Sarojini Naidu.
1916.

VOL. XXXVII No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

IN the world-struggle now raging and growing ever more bitter, it is natural that all should be more or less affected, according to their temperaments, and that they should criticise, with some virulence, the views with which they disagree. As President of the Theosophical Society, I, quite justifiably, it seems to me, come in for a good deal of the criticism, and the fact that it comes from a small minority of members and that the overwhelming majority agree with me makes it the more imperative that the criticism should be heard. I have never hesitated to open any columns I controlled to the bitterest attacks on myself, for I believe fully in the statement: "Truth alone conquers, not falsehood." I have, however, received one article from a member which attacks my Indian work in a way which would very much increase my difficulties here, where the Press Acts are a continuous menace to all who write on behalf of Indian Self-Government. While, as my readers know, I have printed attacks on myself to their displeasure, I draw

the line where work, carried on under the gravest conditions of risk to personal liberty and property, would be still further endangered by printing attacks which show an entire ignorance of the environment under which that work is carried on, and in which a distorted and short-sighted "patriotism" misrepresents the struggle against autocracy here, while in England it is claimed—and rightly—that the Allies are fighting for freedom.

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The question is again raised as to the "neutrality" of the Society in politics, and I am asked for a "ruling". It is contended that my own political work compromises the neutrality of the Theosophical Society —as it was contended some time ago that my assertion of the coming of the World-Teacher compromised its religious neutrality—and that my dear friend George Arundale was also compromising its neutrality by carrying on "Indian political propaganda" in T. S. Lodges.

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For the "ruling," for what it may be worth—seeing that no member of the Society need accept it—I think that the T. S. as a body has no right to declare itself on one side or another in any political, social, educational, or doctrinal question; that it must not collectively declare itself monarchical, republican, autocratic, anarchic, absolutist or democratic, nor carry on any propaganda on behalf of any of these views. That it must not declare itself Individualist, Socialist or Communist, in favour of or against child-marriage, in favour of or against perpetual widowhood, woman suffrage, vivisection or anti-vivisection, vaccination or anti-vaccination, and so on. That, educationally, it must not declare itself for or against religious and moral education, for or against free and compulsory education. That, religiously,

it must not declare itself Hinḍū, Pārsī, Buḍḍhist, Christian, Muhammadan, nor must it even make the doctrines it exists to proclaim—such as the possibility of the knowledge of God, re-incarnation, karma, etc.—binding on its members. Its collective attitude is that of study, not of belief, and believers and unbelievers of every kind are admitted, without challenge, on an equal footing. Even a unanimous vote could not make belief in re-incarnation a condition of admission. As a Society, in its collective capacity, it is bound by its Memorandum of Association, laying down its objects, and by that Memorandum only, with the Bye-laws as passed in 1905, and amended since from time to time. As regards Lodges, they have somewhat greater freedom, since any seven members may make a Lodge with its bye-laws, and may restrict the membership of their Lodge; we have Buḍḍhist and Musalmān Lodges, Ladies' Lodges, and so on. I have no power to refuse to charter them, because they choose to limit their membership. I trust that opinion is plain.

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But if I am asked, ought a President, or a General Secretary, or a Lodge Secretary, or a Fellow, to carry on a vigorous propaganda for or against any of the above views, or any others, my answer is equally clear. That no man loses his liberty as a man and a citizen by becoming a Fellow of the Theosophical Society, and that if he be elected to any office therein, his liberty is not curtailed, unless he accepts restrictions laid down in the bye-laws regulating the conduct of the holder of the office, or any special conditions agreed to before his election. It is of the essence of the Society to have men and women of all opinions in it, working together for the objects of the Society, and free to work against each other on anything

outside those objects. Colonel Olcott and Madame H. P. Blavatsky took Pansil and became Buḍḍhists, joining a particular religion, and the Colonel carried on an active Buddhist Propaganda and organised Buḍḍhist Schools. He was accused of "compromising the neutrality of the Society," but he claimed his right to his views and his practice as a free man, although he was President, and firmly maintained his individual liberty. He was, I think, perfectly right, and I hold, further, that Lodges are entirely free to discuss any subject they please, to invite any lecturer, to study and debate any question.

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A dictum of Colonel Olcott and Madame Blavatsky has been quoted in this controversy, which runs:

> So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province and leaving "politics severely alone," that I shall use the full power of President-Founder to suspend or expel every member, or even discipline or discharter any Branch, which shall by offending in this respect, imperil the work now so prosperously going on in various parts of the world.
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> (Signed) H. S. Olcott, P. T. S.
> H. P. Blavatsky, Corr. Sec., Theosophical Society,
> Official Headquarters, Adyar, 27-6-1883.

The statement was very natural at the time, the two Founders being constantly worried by the spies of the police. None the less in another well-known passage he asserted the right of each member to throw himself into any work he pleased, provided he did not commit the Society to it. I grant that this was inconsistent with the above "expel every member". But Hume was a member, and certainly would not have submitted to any control of his political activities; and he was a Fellow of the T. S. and the Secretary of the National Congress at the same time. It is probable that before the Society was

registered and before there was any definite general Council, the President-Founder had practically unlimited authority and could do as he liked. But he never did expel any member for political activity, although the leading members of the T. S. were active members of the National Congress, and although two leading Calcutta members conducted most outspoken newspapers on political lines. In fact the two "violent" newspapers were edited by two Fellows of the T. S.

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But on this arises a far-reaching question. Has any President authority to forbid members to do anything not forbidden by the Memorandum of Association and the Rules, and to make such a forbiddal valid for all time? I deny it. If he had such power, Fellowship in the Society would be a slavery, intolerable to all self-respecting men and women, and it would not even be a calculable slavery, since the President may change every seven years. We should shut out of the Society all who prize liberty, and have only puppets in it. It is curious how those who wish to impose his presidential "rulings" as authority to which I must bow forget that I hold his position, and hold the authority he possessed. It is curious also how those who wish to deprive others of their liberty and to shape the Society after their own likeness, demand the fullest liberty for themselves. A small minority would force the huge majority to keep silence while they claim to declare their own views. Colonel Olcott's dicta are interesting, but they have no authority. If he, as President, could expel a member for taking part in politics, I could expel a member for taking part in a vaccination propaganda. The authority of all Presidents is equal. He cannot bind me any more than I can bind my successors. So far as I can, I protect

the equal liberty of all, but I admit that this is limited here by the Indian Press Acts and the War regulations. I was unable to print Dr. Kapff's attack on my views as to Germany, defending his own country, and even Dr. Hübbe-Schleiden's gentler defence; the latter was confiscated by the Censor as an "objectionable pamphlet," and had I printed either of these, THE THEOSOPHIST would have been confiscated. This I cannot help. Apart from these matters of Imperial and Indian questions which would lead to legal action against me, confiscating literature and press and thus stopping all our literary propaganda, I will give a fair field and no favour, as I have always done. Some day members will learn true toleration, which does not permit even the wish to stop the expression of a view alien from that held by oneself.

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The Toronto Theosophical Society is doing very good work, in this its twenty-fifth year. It has issued a little pamphlet, showing its activities which include a

Series of Sunday Evening Lectures on religion, ethics, philosophy, science, mysticism, occultism and theosophy, by speakers both inside and outside the Society.

The Strangers' Class is designed to provide elementary instruction in the teachings underlying all the great world religions, with special emphasis upon those doctrines which have been the outstanding contributions of the theosophical movement to western thought—reincarnation, karma, the seven-fold nature of man and the processes of spiritual unfolding.

The Intermediate Class offers more advanced study to those who have taken a year's work in the Strangers' Class or who come with a previous knowledge of theosophy.

The series of lectures on Christian mysticism is commended to those who have a special interest in the application of the theosophical method to Christian Scripture.

The Tuesday Lectures on Mystical Literature deal with those difficult and cryptic writings, ancient and modern, which do not yield readily to interpretation without a knowledge of the bases of symbolism and the phenomena of inspiration.

The Research Department Papers replace the Short Study Courses of former years and represent the work of the members of the Toronto Society in bringing theosophic thought to bear upon the elucidation of problems in the fields of archæology, history, philosophy, science and literature.

The Secret Doctrine Class is a group for the study of Mme. Blavatsky's monumental work of that name and is intended for the more advanced students.

In addition to all these, it has a large free lending library, and all its meetings are open to the public and there are no fees or charges of any kind. This last point arouses my special sympathy, and I am delighted to find a Society which has lived, and lives so actively, without any fees.

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The Brotherhood of Arts in Great Britain will be interested in hearing that, thanks to the interposition of *New India* and especially of Mr. James Cousins, an Exhibition of Indian Paintings was opened on February 19th by H. E. the Governor of Madras at the rooms of the Young Men's Indian Association. It is an exhibition of the works of the remarkable group of Indians who have gathered round Abanindranath Tagore, the nephew of the poet. He is the head of the Vichitra School; and the Indian Society of Oriental Art—which lately held its eighth Annual Exhibition in Calcutta, and which showed works of the School in Paris and London in 1914—kindly allowed the Exhibition to come to Madras, the first of its kind in India, outside Calcutta. As was said in Paris, we have here a veritable Renaissance of Indian Art; it is in fact the blossoming of the Art side of the great Indian Resurrection, of which the political side is the demand for Home Rule. It is interesting to note in this connexion the Gaelic revival, which preceded and accompanied the Home Rule movement in Ireland.

ECSTASY

CRUSH me, O Love, betwixt thy radiant fingers
Like a frail lemon-leaf or basil-bloom,
Till aught of me that lives for thee or lingers
Be but the breath of Memory's perfume,
And every sunset wind that wandereth
Grow sweeter for my death.

Burn me, O Love! As in a glowing censer
Dies the rich substance of a sandal-grain,
Let my soul die till nought but an intenser
Fragrance of my deep worship doth remain. . . . .
And every twilight star shall hold its breath
And praise thee for my death.

SAROJINI NAIDU

ADVICE TO NEW MEMBERS

By C. W. LEADBEATER

YOU who are joining the Theosophical Society should, I think, understand that you do so not for yourselves, but for others. There have been members who have joined the Theosophical Society with the idea of gaining from it much additional teaching. Many members (I myself for example) undoubtedly *have* gained a great deal from their membership in the Society; but all the Theosophical teaching is given in the Theosophical books, and anyone, member or not, can buy those books and learn most of what we have to tell. There is a vast amount of information available in the Theosophical books, more

especially in Madame Blavatsky's *Secret Doctrine*; I suppose there is little we can teach you which is not either directly stated or inferred in its pages. But the state of mind which I like to see in those who join us is not only the desire for further information, but still more the desire to help to give to others the information which they already have.

I think a member ought to feel something like this: "Here is a body of teaching which has done me a great deal of good, which has solved for me various problems the answer to which I did not previously see. I have found it most useful to me in many ways; therefore I desire to share it with other people. I should like to spread these ideas; how can I most effectively do so?"

No doubt every one in his private sphere has his own way of influencing his friends, and through those friends others may be reached by drawing-room meetings, by lending books and so on. But here is a Society which is working before the world for the special object of spreading the knowledge of the truth. A body of men and women thus banded together can achieve much more than the same people could do by working singly, therefore obviously if a man feels that Theosophy has done him good, if he feels grateful, the thing for him to do is to join the Society which exists for the very object of proclaiming it to the world.

You help even by paying your subscription to the Society; but that is a very small part of the work; it is your aid, your brains that are wanted. We want our new members to suggest ideas to us, to help us in the work of promulgating this teaching. Our Society exists to try to spread it as

widely as possible, but not at all from the point of view of the Christian missionary. I have been in many lands and I know a good many varieties of the missionary. Some of them are fine and noble men, but I have not always approved of their methods. They start on the theory that they are going to save the world, and that the people who refuse to be saved by them will have an unpleasant time hereafter. We are under no such delusion as that; we know perfectly well that all mankind is progressing towards a definite end, and that everybody, whether he believes as we do or not, will finally reach the goal. So we put it differently: "Theosophy has done us a great deal of good; we have learnt more from it than from any other system of teaching, therefore we offer it to you. If you do not like to take it, that is your affair. Our duty is done when we have put it before you and tried to explain it."

I should like to see such a state of affairs that in all this great country there should not be one person who does not know what Theosophy means. You have no idea how many people there are who have not the least idea of what Theosophy really is. They perhaps have a vague idea that it is something connected with Spiritualism or New Thought, but no more than that. That is a condition of affairs which we ought to try to alter. We do not want to force our ideas upon people, but we do want every one to know what they are, so that when they want solutions of difficulties, when they want information about the states after death, they will come to us. With that object we deliver public lectures and we try to circulate books, in order to get the teaching before people.

That is one thing you ought to have in your minds when you join us—that you will try to spread the ideas, cautiously and tactfully. We do not want the methods of the Salvation Army, or of those people who come up to you in the street and want to know whether you are saved, and if you have found Jesus. That seems to me to savour of impertinence. We have a very definite gospel to give to anybody who is willing to take it; but we must be wise and gentlemanly in our presentation of it.

I have already mentioned that you should put your knowledge and your intellect at the disposal of your Lodge, in order to think of better ways in which people can be informed of Theosophical truth. Anything that you can suggest or that you yourself can do in the way of popularising the ideas, in the way of making them more readily acceptable, will be acceptable; come and give us your advice and help.

Remember that each Theosophist *represents Theosophy* to a certain circle of people. He has some friends and relations who know that he has joined the Society. All these people will watch to see what effect it has upon him. If he continues to behave just as before, they will say: "Well, I don't see that Theosophy makes much difference to a man; I am not interested in it." But if they see that he is calmer and more philosophical, if he meets difficulties better than he did before, his friends will say: "Well, this Theosophy certainly does make a difference; I should like to know a little more about it." The honour of the Theosophical Society is to a certain extent in the hands of each of its members; so you ought to try to live up to the ideal which Theosophy puts before you.

There is another side to this Theosophical Society besides its outer manifestation. You know that the true Heads of the Society are Those whom we call the Masters; it was They who taught us the sacred lore, who put before us the knowledge which we have. They know infinitely more than as yet They have been able to tell us; much more can be learnt from Them, but it can be learnt only by those who qualify themselves to come into closer touch with Them. These great Teachers are quite willing to draw men into personal relations with Them, but They will only draw those who make themselves suitable. The one and only passport to Their Presence and Their closer interest is to be good workers—channels for the force from on high; because Those whom we call Adepts are absolutely devoted to the work of evolution. They are helping in the unfolding of humanity, and that is to Them the one great ideal round which everything else turns. Anyone who is willing to work with Them in helping forward evolution They will assist and teach and train. It has been said that They take pupils whom They teach; I think we should get nearer to the truth if we put it that They take apprentices whom They train. They do not teach, as a schoolmaster does, merely in order to impart knowledge; They take people who are willing to do the work which They are doing, and train them so that they may be efficient, and can give really useful help in what has to be done.

The only passport to Their Presence is devotion to work, and it must be unselfish work. The man who is thinking of himself and of what he can gain is little likely to find himself in closer touch with these Masters; but he who is willing to devote all his strength

to working for others is a man who is likely to attract Their attention, because through him They can work.

There is an Inner School in connection with the Theosophical Society which those who have been members of the Society for a certain time are allowed to enter if they wish. The difference between that School and the outer Society is this. Anybody in the outer Society is absolutely free to go his own way, to read or not to read, to study or not to study; but those who want to enter the Inner School, in order to be prepared to come into the Presence of the Masters, are asked to subject themselves to a certain regular discipline—to read through certain books, to set themselves to attempt a little meditation each day, and to try definitely to live up to the Theosophical ideals. If they wish, after they have been in the Society for a certain time, they have the right to apply to enter this Inner School. That is a matter entirely for themselves; no one will ever *ask* them to take upon themselves these additional obligations.

Even to those who enter that School we can hold out no promises, but we can tell you this; from the higher degrees of that School the great Adepts have taken some whom They have drawn into closer relation with Themselves. They are taking them all the time—some from one country, some from another. Nationality is nothing to them. They take the capable man anywhere and everywhere, not caring whether his skin is white or brown, nor what his religion is. They take promising children too. Some who have become Their pupils, some who have made magnificent progress, are what you would call mere children. Especially is that the case just now, when we are approaching the time of

the Coming of the World-Teacher. For you in Australasia it is in another and an additional way a special time, in that the Sixth Sub-Race is just beginning among you; so that young people have a most unusually good chance just now. Not a chance of getting anything without deserving it; that never happens; you can receive only what you deserve to receive, for that is the inviolable law; but they have an opportunity of pushing forward rapidly, if they choose to take advantage of the special opportunities, and do the additional work.

That to me, and to a great many of our members, is much the most important side of the Theosophical Society—the fact that its real Founders are these Great Teachers, and that (by working up through it) it is possible to reach these Great Ones, and thereby to become capable of far better work than we can do in any other way. Remember, the power that they can pour through you is a thousand times greater than any strength of your own.

So to come near to Them and to be used by Them —to be Their helpers and fellow-workers—is regarded by us as the greatest possible privilege. It has come to a number of us already. It will come to more of us as time goes on. I hope that some of you who are new members may be among those who will thus be drawn closer to the great Reality—closer to the heart of things.

C. W. Leadbeater

THE SPIRITUAL ASPECT OF ANTI-VIVISECTION

An Address at the Panama-Pacific International Exposition.[1]

By ERNEST E. POWER

OF all the problems confronting the human race, surely that pertaining to the nature of life and its origin, its functions and its preservation, receives the greatest attention of the thinkers among mankind. In fact it may be said that all other problems can be boiled down to this one.

Quite naturally we of the human kingdom, by virtue of the nature of our intelligence, look upon the entire universe from an anthropocentric point of view. The world of nature is there for our purpose and for our purpose alone. In some way we have obtained life, and now at all hazards and by all means, fair or foul, we are intent upon guarding this precious possession. We may be compared to a boy who having come to a fruit tree, takes possession of it and henceforth regards it as his peculiar property, exercising jurisdiction over the manner in which its fruit shall be

[1] An address delivered before the Convention of the State Humane Association at the Panama-Pacific International Exposition, on October 26, 1915, by Ernest E. Power, representing the California Anti-Vivisection Society.

disposed of, and never losing sight of his own requirements as he conceives them to be.

And so humanity, having come into possession, by some means as yet unexplained, of the remarkable fruit-bearing tree of intelligent life, considers this condition as its own peculiar property and makes all other beings in nature subservient to what it considers its needs and privileges. Man alone conceives himself to be the arbiter of who shall rest in the shade of this tree, who shall partake of its fruit, who shall be permitted to have a sniff at the flowers, and who is to be kept looking on at a distance.

The natural kingdom most nearly allied to the human is of course the animal, and it depends upon the nature of this relationship to what extent man may wield his sceptre of ascendancy over the brute. If we look through human history—and by history I mean the spiritual advancement of mankind along the lines of recognition of the rights of others—which indeed alone constitutes true civilisation, we shall find that not a single religious teacher has advocated less than kindness to animals. In going back to the very dawn of civilisation we shall find the Veḍas, those marvellous and strong pillars in the spiritual temple of humanity, referring to animals as follows: "Oh, Lord Almighty, let all creatures look upon me with the eye of a friend, and so may I ever regard them, nay, may we all treat one another as brothers." (*Yajur Veḍa* Chapter 36.) All the religious teachers of ancient India frankly prohibited the use of meat, even as a food. Manu, the greatest lawgiver of remote Indian antiquity, states of man that "he acquires pleasure and beatitude by self-denial and beneficence who is persevering, polite,

dispassionate, no companion of the cruel, and free from killing any sentient being". The very first verse of the *Yajur Veḍa* exhorts the great Āryan race as follows: "Thou shalt not kill, but protect the animals." Besides the Hinḍū writings referred to above, the Buḍḍhist scriptures simply teem with references to animals as "our younger brethren," belonging to the same family as ourselves, and we gather from that the distinct impression that in the household of nature the human race is to deal with the animal kingdom as an elder brother should deal with a younger brother, for one day in the future the younger brother will advance to where the elder brother is now. Moreover, the Buḍḍhist enjoinment "thou shalt not kill" is understood as referring to the taking of all sentient life for any purpose whatever, including that of food.

The doctrines of the Jains distinctly require "that we scrupulously respect the life of every creature; that every man religiously respect the life of living things. They who have not the pain of others, and who destroy the life of others to support their own, surely even in this world will their lives be shortened; while in other states they will be born maimed and lame, blind and stunted, deformed and misbegotten."

In the Zend-Avesta, the scriptures of the Pārsis, the followers of Zoroaster, the prophet of ancient Iran or Persia, special mention is made of an Angel guarding the animal creation and looking after its welfare. Their kindness to animals, and to dogs in particular, is well exemplified by Saddar 31, where it is said: "Whenever one eats bread one must set aside three mouthfuls and give them to the dog, for among all

the poor there is none poorer than the dog." And the tenderness with which animals are treated in India by the Pārsis and the Hinḍūs contrasts vividly with their treatment in many other countries, especially considering their houses for the keeping and feeding of aged, overworked and unclaimed animals by public charity; and their animal hospitals where, it is said, even wild animals venture in order to have a thorn extracted or some other surgical operation performed, after which they return to their haunts in the jungle.

Kindness and tenderness towards animals is enjoined in *Deuteronomy* (xxv, 4) where it is forbidden to "muzzle the ox when he treadeth out the corn," while in *Matthew* (v, 21) we find the following verse: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." The exemption of domestic animals from labour equally with man on the Sabbath day in *Exodus* 15, shows a very tender regard for animal welfare.

Now I have not quoted these sources of spiritual inspiration to the millions of human beings constituting the majority of the human race for the sake of convincing you of anything but that the attitude of these religious teachers towards animals was an exceedingly considerate one. Our modern moralist, who regards the animal creation as utterly subservient to the human, may be almost heard to say that the view of the men mentioned above may have held good at a time when human knowledge was in its infancy; when the relation between man and animals was not so well understood; when there was no experimental science; and when the present commercial, telegraphic and telephonic communication between the nations on the face of the earth

was not dreamt of. Let us grant for a moment that in these assumptions he is correct, although even on this score I would like to join issue with him, if only time permitted. But even assuming this to be the case, his argument is as irrelevant as it would be to say that a road had changed its windings because the sun was now shining and no longer the moon. Our natural relation to the animal world does not change, whatever progress may be made in the enlightenment of the world.

It is a significant fact, however, that even in the most ancient scriptures this relationship between man and animal is thus closely defined; and we may for a moment endeavour to inquire into the nature of this relationship. Perhaps the teaching of reincarnation, or its popular corruption into metempsychosis, had something to do with making people in general assume an attitude of benevolence towards animals. The popular misinterpretation of the reincarnation theory, known as metempsychosis, made a man feel that, any time after casting off his physical body, he might enter the body of an animal, and be given just such treatment as he was meting out to animals now. It would therefore be better for him to be courteous and kind to the animals under his jurisdiction so that, should at any time the rôles be reversed—the animal in human shape and he in the animal body, the former might not take its revenge. But a purer understanding of the principle underlying the doctrine of reincarnation bases the relationship between man and the animal on a somewhat higher argument. It says: "Once I was an animal, and climbing in the course of evolution through the animal kingdom, I finally reached the human. Then from

the lower stages of the human kingdom I have reached my present position, and who shall say to what heights man may not rise in the course of the ages? Also the animal is now where I once was, and will be sometime where I am now. He is therefore in truth my younger brother and I will treat him with the kindness and tenderness with which I would treat my mother's younger child; and though in my younger human brother the difference in age is perhaps merely physical, whilst in the animal it is a matter of spiritual and evolutionary age, essentially the same principle holds good." This, then, was the ancient Indian and Pythagorean argument establishing a certain kindly relationship between ourselves and the animal world.

The Humanitarian philosophers, especially those of the Roman Empire, among whom Seneca, Plutarch and Porphyry were the most conspicuous, based the same idea on the broadest principle of universal benevolence. Says Porphyry: "Since justice is due to rational beings, how is it possible to evade the admission that we are bound to act justly towards the races below us." From the time of Porphyry, however, to that of Montaigne, but little or no attention was paid in Europe to the rights and wrongs of the lower races. With the Reformation and revival of learning came the revival also of humanitarian feeling, as is evidenced from many passages in Erasmus, More, Shakespeare and Bacon. Towards the end of the eighteenth century, when the rights of men claimed serious attention at the hands of Thomas Paine, and those of women at the hands of Mary Wollstonecraft, a work was published, in 1792, attributed to Thomas Taylor, the Platonist, entitled *A Vindication of the Rights of Brutes*,

written, as the author informs us, "to convince by demonstrative arguments the perfect equality of what is called the irrational species with the human". Although the author would have his contemporaries understand that his book is supposed to be a humorous treatise, the *reductio ad absurdum* of Mary Wollstonecraft's essay *A Vindication of the Rights of Women*, there is good reason to believe that, in spite of its apparently humorous intent, the book was seriously meant. However, Jeremy Bentham, the famous jurist, in his *Principles of Penal Law*, published as early as 1780, is the first to assert the rights of animals with authority and persistence. He writes: "The legislator ought to interdict everything which may serve to lead to cruelty . . . Why should the law refuse its protection to any sentient being? The time will come when humanity will extend its mantle over everything which breathes."

In the foregoing I have said enough to show that the best thinkers the world has ever produced have always refused to admit that there existed a gulf between animals and mankind, and have always recognised the common bond uniting all living beings in one universal brotherhood. Moreover when we turn to such a famous scientist as, for instance, Darwin (*Descent of Man*, Chapter 3), we find on this score: "We have seen that the senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient and even sometimes in a well-developed condition, in the lower animals." Later scientific writers have even given up the distinction so long maintained between human

reason and animal instinct. Dr. Wesley Mills in his work on *The Nature and Development of Animal Intelligence* (1874), for example, states that "the trend of investigation thus far goes to show that at least the germ of every human faculty does exist in some species of animal.... It was said that the brutes cannot reason. Only persons who do not themselves reason about the subject with the facts before them, can any longer occupy such a position. The evidence of reasoning power is overwhelming for the upper ranks of animals and yearly the downward limits are being extended..." Again E. P. Evans in his *Evolutional Ethics and Animal Psychology* points out that we have to get rid of those anthropocentric delusions which "treat man as being essentially different and inseparably set apart from all other sentient creatures to which he is bound by no ties of mental affinity or moral obligation. Man is as truly a part and product of nature as any other animal, and this attempt to set him up as an isolated point outside of it is philosophically false and morally pernicious."

We see then that responsible scientists agree with the religious teachers I have ventured to quote, in the conception that no human being is justified in regarding the animal as a meaningless automaton to be worked, or tortured, or eaten, as the case may be, for the mere object of satisfying his whims or supposed wants. All oppression and cruelty towards animals is universally founded on a lack of imaginative sympathy. The tyrant or the tormentor can have no true sense of his kinship with the victim of his injustice, as insisted upon by our religious and scientific authorities; but when once this sense of affinity be awakened, then his

tyranny will cease and the concession of rights to animals will be merely a matter of time and adjustment.

The problem, then, becomes a purely sentimental one. How can we awaken this sense of affinity? How can we make people realise that we and our younger spiritual brethren belong to one family and are dependent upon each other for our mutual well-being? That this is so was already realised by Montaigne when he said that "there is a natural commerce and mutual obligation betwixt them and us". An English author, Sir Arthur Helps, in a little booklet entitled *Animals and their Masters*, answers the problem in question in the nearest possible way by defining our duty as "using courtesy to animals".

Now if this sentiment of using courtesy towards animals could be inculcated into the mind of every child, the greatest and most important step would have been taken towards bringing about a better understanding between the animal kingdom and ourselves. Those who have observed child nature find that instinctively this sentiment is present, and only becomes inverted in imitation of older and less sensitive human beings, as is well known to child psychologists. The oriental races—whom I frankly consider to have not only an older but a far higher civilisation than can be found in our mechanically efficient but, humanely speaking, semi-barbarous western countries—certainly live up to this principle to a far greater extent than we do here.

Says our scientifically educated critic: "Surely our modern science indicates an advancement of civilisation not equalled at any previous period in history, or at any portion of the habitable globe." Such an opinion is due to crass ignorance on the part of our

scientific researchers. That for a few hundred years in any part of the world there may have reigned a period of human misery due to not understanding natural laws may be true enough. But it is unfair to history to lay stress on the darkness of Europe during the Middle Ages without also calling attention to the happiness and contentment prevailing at the same time in other countries, such as Japan, China, the Americas, away from the influence of the superstitions that gave rise to this deplorable spiritual condition. Also in such a case due allowance must be made for periods of transition between one kind of civilisation and another. But it is hardly wise to construct a theory of human progress by merely considering a condition lasting for a few hundred years on some particular continent. The world has existed for millions of years, and there is no evidence to show that humanity has not existed with it ever since it became habitable. Again, where the line of habitableness is to be drawn is a matter for speculation only. May it not be likely that the human organism was adjusted to conditions of atmosphere and temperature which would be fatal to us now? The very creatures of the sea show the marvellous adjustment of anatomical construction to external physical conditions.

Nor is it necessary to assume that the earth as a whole carried at any time a human population less numerous than it does at present. Nature, which works with an average too large to be recognised as such by the human mind, keeps things more or less at sea level, and wherever a wave rises at any particular historical period which we would interpret as progress and advancement, a corresponding depression goes side

by side with it in order to maintain the average level. May this not also be true for scientific advancement? If disease has been as rampant among the human race as our modern pathologists like to have us believe—incidentally emphasising their own services to humanity in the matter of research into the nature of life and the cause, prevention and cure of disease—man as a race would have ceased to exist millions of years ago. Considering that it is only during the last few decades that we have a pathology, due, I venture to assert, to a faulty scientific outlook in that direction; that we have a medication based upon a *mis*understanding, and not an understanding, of the nature of human and animal life; that even our very relationship to nature in all its phases is misunderstood; considering this to be the case, the remedy lies in the statement of the case, as the solution of a mathematical problem lies in the correct propounding of such problem. Here also lies our argument disproving the necessity of vivisection. It does not matter one iota whether vivisection has ever done any good to humanity. Is there a single human being with a normal conscience who, when suffering from some disease, would wish to be relieved of it at the expense of the torture of an animal? I have seriously put this question to all sorts of people and I almost invariably get the same generous reply, that they certainly would not! Surely all human sickness must have its cause in the misunderstanding and the consequent disregard of the laws of nature to which the organism has become adjusted; and if all the energy expended on counteracting results—that is curing diseases—had been directed towards the correct understanding of natural laws—that is preventing diseases—we would not

now be in a position where science, like the stupid farmer, cuts off the heads of weeds, without uprooting them and making it impossible for abnormal growths to appear where they do not belong.

Every pathologist, by the very nature of his profession, is partially blind mentally, and furiously hacks at the pathological weeds under the curious delusion that, if he can only hack off a little more, his efforts will be more effective and will not have been in vain. If modern civilisation does not tend towards the prevention of disease, the cure lies not in treating poisons with counter-poisons, whether they be economical, physiological, mental, moral or spiritual, but by merely changing civilisation so as to comply with the laws of nature as they are—not as we would wish them to be. Even as it is foolish to imagine that the last eighty years or so are responsible for the fact that the human race is still in existence, that serum therapy and modern pathology, antisepsis and bacteriology are doing for mankind what never has been done for it before; so is it unwise to divorce nature physical from nature spiritual, and for man to adopt a lower principle when he is able to appreciate a higher. If our sense of pity is outraged by animal torture, we should live up to this our sense of pity and refuse to benefit by whatever apparently beneficial results are the outcome of such torture.

Therein lies the spiritual aspect of anti-vivisection. It is utterly immaterial what showing is made in the reduction of diphtheria or typhoid, malaria or tuberculosis. I venture to maintain that where, say, diphtheria and typhoid are repressed with animal virus or by some other unnatural method, other diseases or

ailments will take their place. Where the death-rate on one score has been reduced through means not in consonance with our highest spiritual understanding, there, upon close investigation, it will be found to have increased through other reasons. Save your population in this manner from disease, and you will have famine, or war, or decrease of births, or infant mortality, undoing in human life what had been protected by means that were not natural. A curious example of this may be found in the statistic that 300,000 children are attacked with diphtheria in France every year. Professor Charles Richet, perhaps the most eminent physiologist and vivisectionist living at the present time, claims "that the number of children who have been saved in France alone by serum therapy in fifteen years (from 1892 to 1907) is 1,350,000". Many of these children are now grown up and are serving in the War as French soldiers, and are being rapidly killed off in a much more cruel and inconsiderate manner. Such seems to be nature's way of maintaining an average under certain conditions.

Now I do not contend that under all conditions that average would have to be maintained. But I do frankly believe that, given conditions in France as they have been for the past forty or fifty years; given the extent to which the laws of nature have been disregarded by the civilisation prevailing in that country during that period; given the extent to which the highest spiritual principles of the French (or for that matter of any other) nation as a whole have been violated; nature *could* only permit of a certain average, and unless any of these factors materially changed, the average population could not have materially increased.

There is no reason to think that the earth could not support one hundred times the number of people it is supporting. But there is every reason to believe that if people desire to live under the present ways of civilised existence, nature will refuse to admit any additions to the human family, in fact that mankind might have to be considerably reduced numerically in order to prevent interference with nature's plans concerning the other evolutions which it is carrying on beside the human. Nature's plans are to some extent thrown out of gear by our misunderstanding the relation of the human race to the other races of living beings co-existing with us, and will only permit of a certain amount of interference. Then nature puts a stop to it by disease, or by war, or by a decrease in the birth-rate, or by an epidemic, or by the increase of vice, or by famine, or by floods, or by fires, or by destruction of one sort or another; just as a man, irritated by vermin, will stand a certain amount of such irritation but not an excess of it, and will take the means available to rid himself of his unwelcome visitors.

For the happiness of humanity, therefore, it is necessary for it to establish as approximate as possible an understanding of its relationship to the other kingdoms of nature, and not regard all its interests merely from an anthropocentric point of view. Therein lies our salvation; therein the spiritual argument for the absolute cessation of the abuse of the animal, either for food, sport, fashion, or the curing of disease. There is very little doubt in my mind but that the eating of animal food gives rise to the greater number of diseases which we endeavour to cure by the results of animal

torture. Truly an outrage on Hahnemann's *similia similibus curantur*.

I therefore make a plea for a deeper study and a better comprehension of the laws of nature governing the mutual relationship not only between man and man. but between the human and the other natural kingdoms, We are all in the same boat, we are all carried on the bosom of nature together. We cannot be separated, for we draw our spiritual sustenance from identically the same source ; and if we insist upon pitting ourselves against each other, of claiming superiority where none can be shown, of claiming privileges where none can be granted, of claiming wisdom where only folly exists, then we have to be brought to our senses, first patiently and then more urgently. Our vaunted civilisation has resulted in the greatest destruction to human life the world has ever witnessed. It would seem as if the preservation of life, claimed by science to have been due to scientific methods, was nothing but a temporary preservation for more horrible and wholesale destruction. Surely a civilisation based upon such principles has no right to call itself by that name.

Are we then to be thrown back into the arms of mere faith, of mere religion without scientific corroboration? This would be going to the other extreme, as dangerous perhaps to the physical condition of humanity as our present methods are proving to our spiritual welfare. There is a middle way, so ably and aptly described by the Buḍḍha Gautama, the greatest of all religious and scientific teachers the world has ever known. Faith alone leads to darkness; knowledge alone into infinite analysis, without the proper synthetic principle. But just as light and shade must come

together in order to make an impression upon our sense of sight, so spirituality and knowledge must be recognised as part and parcel of each other. To the extent that spiritual principles appeal to our higher nature, to that extent and in that direction our knowledge should be applied in order that the light of wisdom may stimulate our sense of understanding as the light of day preserves our sense of sight.

From this point of view all arguments brought forward in favour of vivisection are mere quibbles.

Ernest E. Power

THEOSOPHY IN ENGLISH POETRY

By JAMES H. COUSINS

WHILE, at the present stage of the world's evolution we may not advance the extreme claim for the complete fusion of Theosophy and Poetry, we can at least profitably study some considerations that may lead to a *rapprochement* of both, and the enrichment of each. As a preliminary, we shall recall a couple of expressions of Theosophical teaching that we find embedded in classical English literature. There is no reason why we should not take for example some such teaching as the Omnipotence of Deity, since Theosophy, being a synthesis of verities common to all the major religions, includes (and also illuminates and vivifies) their diverse presentations in the creeds; but it will save us from the superficial charge of claiming too much, if we renounce our demonstrable right to choose any of the great generalisations of spiritual truth that come within the Theosophical purview, and look instead for the distinctive teaching of reincarnation which, as a law of life, and a part of the fundamental Wisdom-Religion, should assert itself through the more inspirational of the poets. I have not made an exhaustive study of the whole range of English poetry with this end in view. I simply recall a couple of outstanding examples which

only disclosed their full significance to me on re-reading them years after I had strenuously combated and been defeated by the teaching.

The first is from *An Hymn in Honour of Beauty* by the immortal Elizabethan, Edmund Spenser.

The poet has been showing the origin of life in the solar centre, and the refining influence of the spirit upon the body: he has likewise given his ideas as to the ideal Beauty, in which he follows Plato and anticipates Emerson in making a distinction between Beauty itself, and beautiful things. He then proceeds:

> But that fair lamp, from whose celestial ray
> That light proceeds which kindleth lovers' fire,
> Shall never be extinguished nor decay,
> But when the vital spirits do expire,
> Unto her native planet shall retire;
> For it is heavenly born, and cannot die,
> Being a parcel of the purest sky.
>
> For when the soul, the which derived was
> At first, out of that great immortal Sprite
> By whom all live to love, whilom did pass
> Down from the top of purest heaven's height
> To be embodied here, it then took light
> And lively spirits from that fairest star
> Which lights the world forth from his fiery car.
>
> Which power retaining still or more or less,
> When she in fleshly seed is oft enraced,[1]
> Through every part she doth the same impress,
> According as the heavens have her graced,
> And frames her house, in which she will be placed,
> Fit for herself, adorning it with spoil
> Of th' heavenly riches, which she robbed erewhile.
>
> * * * * *
>
> So every spirit, as it is most pure,
> And hath in it the more of heavenly light,
> So it the fairer body doth procure
> To habit in, and it more fairly dight
> With cheerful grace and amiable sight;
> For of the soul the body form doth take:
> For soul is form, and doth the body make.

[1] *Implanted*

Then follows a consideration of the anomalies of obviously beautiful souls in unbeautiful bodies, and the reverse; regarding which he concludes:

Natheless the soul is fair and beauteous still,
However flesh's fault it filthy make;
For things immortal no corruption take.

The next extract is from the lyric, *Ariel to Miranda, with a Guitar*, by Percy Bysshe Shelley, the early nineteenth century culmination of English poetry.

Ariel to Miranda;—Take
This slave of music, for the sake
Of him who is the slave of thee,
And teach it all the harmony
In which thou canst, and only thou,
Make the delighted spirit glow,
Till joy denies itself again,
And, too intense, is turned to pain;
For by permission and command
Of thine own Prince Ferdinand,
Poor Ariel sends this silent token
Of more than ever can be spoken;
Your guardian spirit, Ariel, who,
From life to life, must still pursue
Your happiness;—for thus alone
Can Ariel ever find his own.
From Prospero's enchanted cell,
As the mighty verses tell,
To the throne of Naples, he
Lit you o'er the trackless sea;
Flitting on, your prow before,
Like a living meteor.
When you die, the silent Moon,
In her interlunar swoon,
Is not sadder in her cell
Than deserted Ariel.
When you live again on earth,
Like an unseen star of birth,
Ariel guides you o'er the sea
Of life from your nativity.
Many changes have been run
Since Ferdinand and you begun
Your course of love, and Ariel still
Has tracked your steps, and served your will.
Now, in humbler, happier lot,
This is all remembered not.

We now take two short poems by A.E., a living poet.

TRANSFORMATION

In other climes as the times may fleet,
You yet may the hero be,
And a woman's heart may beat, my sweet,
In a woman's breast for thee.

Your flight may be on the height above,
My wings droop low on the lea;
For the eagle must grow a dove, my love,
And the dove an eagle be.

THE FACES OF MEMORY

Dream faces bloom around your face
Like flowers upon one stem;
The heart of many a vanished race
Sighs as I look on them.

Your tree of life put forth these flowers
In ages past away:
They had the love in other hours
I give to you to-day.

One light their eyes have, as may shine
One star on many a sea.
They look that tender love on mine
That lights your glance on me.

They fade in you; their lips are fain
To meet the old caress:
And all their love is mine again
As lip to lip we press.

We might also quote Wordsworth's Ode on *Recollection of the Intimations of Immortality*, with its oft-quoted opening—"Our birth is but a sleep and a forgetting"; but these four lesser known utterances, which embody the idea of rebirth through three thoroughly differentiate temperaments, provide us with a threefold view of a single subject from the artistic standpoint.

In the extract from Spenser, we have the graceful imagination of the poet working round the idea of rebirth as an "idea," a speculation hallowed by classical antiquity, and sweetened by some stirring of an inner witness to its truth. As such, it stands in the body of Spenser's poetry with perfect fitness; the metaphysical statement softened by the melodious verse, and given body by the simple symbolism of a house and its occupant.

With Shelley the matter is somewhat different. His amazing combination as scholar, revolutionary and consummate artist, invests every line he wrote with a peculiar distinction and significance. His music carries with it, so to speak, a wide range of harmonics—overtones and undertones that call the imagination through and beyond speech. His deep immersion in Greek mythology is obvious; but it is not so obvious, except to those in whom the esoteric sense is awake, that his interest went deeper than the mere personalities of the Pantheon and their doings. His widow, in her complete edition of his works, tells us that only a mind as highly metaphysical as Shelley's own could grasp the full meaning of that colossal work of the imagination, *Prometheus Unbound*: every paragraph of it is pervaded by spiritual illumination. Yet, with true art, the thought, emotion, architecture and expression are so integral, so mutually interfused, that its appeal is all-compelling from whichever of the quaternary of qualities we regard it. And so, when, in the course of time, the giant brain wishes to play gently and simply around the single fact of reincarnation, it puts it in the mouth of Ariel; thus, as it were, delegating the artistic offence of direct statement to Shakespeare

and his immortal sprite, and in that delegation actually destroying the offence by transforming it into an artistic virtue of extraordinary sweetness and poignancy. This is not the only reference of Shelley to reincarnation. We find it in this passage from *Hellas*:

> But they are still immortal
> Who, through birth's orient portal
> And death's dark chasm hurrying to and fro,
> Clothe their unceasing flight
> In the brief dust and light
> Gathered around their chariots as they go.
> New shapes they still may weave,
> New Gods, new laws receive.
> Bright or dim are they as the robes they last
> On death's bare ribs had cast.

And there may be other passages of similar import which I do not recall.

A.E. takes us a stage further, and not far removed from that realm of the psychical universe "where maybe," as Yeats puts it:

> In Truth's consuming ecstasy
> No room for love or hope at all,
> For God goes by with white foot-fall.

He is a greater *knower* than Shelley, but a lesser artist. His work, being of to-day, is eligible for none of the mental reservation whereby, to enjoy the out-of-date, we stop down the focal apparatus of the mind to the exclusion of disturbing elements. He is "the heir of all the ages," not merely in the insular Tennysonian sense, but in a full possession of the deepest knowledge of West and East, and the ratification of that knowledge in the arcana of his own nature. Whether or not such knowledge must needs result in frugality of expression remains for literary history to show in the future. Lâo-tze declared some thousands

of years ago that they who babbled of the Way of the Spirit did not know it, and that they who knew the Way did not babble of it. A.E. knows the Way as few Europeans, or indeed as few Orientals know it; and it is perhaps the simplicity of ultimate Truth that is most expressed in his poetry. He does not babble. His vision is clear, and clarity does not make for magnificence. In the unity of the Absolute is repose, and the end (as also the beginning) of the Arts. Their fullest literary expression is in that fusion of the three great qualities of Saṭ, Rajas and Ṭamas (spirit, mind, and body) whereby the image is made not merely intelligible to the mind but evocative to the inner realms. The pure sāṭṭvic quality in the arts is as impossible as the music of silence, or colour in midnight. The pure rājasic quality would be a gorgeous vacuity. Ṭamas pure and simple, would be as brimful of ideas and utterance as an elephant at a *salon*. Each, in the Arts, requires the others, and the preponderance of either is the master key to the work. Curiously enough, the individual here spoken of has found a way to the full expression of the three qualities just mentioned, but each through a different medium. George Russell, editor of *The Irish Homestead*, has done more than perhaps any other man in Ireland to rebuild the body politic by preaching agricultural co-operation in season—and out of season, which is the true period of the true propagandist; and he does so as artist and poet. A.E. the painter (who occupies the same physical and mental organism as George Russell) appears to have reserved for his use all the rājasic (the splendid) elements in the total nature. You search his poetry in vain for anything approaching a beginning of

adequate expression of his intimacy with the Gods and their Kingdoms; but his paintings are crowded with presentations of Divinities, angels, and elementals. His poetry leans all to the sāṭṭvic side. It overleaps the gorgeous middle world in which Blake lost himself, and sings (or rather whispers, or makes signals in a kind of deaf and dumb alphabet of poetry) of simple truth or of simple experience, both in the deepest sense of the terms.

The two poems quoted present the idea of reincarnation in this dual aspect, as intellectual concept, and as experience. The failure of the first and the success of the second are full of instruction. The bald expression, the cheap rhyming of *Transformation* can in these days claim no reflected justification from novelty of subject. Indeed, had the idea been a novel one to the poet, its tremendous import would have stirred him to infinitely greater utterance. But A.E. has lived with reincarnation for thirty years: it is, to him, a plain fact of nature; and it is only when it emerges, as in *Faces of Memory*, through the lights and shadows of feeling, that the plain fact, like the rising of the sun, becomes the hushed and palpitating ritual of Sunrise.

In a subsequent article we shall see in what respect these considerations will aid us in finding a way to the mutual enrichment of Theosophy and Poetry.

James H. Cousins

DESERT LOVE

AN ARAB'S SWAN-SONG

Dost thou hear them O my brother? Dost thou hear them?
Speak to me!
The camel-bells that come from realms of sunset to the sea!
Thro' the pass of El-Cantara o'er the burning brown Sahara;
Dost thou hear them O my brother? Dost thou hear them?
Speak to me!

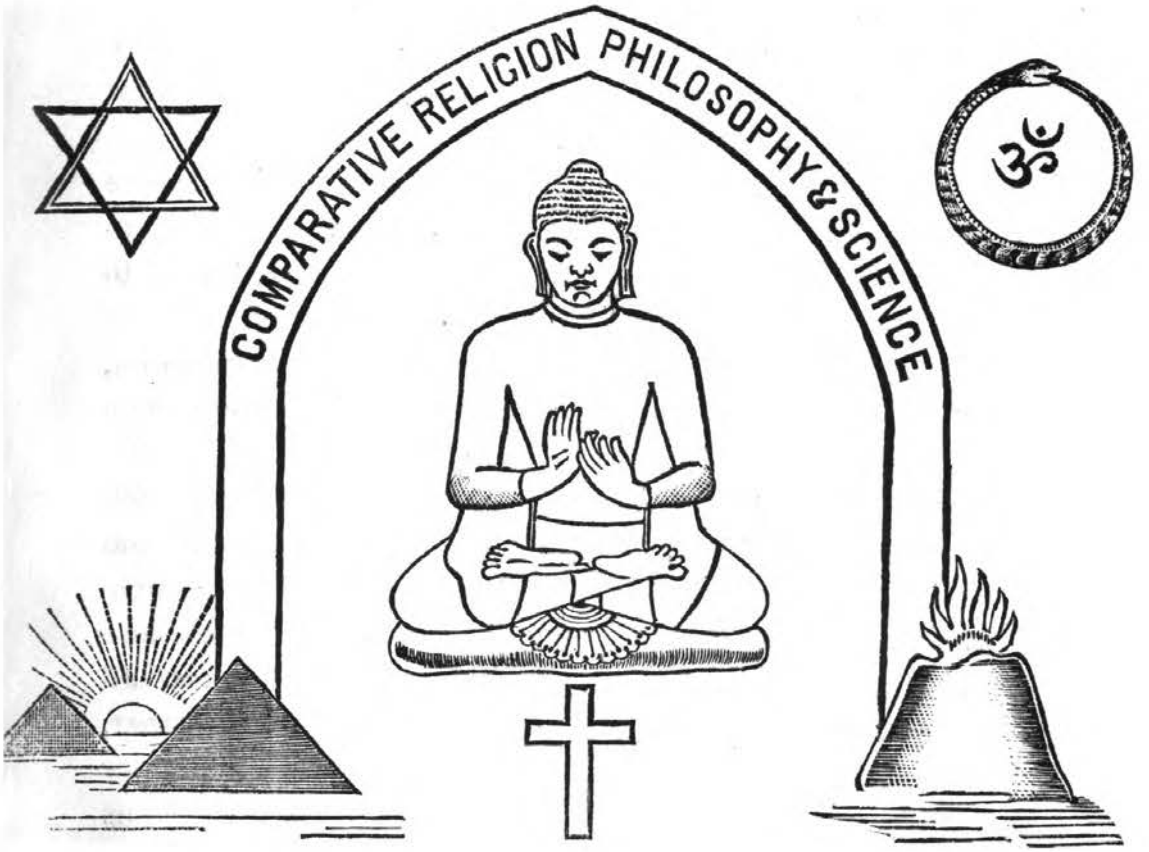
Dost thou see them O my brother? Dost thou see them?
Speak to me!
The trailing caravan that's led by Mahmoud-ben-Ali!
The palfreys that are prancing, and the Ouled-Nails[1] dancing!
Dost thou see them O my brother? Dost thou see them?
Speak to me!

Ah thou seest not, nor hearest? O my brother speak to me!
Say it is no idle fancy—what I hear and dimly see!
For I feel her sweet lips burning, and her eyes with passion
yearning
For her lord and lover dying! O my brother speak to me!

I am passing O my brother! O my brother speak to me!
In my soul there is a rushing like the breakers on the sea!
Ah the sands around are glowing; to the Great Unknown
I'm going—
To the Gardens of Oblivion! O my brother speak to me!

KAI KUSHROU ARDESCHER

[1] Ouled-Nails—the dancing-girls of North Africa.



THE POSSIBILITY OF A HINDU HISTORY AND OF A HINDU NATION

By P. R. SINGARACHARI

IN this paper an attempt has been made to answer the rather discouraging question that is gaining ground in the minds of some western as well as some eastern people. The question referred to is the stigma that is attached to the Indians in general, and the

Hinḍūs in particular, that, as a whole, they are destitute of such qualities as will render them a united people. They are being talked of as persons wanting in ideals, and the absence of any complete history recording their past is made a ground for asserting that they have no history at all.

Expressions of such opinions are in themselves harmless, especially when they are stray and unendorsed; but when mixed up, as they are likely to be, with the burning questions of the day, it is to be apprehended that they *may* do some mischief, innocently though it be, to the progress of the people against whom they are directed.

It is herein attempted to show the falsity of such opinions, and to point out, by recording facts and reasons for and against, that a past history of the people and their union into a single nation is both possible and practicable. Reference has been made to almost all the facts that may *make* or *mar* the object of this paper, and everything has been stated in as frank a manner as possible. The subject, though referring to the Indians in general, has been discussed from the point of view of Hinḍūs, as it is *they* who are greatly subjected to such criticism.

Hindu Antiquity

In those periods of antiquity when the ancestors of the present civilised nations of the world were leading a semi-barbarous life, when the fathers of these people were wandering over mountains and valleys without any fixed abode of their own, when most of the lands now filled with teeming millions, happy villages and

large cities, were the homes of denizens of forests, when the roots of the gigantic and majestic trees studding the dangerous woods had not come into contact with the first axe of man, then the Āryans who immigrated into India from the central Asiatic plains were founding many beneficial institutions, which, in these days of pushful character and materialistic tendency, have not been able to maintain the same high level of those earlier ages. The whirl and rapidity of modern life, the marvellous inventions of science, rendering man more and more mechanical, the resultant spirit of individualism prevailing all over the world, with exceptions here and there, have no doubt served partially to blind the eyes of most men to the aforesaid fact. Setting apart the people of western countries who have no direct contact with oriental concerns, it is indeed humiliating to note that some people of *our* day and of *our* country, having been westernised to a certain extent by education or imitation, show a superior indifference whenever the topic of ancient Indian history is brought forward. Such men by their indifference of spirit do much harm to the progress of India's cause. True, indeed, is the remark of such, that India has no history of her own, recording the great events of those past ages; but an impartial judge requires much caution in accepting the opinion of a minor section of people. If anyone carefully examines the question, it will be found that the remark mentioned above is not the whole truth, but a partial truth. There *is* a history of India, recording all the important and stirring events of past ages, but to the misfortune of all honest and hard-working students, it is not a connected one.

The Reasons for Neglect

(i) *Internal.*—The historical Muse of India, or rather of the Hinḍū people, has not endowed her votaries with a tenor of mind to attend to her feats on earth alone, and in a chronological order. Poetical imaginations and exaggerations, imitative interpolations of unknown authors, the distortions of the comments of generations of interpreters, the extraordinary number of figures of speech brought in for ornamentation and illustration, and above all, the æsthetic and religious tendencies of the Hinḍū people, have to a great extent lent colour to straightforward occurrences and, while making them appear magnificent and attractive, have overlooked the fact that chronology was being pushed into a corner. Thus various causes, operating in an innocent but adverse path, have wrought much harm to ancient India's glory, and the result is the regrettable neglect of attention to her past, which instead of appearing in plain simplicity and attractive grandeur, assumes, to the contempt of all, the monstrously grotesque form of an image reflected in a mirror with a rugged surface.

(ii) *External.*—In addition to such an unthought-of mischief wrought to her by her own sons, India had to experience a severe convulsion which shook her to her very foundations. Tide after tide of foreign invasions, which the disunion then prevailing among the native Aryan kings rendered easy, brought into the country a horde of semi-civilised aggressive rulers, who for nearly a thousand years oppressed their subject race. The tyrannical rule which prevailed in the country, the cruelty meted out to her people, and the many oppressive measures passed by the rulers—the mind, even

at this distant date, shudders to think of, and the pen trembles to delineate the facts on paper. The tyranny of those rulers, with one noble exception, whose name will ever be remembered as an everlasting monument of tender mercy and able statesmanship combined, was a menacing blow to the peaceful progress of the native mind in its genuine simplicity. In the villages and towns pillaged, in the temples of architectural splendour and beautifully laid out gardens destroyed, in the libraries overstocked with books and the miles of smiling fields with waving golden corn burnt down to ashes, and worst of all, in the horrible and cruel treatment mercilessly meted out to the ruled—in all these, those despotic holders of iron sceptres have wrought serious harm, calculated to stunt the mental growth of their Hinḍū subjects.

Thus whatever was valuable to the Hinḍū people, and whatever would have borne testimony to their past glory was lost to them, and the inevitable result is the prevailing sorry figure of the country. Until recently the whole country was in a state of panic, and in the confusion of the land then prevailing, resulting from bloody wars and their attendant devastations, the leech-like enactions of the administrative officers, the roaming over the villages of ravenous marauders, the murder, arson, and rape which were of daily and even hourly occurrence, it is no wonder that the people, in their anxiety to preserve their lives and property, did not attend to the preservation of their historical data. Hence it is that the country now offers a spectacle of ignominy, and all around us we see superstition and ignorance holding sway over the minds of most of the Hinḍū people. Illiteracy reigns supreme over the country;

dominated by a semi-autocratic class of priests, who, in their desire to better their own miserably impoverished condition, impose upon their followers certain religious rites and rules, the meaning of which is a sealed book to themselves, it is no wonder that the people are placed in a hopeless position. The inner meaning of the mystic languages employed in their sacred books is misunderstood by them, and the ludicrous and the ugly have usurped the place of the Real and the True.

THE POSSIBILITIES

But this disrepute must not be taken to apply to all the people of the land without exception. The land was the birthplace of many geniuses, whose masterly productions have added to various departments of the world's knowledge. Philosophy, Medicine, Astronomy, Poetry, Music, and such sciences and fine arts, all had their representatives in ancient days, and there are literary indications of the fact that there were in those days educational institutions and academies where learning was imparted on different lines from those existing in modern times. Even to-day the whole Hinḍū Nation has not sunk to a position from which it is difficult to rise. The existence of many authors such as Sir Rabindra Nath Tagore, whose works have been appreciated both in the West and in the East, and many others following different avocations where their genius shines forth, the occupation of many high and responsible posts by Indian gentlemen in the administration of their country, the inculcation by them of many salutary reforms calculated to better the nation

on different lines—all these go to demonstrate the fact that there are potentialities in the Indian mind which, if allowed a proper scope, would surely produce great and valuable results.

So much concerning the historical Muse of India. Truly it requires a Herculean strength to extricate her from the mire in which she is submerged, and to place her once more on a lofty pinnacle of fame.

THE MATERIALS AVAILABLE

(i) *Unwritten records.*—True facts are available, but they are hopelessly mixed up with impossible feats and incredible stories, and the task of the student of Hiṇḍū history consists in extricating the real facts from the false ones by which they are surrounded. The ruined temple and the dilapidated fortress, the rising gopuram and the magnificent palace, the shining orchards and the blue-watered tanks—each has a tale to tell. The distant temple on a rising hill with the forest country round it, the throng of pilgrims who wend their way to a holy shrine, the daily and the monthly festivals in temples, with all the magnificent paraphernalia attached to them, the dancing girls, the modes of dancing, the history of music and the instruments of music, will each reveal a secret. The glistening jewellery of gold and silver, studded with gems of all the nine kinds, the temple Naṇḍī, Garuda, Hanumaṇṭa and other vāhanams will each tell at what date its donor lived, who he was and what was his greatness. The stray stone pillar at a distance from the village, the towering banyan tree on the wayside, the intertwining growth of the neam and the arasu

on the village common, stand as permanent representations of some local potentate's heroic deeds. Whole tracts of wild forests and great stretches of sandy desert, once the site of teeming villages and silvery brooks, the haunted inn and the stories of Rākṣhasas, bring to light some usurper's tyranny and the dread of him even after his death. The stirring songs of different itinerant bards throughout the country will afford a useful mine of information wherefrom the missing links in the chain of historical facts can be procured. The inscriptions on stone pillars and the undeciphered writings on metal plates, religiously guarded in temples or extricated from the bosom of mother earth, serve as records of battles won by great kings of the past. The stories told in family circles, the proverbs uttered by old and young, many a custom prevailing among the people, their religious rites, their festivals, their sports and their songs all bear a silent testimony to the historical glory of past days.

(ii) *Written records.*—Above all, there is the whole mass of books written by ancient learned men, who discoursed on all subjects, great and small, necessary for the welfare and progress of a nation—the Veḍas, the Iṭhihāsas, the Purāṇas, the Hinḍū Jurisprudence, Economy, Warfare, and others.

The Difficulty of Access

(i) *Unwritten records.*—Despite the many sources of information enumerated above, the goal to be reached is not easily attained, and the path leading to it is an uphill and a stony one with many pitfalls. The student of Hinḍū history has to experience many difficulties, and patience and perseverance are the qualities

required of him in the face of most trying and discouraging circumstances. He has to wander over hill and dale, cross many mighty rivers and small brooks, visit many places of interest, and be present at many a religious ceremony of the various classes of people. He needs to make personal enquiries, converse with many a peasant, old dame, and orange-robed sannyāsin, make a note of the various things observed, and then arrange them in accordance with a certain chronology. Thus the difficulties inherent in the above method of collecting information are too many to enumerate, especially as they are not of one place or of one province—and India is equivalent in extent to the whole of Europe with the exception of Russia. Differences in language and customs and habits prevailing among the various classes of people offer a stumbling-block to the acquirement of historical knowledge; while the rigid conservatism observable among the Hinḍū races does not allow them to impart readily any news of educative value. The majority of the Hinḍū classes among whom illiteracy prevails are so tenaciously religious that they would rather allow their palm leaf books or metal plates of inscriptions, which they inherited from their fathers, to be destroyed by white ants, to rust or decay in the hands of time, than allow them to pass into any intelligent hands for better utilisation; for to do so would be to them a violation of religious rules, and their removal from the *sanctum sanctorum* in their houses, where they are preserved and worshipped, is believed to forebode a terrible disaster to the family concerned.

(ii) *Written records.*—The trouble is much enhanced when the books that are available are found

to be written in dead languages—Samskṛṭ and Pālī. To obtain mastery of these languages is a difficult affair; but even that appears simple when compared with the difficulty of getting at the true and direct meanings concealed in those ponderous books of great value. In addition to the varying comments which have disfigured the original writings, for which the mystic language is partly responsible, considerable difficulty will present itself to the student, as matters of different kinds are indifferently mingled together. Discussions of abstract metaphysical questions together with laws of social life and rules for the individual's daily conduct find place side by side with the romantic and soul-stirring deeds of a hero or a heroine, whereas a religious interpretation is attempted for every minute detail, thereby spoiling the whole beauty. Literary and philological adaptations are useful so far as beauty is added from an æsthetic point of view; but being in certain places far-fetched, they produce a sense of unnaturalness. Mythological persons and events are allowed to figure most, while the language employed for the whole is mystical and allegorical.

MODERN DAYS—BRITISH RULE

(i) *Facilities.*—Under the suzerainty of the British Rāj in India, much of the above mentioned difficulty is destined to disappear. The introduction of steam and electricity, annihilating time and space, renders travelling and communication easy and quick. The establishment of Post Offices in every part of the country, and the protection afforded by the British Rāj, extending even to distant parts, keep one's life and property safe,

while a feeling of close contact with one's friends and relatives at a distance can be maintained. The peace prevailing in the country has been the cause of the establishment of many useful institutions and agencies working for the betterment of the country in various directions; and by the aid of educational centres, museums, religious and social bodies, and literary productions of various types, the means of acquiring materials for a historical record is easier.

(ii) *One more facility required.*—But the greater portion of the people of the country, from whom much of the information is to be had, serve as an insurmountable obstacle in the way of a student of history, as the religious tenacity and rank superstition of such people will not permit them to answer readily the questions of an eager enquirer. Deep-rooted ignorance is at the bottom of this stumbling-block, and if the proposal now prevalent in the whole country for the introduction of compulsory primary education for the whole population meets with approval, the British Government will have done a service to India, the far-reaching and beneficial consequences of which it is not difficult to foresee.

(iii) *Contact of the East and the West.*—It is a matter for congratulation for Hiṇḍūs that the greatness of their hoary antiquity has received proper recognition at the hands of many learned men of the West. The just appreciation accorded by American audiences to the lectures on music by the Bengali lady, Sathya Bala Devi, the conversion of an influential minority of American people to Hiṇḍūism as a consequence of the missionary lectures of the veteran preacher Swami Vivekananda, the introduction of

Samskṛṭ and Dravidian languages into the German and English Universities, the recognition of Buḍḍhism as the best religion by an influential class of Germans and Scotsmen, go to authenticate the fact that India is not a despicable factor to be left alone to her fate. This fact receives further confirmation by a numerous class of Orientalists in the West, whose knowledge and learning cannot be ignored.

(iv) *The Hope.*—It is a matter for recognition that, with the exception of the educational policy of this Presidency with regard to vernacular languages, there are, in other directions, indications of a time when the greatness of Ancient India will once again return. In the general contact of the West with the East, India has not failed to cull her share of the benefits, and it is a matter for content that such auspicious conditions now prevail in the country as promise a happy future. It is for the benefit of both England and India, and ultimately for the benefit of the whole world, that the contact now existing should become closer. It is a result very easy to bring about, provided the advice of "sympathetic rule in India," given by His Imperial Majesty as Prince of Wales, receives greater attention, and a deeper study of Indian literature is made by a greater number of western people. Thus with the materials available, the means accessible, and the recognition accorded, there is every reason to state the fact that a connected and complete history of the Hinḍū people is possible and practicable. Raw materials are available close at hand in abundance, and it only requires patience and perseverance to manufacture them into articles of universal utility. It cannot therefore be said that Indians, or rather the Hinḍūs,

have no history at all recording their past events and glories.

The Hindū Nation

(i) *The objection to such a term.*—Perhaps objection might be taken to the phrases "Hindū Nation," "National Mind," "National Growth," "Hindū People," and similar ones that have been made use of in the foregoing paragraphs. It has been alleged by some persons that the aforesaid phrases are futile, inasmuch as they have no proper significance with regard to the people to whom they are intended to apply. Diversity of languages, differences in faith and religious belief, in temperament and character, have been their grounds of argument; while their objection receives further confirmation from the existence of the rigid caste system, its deviations into innumerable sub-sections, and the obstacles which they present to the free intercourse of different members. The fair-skinned Bengali, the sturdy Panjabi and the keen Madrasi cannot travel together without a common tongue, while a Guzerati and a Uria Brāhmana have objections to dining together, and intermarriage between a Vadagalai and a Thengalai Vaiṣhṇavite is an unknown thing. To a follower of Viṣhṇu, a temple of Shiva is an objectionable sight, whereas a pariah is allowed into neither's place of worship. No common ground thus exists between one class and another; and the conditions prevailing in the country being of a separative tendency, to speak of a national unit in connection with a heterogeneous mass of people who are thrown together, is only a chimera.

(ii) *Its true significance and where it lies.*—True indeed is the above conclusion, but it has been woefully forgotten that the arguments supporting it are one-sided, and the truth is only partial. In the midst of the prevailing diversity, uniformity is obvious throughout, and it requires only a closer personal study to reveal the truth of the statement. What is found on the borders of the Himālayan regions is also found in countries about Cape Comorin; and in sentiments and habits a Panjab Hinḍū is not different from one of Nepal. Brāhmana is Brāhmana everywhere and the Kṣhaṭṭriyas of all parts follow the same habits and are not different with regard to their social and religious relations. No Shūḍra can go away without performing his religious ceremony, and it is always the Brāhmana that is wanted for the purpose. A Vaishya's avocation is ever trade, and he shares with his brethren elsewhere his castes, habits and customs. The same feeling for religion prevails in every mind, and no person is different from his neighbour in his theories of life, man and God. Belief in Karma is supreme, and Fate shares the same portion in every person's thought. In his early rising, in his ablutions, in his pūjās, in his taking of meals, in his relations with his friends and relatives, in his evening prayers, one person is the same as another. He is the same with regard to his marriage laws, religious rites and funeral ceremonies. In his reverence for deities, in his desires to visit places of pilgrimage, in his regard for rivers, in his modes of bath and dress, and in his observance of festivals, a South Indian man of any caste is identical with any other man of the same or a different caste in Northern India. The same simplicity of life,

the same imaginative temperament, the same contemplative mood, and the same disgust of this world and its affairs, are to be found in every one's thoughts, words and deeds. No man will start his business without consulting the auspicious moments, every man has his fears and hopes in omens and dreams, and every heart shares the same filial respect. Thus socially and religiously all are one, and these are elements not to be lost sight of. These are bonds much stronger than any others, inasmuch as they pertain to the heart and arise from within. The Hinḍūs are a sentimental people, and it is in mind they are all united. Any other bond is regarded by them as external, and consequently futile. They are thus already one, and the heart of a Bengali throbs unconsciously at the sufferings of a Guzerati. Hence the significance of the phrase "Hinḍū Nation".

The Paradox Explained

(i) *Appeal to History.*—This may appear paradoxical, and how to reconcile the two foregoing paragraphs may appear to some to be a great problem. Recourse is to be had here to past history, and the spectacle which England presented two centuries ago, India presents to-day. The irreconcilable divisions between the different sections of the Christian faith, the ill-treatment accorded to one by another, the haughty behaviour of an aristocrat to a plebeian, and the very disreputable state of affairs prevailing in those days, are even to this day in every one's memory. History records it and popular conversation confirms it. Exception cannot be taken to this, and things are to-day what they are because favourable agencies have been at work. Education has

been spread abroad, and with this increased knowledge and wisdom a spirit of cosmopolitanism has taken hold of the people's heart, and philanthropy is now a marked trait in their character.

(ii) *Internally one; externally many. Stimulus needed.* Human nature is the same throughout, and doubtless Hinḍūs ought to reach the same level as their occidental friends, provided their conditions are slightly altered. The National Unit being already in potential existence, it will be no miracle if it also begins to operate externally, as only an inducement is required for the purpose. No better illustration is needed than the united front offered in a common cause by the Hinḍūs of different castes in South Africa, and there is a valuable lesson to be learnt from the behaviour of those of our men who have gone to America for study or other purposes.

CONCLUSION

It is well for the Hinḍūs that a kind Providence has selected for them the British as rulers, and with the cements of a common Government, a common tongue and such other favourable agencies, Hinḍūs, who are *already* a nation, will become *known* to the world as such. The British will have done a service to the world if they only bring this about, and with the past history of India re-written from the materials pointed out above, India with England will offer a peaceful front, under the fostering light of which humanity will march quicker towards its perfection.

P. R. Singarachari

ANGELS IN THE HEBREW AND CHRISTIAN SCRIPTURES

By C. V. MADDOCKS

ONE of the earliest Christian Fathers, Ignatius, Bishop of Antioch (said to be a disciple of S. John), when writing to the Ephesians, speaks of himself as a disciple "initiated into the mysteries of the Gospel," and tells of some of the things he has learned. "I am able," he says, "to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the æons, and the pre-eminence of the cherubim and seraphim," etc. This passage is quoted in *Esoteric Christianity*, and the comment is added:

> This passage is interesting, as indicating that the organisation of the celestial hierarchies was one of the subjects in which instruction was given in the Mysteries.

This being the case, any light which can be thrown on this subject must be welcome. The Hebrew scriptures give many hints on the subject, and there are others to be found in the New Testament also. Philo Judaeus speaks of angels as the Words (the Logoi)

of God, that is, the expression of His power or energy. He says:

> The man who follows God does of necessity enjoy, as the companions of his way, the Words (Logoi) which are His attendants, whom we are wont to call angels.—*Migr. Abr.*, 31.

That these great messengers are regarded as gods by the less instructed is also recognised by him. "Those who are unable to bear the sight of God regard His image, His messenger Word (Logos) as Himself" (Philo, *De Somn.*, 41). Again: "Angels are the servants of God, and are considered actual gods by those who are in toils and slaveries" (*De Profugis*, 38). He speaks of the greatest angels as being "viceroys of the All-Sovereign, as it were eyes and ears of a great king, having all things in their view and hearing" (*De Somn.*, i, 22, 23).

In the "Celestial Hierarchy" of Dionysius the Areopagite, nine orders of angelic beings are given as mentioned in the Old and New Testaments. They are placed in the following order:

(1) Seraphim, Cherubim, Thrones.
(2) Dominations, Virtues, Powers.
(3) Principalities, Archangels, Angels.

Although apparently not included in this list, the highest members of the Celestial Hierarchy mentioned in the Bible appear to be those great Beings who are known as the Seven Great Spirits before the Throne (*Rev.*, i, 4). These Great Ones are known in Theosophical writings as the great Planetary Logoi, centres of energy in the Logos Himself, and yet glorious living Spirits. They are spoken of several times in the Bible: they appear as "seven lamps of fire burning before the Throne, which are the Seven Spirits of God"

(*Rev.*, iv, 5), they are "sent forth into all the earth" (*Rev.*, v, 6), they "present the prayers of the saints and go in and out before the glory of the Holy One" (*Tobit.*, xii, 15).

The names of these seven great Archangels are said to be Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel and Zadkiel. Of these, the last three are not mentioned in the commonly accepted scriptures, and have never been generally recognised in the Christian Churches of either East or West.

Michael, or "Who is like God?" is called "one of the chief princes" (*Daniel*, x, 13) and "Michael the Archangel" (*Jude*, 9). In the *Pistis Sophia*, Michael and Gabriel are called the Receivers of Light, who take back the souls to the Light. They "lead the Light-stream into chaos, and bring it forth again".

Gabriel, or "Man of God," is said to "stand in the Presence of God" (*Luke* i, 19). He is mentioned as a divine messenger twice in the Old Testament and twice in the New. It is he who foretells the birth of John the Baptist, and later, the birth of Jesus.

Uriel, or "Flame of God," is described in the *Book of Enoch* as he "whom the eternal Lord of glory sets over all the luminaries of heaven" (*Enoch*, xxi, 72). He is mentioned in 2 *Esdras*, x, 28, where he is represented as a giver and interpreter of visions.

Raphael, or "God has healed," called in *Enoch* (xx, 3) "one of the watchers, the angel of the spirits of men," is said to be the angel of Mercury. He appears as the angelic guide and friend of Tobias in the *Book of Tobit*, and says of himself: "I am

Raphael, one of the Seven Holy Angels which present the prayers of the saints, and go in and out before the glory of the Holy One" (*Tobit*, xii, 15).

As we have seen, S. Ignatius speaks of the "pre-eminence of the Cherubim and Seraphim". These mysterious Beings seem to be, in a peculiar way, angels of the Presence. Philo speaks of them as representing two supreme attributes of God, His Authority and His Goodness. The Cherubim are represented in the Hebrew scriptures as winged creatures with human countenances, living *bearers* of God when He manifests Himself in His glory on the earth. A writer in *Chambers' Encyclopædia* says:

> While they are always conceived as living creatures, their perfectly free power of movement seems to suggest a connection with the thunderclouds which reveal to the world the majesty of God. In Psalm xviii, it is said that Jehovah "rode upon a *cherub* and did fly; yea he flew swiftly on the *wings of the wind*," and elsewhere the clouds are called the chariot of Jehovah. To the Hebrew idea of the cherub (in this subject of it) is allied the Indian conception of the bird Garuda, the swift bearer of Viṣhṇu, and the swift-winged four-footed bird which in Æschylus carries Oceanus through the ether.

In the Bible literature, cherubim are represented as guardians of sacred things. Cherubim are said to "keep the way of the tree of life" at the entrance to Eden (*Gen.*, iii, 24). There are figures of cherubim placed upon the Ark to guard its sanctity (*Exodus*, xxv, 18), and also at the doors of the temple of Ezekiel's vision (*Ezek.*, xli, 25). Philo says:

> The images of the creative power and of the kingly power are the winged cherubim which are placed upon the ark (*De Prof.*, 19).

The seraphim are celestial Beings that are said to surround the Presence.

I saw also the Lord sitting upon a throne . . . Above Him stood the seraphim . . . and one cried to another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.—*Isaiah*, vi, 1-3.

The word seraph means "fiery serpent" and is used in that sense in several places, such as *Numbers*, xxi, 6, where the Israelites were bitten by fiery serpents and many died. "And the Lord said unto Moses, make thee a fiery serpent (Sārāph) and set it upon a pole" (*Num.*, xxi, 8). It is suggested by Driver and others that the popular mythical seraphim were personifications of the serpent-like flashes of lightning which shine around the thunderclouds, the throne of the Almighty.

Philo, however, sees in them the personified Goodness of God, and perhaps, the serpent being a symbol of wisdom, they may represent the light of Divine Wisdom.

Little is said in the Bible about the other ranks of the celestial hierarchy mentioned by Dionysius, except the Archangels and angels. Angels of many degrees and with many different offices appear, from the guardian angels of men to the rulers of nations and the angels of the cosmic forces. Angels of the four quarters of the heavens are mentioned under the guise of chariots (vehicles) drawn by red, black, white and bay horses.

The angel said unto me: "These are the four winds [marginal note, "or spirits"] of heaven, which go forth from standing before the Lord of all the earth."—*Zechariah*, vi, 5.

These angels of the four quarters are also referred to in *Revelation*, vii, 1:

I saw four angels standing at the four corners of the earth, holding the four winds of the earth.

In the same book an angel is spoken of which had power over fire (xiv, 18), also "the angel of the waters" (vi, 5). In *Ephesians*, ii, 2, we have "the prince of the power of the air".

Origen, writing against Celsus, speaks of the "distribution of the various quarters of the earth among different superintending Spirits". And quotes from the septuagint version of *Deuteronomy*:

> When the Most High divided the nations, when he dispersed the sons of Adam, He set the bounds of the people according to the number of the angels of God; and the Lord's portion was his people Jacob.—xxxii, 8-9.

These passages are quoted in *Esoteric Christianity*, and the comment is added:

> This is very suggestive of the title the "Lord" being regarded as that of the Ruling Angel of the Jews only, and not of the "Most High," *i.e.*, God.

A similar idea is found in the *Book of Ecclesiasticus*, xvii, 17: "For every nation He appointed a Ruler, and Israel is the Lord's portion."

The ruling angel of the Jews is referred to several times in the Old Testament. When the Israelites are beginning their journey from Egypt, they are thus admonished:

> Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed of him, and hearken unto his voice, be not rebellious against him. . . for my name is in him.—*Exodus*, xxiii, 20.

This angel appeared to Joshua in the form of "a man with his sword drawn in his hand" (*Joshua*, v, 13), and spoke thus:

> As captain [marginal note, "Prince"] of the host of the Lord am I now come. . . . Put off thy shoe from off thy foot, for the place whereon thou standest is holy. . . . And the Lord said, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."

In the *Book of Daniel* are several references to the angels of the nations. Daniel sees "a man clothed in linen . . . his face as the appearance of lightning, and his eyes as lamps of fire" (x, 6). We learn that his name is Gabriel (viii, 16), and he has come to console Daniel, and to tell him of his conferences with the other national angels.

> Fear not, Daniel . . . The Prince of the kingdom of Persia withstood me one-and-twenty days, but lo, Michael, one of the chief princes, came to help me . . . . Now will I return to fight with the Prince of Persia, and when I go forth, lo the Prince of Greece shall come. . . . There is none that holdeth with me against these but Michael your Prince.

Here we see that "Michael" is given as the name of the Lord of the Jewish nation. Again (in chapter xii, 1) it is said:

> At that time shall Michael stand up, the great Prince which standeth for the children of thy people.

According to W. Oesterly (Hastings' *Bible Dictionary*) Jehovah or Jahweh was at first regarded as merely one of the angelic host. By degrees he assumed a more and more exalted position, and was regarded as in some sense the guardian angel of the nation. Gradually his superiority to the angels was recognised, and then his messenger or angel appeared in his stead, and became his representative in all his dealings with men. Thus we have the Lord "walking in the garden" and visiting Abraham, in the earlier books; later on it is the "angel of the Lord" who appears to men.

Perhaps the most impressive figures in the Celestial Hierarchy, according to the Bible, are the angels of Destiny described in *Revelation*. These mighty Beings are represented as working out the divine Will with regard to the nations of the world,

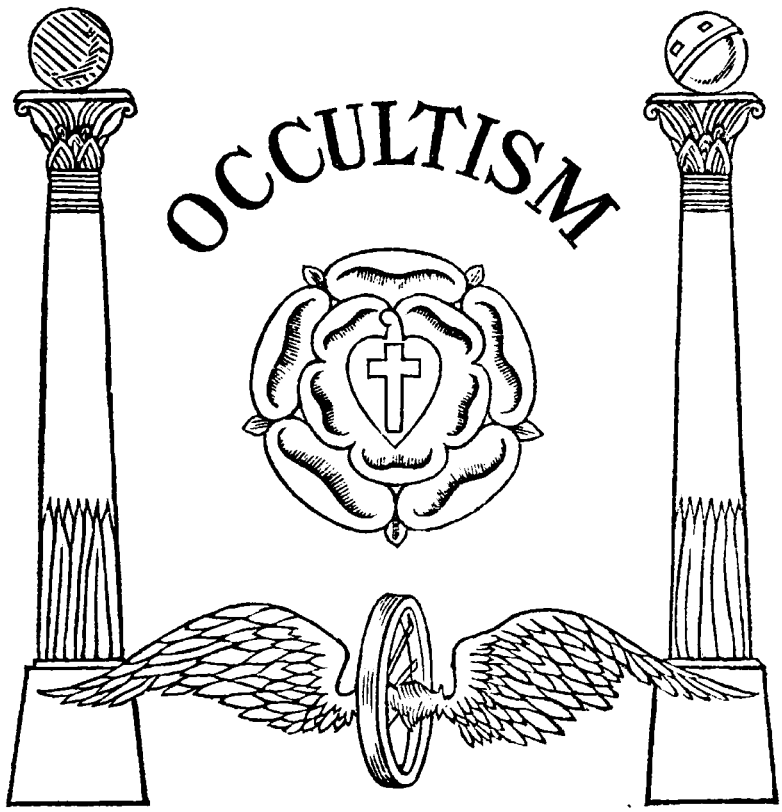
bringing about calamities or bestowing blessings. One such angel is spoken of as "having great authority, and the earth was lightened with his glory" (*Rev.*, xviii, 1).

The wonderful music of the angels is suggested in many places. "And I heard the voice of many angels round about the Throne" (*Rev.*, v, 11). And their voice is "as the voice of many waters, and as the voice of a great thunder, and . . . the voice of harpers harping with their harps" (*Rev.*, xiv, 2).

Angels are represented as guiding and protecting mankind: "He shall give His angels charge over thee to keep thee in all thy ways" (Ps. xci, 11); they watch over and govern the nations under the name of "watchers and holy ones" (*Dan.*, iv,14-17); under the name of angels or messengers they carry out the commands of God, and do His will whether on earth or in the higher worlds.

And always they lead a life of reverent and joyous worship and praise, rejoicing, as glorious Sons of God, in all the Divine manifestation—from the beginning of the creation "when all the morning stars sang together, and all the sons of God shouted for joy" (*Job.*, xxxviii), to the vision of the final Consummation, when at the end of the world the angel-reapers gather in the harvest of perfected men, "a great multitude, which no man can number, of all nations, and kindreds, and peoples and tongues" (*Rev.*, vii, 11, 12). Then "all the angels fell before the Throne . . . and worshipped God, saying, 'Amen; Blessing, and glory, and . . . thanksgiving and honour and power and might, be unto our God for ever and ever. Amen'."

C. V. Maddocks



INTUITION, MENTAL AND SUPER-MENTAL

By Annie Besant

LEIBNITZ, in defining perfect knowledge spoke of "intuitive" as one of its characteristics. Intuitive—seeing. There is a world of thought in which ideas are "seen," are "objects" to the vision of the Intellect. A truth is not reached by reason in that world, but by "sight". It is not argued about, but beheld. A sense in the physical world is an extension and specialisation of touch; there is contact, direct or

indirect, with the object. In touch the contact is said to be direct, although there be no such thing as real contact; every atom lives in its own world, floating in space and surrounded by its own "Ring Pass-not," through which nought can break without disintegration of the atom. Even in touch, the contact is therefore indirect, through a medium—the ether. Sight is obviously indirect, but the medium is the same. Hearing is regarded as the result of vibrations of air, but the ether is the true medium. So with taste and smell, though liquid and solid are regarded as the media. It is this contact which lends to the senses their feeling of reality, of certainty, and though we usually say that we correct the reports of the senses by the reason—as in the rising and setting of the sun, which neither rises nor sets—it is not really the sense-report which is corrected, but the erroneous induction based thereon by the reason. The record imprinted on the senses remains accurate so far as the sense-impression is concerned.

When we consider the hidden God in man, the "portion of myself, a living Self, thrown down into the world of matter," we find that he reproduces the divine image, and is a three-aspected unity, the three-faced Monad. These three aspects, Power, Wisdom, Activity, are individualised in the Spirit—God made flesh—no longer the Hidden but the Manifested God, not the Father in heaven, but the incarnate Son. In the Spirit Power is individualised as Will, Wisdom as Intuition, and Activity as Intellect, the creative power in man. These we must recognise if we would study mental and super-mental Intuition aright. For there is an Intuition of the Intellect, as there is an Intuition of the

Wisdom, the wisdom which is Self-Realisation, or the Realisation of the Self.

Of the Intellect it is written: "His nature is knowledge"; he is the knower. But as a Knower implies a Known, the Intellect looks outwards, and beholds its object, in idea in the mental world. It shapes itself, as it were, to the object, the "modification of the thinking principle" of Paṭañjali. The idea is intuited, not reached by any reasoning process, and it is known as true or false by the assonance or discord of the vibrations of the matter clothing it with the vibrations of the causal body. A musician does not reach the fact of a discord by a process of reasoning; he hears it. The Spirit as Intellect does not reach the fact of a falsehood by a process of reasoning; he intuits it. Tuned into perfect harmony with Brahman who is Truth, a lie is a discord, recognised as such at once, a false note, a dissonant vibration. The mind, which is a part of the Intellect, working in denser matter—often called the lower mind, to distinguish it from the higher mind or Intellect—has not this direct perception of Truth, but reaches Truth laboriously by a process of reasoning, of moving from point to point in a definite succession, not seeing Truth by an eagle-glance of direct vision.

The difference between reasoning and intuition may be grasped to some extent, if you think of a philosophic naturalist, or scientist of any department of investigation into Nature. He has accumulated many facts; he has arranged them in classes side by side; he seeks by inductive reasoning to find a synthesis, a principle underlying all; and in that tension of the mind, that meditation, seeking the unseen

unity in the seen diversity, the Intellect illumines the field of discourse and intuits the underlying Truth. Thus Newton saw in a flash of intuition the idea of gravitation: thus Darwin saw the idea of evolution. It was the vision of the Spirit, the intuition of the Intellect, the "divine eye": "The man who sees the One in the Many," said Plato, "that man I esteem as a God." So also in the practice of meditation, when the reasoning mind is wholly stilled, and alert, tense, concentrated, the attention is fixed on the Self, there comes the illuminating flash of the Spirit as Intellect, the "third eye" opens, and Truth is seen.

But let it not be forgotten that Intellect contacts, it does not absorb. There is no identification of Knower and Known, no interpenetration of seer and object seen. Intellect does not include but sees. Its vision is clear-cut, definite, sharply defined. Ever outward-turned is the Intellect, reflecting not embracing.

Super-mental Intuition, the Intuition of Wisdom, is the vision of the Spirit through his second aspect, and that vision is not an outward-looking into the world of matter, the "Knowable," but is an inward-looking into the depths of the Spirit, into the illimitable spaces of the Within, "deep answering to deep" in the infinite profundities of the Self. Hence its whole character is different; its nature is not knowledge but love, knowledge by love, by self-identification with the consciousness not with the encasement of Known. Patañjali speaks of the meditator as seeing the universe *within himself*. Since there is but one Self, the Realisation of the Self places the realiser within all forms, not outside them. This, which is the Wisdom-consciousness, called by us Buddhi, extends

itself, as it were, to include all other consciousnesses, and becomes one with them in realised unity as it has ever been one with them in reality. It does not lose its own centre, but is one with all others; as Plotinus admirably says, each star is itself and all other stars as well. This Self-realising aspect of the Spirit should be thought of as a radiating Star, not as a circumference. When the Spirit is working in his second aspect, the enclosing causal body disintegrates, and its particles recombine with the radiating Buḍḍhic Star, and its rays mingle with all other similar Stars, interweaving, interpenetrating with no sense of difference. This is the Christ-consciousness, and from this, vaguely sensed but ill-understood, all theories of substitutionary atonement have been woven. Substitution is the thought of the non-realising mind, which sees all as external to itself, and cannot understand an identity of nature which transcends all differences, in which the "Saviour" and the "saved" are one, "as Thou, Father, art in me, and I in Thee, so they also may be one in us". This unity of the divine nature, in which all are partakers, has been legalised and carnalised into the terrible triplicity of an angry God, and an atoning God, and an atoned-for sinner. Far removed is this from the "Christ born in you," from "the Christ in us, the hope of glory". Thus do the unspiritual debase spiritual truths.

Bergson, among modern philosophers, has seen the coming evolution of man into the Self-Realising consciousness, the consciousness, as we say, of the sixth race, and very imperfectly of the sixth sub-race. He sees it rightly as more cognate to feeling than to intellect, as growing out of instinct rather than out of mind. He

sees that while the intelligence, looking on the material world, multiplies and perfects its instruments for the investigation thereof, extending the senses, "with mind as the sixth," instinct, the formative self-preserving power, must work from within, fashioning the organs through which life functions, in ever-increasing perfection, and giving birth to Intuition, a faculty higher than the reason.

This Intuition knows by an entering into any form, identifying consciousness with the consciousness abiding in that form, feeling as it feels, thinking as it thinks, seeing as it sees, one with it, and thus gaining an intimacy of knowledge beyond aught that the Intellect can reach. Bringing the memories of that Self-identity "out of the everywhere into the here," the indwelling Spirit accomplishes an exquisiteness of sympathy which no lower experience can evoke. A perfect comprehension is the result, and hence an enduring power to help. "Tout comprendre, c'est tout pardonner"—if the word "pardon" can be used where there exists a unity of nature.

Annie Besant

THE NATURE OF MYSTICISM

By C. JINARĀJADĀSA, M.A.

(*Continued from* p. 421)

PANTHEISM

"GOD is All." This is Pantheism. In one form or in another the teachings of Pantheism are found in most of the religions. The Substratum of all things, when conceived of as a Personal God, and not as a super-personal Absolute, is thought of in religion in two manifestations, as either the Transcendence or the Immanence.

In the former, the Creator is distinct and apart from His creation; however much His craftsmanship is evident in the "design" in nature, that nature is not He; to the devotee who worships the Transcendent Godhead, to think of any pantheistic unity between God and nature "subverts the personality of God and man, renders free will impossible and destroys all real moral responsibility". In the latter, however, nature could not exist but for God's eternal and inseparable unity with it; it is only because He is immanent in the atom that the atom has energy and substance; it is only the Immanence of God in nature that makes evolution possible; and the final victory of man over evil is

achieved only because man is himself a manifestation of the Immanent Godhead.

Pantheism is seen in its clearest presentation in Hinduism. These verses from the Shvetāshvatara Upanishad alone will show well the Hindu doctrine of Immanence; it will be seen that the Hindu Pantheistic Divinity is not a vague impersonal abstraction—"the night in which all cows are black"—but the splendid Reality of a Personal God.

This God, in sooth, in all the quarters is; long, long ago indeed, he had his birth, he verily is now within the germ. He has been born, he will be born; behind all who have birth he stands, with face on every side.

Whose faces, heads and necks, are those of all, who lieth in the secret place of every soul, spread o'er the universe is He, the Lord. Therefore as all-pervader, He's benign.

That sure is fire; That sun; That air; That surely moon; That verily the bright; That Brahm; the waters That; That the creator.

Thou woman dost become, and man, and youth, maid too in sooth; when old with staff thy steps thou dost support; thou takest birth with face on every side.

Blue fly, green bird, and red-eyed beast, the cloud that bears the lightning in its womb, the seasons, and the seas, beginningless art thou. In omnipresent power thou hast thy home, whence all the worlds are born.

It is in the same Upanishad we have the following verses, which show how the Hindu mind has united the Transcendent and Immanent Godhead, so that from the soul of man rises utmost devotion to one theistic God. He is called "The Man".

I know this mighty Man, sun-like, beyond the darkness; Him and Him only knowing one crosseth over death; no other path at all is there to go.

Than whom naught is greater or less, than whom none more subtle or vast; like as a tree, he silent stands in shining space, in solitude. By Him, the Man, this all is filled.

Him know I, old, without decay, the Self of all, gone forth into all the worlds with omnipresent power; about whose birth and death fools only speak; they who of Brahman tell, Him everlasting call.

Him, nor from above, nor from below, nor midmost, can one grasp; no equal to be found is there of Him, whose name is glory great.

His form stands not within the vision's field, with eye no man beholds Him. Him standing in the heart, by heart, by mind; thus they who know immortal they become.

Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death; no other path at all is there to go.[1]

In popular Buddhism, since Buddhism is a non-theistic religion, there is no Pantheism of the ordinary kind. Nevertheless the Buddha recognised the Substratum of all things; He called it Nirvana, which is thus described:

There is, O Brethren, that Abode, where there is indeed no earth nor water nor air; nor the world of the Infinity-of-Space, nor the world of the Infinity-of-Intelligence, nor the world of No-Thing-Whatsoever, nor the world of Neither-Cognition-nor-Non-Cognition; nor this world, nor the world yonder, and neither the sun nor the moon. That I call, O Brethren, neither coming nor going nor standing, nor birth nor death. Without foundation, without origination, beyond thought is That. The destruction of sorrow verily is That.

There is, O Brethren, that which is unborn, unmanifested, uncreate and unconditioned. Unless, O Brethren, it were not unborn, unmanifested, uncreate and unconditioned, there could not be cognised in this world the coming forth of what is born, manifested, created and conditioned.[2]

In Christianity, Pantheism has not been an orthodox doctrine; and this is natural, for in all religions where emphasis is laid upon the Godhead

[1] Mead and Chatterji's translation.

[2] Udānam. Section VIII.

as Transcendent, there is often a repugnance to thinking of Him as Immanent. Nevertheless in Christianity many mystics have been pantheists; and it is striking to note from the newly discovered Logia of Jesus that in early Christian days a lofty Pantheism was not incompatible with true faith. In one Logion, Jesus says,

> Raise the stone and there thou shalt find Me, cleave the wood and there am I.

Yet in another Logion, fragmentary though it is, we have the pantheistic conception of one chain of ascending life.

> Jesus saith, Ye ask, Who are those that draw us to the kingdom, if the kingdom is in Heaven?... the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, they are they which draw you, and the kingdom of Heaven is within you; and whosoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Father.

This is of course Pantheism of a lofty kind; and we have the paraphrase of the Logion by Messrs. Grenfell and Hunt, who discovered the fragment, in these words: "The idea seems to be that the divine element in the world begins in the lower stages of animal creation, and rises to a higher stage in man, who has within him the kingdom of heaven. . . . The transition from the inward character of the kingdom to the necessity of self-knowledge is natural. Since the kingdom is not an external manifestation but an inward principle, men must know themselves in order to attain to its realisation."

An interesting form of Pantheism is that which appears in Sufism. Orthodox Mohammedanism, with

its high conception of God as Transcendent, leaves no place for Pantheism; but in Persia the teachings of Mohammed underwent a mystical transformation, which has given such a beautiful pantheistic conception of God as this, from the Persian mystic-poet Jāmī:

Each speck of matter did He constitute
A mirror, causing each one to reflect
The Beauty of His visage. From the rose
Flashed forth His Beauty, and the nightingale
Beholding it, loved madly. From that fire
The candle drew the lustre which beguiles
The moth to immolation. On the sun
His beauty shone, and straightway from the wave
The lotus reared its head. Each shining lock
Of Leyli's hair attracted Majnun's heart
Because some ray divine reflected shone
In her fair face. 'Twas He to Shirin's lips
Who lent that sweetness which had power to steal
The heart from Parviz, and from Farhad life.
His beauty everywhere doth show itself,
And through the forms of earthly beauties shines
Obscured as through a veil. He did reveal
His face through Joseph's coat, and so destroyed
Zuleykha's peace. Where'er thou seest a veil,
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In His love
The heart hath life. Longing for Him, the soul
Hath victory. That heart which seems to love
The fair ones of this world loves Him alone.
Beware! say not, "He is All-Beautiful,
And we His lovers!" Thou art but the glass,
And He the face confronting it, which casts
Its image in the mirror. He alone
Is manifest, and Thou in truth art hid.
Pure love, like beauty, coming but from Him
Reveals itself in thee. If steadfastly
Thou canst regard, thou wilt at length perceive
He is the mirror also; He alike
The Treasure and the Casket. "I" and "Thou"
Have here no place, and are but phantasies
Vain and unreal. Silence! For this tale
Is endless, and no eloquence hath power
To speak of Him. 'Tis best for us to love
And suffer silently, being as nought.[1]

[1] Translation of E. G. Browne.

In modern days, we have a revival of pantheistic teaching in Emerson. He amplifies the ancient teachings of Plato and the Stoics of a universal Divine Mind. It is this Divine Mind, the "Over-Soul,"

> within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul.[1]

This general survey of Pantheism gives us its main elements. They are:

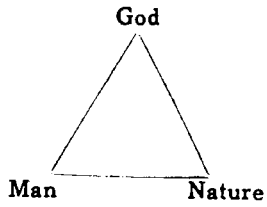
1. God is All, and all is God. All life and force and matter are modes of His existence. He is Immanent in the world He has created; but He is at the same time Transcendent, and exists in a mode which can never be realised through His creation.

2. The Divine Nature expresses Itself in creation in ascending grades of life and form; It is the Divine Mind which is manifest in the law, beauty and harmony in the universe.

3. Individual man is one with God—of His very nature in essence and in existence.

[1] Essays, "The Over-Soul".

We have thus a trinity of God and man and nature. If we symbolise this trinity in the form of a triangle,



we shall find that two main types of mysticism appear, one that emphasises the relation between man and God, and the other that between nature and God. These two types we shall call respectively Pantheistic Mysticism and Nature Mysticism.

Pantheistic Mysticism

The Theme.—This is to emphasise in all possible ways that God and man are one. No religion has proclaimed this unity so clearly or so boldly as Hinduism; it is the great "Secret" that could be expounded only to "twice-born" men; it rings out throughout the centuries, from age to age. The father Uddālaka teaches it to his son Shvetaketu:

> All this universe has the Supreme Deity for its life. That Deity is Truth. He is the Universal Soul. *Thou art He*, O Shevataketu.[1]

If a man thinks he is a mortal, governed by time and tide, he knows not the facts of his own existence. The great Self and man's self are one, and not twain.

> As oil in seeds, butter in cream, water in springs, and in the firesticks fire, so is that Self found in the self, by him who seeks for Him with truth and meditation.[2]

[1] Chhāndogya Upanishad.

[2] Shvetāshvatara Upanishad

This same unity is hinted at in Christianity, though not worked out to a logical conclusion, as in Hinduism.

I am the vine, ye are the branches.[1]

In him we live, and move, and have our being . . . for we are also his offspring.[2]

In modern days, the unity of God and man is the fundamental basis of Christian Science and New Thought. In both we have a revival of Pantheistic Mysticism, as we shall see clearly when we come to analyse "the method" and "the obstacle".

What is the Ego, whence its origin and what its destiny? The Ego-man is the reflection of the Ego-God ; the Ego-man is the image and likeness of perfect Mind, Spirit, divine Principle.

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.[3]

In Christian Science the unity of man with God or Good or Mind is so complete that a Personal God or Creator almost disappears. On the other hand, New Thought would seem still to retain the Personality of God, while proclaiming man's oneness with Him.

God, then, is this Infinite Spirit which fills all the universe with Himself alone, so that all is from Him and in Him, and there is nothing that is outside. . . . We are partakers of the life of God ; and though we differ from Him in that we are individualised spirits, while He is the Infinite Spirit including us as well as all else beside, yet in essence the life of God and the life of man are identically the same, and so are one. They differ not in essence, in quality ; they differ in degree.[4]

[1] St. John, 15, 5.

[2] St. Paul, Acts, 17, 28.

[3] Mary Baker G. Eddy, founder of Christian Science, in *Science and Health*, chap. 10.

[4] R. W. Trine, *In Tune with the Infinite*, chap. 2.

The Obstacle.—If according to Pantheistic Mysticism, man and God are one, why then should man not be able to realise that unity and so be free from life's evils? Because man is hindered by one obstacle, and that is Matter. This is the great doctrine of Māyā, or Illusion, of Hindu philosophy. Purusha and Prakriti, Spirit and Matter, God and His creation, seem to our senses to be a duality. However much man may believe he is Brahman, Absolute Deity, his senses impress continually upon his consciousness that he is a mortal and suffers mortality's limitations. Hindu philosophy gets round this obstacle in two ways. The method of the Sānkhya philosophy admits an eternal duality of Spirit and Matter, but holds that Spirit shows the attributes of mortality—life and death, Reincarnation and Karma and evolution—only so long as it lets itself be hypnotised by matter; the moment Spirit knows its true nature, the delusion of matter, with all its concomitants, vanishes. The method of the Vedānta admits no duality; Prakriti or matter has no fundamental reality whatsoever. If matter seems to our senses real, it is because we have succumbed to Māyā. Just as a man at dusk may be frightened by seeing a snake, which on closer examination he finds only to be a piece of rope, so we superimpose on the reality of the Spirit the unreality of a material universe. So long as we as Spirit continue to superimpose the illusion on the reality, so long are we subject to all the powers of that illusion.

Both the Sānkhya and the Vedānta admit that to our deluded consciousness Brahman, the Over-Soul, is separated from man by the intervening barrier of the Māyā of matter; the denial of any reality in matter

does not mean the denial of the testimony of our senses. Matter and the universe are real to us, so long as we permit ourselves to be immanent in them; it is our voluntary immanency in matter that causes the illusion. But we can transcend our immanency, and live in a realm where there is only the reality of Spirit. This transcending the illusion is proclaimed in both philosophies as achievable only by an arduous course of purification and mental and spiritual development.

Now it is interesting to note that New Thought and Christian Science follow these two ancient philosophies. New Thought, like the Sānkhya, recognises the real existence of matter, but proclaims man's complete freedom from its limitations by the realisation that matter is after all a mode of Mind, and so can be modified by man's Mind. On the other hand Christian Science, like the Vedānta, totally denies the existence of matter. Thus we have in Mrs. Eddy's book:

> The verity of mind shows conclusively how it is that matter seems to be, but is not.
>
> Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit.
>
> Matter and mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal.
>
> There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal.

The Method.—In this Pantheistic Mysticism, which proclaims the unity of God and man, and which considers matter an illusion and hence the great obstacle to

spiritual realisation, the method or mode of magic is Affirmation. There is no need to pray; to whom shall a man pray, if man is himself God? There is no need to aspire to Unity; the Unity is a Fact. But man must put aside all the illusions that bar the way to the realisation of that great Fact; and man achieves it through Affirmation.

In the Vedānta the affirmations are first of what man is not, and then of what he is. "Aham etat na" —*I am not This*, this material universe of cause and effect, birth and death, joy and sorrow; follow then the later affirmations, "So 'ham"—*I am He*, the Universal Spirit, the Over-Soul, and "Aham ātmā," *I am the Self*.

Affirmations are the most characteristic features of New Thought and Christian Science; that their affirmations are of practical efficacy up to a certain point none can doubt who have heard the testimony of believers in these creeds. Typical New Thought affirmations are the following:

I come face to face with the great Fatherly Presence.

My life is a part of the Universal Life, and not an isolated unit.

The heart-throbs of the Eternal Spirit pulsate through me.

I assert my freedom from the rule of the seen and temporary.

I am at one with the Universal Good.

I deny the slavery of sense. I repudiate the bondage of matter. It is well in its place, but I renounce its supremacy.

I have growth, energy, vitality, and power. I have love, light, harmony, and courage. I am wise, strong, and free. [1]

[1] Henry Wood, *The New Thought Simplified*.

The following four affirmations are well known in Christian Science. According to Mrs. Eddy: "Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth."

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life.

There is one important point in which the affirmations of the Hindu philosophies differ from their modern examples. While the Vedānta denies the fundamental reality or permanence of matter, it is so far in touch with actuality as to admit that, while we are wrapt in Māyā, that illusion has a reality. Immersed then in the Māyā, we must follow the laws of the illusion. There is heat and cold, injury and disease and pain, sowing and reaping and the eternal righteous Law of Karma, and Reincarnation, and the slow casting off of the power of Māyā by purification through successive births. The present embodiment in matter of a given individual is regarded as the result of his past lives; everything is just, and it is foolish to deny pain and misery, and unspiritual to hope to obtain benefits which one has not earned by actions in the past. The affirmations of the Hindu philosophies are never turned towards material gain, nor to make life more full of health or wealth. There is nothing in them akin to the following from New Thought literature:

Affirm that you will be in a prosperous condition. Affirm it calmly and quietly, but strongly and confidently. Believe it, believe it absolutely. Expect it—keep it continually

watered with expectation. You thus make yourself a magnet to attract the things that you desire.[1]

I want work that will bring me money. I want money to be free. Money means freedom. Money comes to me freely. I can use money freely. Gold wants me, gold loves me, gold needs me. I am drawing money.[2]

Nor are such exaggerations as these possible in India from anyone who understands the great Way to Liberation described in Hindu philosophies:

What is desire? Desire in the heart is always God tapping at the door of your consciousness with His infinite supply—a supply which is for ever useless unless there be demand for it.

Remember this: Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already in the limitless realm of supply; and whatever you want, you can have for the taking.[3]

New Thought also parts company with the Affirmations of Hinduism when it changes an affirmation into a demand. An affirmation is the statement of a fact; the power of the fact is absent when the mind merely demands. And moreover whatever spirituality is achieved by affirmations of the right kind is replaced by a refined selfishness having at its command a strong will.

I demand of the Supreme Power good for myself. I demand of it greater health of body. I demand more clearness of mind. I demand power to rid myself of hatred, envy and jealousy and ill will towards others, for I know such thoughts or forces hurt me. I demand wisdom so that ways and means may come to me to get health of body, clearness of mind, and freedom from the bondage of evil thought towards others.[4]

It has already been pointed out that Christian Science in its essence is the Vedānta of India in a less

[1] Trine, *In Tune with the Infinite*, chap. IX.

[2] K. T. Anderson, *I Wants and Wants Me.*

[3] H. Emilie Cady, *Lessons in Truth.*

[4] Prentice Mulford.

rational garb; the lack of clear philosophic thought in Christian Science confuses the boundaries between true spirituality and a refined selfishness. While high spirituality can result in Christian Science from its general standpoint of affirmation, it is equally true that a self-centred and a hard nature often results from its "demonstrations". Though both Christian Science and New Thought have done much to relieve the sufferings of many, and to lift the load of depression from thousands, it is quite a question whether that result has not been achieved at the cost of true spirituality. However, it is interesting to study these new phases of old, old teachings; and Schopenhauer was right when in 1851 he prophesied: "In most of the pagan philosophical writers of the first century we see the Jewish theism, which, as Christianity, was soon to become the faith of the people, shining through, much as at present we may perceive shining through in the writings of the learned the native pantheism of India, which is destined sooner or later to become the faith of the people. Ex oriente lux."

The Ideal.—The ideal of Pantheistic Mysticism is quite clear in India. It is the Yogi, the "unifier". He seeks the high path of oneness with Brahman. Life after life, stage by stage, he has paid his debt to Māyā by the performance of duties imposed upon him by the laws of that illusion. He is now free to renounce the Immanence and seek the Transcendence. He is therefore the homeless wanderer, the sannyāsi, the "renouncer". When he attains, he is Mukta, the "liberated," and Paramahamsa, "who comes not nor goes," beyond birth and death and rebirth, a "pillar" in the temple of God who "shall go no more out".

This ideal has not yet been worked out clearly in either Christian Science or New Thought. In both, emphasis has so far been laid on the negative phase, that of freedom from the pain aspect of evolution; there yet awaits for them the discovery of the positive phase, when men through affirmation shall realise Brahman, the One without a second.

Of him who thus discovers, it shall be asked, as of old: "Your face shines like one who knows Brahman. Who has taught you?" And the reply shall be, as of old: "So 'ham. I am He."

C. Jinarājadāsa

(*To be continued*)

THE WOOING

THE chains of love are jewels,
Its glances the depths of deepest waters,
Captive, looking back on thy freedom,
Thou shalt love thy captivity.

Envying, thou followest the bird's flight,
Yearningly hearest the wind go by,
Yearn to thy fetters, captive,
Yearn to the prison of my heart,
For love will not loose thee for years as many
As the tears of thy humility.

The chains of love are jewels,
Its glances the depths of deepest waters,
Captive, looking back on thy freedom,
Thou shalt love thy captivity.

C.

OTHERS ON THE WAY

By M. R. St. John

IN *Man: Whence, How and Whither* we find the following:

> When the Human Kingdom is traversed and Man stands on the threshold of His super-human life, a liberated Spirit, seven paths open before Him for His choosing.

Now while to many students this statement must be of absorbing interest, especially as the author gives an indication of the nature of these different paths of future Monadic evolution, some would be of the opinion that information such as this, although of much interest from an academical point of view, is of no value; since it does not at present concern the majority of us who are endeavouring to fit ourselves for the probationary stage which leads to the portal of the Path proper through the first of the Great Initiations.

Yet there are not a few earnest Theosophists who feel that all teachings dealing with future evolution are not solely intended to be studied and laid down; that Theosophy, far from being a purely mental conception, formulates a rule of life of such magnificent scope that all temperaments may find in its teachings inspiration for development along those evolutionary lines to which they believe they are drawn by natural affinity.

Here we see the extreme significance of this teaching, for it is not so much a case for individual selection, as of suitability for certain kinds of activity, purely cosmic or otherwise, for which our present individual training along certain lines is intended to fit us.

In *The Voice of the Silence* we read:

> Fix thy soul's gaze upon the Star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown.

We may be told in respect to this greater evolution, which is also referred to in *Light on the Path*, that we have not yet evolved sufficiently to be able to conceive of possibilities so remote, and that all we are concerned with now is the struggle which prepares us eventually for the first great Initiation, the entrance to the Path proper, the old and narrow way; but if that is so, references to this further and greater evolution would not be made unless these were intended to inspire and help us in our present progress, which, while being a preparatory stage for the Path itself, is at the same time an initial stage of the greater possibilities that lie far ahead of us and beyond the level at present reached by the great Masters of Wisdom Themselves.

Now it is possible that some fellow students may have lured themselves into a belief that to become a Master of Compassion and remain on earth to help humanity is the one and only goal for all orthodox members of the Theosophical Society (it must be admitted that the trend of much of our teaching and recent literature does seem to point in that particular direction), and that, while there may be other paths to

choose when a certain stage has been reached, we are only concerned with service for that human evolution of which we at present consider ourselves a small but not altogether unworthy fragment.

Let it be stated at once that if this were so, Theosophy would not, as it professes, be all-embracing; and, moreover, it would be *ipso facto* a creed. At the same time, we all are servers now, and will all be servers hereafter, and it surely cannot in the least matter whether or not our eventual service is connected either specifically or directly with human evolution; for this latter must be only a subsidiary part of the mighty conception, and some among us may hereafter be found of greater use in other departments of the Divine scheme which have no connection whatever with humanity. The question that naturally arises is this: If some of us were not meant eventually to be of service to the race, why should we be undergoing human evolution at all? The only answer is that we do not know any more than that the choice of seven different paths in the great future that lies ahead of each one of us would not have been mentioned, unless a certain section of what are now human beings would be likely to proceed along one or other of them; and this is very clearly and concisely stated in that illuminating book from which the extract which commences this article was taken.

Now the greatest and most important of our faculties is that which is termed the Creative, and it is by this faculty that we know ourselves to be by nature Divine. It is found in a greater or less degree in every adult human being, and even in children, when not temporarily obscured by the tendency to destroy, and if we consider for a moment what it would mean to be

deprived of the ability to create (the term is used in its widest and most comprehensive sense), a feeling akin to hopeless despair will be evoked. The composer, the artist, the writer, the engineer, the mechanic, the carpenter, would cease to be; and the humblest workers and sons of toil would be mere machines. Do we not see to-day the baneful result of the replacement of individual labour by the machine, the psychological cause underlying all the great unrest? So those earnest and not very far-seeing souls, who are endeavouring by legislation and other methods to ameliorate the lot of the great mass of our population, will find their efforts futile, unless the improvement in the environment and scale of living is accompanied by the destruction of much that has stultified this faculty of creation, which is inherent in every human being. Better, far better, to be poor and free than to have every worldly comfort with the will, but without the power, to create.

Now this faculty is not the same in every individual, for although we are all divine sparks from one great parent Flame, we were originally meant to evolve in different ways and along different lines; for, if the Divinity within us was undifferentiated, we should be of no more use and interest to our heavenly Father than a flock of sheep, and the process of individualisation would have been a failure. Imagine the feelings of a father or mother of a large family if each member of it was an exact counterpart or replica of the other—truly an appalling conception! Since the Theosophical Society is world-wide, and the broadest "wisdom school" in the world, there are to be found among its members students of the

most diverse characteristics, and of very different temperaments and potentialities; for while they are all united in a common search for Truth, they do not always seek it by the same road.

The writer was reminded very forcibly of this by a letter received from a friend who was living in a quiet place in a very lovely part of the country. In the letter it was stated that the friend felt much nearer to God living in such surroundings, far away from the busy haunts of men, but it was feared that such a statement might be considered as very un-theosophic and un-brotherly. Instead of sending a reply that in this "nearness to God" one scented a contravention of the first object of the Theosophical Society, of its one and only imposition, the writer pondered over this faith, and also over many other things; of a past "lonely" life in a great Indian forest; of the unbearable tension of life in cities and towns; of the seeming impossibility of escape from the ceaseless, tearing rush; of the haven of rest to be found in the sea, in the mountains, in the silent woods. After a while, what had been only a vague idea seemed to become a conviction, a conviction that there must be many beings now masquerading in human bodies who rightly or wrongly have no other feeling for humanity as a whole than that inspired by a sense of duty and responsibility towards other wayfarers, toiling along a different and more difficult road.

In this type of entity we find characteristics which, although regarded by most humans as eminently desirable, do not, so to speak, form the basic principles of the civilisation of the West; for whereas art and beauty, harmony and order, are considered as not only desirable but necessary for human progress, they are

nevertheless regarded more as attributes of that progress, arising out of the same, towards the perfecting of which present progress is supposed to be a step. But to the "alien" soul they are all in all, and this being so, he sees in the democratic tendencies of the age, with its utilitarianism, its *vox populi vox Dei*, its grotesque travesty of what is noblest in art, its prostitution of harmony in sound, its defacement of the beautiful work of the great Deva kingdom, its defilement of nature for economic and commercial purposes, a force diametrically opposed to his highest ideals, antagonistic to spiritual evolution, and therefore evil. For this point of view much can be said, for "As above so below"; and if we truly believe that the world is ruled by a Hierarchy, why do we not endeavour to evolve on similar lines? "Towards Democracy" sounds like "Away from God"; and although our limited means of expression should make us beware of taking mere words in their most literal sense, yet the worship of Demos may, if carried to extremes, lead to conditions the very reverse of what was intended in the original inception of the Democratic idea.

Lastly, we humans have long considered ourselves as the salt of an earth which was originally created for our special benefit, and "it is because we are human that we regard the world as so specially our own"; but "perchance it may be a field primarily for the great Angel kingdom and only secondarily for humanity". That beautiful invocation to the Great Teacher of the World concludes with the words: "O Thou who art the Teacher of Angels and of men"; and may we not infer from this that the former is the more important of the two?

M. R. St. John, F. T. S.

AH MED'S CRUTCHES

By A. W. G.

"Heaven Bless Ah Med and His Crutches"

AH MED was once Grand Vizier of Dilrusha in Trebizond, and was acknowledged by the Easterns themselves, who have ever been reckoned subtle in intrigues and machinations, to have been an exceedingly astute and clever man. And this for two outstanding reasons: One was that, though born a slave, he had yet by sheer ability, pluck, and perseverance succeeded in breaking the oldest and most sacred of traditions in that land where traditions are as eternal laws, and had risen from serfdom to the most exalted rank, next to the Sultan himself. Indeed in the game of life and in the race for power he had at every turn out-manœuvred the quick-witted Dilrushans and had outdone in dark and devious ways the adepts with the poison-cup and the dealers in swift and silent death. So that it came about that, in early middle life, as Grand Vizier, he not only kept princely state, but further, lorded it over the freeborn with a haughtiness and intolerance which slave ne'er yet endured from master. Without doubt, Ah Med had established his reputation as an astute man.

The second reason—to the Persians the greater of

the two, but to the people of the West the lesser—was that he had invented a pair of crutches.

To have been sired by a slave and in addition to have aspired to political power was ever in the East a passport sure through the portals of Death by an untimely end. But also to have been an innovator in a land where customs have existed from time immemorial was to court the disfavour of the gods. Ah Med, however, feared neither gods nor man. So frequently had he escaped the hands of the Terrible Assassins in his adventurous career that the Grand Vizier came to believe he bore a charmed life, and openly sneered at the common enemy of mortals—at Death himself. Yet Death, the All-Conquering, met him in time and in His own way, for it is an immutable law of Death that every man by his own thoughts, desires, and acts, determines the time and manner of his departure from this sublunary sphere; it comes as the just retribution and inevitable consequence of his acts. And Ah Med had decreed the time and manner of *his* end by the crutches he had invented, the traditions he had violated, the people he had done to death, the enemies he had raised. Certainly Ah Med was a clever man, but Death proved himself a better tactician. The Grand Vizier's end came about in this way:

In the Sultan's torquoise mines, the source of fabulous wealth, it was the work of slaves to bear on their shoulders heavy loads from the Ahriman blackness of night to the Ormuzd light of day, in order that the precious greenish pebbles might be sorted from their base matrix of earth to enrich the treasury of their royal master. The incline was steep and arduous; the way long, tortuous and narrow. Of rest there

could be none. To drop the load meant the blocking of the passage, loss of revenue to the Sultan and to the luckless or weary toiler it inevitably brought the punishment of death. Ah Med, as Grand Vizier, was charged to see that the work at the mines ceased not day nor night, holy day nor fast day, summer nor winter. Remembering most clearly, having stamped on the tablets of his memory most indelibly his own wearisome and depressing labours at the mine in the time of his youth and slavery, yet animated by the most benevolent intentions towards those less fortunate than himself, with a sincere and laudable desire to reduce somewhat the risks of their arduous work, and profiting from his experience in the past, Ah Med set himself the task of alleviating the distress of the slaves, and succeeded in inventing the first pair of crutches this world has ever known. He offered to supply, at his own expense, a pair of his newly-devised crutches to each of his master's slaves.

This proved the undoing of Ah Med and started in motion those forces which finally brought about his doom. His kindness was spurned; his crutches being new were looked upon as things accursed and as the suggestion of the Evil One.

"Shoulders," said the workers, "were made to bear burdens."

And "It is the will of God that slaves should meet with condign punishment for their offences."

And once more, "Who is he who dares to interfere with the workings of an inscrutable Providence? God is good."

To the kindest intentions on the part of the Grand Vizier were thus imputed by the slaves the basest of

motives. He, once a slave, was now considered the most tyrannical of taskmasters. He sought, so they said, to stifle the rumour that he himself once had worked under the same conditions as themselves; he desired, so it was openly averred, greater and still greater yield from the mines for his master, the Sultan; and, it was imputed, his action was dominated entirely by selfish motives—his own glory.

The Grand Vizier was furious. The insult and contumely gnawed at his very vitals, yet the acutest observer could hardly have caught a hint of his feelings from his face or demeanour. He swiftly arrived at his decision. Grimly he determined that what had been refused as a gift should be made compulsory by the Sultan's irade. Approaching his royal master, he was at pains to delineate in strong, firm outline the drudgery of the lives of his slaves; in lurid colours he painted the condign punishment meted out to those who, through no fault of their own, might stumble in the passages of the mine; he drew out calculations of the loss of revenue resulting from the frequent stoppage of the work, and playing upon the cupidity of the Sultan while concealing all mention of his previous dealings with the "unthankful wretches of the mines," he attained the end he so much desired, and earned the increased regard and support of his master. *Accordingly, every slave was commanded, on pain of death in case of neglect, to make use of a pair of Ah Med's crutches.* And so it came about that each slave bore with him every journey from darkness to light a pair of Ah Med's crutches.

It is certainly true that as a first result there accrued an immediate increase of revenue to the Sultan,

who now was charmed both with the Grand Vizier and his invention. Stoppage of work did not occur, for, leaning on the hated crutches, a slave could nevertheless regain breath in the midst of a steep bit of incline, and having rested, could proceed once more on his heavy journey.

Five years; ten passed. Changes came about. The mines became much less profitable. But a still more marked alteration was in the slaves themselves. Once a powerful, muscular caste, they in those few years so degenerated that half of them were decrepit and abortions. Their former active, well-balanced and perfectly proportioned frames had given place in many cases to abnormal bulging shoulders along with body and limbs that, in descending order, grew weaker and flabbier as they neared the earth. Many hobbled along by means of the crutches alone, their legs quite useless as aids to progression. But not all were thus. The older and wiser, having made but a semblance of using the crutches provided, and having succeeded in hoodwinking their overseers, preserved their vigour of body and of mind, and though on occasion one might stumble and fall, these had come to be regarded as too stalwart to be released from the necessity of further living and working. It was the young, those new to the toils of the mines, who, adopting in guileless simplicity the adventitious aid of Ah Med's crutches, suffered in physique and intellect.

These facts were patent to the men themselves and, harangued by one Fereez, they determined to save their race from extinction by the bold policy of petitioning the Sultan in person to abolish the use of the execrated crutches.

Accordingly at the time of vernal equinox, secretly leaving the mine before sunrise, the slaves made towards Dilrusha to state their case. Surely never was seen so strange a sight in the history of this changing world. Cripples by hundreds, yea thousands, advancing to storm a city! Armed with crutches and a good case they stumped and thumped along the high road.

Thud, thud,
Bumpety, thumpety;
Left crutch, right crutch,
Legs wagging helplessly;
Right crutch, left crutch,
Feet shuffling helpingly;
Right shoulder up,
Left shoulder down,
Boomp, boomp, into the town.
Young men snail-like,
Old men firm as a pike;
Young men wavering,
Old men threatening;
Young men fainting,
Older ones helping;
Age walking springily,
Youth creeping wearily;
Fathers supporting
Sons, weak and broken;
Youth on the decline,
Age in its prime;
Never again to repine,
So many young men of the mine.

The town reached at length, the portent sprung up that Ah Med's day was over. From street to street the unspoken whisper travelled. The morning air, light and springy as on the hills, seemed yet charged with a dark, heavy vapour, tangible yet unseen, that weighted the thoughts of the citizens. Gazed they stolidly on the worn faces of the wearied travellers of the three enormously lengthened out miles. The very curs ceased to snarl and with moderated step kept even pace with the caricatures of humanity whose cause

they seemed to have espoused. Leaden were the hearts, heavy the sighs, moist the eyes of maiden and matron behind lattice windows, as the cripples crept along the streets below. Slowly advanced the procession and as surely neared they the goal of their Herculean endeavours. But this was no triumphal entry: the future was dark and all unknown. A weighty Silence came down on the throng as it neared the end of its journey. Speech there was none. Alone the *shu-shuf, shuffle* of feet, and the *doom, doom, doom* of the crutches. The Silence travelled ahead, and was followed by the faint, mingled sound of shu-shuf, shuffle of the weary feet, and the doom, doom, doom of wood on the street. The Court was appalled, and even the resilient heart of Ah Med felt an unnatural compression.

The Sultan rose and went forth to meet the Silence; his Court followed to solve the shu-shuffle, Ah Med to read the meaning of the doom, doom, doom from the alley ways. His Majesty appeared at the door of the palace as the procession on crutches commenced to file into his Courtyard. Hurriedly his gorgeous throne of torquoise, pearls and rubies was borne into the open and placed where its lustrous, shimmering stones were thrown into prominence by the admirable foil of the dull, white marble of the palace walls. Above, the reticulated marble windows of the queen's apartments looked down on as varied a display of colours as on types of men—on strength and weakness, on wisdom and folly, on rich and poor.

The Sultan seated himself, supported right and left by his twelve advisers among whom stood Ah Med. Nubians occupied themselves in the duties of the fan. Stalwart Persians in full blaze of armour

formed an impressive body-guard. On the foot of the throne the Sultan's heir, accompanied by his tame lion-cub, reclined, a more than awe-struck spectator of the strange petitioners. These—some standing, others reclining—dishevelled and bedraggled, uncomely and decrepit, servile and defiant, fearful and resigned, faced the others.

Speechless, the Sultan gazed at the motley throng before him. The wistful, resigned, bewildered, calm, unsteady and fierce eyes steadfastly looked into his. These, along with the deformed figures before him, drove vaguely, massively, into the Sultan's consciousness that a Neglected Duty had met him face to face in the way. As for Ah Med, he was as bewildered at the spectacle as at an apparition, and at a loss to understand what had raised the uncanny feeling within him.

The world seemed to halt for a few brief minutes in its course; movement there was none save the splash of the fountain, the harsh rustle of palm-leaves, and the occasional *doom, doom* from the moved crutches. The very dogs, calmed by the unusual Silence, crouched viewing all, awaiting the end of the strange proceedings thus strangely begun under the azure canopy of heaven.

Then reared himself the Sultan, and stretching his arms East and West, chanted the Zoroastrian liturgy, while all, even cripples, faced round to the glorious Orb of Day, the emblem of the Divine:

I announce and complete my worship to Ahura Mazda, the Creator, the radiant and glorious, the greatest and the best, the most sublime to our conceptions, the most firm, the wisest, and the one of all whose Body is most perfect, who attains His ends the most infallibly because of His righteous

order, to Him who disposes our minds aright, who sends His joy-creating grace afar, who made us and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit.

Rang out then from the assembled multitude the vibrant *Amen, Amen.*

The Sultan having again seated himself and having called for the statement of the plea, up spoke Fereez. Now Fereez it was upon whom Ah Med in the olden days had tried his prentice hand and whose fall had enabled Ah Med to tread the first rung of the ladder of worldly success which led finally to his present exalted rank as Grand Vizier. Fereez was of a noble type, forgiving and merciful, leaving Fate to rule the destinies of man, regarding himself not as an actor but rather as an agent of Ahura Mazda. Calmly then, and fearlessly, he stated the case of his fellow slaves.

"Oh Mighty Sultan, may the Eye of Heaven look favourably down on thee and grant thee peace of mind and long life. We, your humble and faithful slaves, all unworthy one brief moment of your attention, yet supplicate that you will of your clemency take into favourable consideration our miserable plight which day by day grows sadder and more pitiable. As bearers in your mines, your slaves carry earth from bowels of darkness to the fields of sunshine, and we crave that from the bowels of your compassion you will turn a kindly eye on the men broken on the wheel of fortune that you may be enriched thereby. Some years ago, you commanded that each worker should make use in his labours of a pair of crutches of which you then approved. See for yourself, your Majesty, now confronting you, the deplorable results of that command. Look on the youths blighted by this cursed invention.

Unworthy are we to be seen of men; unworthy to lift up love-lit eyes to womankind; unfit to live and yet forbidden to cut short the life pent in such withered and blasted frames. We are unworthy to bear the name of men."

"May it then please your August Majesty of your clemency to forgive the effrontery of this petition and grant the small favour your faithful servants crave at your hands: *May the use of crutches in future be optional.* And may the Great God most radiant, glorious and sublime have you in His eternal keeping."

Slowly the Sultan moved, and uneasily, on his throne; slowly turned he his eye from cripple to Ah Med—the maker of cripples; slowly lowered he his eyes to the child and the cub at his feet; slowly traced the free flight of birds through ambient air from tree to tree, and slowly, and with agitated breast, raised he himself to his feet to pronounce judgment:

"Your petition is granted."

Then swiftly turning to Ah Med and transfixing him with his piercing glance, he threw out the words:

"As for you, sir, I now dispense with your services,"

and wheeling round to his petitioners, added,

"Possibly you, gentlemen, may find a use for his talents."

At once the Silence gave place to Sound and Movement. The Sultan in sullen mood retired to his rooms, the Court following him into the palace. Simultaneously the guards, nothing loth, blocked Ah Med's retreat and hustled him backwards towards the crowd. The cripples on their part slit, slashed and stabbed the inoffensive air with epithets, execrations and oaths tipped with the venom harvested in years of

embittered existence, while they initiated a slow surging movement in the direction of Ah Med. Here and there a crutch was lifted as evidence of the vengeance they would wreak and of the weapons with which they meant to expend their fury on the defenceless body of the deposed Vizier. Their prospective victim would certainly have been pounded to death had not Fereez and some of his stout supporters surrounded and defended the unhappy man. These, ranging themselves on each side, with one in front, one behind, made a covered archway for the hated inventor with one crutch and, warding off all attempts to break through their defence with the other, escorted the fallen and broken autocrat out of the riotous Courtyard into the street beyond. This undignified escape proved, however, more fateful to the cripples than to their intended victim. Many, in their eagerness to strike a blow to celebrate their victory, fell and were trampled by those no less eager behind who, themselves tripped up by sprawling legs and unattached crutches, pressed on by weight of numbers in the rear, in turn were borne to earth. The shrieks of the falling, the groans of the injured, mingled with the derisive cries of the mob and the yelp and yap of the dogs, assaulted the ears of the late Vizier as he disappeared through the doorway. Through the streets proceeded the strange guard with their enclosed prisoner, right up to the entrance of his own palace and home, and there left him to the Solitude and the gathering Gloom that surrounds the hopelessly disgraced Courtier. So Fereez saved the life of his enemy.

But as for Ah Med, cast in one brief moment from the most exalted rank and from envied power to

that of the most despised even by the most servile of men in Trebizond, the public contumely heaped upon him hammered on his heart and turned it to water. Death alone kept the dispirited, forsaken man invisible and patient company. *The doom had come.* Crushed in spirit, Ah Med lived but one day, and Death, though he had had to wait long, yet claimed the victory.

As for the slaves, they returned to their toils at the mines, parted with their crutches, and once more became a powerful race of men.

* * * * *

The memory of Ah Med has been preserved by his invention, and "Ah Med's crutches" is a catch-phrase in Dilrusha to this day. If a man in times of adversity sponges on his friends instead of rousing himself to independent action, men gibe at him and say—"*Leaning on Ah Med's crutches!*" Does a person seek counsel of one and all in the problems of life, people incline their heads and whisper of him to each other —"*Using Ah Med's crutches.*"

But these cases are rare. In fact, it has come about that no more able, honest, independent or prosperous people are to be found to-day in all the East than in Trebizond, and sages there attribute this to the memory of Ah Med's crutches keeping fresh in the minds of the people the value of individual effort and the dignity of responsibility. Thus the curse of the past is the blessing of the present. So

"May the blessing of heaven rest on Ah Med and his crutches."

* * * * *

A. W. G.

CORRESPONDENCE

THE T. S. AND THE WAR

I

I hope you will be able to spare me space to correct Mr. Van Manen's mistake in his letter of last month, where he suggests that his views and mine are akin. They are not akin, but as the poles apart. Had he judged me by *Brothers of the Star*, instead of by the compilation *War Articles*, he would have known this. But I do not wonder the book misled him, for it was very different to the one I had planned, when it emerged from the Theosophical Publishing Society, London, clipped to conventional pattern and saying hardly more than every one else was by then repeating.

Mr. Van Manen's unfortunate letter needs no reply; it is its own best antidote. I would only suggest that none of us can expect to keep pace with our President, who seems to live through a multiple of lives while we stroll through our one. If we choose to "hitch our waggon to a star" it is not for us to complain when we are jolted. No one asked us either to hitch ourselves or to remain hitched. And if the pace becomes unbearable it is useless to revile the star. True, the waggon's little rumblings and grumblings cannot touch the star, though they may hurt other waggons and bring disaster to itself. But the waggon has to become a star itself some day, and to busy itself over that would seem a better use of time than this unseemly apostrophising of the star which shows the way. For as well might Canute try in vain to move the waves from their obedience to the moon as anyone attempt to sway by one hair's breadth our President's obedience to her orders. And therein lies the secret of our utter trust.

MARY E. ROCKE

II

Mr. Van Manen's letter which appears on pp. 558—564 of THE THEOSOPHIST for February has been perused by me with a feeling of pained surprise: it is in my opinion a most ill-conceived and savage, and wholly unjustifiable, attack on the President of our Society. Mr. Van Manen claims a right to his personal opinions, and nobody inside the Society denies this right; but what I, for one, do deny is the right of any member of the Society to hold up to public obloquy our esteemed President. Rightly or wrongly, Mrs. Besant enjoys the unlimited confidence, amounting in some cases to veneration, of an overwhelming majority of the members of the Society, and Mr. Van Manen must be greatly wanting in imagination if he cannot realise that a public attack, clothed in the injurious terms which he has employed in the letter under notice, must be exceedingly painful to this large and overwhelming majority. Mr. Van Manen may possibly be so callous as to disregard this feeling of his fellow-members; if so, his mental attitude is not an enviable one. It is not to be supposed that Mr. Van Manen has no other means of expressing his dissent from the views of the President, if this be his desire. It is open to him to bring before the General Council, the representative body, any matter which he may consider to affect the Constitution and interests of the Society, and this in my humble opinion is the course which he should have adopted in the present case. He would there be confronted with constituted authority, would hear opposing views, and would, it is permissible to hope, have suffered his asperities to be toned down: he would certainly not have had the opportunity of coming, with *ex cathedra* pose, before the whole Society as the accredited exponent of the 10,000 members of the "seven neutral Sections".

And what, after all, is the gravamen of the charge which he launches against the President? In order to give point to his controversial prepossessions, he wrenches from the context a remark which appears in a public utterance of the President, *viz.*, "To be neutral is to be a traitor." The point is met and explained by the Editorial note on Mr. Van Manen's present letter, and I need not dwell further on the aspect there presented. I may, however, add that I also read a meaning in the remark, apart from Occultists or Occultism. In its exoteric or plain significance the remark refers to the attitude of mind which should be taken by members of the Society in view of the diabolical atrocities committed by order or direction of the Central Powers in the course of this awful War. If any person—a belligerent or neutral, a member of the Society or otherwise—can calmly view these features of the campaign

and still adopt an attitude of strict mental neutrality, then all I can say is that I certainly am unable to understand his mental constitution. There is no question of giving a political significance to the matter : it is merely one of eternal verities, in regard to which every right-minded individual can have but one attitude, and that is of uncompromising condemnation; and in this sense to be "neutral" is most certainly to be "a traitor".

Ootacamund R. PARSONS

III

I have read Mr. Van Manen's letter to the President of the Theosophical Society in the February THEOSOPHIST. I am Swiss by birth and am a naturalised Dutch subject, and therefore may be rightly considered as belonging to neutral countries. Now I wish to state that I do not in the least agree with the statements made therein, rude in form and shallow in contents, which express wholesale misrepresentation of the attitude of the great majority of the neutrals in whose name it might be inferred that Mr. Van Manen is speaking.

It appears to me that the writer finds it necessary to give a slap in the face to all those electors who voted for Mrs. Besant, belligerents and neutrals, but then perhaps he is very anxious for the salvation of their souls. In my opinion the attack is not important enough to attach any value to it, for we are already acquainted with malignant criticisms of this nature (good criticism is beneficent, bad criticism is malicious) against our President. It is, however, useful to point out that Dutch citizens like myself are misrepresented by the writer, who has so much at heart the "neutrality of the Society". The question of neutrality of individuals has been discussed at length in some newspapers in the Dutch East Indies, and the conclusion arrived at is that Governments can be, or at least try to be, neutral, but that no individual can in reality be neutral in a life-and-death struggle between the ideals of democratic liberty and human freedom on the one hand and the ideal that might is right on the other. And confirming that view, the telegrams informed us some weeks ago that the Editor of the newspaper *Telegraaf*, who had been prosecuted because of his writing in the newspaper that this war was brought about by a band of German scoundrels, has been acquitted in Holland. "And the same decision about neutrality will, I suppose, also hold good in other neutral countries."

Concluding, I cannot but emphasise that to be neutral in this war is to be a traitor to the ideals we stand for, for this is

not a fight between some countries and nations, but a strife of life and death, a struggle for sheer existence between two sets of ideals. There are naturally some unfortunate people who have no ideals at all, and they probably would be indifferent to the happenings of to-day. But I feel (and I believe there are thousands who do the same) that, being a Theosophist first and Swiss or Dutch next, it is certainly true that "to be a neutral is to be a traitor".

H. CHRISTOFFEL

P. S.—It occurs to me that perhaps the Editor might make a bolder use of her blue pencil and save useful space of THE THEOSOPHIST which as a rule produces interesting reading matter, and respectfully I would suggest to the Editor to make note of this for future reference.

SUGGESTIONS FOR TRAVELLERS

TO THE EDITOR OF "THE THEOSOPHIST"

Keep on the look out for Theosophists, you will find them in unexpected places. A member recently spent several weeks on a steamer, but did not learn till the day after leaving it that the captain was a student, and that he carried some twenty or thirty Theosophical books in his private library.

Just now there are many members travelling as enlisted men and especially in the hospital corps. It would be wise if, before leaving home, they would look up the addresses of the Lodges in the towns where they are to stop. "Before leaving home," we say, because in the home Lodge there is, or ought to be, a copy of the annual report and Lodge directory, and because (put this down to the conceit of the writer please) outside of the United States good city directories are hard to find; also because even there the Theosophical Lodges are frequently omitted from the published lists of societies.

What has become of the T. S. in Japan? Colonel Olcott started a Lodge in Kyoto when he was there some twenty-five years ago. It appeared in the annual report for several years, and the name of the abbot of one of the Honganji temples was given as its secretary, or perhaps its president. A few months ago a member who was passing through the city tried to find whatever might be left of the Society, so he went to the Higashi temple—that means Western, but from there you must go west to reach the Nishi or Eastern temple—but as it was Sunday there was only a single priest

to be found, and he said that he had only been there twenty years and did not know what might have gone on before that! Our member had to take the next train, so he learned nothing more at the time, but now reports that he has met a Japanese Theosophical student, not a member of the Society, who says that he knows hardly any other Japanese who are Theosophically inclined?

Japan has been Theosophically neglected for many years. Will not all members who pass through the country do what they can in the way of propaganda?

H. G.

CONFIRMATION WANTED

TO THE EDITOR OF "THE THEOSOPHIST"

With reference to the "Confirmation Wanted" by "A Student" in THE THEOSOPHIST for February 1916, I beg to refer him to Shri Shankaracharya's Bhashya on *Shariraka Sutras*, Adhyaya III, Pada I, Adhikarana.

"A Student" is also requested to read answer to question No. LX on page 161 of the *Prashnottara* for June 1902 on the subject.

P. J. P.

REVIEWS

How India Wrought for Freedom, by Annie Besant. (T. P. H., Adyar, Madras. Price Rs. 3 or 4s. or $1. 25)

" Greater than the Theosophical Society is the Theosophical movement," is a teaching whose inwardness once grasped enables us to fathom the mysterious depths of the process of civilisation. What seems chance, coincidence, favourable environment, suitable opportunities, all these assume their true proportion; world movements of international importance as well as the functions of Nations and States, big and small, fall in their proper places. As with institutions so with individuals, we begin to assign real valuations. Our Theosophical teachings about the work of Manus and Bodhisattvas, National Guardians and Devas and Rishis, and their " interference " in human affairs throw light on the obscure problems of National Evolution and National Karma. The dharma of each Nation and its fulfilment under the overshadowing influence of these Men of Perfection is a fascinating study. Now and then we contact happenings in history, made or in the making, which become illuminated when we see the invisible Hand at work, when we perceive how " the moving finger writes and having writ moves on ".

The book under review provides such a fascinating study. It is the history, which reads like a romance, of one of the world's great movements—the struggle of a people, of ancient culture and hoary tradition, to break the fetters of political bondage which Nemesis presented to them, Nemesis which " knows not wrath nor pardon". In the majestic sweep of Karma, the time at length came for that ancient Indian people when they realised that " Stronger than woe is will " and began the worship of Liberty, and they are still engaged in that holy work. For thirty years that sacred mission has been kept up, and the Indian Nation

is still persevering; and—the goal is at length in sight. Who would not like to read the story of this long penance and tapas, though in these prosaic days of ours we have not pauranic poets who can chronicle as no historian since their time has done? And yet what the English language can do, and what ordinary prose made musical can achieve; what honest and accurate chronicling has in its favour, and what a careful reference-index can provide—are all marshalled in the service of the reader.

The volume is the story of the National Congress of India and is "told from official records". The Congress makes articulate the voice of the Nation and is recognised as such. The Theosophical Society has played a significant part at its inception, and that we should note here. Mr. A. O. Hume, "the father of the National Congress," was one of the fortunate few who, in the early days of the Society, received answers to his enquries from the great Masters behind our Society. In the company of Mr. Sinnett he learnt and worked for the Society for some years. His great love for India and Indians had naturally evoked, we presume, gratefulness in Them, one of whom, the Master K. H., once wrote:

> I confess that I individually am not yet exempt from some of the terrestrial attachments. I am still attracted towards some men more than towards others, and philanthropy as preached by our Great Patron:
>
> . . . . . the Saviour of the World,
> The teacher of Nirvana and the Law—
>
> has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualised.

How far consciously and directly A. O. Hume was influenced in his work for India we can gauge a little by glancing through some of the unpublished letters; how much indirectly and unconsciously to himself the influences in the inner worlds helped him to work in the outer in the cause of the Motherland, of which H. P. B. spoke as "the Land of my Master," is for an Occultist to say. In the volume under review the preliminary work of Mr. Hume does not find adequate place, for it begins at the start of the Congress, and much spade work done by him prior to 1885 goes unchronicled. That spade work is not in any way less important or less interesting than the regular routine drudgery that this Englishman went through for many years after the birth of the

Congress, whose General Secretary he was from 1885 to 1904, work which also does not leap to the eye—no fault of the book. In the magnificent Historical Introduction, replete with carefully collected and collated facts, a section on the work of the Pre-Congress days, including the labours of Hume, would have improved the book as a history.

Next, the Theosophical Society has contributed something more in bringing the Congress into existence. In 1884 at Adyar was held the Ninth Convention of the Society. One of the delegates, Mr. Norendra Nath Sen, Editor of *The Indian Mirror*, wrote some five years after thus:

> We have no wish to dispute the claims of any individual who may aspire to the honour of being called the originator of the Congress. But we believe the time is now come when the real truth of the matter should no longer be kept private or concealed from public knowledge. One of the most successful of the Annual Conventions of the Theosophical Society was held at Adyar, Madras, during the Christmas week of the year 1884. The delegates who attended the Convention were most of them men who, socially and intellectually are the leaders of the society in which they move in the different parts of the country. When the Convention closed, and the delegates broke up to return to their homes and to every day work, a dozen or so of their number, as well as a few Madras Hindu gentlemen, met by private arrangement at the house of one of the best known and most esteemed citizens of Madras.

Commenting on the above in the Supplement to THE THEOSOPHIST, Col. Olcott says:

> It should be stated, however, that the T. S. cannot be credited or debited with any action in the matter. The President refused to take any part in the proceedings, and would not allow any political meetings by Fellows at Headquarters to compromise his policy of strict neutrality in all such questions. Having awakened the sleeping sons of India, he continued to address the activities of our Society to promote religious and moral reformation among her people.

The Provisional Committee appointed for the Congress work bears at the top the name—"Hon. S. Subramania Iyer," our present Sir S. Subramania K. C. I. E.—for a few years the Vice-President of the T. S., and now, as in 1884, an ardent Congressman, as also a very staunch and devoted Theosophist. Commenting on the above, another paper of the day wrote the following:

> Those who study the signs of the times will not fail to confirm the theory of the *Mirror* that the Theosophical movement in India was the forerunner of the more recent political movement symbolised in the National Congress. There can be no doubt that Theosophy first sowed the seeds of a rapid nationalisation, if not of an unqualified unification of the different races inhabiting India. Whenever there is revulsion of feeling—from a blind admiration of foreign ideals to enlightened appreciation of indigenous ones—the loosened chords of national fellow-feeling are once more tightly drawn and men are apt to look upon the foreigner's methods with contempt and suspicion. The present writer

never joined the ranks of the Theosophists; but from what he saw of the movement from a distance, he can positively testify to the wonderfully binding force of the "creed". The *Mirror*, therefore, is not far wrong when it ascribes the birth of the National Congress to the tender influences of Theosophy. There cannot be any doubt, we believe, that it had in a great measure prepared the way for the advent of the all-absorbing National Congress.

But let us pass on from the origin of the Congress to its work. The report of these labours of thirty years forms the bulk of the book, and is very carefully compiled and put together. Thirty sessions of the Congress, one each year, passed resolutions, petitioning for or demanding one or other boon or right. For each session the number of delegates and visitors is given, summarised reports of important speeches and often long quotations are published, and the full text of all resolutions, well classified, is printed. Comments and views of the author are very sparingly offered. The reading of these reports, one after another, produces a magical effect. The persistence, the confidence in the British sense of justice, the uttermost belief that the cause is righteous and holy, the spirit of sacrifice, full knowledge of facts, etc., displayed by the Congressmen will evoke praise from every impartial reader—brown or white, yellow or black. Also comes to the reader in a convincing way the callousness, the disregard, the apathy, the spirit of vested interests manifesting as the greed and selfishness of the Indian Civil Service. We have had exceptional men like Hume, Sir William Wedderburn, and Sir Henry Cotton, but the majority of the Indian Government are adverse to the idea of India becoming a self-governing part of the Empire. In this opposition they find support from Anglo-Indian traders and "Christian" missionaries. These three classes would be losers both in money and power if Indians became managers in their own household, and like shrewd business people they resent, as is natural, any effort towards Home Rule for India. All this becomes apparent as we read the volume and ponder over the nature of the Congress demands, most of which, especially the more important ones, remain "not granted yet". The subjects of these demands are of Indian political interest only, and so we need not dwell on them, but recommend every one interested in India to study them in this magnificent book. Six hundred and ten pages of reading, heart-rending and yet inspiring, convince one that these champions of liberty, these fighters for freedom are

standing up for a just and righteous cause which cannot but bring complete success to them. The remaining hundred pages are devoted to an admirable Index, which could hardly be improved on; and the chart giving the main data of the Congress labours will be found most useful. Without the index and the chart the book would be valuable, with them it is indispensable. Every Indian politician, old and young, will use it as a book of reference. Theosophists, all of whom have some attachment for India, the land of the Rishis, will greatly increase their fund of knowledge by perusing this volume, and also get an idea of the most recent activities of their great and unfiring President.

B. P. W.

War, Religion and Science, by J. B. Hunt, M.A., B.D. (Andrew Melrose, Ltd., London. Price 2s. net.)

This little book makes an honest attempt to define the bearing of Christianity and modern science on the problem of war, though the result, as might be expected, is far from conclusive. The first part treats of war as a cataclysmic occurrence beyond human control, to be accepted as inevitable, and met by extensive military preparations—as urged by the National Service League. The policy of imperialism is defended at some length, on moral grounds and naturally from the British standpoint. The second part, on Religion, is the weakest. Glaring atrocities are quoted from the Old Testament to show Jehovah's approval of "frightfulness". The teaching of the New Testament is admitted to be more pacific, but the usual distinction between individual and national morality leads to the usual conclusion that individual morality should give way to national morality—at least in the case of war and preparations for war. The author essays as a Christian to expound the doctrine of Jesus, but does not venture to speculate on what Jesus would have done had he lived in a conscript country at war.

The third part, on Science, is the redeeming feature of the book, and presents the ideal of science as affording some hope of international understanding for the future. The author rightly points out the error of assuming that the evolutionary process of "natural selection" is the last word

in ethics, but while he emphasises the duty of man to rise above "nature," he leaves the impression that religion is something apart from nature. Mr. Hunt is also to be congratulated on his frank exposure of some of the nonsense now talked about Nietzsche.

It is interesting to find a reference to the probability of further discoveries of enormous destructive power, but strangely enough the author's inference is not that these forces will make war too terrible to be entertained, but that simpler methods of warfare will come into fashion again. For all that, it is good to read of probable advances of science in the realm of psychology, as tending to bridge the gulf between criminal and genius, foreigner and fellow-countryman. These latter pages will receive the support of all who hold that man controls his own destiny—even war. They are enough to make the book worth reading.

W. D. S. B.

The Still, Small Voice, by Charles Stuart Welles. (L. N. Fowler & Co. Price 1s. 3d.)

The title of this spiritualistic booklet of fifty pages sounded promising, but we are sorry to say that it proved disappointing in reading. The first chapter is a biography of the central figure of those which follow. These latter consist mainly of records of spiritualistic communications tacked on to a mild and very commonplace plot. The manifesting entities in most cases adopt the usual style of inflated and empty, or nonsensical, language prevalent at ordinary spiritualistic seances.

This book advocates the belief in reincarnation and in the near coming of the Christ. It purports to be a message from the spirit world to our materialists, with a view to weaning them from their materialism and bringing them to the realisation of the existence of higher and wider states of being beyond those of our physical world. We, from our Theosophical point of view, cannot be too grateful for any such endeavours; but we are afraid that this volume will not fulfil its self-advertised task, unless in the case of those who do not object to presentations such as the "spirits" of

Charles the First, John the Baptist, and Mary Queen of Scots, manifesting with their heads on their arms—even though they seem to have enough sense of the fitness of things to wish to apologise by saying: "I am aware, dear Charles, of the grotesque appearance which we make, coming to you with our heads upon our arms . . . ." It may do some good to those who can swallow and digest things like the spirit of King Charles advising our hero to "keep your head under all circumstances, and you will attain the highest pinnacle of fame. You are honest, generous and brave, and these are great attributes." Thus Charles talked with God [*sic*], as the prophets of old. We are afraid that books like these do spiritism and kindred subjects more harm than good.

J. A. M.

Wireless Messages from Other Worlds, by Eva Harrison. (L. N. Fowler & Co. Price 2s. 6d. net.)

This is a spiritualistic book of much higher quality than the one mentioned above. The standard, too, of what the manifesting entities say is very much better than in the other book. It has been written with serious intention, by a seriously-minded investigator who really wishes to help humanity. Whether we can agree with all its theories, or whether we think it probable that the communications from inhabitants of other planets, and the manifesting entities themselves, are what they purport to be, is another matter. However, the aim is high, and the ideas above the average as regards broad-mindedness and the wish to help. It takes up the same fight against materialism, it gives the same message to the world that there is no death, as does Theosophy, and we are therefore glad to welcome it as a co-worker, although we may not agree with its ideas on all points.

The first chapters are on "The Method of Transmission" of communications, on "Sleep-Life," etc., and are more or less theoretical in their texture, interspersed with, and based on, communications from the "Guides" or "Angel Teachers" of the particular group of investigators to which our author belongs. The other chapters deal with communications from Mars, Neptune and other planets, in accordance with what the title of the book would cause us to expect.

It again struck us how the teachings in spiritualistic books, in the course of years, have gradually and steadily converged towards many of the Theosophical tenets. It is true that some of the great pioneers of spiritualism and spiritism, like Allan Kardec who was convinced of the truth of reincarnation from the very beginning, came very close to Theosophy in the things they taught, but it is only during the latter years that the Theosophical presentment has become more general in non-Theosophical literature dealing with matters superphysical. We sincerely hope that this book may become a stepping-stone for many to the higher knowledge.

J. A. M.

Great Men and How They are Produced, by Casper L. Redfield. (Chicago. Price 15c.)

This curious but remarkable pamphlet advances a theory on the subject of heredity which, if substantiated by further evidence, may lead to important conclusions. The writer disagrees with an article in the Journal of Heredity (the official publication of the American Genetic Association) which urges that the higher types of humanity should marry early, since the offspring of early marriages is more numerous than that of late marriages. He contends that this policy would not result in a greater number of higher types as assumed, but in a deterioration—at least as regards intellectual capacity—in proportion to the increase in numbers. He maintains that no case is known of an intellectually eminent man having an immediate ancestry of four generations to the century, or of any really great character in history in whose case there have been three generations to the century. In support of this statement he appends a list of 571 eminent men (including a few women), giving the difference in age between father and child. This figure is 71 for both Confucius and Lao-tze, at the one end of the scale, and 25 for Muhammad and 23 for Napoleon at the other. The latter figures do not necessarily disprove the theory, as it depends on an average of several generations—a figure that is absent in most cases. We cannot, therefore, say more than that most of the celebrities chosen were born at a fairly advanced age of the father; the mother's age is

apparently ignored. The list contains a strange variety of names, *e.g.*, Krupp of Essen! It would be interesting to hear how far any gain in intellect appears to be obtained from late marriages at the expense of physical strength, as the latter benefit is usually associated with fairly early marriages. Mr. Redfield explains this theory in his book *Dynamic Evolution* (P. G. Putnam's Sons, New York). The question should be one of particular interest in connection with the law of reincarnation, especially in view of expected racial developments.

W. D. S. B.

Human Animals, by Frank Hamel. (William Rider & Son, Ltd., London. Price 6s. net.)

This is very entertaining reading, full of an assortment of werwolf stories and stories of men and women transformations into animals of all degrees. Practically every conceivable kind of animal has figured at one time or another in transformation records and folk-lore, each country favouring the particular species which is commonest to it and weaving stories round the exploits of their more distinguished exponents of the art. There are many quaint tales in the present volume, probably for the most part having little foundation in fact, but there are also particulars of werwolf trials taking place in France as recently as the seventeenth century, concerning which it is more difficult to venture an opinion. One presumes that the learned judges of that time had emerged from the superstitious trammels of earlier mediæval days, and required strong evidence before passing the drastic sentences which were meted out to practisers of lycanthropy. The trials were frequent and executions numerous, the sentence usually consisting of burning at the stake. In France the offence of lycanthropy seems to have appeared only in certain defined districts, and the first case was usually followed by quite an epidemic. A remarkable feature common to all the trials was the fact that the werwolf was never able to keep his secret on returning to human shape, and discovery was always brought about by his boasting of the adventures he had had in wolf shape. This, one imagines, was due to a degeneracy of will power, pointing

perhaps to the presence of an external entity participating in his wolfish functions.

Serpents, foxes, birds, cocks and cats, all have their parts in these stories, and many curious tales are told of them. India provides a wealth of anecdote concerning serpent princes and fair maidens, and many relics of these romances are found dotted about the country in stone carvings commemorating the tales. Japanese folk-lore abounds in stories of wer-foxes, ingeniously worked out with characteristic minuteness and sensationally horrible.

In the last few chapters we find quotations from well-known Theosophical literature bearing on the subject, though the author has abstained from any very precise expression of his own opinion about it all.

As a collection of animal transformation phenomena the book is valuable, and should find a place in all good reference libraries.

I. ST. C. S.

Theosophy for Beginners, by Catherine W. Christie. (T. P. H., Adyar, Madras. Price Re. 1 or 1s. 6d. or 40c.)

The writer for the young, like the proverbial poet, is born and not made, and Miss Christie is one of those rare benefactors. Though this her chief contribution to the juvenile side of Theosophical literature has already made its name, its reappearance in a third edition warrants a brief supplementary notice. The general scheme of the book is arranged to lead the pupil in easy stages from the simplest teachings to those of greater difficulty, and the chapters are purposely made short to avoid the common error of trying to give a child too much at one time. The writer's manner is direct and confident—just what youngsters understand and respect, and is relieved by happy imagery. Nor should "grown-ups" be content merely to hand the book on to the rising generation without themselves first profiting by its clear explanations. It gives us much pleasure to speed this little book on its further career of usefulness.

W. D. S. B.

SUPPLEMENT TO

THE THEOSOPHIST

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

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THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th December, 1915, to 10th January, 1916, are acknowledged with thanks:

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Adyar, 11th January, 1916.

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

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th January, to 10th February, 1916, are acknowledged with thanks:

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THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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Theosophical Publishing House, Adyar, Madras, India.
Theosophical Publishing Society, 161 New Bond Street, London, W.

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