manifest itself; but if, in spite of all our efforts, things cannot be brought to go well, that is at least not our fault. The Deity leaves a certain amount of free-will to man and therefore man can misuse it, and a certain proportion of men always do so. If things will not go as well as they should, there is sure to be some good reason why for the present that is so, for we

know with absolute certainty that they must finally come right. Why therefore should we worry about it? One who worries is not a true Theosophist, for this habit sends out evil vibrations which do much harm to others, and no Theosophist would willingly harm any living thing. Also he could not but feel that the man who worries is distrusting God--showing a want of faith in His power and in His love. His attitude must be one of the uttermost confidence.

Again it follows that if God is good and is the loving Father of humanity, men must also be brothers—as indeed all Theosophists already hold, since the promotion of brotherhood is the first of the three objects of the Society. But if we hold this truth of the brotherhood of man it is impossible for us to continue to act selfishly, for if a man realises that he is no longer a separated being, he can no longer be selfish. Some of our members say with regard to these matters:

"Intellectually we believe all this to be so, because the Theosophical teaching seems to us to be far the most satisfactory hypothesis to account for all that we see in the world; but we have not the absolute certainty in these matters which can come only from actual knowledge; and so sometimes our feelings overpower us, and we seem to lose hold for a time of the fundamental truths."

I sympathise entirely with those who have these feelings; I have acknowledged that some of us have a great advantage, those who have had direct experience, who by the use of higher faculties have seen overwhelming proof of the truth of these great statements. I know very well how great is the difference between our absolute certainty and even the strongest conviction

arrived at by mere reason. But if a man will start with the Theosophical theory as a hypothesis, he will find that all that happens fits into it and is explained by it, and he will encounter a number of corroborative circumstances—each is perhaps small in itself, but cumulatively they are of very great force—until his conviction gradually expands and deepens into certainty.

A man who declines to accept some such theory as this will constantly find facts which to him are inexplicable—facts which will not fit into his scheme. If, for example, a man denies the existence of the astral world and of the life after death, he finds himself without any rational explanation of a great number of well-authenticated phenomena and of all sorts of small happenings in every-day life; he has to ignore these things or to attribute them (against all reason and common-sense) to hallucination; while a man who understands the facts of the case can fit them in quite easily into the outline already in his mind; he may not understand in every detail how the results are produced, but he sees at once that they are in agreement with what he already knows, and they are not in any way unnatural to him. Thus, without being himself clairvoyant, he may accumulate a great deal of evidence of the existence of higher planes. Indeed, his position in comparison with that of the sceptic is like that of the first believers in the heliocentric theory as opposed to those who believed in the flat and stationary earth. Those who held to the latter idea became more and more confused as they acquired additional information; the more they learned of the movements of the different planets and stars, the more hopeless the confusion became; whereas when once the fundamental fact of the earth's movements had

been realised, everything straightway fell into its place and was seen to be part of a coherent and comprehensible whole. Every additional fragment of evidence is not merely an addition to the strength of the proof as a whole, but actually a multiplication of it.

All the theories of man about the Deity may be classified under three heads; either He is indifferent to us, or He is actively hostile to us, and needs to be propitiated, or He is full of love and goodwill towards us. If God be indifferent to us, if He has brought us into existence for a mere whim, or if we have grown fortuitously as the result of the blind working of natural laws, it is to us to all intents and purposes as though there were no God at all.

This belief has obviously no coherent theory of the universe to offer us—no plan, and consequently no hope of any final end which shall justify or account for our existence. There have been many in the past who have held this comfortless belief, and it is even possible that there are some who hold it now. It seems inconceivable that anyone could *desire* to hold it, but some may imagine themselves forced to do so by what they consider the lack of sufficient evidence to the contrary. The Theosophical student knows that such evidence to the contrary exists, and exists in overwhelming quantity; but as much of it depends upon clairvoyant evidence, the man who wishes to examine it must satisfy himself as to the possibility of clairvoyance.

The second theory—that God is capricious or hostile to man—has been very widely held. Man images God as the highest that he can conceive; but the highest that he can conceive is often only a glorified and intensified edition of himself. Consequently when nations

are in the rough and boisterous and fighting stage which accompanies the earlier steps of their development, they usually provide themselves with a god who is a man of war and will fight for them against their enemies. Such a god is commonly regarded as capable of anger and of great cruelty, and therefore he needs propitiation to prevent him from letting his angry passions loose upon his unfortunate devotees. All religions which offer any type of sacrifice to God belong to this category, because in all cases the idea underlying the sacrifice is either that by this offering the deity may be pleased and induced to do in return for it some kindness which he would not otherwise have done, or else that by this offering he is bought off from doing some evil which he otherwise would do. The Jewish Yahweh was obviously a deity of this type, and the pernicious influence of this idea of propitiation has been allowed to extend itself into Christianity, and is responsible for the amazing and indeed blasphemous distortion of the beautiful and inspiring story of the descent of the Second Person of the Blessed Trinity into matter.

Thus those who do not understand the real meaning of their Creed are driven to the untenable position that God in one form sacrifices Himself to propitiate God in another form, in order to prevent Him from the perpetration of incredible cruelties upon His creatures; and even this tremendous and incredible sacrifice is represented to be so far from effective that only an inappreciable fraction of humanity is after all rescued by it. The utter impossibility of so monstrous a theory escapes the notice of those who think they believe it, only because they have never ventured really to face it, but take its statement for granted as part of a

theological system which is supposed to lie absolutely outside of the region of ordinary reason and common-sense. This second form of belief usually involves a theory of the universe as existing for a certain end, but as constructed in a manner so faulty that it fails almost entirely in its original intention, and secures the lasting happiness of only a small proportion of its inhabitants —and even that on the remarkable assumption that they are somehow enabled to forget the appalling fate which overtakes the great mass of humanity.

The third theory—that God is love, and that the whole of His mighty universe is moving steadily onward to an appointed end of conscious unity with Him —is the only one which can be accepted by the Theosophical student. The boundless love of the Deity is the very foundation of Theosophical belief. No sacrifices, no offerings, no prayers, can be necessary to the God who is the loving Father of all His people, and is already doing for them far more than they could ask, far more than they can conceive. All that we can offer Him in return is our love and our service; and our love is the very manifestation of God within us, so that the only action on our part which can be thought of as pleasing to Him is that which more and more allows the indwelling God to manifest Himself through us. This seems to me the greatest of all the truths—the truth upon which all else depends.

When a man is thoroughly permeated with the utter certainty of eternal love and absolute justice, from that, as the basic fact, he will find all the other facts in nature gradually coming into line and taking their proper place. Trouble of some sort comes to every man, and because of that, man is sometimes tempted to believe

that all cannot be well—that there must be a failure somewhere and somehow in the working of the divine scheme. Such an error is natural; but it is an error nevertheless, and the man who makes it is in the position of the African chief who refused to believe that water could ever become solid, because he had never seen an example of that phenomenon.

To the average student this certainty comes only as the result of the intellectual conviction that it must be so—that the evidence in its favour is stronger than that which is offered against it; the clairvoyant has the enormous advantage of being able to see on higher planes much more definite evidence of the trend of the great forces which are playing through and round humanity. Seeing physical life only, a man obtains a distorted view, and if he is by nature hypochondriacal he may contrive to take and to maintain a pessimistic view of life; but one who can see beyond the physical plane is thereby enabled to estimate things more nearly at their real value, to get them into perspective, and to see their relative proportions. So in the strength of that higher knowledge he is able to say with certainty that he *knows* that the great forces which surround us are tending finally to good. Much which is temporarily evil arises, and must necessarily arise, from the giving of even a small amount of free-will to man. But all evil is only partial and temporary, and its effects are all swept along in the mighty stream of evolution, just as the little eddies and whirlpools on the surface of a roaring torrent are nevertheless swept onward in its course towards the sea.

When a man is thoroughly convinced that this is the universal law, he is able to estimate at their true value the small apparent divergences from it with

which he meets in daily life. His own troubles and difficulties loom large to him because of their proximity, but the Theosophical knowledge enables him to rise above them and to look down upon them from the higher standpoint, so that he can see their true proportion. He in no way fails to sympathise with an individual who is temporarily suffering; yet he cannot be overwhelmed by sorrow, because he sees beyond the suffering to its result, beyond the sorrow to the goal of eternal joy. All troubles are to him necessarily evanescent, like the discomforts of a journey. They are no doubt real and annoying while they last, but the man faces them precisely because he desires to reach the end of the journey. For the true Theosophist therefore depression is an impossibility; he regards it not only as a weakness, but as a crime, because (as we said before) he knows that it infects those around him, and holds them back in their progress on the upward path.

He knows it to be both inutile and foolish to grumble at what happens to him, however unpleasant it may be. It could not happen to him unless he had deserved it, and consequently he regards it as the paying of a debt which must be cleared out of the way before further progress can be made. He does not grumble at the deficiencies and weaknesses which he finds within himself, because he knows that it is he and none other who has made himself what he is, and that it is he and none other who can change himself to what he would be. He knows that he has all eternity in front of him in which to conquer his difficulties, and therefore he knows with absolute certainty that these difficulties *will* be conquered, however insurmountable they may appear from his present point of view.

He knows that any evil which he has done in the past must after all have been finite in its extent, and consequently its results must be finite also; whereas he himself is a living force of infinite possibility, able to draw without stint from the Divinity of which he is an expression. The attitude of the Theosophist is then one of perfect trust and of perfect philosophy, and the object of his life is to become to the fullest extent of his capacity a co-worker with the Deity. In playing that part he cannot but be a happy man, because he feels himself at one with the Deity, who is happiness. If he can but realise that all nature is the garment of God, he will be able to see in it His hidden beauty and glory. All this may be his, but only on condition that he really lives his Theosophy, that he allows it to permeate him and to inspire him. You know how we have been told that he who wishes to tread the Path must become that Path himself, which means that the treading of it must become so absolutely natural to him that he can do no other. A man may be intellectually convinced of the truth of Theosophical teaching although he knows that in many ways he falls short of its full realisation; but the man who is able to live it obtains far more than the intellectual conviction; by his own experience there grows up within him a living certainty and knowledge of its truth which can never be shaken. They that do the will of the Father which is in Heaven, they shall know of the doctrine, whether it be true; only by living the Theosophic life is the true Theosophic attitude attained.

C. W. Leadbeater

A GREAT MYSTIC AND WORKER

By Miss C. S. Bremner

(*Concluded from* p. 689)

Section VII

MISS NIGHTINGALE became an ardent lover of India without ever having seen it. In 1857, when her health was quite broken, she offered her services during the Indian Mutiny; but the case of scattered outbreaks hardly could have afforded the same field as Scutari for her unrivalled organising capacity. Her devotion to India and its sanitation occupies the major part of the second volume of Sir Edward Cook's important, fascinating biography; indeed her services to the British Army were hardly greater than those rendered to India. The really glorious aim of our mighty conquest, she considered, was to render India healthy and sanitary. She put the goal squarely before England in her 'How People may Live and not Die in India' (1863). When she had seen somewhat of the travail of her soul and been moderately satisfied (she was never quite so), when she had for many years been stirring up the Government of India, the War Office, and the India Office to a right comprehension of their duty to India and to a partial fulfilment of the same, she wrote another paper in 1873, 'How some People have Lived and not Died in India,' a summary of ten years'

progress, in which of course she claimed nothing for herself, but gave credit to zealous officials whom she had inspired to action. She doubled up that old myth that caste prejudice militates against Reform, she analysed the result of sanitary improvements, and brought once more into the field her terrible shillelagh of statistics. Not only had sanitation been cheap at any price, but the Indian Army mortality had fallen from 69 to 18 per 1000. Only 18 men died where 69 had done so before; thus the money saved in one year on recruits was £285,000. It is admitted on all sides that the progress of India during those ten years is without parallel in the world.

The task was one of extraordinary difficulty. There is an India Office, which exists to attest and enforce the suzerainty of Great Britain; there is a Government of India at Calcutta whose common attitude is pique and resentment if hustled by the first-named body; there is a War Office whose relations with both strike even an outsider as peculiarly difficult and delicate. There is also that "incurable old Indian bias" which seems to possess so many officials and which often resembles a cancer feeding on a patient's vitality. And there was Miss Nightingale, the self-constituted High Priestess of Indian Sanitation, the Lady of the Lamp, who wielded enormous influence, a born diplomatist, eager, determined, masterful. I imagine that her interest in India sprang originally from her interest in the Army and her unbounded admiration for Lord Lawrence. She wanted sanitary barracks, a wholesome healthy life for 'her children' in these, games, recreation, libraries, baths. Gradually she extended her claim to reforming the villages, whose inhabitants often carried disease and

death to her barracks. Long before she had finished, hospitals, jails, asylums, municipalities, native Indian rulers, Governors and Viceroys, fairs and pilgrimages, waterworks, schemes of main drainage, irrigation and agriculture were all passed in review in that Mayfair bedroom. During the campaign, a very long one, she wrote a paper to Village Elders, she who had never seen India, telling what sanitary rules they could and must enforce. Even Viceroys called to inquire what her will might be, before sailing to assume the Viceroyalty. When one omitted to do so, she considered that her influence must be waning. Lord Dufferin knew better than to omit a duty so obvious. He called in November 1884 and said in effect: "Give me your instructions and I will obey them. I will study them on the way out. Supply the powder, and I will fire the shot." His voyage out was a strenuous one, for the Nightingale supply of powder was dry and liberal. But on the voyage he wrote her: "One of the pleasantest sweets of office I have yet tasted has been the privilege of paying you that little visit."

Section VIII

The beginning of the Indian campaign was the Indian Sanitary Commission of 1859 begun by Mr. Herbert and Miss Nightingale; the Report was published in 1863. It was the same tale as of the former Commission on the British Army, except that its authors were better prepared, knew what they wanted and how to get it. Before it was appointed, the "Sanitary Servant to the Army and Peoples of India" had drafted a circular of inquiry to be sent to all the stations in India.

It is creditable to her spirit of thoroughness and sound common-sense that she consulted with all whose opinion was worth taking to draft the circular, so as to reach the marrow of India's needs. The replies are condensed into some 2028 pages of small print, and it was a murmur of the 'Sanitary Servant' that, whenever she 'flitted,' there were so many van-loads of replies that they cost £4-10s. to remove each time. The collaborators packed the Commission for Hygeia's sake, they selected and coached the witnesses; she and Lord Stanley, who had succeeded Mr. Herbert as President, wrote the Report; then they attended carefully to its distribution, to its due notice in the press, and ended the prescription, as before, by enforcing its recommendations. Whenever there was a hitch, and there were many, Miss Nightingale discovered exactly who was waiting and why; she removed the obstacle and drove full speed ahead. There occurred an official 'mistake' by which the Report would have been squelched, its utility minimised. . . she rectified it; wrote a more handy précis of the Report herself, embodying her 'observations,' and distributed it very freely at her own cost. She had great friends in India and narrowly watched their education and progress in health and sanitation. She undoubtedly obtained the appointment of Lord Lawrence as Viceroy. She hated the system of Party Government with its shams and deceptions; after narrowly watching the Party men at home she wrote: "All the ministers are rats and weasels by his side." He was one of the rare statesmen for whose shortcomings she apologised, blaming his Council, with which he was known to be out of sympathy, and declared that he had set India on a new track. It is extraordinary how many friends

Miss Nightingale made for herself, co-adjutors in the most remote places; to those in power, it almost seemed as if she had an army of spies at work, men who were proud to co-operate and wanted her to know exactly how matters stood. A good instance of her accuracy, almost of her infallibility, where statistics were concerned, occurred in 1879. Mr. Gladstone had published an article in which he gave the deaths from a recent Indian famine as 1,400,000; the figure of the India Office was the modest one of 1,250,000; Miss Nightingale's between 5 and 6 millions. There is little doubt that her figure was very near the truth. She was perhaps able to do less with Mr. Gladstone than with any other politician. His fixed and faithless idea with regard to the army was that it could not be made a moral institution, just as he had no faith in women and refused to enfranchise them in 1884 when constitutional rights were extended to agricultural labourers.

Miss Nightingale was possessed of a boundless belief in the soldier's moral possibilities. The two were united however in opposition to militarism and to a forward policy on the frontier. It is significant that she could do nothing during Lord Lytton's Viceroyalty: advance in Afghanistan spelt retreat in Reform. Men who wanted 'little wars' on the frontier, or elsewhere, had minds warped by perversity; the Lady-in-Chief never wavered in this opinion.

Section IX

The arch-enemy and detective of official procrastination was able to achieve several very important results. Warm friends like Sir Charles Trevelyan

tried to console her by commenting on how honest and able is the Indian administration; *ultimately* measures for the public advantage do get taken in hand; Lord Salisbury jestingly remarked that the growth of reform projects "in point of length, savours much of the periods of Indian cosmogony". But delay was the one unforgivable sin in the eyes of the High Priestess. It almost seemed as if she kept relays of smaller dogs to attack and impel bigger ones to action. She wrote to Captain Galton: "Please devote the first day of every week, until further notice, in driving nails into Jack Bonham Carter, M. P., about the Winchester Infirmary." It was done, and the result was that the 'pest-house' was rebuilt on a higher, healthier site.

In Indian Sanitation, great advance was made the very year the Report was published. In each of the Presidencies an important permanent Sanitary Commission was established. The 'Sanitary Servant' was at this time hand-in-glove with Sir Bartle Frere, Governor of Bombay; their close friendship, and the Viceroyalty of Lord Lawrence were of infinite importance in getting things done. A Sanitary Committee had been established at the War Office as a result of the British Army Commission of 1857; it was necessary to have one appointed in connection with the India Office. She alluded to this second one as a "little Department all to myself". There resulted from it the appointment of Health Officers all over India. At first they were only advisory, but of recent years, just as with British Medical Officers of Health, there has been a good deal of the sting of compulsion in the tail of the advice given. Finally, she obtained that these Health Officials must furnish annual reports, show

what they were doing to justify their existence. Sir Bartle Frere and Sir Richard Strachey agreed that three-fourths of the sanitary advance in India was due to Miss Nightingale.

Now the rest of her acts, all that she did for the British Army, for India, for the nursing of the sick in their homes, in hospitals, infirmaries, lying-in hospitals, and institutions of every kind, are they not written in Sir Edward Cook's admirable chronicle? It is good to note how human and lovable was Miss Nightingale, along with her exceptional abilities, her wonderful talent in defeating procrastination, her passion and enthusiasm for achieving her ends. She was able to achieve, because in the first place she wanted no promotion, had no ends of her own to serve, and also because she had a great emotional power by which she attracted the most able men of the day, and inspired them with the zeal that animated herself. When little cabals were formed against her and her 'beautiful nonsense,' when well-doing ministers were 'got-at' by the enemy, she immediately broke up their machinations, scattered the Machiavellian plotters, even as Cromwell scattered the Scottish host at Dunbar. They were poor babes and sucklings at the business compared with her, for her experience was unequalled, her memory unfailing, her powers of intuition caused her to see right into the hearts of men; and always she had a tried friend in or near their cabals, a man who cared more for Reform, and perhaps for her, than he cared for them and their anti-policy and antics generally.

When her Nightingale nurses went to take up their duties at foreign stations when war was on the horizon, they invariably found flowers in their cabins with

"Godspeed from Florence Nightingale". She was an admirable housekeeper, remembered the tastes and peculiarities of her visitors, taking every care to make visits to her enjoyable, but carefully informing them the exact hour at which she could be seen and how long the interview would last.

SECTION X

Miss Nightingale was deeply religious. She dated her call to religion at the age of seventeen. At thirty-two, shortly before she went to the Crimea, she tells us she had remodelled her whole religious belief. It is certain that she relied on an unseen power that sustained and helped her in her great battle for Reform. To the whole world, especially to those who knew her intimately, Florence Nightingale was a very tower of strength, of self-possession, of all the orderly and methodical qualities that are the gifts of a born administrator and organiser; to herself she was "a weak vessel, praying continually for support, and conscious with bitter intensity of shortcoming, of faithlessness, of rebellion to the will of God... She was tortured and agonised, often to the verge of despair, in the solitude of her chamber." In sleepless hours, she wrote reams of self-communings which have only recently seen the light. She was also a great student of the Mystics, and one of them herself. Her long friendship with Benjamin Jowett proves this in their correspondence; so thoroughly versed was she in their writings that he entreated her to make and publish a selection of the Mystics of the Middle Ages. She pointed out to him the close connection between Plato and the Mystics. But dreamer, devotee and religious enthusiast

as she was, all her Mysticism meant the drawing of fresh supplies of the water of life to help her in advancing her great causes; a Mysticism that would save her own soul was of no more importance than the assimilation of a dinner. Many of these notes show loneliness, craving for sympathy, much remorse and self-reproach. She had however learned the great lesson, despite all her melancholia, morbidity and self-abasement, of casting all her cares on the great Burden-bearer. In one of her notes is written: "O Lord, I offer him to thee. He is so heavy. Do thou take care of him. I can't." One cannot help calling to mind those officials of "incurable old Anglo-Indian bias," the opponents of Reform, whom she thus casts on the Lord. It is certain that her innumerable disappointments, vexations and worries weighed heavy on her soul, and she blamed herself not a little for censoriousness, rebellion, impatience. Some of her observations show profound acumen, as when she declares that God sends us light in the hard, good sense of others. Patience and resignation were indeed hard for her, *puisqu'elle avait les défauts de ses qualités.* Even when she had read Thomas à Kempis, the old Adam would assert himself. "O Lord," said she, "Even now I am trying to snatch the management of Thy world out of Thy hands"; a dictum in which many of the officials whom she perturbed and harassed would have concurred. "The way to live with God," she wrote in a Preface showing the use of the Mystics, "is to live with Ideas—not merely to think about ideals, but to do and suffer for them. Those who have to work on men and women must above all things have their Spiritual Ideal, their purpose, ever present. The 'Mystical' State is the essence of Common-Sense."

Her spiritual life was thus, as Sir Edward Cook truly says, " the complement and the sustaining source of her outward life; she followed, as she was fond of writing, the way of the Cross ".

SECTION XI

In this sketch, perhaps unreasonably long, of one of the greatest women of all time, very little space has been given to her high literary ability; her lucidity, acumen, conciseness, are always in evidence. To her, the idea was everything; its form, nothing. In this she only faintly resembled some of our great toilers at style. In 1860, when she was already overworked with her labours for the Army and for India, she wrote *Suggestions for Thought*, a remarkable work in the opinion of two important authorities, Mr. Mill and Mr. Jowett. It is a presentment of her religious and philosophical views in three volumes, and, indirectly, a revelation of her own mind in its search after truth. It had been privately printed and Mill annotated it carefully. He was greatly impressed as by a new mind and hoped *Suggestions* would see the light. Mr. Jowett also admired it in many ways but considered that it required recasting. Miss Nightingale herself could not re-read it, perceiving its repetitions and digressions. Her biographer holds the opinion that, if she had consented to recast it, she would have taken a place amongst the thinkers of her century.

Mrs. Fawcett alludes to Florence Nightingale as a road-maker. This great biography, not less entrancing than Boswell's 'Johnson,' places before us a new type of woman, one that we must look for, and that we shall

find more frequently, when we have ceased to make the wrong suggestions to our girls, of weakness, silliness, reliance on others. It is the great lesson of the new psychology, one to which our civilisation has begun to pay heed, and to which more and more must be given. Miss Nightingale herself summed it up: "Health is the product of civilisation . . . I always feel as if God had said: Mankind is to create Mankind."

SECTION XII

Miss Nightingale had a delightful, if keen and caustic sense of humour. To a relative acting as secretary she wrote of a woman who 'loved and honoured' her and would fain make her acquaintance: "Dear Uncle Sam, please choke off this woman and tell her I shall *never* be well enough to see her, either here or hereafter."

And she called forth humour in others, perhaps one of the secrets of the 'Nightingale power'. She wanted windows in barrack-stables, because the outlook cheered the horses and improved their health. "There are windows in these stables," replied the trusty Sutherland, "and any horse can look out of them by standing on his hind legs and putting his forelegs on the wall. If the matter is as important as you say, no doubt he will be glad to exert himself so much."

There was, too, the nurse probationer who was compelled to write a report of her day's work in the ward for Miss Nightingale's inspection. "8-15 A. M., toothcombed seven heads, grand sport, mixed bag." Another probationer was to go to South Street and have tea and a talk with the Lady-in-Chief. She was dressed in her best for so momentous an occasion. "What a pity!"

said another nurse: "Miss Nightingale always gives a cake to the nurse who visits her, and the size varies according to the poverty or otherwise of the nurse's dress." The nurse immediately changed into an old costume that had done much service, and the result was a fine big cake which allowed of a handsome slice to every one of the thirty-six probationers. The incident was related to Miss Nightingale who enjoyed the joke hugely and wrote off to the culprit: "You rascal! *I knowed yer*!"

C. S. Bremner

LOVE DIVINE

If My friendship lies in your desire,
If, in some blind glowing hour, you seek
For the dewdrop that can quench the fire,
For the whisper that can drown the shriek,
Think—how, though the paths My Hand has made
Lead die-straight across Eternity,
From My own tracks *I* have sometimes strayed—
You may wander, if you follow Me.

Some could never reach Me, save through sin,
Some were crazed, ere I would touch their hand
Some believed Me dumb, in their life's din,
And ignored Me—at My own command.
Would you, truly, hold Me, lip to lip
From my fellowship be never free? . . .
All the hope in other Gods I strip—
Aye! And often, too, the hope in Me.

When the torches kindled in My Name
Lead my chosen liegemen on to fight,
I may be the smoke that follows flame,
I may be the shadow cast by light.
And when those I bade you crush shall reel
To the fate of blasphemy and lust,
In the dust, beneath your righteous heel,
Sudden you may see—and kiss the dust.

In the foulest depths of shame and fear,
Where your dearest could not hear you groan,
You may just perceive that I am near,
By the sense of being more alone.
Many there have hailed My succour sweet—
Comrade I—Who bade the friends begone . . .
Do you ask how I with *you* will meet? . . .
Hear the Voice that cheers the demons on!

Branded, blinded, thwarted, scourged and sick—
Even so, the wound might miss the core!
Even then, the sword might spare the quick!
Further on—to crown the vow we swore;
Where into the Gulf the path is spilled,
Where the Darkness thunders like a sea,
If our Love has been but half I willed,
'Twill be haven, to be lost with Me.

G. M. H.

EDUCATION

By PROFESSOR B. SANJIVA RAO, B. A. (CANTAB.)

THE period of adolescence is by far the most critical and the most difficult period in the life of a man or woman. There is no time in a man's life when he needs more sympathy, more serious attention on the part of the elders, than the age when the ego begins to take complete possession of his vehicle, when there is a sudden downpouring of energy from the plane on which the ego is dwelling, manifesting itself as a sudden expansion of consciousness in relation both to thought and to emotion. Every one of us can remember the period of our life when the world was suddenly transformed before our eyes, and we ceased to be mere passive spectators of life's drama and began to be active agents in a living and moving world.

Terrible often is the amount of unnecessary suffering which young men go through when they are suddenly thrown into a condition of mind and body about which they know nothing. The average parent is not in a position to deal with this complex problem, and therefore it falls to the duty of the teachers in the school or the college to study carefully the lives of the young men who are placed in their charge.

Much of a young man's success in after life depends upon the way in which this particular psychological moment is utilised, upon the kind of surroundings in which he is placed, upon the friendships he forms, upon the books he reads, upon the way in which his imagination is trained and developed. In other words, the character of a man will, to a certain extent, be modified by the way in which the sudden influx of energy from above is controlled and directed. For it may run downwards into passion and lead to degradation; or it may be turned upwards and stimulate intellect and intuition.

All young men, at this psycho-physical moment of their lives, are inspired by a hidden longing to see the divine made manifest in human flesh; and the average person generally finds his divinity embodied in some older friend or, in many cases, in some young woman upon whom he bestows his affection. Now much depends upon this first glimpse that is afforded to the vision of youth. If the vision be of a great and noble soul who inspires him to the highest and the most strenuous aspirations, then indeed is his life made blessed. But too often the light is dim and flickering and soon leaves the beholder in darkness. Here it is that the teacher can very effectively help the pupil. In ancient times the Guru himself was the ideal. He embodied in himself the aspirations and longings of the pupil. Living in the midst of the purest influences of Nature, with his mind fixed on the Eternal, he was able to bring into the lower worlds the glory and the splendour of the divine vision of the Spirit; and the pupil saw, in his teacher, God revealed in human form. Contact with such a spiritual teacher is indeed a rare

privilege and blessing. For it means that, under such influences, the whole of the lower nature is gently and gradually transformed into the higher, and the pupil passes through the critical period of youth with an enormous accession of intellect and compassion.

Unfortunately, in modern times, the teacher in the schools and colleges hardly fulfils the duties that are required of him. It is not the rule, but the exception, for the teacher to be an object of reverence and devotion for his pupils. It is no exaggeration to say that the entire value of an educational institution depends upon the extent to which the teachers in the school can satisfy the hero-worshipping instinct in the minds of their pupils. The teacher must ray out upon them a continual stream of gentleness and love and purity. Where the teacher is one who realises his duties, the lesson becomes a very real spiritual ceremony. Love and compassion will continually radiate from him, and reverence and gratitude will converge upon him from every side. It is thus that the character is builded and the higher nature stimulated. In such an atmosphere there is no room for coarse and impure thoughts, and as sunlight chases away darkness, so does the warm spiritual light from the teacher destroy all the foul results of impure imaginations.

One of the commonest experiences of teachers is that students sometimes become, all of a sudden, dull and stupid. Loss of brightness, of memory, always accompany such a change. This is the psychological moment when the teacher can help very much through tact and sympathy. There is nothing that the student is so thankful for as a wise and sympathetic friend who can understand him.

Students can be more or less divided into three classes according to their temperaments. It is not difficult to note the type to which a student belongs. Some students are of a distinctly domineering type. They love to rule and, even when comparatively young, succeed in being leaders in their own way in the small circle of their friends. They often display great physical vigour and activity. Strong, self-willed and assertive, they will probably be found impetuous in their passions. But such natures are not the most difficult to deal with. For all that the teacher has to do is to send these boys into the playing-field. Plenty of exercise and physical work is the best kind of training for boys whose powers express themselves most naturally on the physical plane. Tom Brown, the idol of all school-boys, is the type; and Dr. Arnold wisely chose for him the positions which he filled with so much advantage to himself and others, that of protector of a boy younger than himself and finally that of captain of the school eleven. The brain also must be kept continually active, planning and organising, and boys of this type are most effectually helped by giving them some position of authority in school matters as prefects, as representatives of the boys in the school. The ideal which the teacher should place before them is that of leadership in the future. Let them think of themselves as the future leaders of the nation, the future organisers of the nation's affairs. Discipline, obedience, loyalty, these are the virtues to be placed before them. The teacher should make them read the lives of great leaders of thought and action, of men of heroic natures, making large sacrifices, preferring martyrdom to a lie.

We next come to the type which suffers most during adolescence, the type which, during the lower stages, is characterised by an excess of emotion, of sentimentality. They are strong in their personal affections; they love deeply. Boys of this nature require very careful treatment—for more than anything else they need the love of the teacher. They are repelled by harshness; but they attach themselves to any one who is kind and gentle to them. They tend to idealise any one who stands a little above them, and the hero-worship instinct finds the most perfect expression in such types. The teacher must make use of this quality in the development of such boys. Abstract perfection has little attraction for them. They love to do well for the sake of the kind look or word they hope to receive from the teacher. Like sunshine the teacher's love has the power of opening their souls to all that is higher and more beautiful. There is nothing so stimulating, so inspiring for temperaments such as these as the feeling that the teacher has a great regard for them, and the most successful way of dealing with students of this type is to keep before them a glorious and beautiful personal ideal. Poetry, literature, and the lives of Saints form the natural food upon which such natures should be nourished.

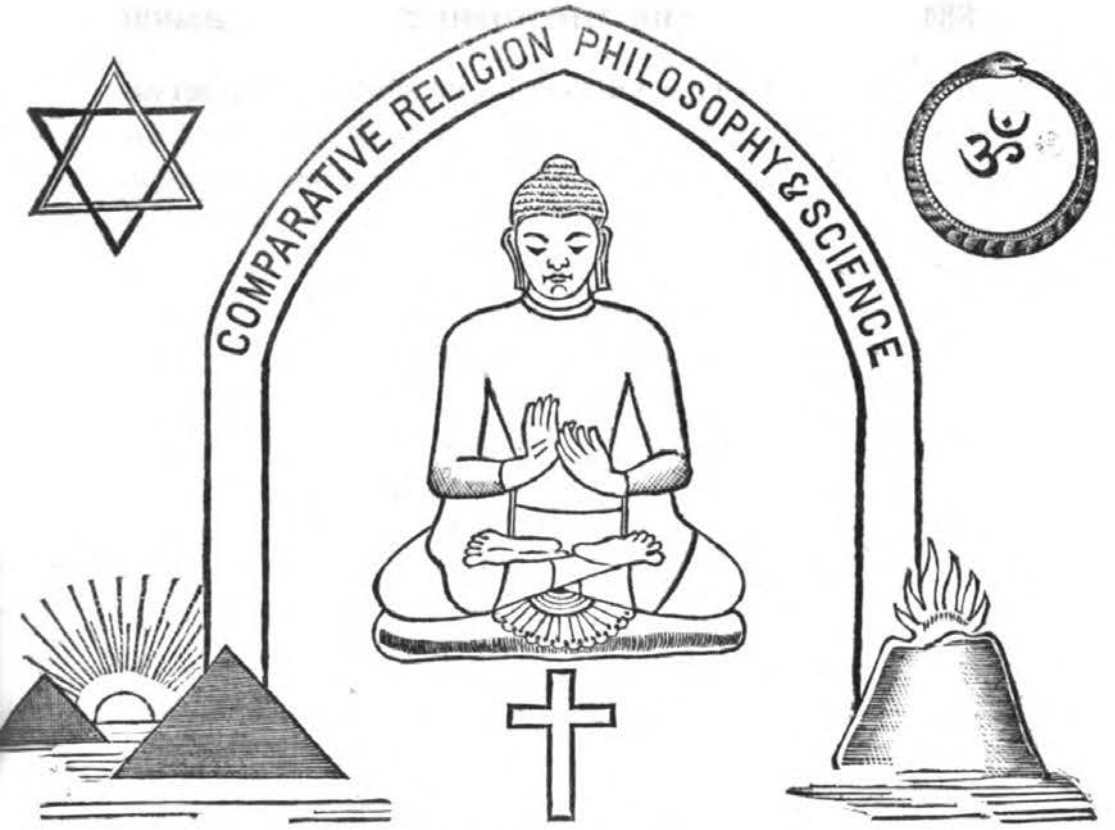
The third type is rarely to be found well marked in its earlier stages—the type of the intellectual student —and even in those cases where the desire to know dominates the character, the temperament is generally so cold and unemotional that special difficulties scarcely arise during adolescence. Encouragement of keen intellectual interests will carry them through.

Most modern education is a failure because no appeal is made to the higher side of our nature. This

defect can be remedied only by spiritualising all knowledge, by approaching every study with reverence and humility. For verily the student is seeking to enter the sanctuary where the Goddess of Truth sits veiled, and none can obtain a vision of her who does not come with a pure and reverent heart. It is this lack of the spiritual side of knowledge that is so apparent in all colleges and schools; and the absence of it is responsible for much of the intellectual apathy and indifference among students; and surely it is natural and just that it is so. For the divine in us scorns all that is of the earth and justly despises all study which has no higher object than the passing of an examination. We cannot rouse intellectual enthusiasm in the student, unless we touch his soul. Young men at this critical period of life come to us, longing for the fuller vision which they have dimly seen in their hearts; and what do we give them? Too often the teacher crushes all his aspirations by his lack of ideals, by the miserable commercial standard by which he judges of all things. Some of the noblest books in the world are passed contemptuously because they do not 'pay' in an examination. How is it possible to enjoy noble poetry or a great play, with the terrors of an examination hanging over the unfortunate students? In most schools the intellectual and spiritual nature of the student is starved; and, unable to find in the outer world any embodiment of the innermost longings of his heart, he takes refuge in emotions of a distinctly lower kind. It is practically certain that where the natural longings for the higher find no satisfaction in the outer world, either the nature becomes stern, cynical and cold, or, in the case of emotional people, it tends to run into all kind of sexual excesses.

We know that one of the commonest phenomena in the psychology of youth is the phenomenon known as "falling in love". Older men do not understand what it is, take a very cynical view of it, and often call it the foolishness of youth ; and there is not a more familiar commonplace than that love is blind and that youth is full of illusions. What is far truer is that youth sees more clearly than age, and that love far from being blind is a momentary glimpse into the divine depths of the soul of the beloved. Foolish and extravagant the lover may appear to those who sneer ; but, nevertheless, love is the desire of the Divine Self on the physical plane to feel its unity with all other selves. Whatever aberrations such an instinct may display, we must not forget that the underlying nature of the force is divine in essence. It is not realised by those perhaps who have only passed a very little beyond the coarser manifestations of this instinct, that it is its gradual purification and transformation that constitutes the difference between the saint and the sensualist. In the earlier stages of the savage life it manifests itself as lust. But as man gradually evolves, the feeling becomes more and more refined and pure, and is displayed as affection between man and woman, between husband and wife. Transformed more fully it becomes the devotion and the love of the saint, and, finally, we have the most beautiful expression of its last stage in the infinite tenderness and compassion of the Christ and the Buddha.

B. Sanjiva Rao



THE ALLOPATHIC AND ĀYURVAIḌIK SYSTEMS OF MEDICINE

By H. SUBBA RAO, KAVIRAṬNA (CAL.)

(*Concluded from* p. 720)

THE PRESENT CONDITION OF INDIAN FORESTS

HAVING shown how western countries regard their forests, I shall now take a brief survey of the state of forests in India. The first public expression on the forest policy of the Government of India appeared as far back as 1894, after repeated remonstrance on the part of the public. Since 1906 the attention of the Government

of India has often been drawn to the subject of preservation of forests by *The Indian Forester*, *The Civil and Military Gazette*, *Indian Engineering*, *The Times of India*, and other journals of note. All of them mainly treat of the value of forests as "Hydraulic Motive Powers" and nothing else, i.e., they treat of the influence of trees on rain, water-supply and climate. Every Indian should appreciate the noble zeal with which Mr. Eardley Wilmot supports the cause of the preservation of forests. The chief reason for dis-afforestation which we see in some quarters is, "that the land is required for agriculture, or that valuable timber is absent from the area and that therefore the forest has no value". With this view we have committed a great blunder in recklessly cutting down the forests in order that a rapid pecuniary return might be obtained from this source, with the result that:

> Owing to the reckless felling of large trees, and their digging up by the roots, not only had the arrest and dispersion of waterfalls by the trees, branches, and leaves been put a stop to, but the barrier which the roots had opposed to the soil wash had been removed, and not only was that soil being impoverished, but its wash which might be conserved had been actually wasted in tons.

This is the cry which an experienced tea-planter of Eastern Bengal raised a few years ago. The Hon. Tikka Sāhab of Nabha in the course of a speech in the Viceroy's Council in 1908, said:

> I am not well acquainted with the results of the activities of the forest department, but I think it is obvious that some more tree-planting could be effected in India. If enquiries were made, I believe there could be found waste tracts and hill-slopes in various parts of the country which might be made to bear rain-attracting trees. Since the introduction of railways into India, and also on account of the gradually increasing population of the country and the wants and restless activities of large communities, there has necessarily been great destruction not only of isolated trees in village tracts but of whole

forests, and I am not aware that re-afforestation has kept pace with destruction. Should the Government feel itself unequal to the task of increasing the activities of the forest department, much could be done by encouraging Agriculturists to plant trees as boundaries, or when opening new wells, on spaces which are not deemed suitable for other forms of cultivation.

The Hon. Mr. Miller struck the same note when he said:

It is not merely the total rainfall that we have to consider, but its distribution and retention of moisture in the soil, the prevention of floods and of the erosion of mountain slopes, the maintenance, as far as possible, of a continuous and of an equable flow of water in our rivers and streams. The benefits of forestry in these respects cannot be easily measured.

By the pressure brought to bear on it, the Government of India became once again inclined to look into forest matters, and sent circulars to all provincial officers with a series of questions, quite unlike those that were distributed by the United States of America. The matter seems to have been put in this form. (1) De-forestation, or the reckless denudation of forests which had increased precipitation; (2) Defective conservation which, while embracing some ground over which de-forestation laps, also includes failure to reinvigorate old forests, and it may start entirely new forests for the purpose of super-inducing rainfall where it has been non-existent or insufficient. This is something of a play with nature. Can the mightiest Governments or individuals on earth understand nature's plans and purposes? If, under a delusion, anybody recklessly shaves all trees off the earth to procure timber, or fuel, or on account of some exigencies of time, is it possible to recreate forests with the unerring instinct that Nature has to select sites on which forests would be of any use, and endow her with their natural

richness and beauty? It is simply foolish to make any such attempt. As a great writer once said: "It will always be easier to retain advantages than to reclaim them after they are once lost." And it will be good to bear in mind that some valuable advantages become absolutely irrecoverable when they are once lost.

We shall now see how Indian Rulers, whose interest in the welfare of their kingdoms is proverbial, regard their forests. While going through the mass of records pertaining to the forests of Hyderabad State, a certain criticism penned in 1889 comes to light:

> For the last ten years the denudation of forests has been carried on in His Highness the Nizam's territories, and notably in the forests of the great Jahaghirs: these are still being encroached upon in a manner which is highly injurious to the most vital interests of the country. For the purposes of present gain, immense tracts of forests have been sold to rapacious contractors, who have cut down indiscriminately all descriptions of trees. Grand old Banyans and Peepul trees, the growth of hundreds of years, have been destroyed to furnish fuel for the railway, the cotton mills, and rafters for the houses of village communities. With such recklessness has denudation progressed that on some tracts not a seed-bearing tree has been left standing for the purpose of natural re-afforestation.

We shall see if matters have improved since this cutting indictment was written. The report of the forest department for 1895-96, which was the first report since conservancy began, has a very sad tale to tell. In its report for 1896-97, it says:

> But we read "that these forests are annually diminishing in area and deteriorating in quality," also though "most of the valuable forest tracts are still in open forest, that no establishment is kept up by the revenue authorities."

In a review of the report for 1897-98 the reviewer says:

> The Board, when asked to introduce restrictions, replies that bamboos are a necessity, and the people must have them; but the Board does not go on to explain where the people are

to get them from in the immediate future, and how they will manage about their "must have them," when there are none left in the forests.

The conservator winds up his report for that year thus:

I much regret to state that the forest law, which was originally submitted to the Government some six years ago, is still unsanctioned.

Coming to the report for 1900-01 a reviewer says:

His Highness the Nizam cannot be congratulated on the progress made in the forest department within his dominions. Matters seem to be at a standstill, and forest growth is fast disappearing, or at any rate deteriorating.

Even the report for 1904-05 does not disclose a better state of affairs. The reviewer says:

With 83 per cent of the forest area open to goat-grazing and with heavy fellings of young poles allowed in valuable forests, there seem to be the most grave reasons for fearing that Hyderabad will have to face in the future yet more serious disasters than the one which has lately visited it.

The reviewer here refers, I think, to the floods of the Musi in 1903. This Musi, an insignificant river, crossed often dry-shod, has been doing great havoc to life and property since 1748. Again we hear of its destructive activities in 1871, 1895, and the last time we notice it is in September, 1908. The cause of its doing so much havoc during floods is now clear, and serves as a fitting example to other kingdoms to realise the value of forests. By what is said before it will be understood that, in an area covered with forest, the water falling during a heavy shower drains off from the area at a far slower rate than that falling on an area of similar extent, out in the open country. Hence if you remove the forest over a large area adjacent to the course of a river and round its head-waters, the river during heavy falls of rain will fill much more rapidly

than would be the case were its head-waters and banks sufficiently afforested. This tale has been told many times over, and I only mention it to bring it again to the mind of readers.

Up till now I have confined myself to one aspect of forests, viz., their influence on climate, irrigation and water-supply, etc. Any journal that deals with forest matters touches upon these aspects alone, and even the experts of the Government find no other use of forests than those above mentioned. My object in mentioning this subject is not to tread upon the same ground, but to judge of forests in relation to their productive powers and economic value. I cannot, like the Hon. Mr. Miller, believe that "they represent only a small part of the benefits to the country"; but I shall show by a few examples that every tree in India is capable of yielding much, and the yield of those trees alone represents the main source of income to the State. The reason why the experts cannot go beyond the pale of their one aspect of forests, as detailed above, is that they do not understand the inherent economic worth of some Indian trees; not because it is impossible to know, but they either exclude from the curriculum of studies the nature of Indian trees, or do not utilise the knowledge of ancient Hinḍūs, in whose works the nature and properties of each tree, shrub and plant are dealt with elaborately.

I have read some schemes to establish vernacular schools in forestry in the Madras Presidency. Here is a scheme of the Board of Revenue to establish a vernacular training school of forestry. I shall detail the course of instruction briefly: Instructions in fire protection, selecting of lines for clearing, patrolling, erecting cairns and numbering them, utility of forests (in general), and their

relation to climate, artificial formation of forests, methods of sowing and planting ; regeneration of forests by shoots and suckers, and pollarding, cleaning, pruning and thinning ; next, survey of forests, instruction in prismatic compass, tracing and measuring ; law relating to forests and methods of detecting offences, and lastly drill. Oh ! how wide is the range of subjects for foresters and forest guards, and how truly scientific ! Indeed the framers of modern schemes do everything, construct the frame, the organs, etc., also give shape and form. But where is the vitality ? Is there one word in the above scheme of instruction as to what trees grow in the forests, what properties they have, and what property of the tree it is that is useful to man, what portion of the tree—seeds, bark, root or flowers—is marketable, and what references there are in the ancient works pertaining to trees ? Any one who impartially compares this scheme with the one framed by experts will at once understand where the life of instruction is, and how futile is the instruction without the latter forming the primary part of the curriculum.

I shall try to illustrate how trees pecuniarily benefit man by a few examples.

1. *Rubia cordifolia or madder* :

(*a*) Its use in medicine : The bark of the tree is used to colour scented oils, and a ghṛta of it is used internally in skin diseases, ulcers and chronic wounds.

(*b*) Its use in commerce : The root bark of the tree is used to colour silk and yarn. Every dyer in India uses not less than one rupee's worth of root bark every day in his house. Edwin Holder, a Principal of the School of Arts, Madras, writes thus : " Madder is a valuable tree. In the Exhibition report for 1857 its root bark was said to be very useful in imparting a deep red colour to silk and yarn. The root bark mixed in water gives a golden colour to the mixture. When lime is added a deep red colour will result. A few drops of diluted sulphuric acid will turn it yellow. "

(*c*) Its use in silk-manufacture: It has been found that Tassar silk-worms feed upon this tree, and thousands of rupees' worth of Tassar silk is produced by feeding the worms on the leaves of this tree in Assam and other places.

2. *Rottlera Tinctoria* (Kapila):

(*a*) Its use in medicine: For the bites of rabid animals and poisonous insects its leaves and fruits are mixed in honey and taken internally. The power obtained from the capsules is used to expel intestinal worms. An oil is also extracted from its seeds for medicinal use.

(*b*) Its use in commerce: Dr. Bodie writes in the *Madras Quarterly Journal of Science*, thus: "There is no product so largely used by dyers to produce yellow colour as the powder obtained from the fruits of this tree. The powder gives a yellow colour when mixed in water. If soda is added to the mixture, an orange-red colour is produced, and when any mineral acid is poured on to the solution a beautiful yellow will result. Cloths or yarn dyed in this will retain their colour permanently."

3. *Nyctanthes Arbor Tristis*:

(*a*) Its use in medicine: The leaves are used in medicine. They are regarded as useful in fever and rheumatism. The fresh juice of the leaves is given with honey in chronic fever, as per prescription in Chakradaṭṭa Saṅgraha. Some preparation of iron is generally given along with it. A decoction of the leaves prepared over a gentle fire is recommended by several writers as a specific for obstinate sciatica.

(*b*) Its use in commerce: Dr. Buck writes on the use of its flowers thus: "The flowers are dried and preserved; when dyeing silk or yarn they are put in water and the cloths dyed in this mixture will get a yellowish-red colour. The flowers are largely used mixed with Turmeric or Kusuma flowers. Two lbs. of flowers may be used to dye a cloth of ten yds. long. Its price will be about As. 4 or 5 per lb."

4. *Batia frondosa*: Dr. Hooker says: "When in full flower the Dha'k tree is a gorgeous sight, the masses of flowers resembling sheets of flame; their orange-red petals contrasting brilliantly against the jet-black velvety calyx."

(*a*) Its use in medicine: The seeds of *Batia frondosa* are said to be laxative and anthelmentic, and are used, both alone and in combination with other medicines, for expelling intestinal worms. The gum of the tree is used for dysentery,

diarrhœa, as a gargle in stomatitis and internally in hæmoptysis. Its seeds are beaten to a paste and used for ringworm and itch, etc. European druggists sell the gum at Rs. 4 per lb.

(*b*) Its use in commerce: Dr. Roxburgh, referring to its flowers, writes thus: " The flowers yield a yellow colour when put in alum water. If soda is added it turns yellow. On the addition of an acid a beautiful lime colour is produced. When dyeing the powdered Lodhra bark is generally added to it. Cloths or yarn dyed in it will retain their colour permanently."

Its root bark is now largely used in the paper-manufacturing industry. It is said that its fruits are eaten in times of famine. Its annual yield, apart from the wood, will be about Rs. 30 or 40.

These few examples I only mention to show that there are thousands of such useful trees of high economic value whose importance we have not as yet known. As I am not intending to write a *Materia Medica* or a botanical work I confine myself to only four examples.

My main object in this is to show the value of our forests in their several aspects, and to make a strong plea for their protection, considering their usefulness to man. I shall later on show that our negligence in this respect is one of the chief causes for the Āyurvaiḍik downfall.

The Present State of Āyurveḍa

Like the Allopathic system, this noble science of Āyurveḍa has degenerated in the present age, not by going astray from the path shown by the ancient founders, but by some remediable causes that are ignored by the majority of Āyurvaiḍik physicians. The chief reasons are:

1. Absence of Royal Patronage: It is a well-known fact that no art or science can flourish without royal patronage. Happily, we are under the rule of a Government—the mightiest of all the Governments of the

world—under whose sway are flourishing millions of arts and sciences. But the one reason why this branch of ancient learning is still lying dormant is that our people are neither sufficiently advanced to make proper representations to the Government regarding the superiority of our system of medicine, nor have they shown by their scholastic attainments and conduct that they deserve royal patronage, as the apostles of other systems of medicine are attempting to do. Our art is still lingering by the patronage extended to us by enlightened Indian Princes and States; but this help alone will not be sufficient. Unless the Imperial Government condescends to patronise this art and recognise its value, our science will have no status in public life. Hence, if we direct our energies to the correcting of our weaknesses and organise ourselves to show to the Government our present needs in the development of Āyurvaiḍik learning, I see no reason why our Government should not extend the aid that it is capable of giving. So, we are alone responsible if our system is suffering by the lack of royal patronage.

2. Among the Ayurvaiḍik physicians of our present day, we see many who are either too poor, too low in morals and birth, or too illiterate to command confidence. Here I do not despise their caste or occupation. To whatever caste or occupation a physician may belong, he must lead the life of a true physician as described in our Shāstras, if he desires to secure public confidence. Our system is held in low repute only on account of the low morality of some of our physicians, and it is a matter for regret to remark how rarely any educated Indian of character and wealth studies the art. It is to the educated, the wealthy, and the good, that we appeal to

study this most ancient system of medicine and extricate it from the deep oblivion into which it has now fallen.

3. There is much useless secrecy as to medical preparations, and this discredits the profession. For want of a better term, I use this word secrecy to indicate the practice of some physicians who prepare their medicines in closed cells and stock them in such a way, that none may understand the contents, nor the measure of the containers; for they fear that if their formulæ are known, they may lose their extensive practice. There is no formula revealed to the present-day generation that has not been included in our Shāstras. Even if a physician has found out a drug or remedy that is not mentioned in our works, he is only a traitor if he does not help his comrades with his knowledge. But physicians who make original research are very rare; and the few that have any new information are jealous of their knowledge. Let us contrast with this the practices of the famous London manufacturers, Parke, Davis & Co. Take any of their bottles and look at their labels. They not only give the ingredients of their medicines and the measures used, but also make known how much physiological unit action some of their preparations give. Take the preparation *Trifolium Co.*

Each fluid ounce represents:

Trifolium pratense	...	32 grs.
Stillingia ...	...	16 „
Berberis Agnifolium	...	16 „
Cascara Amarga	...	16 „
Arctium Lappa	...	16 „
Phytolacca ...	...	16 „
Pot. Iodioi ...	...	8 „
Xanthoxylum	...	4 „

Bottles of 4 fluid ounces Rs. 0-14-0
„ 16 „ Rs. 2-13-0

Dose: 2 fluid drachms well diluted with water.

This is a most useful combination of alteratives meeting many important indications in secondary syphilis, and it aids in excreting the products of tissue metamorphosis undergoing fatty degeneration. Though every physician knows the ingredients, yet this combination is largely indented for by many Allopaths in the largest clinical centres. Most of our doctors may wonder how the Company can profit if they give out their prescriptions and deal so plainly. The reason is that, if we ourselves attempt to prepare the medicines manufactured by Parke, Davis & Co., the cost will be decidedly greater. They prepare the medicines by the aid of machinery and they employ a highly qualified staff to supervise their preparations. Another staff of physiologists test their preparations, and not until they are perfectly convinced of their therapeutic value by a systematic record, do they allow any of their drugs to leave their laboratory. Is it any wonder, therefore, that such methods are highly admired and the preparations are largely asked for? Another objection our paṇḍiṭs raise against such plain dealing is that many of their patients are quite ignorant of the nature of the ingredients used, and hence it does not serve any useful purpose if they give out their prescriptions and the measures adopted. My reply to this is summed up thus: supposing a patient accidentally dies after taking an Āyurvaiḍik preparation, if the methods of Parke, Davis & Co. are adopted, it will save Āyurvaiḍik paṇḍiṭs from the ignominy they have to face in case of threatened trouble.

4. Absence of standardised names for trees, etc. Each plant, herb or tree, has several synonyms in Samskṛṭ and the name of one is oftentimes the name

of some other totally different tree, herb or plant. For instance:

गोलिढो झटलो धण्टा पाटलिः मोक्षमुष्ककौ

These are the synonyms for a tree called *Moccapu Chettu* in Telugu.

पाटलिः पाटला मोचाकाचस्थालीफलेरुहा

These are again the synonyms for another totally different kind of tree called *Kaligottu Chettu* or *Stereospermum-Suaveolaus.*

Again:

पिछिला पूरणी मोचा स्थिरायुः शाल्मलिर्द्वयोः ।

These are names for *Bombyx Malabaricum* or *Booraga Chettu* in Telugu.

पिछिला तुरुशिशपाः Synonyms for *Dalbergia Sissoo* or *Irugadu Chettu* in Telugu. Whenever we get a reference to *Pātala* or *Pichila* in a prescription we are quite at a loss to know which tree is particularly meant.

Then, again, the compilers and publishers of some of our Āyurvaiḍik works have committed numerous blunders which are misleading. In a recent edition of *Amarakosha* certain names are said to be synonyms for the Coral tree, or *Pārijāṭa Chettu* in Telugu. But the real botanical name of *Pārijāṭa Chettu* is said to be *Nyctanthes Arbor Tristis*, or *Sephalika* in the Samskṛṭ *Materia Medica* of Uddychand Dutt; and the other synonyms for *Sephalika*, according to *Amarakosha*, are evidently the synonyms for *Vitex Negundo*, and have no connection with *Harsinghar*, or *Pārijāṭamu Chettu.*

At such times of great perplexity no paṇdiṭ or literature comes to our aid and, unless the names of plants given in our standard works are standardised in all languages by free discussions in open gatherings,

there is absolutely no prospect of our recognising what is actually meant in our Shāstras.

There is yet another desideratum. At present a class of ignorant and illiterate merchants act as Indian druggists, and we often find that we are deceived. Supposing we ask the druggist to give the root of *Solanum Nigrum*, we very often get either the roots of *Indian Colocynth* or anything that resembles it, such as *Sphæranthus Hirtus*; or he may give the roots of *Nerium Odorum*, which are poisonous; for in his ignorance of the nature and properties of those roots, he cannot distinguish them. A physician at such times cannot examine the root microscopically and determine what they are. He has to trust the druggists, and use the articles that he purchases in the bazaar in the preparation of his medicines—of course with drastic results. Further, these Indian druggists, in their avarice for money, adulterate their drugs to such an extent that most injurious results are sometimes produced by the use of them. Such dealings are within the experience of everyone and so I need not dwell upon them.

5. The next reason is the absence of facilities for the gathering of Āyurvaiḍik paṇḍiṭs, from different parts of India, for free discussions on all doubtful points. To people who are so covetous of their learning, ideas of associations, gatherings and conferences are indeed quite foreign, with the result that the progress of our glorious system of medicine is much impeded.

These are some of the most important causes for the downfall of the Āyurvaiḍik System of Medicine, and unless we institute reform immediately we shall leave a clear field for other systems that are encroaching on our ground.

H. Subba Rao

ṚṢHI GĀRGYĀYAṆA'S PRAṆAVA-VĀḌA

Translated by Babu Bhagavan Das

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

(*Concluded from* p. 708)

SECTION III (*Continued*)

THE next chapter deals with the first of the two parts making up Shruṭi, namely Brāhmaṇas, which are expansions of the Manṭra, or the Samhiṭā, or the Veḍa proper. They are called Brāhmaṇas because they impart and reveal the knowledge of Brahman. The authors of these Brāhmaṇas are the sub-hierarchs of the Ṭrimūrṭis. By way of showing the detailed teaching contained in the Brāhmaṇas, the author takes up each set of Brāhmaṇas and gives instances thereof. One example will suffice to show his method. In regard to Ṛg-Veḍa Brāhmaṇa, he writes:

Purpose of the Brāhmaṇas explained.

> For instance, it is shown there that there is a triplicity in ākāsha, the cognition-element being called chiḍ-ākāsha, the action-element mahā-kāsha, the desire-element ākāsha proper; the summation being par-ākāsha. Further, each sub-division has its own corresponding sub-division of the property of sound which belongs to this element, *viz.*, parā, pashyanṭī, maḍhyamā and vaikharī. The element of cognition in this triad of ākāshas and their summation, what the use or purpose and application of cognition is in this aspect of ākāsha, by what law it *is* cognition—all this is determined and made clear by the Ṛg-Veḍa-Brāhmaṇa. The

other elements, two preceding and four succeeding ākāsha, are similarly treated .... The cognitive element in each of these [the Mahaṭ and Buḍḍhi Ṭaṭṭvas] in its subtle as well as gross aspects is described in the Brāhmaṇa; what is the work of chiḍ-ākāsha in the element of vāyu, what is chiḍ-vāyu, what is the relation between the three vāyus, what effects are produced on or in ṭējas by chiḍ-vāyu and chiḍ-ākāsha, what is chiṭ-ṭējas, what is the relation between its three sub-divisions, and so on with regard to the other successive elements. (p. 361-362.)

A long dissertation as to the way in which Mahā-Viṣhṇu and his subordinates begin and carry on the World-process is wound up thus:

Without the Brāhmaṇas it is impossible to understand the Veḍas. They have been specially formulated for the separate enunciation of all the main laws of the World-process. And so long as the convergence and divergence, the separate effects as well as the interworking of these laws is not understood, so long will the formation of new worlds remain impossible.

Those dissertations clearly go to show that the sub-hierarchs and their subordinates undergo practical training in the art of world-building, much as, I presume, the true Initiates on lower levels do, before they receive the key of knowledge and the word of power appropriate to each Initiation.

Purpose of the Upaniṣhaṭ explained.

The author next proceeds to deal with the remaining part of Shruṭi, the Upaniṣhaṭs, which he says are in the nature of comments on the Veḍas, composed by the sub-hierarchs of the Ṭrimūrṭis. He describes the difference between the three parts of the Shruṭi thus:

In the Veḍas proper, the original Samhiṭā, such extremely general and comparatively abstract facts are dealt with as prakṛṭi, the essential nature of the penultimates and especially the Not-Self; vikṛṭi; change or transformation; Saṭṭva, being; svabhāva, Self-nature, Self-being, the constitution (so-to-say) of the Absolute; āvashyakaṭā, necessity; the birth of ākāsha, and so on. In the Brāhmaṇas, the sṭhūla ṭaṭṭvas or 'large, gross,' concrete, homogeneous, (so-to-say, pre-atomic) elements, ākāsha, vāyu, etc., are described, generally. In the Upaniṣhaṭs the differentiation of atoms and their activities is

treated of, in accordance with each Veḍa, in pursuance of the general principles enunciated there, and with special reference to cognition, action, desire and summation in the various permutations in which they occur. (Vol. II, pp. 1, 2.)

He then proceeds to point out that as the manifest doer in world-building is the atom, the Upaniṣhaṭs describe at length the whole work of the seven ṭaṭṭvas from Mahaṭ downwards. His derivation of the word Upaniṣhaṭ is in conformity with his explanation of the purpose of the Upaniṣhaṭs. That derivation is :

Upa is near, and niṣhaṭ is doing, making, bringing ; that which brings the World-process near, brings it home, to every one.

Almost at the conclusion of the chapter it is pointed out :

The one purpose of all the Upaniṣhaṭs is to make clear this fact that in all this samsāra every paramāṇu rises steadily to the status of Mahā-Viṣhṇu by evolution. They establish clearly that even as the many sons of one father themselves attain in turn to the condition of paternity, so every atom formed by Mahā-Viṣhṇu ought to attain to his estate. And as subservient to this general purpose of evolution which they describe, the Upaniṣhaṭs also teach the ḍharma, the ethical duties which are the means thereto. (pp. 24, 25.)

Upāṅgas or the six subsidiary sciences, Shikṣhā, etc.

After short notes of what is spoken of as the Upa-Veḍa and the Shākhās, or branches, the author takes up the Veḍāṅgas, or subsidiary sciences which expound the order and arrangements of the whole Veḍa and so help the understanding thereof. They are, as is well-known, six—Shīkṣhā, Kalpa, Vyākaraṇa, Nirukṭa, Chhanḍah, and Jyōṭiṣha.

Samsāraparā—Universal language.

In a paper like this the time of the reader cannot properly be taken up by even a cursory reference to the contents of the chapters relating to these subsidiary sciences. I must content myself with a few words on points not, perhaps, wanting in interest. First,

it is in this part of the book that the author adverts to and explains the nature of the universal language, the Samsāraparā alluded to by me in my prefatory remarks. He points out that this is the foundation of all languages, in this Solar system. He speaks of it as the consecrated language, Samskṛṭ, the Mahābhāṣhā, the Ḍevabhāshā or the language of the Ṛṣhis, Mahāṛṣhis, Brāhmaṇās, Ishvaras, Parameshvaras, Mahāviṣhṇu, etc.

Seven Languages corresponding to seven States of Consciousness.

Next, defining language as modes of manifestation of consciousness in terms of sound, the author points out that out of the three main divisions of Samskṛṭ known as Vaiḍika or scriptural, Laukika or secular, and Ḍhvani or musical resonance or inarticulate sound, there arise seven languages corresponding to the seven states of consciousness, namely: (1) Sampraṭīka connected with mahā-nirvāṇa, the great peace; (2) Chakṣhikī, with para-nirvāṇa, the 'superior peace or liberation'; (3) Samvarṭīkā with nirvāṇa, 'peace, deliverance, extinction'; these three being known to Yogīs only; (4) Parā, with ṭurīya; (5) Pashyanṭī with suṣhupṭi; (6) Maḍhyamā, with svapna; (7) and Vaikharī with Jāgraṭ, within the experience of all. He adds that at the time of the utterance of speech, action takes place in the body in the order of the seven; only after successively passing through the stages or conditions of the first, second and third does it appear in the seventh or Vaikharī, uttered human speech.

Physiology of the difference between the voices of men and women.

The second point is this: While explaining the physiology of the voice, he assigns a very curious reason for the difference generally observable between the voice of men and that of women. This is accounted

for by the difference in the constitution and the position of the two kamalas (plexus) or nerve-ganglia situated in the region of the navel, one on the left side, and one on the right; while a peculiar combination of Māruṭa, Agni and Ākāsha exists and takes on activity in accordance with the will or intention of the speaker. When these ganglia are small and finely grained the voice will be low and sweet; while on the other hand if they are large and coarsely formed it will be loud and harsh. For this reason not only the voices of children but also of women are soft. The formation of these kamalas is of course not arbitrary but in consonance with the karma of the individual, so that one's voice is sweet or harsh according to his karma, like everything else.

Next the six Upāṅgas or Ḍarshanas are dealt with.

Ḍarshanas unified.

They are spoken of as Upāṅgas, because they synthesise and co-ordinate the details connected with the Veḍa. In the chapter thereon, the author neatly shows that they are not expositions of conflicting systems of thought, but integral parts of a consistent whole. He writes:

> They all, it should be borne in mind, are based on only one Final Truth, the Logion. It is true that the conclusions, each one immediately and directly expounds, differ from those dealt with by the others; but the difference is that of supplementary parts, limbs or organs, and not that of hostile opponents. One common Universal Being underlies all; the prime object of all is to declare the I-This-Not; they name Brahman by six different names as indicating six different aspects of the same thing; the different limbs have all one common heart. (Vol. II, pp. 134-135.)

The position thus taken up by the author is established by a close examination of the purport and scope of each of the Ḍarshanas—an examination which is worthy of the most careful consideration at the hands of the reader.

The next chapter is entitled 'Studies and Science'. Referring to these sciences, the author points out that their genesis naturally corresponds to, and is as multifarious as, the departments of the World-process. Poetry and Rhetoric; Music; the whole group of the Fine and Industrial Arts; Medicine, Handicrafts, Purāṇas, History, Law, etc.; all these arise according to the development of cognition, desire and action. With reference to their authorship he says they may be classified either as Archiṭa or Ārṣha; the former being the work of Mahā-Viṣhṇu and His subordinates and hierarchs under them; the latter that of Ṛṣhis and Brāhmaṇas who, having learnt the nature of each atom of the World-process, teach it to others, so that the knowledge and work of Brahman may spread and continue for ever and ever.

Other Sciences and their authors—Archiṭa and Ārṣha.

Then follow several chapters devoted to the explanation of the nature of Paramāṭmā, Praṭyagāṭmā, Sūṭrāṭmā and Jīvāṭmā, terms of paramount importance in philosophy. The comments in respect of Sūṭrāṭmā are copious because of the very significant part it plays in the World-process.

In these chapters much information regarding Jīvāṭmā is brought together, that term being defined as a "mixture of portions of the 'I' and the 'This'. That wherein, the Āṭmā, the Self, plays, Jīvaṭi, Krīḍaṭi—that is the Jīvāṭmā." He points out that it follows from this that a Jīvāṭmā in the strictest sense must be always Alpajña 'little-knowing,' but that so far as it realises itself as Paramāṭmā, which in essence it is, it takes on the potential omniscience belonging to the latter.

Short Definition of Jīvāṭmā.

The remaining eleven chapters down to the thirtieth, which completes the third section, deal with an immense variety of topics, the mere enumeration of which would swell this paper unduly. Though every one of them is brimful of valuable matter, I must refrain from any attempt whatsoever to touch upon any part of it. With a view however to stimulate, as it were, in the minds of my readers a desire to acquaint themselves with the instructive and extremely interesting contents thereof, I shall, by way of showing how a well-worn topic has been treated in a rather more fresh and telling fashion, add a few remarks with reference to the seven ṭaṭṭvas, Āḍi, Anupāḍaka, etc., as propounded by him in this part of the work.

The second volume of the translation closes with a chapter headed 'Light and Shade'. Continuing this light and shade aspect of things, the author observes in the opening chapter of the third volume "new facts and names arise out of this conjunction of light and shade; light is Parā-prakṛṭi; shadow is Aparā-prakṛṭi; the picture born of the two is Jīvāṭmā". He then points out the arising from the same point of view of many triplets, such as saṭṭva, rajas and ṭamas; manas, buḍḍhi and ahaṅkāra; and chiṭṭa, mahaṭṭva and mamaṭva; all which triplets are reflected in the pṛṭhvī stage in our world-system. After saying that there are numberless ṭaṭṭvas in similar triplets beyond pṛṭhvī also, he refers to the seven ṭaṭṭvas, Mahaṭ, Buḍḍhi and the well-known five, Ākāsha, etc. He adds that the explanation of the common statement as to five Mahābhūṭas is that Ākāsha is regarded as summing up in itself the two preceding elements; that Buḍḍhi-ṭaṭṭva is also called Āḍi-ṭaṭṭva. It is the first; when it is complete and

perfectly manifest, then evolution is complete. The Mahaṭ-ṭaṭṭva he says is called the Anupāḍaka-ṭaṭṭva because as yet it has no Upāḍaka, no 'receiver,' and so cannot be cognised, though existent. He continues and says that the existence of these two can only be realised by Yoga. That even for purposes of Yoga at the present stage those two ṭaṭṭvas are as it were unknown, and therefore only the well-known five ṭaṭṭvas are taken into account. Hence he points out that the niroḍha, restraint of only five vṛṭṭis or moods of the mind, is spoken of in current Yoga science. That we now can think about the other yet unknown two ṭaṭṭvas is due to the fact that divine ideation of Mahā-Viṣhṇu as to them is latent in us. He goes on to say that the organs as yet undeveloped are respectively 'hṛṭ' for the Anupāḍaka, and Bṛhan-mānasa for the Āḍi, and that corresponding motor organs or karmeṇdriyas will arise in course of time; but that the names and functions of these organs should not now be disclosed as it would be improper to do so, and that the development of those organs will take place in the next two manvaṇtaras, except in the case of those who, by appropriate Yoga practice, develop them prematurely as it were. He further mentions that Yoga is recommended because only by it perception of atoms and exact knowledge of vibrations become possible, and such knowledge leads on to the successful performance of the work of the hierarchs.

Having thus dealt with the third and the largest section at a length which I trust is not disproportionate to its importance, I proceed to indicate the contents of the remaining three which however require but little space.

SECTION IV

Turning now to the fourth section Sṛṣhty-aikoḍḍeshika-Prakaraṇa it is sufficient to quote Gārgyāyaṇa's own words as to its scope and purpose.

> It briefly mentions the broad outlines of the evolution of our own particular world-system, our brahmāṇḍa, in the mineral, the vegetable, the animal with their chiṭras (pictures, shadows, or astral duplicates), the chandṛāṭma (lunar ?) and two other intervening kingdoms, and finally the human kingdom. It touches upon the constitution of the human organism also. The subtler or elemental evolutions preceding the mineral are only passingly alluded to. (Vol. I, pp. 5-6.)

Here the reader will find great agreement between the author's views and the Theosophical teachings on the subject so far as they go.

SECTION V

The fifth section is entitled the Manṭavya-Amanṭavya-Prakaraṇa, the thinkable and the unthinkable, or the believable and the unbelievable. Borrowing the words of the author :

> It discusses the nature of existence and non-existence, transcendence (of the experiential or empirical, the concrete, the limited, the particular and successive), and non-transcendence, necessity and non-necessity, i. e., chance or accidentality or contingency, etc., and explains what to believe and do, also how (from the standpoint of the whole) there is nothing unbelievable or undo-able. It points out how everything whatsoever has its own proper place in the Universal Nature of Brahman, the Absolute, and how separateness is included in the non-separate. (Vol. I. p. 6.)

Among the topics discussed in the present section are such highly important and interesting ones as the following: Subservience to the evolutional ideal, the one test of right conduct—The 'example' of the hierarchs—Can a Jīva that has attained the knowledge of *Brahman* do wrong ?—Mutual love and service the one law for all.

SECTION VI

The sixth and the last section is entitled Mukṭi-Sāḍhanam, and contains a rapid survey of the various means to liberation; its practical utility cannot be overrated. Summarising as it were the learning on the subject, the author opens the section thus:

Fruit of travail of all thought.

What is the fruit of all this immense mental industry, this labour and travail of thought? The thought itself is ample answer to this question. There is no fruit, indeed, from the universal or transcendental standpoint (from which there is no labour either); and, or but, from the limited or empirical point of view (that of the individual *jīva*) this knowledge itself, namely, that there is no fruit, is the fruit. The realisation that the jīva never had any want to fulfil is the fulfilment of whatever inmost want it suffered from. This is the essential nature of Mokṣha, as must be abundantly clear to whomsoever has undergone that labour and travail of thought.

Mokṣha is the fruit of this whole science, and of all the sciences subsidiary to and comprehended within it, metaphysical, physical and practical or *yogic*. To know and feel and show in act that 'separateness is not' is Mokṣha. (Vol. III, pp. 242-243.)

At the end of the section the marks of the growth of the knowledge of non-separateness, just mentioned, is pointed out as follows:

Marks of the growth of non-separateness.

But above and beyond and around all these endless details is the infinity and eternity and motionless calm of Mokṣha, which, from time's standpoint, is always being realised in part by the feeling of universal love, and in the remaining parts by corresponding thought and action. The more fully the three main appetites of the Jīva fall away from him, the lōk-ēṣhaṇa, the appetite for the world, for life amidst our fellow-beings and for recognition by them, the Viṭṭ-ēṣhaṇa, the appetite for wealth, for enhanced bodily and material life, and the puṭr-ēṣhaṇa, the appetite for multiplication, for the perpetuation of individual life in and by progeny; corresponding to cognition, desire and action;—so more and more fully does the consciousness of peace and of emancipation grow towards perfection, till all separateness is negated and the Self alone is seen, always and everywhere, to reign supreme. (Vol. III, p. 271.)

Some observations on the popular view as to liberation.

Having thus indicated the substance of the main contents of the various sections of the book, I trust it will not be out of place to supplement the quotations made from the last section of the book with a few remarks suggested by other passages in the earlier parts of the book bearing on the question of Mokṣha. In the first place it should be pointed out that the notion now so largely prevalent that, though Nirvāṇa has a beginning, yet, once attained, it will never end, is totally erroneous. The illogical character and the fallacy of this notion are pointed out by the learned translator in the note in Vol. I, p. 54, by way of comment upon certain statements in the text which clearly involve the unsustainability of the notion in question. The Theosophical teachings on the subject thus receive one more corroboration from the treatise under review. What is also necessary to bear in mind is that the term Mokṣha has a primary and a secondary sense. Mokṣha in the former sense is in the words of the Ṛṣhi quoted above: "To know and feel and show in act that 'separateness is not'." This is essential Mokṣha. Mokṣha in the secondary sense is only technically such. The well-known terms sālokya, sāyujya, sāmīpya, sārūpya, are used in relation to Mokṣha only in this secondary sense. The proper explanation of these terms will be found in Vol. I, p. 143, and, according to the author's view, sāmīpya stands in the order of superiority as the highest, for the cogent reasons adduced by him in the course of his explanation of the terms.

Now as to the highly cherished popular notion of such complete absorption in Parabrahm as never to return to samsāra—it necessarily follows that this is impossible,

from the teaching here given, of the nature of the Absolute on the one hand, and of samsāra on the other, in the primary and the widest sense of the term. The said observation applies not only to men, but also to the Ṭrimūrṭis, Mahā-Viṣhṇu Himself, and to the still higher Gods in endless gradation. For all of them are themselves Jīvas in the true acceptation of the word, notwithstanding the glorious character of their superhuman consciousness and the grandeur and splendour of the Upāḍhis in which such consciousness manifests and works. In common with everything else in nature, those Gods upon Gods too, without exception, are, by the simple force of Shakṭi, Energy—the all-compelling necessity—an aspect of the Svabhāva of Brahman, ever subject to the law of action and reaction, expansion and contraction; though, in the result, the change is one of illimitable progression on an ascending scale. Such being the case, it was but natural that the author takes notice of a well-known verse, in which the harassed human Spirit is supposed to send up a pathetic prayer for deliverance from the travail of samsāra, consisting of the recurring round of births and deaths. Gārgyāyaṇa's explanation, in substance, is that the reference to samsāra in the context is not to samsāra in its universal sense, and that the deliverance prayed for in the verse consists in the jīva, that is now man, attaining to the state of Mahā-Viṣhṇu (Ṭaṭ-Viṣhnoḥ Paramam Paḍam), the same being the goal of his evolution.

Universalism—the road to our goal.

Unattainable as the goal may seem to be, our duty lies in the constant striving towards it by the practice, neither, of course, of *Svārṭha*, selfishness, nor even of *Parārṭha*, altruism, but by the practice of

Paramārṭha, universalism, ever intent upon the thought conveyed by the benedictory phrases, which, more than once, occur in the course of the priceless teachings, that I have been endeavouring, though inadequately, to commend to your consideration, namely:

Shubhamasṭu Sarva Jagaṭām,
Sarvo Bhaḍrāṇi Pashyaṭu,
Lōkāḥ Samasṭāḥ Sukhinō Bhavanṭu.

S. Subramania Iyer

THEN AND NOW

Some Reflections on Two Trials

Herod and Pontius Pilate
They made them friends that day,
When they sought the Light of the World to quench,
The Life of the World to slay:

And Pharisees and Sadducees,
Once mutually abhorred,
In amity and peace combined
To crucify the Lord.

Now this is no mere story
Of happenings past and sped;
But the everlasting tragedy—
The strife of quick and dead—

For ever re-enacted,
As age succeeds to age,
By the same players, or their like,
On the same darkened stage.

The same, or men like-minded,
The ancient parts repeat;
Gather the Lord to crucify,
Gather the Lord to greet.

Again the wise, with eager hearts
Beholding, haste from far,
To where, above the Holy Child,
There shines the Morning Star.

New Herods seek to smite Him
With slander, as once with sword:
The faithful, chosen guardians keep
A Temple for the Lord.

As then they slew John Baptist
Proclaiming "Christ is nigh":
So now against His messengers
Men fling lie after lie;

Distort, suppress, suggest, defame,
Shout "Blasphemy!" or jeer;
No words find harsh enough for those
Who gently bid them hear.

Like creatures trapped, and too distraught
Their hope of life to see,
They tear the hands of those that come
In love to set them free.

For the players are but puppets,
In a world of shadowy things:
Above the scenes the Powers of Light
And of Darkness move the strings.

As war resounds in heaven,
Re-echoes war on earth.
So clash the hosts of Night and Day,
When the Holiest comes to birth.

Fierce, shaking creeds and freezing doubts,
In strange alliance met,
Against the heralds of the Light
The camp of Darkness set:

And sceptic and fanatic
Agree surpassing well,
Yet are but tools in the iron hands
Of the merciless Lords of hell.

And a high-priest of the Lord of Love
Their work of hate lets pass;
Nay, blesses with the blessing
Of the high-priest—Caiaphas.

O Preacher of the Gospel,
Hast thou no skill to read
The message clear that Gospel brings
In this, thine hour of need,

The hour for parting of the ways,
Christ to forsake or meet,
The hour when triumph means for thee
Thy Spirit's dark defeat?

Yet hear the word of thy Master,
Ah! hear it even to-day:—
"*Why call ye Me, Lord, Lord,*" He says,
And do not the things I say?

"Count these My messengers, or not;
Their hope a dream, or true—
Can hate, can slander, be the work
I set thee here to do?

"Art still so deaf to the Truth I taught,
So blind to the Love I showed?
Hast thou forgot who spake to Saul,
On the Damascus road?

"If I uphold them not, they fall,
Without a blow from thee:
But, if their word and work be Mine,
Thou persecutest—Me."

Brothers, believe, we hate not you,
Who have with scorn reviled;
And all our highest, holiest hopes
With foolish tongues defiled.

We look to Him who prayed—"Forgive:
They know not what they do."
And, as to us He offers Life,
He offers Life to you.

If words from us ye still must scorn,
And hope of ours despise,
Yet may the Lord Himself, who comes,
Open your blinded eyes;

Set free your souls from prisons dark
Of doubts and bigot hate;
Show you, show us, that they alone
Who live to love are great.

Though creeds and systems melt and change,
And all men's thoughts grow new,
Unchanged, through all Eternity,
The Creed of Love is true.

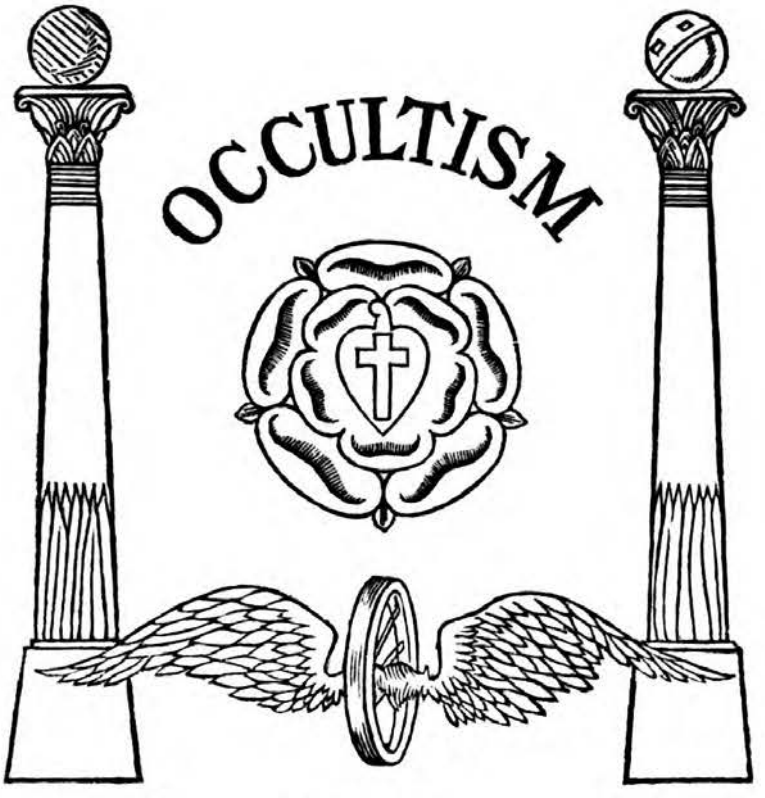
The barriers men's vain minds have reared
Before the Spirit fall.
Christ lives and works, in every faith,
Till Love be all, in all.

Bethink you, He who soon shall speak
Peace to each warring creed,
Calling one flock from many a fold—
He must be Christ indeed.

Bethink you, all who speak and live
Such peace, prepare His way:
And these, His chosen messengers,
Ye cannot turn nor stay.

Dead creeds, old barriers, crumble;
Awake, for night departs:
See living men with clearer eyes,
And love with larger hearts.

X.



OCCULTISM

By ANNIE BESANT, P. T. S.

H. P. BLAVATSKY defined Occultism as "the study of the divine Mind in Nature," and it would be difficult to find a nobler definition. All life, all energies, are hidden, and only their effects are patent. The forces by which a jewel is crystallised in the womb of the earth, by which a plant develops from a seed, by which an animal is evolved from a germ, by which a man feels and thinks—all these are occult, hidden from the eyes of men, to be studied by scientists only in the

phenomena of growth, of evolution, as these present themselves, while the impelling forces, the nature of 'vitality,' the invisible, intangible, secret springs of all activities, these remain ever hidden.

Moreover, this admirable definition posits Mind behind all the manifestations which we totalise as 'Nature'. It is these manifestations which are woven into that garment by which we see God ("and weave for God the garment thou see'st Him by"). His Mind is revealed in natural phenomena, and by the visible "the invisible things . . . are clearly seen". Bruno spoke of natural objects as the divine language; they are the Self-expressions of God. In the divine Mind exist the Ideas which are to be embodied in a future universe; the world of mind, the "Intelligible World," precedes the material world. So taught the Hebrews; so taught the Greeks; and the teaching is confirmed by our everyday experience. We think, before we embody our thought in an action. Ere a man creates a great picture, he must have the idea of the picture in his mind; he "thinks it out" before he paints it on the canvas. It is the world of Ideas, the Intelligible World, which is the realm explored by the Occultist.

He seeks to understand this hidden world whence flow all outer manifestations; to grasp the Ideas which embody themselves in varied forms; to seek the hidden sources of life and to trace their outflow, as the physical scientist seeks and traces physical types and their evolution. He is the scientist of the invisible, as the ordinary scientist is the scientist of the visible, and his methods are scientific; he observes, he experiments, he verifies, he compares, and he is continually enlarging the boundaries of the known.

The Occultist and the Mystic differ in their methods as well as in their object. The Occultist seeks knowledge of God; the Mystic seeks union with God. The Occultist uses Intellect; the Mystic Emotion. The Occultist watches Ideas embodying themselves in phenomena; the Mystic unfolds the Divine within him that it may expand into the Divinity whose Body is a universe. These sharp-cut definitions are, of course, true only of abstract types; the concrete individuals shade off into each other, and the perfected Occultist finally includes the Mystic, the perfected Mystic finally includes the Occultist. But on the way to perfection, the Occultist, must evolve, *pari passu*, his consciousness and the successive vehicles in which that consciousness works; while the Mystic sinks into the depths of his consciousness, and cares naught for the bodies which he disregards and abandons. To borrow two well-known terms: the Occultist tends to become the Jīvanmukṭa, the liberated Spirit residing in material bodies; the Mystic tends to become the Viḍehamukṭa, the liberated Bodiless One. The Occultists rise, grade by grade, through the Hierarchy; the Mystics become the Nirmāṇakāyas, the Reservoir of Spirituality, from which are drawn the streams which irrigate the worlds. Blessed, holy and necessary are both types, the two Hands of the One LOGOS in His helping of His universe.

Bearing in mind H. P. Blavatsky's definition, we can readily see how the more ordinary view of Occultism, that it merely means the study of the hidden—without defining the hidden—inevitably grows up. The Occultist is to study the divine Mind *in Nature*; then he must not only expand his consciousness, so as to enter into the divine Mind, but must also evolve his

subtle bodies and their senses, in order to contact Nature in all the grades of subtlety of her manifestations. This evolution of the subtle senses and the knowledge gained through them of the phenomena of the subtle, or superphysical, worlds of matter—knowledge which is essentially of the nature of the scientific knowledge of the physical world—loom large in the eyes of the superficial observer, and he comes to identify Occultism with clairvoyance, clairaudience, travelling in the subtle bodies, and the like. It would be as sensible if this same good gentleman identified physical science with its apparatus—its microscopes, telescopes, spectroscopes. The subtle senses are merely the apparatus of the Occultist, they are not Occultism. They are the instruments by which he observes the objects which escape the normal physical eye. As the ordinary instruments of science may have flaws in them, and so may distort the physical objects observed, so may the superphysical instruments have flaws in them, and distort the superphysical objects observed. Mal-observation with a defective instrument does not vitiate the scientific method, though it may for the moment vitiate particular scientific conclusions. The same is true as regards mal-observations with ill-evolved superphysical senses; the occult method is scientific and sound, but for the moment the particular conclusions drawn by the Occultist are erroneous. Where then is safety? In repeated observations by many observers—just as in physical science.

Let us examine this a little more closely. A scientific observer finds his observations through his microscope yield him a certain picture; he draws what he sees. Then he puts a higher power on his

microscope, and again observes the object; he obtains another picture. He compares the two. He finds that certain parts of the object that he thought were isolated from each other are connected with threads so fine that they were invisible under the lower power. His first observations were accurate, but incomplete. One result of such incompleteness is that every scientific man, in giving pictures of objects as seen through the microscope, notes on them the power of the lens through which he observed them. Again, if a young observer, on comparing his drawings with those made by experts and inserted in the text-books, finds that he has inserted something not seen in the others, he will test his lens and repeat his observation, taking another object, identical with the first, lest some dust, or hair, or other accidental intruder should have presented itself unbidden for his inspection. Let us apply this to the student of Occultism. He has evolved a power of sight beyond the normal; he observes some etheric object, and puts down his observations; a few years later, having evolved a higher power of sight, he observes the object again, and finds that the two parts of it he thought successive are divided by some intermediate process. I will take an exact instance. Mr. Leadbeater and myself in 1895 observed that the ultimate physical atom, being disintegrated, broke up into the coarsest form of astral matter. In 1908, observing the same process again, with a higher power of sight evolved during the intervening years, we saw that the physical atom, on disintegration, ran through a series of further disintegrations, and re-integrated finally into the coarsest form of astral matter. The parallel with the lower and higher powers of the microscope is complete.

Once more; a young observer sees some astral form; he compares it, if he is wise—he is not always wise—with previous observations of older observers, or with statements by great seers in world-scriptures. He finds his observation unlike theirs. If he is a serious student he tries again, making repeated and careful observations, and finds out his mistake. If he is foolish, he proclaims his mal-observation as a new discovery.

But, it may be said, people respect the physical scientist, and accept his observations, while they mock at those of the Occultist. All the discoveries of new facts were mocked at before the public was ready for them; was not Bruno burned and Galileo imprisoned for declaring that the earth moved round the sun? Was not Galvani called "the frogs' dancing-master" when he laid his finger on the hidden force now called by his name? What matters the mockery of ignorant men to those whose steadfast eyes are seeking to pierce through the veils in which Nature shrouds her secrets?

So far as the methods of observation of the material side of Nature are concerned, observations carried on by means of improved apparatus—externally manufactured or internally evolved—the methods of physical and of superphysical science are identical. Knowledge is gained by study of the results obtained by predecessors in the same field, and by observations directed to similar phenomena, with a view to verifying or correcting the results.

The evolution of the consciousness which observes through the senses is another matter, and this plays a greater part in occult than in physical science; for consciousness must unfold as higher senses evolve, else would the better tools be useless in the hands of the

inefficient workman. But the object of physical and superphysical science alike is the extension of the boundaries of knowledge.

Is this extension desirable or not? If the knowledge be turned to human service, yes; if to the increase of human misery, no. The application of physical science to the destruction of human life is most evil; yet not for that can we seek to block the advance of chemistry. The Occultist who knows how to liberate the forces imprisoned in the atom will not place within the hands of the competing nations of the world this means of wholesale destruction. Yet he knows that chemistry is advancing in this direction, and that it must not be hindered in its advance.

As regards the Occultists themselves they are useful or dangerous according to their motives. If they are devoted to the welfare of the worlds, then their rapid evolution is beneficial. If they seek power for their own aggrandisement, then they are dangerous. The evolution of consciousness is all to the good, for, as that unfolds, the wider view brings the man gradually more and more into unison with the divine Will in evolution, and, at a certain point in this expansion, he inevitably recognises the all-compelling claims of the larger Self. But in the lower stages, in the astral and mental worlds, while his self-discipline must be rigid as regards his bodies, pride and selfishness may make him a danger to his fellow-men. The discipline of the senses and the control of the mind are equally necessary, whether the man is aiming at development for service or for individual aggrandisement. He must lead a life of rigid temperance in all things, and he must become master of his thoughts. But if personal ambition rule him, if he seek to gain in

order that he may hold, not in order that he may give, then every added power becomes a menace to the world, and he enters the ranks of the Adversary. The Occultist must evolve into a Christ or into a Satan—to borrow the Christian terms. For him there is no half-way house. Safer are the green pastures where the flock may feed at peace than the arid heights, with their crevasses and their precipices, with their shrouding mists and their crashing avalanches. None who has trodden part of the rugged way would seek to induce others to enter on it. But there are some whom an imperious inner force compels; some who cannot rest by the still waters, but must seek to climb the heights. For such the way is open, and for them there is no other way which is possible. Only, that they may not add their shattered lives to the "wrecks which strew the path of Occultism," let them gird their loins with strength, let them don the armour of purity and the helmet of unselfishness, and then let them go forward, in the Name of the World's Redeemers, with their eyes fixed on the Star which shines above them, careless of the stones which gash their bleeding feet.

Annie Besant

THE FRENCH CURVE

By FRITZ KUNZ, F. T. S.

[Being a more or less moral parable concerning higher plane consciousness; of which the application, if any, is: "Solids do not always cast shadows according to Plane rules."]

A CIRCLE, a Triangle and a Square once met upon a Drawing-Board. The Circle was very proud of his symmetrical shape and the even and uniform way in which he looked out upon the world of the Drawing-Board. On account of this he considered himself very tolerant. He even went so far as to talk to the irregular French Curve, who was made of celluloid, and was therefore yellow and translucent, and yet cast a shadow. Now by his irregular curves and his lack of angles it was clear to the Triangle and the Square that the French Curve was immoral. And when they added to this the fact that he claimed to be translucent and yet cast a shadow (as if he had a third Spiritual Dimension, when if translucent, he could not really have one, they argued), they were quite sure that, in addition to being irregular and immoral, he was still more iniquitous in that he was a fraud and a deceiver.

Now the Triangle, who was an Equilateral, as he proudly explained to every figure the Draughtsman ever drew on the Board, was inordinately proud of his regular angles and sides, and his graceful, delicate points, and was quite convinced that he was the most advanced of the company. He consorted with the Circle even though he was considered doubtful by the best society because he had no angles. Of course it

took one a long time and many journeys around the Circle to discover this, and so he was accepted in certain classes of society in spite of the fact that he was seen with such doubtful people as the immoral French Curve. And the Triangle also talked to the Square, although, as he was fond of explaining to the world at large, he found him very dull.

The Square, on his part, was a plodding individual, who had his good points (four of them at least). His advantage was that he was perfectly regular. He claimed descent from a certain Mrs. Grundy.

But one day the Draughtsman, for some reason unknown to the little group I have just described (for who can fathom the reason of the Draughtsman, or even guess that of the Architect in any universe?), set down upon the Board three Solids.

Now it happened that one of these was a Cube, the other a Tetrahedron, and the third a Sphere. Of course the French Curve, being himself a Solid, immediately saw that these were people of note, and passed the word on to the Circle, thinking that his tolerant friend would be interested in so great a being as the Sphere, since the Circle himself was of that spiritual class. The Circle immediately passed the word along and hurried over to where the Solids were lying under a light directly above them. The Circle looked at the Shadow cast by the Sphere, and saw that it was circular, like himself, except that it was only a Shadow (which is Plane indication of greatness of a spiritual kind in a Drawing-Board world). And he saw the point where the Sphere contacted the Board; but sometimes he failed to see it and sometimes again he saw it. Therefore he was in doubt, for this was something beyond his

experience. In the meantime, however, the Square and the Triangle had hurried up. Each naturally went to the Solid of his own nature, and after a brief inspection they retired to a Corner of the Board, which, being an angle, was a select and exclusive place. The Circle was interested in this new phenomenon, but he followed his friends to see what they would say.

"Well," said the Triangle, "that's another of those wild stories by that disreputable French Curve. Why, that fellow is only a Triangle, and, while he is an Equilateral, yet he is much smaller than I am, and besides, one of his angles is imperfect, and shows evidently that he was not very virtuous in his earlier days. Not that I hold that against him," he finished with a superior and yet piously forgiving air.

"I think that you must be right," rejoined the Square, "although I must say that I thought I saw faint suggestions of a shadow about my new friend . . ."

"Shadow!" interrupted the Triangle, "shading lines, you mean! Don't I know what kind of shadows a cube casts? Why, it's all nonsense, and just another tale of that Frenchman": and he glowered so fiercely that he nearly bent one of his fine straight edges.

At this the Circle was in serious doubt, and did not venture to raise his voice about what he had seen, for he knew that sometimes with excessive rolling he did get to see strange things. And besides, there was the fact that sometimes he had seen a point and sometimes he had not. So he cautiously held his peace, but went back with his friends to strike up a conversation with the strangers. These spoke with such understanding of the world that it was evident to the Circle that there was at least something curious about these new people, and he

secretly returned to his belief that they were Solids, despite the loud assertion of the Triangle that it was obvious from the imperfect angle of his new Equilateral friend that he had seen something of the world, and that this explained his wider knowledge. This theory would have held sway despite the unusual nature of the wisdom, power and love of the Sphere, the Cube, and the Tetrahedron, except that, at this moment, the Draughtsman arrived and disturbed the light overhead, so that the Cube and the Tetrahedron each began to cast shadows, and the shadow of the Sphere began to take on elliptical and other weird shapes. The Plane Figures bade them a hurried good-bye and retreated once more to the corner of the Board, very much perturbed; for while their scriptures told about shadows cast by Solids, it was against all the laws of nature that one Solid could cast so many different kinds of shadows; and no Solid, just because he *was* a Solid, could have a changeable shadow. The argument lasted well on into the afternoon, because the French Curve happened along and helped the Circle out; and, because he was a Solid, his arguments were often extraordinary and super-Plane in their nature, and seemed without foundation and "up in the air," as the Square said. But it was finally ended when the Draughtsman suddenly put out the light.

The next day, the French Curve having departed in the night, the three friends resumed their discussion, but could come to no understanding. Finally they parted company, each concluding that the other was a little bit mad. For the Circle was convinced that he had seen a Sphere, and the Square thought he might have seen a Cube (he said he was "willing to admit the possibility"), and the Triangle angrily thought that he had been

duped and his friends deceived or hypnotised by that worthless Frenchman.

Now it happened that when the Draughtsman came to take up the day's work, He came to that part in the Plan of the Architect for whom He worked, where it was necessary to sketch in shadow lines which would give the Circle the appearance of being a Sphere, and corresponding additions to the Triangle and the Square to make them look like a Tetrahedron and a Cube. So He worked away at them all the morning, and then went to lunch. When He was gone the friends were silent, for each was doubtful whether the others would understand the subtle change that had been going on inside him. But at last the Circle, who was really a good fellow, could stand it no longer, and so he said quite plainly that he felt that, since the Sphere and the other Solid Figures had come into his world, he was much benefitted inside; and that the Draughtsman seemed to be able to improve him very much more readily. At this the Triangle and the Square each confessed to a similar experience. But immediately the old arrogance of the Triangle returned, and he asserted that the others, by their very different natures, could not possibly feel what *he* had felt. But there was no inclination on the part of the other two to dispute what he said; for, be it known, the Draughtsman had proceeded farther with his work with them, and they really were far more nearly finished, and so could understand the Triangle, even if he could not realise their experiences to be like his own. And then the Draughtsman arrived from lunch, and the conversation was interrupted.

All the afternoon they played their various rôles, meanwhile each growing more and more like his Solid

Archetype. At last the Draughtsman leaned back with a sigh of satisfaction, and began to remove the drawing-pins which held down the sheet. The three friends had not seen the Solids since the day before, and whispered excitedly to each other that when the sheet was lifted into the third dimension (for that surely was going to happen to them after all the wonderful experiences they had gone through), they would be able to settle that question at last, especially with the wider consciousness each had acquired. So they watched carefully when the sheet was lifted from the Board. The new angle of the light to which they were unaccustomed, and the sensation of being curved, and all the wonders of living in a new dimension, made it difficult to see at first; but finally they did perceive there on the board, the Cube, the Sphere and the Tetrahedron, and they saw finally and conclusively that those were Solids; this their new consciousness enabled the plane figures to understand, even though they themselves were not yet Solids.

But there was one thing that disturbed the Triangle (for the Draughtsman had left him unfinished in his effort to make a Tetrahedron of him), and he carried the trouble away with him when the Draughtsman rolled up the sheet and stood it away in the corner for a time. This disturbing thing was that when he had looked at the Board from above as the sheet was lifted off, he saw there, beside the splendid Solid rectitude of the Tetrahedron, the Cube and the Sphere, the thoroughly irregular and supposedly immoral French Curve.

Fritz Kunz

THE GARMENT OF WOMANHOOD

By SUSAN E. GAY, F. T. S.

(*Concluded from* p. 757)

CONFUCIUS, Mencius, and certain ancient Sages revered in China and Japan, distinctly taught the inferiority of womanhood, which naturally has promoted selfishness in the male sex. The aim of any education of women was submission, not the cultivation and development of mind; they were in fact to be the servants of men. The humiliation of their women through this miscalled religious teaching has been complete. In India, a few years ago, attention was called to a prize-book in the Government Girls' Schools in the Bombay Presidency, which contained the following exhortation: "If the husband of a *virtuous* woman be ugly, of good or *bad* disposition, *diseased*, *fiendish*, irascible, or a *drunkard*, old, stupid, dumb, blind, deaf, hot-tempered, poor, extremely covetous, a *slanderer*, cowardly, *perfidious*, and *immoral*, nevertheless she ought to worship him as *God*, with mind, speech and *person*." (The italics are mine.)

One wonders in the above catalogue of qualities what remained to 'worship' in this godly being,

except that which he possessed in common with the animal creation! And the not infrequent use of the word 'lord,' in reference to a husband, even in Theosophical articles referring to the East, is a remnant of this idea of the subserviency of one sex and endorses it. We need neither 'gods' nor 'lords,' but that recognition on the part of the man, Oriental or European, that he must regard the woman as his sister, his equal, her being as sacred as his, her soul reflecting the divine image equally with his own.

One can only wonder that a race which held the knowledge of reincarnation and karma could ever have fallen to such a barbarous level of prejudice with regard to womanhood. A real understanding of its nature, of its worth in sacrifice for the human race—for where there is sacrifice there also arises the heart that loves—of that which it represents, now in sex, in the future in power, should inspire the man to love the woman in utmost brotherliness and gratitude.

> He that doth not, lives
> A drowning life, besotted in sweet self,
> Or pines in sad experience worse than death,
> Or keeps his wing'd affections clipt with crime.

India will one day bless that messenger who breaks her chains of custom and of creed, and who uplifts her womanhood by loftiest teachings from all servility into self-reverence and self-knowledge. And where should that message come so clearly and so beautifully as in Theosophy—which upholds all religions, the highest service of humanity in its breadth and brotherhood?

The religions of the world have suffered not a little in relation to this subject, owing to the interpolations in sacred books, and the misinterpretations and teachings of the later priesthoods. The result has been to

greatly accentuate sex-differentiation, and minimise the realisation of the higher Self, which is common to both. The net conclusion of a recent scientific paper read at the British Association on the differences of the sexes was that: "The higher up the scale of intellect we go, the nearer do the powers of the two sexes coincide." And beyond this we recognise that divine gift of the deific principle, which is the same in all, though hidden in some, and shining forth radiantly in others.

In the Christian religion, the writings of S. Paul contain passages obviously interpolated to suit the prejudices of an age that was apprehensive that Christianity was about to assign too high a place to womanhood. The great Initiate had truly written: "In Christ Jesus [or the spiritual plane which he sought to unfold] there is neither male nor female." On women as well as on men had fallen the Pentecostal power of the Spirit. In the little Christian gatherings women prayed and prophesied, only wearing at the time a covering, customary to Oriental ideas of the veiling of women from the eyes of men. And to his active women converts and helpers S. Paul sent, at the close of his letters, many affectionate greetings. In very truth they helped to keep Christianity alive.

In one misunderstood passage which avers that "woman was created for man," the real meaning is that womanhood was evolved for *humanity*, and not humanity for womanhood; which, expressed in other words, declares only that the *condition* of womanhood was produced for the perpetuation of *the race*, being exterior and impermanent in that aspect, and this harmonises with the ancient tradition of its inception. It is a condition experienced by all, and not a species. It is difficult

to realise the perfection of being which will be expressed in a spiritual race, to which the experiences of the present will be entirely alien, and which will regard such as the imperfections of a partially developed humanity.

To comment on other passages of the Christian Scriptures is not my purpose ; some are obviously puerile ; some misunderstood ; but there is no question that the portions least worthy of acceptance have been those which have most affected the status of women ; for some of us can remember how certain texts were hurled at those who sought to remedy unjust laws and to alleviate the unnatural sufferings of child-birth, until the strong common sense of humanity and science rendered such arguments futile. In the Protestant marriage-service, derived from the old Sarum office, the servitude assigned to the bride is now likely to be changed in accord with the Roman and Greek usages, in which such a vow is absent. Most of the Nonconformist services are satisfactory in this respect, and the Society of Friends has long been conspicuous for taking the ground of religious equality between the sexes.

The East has suffered from an overplus of religious belief. The peculiar danger attached to sacred writings is always this—that, originally given or inspired by great Teachers, they yet contain some things adapted to the period in which they were written, but not to the times as they now are. In consequence of this, and owing also to the gradual succession of inferior priestly interpreters and teachers who become unqualified for the task, superstitions arise, and finally tend, not to the helping and enlightenment of a race, but to contribute to its miseries

and degradation, especially through the views held of its womanhood.

There has existed for many a century in the East a sort of worship of the male, a species of sex-worship, producing lamentable results in unfit unions, child-marriages which might be characterised as murder rather than marriage, the ignorance and segregation of women, and a rooted belief in the inferiority of womanhood common to nearly all Oriental races at the present time.

In this connection it may be interesting to note the views which some of the leading ministers of the Christian faith are now taking on the subject of womanhood in the West. In America, where certain denominations (there called churches) ordain women to the ministry and admit them to the pulpit, the day of adverse criticism has passed. But in England, where the Anglican Church from long associations holds a certain sway among the influential and educated classes, the change which is taking place among the more thoughtful clergy is marked. The Rev. Hugh B. Chapman, Chaplain of the Royal Chapel of the Savoy, recently published his views on the marriage-service. He said that he knew from personal experience that the teaching of the present service was a source of tyranny on the part of numbers of husbands of the working class, some of whom are very brutal to women. And there is no doubt that the idea that a wife should pledge herself to servitude strikes an absolutely wrong note for one who contemplates motherhood, which demands long periods in which the wife, as an expectant mother, should be free from all physical encroachment, and live in fraternal relation only with her husband. Would that this were followed! But, in truth, the idea that

any human being should hold sexual rights over another is revolting.

Mr. Chapman remarked in a letter to the Editor of *Votes for Women*:

When . . . a great wave of pity sweeps over the enlightened of a sex on account of its innate tendency to enslavement and enslaving, from which the exceptions have broken free, let alone the manifest injustice of the cruel degradation of that same sex by man for his own carnal ends, then the benediction of the Church might surely be claimed by the pioneers of a movement destined to bring about its salvation, though possibly through pain.

At one of the large meetings held at the Queen's Hall in London last year, Mrs. Creighton, wife of the late Bishop of London, who presided, read a letter from the Archbishop of Canterbury, in which he said:

Beyond question, the changes which have, by common consent, come about respecting the place of woman and of womanhood in our country's life, call for a far-reaching re-consideration or re-statement of certain old-world phrases and formulas which have become, perforce, inapplicable to the facts of to-day.

In the evening, the Bishop of Oxford who presided, spoke as follows:

I am quite sure that the right ethical view is that every human being, separately and equally, is an end, to realise itself, and in no case to be made a means to another man's end merely. Christ dealt with women, exactly equally with men, as being human persons.

Referring to certain things with which he disagreed in the woman's movement, he said:

But it does not affect my feeling towards the movement, if I believe it to be fundamentally just. I confess that S. Paul's specific attitude towards this question has been to me a stumbling-block; but, looking at the whole Christian movement, I am not prepared to say that civilisation at any particular moment, whether in S. Paul's day or in my own Church to-day, represents Christian finality. I conceive, indeed, that the Church of England legislation with regard to women, so far as our renascent Christian assemblies are concerned, is something in the nature of a scandal. I am quite sure that the woman's movement is needed. It must enter into politics, and must make the woman's voice and the woman's point of view heard in moulding the legislation of the country.

A number of the clergy recently signed a memorial to our modern Pharaoh, for granting the franchise to women, and among the signatories was the Bishop of Lincoln, who sent a strong letter to the *Times*:

The memorandum addressed by the clergy I cheerfully signed, for I agreed with every word of it . . . I am aware that John Bright and his Free-Trade friends made a raid upon Peel at Downing Street, but I prefer to out-Quaker Bright's Quakerism. I am a man of peace. At the same time I decline to waste my time in deprecating the methods of the militants. I do not share or approve those methods; but I am not disposed to turn my remonstrance in that direction. I reserve them all for those who are so blind to the signs of the times, and so deaf to the logic of facts, as to refuse the franchise to women. Is it not the deliberate disregard of constitutional agitation, the cynical silence and contempt shown by most of the party Press, and the discovery that only the exploits of militancy provoke any official interest, that are the real causes of the present disorders?

What means have women for making known and pressing home their demands? They have no votes. The Press is almost closed to them; they are only a worry and a peril to the party politician. Both parties want to make believe that the women's movement is weak, or is weakening, or can be ignored, at least for a time, without danger. But in reality the demand of women for the vote has come to be one of the greatest moral and social movements of our time. It gathers strength and volume daily; all the forces of progress are working in its favour; it cannot be set aside. It only awaits the handling of a sympathetic, courageous, and constructive statesman, who has imagination to conceive of the England that is to be.

Methods of repression and expedients like the *Cat and Mouse Act* [1] would deserve only ridicule, were it not for the sufferings they involve. The only sane and lasting remedy for the present discontent is truly Liberal legislation; that is, the extension of liberty through the franchise.

[1] The *Cat and Mouse Act* is this; various imprisoned militants commenced hunger-strikes, refusing food, and in consequence were forcibly fed, a dangerous proceeding, to save the Government the disgrace of their death through collapse by starvation. When it appeared that life became endangered by this method, an Act was passed decreeing the liberation of such women as showed serious symptoms, under the condition that they were to report themselves while out of prison like 'ticket of leave' criminals, and were to be re-arrested as soon as their health improved. In its power to torture mind and body this Act is certainly worthy of the Middle Ages, and has been widely condemned. All this because a few obstinate men, for party and selfish objects, opposed conferring citizenship on the women of their country.

The Rev. F. L. Donaldson, of Leicester, sent to the *Standard* a letter which contained the following earnest paragraphs:

> The Cat and Mouse Act . . . is the old persecuting spirit in modern dress. It is the apotheosis of physical force as against the spiritual power of a righteous cause . . . The taunt is perpetual that at every moral crisis in the nation's life, the clergy are found upon the side of worldly power and conventional tyranny, the custom of the time. The taunt is often undeserved, but there is enough truth in it to make us careful lest we, in our day, fail at critical moments.

The appeal in this letter was a very strong one, and contained a vigorous protest against the Act in question.

All honour to those who thus speak while still bound by ecclesiastical law to read out, from time to time, passages from Scripture which contain anything but wise teaching on the relation of the sexes, and others which are unexplained. Their attitude points to a happier day when *Prayer-book* revision will introduce services for the people which will elevate their ideals to a more spiritual plane, and furnish a key-note of Christian life in fraternal love and purity. It is fatal for religion to be associated with anthropomorphic ideas of the Creator, which give rise to the barbarous sacrificial practices of a past age, and the subordination of one half of the human family, and which have much to say on war and conquest, and little or nothing on peace and co-operation.

Let us note also the remarkable message which that veteran philanthropist, General Booth, sent shortly before his decease to be read in every Salvation Army place of worship on an appointed Sunday morning, the officer responsible to read it through without making any comment. It was a message, much needed, that reached the working-classes. This, from Booth, a man

far broader than the simple and somewhat crude creed of his Society, although that has been practically neutralised by its splendid work of brotherhood in which men and women stand on an equal platform:

My feelings and opinions with respect to woman generally are known throughout the world. My standard on this subject is ever before you, and I want the entire Army to embrace it. First and foremost, I insist on woman's equality. Every officer and soldier should hold to it that woman is as important, as valuable, as capable and as necessary to the progress and happiness of the world as man. Unfortunately a large number of people of every class think otherwise. They still cling to the notion of bygone ages, that as a being woman is inferior to man. To many she is little more than a plaything for their leisure hours. To others she is like a piece of property, slave in everything but name. Ofttimes she is treated with less consideration for health and comfort than the horses that run in omnibuses or beasts that are fattening for slaughter.

Now the Salvation Army has done, and is doing, something to combat these hideous and heathen notions. To begin with, the Army has maintained that the sexes are alike equal in birth; alike equal in the value of the soul and the capacity for joy and sorrow; alike equal before God, and in the love of the Heavenly Father; alike equal in their share of the redemption; alike equal in responsibility for spreading salvation and extending the kingdom of God; alike equal in accountability at the judgment day; alike equal as citizens of the celestial city; and alike equal in capacity for the employments and enjoyments of the eternity to come.

I do not say that every individual faculty in woman is equal to the corresponding faculty in man, any more than I would say that each particular capacity possessed by man is equal to the same in woman. They differ both in character and degree, but where one is weak, the other is stronger. For example, in the power of will and of the possession of physical strength the man will be often found to excel the woman. On the other hand, in quickness of perception, in powers of endurance, and in strength of love (the quality in us which is most God-like), woman is generally the superior of man. Taken as a whole, therefore, I declare that woman is equal to man in the value of her gifts, and the extent of her influence, and I maintain that if she be given a fair chance she will prove it to be so.

Now I want you to think over and accept this truth. Nay, more, I would have us all stand by it, and show it forth

to the world by our own treatment of our woman comrades. Above all, let us teach it, both in theory and in practice, to the young people around us.

Let the boy be taught from his earliest infancy that his sister is as good as he is in all that is important to life, except perhaps, in the physical force, which he possesses in common with the brute beast. Let the girl be made to feel that her value to God and man is as high as it would have been had she been a boy. Let the grown-up people set before the children and the young people, a constant and living example of that gentleness and kindness towards woman which was ever manifested by our Lord Jesus Christ.

Whether married or single, let every man treat the women with whom he is acquainted with respect, with patience and with care. Every man to whom has been entrusted a wife must and will, if he has any proper sense of manliness in him, champion her interests, fight her battles, watch over her soul, and even die, if need be, as Christ died, on her behalf.

Let us, then, determine to pay woman regard, in the position assigned her by the providence of God, as a wife, as a mother, as a daughter, and as a comrade in the salvation war.

Noble words these, true, wise, just. And this was the advice of a man who knew nothing of reincarnation and karma, and was certain to have believed that sex was not a temporary expression of the embodied ego, but a permanent condition; humanity ever destined to present two halves, one masculine, the other feminine. But somehow his strong, self-sacrificing soul had taught him that the man and the woman were joint children of the divine Father, a very great step, even in the Christian faith, and an endorsement of the example of that great Messenger, an Oriental, who, among the rigid Jews of His day was the friend and teacher of woman, whether saint or sinner.

The condition of womanhood, expressed as it is in physical form, because of racial necessity, and more strongly marked in sex than in the 'man,' has forced a long and terrible sacrifice upon the entire race of humanity, since none could escape the experience of that

condition. And the impulse of re-adjustment and change must come from within that circle of necessity with its apparently iron laws. Nature bends to the inward force; matter to Spirit; the change comes through the growing power of the ever-evolving life, the breaking of the bonds through the groans of the awakening captive.

Certain perceptible physiological changes dimly foretell—even as the volcanic action in the Pacific Ocean proclaims a coming continent—a new type of womanhood which will be a greater approximation to the non-sexual or bi-sexual form. This appears at present most strongly in the Anglo-Saxon races, in the increasing height of the younger women, due to the greater length of the lower limbs, the smaller size of the hips, the stronger arms and larger torso, which indicate a form in which possible maternity is by no means the special aspect. The function by which infants are nursed also frequently tends, especially in America, to disappear, not from custom, but by some natural process of atrophy. The old, helpless, delicate, and nervous phase of femininity will gradually vanish. Among the men of the approaching race may be seen the strong, clear-cut hairless face, expressive of self-control and gentleness of heart.

Following these changes, another age will produce at last beings in outward harmony with the necessities of a more spiritual humanity. Parthenogenesis (the only word that can be used for the moment) is by no means an impossible event, and the womanhood of the future will manifest those occult powers which will completely deliver it from the present method of race-production. In short, the quality which woman

represents will always be essential, while its outward expression will tend to change and disappear, being imperfect. Forms for the incarnating egos will be wrought by processes of an occult nature, in which the helpless state of mere infancy, involving as it now does a waste of time for the child, will no longer be necessary. The advent of the egos will be welcomed as no physical birth could ever be, and their training in youth regarded as the highest and most important occupation of the world. The large-headed, beautifully-formed, psychic race of the great future will begin in its youth where we, perforce, must now leave off, even amid our best and farthest endeavours. Its culture will be an effort of memory of the past, its knowledge, perception, its language far more perfect, subtle and expressive than any now used by man; its once divorced sex condition blended into powers. The animal will have passed out of the man, and a divine humanity of surpassing strength and beauty will appear.

Meanwhile, whatever is founded in the way of scientific religion, which must ultimately be the religion of the future, must take into consideration the fact that moral freedom and responsibility are essential for the evolution of both sexes, for progress to the great end. Nothing in the form of sex must constitute a chain which retards, and exceptional ability, aptitude, talent, must be welcomed for the common good, regardless of sex, or caste, or any external distinction. For this, the Theosophical Society should ever be the pioneer. That the fact of sex could be the means of compelling the ego who wears the garment of womanhood to forego all rights and liberties, all personal expansion, will be understood to bar out progress for the race. No truer words

on this were ever penned than those of our seer-poet who, years ago, wrote that

> The woman's cause is man's; they rise or sink
> Together, dwarf'd or godlike, bond or free.

We are on the threshold of a great change, one involving reform of our social systems, of our religious institutions, of our international relations, of the education of the young, and of the moral, social, and legal status of womanhood. That last-named change will influence all the rest. What says even that cautious paper, the English *Times*? It discerns that the "woman's movement is a desire for service," and remarks that, "the pursuit of liberty goes on without ceasing; it is one of the keys to the interpretation of history. The woman's movement undoubtedly belongs to this age-long aspiration, and thence its strength."

The chosen priestesses of that New Era which awaits us wear the outer form of womanhood for our uplifting, and the Word, as foretold, is being spoken by Woman, "interpreter between the Gods and men". It is the presentation of a new ideal, as though some mighty voice had vibrated and proclaimed: "The outer must bend to the inner; the external garment to the power of the Soul." You may exclude her, if you will, from your pulpits, but she, ordained of the Spirit, will teach truths the pulpits never reveal in halls for the people—and while your churches may be empty, your halls, filled with earnest and upturned faces, will be full.

Not so far distant is the day when the Yoshiwara of Japan shall be rased to the ground, and the door of the Zenana shall be flung open, and she of the East who has so long borne the burden of sacrifice, of the life of renunciation, shall reap the fruits thereof. Not

only by the law of action and reaction, but by that great law of sacrifice—the selflessness, the poverty of the outer life—shall come the riches of the Spirit; for humility is greater than pride, the yielding than the ruling, and the suffering than the selfish grasp of enjoyment at another's cost. "The woman" has drawn nearer to the Christ, even in that land where she is a reproach. Despise not, therefore, the women who have endured and suffered there; but help them, all ye who know what yet shall be, with your thought, your sympathy, your aspiration, for she shall ere long arise in sweet and noble guise and be as a light in her native land.

What Power is this approaching us, filling men's minds with thoughts of justice, brotherhood, peace? Does it not herald the Christ Spirit? the coming of One who is Love? Thought precedes action; action but carries out the promptings of the mind, the desire of the heart. The fact that we are thinking of these things foreshadows their realisation in that better day in which fraternal love will include all beings in its mighty embrace.

And further? An ancient tradition records that when one enquired of the Lord Christ of the coming of His Kingdom, He replied: "When the two shall become one, and that which is without as that which is within and the male with the female, neither male nor female."

Nor will there be any lack of avenues for incarnation, and the work destined to be accomplished on this outward plane for the will-born will fill the earth with gladness.

Susan E. Gay

THE OASIS

By BARONESS M. D'ASBECK, F.T.S.

I

EVERY day, whilst the sunlight fades away in the tropical sky, a neophyte on his way to heaven comes and sits under the palm trees and sings his song.

Song of the past—song of the present—song of ages to be.

Whilst he sings, all the hours of the Universe gather around him in the evening light. They come from the unfathomed past that lies around us like the dust of graves, those days that live in no man's mind. They come from distant lands where they record at this moment millions of different events. They come full of the early light of unborn days, clad in white, with eyes serene. And they hearken to the song of all ages.

Is the neophyte a child of eastern climes, with dark eyes full of dreams, or a child of frosty lands, whose blue eyes shine forth as morning light? Is he clad in the garb of christian monk, or in a yellow robe, or in white raiment, as a priest of the sun? Whatever be his form as a child of man, he is ever the same as the child of light.

He is the neophyte who appears through all ages. He is clad in wonder. His eyes wait and watch. Silent and peaceful, like mountain lakes, they reflect a new glory, never seen before.

The neophyte is in the spring time of his soul's life, in the dawn of his first day of love. And, because the spring is eternal and this first day ever lasts, all the past and all the present and all days to be hover round him born into the youth of ages.

They say unto him: "Welcome, thou who hast found the spring. Come unto us who are ever young and ever new. Mysterious moments like sunbeams flashing, with the fullness of life within our breast, we dart forward and then return to the bosom of Eternity. And thou, who hast learnt to drink the fullness of our life, thou shalt thirst and wither no more. Welcome—thou who hast found the spring."

The ancient hours of antiquity wreathe him round with fresh scented blossoms; and unborn days, clad in white, whisper to him: "We were with you, ever, dancing round your cradles and round your graves, whilst you passed by, seeking us."

The magic circle twines and untwines its wreaths, the long procession of ages dances round the neophyte. The eternal circle of life hearkens to the song of everlasting spring.

II

The voice of the neophyte arises, singing to the land of life into which he is born:

Every day, whilst the sunlight fades in the tropical sky, I will speak of Thee, Oasis in the wilderness of my life.

I have found Thee during the hour of sunset, the vesper hour, and to Thee I say, "Ave," bowing down in silence before Thy beauty.

The day was dying, when Thy glory appeared to me, immortal, filled with an eternal freshness of youth. The earth was sinking into slumber and all was growing still, when Thy voice spoke to me in tones that thrilled my whole being into life. As darkness spread and the death of one more day was around us, life eternal awoke in me, never to leave me again, and in the midst of mortal things, Thou and I alone arose indestructible, above the ruins of time.

My prayer of the sunset hour had been answered: "O Lord of light and life, whilst Thy divine symbol is hidden from mine eyes and the earth abides in darkness, abide Thou in the darkness of my heart, that I may know the light that never fades away."

* * * * *

Can I say aught of Thee, but that Thou art a land of light and peace into which my soul is now lifted?

Slowly Thou hast dawned upon me.

Thou hast come to me for the first time as a state of pure bliss, in which all in me seemed living.

I had not known before, I had not loved before.

But in this heaven in which for the first time I lived, I was as a new-born child. I did not know what all this glory meant, I did not know where it was leading me, nor where I had to go in this garden of life. I was blinded and intoxicated.

Land of the dreamers! Thou hast dawned.

My soul has stood still.

As the sound of a mighty organ in a cathedral at night, thy harmony, breathed from sources unknown, has filled me.

I cannot deny Thee.

Thou art with me by day and by night.

Awake, Thou art more real to me than all around; asleep, I seem awake for the first time.

And I know that death alone, this sleep that so many dread, is the only slumber that will be the real awakening into Thy life.

Now, blinded soul, I grope in Thy gardens, gathering here and there flowers that grow alone in Thy sun, and I drink stray drops of Thy clear waters.

Yet, this scattered beauty is enough to fill me here below with the knowledge of Thine existence. Thou art real, for Thou hast made all things real to me.

Land of the dreamers! life was a colourless dream before I knew of Thee. Now all has sprung into life.

* * * * *

Land of the dreamers, Oasis of mine, some have told me that in Thee I should walk as in a wilderness. That there I should hear no voice but my own and see naught but my solitary figure.

Yet it is not so. Nowhere before have I heard so many unknown voices and seen so much beauty undreamt-of.

Thou art a land where my self is a dream, where my life consists in gathering into me the infinity around. Bliss in that world is life in what is not myself, and how could that bliss be, if there other lives were not?

Those who love may understand.

Those who, in contemplation of the beloved, forgot themselves until they became a pure state of love living in the presence of the beloved.

Those who denied their very life, whose love gave them wings with which they flew far away from themselves, in their beloved to live and move and have their being.

Those who thus winged, felt a new life within them; who having lost themselves found themselves again as a centre of bliss, opening itself out to gather in all the life of the world.

Those who have thus loved can know the life of the land of the dreamers, the life that, because it is life, cannot be solitude.

And love alone will lead to this land where knowledge and love and life are one.

* * * * *

Land of the dreamers! some have told me that Thou art a shadow-land.

They have said that Thy beauties were but phantoms of my mind and that, as phantoms, they would fade away as I tried to hold them.

Phantoms eternal amidst the dying world!

Ye who, whilst ages dawned and faded away, whilst races grew and died, and creeds arose and were forgotten, have lived and outlived all!

Ye who gaze above the flight of time!

Ye who, through the procession of centuries, have remained unchanged, inspiring the human soul with ever the same ideals.

Ye who shaped the dust of worlds into realities, and have become more manifest as time rolled on, do you fade away when men try to hold you?

Or is it not more true to say that whilst all fades away, you remain?

* * * * *

Oasis fair! It has been whispered to me that Thy beauties are lifeless.

Yet Thou art all the life of man.

Thou art the Future.

Thou art the Present, for our present is not what we see, but the dream through which we gaze on the world.

Thou art the Past, the dead resurrected in human souls.

Thou art Art, dreams incarnated into matter.

Thou art Religion, the dream whose sunlight leads us through the hours we spend on earth.

Thou art Science, the thirst for the yet unseen that will explain the seen, with its hypotheses. Hypotheses! daring dreams! daring as those of the ecstatics, soaring through the empty wastes betwixt the worlds they go, they, eagles of the mind, poising universes on the tip of their wings.

* * * * *

Land of the dreamers! Thou art all that ought to be and will be. Thou art the eternal craving that doth urge humanity to travel, persistent, through nights and days. Thine is the voice that ever whispers the word of hope "To-morrow." Thine the figure that, visible and immortal, leads man through the dusk, telling him: "There."

III

The neophyte paused.

The sun was sinking. The dance of the ages continued as aforetime. And the evening light, Nature, the Divine Woman, enfolded again all beings as she did before the dawn of days. Silently, blue mists crept round the trees; silently, the mountain peaks and the deep valleys gathered together; the tall palm trees gazed at faint silver stars and the sunset blaze merged into the depths of night.

Night and day, dream and reality, were once more one.

The neophyte sang: "Here the whole Universe is gathered together, and I am its lover."

The dance of the ages ceased, the dancers stood still, the neophyte gazed into their eyes.

The neophyte whispered: "Flowers of eternity, roses divine, mirrors of the Loved One! I had seen ye fleeting past and did not know ye. Now ye stand still. Ye are alike! Alike as the drops of a waterfall, as the rays of the sun. Stay and let me drink in the look of your eyes. It is the gaze of eternity."

M. d'Asbeck

FROM *THE COMMONWEAL*

A 'girls' school is working successfully in the Adyar T. S. Headquarters, for the benefit of the Indian residents; we put 'girls' in inverted commas because the pupils range from 3 years old to 47. A school for the servants and others employed on the estate is also to be opened. The teachers in both come from the residents.

The National High School, Proddutur, lately taken up by the Theosophical Educational Trust, has just been accorded permanent recognition as a Secondary School by the Madras Educational Department.

AN OPPORTUNITY

To the Editor of *The Commonweal*

A friend of mine has offered to pay the cost of translating *Wake Up, India* in readable Tamil and of printing 5,000 copies to be distributed free, especially among the Tamil-speaking women. He thinks that this would facilitate the successful carrying out of the suggestions therein contained. You might publicly call for translations if you approve of the proposal; the best will receive a prize.

Rangoon M. SUBRAMANIA IYER

TOBIAS AND THE ANGEL

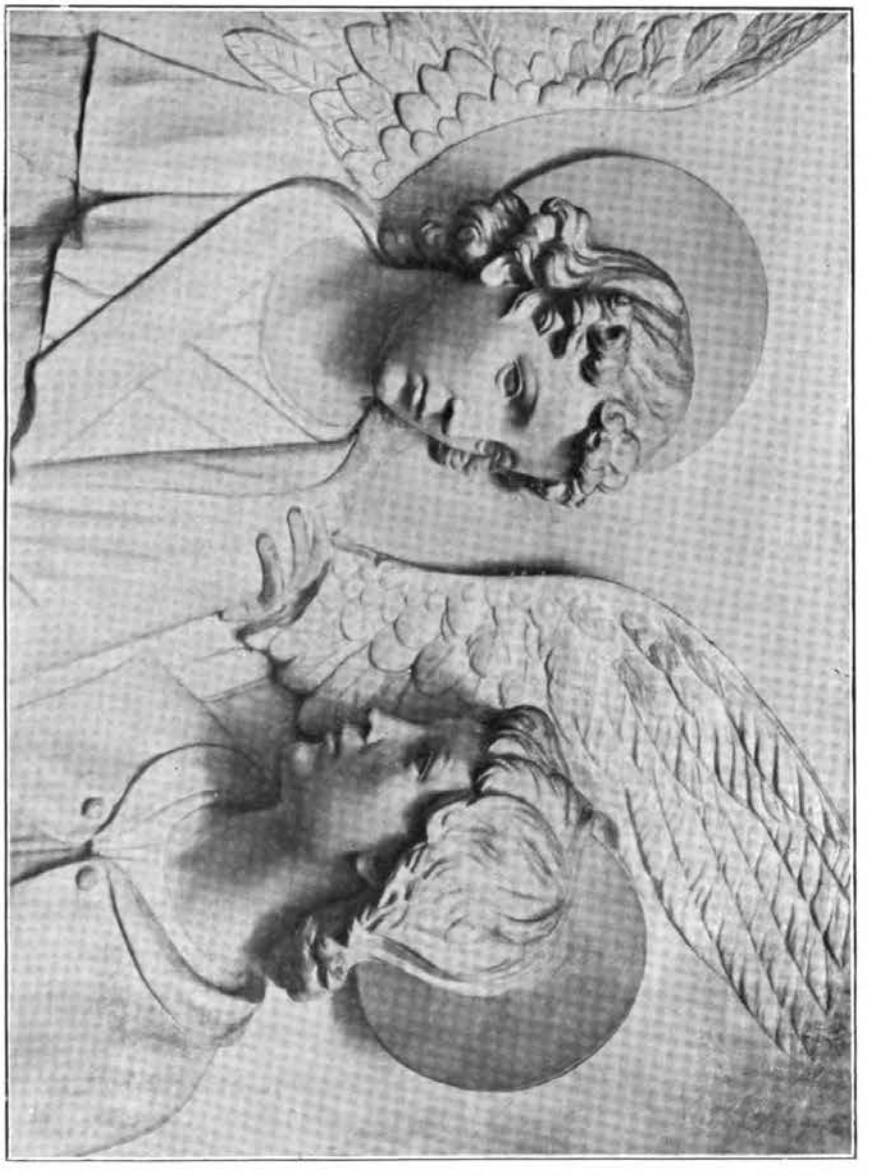
By ANNIE BESANT, F. T. S.

THESE clean-faced lads look like two brothers, with their pure outlines and quaint plate-haloes, as imaged by Luca della Robbia. But one is of mortal, the other of immortal race, for the left-hand figure is an Angel, and the right-hand one is a young man.

If the enquiring reader will turn to the Scriptures not accounted canonical, and find the book entitled *Tobit*, he may therein read the full story of Tobit and of Tobias his son; the youth in our picture is Tobias, and the Angel is the Angel Raphael.

Now Tobit was a very pious and honourable gentleman, who speaks well of himself in the book which he wrote and called by his name. He walked all his days "in the way of truth and justice," he kept himself from eating "the bread of the Gentiles," he fed the hungry, clothed the naked, and gave alms to the poor.

But he fell under royal wrath in that he buried the dead bodies of his countrymen, when the King Sennacherib slew them, and for some not obvious reason sought for the corpses later on. The corpses being buried by the pious care of Tobit, the King found them not, whereupon he waxed exceeding wroth, and tried to add Tobit to their number. "However," says Tobit, "I withdrew myself for fear," but he returned when



THE ANGEL AND TOBIAS

Sennacherib was murdered, and Tobit's own nephew became the cup-bearer of the new King. Alas! one day Tobit, sitting down to a good dinner, and sending out Tobias to look for a poor and hungry man who might share it, was told by his son that a Hebrew had been strangled and thrown out into the market-place. And Tobit went out and brought home the corpse, and, at sunset, he buried it, and was so much hurt because his neighbours mocked him, that he lay down and slept in the open air with his face uncovered, and lost his sight by an accident, and thereon prayed earnestly for death.

Meanwhile a young lady, named Sara, was reproached in another city by her father's maids, because she had been married to seven husbands, each of whom had been straightway killed by an evil spirit, yclept Asmodeus, who jealously slew them on the evening of each wedding-day. The maids suggested that she should go after her husbands, instead of beating them, and she, in sorrow of heart, also prayed for death, and "the prayers of them both were heard before the majesty of the great God". Then God commanded Raphael the Angel to go down to the earth to heal Tobit's blindness, and to give the much-married Sara to Tobias as wife, binding Asmodeus, the interferer with wedded bliss.

In order to bring the young people together, Tobit was made to remember that a man in the city where Sara lived owed him some money, and he innocently determined to send his son to recover it. Thereupon Tobias looked for a man to travel with him, and behold! the convenient Angel. This seems to be the moment chosen by the artist, as Tobias puts his hand on the Angel's shoulder, and invites him to accompany

him. As Tobias, a little later, goes to bathe in the Tigris, "a fish leaped out of the river and would have devoured him". So unusual a proceeding on the part of a fish suggests a crocodile. The fish was slain by Tobias, and, at the Angel's wish, Tobias cut out the heart, the liver and the gall, and "put them up safely," roasting and eating the remainder of the fish. As they approached the city, Raphael advised Tobias to marry Sara; the youth raised the not unnatural objection that seven bridegrooms had already been slain, and that he was an only son. Raphael, however, told him to burn the heart and liver of the fish, with the ashes of perfumes, when he went into the marriage chamber, and Asmodeus would "smell it and flee away". And so it befell, and though the father of Sara thoughtfully dug a grave ready for the eighth husband on the wedding-night, he "bade his servants to fill the grave" the next morning, and said naught of his cheerful preparations. Finally, Tobias and his wife and Raphael all went home, and by Raphael's order Tobias rubbed the fish-gall on his father's eyes, and Tobit recovered his sight. Then Raphael revealed himself as "one of the seven holy Angels," and thereupon vanished. And Tobit saw his son's sons, and died and was buried honourably, and all was well with his children after him.

Annie Besant

HORBEHUTET[1]

By NINA DE GERNET, F.T.S.

FORTY-TWO years ago a little child with long black curls was sitting wistfully on the verandah stairs of a Caucasian "hacienda" house. The sun was high, the horizon in a purple haze of heat. In the flowering shrub near by two yellow birds of strange beauty appeared and—as the child gazed on them and then on the distant range—memory awoke: "I have seen this. I have lived before."

Forty-two years have gone by. Once more the black door of Death has opened, and another grave is added in the family ground where fierce Cossacks and brave women sleep. The woman gone was brave and pure, and strong was her childlike soul. And on that new grave, when the sun was high, amidst dying flowers and yellow grass, the yellow Bird[2] has appeared to the eyes which are no longer the ignorant eyes of a little child. The yellow Bird with the striped tail and the golden feather-crown with the same dark stripes; these colours of sand and brown earth that were the colours of Egypt and of Hettea and—darkening to gold and blood—became the banner of Spain through Euscarra.[3]

[1] The Winged Circle, Egypt.
[2] Oredod, comes seldom close to habitations.
[3] The Basque tribe; the Eusque were possibly Etruscan.

The Bird fluttered about the freshly dug grave like a vivid symbol of life and sunshine. The memory of life unending has become a fact, the beads on the string of Eternity have become more and more apparent. Of what was that winged creature a herald from on high?

* * * * *

As these lines were drawn up, the thunder was rolling in the Range and a heavy scent was coming forth from a deep cave in the mountain, on the slope of which the house stands, whence one sees the whole of the main Chain. The Mount is a Ḍevī's seat, the Mashuk. In the cave is a sulphur lake sinking into an unfathomed depth. In some such lakes, in the Caucasus, dragons are still reported to live, and an image of S. George is shining over the blue waters.

There are wonders still, in truth, in that land of unknown creeds and hidden temples, the land that has been Northern Hettea. From the Black Sea to the Caspian are three marks of the Eternal on Earth, three holy steps to Godhead's realm: The site of S'ntna's Church, where a chasm yawns at the altar.

The site of Mestia, where, deep in the mother-womb of Earth, lies the Black Stone Hettea.

The site at the Mount Ghimari, where the temple rises to which leads no earthly path.

But high over the Chain, facing Mount Kaybek, where legend binds the first seeker from our humanity —Prometheus—there, over a convent, shines the Cross triumphant. The goal found, Godhead realised.

A veil from a city founded in historical Hettean times, from Koretaïs, white and black, protects me from the glare, and on it, over the antique pattern of

broken lines and over the crescent of the last Prophet, shines a *five-pointed Star*!

Æons of humanity pass—and a sign, a pattern, stays. Hettea has been dug from its grave of thousands on thousands of years—how long? But a few years ago—yet here, behind these summits, almost eternal, lies, ignored, a living city which keeps the form of ancient Hittite life, the buildings, the glyphs on the walls: Seerta, capital of the wild Kurdistan—and already an echo of the Balkan and Armenian troubles has led thither some European wanderers.

There is more in sound, in the sound of names, than humanity dreams of. Why is the name of the Yukon in frozen North America an echo of the Yukon-yu in Africa near the mysterious Rouwenzori, and why was the Rouwenzori to the Ancients the Moon-Chain?

Why was the Hittite name of Hettea, Hati-Mat, "Mat" the Mother of all who speak or know a language of Slavia, Slavia born from Hettea and India?

And Seerta sounds like Seertze—the Heart—and Mestia like Mesto—the Place.

For this land was, above all lands, the place dedicated to Hea, the Heart of the World, the Mother of all Eternities.

The story of the world is written with letters of light over the face of the earth. The earth speaks and the veiled Gods answer with the flames of lightning, with the voices of the deep. For Hea is the unknown Deep, the one Mystery which is outside our worlds, though of them—Eternal Mother, Eternal Virgin, the Circle of Isis with the wings, *ever receding*, "Horbehutet," the third symbol that Egypt gave us.

* * * * *

The haze that wraps the vast horizon deepens; it turns to gold; as the sun sinks, to rose. And all at once the Moon rises—and lo! for a second, clouds stretch from it like dark wings.

A star blazes out in the East and an awed silence is on the Range. The summits hear the steps of the Lord.

Nina de Gernet

"IS GOODNESS INTERESTING?"

Commenting on the fact that it is generally assumed that the genuinely moral and religious man cannot give the impression of force and mastery and so cannot be interesting, Dr. King in one of his recent books says: "Well: Goodness knows that goodness is not interesting if goodness is simply negative—cutting certain things off and emptying certain things out; though even those processes are by no means easy. But if goodness means the taking on of mighty indignations and mighty enthusiasms; enlistment, heart and soul, in the great causes; throwing oneself with conquering faith into the triumphant purposes of God Himself in the progress of His Kingdom; —then, nothing on earth is so interesting as goodness. And this, one judges, is Christ's conception of goodness.

"The self-surrender for which he calls is not that of simple passive yielding, or of mere negation, but demands that commitment of self to the will of God, that involves the highest self-assertion, and the positive taking on of the mighty on-going purposes of God Himself. *There* is scope for the exhibition of all possible force and mastery, and there is no danger that such goodness will be uninteresting, soft, flabby, sentimental."

A. E. A.

THE PROBLEMS OF LIFE

By JYOTISCHANDRA BHATTACHARYA
M. A., B. L., M. R. A. S., F. T. S.

ACCORDING to Schopenhauer no being wonders at its own existence and surroundings, save man alone. To the brute, if destitute of self-consciousness, the world and its own life are *felt*—naturally and unenquiringly felt—as a matter of course. But with man at least life becomes a thought, in which the most degraded may be moved to feel an interest. Men show themselves dimly conscious of this thought in the rudest forms of religion. A sense of the ever-abiding presence of the enigma of existence—shown in the forms of wonder as to what we are ourselves, what our surroundings mean, why we are, what we are, why we are so surrounded, and what we are destined to become —all this is consciously the motive of intellectual philosophy in the minds of the thinking few. But it is the awe involved in the vague sense of man's final dependence amidst the Immensities and Eternities, and the more precise sense of moral responsibility for the way we conduct our lives, that give rise to religion; so that religion, more readily than purely intellectual curiosity, finds a response in human sentiment.

Man, with all his power and pomp, with his numerous sycophants and supporters, with all his riches

and wealth, with all the comforts that loving hearts can bring and friendly feelings can commend, is restricted on all hands. He feels amidst his glory that he is utterly helpless ; he cries to himself amongst his multitude of friends that he is friendless ; and there is always an ever-pressing question : Whence came I ? What is after this ? He despondently questions, but he cannot answer. The chief problem of life perplexes even the most intelligent and the most thoughtful. We learn to bow down the head in deep reverence, and say in the language of the sacred *Gīṭā* :

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

My heart is weighed down with the vice of faintness ; my mind is confused as to duty. I ask Thee which may be the better—that tell me decisively. I am Thy disciple, suppliant to Thee ; teach me.

Dr. Campbell Fraser truly observes :

The presence of evil and of death in the universe excites painful wonder and excites also a sense of absolute dependence. Evil and death are chief difficulties moreover in the solution of the final problem. If this conscious life of ours—in which we become individually, for a time at least, part of the actual reality, without being able to avoid our fate—if this were an endless and perfect life, the interest man could take in the ultimate problem of things would be merely speculative. The gaunt spectre of evil could not then disturb the harmony of experience and of our ideals. Neither should we be confronted by the mystery of our own prospective disappearance from this visible scene :

" To die—to sleep :—
To sleep ! perchance to dream ; ay there's the rub ;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause."

This terrible idea of a life after death—the untravelled country " from whose bourne no traveller returns "—has made even the most superficial devoutly thoughtful, and the idle vauntings of the non-believers

have met with the scorn they deserve. In the felicitous words of Bacon: "Atheism is rather in the life than in the heart of man." Are we to conceive of this universe, with all its beauty and love, with its running streams, and its autumn skies, as self-created, as without a creator? This is not the place to enter into a historical treatment of Theism and of the forces which worked against it. But to me it seems that it is rather the gravity of the question than any wilful perversity that led astray so many thinking souls, and gave rise to feelings which rose even against the Supreme Being, in whom "we live and move and have our being". One can hardly wonder at Mr. Harrison's travesty of the Agnostic's prayer to his unknown God: "X^{nth}, love us, help us, make us one with thee." But the keynote to the whole thing is a craving to find out the unknown who reveals Himself only to the beloved few who hanker after Him.

But I do not propose to meet the question on sentiment alone—sentiment not based on reason is superstition. It is quite easy even for one of limited knowledge to show that the three principal anti-theological theories, viz.—Agnosticism, Positivism and Atheism—are founded on false premises. The typical idea of an Agnostic is that "he sends us to an unknown and unknowable Absolute for the inspiration of our moral life," whereas a typical Positivist bids us see in that never-ceasing human procession, of which we ourselves form part, the object of reverent adoration, and draw from the sight moral inspiration which we need. In other words, to solve the problem of life the Agnostic would refer us to the unknowable Absolute, and the Positivist to the *Grand Être* of Humanity itself.

But is the problem solved by either? According to an Agnostic we cannot decipher the meaning of things, and we are to look at them with an expressionless face, which is rather an apology for life and not a life at all. For the satisfaction of our soul an unknown quantity can hardly be the fountain of our inspiration.

Professor Seth refutes, in language inimitable, the theory of the Positivist, which possesses an attractive and superficial subtlety:

> What is this but to set up on the throne vacated by the fictitious deity of metaphysical abstraction a new fiction, the latest product of hypo-satisfaction, the last relic of scholastic Realism, a great being which derives its greatness and worshipfulness from the elimination of those characteristics which alone make it real and actual. The race consists of men and women, of moral individuals, and the moral individual is never worthy of our worship. 'Humanity' is only a collective or generic term; it describes the common nature of its individual members, it does not denote a separate being, or the existence of its common nature apart from the individuals who share it. A touch of logic or at any rate of that of metaphysics, which we are supposed to have outgrown but which we cannot afford to outgrow, is enough to reveal the unreality and ghostliness of the Positivists' 'Grand Etre'.

The anti-theological spirit which underlies the above two leading theories subsequently grew into Materialism, or Atheism. The greatest exponent of this extreme view is Professor Haeckel in the West and Sāṅkhya in the East. Both of them accept the Dualism of nature and morality. But the problem raised by this Dualism is a world-old one:

> Streams will not curb their pride
> The just man not to entomb,
> Nor lightnings go aside
> To give his virtues room:
> Nor is that wind less rough which blows a good man's barge.
>
> Nature with equal mind
> Sees all her sons at play:
> Sees man control the wind
> The wind sweep man away,
> Allows the proudly riding and the foundering bark.

Does not the non-moral character of nature urge a moral government of man's life higher than the government of nature?

The finest product of the school of Materialism was John Stuart Mill, who, however, was a victim of circumstances. There is only a half-hearted Atheism in the exposition of the utilitarianism of J. S. Mill. His father, James Mill, was an uncompromising atheist, with a narrow view of utilitarianism as the goal of human life. In his *Autobiography*, John Stuart Mill almost pathetically describes how he was trained by his father with a screen fixed between him and his Supreme Creator. The magnificence of his intellectual excellence did not, however, soothe and pacify the greatest of modern thinkers, and in the prime of his life he felt a vacuum in his heart which the philosopher could not explain. The Philosopher exclaimed, but could not see the unknown hand. Intellectually we might find ourselves at home with nature, for her order seems the reflection of our own intelligence. But morally she answers not to the human spirit's questionings and cravings. She knows her own children and answers their cry. But man she knows not and disclaims; for in his deepest being he is no child of hers. As his certificate of birth is higher, so is his true life and citizenship found in a higher world. So there comes inevitably to the human spirit the demand for God, to untie the knot of human fate, to superintend the issues of the moral life, to right the wrongs of the natural order, to watch the spiritual fortunes of His children, to be Himself the home of their spirits. Nature is morally blind, indifferent, capricious; force is unethical. Hence the call for a supreme Power akin to the Spirit of man, conscious of his struggle, sympathetic with his life,

guiding it to a perfect issue—the call for a supremely righteous will. This belief in moral order is necessary if we are to be delivered from pessimism; the only escape is to see God: without such a vision the mystery of our human life and destiny is entirely dark, the riddle of the painful Earth is absolutely inexplicable. Unless our human nature and life are, in Professor Huxley's phrase, "akin to that which pervades the universe," unless God is on our side and we are in a real sense not alone but co-workers with him, our life is, as Hume described it: "a riddle, an enigma, an inexplicable mystery".

Once we approach the problem of life in a true spirit of recognition of the great Power who presides over the destinies of all created beings; once we conceive of Him as the fountain of love undefiled, as the ever-existing love which by its divine manifestation enters into the essence of the universe; once we feel that we are atoms of water in the great ocean which never dries up; the gaunt spectre of Death, the shocks of adversity, the lamentable failures in material life, become a thin veil which we can penetrate. Death and life become only the natural changes with a moral purpose, and we can calmly face death. In whatever persuasion we might have been brought up, by whatever nomenclature we may have named the King of our universe, there is no real difference. The religions of the whole world, from the crudest to the most refined, aim at one purpose, follow and obey in reverence and love one Being, who is both Love and Truth. A Christian, a Muhammadan, a Jew, a Pārsi, and a Hinḍū, all contribute one great truth to the storehouse of the world's knowledge and they draw their inspiration from one Eternal Source.

Addison writes in his well-known allegory of the golden scales:

> I observed one particular weight lettered on both sides, and upon my applying myself to the reading of it, I found on one side written 'in the dialect of men' and underneath it "Calamities," on the other side was written in the language of God and underneath "Blessings". I found the intrinsic value of this weight to be much greater than I imagined, for it overpowered health, wealth, good fortune and many other weights which were much more ponderous in my hand than the other.

The solution of the problem of life is therefore in the realisation of God, and all difficult questions of life find an irrefutable answer from Him only. The domain of argument is too circumscribed to answer this question. Go deeply into your soul, and you will find all the riddles of life transparent. Principal Caird rightly says:

> Any other than an immediate or intuitive knowledge of God is self-contradictory, as implying that we can prove or attain to the knowledge by something that is higher than God or, at any rate, something that is regarded as having an independent truth or reality. We can conceive, it is said, a higher nature revealing itself to a lower, we can conceive an immediate revelation of God to, or in, the finite consciousness; but a mediate or a reasoned knowledge, i.e., a knowledge which concludes to God by the mediation of some other idea or some other object, is impossible.
>
> Our most exalted spiritual experiences are these which are least capable of being expressed by precise scientific formulæ; in such access of mind, in such high hour of visitation from the living God, thought was not; in enjoyment it expired, rapt into still communion that transcends the imperfect offices of prayer and praise. His mind was a thanksgiving to the Power that made him; it was blessedness and love.

The questions which we have attempted to formulate and answer from the wisdom of the West were the subjects of lifelong study in the East, as embodied in the sacred Upaniṣhaṭs, which tell us:

> Under whose leading does the understanding reach its object? Under whose leading does the vital power, the chief

of internal organs, do its work? And what God leads the eyes and ears to their objects?

This He, who is the ear of the ears, the understanding of the understanding, the speech of speech. He is the life of life, the eye of the eye. The wise, giving up the error that these organs are the Self, become immortal after their departure from this world.

The eye does not go there [i.e., to Brahman], the speech does not go there, neither does the understanding; we do not know it; we do not know how to impart instructions about it. It is distinct from, and higher than, all known and unknown things. We have heard it from former teachers who have explained it to us.

Then again the Upaniṣhaṭs ask us to give up all pride in the idea that we have realised the Highest; for to feel that we are still ignorant is to appreciate Him. To understand that a higher Power than our own will regulates events is to know Him. To be ignorant is bliss, and to be wise is folly, for human wisdom is, after all, based on inferences and generalisations; and doubts arise when we cannot understand a thing, forgetting how small we are, how poor our knowledge, and how the wisdom of one age is considered folly in the next. Popular applause only denotes the intellectual superiority of the teacher, but it gives an imperfect answer to the question:

If you think you have known Brahman well, then surely you have known little of Brahman's nature; what you have seen of Brahman in the Gods is also little. So Brahman should be enquired into by you.

I do not think I know Brahman well. I neither do not know it nor know it; whoever amongst us understands the proposition, "I neither do not know it, nor know it," does know it.

We cannot refuse to acknowledge the multifarious graces we receive at the hands of Brahman, or God, because there are evils—the metaphysical evil of created existence, the physical evil of suffering, and the

moral evil of sin, which the thinkers of the East call ignorance. Falkenberg, Professor of Philosophy, in the University of Erlangen, masterfully deals with the subject and I may be pardoned if I quote from his notable book, *The History of Modern Philosophy*:

> Metaphysical evil is absolutely unavoidable, if a world is to exist at all; created being without imperfection, finiteness, limitation, is entirely inconceivable—something besides good must exist. The physical evil of misery finds its justification in that it makes for good. First of all the amount of suffering is not so great as it appears to be to discontented spirits. Life is usually quite tolerable and vouchsafes more joy and pleasure than grief and hardship .... Most evils serve to secure us a much greater good or to ward off a still greater evil .... Other troubles must be regarded as punishment for sins and as means of reformation; the man who is resigned to God's will may be certain that the suffering which comes to him will turn out for his good.

One who can regulate his life in this spirit of communion with God—this communion in which God is man and man is God—is incapable of committing a sin. The life of such a man is serene and calm, and the fears of death and the suffering of this world do not disturb his tranquillity of mind. It does not matter what his creed is, for salvation is not denied to the heathen, as moral purity is sufficient to make one partake of the grace of God.

We have thus found out an answer to the problem of life. From where have we come? From God. Whither are we going?—To God. Who am I?—A particle of God. What are our surroundings?—The manifestation of God.

The grand conception found in the Upaniṣhaṭs of the essence of truth makes any sectarian quarrel impossible, and allows the worshippers of every religion to embrace each other and sing the glory of their common Father in one voice of harmony. If I have understood the true spirit of Theosophy, it is this unification,

this universal brotherhood which it teaches us. In this sense every one of us is a Theosophist; and at least it is an ideal which we can realise in our lives with innate joy and unbounded pleasure. The truth of *Al Quran* is not different from that which is contained in the Veḍas or Upaniṣhaṭs, or in the Bible. As long as the world is inhabited by men of different types, of different breeding, of different surroundings and habits, there is bound to be difference in details. But ritualism is not religion, nor are social rules synonyms of faith. A nation grows amidst traditions and ideas which we cannot outgrow—we cannot lightly throw them aside. They serve as solace to our hearts and oftentimes are sources of our inspiration. But it is a sin, a sacrilege and an unpardonable blunder to speak of other people and their religion in terms of contempt; for, after all, they represent the same truth which we strive after.

It is the substance, not the shadow, that satisfies. If we have realised a brotherly feeling of tolerance and reverence for the religion of others; if we could forget the accidental distributions of the human races in different parts of the world, with their different tongues and habits of thought; if we could really embrace each other as beloved brothers with hearts united and souls pure, the grand mission of Theosophy would have accomplished its object.

Jyotischandra Bhattacharya

THE PRESIDENTIAL ELECTION

TO THE MEMBERS OF THE T. S.

FRIENDS:

It is my duty to give you a brief account of the work of the six and a half years during which I have held the office to which you elected me in 1907.

First, as regards material progress: We began with 11 National Societies, 567 Lodges and 14,863 active members; we end with 23 National Societies, 952 Lodges and 22,744 active members. Our Headquarters' receipts were Rs. 18,715 in 1907; Rs. 68,331 in 1913. In 1908, we abolished the 25 per cent. on Entrance Fees due to Headquarters, and reduced the annual contribution to a capitation fee of 8d.; the large rise is despite the sacrifice. We had in land at Adyar 27 acres in 1907; in 1913, 273 acres. Our General Statement showed total property of Rs. 227,760 in 1907, and of Rs. 696,998 in 1913. At Ootacamund, an estate of over 100 acres of good land, with a large bungalow, has been bought. On the Headquarters' Estate an immense amount of planting has been done, an electric installation has been set up, a steam laundry, a bakery, a dairy; a printing establishment is working, and will be handed over to the T. S. when clear of debt. The publishing business is now very large. Headquarters received in 1913 as rent, interest and proceeds of garden, Rs. 25,431.

For all this, no credit is due to me personally; I have merely the good fortune of being the means whereby the elect souls who give themselves to the T. S. are drawn together and held.

The only serious losses we have undergone were, at the very beginning, of some 500 members of the British Section, who disapproved of my election; and of the German Section, under the following circumstances, as given in my presidential speech of 1913:

"The German Executive Committee had issued a notice, signed by the General Secretary and the Secretary, containing the following:

'The Committee of the German Section of the Theosophical Society considers membership of the Order of the Star in the East to be incompatible with membership of the Theosophical Society, and requests members of the Star in the East to withdraw from the Theosophical Society.

The Committee of the German Section will feel obliged to exclude members who do not comply with this request from the German Section.' (*Mitteilungen*, March 1913, No. I, Part 1. Translated from the German, and published officially.)

This was confirmed at the 11th General Convention on February 2nd, 1913, with five dissentients. This outrageous act of aggression struck at the very root of the Theosophical Society, which admits into its membership people of all beliefs. And, in addition to this, charters were refused to Lodges whose Theosophy was of the old type instead of the Steinerian. I consequently asked Dr. Steiner to explain why charters were refused to Lodges whose members represented Theosophy in a way opposed to the views of the Section, and why members of the Order of the Star in the East were deprived of their rights as Fellows, all in flagrant opposition to the Constitution and fundamental principles of the T. S. ; the Executive of the Section declared it had nothing to repudiate or retract, and Dr. Steiner, at the General Meeting on February 2nd, 1913, declared that ' the exclusion of the German Section from the Theosophical Society,' was considered by the Committee ' as an accomplished fact '—an obviously misleading statement—and he declared that they regarded the German Section ' as no longer existing '. The meeting further resolved itself into one of the Anthroposophical Society, thus committing suicide as the German Section of the T. S. More than a month later, on March 7th, I accordingly declared that its charter had lapsed and become forfeited, and I transferred it to fourteen independent German Lodges, which thereupon became the German National Society, with Dr. Hubbe-Schleiden as General Secretary, *pro tem.* The Section held a meeting a little later, established its Headquarters at Berlin, and elected Herr Lauwericks as its General Secretary. So quietly failed the attempt to set up within the T. S. a sectarian National Society. Preparation had long been made by Dr. Steiner for his revolutionary action. Disregarding the courtesy always shown to Brother Secretaries, he had visited their Sections without any communications with them, and had formed therein groups of his own followers. These were ready for withdrawal from the T. S., and the Anthroposophical Society was founded for their reception. Hence, when the *mot d'ordre* went out, his followers in other countries deserted *en masse* from the T. S., and the reports show the losses thus sustained. It is most surprising that despite this carefully

prepared concerted movement of secession and all the other attacks made on us, our numbers are very little smaller than they were last year."

In every country Theosophy is spreading, and the energy, harmony, and good work of the members speak for themselves. To be privileged to be the channel of this inspiration is by far a greater thing to me than aught else.

You all know the attacks made upon me. Your verdict is now to be pronounced.

You know that while I have steadily disagreed with the advice given in 1900-1904 to three boys by Mr. Leadbeater, and obtained from him a promise—honourably observed—never to repeat it, I honour him as a man and value his immense services to the T. S. I will not change my attitude to him in the face of the present most undeserved attacks. Would that his slanderers emulated his purity of life and limitless charity.

If you bid me go, I shall continue to work for the T. S. out of office. If you bid me stay, I will equally accept your bidding, and continue to work in office. If you know of any one, man or woman, who will, you think, serve you better than I can, then, I pray you, reject me, and so leave the way open to a better choice; I will in that case do my best to aid the new candidate. You may find many who will raise less opposition than is directed against me; you will find none who loves the T. S. more.

May the Masters guide you to a right decision, and send to all of us the blessing of peace.

ANNIE BESANT,

President of the Theosophical Society

CORRESPONDENCE

THE PRESIDENTIAL ELECTION

AN OPEN LETTER

To the Editor of the *Theosophist*

Under Item 16 of the Minutes of the General Council as published in this year's General Report of the thirty-Eight Anniversary and Convention of the Theosophical Society we are informed that the Recording Secretary had " received a very large number of petitions and resolutions from different T. S. Lodges of nearly all the National Societies conveying their entire confidence in the leadership of Mrs. Annie Besant and asking the General Council to confirm her as President of the T. S. for life ". We are further told " that these petitions and resolutions were all simply recorded and filed, as showing the widespread desire of the members of the T. S. to re-elect her as President for life. The Council was desirous to pass a resolution to that effect, but the President objected to its being passed just then, as she thought the whole question of the Presidentship for life should be thoroughly and openly discussed in the General Body of the T. S. Hence the resolution to nominate her as President for life was suspended."

I at once avail myself of this opportunity afforded by the direct invitation to " thoroughly and openly discuss the matter in the General Body of the T. S." because at the meeting of the General Council in question at Benares I was one of the two, if not three, members present who—though only as a delegate —spoke decidedly against the advisability of a life election of our President on grounds of policy and precedent.

As far as I know, beginning with the American Section, many —indeed the majority—of the General Council, as represented by its General Secretaries, have favoured the idea of conferring on our President, when re-elected, the confirmation of the title for life. It is a very proper impulse that prompts this ; and it is an adequate and well-earned compliment that is intended towards her who has given her all to the Society and its work. But is it—sentiment apart and when the matter is soberly considered —wise? I venture to say, quite definitely, no; and I say so quite irrespectively of any thoughts as to whether or no Mrs. Besant is or is not the foremost Theosophist amongst us, or the most competent, or the most suitable, or the most capable, or the most deserving of the honourable and exceptional distinction.

The personal factor seems to me not to come in at all. I oppose the idea, as I have said, on grounds of policy and on grounds of precedent.

Rule 9 says quite clearly: "*The term of office of the President shall be seven years.*" That is the whole of the Rule 9 and it says no more and no less. Therefore to vary this in any way would require a special addition or new Rule, and it is always bad policy to tinker at the fundamental Rules of any Society. Assuming, however, for the moment that Rule 9 must be modified in order to create the possibility of a Life-Presidentship for Mrs. Besant, recourse must be had to Rule 49 which deals with Revision of the Rules and says: "The General Council, after at least three months, notice has been given to each member of said Council, may, by a three-fourths vote, of their whole number, in person, in writing, or by proxy, make alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient."

Therefore, to provide for this Life-Presidency idea the Council must be advised three months before and must then formally modify Rule 9 in Mrs. Besant's favour.

I believe Mrs. Besant herself would not desire this proposal to be pressed in any case until after her re-election has been ratified by the Society at large in the usual way, and the extract from the Minutes I have quoted above would seem to indicate that this is so.[1]

But, I repeat, is it good policy to alter so important and fundamental a Rule and tie the Society's hands indefinitely into the future which is unknown to us all? A large and growing international Society, so heterogeneous in its composition, covering so many shades of opinion and thought, should be very jealously conservative of its fundamental statutes and Rules; should be very slow to propose or accept impulsive changes. Moreover, it affords a dangerous precedent. But, it will be replied, the precedent exists in the case of Colonel Olcott, our President-Founder, whose tenure of office was converted into a life one. True; but the case was rather different. First of all, the fact remains that Colonel Olcott *was* the President-Founder, and if he contravened his own Rules —whether by his own will or by that of others—there is no reason this should be repeated by his successors. Secondly, the Society was in a very different condition from what it is now. The activities and life of the Society were largely in the West, while Adyar was more of a principally official centre whence the Colonel very ably and wisely controlled the purely administrative side of things. In confirming Colonel Olcott in the Presidency for life was involved the idea that the President-Founder, as long as he lived, would be likely to be the most conservative and jealous custodian of the statutes of the Society he had been instrumental in forming.

[1] **The proposal *cannot* be pressed. It is against the Constitution, as, at my own request, the change in the Rule was not made.—A. B.**

Meantime the exception in the President-Founder's case seems to have brought no addition or qualifying clause to Rule 9, and neither he nor his General Councils appear to have, therefore, considered the possibility advisable. To alter it now would thus be both impolitic and dangerous, from my point of view. Leaving all thought of our present President out of the question for the moment, at what point, may I ask, would a General Council be able definitely to decide that the time had come to deliver over the Society's freedom into the hands of its actual President by conferring on the latter the life tenure? Supposing the recipient of this honour, directly after, goes off his or her head; supposing he or she develops some quite unexpected views and carries on all sorts of activities, all sorts of lines of thought and action distasteful to, or in disagreement with, the Society's views in general; or that some far more suitable person, subsequently, emerges from its ranks; what redress, what repeal, can the Society obtain once it has parted with all control on the considerable powers its President possesses during and for that President's life-time? The answer is "None"; and the position would be intolerable; seven-year tenure of office is amply long enough, I should think, for so great a burden as that of being a conscientious and worthy President of so widely-scattered and so unwieldy and many-sided a Society as ours. It is also sufficient to allow of the normal development of special views or lines of policy, and admits of fair trial on both sides. If a President is a success and is liked, he or she will most assuredly be re-elected at the end of his tenure of office, and will be asked by the required majority to take up the burden once more and carry on the business of the Society for a further period of seven years. If, on the other hand, the President has not met with the Society's general approval, the septennial periodical election is a safeguard, and affords Sections, Lodges and Members at large to express freely their opinions and grievances or the reverse.

In any case, while an interval of seven years is not too much to allow a Society to grow in peace and develop between one electioneering period and another, with the inevitable clashing at such times of varying opinions and thoughts, it is probably distinctly healthy for members and for the Society, as a whole, to ventilate freely those opinions and thoughts and to have the opportunity of speaking out frankly on all subjects dealing with the conduct of the Society's affairs, and the pursuance of the objects for which it exists. I am therefore, as a mere member, definitely against the proposal of a life Presidency for anyone—however worthy of honour—for the above reasons, and shall, if called upon, certainly vote against it.

Adyar, 10th Feb. 1914 W. H. KIRBY

REVIEWS

A New Dutch Translation of the Gītā. Het Heilandslied. Eene metrische vertaling van Sjriemad Bhagawad-Gietaa naar het Sanskṛta-origineel, door D. Van Hinloopen Labberton. Buitenzorg, no year (1913).

There is a good Dutch prose translation of the *Bhagavad-Gītā* by Mr. J. W. Boissevain (Amsterdam, 1903, second ed. 1909), but no metrical translation of the same, from the original, has been attempted before the appearance of the books under review.

We are glad to say that Mr. Labberton's attempt is undoubtedly a great success, at least from the æsthetic point of view. The two Sanskrit metres have been imitated so far as possible, i.e., with regard to the number of syllables, and the iambic Sloka resulting in this way reads very well, indeed, whereas the Triṣṭubh, which is fortunately but rare in the *Gītā*, has inevitably suffered a good deal. The language strikes one as very beautiful, and it is, on the whole, well adapted to the original. The most remarkable one, out of the many fortunate renderings, is that of the title of the work by *Heilandslied.* Heiland means Saviour, Redeemer, Messiah, but the Dutch (and German) word stands nearer to the Sanskrit one, because *heil* is exactly the same as *bhaga*, the difference being merely in the ending which is possessive in Sanskrit, while in Dutch it characterises the present participle of the active, meaning in our case something like "bringing". To what extent Mr. Labberton has himself become a poet by his translation may be gathered from the fact that a whole page of his preface, though apparently in prose, is in reality written in the iambic Anuṣṭubh.

Not so conspicuous as the artistic is the philological value of the translation, but evidently a merit of this kind was not at all in the mind of the translator, for otherwise he would have informed us, in the preface (which he ought to have done in

any case), of his opinion and attitude as to previous translations, and also, which Sanskrit commentaries he has used, or, for what reason he has not made use of any of them (as appears to be the case). Another defect of the preface is that a certain melody (in musical notation) has been given for each of the two metres employed, as though this were the only one, or the only recognised one used in India by *Gītā* reciters. The fact is that it is almost impossible to find any two people even in the same province of the Indian Empire who recite the *Gīṭā* with exactly the same melody. How great the difference becomes if you take people of different provinces may be learned by a comparison of the *Gīṭā* samples reproduced from phonograms in the *Sitzungs-berichte der Kais, Akademie der Wissenschaften in Wien, Philosophisch-Historische Klasse, Band 170, Abteilung 7*, pages 77 fll. and 110 fll. Moreover, as is well known, our system of musical notation is not sufficient to reproduce Indian music. Mr. Labberton's translation will certainly increase the number of *Gītā* admirers.

F. O. S.

Evolution by Co-operation, by Hermann Reinheimer. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 3s. 6d. net.)

As the author of *Nutrition and Evolution* and *Survival and Reproduction*, Mr. Reinheimer is already well known to the more earnest of our readers; and has won a deservedly high place in the small group of *original* thinkers and writers within the ranks of the Theosophical Society. The volume under review is in the main a refutation of the Darwinian theory of 'natural selection' as the 'principle' of evolution. Mr. Reinheimer would replace the idea of the 'law of battle' by that of the 'other-regarding' law—Co-operation. Of the former theory he says:

> The Darwinian theory of Natural Selection, therefore, possesses no more than a general advantage in vaguely pointing to necessity as a factor in evolution.

And in another place:

> Darwin, according to an eminent German writer, "has discovered death as a factor of evolution". The factor that I would proclaim as more important is that of 'work'.

Thus, whether in the organic or the human world, to work is to live and to co-operate is to evolve, to gain the impetus of the forward push. Nature's economy demands that all organisms, all creatures, shall produce something in

exchange for nutrition and those that will not work, or that live at the expense of others (as in all forms of parasitism except 'mutualism'), must eventually perish. The author finds in this theory the answer to the 'puzzle' of the Darwinists—the dying out of the huge types of animals—for parasitism is usually associated with monstrous or abnormal growth.

A promiscuous and waste-producing physiological activity must favour an abnormal morphology, monstrosity, or unstable developments generally.

Parasitism "results in rank pathology and in the end provides its own punishment"; and this is "as true of human relations as in the lower worlds of life". So he disposes of the theory of evolution by parasitism. Some other ideas that are taken up and elaborated are: the close affinity existing between biological and political economy; the theory of 'cross-feeding,' as the true weft in the life web which underlies and unites all the kingdoms of nature—mineral, plant, animal; the connection existing between the processes of nutrition and reproduction; the thought-provocative theory of the evolution of sex; and the solidarity of organic life. It is impossible in a short review to do more than hint at the amount of intellectual food contained in this small volume; for it is full of matter which at the same time satisfies and stimulates the mind. Among the 'by-products' is the 'case' for vegetarianism that our author presents. It is the soundest we have met and all advocates of this science should acquaint themselves with what he has to say upon the subject, for he gives a thoroughly scientific basis to the arguments in its favour. It is to us a matter of regret that an almost exaggerated use of technical terms and an unnecessary imperspicuity should limit the sphere of usefulness of such a valuable work as this book is. We hope that later Mr. Reinheimer will write a similar volume in more popular style, for we feel that it would meet with a wide and instant success.

A. E. A.

A Far Cry, by Frank Desmond. (Mrs. H. Scott-Smith.) (John Long Ltd., London.)

This is another of those novels making reincarnation a central feature of the plot which seem to be appearing with some frequency. The hero and heroine first claim our sympathy as a Roman warrior and a British princess and pupil of the Druid

priests. A prior engagement prevents their marriage but, fate-driven, the wife forsakes her husband and the two are drowned while endeavouring to escape to Gaul. We next meet them as children in India and later the man—in whom war is a passion—is in the Indian army and the girl again fettered by a previous marriage engagement. Yet they are irresistibly attracted towards each other, and Daphne, on the very night of her engagement, before she had met her old-time lover, dreamt of the Roman warrior, and he too has stray glimpses of the past. Pride keeps them asunder—a pride that an earthquake at a ball, in which, imprisoned in a narrow arch, remembrance of the past visits them simultaneously at last sweeps away; we leave them secure of an ideally happy future. An interesting and well written book, with its scenes of old British life and Druidical belief giving place to a modern Anglo-Indian environment. And perhaps one which will help to bring home to the doubting modern mind the fact that "at death not all of me shall die"—but live, aye, even on this our earth, and recognise and love again the beloved of former lives—is a great truth.

E. S.

With the Russian Pilgrims to Jerusalem, by Stephen Graham. (Macmillan & Co., Ltd., London. Price 7s. 6d. net.)

Of the adventure recorded in this book the author speaks as follows: "Whatever happens to me on my wanderings over the world in the coming years, I have little doubt that even when I am old and gray I shall look back to it as the most wonderful thing I ever found on the road, the most extraordinary procession I ever stepped into." No wonder, for it must have been a unique experience. Disguised as one of their number, Mr. Graham joined a band of pilgrims from Russia bound for Jerusalem and journeyed with them to the Holy Land. His life with these people on the voyage and during their sojourn in the sacred places was a revelation. Instead of the commercialised and sordid place which the Jerusalem of the tourist has become, he, through contact with his peasant friends, was enabled to see the Holy City as a veritable shrine, a place of true pilgrimage. The fervour of their faith and expectation shows these simple folk the road to a Jerusalem not made with hands, hid in the heart of that place of disillusionment which bears its name. From many

beautiful passages it is evident that the author's insight into the mystic meaning of all he experienced is deep and far-reaching. But his sense of humour is also well developed and vigorous. There are many delightful anecedotes and descriptions of the peasants, showing that he saw their weak points as well as their strength. The writer's point of view is sane and most refreshing, and his book well worth reading.

A. de L.

Charmides and Other Poems, by Oscar Wilde. (Methuen & Co., Ltd., London. Price 1s. net.)

The publishers of this useful little edition of the second selection from Wilde's poems, first published in 1881, point out that there are few authors whose youthful poems will bear the test of thirty years and twelve editions, as these have done. From 'Charmides' we take this fragment of an exquisite passage descriptive of the ocean-floor:

> . . . . In some cavern of the sea
> We two will sit upon a throne of pearl,
> And a blue wave will be our canopy,
> And at our feet the water-snakes will curl
> In all their amethystine panoply.

In 'Humanitad' we find the author in quite a different mood; no longer as child of Greece but as son of Italy he writes of how

> . . . no trump of war
> Can wake to passionate voice the silent dust which was Mazzini once!

And yet:

> He is not dead, the immemorial Fates
> Forbid it, and the closing shears refrain.

In a powerful passage he describes how

> . . . . Poverty
> Creeps through our sunless lanes and with sharp knives
> Cuts the warm throats of children stealthily,
> And no word said:—Oh, we are wretched men,
> Unworthy of our great inheritance! Where is the pen
> Of austere Milton? Where the mighty sword
> Which slew its master righteously?

It will be long before such lines die out of the memory of the English-speaking peoples.

K. F. S.

The Mines of Isaiah Re-explored. The Veil of Hebrew History, by the Rev. T. K. Cheyne, D. Litt. (Adam and Charles Black, London.)

The name of the author of these two contributions to Higher Criticism is sufficient guarantee of their value in this regard. In the first volume he explains his attitude towards Biblical study, an attitude which was the result of his work as editor of the *Encyclopaedia Biblica.* Firstly, he was persuaded "that a very great change must come over Biblical study," and, secondly, that he must throw himself into the revolutionary stream and do all in his power to effect its purpose and at the same time guard against disastrous results. Dr. Cheyne deserves the sympathy and support of all earnest students of the Christian Scriptures in his difficult and somewhat thankless task. He says:

> I hold myself bound to claim to be something more than a pioneer, for I have solved thus early, either wholly or in part, many problems which have baffled my friends on the other side as well as many others which were not the less real because they were ignored . . . . . If I have not arrived at the goal, I have at least led the way, and set an example of that hopeful travelling which R. L. Stevenson pronounces to be better than arriving.

The questions discussed relate to the captivity and 'liberation' of the Jews and to the history of the 'two religions' of Israel. From 'internal' evidence Mr. Cheyne endeavours to prove that the captivity was not Babylonian nor was the 'liberator' Cyrus of Persia, but 'a successful N. Arabian adventurer'. He says in regard to the first question:

> The next generation after the author of the Prophecy, or Consolation, did not know anything of a general release of the Jews in Babel or consider themselves bound by a debt of gratitude to Cyrus.

The 'finding' concerning the second is:

> That the Israelites and the kindred peoples were monarchical polytheists, and that the names of the Gods of the Israelites show that the cults of these Gods were borrowed from the N. Arabians. The question before the Israelites was whether the director of the Divine Company was Yahweh (Yaho) or Yerahme'el . . . . The Jewish colonists there [N. Arabia], beyond question, worshipped several Gods, though the Supreme God was Yaho.

And he adds that papyri discovered at Elephantine confirm this theory of his, gathered from 'internal' evidence. The line of argument through both books is to prove the strong influence of N. Arabia over Jewish life and thought.

To the tremendous import of higher criticism Dr. Cheyne is widely awake, but of the final result he is sure. Witness the following paragraph:

> Verily, when criticism hath had its perfect work, we shall see—as never before—how indifferent are critical results to spiritual kingship.

We heartily wish for the author that well-merited "fair, intelligent and generous reception" for which he asks from "all free-minded and young-hearted scholars of the heavily burdened but greatly honoured twentieth century".

A. E. A.

The Christian Science of Life, Letters to a Friend. (H. R. Allenson Ltd., London. Price 1s. 6d. net.)

These letters, published anonymously, attempt to convey some of the help and guidance gained by the author through practical experience. They explain the points at which the Christian Science methods are at variance with other religious teachings. The New Thought is condemned for regarding God as a storehouse of power upon which one may draw, and the Christ as a gifted Teacher who indicated the way to cultivate our faculties so as utilise the Divine power at will; whereas the Christian Scientist looks upon Him as a loving Father to whom we may bind ourselves by surrendering to Christ the guidance of our lives. The one is the independent employment of a Power, and the other an absolute dependence upon a Person. The New Thought disciple who seeks to learn what he can through his own reason is regarded as diverging from the true way of the Christian Science student, who throws himself with absolute confidence upon a living Lord. No doubt the distinctive feature and aim of the Christian Scientist, to "make the most of life through linking it at every point with a living and loving Lord," produces vast benefits, but one would like to see a more rational and less dogmatic view expressed by the adherents of that faith. The confidence one feels in the power of his own inherent divinity, appears to confer no lesser benefits; and self-reliance and self-effort appear to be necessary and legitimate means of attaining unto that full stature promised to all earnest seekers of the One Truth.

G. G.

Ancient Eugenics, by Allen G. Roper, B. A., late scholar of Keble College. (B. H. Blackwell, Broad Street, Oxford, 1913. Price 2s. 6d. net.)

This, the Arnold Prize Essay for 1913, gives a short and scholarly review of existing traces in ancient western literature of efforts to improve the race. Aristotle, Plato, Quintilian, Plutarch, and many others are freely quoted, yet one is obliged to admit that the passages given do not show that those "grave and reverend seigneurs" gave any very satisfactory solution of life's difficulties.

"For all practical purposes," writes the author, on p. 6, "our knowledge is as infinitesimal as in the days of Plato." Yet surely we have come to realise that though it is quite possible, by eliminating the sickly infants and the old, to produce splendid physical bodies, a race thus deprived of all reasons for cultivating tenderness and unselfish action, could only become the habitat of cold, calculating demons. The magnificent figure of Satan himself looms forth from the night of Time as a warning against the results of development minus the virtue of humility. On p. 14, would not Pliny's boast that "for 600 years Rome had known no doctors" also bear the interpretation that schemes of hygiene and social reform were too good for doctors to be required? We must not forget that nations, like men, have their cycles of growth and decay, and no nation rapidly improving and increasing during the upward rush of a cyclic period would trouble itself about eugenics. It is only when the push of advanced egos to take birth is withdrawn, and less instructed egos permit the splendid bodies they inherit to fall into bad habits, that decadence begins, and those who mourn the decay of the race then turn to various devices to arrest the downward rush of the cycle.

"Full experimental control is not possible with man as it is with animals and plants. The analogy literally accepted, would require a race of supermen . . . " (p. 16). "From orientalism they learnt to profess complete detachment from an ephemeral world of sordid corporeal change, to contemn women and offspring, to throw aside costume, cleanliness and all the customary decencies of life" (p 74). From what we consider a better teaching of orientalism, we in these days have learned how evolution stretches from the lowest kingdom of Nature up to Divinity, "which guides our ends, rough-hew them how

we will," and in the Manu of each Root-Race we find the Superman, who with perfect knowledge of the interplay of forces, on the spiritual and emotional as well as on the physical planes, guides each sub-race to the perfection of its service; a laboratory wherein matter is ever being played upon by higher forces to mould it into finer and more subtle forms for human egos to use and transmute as they evolve. For a race is only a means to an end; it is not an end in itself.

Books on Eugenics are always thought-breeders, and we thank the author for this one. We feel at one with him in the conviction that no man can err in providing the best physical and moral conditions for the parents and children of the race. We are not quite sure how far he would advocate the application of those drastic regulations of private life, which we consider would sound the death-note of the race as far as evolved mankind is concerned. A. J. W.

The Tree of Knowledge, by Sybil Smith. (Humphrey Milford, London. Price 3s. 6d. net.)

Mr. Aylmer Maude in his preface tells us that the authoress is "a typical representative of the best womanhood of our country and our time," and that her book is the result of her own lessons to her own children and had stood the test of use. She herself tells us the work is meant to act as a sort of link between religious and secular education, but is not to replace either. Sir Oliver Lodge's views on science are adopted, and a feature in the book are the notes for teachers which amplify and elucidate the children's simpler instruction. Some introductory lessons on such subjects as the various ideals man has formed about God and religion pave the way to lessons on *Genesis*, in which the attempt is made to reconcile—or perhaps the better word would be to interpret—*Genesis* in accord with modern scientific and religious knowledge, an attempt meeting with some success though in some cases obvious difficulties have been ignored. A sign of the times is the sympathetic use made of the teachings, the allegories, the Scriptures of other religions, and eastern and Indian religious stories are often laid under requisition. It is certainly a book which many people might find very useful as a help in their children's religious education—a problem of much difficulty to many conscientious parents. E. S.

NOTICES

All Mysteries, by Arthur Crane (Sun Publishing Co., San Diego, Cal., U. S. A.), is one of the many books issued now-a-days on the central thought of the oneness of the Self. People are too apt, in the first glimpse of this, to ignore the relativity of manifestations, and so to turn a glorious truth into a moral soporific. Hence it was required of old that he who learnt the final truth of the Vedānta should have trodden the path of Purification, should have attained to Discrimination, Dispassion, the six mental Jewels, and the highest form of Love. Those who pronounce the word without knowing its letters oft pronounce it amiss, and, among many true statements in this little book there are also mischievous misstatements. *The Missing Goddess and Other Legends*, by Minnie B. Theobald. (G. Bell and Sons, London), is a book of "allegorical stories," written automatically, and to some extent in despite of the nominal author, who by aspiration and practice is a musician, disinclined to favour this intrusion into her devotion to her beloved art. But the reader need not share the regret of the author, for the legends are worth reading; they contain glimpses of profound truths, shown through a telescope of fable—half-truths, as we see one side only of the moon. "Little Mary in Heaven" is perhaps the best of them, but all are worth reading. *Reincarnation, A Study of Forgotten Truth* (Rider), by E. D. Walker, is a reprint of a most useful compilation and the volume is cheap at 3s. 6d. Methuens have issued the third edition of *Death*, by Maurice Maeterlinck. *Vers l'Initiation* is the French translation of Mrs. Besant's *Initiation, the Perfecting of Man.*

SUPPLEMENT TO
THE THEOSOPHIST

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1913, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhashkar Aiyar, for September, 1913	10	0	0
Donations under Rs. 5	1	0	0
Mrs. Annie Besant to Handicraft Scholarship ...	75	0	0
Rs.	86	0	0

J. R. ARIA,
Ag. Hon. Secretary and Treasurer, O. P. F. S.

ADYAR, 10*th September*, 1913.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Kelowna, Brit. Columbia.	Kelowna Lodge, T. S. ...	21-1-13
Soderkoping, Sweden ...	Soderkoping „ „ ...	10-6-13
Fort Worth, Texas ...	Fort Worth „ „ ...	28-6-13
Tirupanni-Vattaram, Madanam, Tanjore ...	Sree Maitreya Lodge, T. S.	20-8-13
Kollegal, S. India. ...	Kollegal „ „ ...	22-8-13

ADYAR,
9*th September*, 1913.

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

A NEW NATIONAL SOCIETY

A Charter for a National Society to be called "The Theosophical Society in Norway" was issued on September 8th, 1913, to seven Norwegian Lodges, which pass over to the new National Society from the Scandinavian Section, carrying with them the hearty goodwill of Mr. Arvid Kňos, General Secretary for Scandinavia. The Scandinavian Section originally consisted of Sweden, Norway, Finland and Denmark. Finland and Norway have both formed their own Societies, Sweden and Denmark alone remaining as 'Scandinavia'. Norway is our twenty-third National Society. Miss Eva Blytt has been elected General Secretary. The administrative centre is in Kristiania, Norway.

ADYAR, J. R. ARIA,
9*th September*, 1913. *Recording Secretary, T. S.*

T. S. ORDER OF SERVICE

A League has been formed in New Zealand for the purpose of visiting hospitals and the aged poor and of circulating Theosophical literature whenever an opportunity may offer itself during these visits.

The League is called "the Sunbeam Club," and Miss Mary Charlotte Pennifold, Ballance Street, Wellington, is its Honorary Secretary.

HELEN LUBKE,
Hon. Secretary, Central Council, Adyar.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

T. S. CONVENTION AT BENARES

PROGRAMME

December 26th to 31st, 1913

Friday, December 26th

9 A. M. General Council Meeting
4 P. M. Questions and Answers with Mrs. Besant

Saturday, December 27th

8 A. M. E. S. (General) In the Section Hall
12 Noon. Convention of the T. S.
(i) Presidential Address
(ii) Reports from National Societies and Unsectionalised Countries
(iii) Reports of Subsidiary Activities
4-30 P. M. Public Lecture by Mrs. Annie Besant
I. "The Past of the Caste System"

Sunday, December 28th

8 A. M. E. S. (Section) In the Shrine Room
12 Noon. Convention of the Indian Section
4-30 P. M. Public Lecture by Mrs. Annie Besant
II. "The Present of the Caste System"

Monday, December 29th

8 A. M. E. S. (General) In the Section Hall
12 Noon. Convention of the Indian Section
4-30 P. M. Public Lecture by Mrs. Annie Besant
III. "The Place of Theosophy in India"

Tuesday, December 30th

8 A. M. E. S. (Section) In the Shrine Room
12 Noon. Open Discussion for Members
4 P. M. Anniversary Meeting

Wednesday, December 31st

8 A. M. T. S. Members' Meeting for Admission of New Members
12 Noon. Open Discussion for Members
4-30 P. M. Public Lecture by Mrs. Annie Besant
IV. "United India"
and
Closing of the Convention by the President

Other General Council and Indian Section Council Meetings will be arranged as convenient.

SUBSIDIARY ACTIVITIES

(Membership in the T.S. is not necessary for working in these)

Saturday, December 27th

6-30 P. M. T. S. Order of Service

Sunday, December 28th

6-30 P. M. Order of the Star in the East
Mr. P. K. Telang

Monday, December 29th

6-30 P. M. Brothers of Service
Professor C. S. Trilokekar

Tuesday, December 30th

6-30 P. M. Sons of India
Professor Sanjiva Rao

Wednesday, December 31st

9 A. M. Educational Conference

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October, 1913, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss N. Weekes, Chicago, dues for 1913 ...	15	3	0
Mr. F. L. Hurt, 12s., dues for 1913	9	1	0
General Secretary T. S., Rangoon, dues for 1913...	75	0	0
Mr. Hereman Hellner, Sokaren Lodge, dues for 1913, £5-10-0	81	7	8
Mr. Haji Mirza Abdul-ul Hussain of Persia, dues for 1913 and 1914	3	0	0

PRESIDENT'S TRAVELLING FUND

Presidential Agent from South American Lodges, £20-0-0	296	7	4
Donation from Mlle. Cruz	20	0	0

DONATIONS

Donations under Rs. 5	2	12	0
	Rs. 502	15	0

A. SCHWARZ,
Treasurer, T. S.

ADYAR, 10*th October*, 1913.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th September to 10th October, 1913, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. M. H. Master, Nanderbar, Khandesh ...	5	0	0
Mr. N. Chandrasekara Iyer, (Food Fund) ...	10	0	0
Mr. Marius Blanc (through Mr. Charles Blech, France), £7-18-1	118	9	0

	Rs.	A.	P.
A Friend of Col. Olcott, £100-0-0	1,482	9	0
Donations under Rs. 5	2	2	0
Rs.	1,618	4	0

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

ADYAR, 10*th October*, 1913.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Wilmington, Delaware, U. S. A. ...	Wilmington Lodge, T.S. ...	21-6-13
Albany, New York, U. S. A. ...	Harmony „ „ ...	25-6-13
Reading, England ...	Reading „ „ ...	5-7-13
Newport, Monmouth ...	Newport, Mon. „ „ ...	7-7-13
Minneapolis, Minnesota U. S. A. ...	Star of the North „ ...	24-7-13
Wallace, Idaho, U. S. A.	Wallace „ „ ...	24-7-13
Chetla, Calcutta, India ...	Chetla „ „ ...	11-9-13
Hissar, Punjab, India ...	Hissar „ „ ...	20-9-13

ADYAR,
9*th October*, 1913.

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

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

A NEW WEEKLY PAPER

The futile efforts made by a small knot of people, using *The Hindu* as their organ, to drive me out of the public work in India to which I have devoted my life, money and work since 1893, have led to the intensification of that work in Madras, and to my greatly increased popularity in Southern India, where I have hitherto been less known than in the North.

This gives rise to the necessity for a readier means of communication with the public than is afforded by the monthly Theosophical magazines; I have been urged to start a daily paper, but that is impossible; I have neither the necessary money nor the time. But I have, in consequence of this demand, resolved to issue a weekly paper, which shall deal with current events and questions of public interest, advocate the measures of social reform, sketched in the programme of the Stalwarts and in my recent lectures, in conjunction with other reforming activities, partially outlined in my article 'United India,' that appeared in the October issue of the *Indian Review*.

There will be a weekly letter reviewing books, articles on religion, morals, science, art, etc., noting any important new departures in any country and the general trend of opinion here and abroad. News of any progressive movement will be

welcomed, as will be correspondence on topics of interest. A healthier tone in any personal criticism of public workers will be enforced by requiring that such criticism shall be signed. Other letters and articles, depending for their value on the thoughts expressed in them, may be anonymous or signed at their writers' pleasure.

It is hoped that the paper will be largely read by the student population, on whom the hopes of the future depend; and to this end a free copy will be sent to any Indian College society—union, club, debating society, and the like. To reach the heads and the hearts of Indian students is to build the Indian nation of to-morrow.

Any contributions sent in should be short and crisp in style, and should deal with live topics. The free expression of views contrary to the editorial policy will be welcomed, provided the articles or letters are well-written and courteous. The editor is, of course, legally responsible for all that appears, but may be in entire disagreement with many of the views expressed. Discussion of important questions from all points of view is necessary to progress, for how else can opinions be soundly formed and truly held? And "who knew Truth ever put to the worse in a fair encounter?" In the long run "Truth conquers, not falsehood."

The name of the new weekly will be *The Commonweal*, for it is the Common Good that it will seek to serve, its motto "For God, Crown, and Country".

ANNIE BESANT,

Editor

The first number of *The Commonweal* will be published on Friday, January 2nd, 1914. Friday will thereafter be the regular date of publication. Advertisements may be sent in each week up to 5 p.m. on Wednesday. Rates may be had on application. Subscriptions may be paid quarterly (13 issues), half-yearly, or yearly—Rs. 2; Rs. 3-8; Rs. 6, post free in India. Foreign subscriptions will be 10s. 6d. a year, post free.

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November, 1913, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Scottish Section T. S., Annual dues for 1913, £13-16-0	207	0	0
Austrian Section T. S., Annual dues for 1913, £3-7-4	50	8	0
German Section T. S., Annual dues for 1913, £8-9-1	126	13	0
Belgian Section T. S., Annual dues for 1913, £5-18-4	88	12	0
Italian Section T. S., Annual dues for 1913, £9-19-4	147	11	2
England and Wales T. S., Annual dues for 1913, £64-10-8	956	11	5
Netherlands Indies T.S., Annual dues for 1913...	281	0	0
Scandinavian Section T. S., Annual dues for 1913, £25-0-8	371	2	5
Russian Section T. S., Annual dues for 1913, £12-1-0	180	12	0
Australian Section T. S., Annual dues for 1913, £10-6-8	155	0	0
Mrs. Beatrice Wells, Annual dues for 1912, £1-1-0..	15	8	0
Mr. M. Manuk, Hongkong, for 1913, £1-0-0 ...	15	0	0
Mrs. Kate M. Cammel, for 1913	15	4	0
PRESIDENT'S TRAVELLING FUND			
Mr. T. Bertinchamp, Belgium	15	14	0
Australian Section T. S., £0-10-6	7	14	0
Rs.	2,634	14	0

A. SCHWARZ,
Treasurer, T. S.

ADYAR, 10*th November*, 1913.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1913, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhasker Aiyar, for October and November 1913 ...	20	0	0
"A Friend," Food account	400	0	0
"A Friend," Donation	1,100	0	0
Rs.	1,520	0	0

A. SCHWARZ,

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

ADYAR, 10*th November*, 1913.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th November to 10th December, 1913, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hungarian Section T. S., for 1913, £5-8-10 ...	81	10	0
South African Section T. S., for 1913	119	8	0
Dutch Section T. S., for 1913, £37-18-6	562	3	6
Finland Section T. S., for 1913, £17-5-4	255	14	10
American Section T. S., for 1913, £136-9-3 ...	2,023	2	6
Spanish Section T. S., for 1913, £13-6-9	200	0	0

PRESIDENT'S TRAVELLING FUND

Miss J. Petersen-Stenus, Denmark, £1-10-0 ...	22	8	0

DONATIONS

Mr. C. R. Harvey, balance for Besant gardens ...	2,587	9	7
Mr. A. Ostermann, Colmar, £39-1-5 to Adyar Library	579	4	3
Rs.	6,431	12	8

A. SCHWARZ,
Hon. Treasurer,

ADYAR, 10*th December*, 1913.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th November to 10th December, 1913, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Lotus Circle, Brisbane, £2-12-6	39	6	0
Sidney Lodge T. S., 25s.	18	12	0
Mangalambal Ammal, wife of Mr. S. Bhasker Aiyar, for December 1913	10	0	0
In Memory of Col. Olcott, £2-0-0	30	0	0
Mrs. Forsyth	50	0	0
Donations under Rs. 5	6	8	0
Rs.	154	10	0

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

ADYAR, 10*th December*, 1913.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Amerstfoort, Holland ...	Amerstfoort Lodge, T.S. ...	28-9-13
Charters Towers, Queensland ...	Charters Towers Lodge, T. S. ...	30-9-13
Fuinicu, Cuba ...	Jesus de Nazareth Lodge, T. S. ...	2-10-13
Mauzanillo, Cuba ...	Pitagoras Lodge, T. S. ...	22-10-13
Brussels, Belgium ...	Lodge Adyar of Belgium, directly attached to Adyar Headquarters ...	30-10-13
Neuchatel, Switzerland...	Neocomia „ „ ...	30-10-13
Vittekaranpadur, S. India.	Bhakta Balasamajam Lodge, T. S. ...	10-11-13
Bally, Howrah, India ...	Bally Lodge, T. S. ...	10-11-13
Nugambal, Chingleput ...	Sanat Kumar Lodge, T.S. ...	13-11-13
Tonuaduchequr, Chingleput ...	Brahma Vichar, „ ...	13-11-13

ADYAR,
10*th December*, 1913.

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

Printer: Annie Besant: Vasanta Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th December 1913, to 10th January 1914, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Lagos Lodge T.S., W. Africa, for 1913-1914, £4-14-9	71	1	0
Lieut.-Col. A. G. B. Turner, for 1914	15	0	0
Major E. B. Peacock, for 1914...	15	0	0
Bohemian Section T. S., for 1913, £4-0-0 ...	60	0	0
Mr. Frank Wade, Cairo, for 1914	15	0	0
Mlle. N. Archinard, Lausanne, for 1914, £1-0-0 ...	14	13	0
Mr. Felix A. Belcher, Toronto, W. End Lodge T.S., Canada, for 1914, £2-14-9	41	1	0
Mr. and Mrs. L. Peelon, Pres. Agent, Ireland, for 1913, 10s. ... ... } £1-0-6 ...	15	2	1
Mrs. M. Callender, Dublin, for 1914, 10s. 6d. ... ... }			
Miss Graham, for 1913-1914	15	0	0
Mr. V. R. Menon, Secretary, Gautama Lodge, Singapore, for 1914, 5s.	3	12	0
Australian Section T.S., balance due for 1913, £1-12-5	24	4	0
Mr. J. Arnold, Hankow, for 1914	15	0	0

DONATIONS

	Rs.	A.	P.
Mrs. Emily Hay, £10	148	3	2
Mr. Mazel, for Adyar Library...	10	0	0
Mr. Vreede, Do.	15	0	0
Mr. McConkey, Do.	26	0	0
Mr. R. Van Marle, Do.	150	0	0
Rs.	654	4	3

A. SCHWARZ,

ADYAR, 10*th January*, 1914. *Hon. Treasurer.*

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th December 1913 to 10th January 1914, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Lotus Circle, Canterbury, Melbourne, £1-5-0 ...	18	12	0
Mangalamba Ammal, wife of Mr. S. Bhasker Aiyar, for January 1914	10	0	0
Teachers & School-children in Zurich	7	4	0
Little Cecile	30	0	0
Rs.	66	0	0

A. SCHWARZ,

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

ADYAR, 10*th January*, 1914.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th January, 1914, to 10th February 1914, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Mr. S. Anandaya, Singapore, for 1914, 5s.	...	3	12	0
Indian Section T. S., part payment for 1914	...	102	0	0
New Zealand Section T. S., for 1913, £28-0-8	...	420	0	0

DONATIONS

"A friend" for the erection of a building for the benefit of the Adyar Library... ...	...	6,000	0	0
	Rs.	6,525	12	0

A. SCHWARZ,
Hon. Treasurer.

ADYAR, 10*th February*, 1914.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th January, 1914, to 10th February 1914, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. V. Ramachandra Naidu, Enangudi	12	0	0
Miss Francesca Arundale (Food Fund)	10	4	0
Donations under Rs. 5	2	13	0
"A friend"	1,000	0	0
Rs.	1,025	1	0

A. SCHWARZ,

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

ADYAR, 10*th February*, 1914.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Kristiania, Norway	... Lotus Lodge, T. S. ...	1-8-13
New Haven, U. S. A.	... New Haven Lodge, T.S....	1-11-13
Gloucester, England	... Gloucester Lodge, T. S. ...	8-11-13
Calgary, Canada,	... Millenium Lodge, T. S. ...	10-11-13
Calgary, Canada,	... Calgary Lodge, T. S. ...	10-11-13
Giffnock, Scotland	... Giffnock Lodge, T. S. ...	29-11-13
Hastings, New Zealand	... Hastings Lodge, T. S. ...	30-11-13
Attungal, S. Travancore, India	... Yagna Lodge, T. S. ...	23-1-14
Kurupam, Vizagapatam, India	... Gnana Vilas Lodge, T.S....	23-1-14

ADYAR,

1*st February*, 1914

J. R. ARIA,

Recording Secretary, T. S.

THE SOUTH INDIA T. S. CONVENTION AND E. S. CONFERENCE

The first Annual Convention of all South Indian Lodges of the T. S. will meet at Adyar during the next Easter Holidays (April 10th to 12th). The usually yearly E. S. Conference will also take place at the same time. The many Theosophical Conferences and Federations which have been doing excellent work, in all parts of the Presidency, for some years past are now being brought together. It is arranged to make the S. I. Convention an annual function, like the E. S. Conference, and the convenient Easter Holidays are to be utilised for the purpose.

All S. Indian Theosophists are invited to take part in this Convention. Members who intend to come should notify Mr. J. Sreenivasa Row not later than 15th March. Meals will be supplied at the usual rates and all special arrangements of housing, etc., must be previously made with Mr. Sreenivasa Row. All that can be done for accommodating the members will be done, but an early notice is essential.

Friday, April 10th, 1914

4 to 5	P. M.	E. S. (Section)	C. Jinarajadasa
7-15 to 8-15	P. M.	T. S. Members	C. Jinarajadasa

Saturday, April 11th, 1914

8 to 9	A. M.	E. S. (General)	C. Jinarajadasa
9 to 10	A. M.	Business Meeting of the S. I. Convention	
2 to 3	P. M.	Questions, E. S.	C. Jinarajadasa
5 to 6	P. M.	Public Lecture: "The Philosophy of Plato,"	C. Jinarajadasa
7-15 to 8-15	P. M.	Order of the Star in the East (Public),	C. Jinarajadasa

Sunday, April 12th, 1914

9 to 10	A. M.	E. S. (Section)	Mrs. Annie Besant
10 to 11	A. M.	Questions, E. S.	Mrs. Annie Besant

1-30 to 2-30	P. M.	Questions, T.S. C. Jinarajadasa
2-30 to 3-30	P. M.	Business Meeting
5 to 6	P. M.	Public Lecture: "Spirituality and Activity," Mrs. Annie Besant
7-15 to 8-15	P. M.	Questions, T.S. Mrs. Annie Besant

Monday, April 13th, 1914

8 to 9	A. M.	E.S. (General) Mrs. Annie Besant
9 to 10	A. M.	Address to T. S. Members, Mrs. Annie Besant.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

The Theosophist

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

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

Edited by ANNIE BESANT, P. T. S.

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