VOL. XL NO. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is interesting and encouraging to watch the progress round the world of the Ideals of Education embodied, in 1911, in the Theosophical Educational Trust. The handful of Theosophists who planted that tiny seed certainly did not anticipate the rapid growth which would ensue in less than a decade from the planting. So far and wide had it spread in India that the Society for the Promotion of National Education was formed six years later, in 1917, to meet the demand for education based on those fundamental Ideals, but National rather than Theosophical in name, and the Theosophical Educational Trust was ready, as is always its parent, to hand over to the representatives of any Nation which it serves any special work pioneered by its members. For the Society's life is Service, and when the hard pioneer work is over and a scheme becomes popular, it readily gives the control of its further working into the hands of those whom it has sought to serve. So was it with the Central Hindū College and School in Benares, founded for the service of the Hindū community by a few humble Theosophists, now the rich and powerful Hindū University of Benares. The reward of the Theosophical Society is in the service rendered, and it knows how to let go as well as how to take hold.

* * *

Hence, when the Ideals of Education proclaimed by it had won their way into the National heart of India, it gladly gave over into the control of a National Society the work it had

done. A few of its schools, however, partly dependent on the grants-in-aid they earned and with students going up to Government examinations, remained outside the National Society, which stands apart from, but is not antagonistic to, Government. It knows very well that it can only supplement, it cannot replace, Government colleges and schools, and only hopes, like Cromwell, to form a "New Model," which will, when India achieves Home Rule, be taken up by a National Government.

***

The ideas of the Theosophical Educational Trust have, however, spread so widely in other countries that, as I said in last month's "Watch-Tower" (pp. 412, 413), it is proposed to form an "International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs".

***

I have just received the Second Annual Report of the T. E. T. in Great Britain and Ireland, with its Headquarters at 11 Tavistock Square, London. The aim of the Trust in Great Britain and Ireland is expressed as follows:

> Our aim is to form miniature communities—co-educational and run on democratic lines. The boys and girls are co-citizens, learning self-discipline, first by the Montessori method, and then by gradually assuming partial government of the school, with the teachers as elders and guides. The children help as far as practicable in the service needed for the upkeep of the community. On the domestic staff are gentlefolk, who have been properly trained in their own particular line, by whom the children are instructed in cookery, housecraft, gardening and woodwork. The amount of time spent on this practical side, especially in the later years, varies according to the natural bent of the individual. A factor in the educational life of all, the practical side, is yet not allowed to interfere with the culture side. We are most anxious that the standard of work in all directions shall reach a high level of efficiency, and with a view to attaining this we have appointed well known experts in the chief subjects to act as advisers.

The aim is well put, and this creation of citizens for the New Age should be the dominating thought in such Theosophical schools. Culture for all, labour for the community for all, instead of the chasm hitherto yawning between culture and labour, unless the labour were confined to that of the brain. It is well said in the Report that "the object of

education is to form channels for the expression of the emotional, mental and moral aspects of the soul, and that the foundation should be a healthy, controlled physical body". The character is trained by replacing competition by co-operation: "No marks or prizes are used as stimuli to study. The highest reward of attainment is to be appointed a coach to backward or younger children."

***

The Trust has seven schools in England, all housed beautifully, and a separate Trust has been created for Scotland, which starts with two schools, King Arthur's School in Edinburgh being in the midst of twenty-four acres of land.

***

Here in India the S.P.N.E. is steadily solidifying its work. It would be glad of more Life-members and more monthly subscribers, to meet its second year of expenses. There is to be an Education Week as there was last year, from April 6th to April 13th. Mr. Arundale has a wonderful power of inspiring enthusiasm, both in his co-workers, and in the students who come under his influence. He seems to create in others the power of teaching and the love of it; presumably he awakens it, but it appears in all the teachers he contacts after a few months. It is a great gift, this power of his, and nobly used.

***

I spent the early part of last month in Sindh, and presided at a Theosophical Conference, and gave several Theosophical lectures. Fifteen years had passed since my last visit, and Sindh has shared in the change so marked elsewhere in India. I lectured also on Home Rule and against the Rowlatt Bills, proposing new and hitherto unheard-of coercion for India. The welcome everywhere was warm, and the audiences very large. I was surprised to find so large an audience at Karachi to listen to a Theosophical lecture, but the interest was evidently very keen.

***

The National College and School at Hyderabad is full of promise, the students being instinct with life and energy, and devotion to the Motherland being strongly marked. The Scout troop is exceedingly well drilled, and gave a creditable display.

***

The 17th February was duly kept at Adyar, the day of the birth of C. W. Leadbeater, of the passing away of Colonel Olcott, and of Giordano Bruno's burning in Rome. At Bombay, where I was on that day, we had the memorial meeting in the morning in the prettily decorated pavilion at the back of China Bagh, and in the evening I lectured in the Town Hall to a crowded audience on "The Value of Theosophy to India". It was a good thing to have the lecture there, as many people will go to the Town Hall who will not go to a Theosophical lecture in a hall belonging to a Theosophical Lodge. The Town Hall is "non-committal," and there was a large sprinkling of Europeans and of khāki-clad soldiers.

* * *

An extraordinary amount of hostility has been engineered against me by the followers of Mr. Tilak in the political field, and I fear that his opponents were right when they told me that his party would only pretend friendship in order to use my influence to get into the Congress, and would then turn against me. It looks as though this were the motive underlying the violent attacks made upon me. However, I do not regret the part I took in re-opening to them the Congress door, for I acted on Mr. Gokhale's direction, he wishing that the breach should be healed. Probably he was misled by his ever-generous nature, and that the colder-blooded critics were in the right. Anyhow, I would rather be betrayed than betray. Unfortunately, the Congress deputation contains some of the most truculent of my assailants, and one of these, Mr. Bepin Chandra Pal, has on the platform and in the press promulgated some vulgar and grossly untruthful statements intended to complete the destructive work engineered by himself and his friends at the Delhi Congress. He was foolish enough to appeal for corroboration to a highly respected Calcutta Solicitor, who promptly exposed his falsehoods so far as they came within his personal knowledge, and between the values of their respective words no one who knows the two men could hesitate for a moment. It is not wonderful that English friends should be astonished at the extraordinary *volte-face* made by the majority party in the Congress; but the Congress remains the Congress, whatever a temporary majority may do, and we must remain faithful to it, even though the majority, at a most critical moment, has broken in twain the Nationalist party. These ups and downs will happen in

political struggles, and we are not as badly routed as are the Liberals in Great Britain. Already there are signs of a reaction, due to the excesses of the leaders of the majority.

***

South America is showing great activity in the Theosophical field; the Presidential Agent there now is the old and well-tried Spanish worker, Señor Don José Melian, who has served as the channel through which vivifying and strengthening forces could flow into a continent which has so great a future. A very interesting report has just arrived, giving a bird's eye view of the whole field. Brazil has three Theosophical magazines, Chile two, Costa Rica two. Three other Spanish Magazines also reach South America, one from Yucatan in Mexico, and two from Spain.

***

Burma has lost by death five of its foremost workers during the last four years, and they have left large gaps, not yet refilled. The Assistant General Secretary, Maung San U, died, attending plague patients; death, while fighting for the Empire, took from us Captain Teare and Captain Rohde, both very earnest and devoted workers; two young but most valuable members, Mr. M. Arunachalam Iyer, the Hon. Superintendent of the Burma Educational Trust Boys' School, and Mr. S. Muniswami Iyer, the Assistant of the General Secretary, have also passed away. May they all soon return to us to continue their services to the good cause at this critical time.

***

Another heavy loss to the Indian Section of the T. S. is the passing away of Mr. K. Narayanaswami Iyer, one of the oldest and best known workers in Southern India. He was a lawyer, and began his active work in his local T. S. Lodge, holding study meetings every morning, before going to Court. In 1892, he began more general Lodge work, and a little later, he retired from his profession, led the life of a Sannyāsī, and gave himself wholly to devoted service in the Theosophical Society, continuing that work right up to his death. The starting of many Lodges in Southern India is recorded to his credit, and he was particularly successful in inducing members to raise their own buildings on their own land. He did not confine his work to South India, but went further afield from time to time, and must have travelled over the whole land. For some

time he was in the north, but his fiery temper was a little in his way among the northern people. He did a large amount of translation work from Samskṛt into English, and he caught the spirit of the originals, so that his translations were thoroughly Eastern and vivid. He died, as he had lived, in harness, ever devoted to the Masters and striving to do Their will.

* * *

I have received the following letter, and publish it with great pleasure.

To the Editor of THE THEOSOPHIST

DEAR SIR,

A copy of the undernoted letter is sent to you in the earnest hope that you may see your way to encourage with enthusiasm and pertinacity a Crusade on the part of all races and creeds for the early realisation of Prohibition in India.

Kalimpong, Bengal, 25-2-19

To

His Excellency The Viceroy in Council

From

The Rev. T. D. Sole, Moderator,
and
The Rev. J. A. Graham, D.D., C.I.E.,
Clerk, of the Eastern Himālayan Presbytery.

Dated Kalimpong the 14th February, 1919.

May it please Your Excellency!

At a Meeting of the Eastern Himālayan Presbytery (which represents a Christian Community of 7,500 persons) of the Presbyterian Church in India, held at Siliguri on 25th January, 1919, the following Resolution was adopted after a full consideration of the moral and economic harm wrought among the people of this District by the use of strong drink:

"It was unanimously resolved to petition the Government of India to follow the great example set by the United States of America by passing a Law to prohibit all intoxicants throughout India."

On behalf of the Presbytery, we beg to subscribe ourselves Your Excellency's humble and obedient servants.

(Sd.) T. D. SOLE, *Moderator.* (Sd.) J. A. GRAHAM, *Clerk.*

No better work can be done by Christians in this country than that of getting rid of the trade in intoxicants which has wrought so much evil in this country. They have more

weight with the Governments than have Hinḍūs and Mussalmāns, and they will turn their influence to the best possible use in persuading the Governments to abolish the liquor traffic. The question of the revenue derived from it should not be weighed against the demoralisation wrought by it among an Eastern people, unfitted by long heredity to stand the poison of liquor. We heartily wish success to the efforts of the Eastern Himālayan Presbytery in this direction.

* * *

Friends abroad who take interest in the social work here will be glad to know of the secure establishment, on its own land and in its own buildings, of the Young Men's Indian Association. It was formed in January, 1913, and was formally opened on March 15th, 1914, in the partially rebuilt and renovated buildings, acquired for its housing. It is a registered society, and its objects are stated as follows:

(1) To establish a Young Men's Club, with gymnasium, lecture hall, library, reading room, recreation rooms, and residential quarters, mainly for students.

(2) To draw together students of all classes and creeds under a common roof so that they may recognise their common interests as citizens; to enable them to have lectures, discussions and classes; and so to train and develop their bodies that they may grow into strong and healthy men.

Its Governing Body comprises many of the leading Hinḍūs and Mussalmāns of the Madras Presidency, and much interest has been shown in its welfare by the chief citizens of Madras. Its objects as enumerated under (1) have all been fulfilled, except the gymnasium, which is still a "castle in Spain". Object (2) has also been satisfactorily worked out, and is being carried in new directions by the Secretary of the Managing Committee, Mr. A. Ranganathan Mudaliar, a Deputy Collector, who retired in order to devote himself to this work: his trained capacity, gained in Government service, has proved invaluable to the Institution. Its income meets its running expenses under his careful management. Its Reading Room and Library are fully utilised, and its Games' Rooms are popular. Its Cricket Club is renowned through Southern and Western India and Ceylon, for its team is one of the strongest, as its record of victories proves. It also possesses the largest Hall in the City, the beautiful Gokhale Hall, which has become the favourite hall for lectures and public meetings.

* * *

I am receiving from England a large number of invitations to visit towns, deliver lectures, and so on. I am grateful for the warm welcome offered to me on every hand, but can make no engagements at present, for my movements depend entirely on the dominant claims of my political work. As said above, on pp. 514, 515, an extraordinary crusade is being carried on against me by Mr. Tilak's party; while my friends in England have been showing him kindness and hospitality, his friends here have been doing their utmost to destroy me. The ostensible cause is, to some extent at least, that I stand by the Montagu-Chelmsford proposals with the modifications passed by the Special Congress in Bombay; the greater number, though not all, of these are also approved by the "Moderates". I have refused to go further, as the majority in the Delhi Congress desired, and have thus become a very black sheep. I cannot help it, for I consider that if we can gain the essential features of the Congress-League scheme, as embodied in our modifications, we shall do exceedingly well, under present circumstances, and I decline to imperil the whole scheme by going back on our earlier position and demanding more. The party which was originally for rejection, led by Mr. Kasturiranga Iyengar, the Editor of *The Hindu*, and which refuses all negotiation, was triumphant at the Delhi Congress, and has therefore the right to say that it represents the country. I think its claim is true, for the unwisdom of the Government has caused a deep and widespread resentment, and has weakened our hands. It was the original declaration in *The Hindu*, signed by the Editor and, I think, by 13 others, which caused the allegation that there was a party for rejection, and its leadership was fathered on myself. As the signatories retreated from their untenable position, I did not care to put the blame on them, to whom it rightly belonged. They are now in the majority, and re-assert that view. I am still against it. Hence the trouble. None the less, with my native obstinacy, I cannot give way, though I acknowledge that the country is, for the moment, with them, not with me. But majorities change, and therein lies my hope. If the present attempt at unprecedented coercion were stopped, and the kindlier feelings towards India shown during the War were allowed to prevail, the atmosphere would change. At present things are very black.

WHY NOT RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY?

By GEORGE S. ARUNDALE, M.A., LL.B.

I CRAVE the hospitality of the columns of THE THEOSOPHIST to venture the suggestion that when throughout the world the great question is that of reconstruction, members of the Theosophical Society should ask themselves whether that question does not apply as much to their own movement as it is universally accepted as applying everywhere else. The question is obviously so vast a one that it is impossible either to offer a tentative answer or even to indicate with any preciseness the general lines along which reconstruction in the Theosophical Society should probably proceed. All I am anxious to do, within the limits of this article, is to draw the attention of my fellow-members to the fact that some kind

of reconstruction may possibly be as necessary in our own movement as in any other.

There are, of course, many kinds of reconstruction. We might decide upon a reconstruction of form. We might consider it to be necessary to alter our Rules and Regulations so as to provide a new form for our eternal movement, to suit that which we are now at liberty to call the "changed" world—"the Changing World" being now seen to be one of our President's most prophetic utterances. We might deem it advisable to make a radical change in our Objects. It might reasonably be held that the Objects of the Theosophical Society were Objects fashioned for the old world, not for the new. Again—and here we are treading on firmer ground—we might regard the reconstruction of the Theosophical Society primarily to involve a reconstruction of attitude on the part of individual members or on the part of National Sections of the Society. Of course, in all these cases the only possible kind of reconstruction consists in drawing out into prominence new aspects of those eternal verities for which our Theosophical Society unalterably stands. Any reconstruction, therefore, can only be a reconstruction of superstructure, not a digging at foundations.

We must beware of narrow orthodoxy in the Theosophical Society. We must beware of members who would impose upon us the attitude of Madame Blavatsky, or of Colonel H. S. Olcott, or of Mr. C. W. Leadbeater, or of Mrs. Annie Besant. Short though the life of our movement has been, there yet seems to have been time for a small group of people to have come into existence who have narrowed down H.P.B.'s fiery iconoclasm into a formal orthodoxy. Doubtless, too, there are those who long for the good old days of Colonel Olcott; and when our beloved President lays down her present office to assume even more exalted duties, another group will be added to the list, striving for long to preserve a narrow, and probably most inaccurate, interpretation of Mrs. Besant's present

attitudes and methods. Of our own great Theosophical leaders it is supremely true, as it is of all of us—*tempora mutantur et nos mutamur in illis.* I feel that both H.P.B. and Colonel Olcott must often wonder why people are so foolish as to imagine that their leaders have stood still since they left the physical body and that, therefore, in loyalty, their followers must stand still too. What a shock might it not be to some of our good members if they learned authoritatively that H.P.B. is well satisfied that the present direction of the Theosophical Society rightly succeeds in natural order to the direction given by H.P.B. herself. And how troubled some of our President's narrow admirers will be when that which they regard as the "Besant attitude" is superseded by the modified attitude which doubtless will be brought into being by her successor. They will ignore the vital fact that any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren. They will forget that, as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the world, and that, where possible, in settling important lines of policy, the guidance of the Higher Authorities is not only sought but obtained. It seems to me, therefore, that we must be on the alert to receive our share of the changes and modifications that are refashioning the world.

We are more or less aware of the relation of the Theosophical Society to the old world. We know what kind of Theosophical Society has been required in order to help the world through death into rebirth. We see clearly that the insistence on Brotherhood, on the laws of Karma and Reincarnation, on the essential unity of all religions, on the need for an open mind with regard to undiscovered laws of Nature, were all needed in order to give the world a grip upon those special realities which would help it through a great darkness into a light brighter than it has yet known. There

was to be a great War. Let the inevitable quarrelling and hatred be as far as possible discounted beforehand by an increase in the active recognition of Brotherhood, so that the note of Brotherhood should continue to sound even above the clashing noise of enmity. The War would plunge the whole world into the utmost grief and anxiety. Death would come in all its cruel tyranny, and the peoples of the world might be powerless against its crushing force. Let it become known once more that beyond Death there is Life—death's master, and that final though the parting in this life may seem, there is beyond not only the Life Eternal but many physical lives of comradeship with the certainty of a time in the distant future when all parting will cease. Again, though this fact does not yet emerge so obviously, it was known that in the remoter future there is to be a great Āryan Empire. As obstacles in the way were seen to be religious differences, colour, caste and sex distinctions. To prepare a force to overcome these obstacles, men and women have been gathered together throughout the world under the banner of the First Object of the Theosophical Society. And many allies are there as regards the principles involved. For example, the great Woman's Movement is now triumphantly surmounting the obstacle of sex distinction. Then there is the Third Object of the Theosophical Society, to declare to mankind that there is more in heaven and earth than science or religion has yet disclosed, and in the spiritualistic movement and kindred activities are the signs of the outer world's slow awakening in this direction.

We thus see that the second half of the nineteenth century has not merely been a summing up of the old world's failures and achievements, but also a preparation for our passing from the old to the new—from the old age of old forms to the youth of new. And in this preparation the Theosophical Society and similar movements

have played a leading part. But the work of the Theosophical Society in the old world is done, and, I think we may say, successfully done. Now let us serve the young world, and let us look to it that our Society is well equipped for its new task, and that, in that breaking asunder of outworn bonds we see going on around us, we do not forget to break asunder such outworn bonds as we ourselves may still possess. Let us adapt our ancient truths to their new purpose, and make our movement speak the old message in a form suited to the young world's needs.

The vital question at the moment, therefore, is as to what new attitude or form shall mark the passage of the Theosophical Society itself through the valley of the shadow of death into the new life of the new world.

In the first place, is there need for any alteration in our Society's constitution? Is the existing system of government within the Theosophical Society adapted to the new conditions? Is it desirable that we should become still more democratic in form, or would it, on the other hand, be wise to strike a more autocratic note, in view of the fact that the world is passing hurriedly on to a complete democracy? The solution of this very important question partly depends, I think, upon the place we are able to assign in our movement to the great Elder Brethren. At present, if I may reverently say so, They remain in the background so far as the outer world is concerned. They are not made an article of faith. They have not been erected into dogmas. Our only dogma is our declaration of brotherhood, and though a large proportion of members of the Theosophical Society realise that this dogma of necessity involves the existence of Elder as well of younger brethren, we actually leave the question as to Their existence entirely to the imagination and intuition of individual members. But it might be argued that now that the world has responded to the striking of the note of Brotherhood, now that

the principle of Universal Brotherhood may be regarded as generally accepted, ought not the Theosophical Society to begin to emphasise the next step—*i.e.*, to recognise the existence of a super-human kingdom, of which are Those who are the Elders of the human family, who have long ago passed through the stages through which we are passing to-day, and who are the guides and rulers of the world? We might then ask whether the Theosophical Society should not begin to stand forth more openly as a channel between the Elder Brethren and Their younger comrades in the outer world? Might it not be well that we should learn to accept more formally Their nominations to the Presidency of the Theosophical Society than was possible in 1907? Further, might it not be desirable, in view of the above, that we should make each President hold office either for life or, at least, for a term of years longer than the seven which is now the rule? Again, to what extent is it desirable that the President of the Society should have more autocratic powers than at present possessed by the holder of that office?

I do not for a moment pretend to offer a solution to these problems. There are some, I know, who think that there is already a tendency on the part of the members of the Society to suffer under an undue measure of autocracy. I do not think the complaint is justified. I cannot conceive of any movement of which the component parts are more autonomous than are the National Sections of the Theosophical Society. In no other movement, of which I am aware, is more care taken to safeguard both the liberties of the individual member and the freedom of the Society itself from identification with any specific opinion or activity. It is true, of course, that almost the whole force of our movement during this great War has been on the side of the Allies. I, for one, see no reason why the Theosophical Society should not, if an overwhelming majority be available, declare as a

body in favour of a certain attitude or of a specific action. The trend of opinion in the Society would have to be well-marked for such a course of action to be adopted, and the President's active assent obtained, it being understood that to the vast majority she is, or he is, the accredited agent of the Masters. However this may be, if the Society takes a firm stand on the principle of Brotherhood, may we not conceive that within that principle there are vital elements which, in course of time, the members of our movement may be trained to recognise and support? I could imagine, for example, that had our Society been a little older, it might have been able to declare for Woman's Suffrage. Were it a little older, it might be able to declare against vivisection. The limit of the Society's corporate activity surely depends upon the extent to which the average member is truly aware of the real significance of the word "Brotherhood". The reason why our movement is at present unable to enter into any details is because we yet possess but a meagre understanding of the term. We see it as a general principle, but we do not yet fathom its varied applications. Some of us may know that vegetarianism is a factor in true brotherhood. But the Theosophical Society as a whole cannot insist upon vegetarianism among its members for the simple reason that there is no consensus of opinion on the point. But with the entry of the New World do we not expect a more detailed and scientific application of the principle of Brotherhood than has hitherto been possible? If so, must not the Theosophical Society give the lead?

In other words, is the world as a whole sufficiently Theosophical automatically to perform the general functions hitherto specifically performed by the Theosophical Society itself, so that the latter may be left free to serve as a nucleus for those who are able to go a step further still? In the Old World the Theosophical Society had to assert a principle not generally recognised. Is this principle sufficiently recognised

to-day as a result of the Theosophical Society's work? If so, would it be desirable for the Theosophical Society to become a nucleus for those who have some further acquaintance with the detailed application of the principle of Brotherhood, rather than to continue the work, possibly already done, or, at least, well started, of establishing the general principle of Universal Brotherhood as a vital factor in life? On the other hand, it might be considered wiser to leave the Society as it is, continuing its insistence upon general principles, and specially encouraging within its ranks the formation of sub-nuclei to be concerned with the working out of detailed applications of the great Law of Brotherhood.

I do not feel competent to answer these questions, but I do feel that if we are not to sink under the dead weight of habit and orthodoxy, these questions should be asked and should be authoritatively answered by our elders. Certainly I do not consider that the First Object of the Society in its present form is necessarily unalterable. I can conceive of a different reading. For example, to mark the entry of the Theosophical Society into the new life it has to express in relation to the New World, we might, while keeping the First Object as it stands, in order to indicate that much work still remains to be done in the formation of such a nucleus of Universal Brotherhood as the Theosophical Society exists to establish, add a phrase or sentence indicative of the members' general belief in the existence of Elder Brethren, without, of course, binding anyone to specific belief in an individual Master. We might add to the First Object the following phrase: "The members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature, just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." The wording of this is certainly crude, but readers will possibly catch the idea. And we might add after the word "distinction" the words "kingdom of nature,"

to mark the truth that Brotherhood is not confined to the human kingdom alone. The whole question with regard to the official interpretation of the word "Brotherhood" by the Theosophical Society depends, as I have already said, upon the extent to which it is considered that a strong nucleus of Universal Brotherhood has already been established, and how far those able to judge are of opinion that the momentum in the direction of Universal Brotherhood set up by the Theosophical Society will gradually gather increasing speed of its own accord, so that the Theosophical Society itself may now begin to become a heart within a heart. To put my question in another way, is the Theosophical Society sufficiently stable for its Esoteric Section to become still more esoteric and for some at least of the present esotericism to become exoteric? In any case, I think it is of the utmost importance to remember that our Three Objects must neither be regarded as of the nature of the laws of the Medes and Persians, nor considered as holy formulæ which it is sacrilege to touch.

Then, as regards the Second Object, is it premature to suggest that the study of Comparative Religion, Philosophy and Science has now received sufficient encouragement to continue of its own motion? Might we not substitute for the Second Object as it now stands, an assertion of the common origin of all great Religions and of the fact that the great truths of life are to be found in them all. We might say: "To spread a knowledge of the common origin of all great Religions and to popularise their common teachings." While any individual Religion may lay stress on specific truths, the wisdom of God is to be found in all. Here again, the wording is distinctly crude, but it seems to me we might now begin to proclaim the result of our study of Comparative Religion. We have studied for over 43 years, and we ought, in our Second Object, to embody the results of the study. The Theosophical Society should then, as corollary to the Second Object as now re-stated, pursue definite paths of

helpfulness in every Religion, according to the immediate need of the Religion concerned, as indicated by its most mystic adherents. I have read, for example, that the great need as regards Christianity is that it shall be permeated by a spirit of enquiry. Many eminent Christian divines express a fear lest Christianity become unable to face its difficulties, and recognise that it must shake off its spirit of narrowness and must possibly revise some of its cherished doctrines. The Theosophical Society must be behind every Religion in its new effort to find itself. Religions require reconstruction, and it is for the Theosophical Society to show them the way. If we think of Hinḍūism, we might urge the need for its permeation by a spirit of sympathy. Similarly, other lines of reconstruction might be found for other Religions. And the Theosophical Society, taking a definite stand on the essential unity of all Religions, by that very assertion becomes a far more definitely unifying force than is possible with the Second Object as it is at present worded, and as, no doubt, it had to be worded so that the study of Comparative Religion might be begun at all.

We then come to the Third Object. Now I have always felt that this Object is a most clumsy expression of that which is really wanted. Doubtless, when the Theosophical Society was established almost forty-four years ago, the main point was to drive out the conceit of man with regard to the manifestations of God. It had to be asserted that there are laws of Nature of which man knows nothing, and that within himself are powers which man would do well to try to understand. But this Object seems to me to have been formulated for the benefit of the trained scientist and student of Nature and not for the ordinary man in the world. For my own part, I think it is high time our members began to study even the more or less already explained laws of Nature. To proceed to a study of the unknown, the unexplained, the latent, we must first be

acquainted with the known, the explained, the patent. And while I have no objection to the Third Object remaining as it is, I should very much like to preface it by some assertion of the need for the Theosophical study of the laws of Nature as we know them already. Above all things, I look for a Theosophical interpretation of the known laws of Nature, for a studious contemplation of Nature, as we see her around us, in the light of Theosophical teaching as to the evolution of her various kingdoms. The average member of the Theosophical Society badly needs a course of Nature Study in the light of the Theosophical interpretation of the laws of Nature. It is also imperatively necessary to try to begin to bring the world to a respect and reverence for life in whatever shape or form, and to a sense of its inherent beauty, and the Theosophical student should make an effort (1) to know what science already declares with regard to Nature; (2) to apply to the dicta of science the illuminating rays of Theosophical interpretation. It is by no means necessary to become a specialist in order to acquire a general conception of the present state of accepted knowledge with regard to the laws of evolution and their working in Nature's kingdoms. Nor, I think, is it desirable to imagine that the hidden laws of Nature are a science by themselves, independent of those which have already been more or less discovered. In my personal experience, I have found in the ordinary science books as much Theosophy as in those specifically labelled Theosophical; and my understanding of Theosophy has been enormously awakened and systematised by a study of current literature dealing with evolution and cognate subjects.

Our Third Object has arrested materialism. Let us now, in the more spiritual atmosphere available, introduce our Theosophy into the known, in addition to its undoubted duty of championing the unknown. A re-stating of the Third Object would help us to do so, and convey more clearly the

fact that our movement is concerned as much with the known as with the unknown.

For my own part, I would, on the whole, prefer to have but one great Object for the Theosophical Society—an amended First Object proclaiming our belief in the existence of Elder Brethren as completing the circle of Universal Brotherhood, which we declare to be a fact in Nature and which we seek to make increasingly patent through the agency of our Society. I would then have as subsidiary Objects modifications of the Second and Third as they are at present. My conviction is that the First Object is the Object of Objects, the real expression of the heart and life of our movement. But its supreme importance is lost sight of when it exists only as one among three, even though *primus inter pares*. Too often, as I am aware from personal experience, is it forgotten that acceptance of the First Object is all that is necessary for membership of the Society. And I am eager that we should bring as our message to the New World the inspiring knowledge that the ladder of brotherhood stretches infinitely far into the Heavens as it descends deep down into the earth. The Reconstruction of the world needs the guidance of the Elder Brethren, and the more Their existence can be accepted in this lower world, the better work can They do among us, the more stable will be our building. Has the time come for the Society to declare: Believing in the existence of a Universal Brotherhood without distinction of kingdom of nature, race, creed, sex, caste or colour, and regarding it as our first duty to strive to live that Brotherhood, we accept in principle the existence of Elder Brethren in the super-human kingdoms of Nature as there are younger brethren in the sub-human kingdoms?

George S. Arundale

NOTE.—I desire to draw the attention of the readers of this article to page 464 of *Man: Whence, How and Whither*, in which the following statement occurs:

> There is still a Theosophical Society; but as its First Object has to a large extent been achieved, it is devoting its attention principally to the Second and Third. It is developing into a great central University for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

It is clear from this passage that it is quite possible for the Society to have accomplished one or more of its Objects. We are told that the First Object has practically been achieved, but we are not told that there is no First Object, though much of the Society's work is said to be directed towards the furtherance of the Second and Third Objects. At all events, I hope it is not too much to suggest that with the birth of a New World, the Theosophical Society, in International Convention assembled, due notice being given to the various Sections beforehand, shall consider its functions in relation to the new conditions, and decide whether the Objects as they now stand sufficiently express its duties.

For my own part, while accepting the view that there still may be much work to do under the First Object, and while agreeing that for sake of continuity of tradition and sentiment it may be well to preserve the Objects more or less as they stand, I feel, nevertheless, that we might possibly take a step forward in the directions I have suggested above. But, of course, no step must be taken to disturb the magnificent harmony which has so triumphantly brought our great Movement unshaken and unweakened through the gravest cataclysm the world has known for many thousands of years. If, as a body, we are ready for a further advance, by all means let us take it. If not, let the Objects remain as they are, and let those who desire to go forward form groups within the Society for special lines of activity and research.

G. S. A.

IS THEOSOPHY A RELIGION?

By T. H. MARTYN

MRS. BESANT in *The Ancient Wisdom* refers to Theosophy as an "all-embracing religion and ethic"; Mr. Leadbeater in his *Outline of Theosophy* says "it is not itself a religion, but it bears to the religions the same relation as did the ancient philosophies, it does not contradict them, but explains them". The same authority further on adds: "It may be described to the outside world as an intelligent theory of the universe."

It is not difficult to reconcile both these points of view, for the author of *The Ancient Wisdom* expressly qualifies the term "religion" with the words "all-embracing," whereas "religion" is usually applied to one or other of the special movements that find expression in different countries with different races. If any one of the great religions—Christianity, Hinḍūism, Buḍḍhism, or even Muhammadanism—incorporated the Theosophical interpretation and applied Theosophic knowledge and explanation to its own teachings and tradition, it would become *de facto* an all-embracing religion such as Christianity especially claims to be.

Most separate expressions of the truth which have become "religions" from time to time, seem to pass through a similar history. This history may be divided into periods briefly summarised thus:

1st period: That of the work of the Founder. Followers are few, and these mostly consist of pupils or disciples.

It must be remembered that all religions have had their origin in the East and by way of Eastern customs.

2nd period: That following the passing of the Founder. The pupils or disciples become active, altruistic workers and missionaries wherever they go.

3rd period: The sayings of the Teacher are preserved in some form and used by Schools resulting from the work of the disciples. The Schools vary in their interpretation of the teachings and work of the Founder according to their own environment. Doctrines and Creeds are formulated and discussed.

4th period: The tenets of the growing body of followers are adopted by some political head as a national religion.

5th period: Degeneration; when its influence over the people has been exploited by politicians or priests, and ignorant followers have sought to interpret spiritual truths with materialising results.

These are roughly stated periods that meet the eye of the latter-day historian, but he probably knows nothing of the occult side of the Founder's work. Some sort of ceremonial, or set of habits, will probably have been suggested by the Founder, and possibly, by his few disciples, adopted and practised. In the later periods these imperfectly develop into the observances of the particular religion resulting.

Then again, there is the greatest and most important occult fact of all, when the World-Teacher is the direct Founder, *i.e.*, that He is Himself a continuously shining Spiritual Sun; radiating the Divine Life which we interpret as Love and Wisdom. This influence is felt by and intensely affects the first Disciples, but it does not cease to radiate when they pass away. It responds to every expression of aspiration on the part of any later follower and adherent of the religion. The Founder is not merely a man who has lived and died, but the great Elder Brother at one with the Father,

who ever lives in full consciousness, and whose loving and continuous interest in both saint and sinner is not a whit less than when He limited Himself in a human form.

Men (sometimes women) become the founders of new cults; we have numerous examples even in our own day of Deweys and Eddys, of so-called fanatical Mahdis and Indian Yogīs, but with the passing of the founder the following disintegrates, and what might have become a new religion fades out. Why the little following that surrounded the simple Nazarene Teacher on the shores of Galilee should herald the mighty, world-embracing movement we know as Christianity, is to materialistic thought one of the most unsolvable of mysteries. Just as is the similar wonder that the wandering beggar prince, Siḍḍārṭha, should with his handful of disciples prelude the vast superstructure of Buḍḍhism that owns as adherents some third of the world's population to-day.

Well, here is the reason as explained by Theosophy. The Buḍḍha, the Christ, are living Beings of infinite power and all-embracing influence; Masters of the heart, the intellect, the emotions, and Supreme *life givers*; ever ministering to the needs of the inner, invisible side of man. As the Theosophist would put it, They stimulate the growth of the mental and causal bodies in man. Thus the central fact of Their religions is that these Great Ones bring God and man together by providing a personal link. The Christian finds his highest moments those when the heart pours itself out in silent, secret love to Jesus or the Christ; the Buḍḍhist when he adores the majestic figure that Arnold so beautifully portrays in *The Light of Asia*; the Hinḍū when he venerates the Divine Child Kṛṣhṇa, or other of the "Gods" who symbolise His loving interest and care. In Muhammadanism itself, the least understood of the later "religions," it is still the Founder who links the suppliant with the great All-Father Allah.

Exoteric Theosophy has not made any attempt to replace this distinctive and necessary aspect of religion, and therefore it seems to the writer that it should not be described as a "religion" nor claimed to be such by its supporters. By itself Theosophy seems insufficient to the soul that longs for God "as the hart panteth after the water-brooks". Certainly it satisfies the intellect and provides a motive for purity of living as well as for noble and high thinking; but is that all that the spiritually starved millions of to-day need?

Many ardent Theosophists have retained their association with their different religions, Eastern and Western both, and so have kept the personal tie intact; some have made links of their own with the great Masters who also belong to the Lodge of Elder Brothers, as does the great World Teacher; but what about those who have no such personal ties? At times members who have broken away from their religions and joined the Society, expecting to find in it right away the potent, personal touch which they threw aside with the rubbish, have told us that our philosophy, without this link, is rather cold. Perhaps it is. But what we are concerned to know is, whether the Theosophical Society, as such, was ever intended to do more with the various religions than to purify and restore them by explaining their true purpose, and to dust away their accumulations of superstition and time-serving anomalies.

Nothing is lost to the sense of importance of our world movement if we see in it the great Light Bringer, the great Purifier, the great Restorer. All these things it most surely has been and is to a world worn out with its travail with ignorance and selfishness, and preparing to awaken out of its troubled night. But it is not necessarily a substitute. The theory in fact is that when people join the T. S. they already belong to some religious body, and in some Sections, for many years past, our members have been invited to retain definitely their association with the Churches where possible.

There is another aspect of this question too which suggests the enquiry as to whether the Theosophical Society was intended *merely* as a vehicle for restoring much needed life to the world's religions. What about the world's political topsy-turvydom, its social imperfections, its cruel educational fetishes? Has not the Society a mission here also? Perhaps it is in an affirmative reply to this question that we may find a negative to the first. In any case it may safely be affirmed that Theosophy stands for religion that is domestic, social and political, and for politics that are religious.

T. H. Martyn

SPIRITUAL WOMAN, UNSPIRITUAL MAN

By G. B. VAIDYA, B.A.

SOMETIMES a desire comes to be expressed that Theosophy should be officially proclaimed as a religion. Men of certain temperaments leave a form of religion, come into the Theosophical Society, and after perceiving the eternal truths about the Spirit, seek a form of religion again through which to realise those truths. Theosophy would be the loser by being proclaimed as a religion. It will then cease to include in its fold seekers of all temperaments.

If, after coming into Theosophy, one requires a form of religion, that form is Hinḍūism, which recognises all possible stages of man's spiritual development and provides for them. A doctor treats all ailments; Hinḍūism treats all temperaments. A Theosophist desiring a form of religion should enter Hinḍūism—officially and formally—and become a Hinḍū by religion. He will find there what he seeks and what he needs for his helping. Hinḍūism is the religion of humanity, and all may safely enter it who seek and need a form anew. All needs and all aspirations of Man on his upward path—on the path leading to God—are fully represented in Hinḍūism. It is the religion for all.

One peculiarity of Hinḍūism is that it gives teachings of religion in a simple and perfect form. Rather it has only one teaching to give. It sums up religion in a single teaching; its teaching of religion is one—one without a second. So simple, so beautiful, and yet so true and noble. It has

in its bosom one teaching, and that is the *ekam saṭ*. "That which (eternally) is, is one"—everything else either is really not, or is of it and within it. All other teachings are inferred or deduced from it. But that is the one teaching, about the One who eternally is. The universe has come from the One, and returns to the One. This is the teaching of the Veḍas, the Ancient Wisdom of Hinḍūism.

But when we come to the *expression* of the teaching or teachings, we have a new scene unfolded before our eyes. New methods, new ways, new expressions. To the expression and manifestation of Hinḍūism there is no full point. One Book has not expressed it; one Man has not expressed it; one Age has not expressed it. Many Books have endeavoured to give fuller and fuller expression to it; many Men have lived and worked to express it more fully; many Ages have added so richly to its outer expression in human accents. And as time passes, there will be many more Books, many more Men, many more Ages, still expressing Hinḍūism in still newer ways. Its tenth Avaṭāra of Viṣhṇu is yet to come to express it anew. There is no full point to the expression of Hinḍūism. The promise of Shrī Kṛṣhṇa is—*whenever* there is need I will come and teach it anew. This *whenever* is eternally ever, and so no full point can be conceived to the expression of Hinḍūism. It has been and will be ever new. And at the heart of Hinḍūism is one teaching—one without a second—the *ekam saṭ*. Religions can add nothing to it; philosophy is silent in its presence. And such is Hinḍūism—so great, so true, so noble. One teaching, many expressions. What sane man or woman will be willing to barter this great Hinḍūism for anything the world can give, aye—

api ṭrailokyarājyasya
heṭoh kim nu maheekriṭe

(*Giṭā*, I, 35)—even for the sovereignty of the three worlds! One teaching, many expressions—that is the key-note of Hinḍūism.

Sages of Hinḍūism have tried to carry its teachings to the very door of man. They have spoken in the language he knows and in a manner which he can easily recognise. To illustrate my point I am in this article referring to an ancient book, written in Marāthi by a Maharāshtra saint and describing in detail an episode raising woman above man—man and woman there representing, of course, two distinct types of evolving souls. It is an interesting incident in the mystic life-story of Shrī Kṛṣhṇa, where women are seen to be instinctively spiritual and men instinctively material. Women recognise divinity quickly, while men do not. I propose here to narrate that incident.

We are now on the plane of expressions. Hinḍūism has been expressed in books, and in other ways in the contemplative schools of which ordinary men and women can have no conception. It has also been made understandable in the lives of its great men and great women. They came and lived, and by their manner of life explained and expressed the guarded heart of Hinḍūism. And when we come to the mystic life of an Avaṭāra of Viṣhṇu—say Shrī Kṛṣhṇa—with its eloquent acts and dramatic incidents, then we see the *kindergarten* of Hinḍūism. The mystic life is called Līlā, easy and playful and mirthful action conveying the highest truth or an aspect of it. When you look into the subject closely and see with an eye of devotion, you wonder how the highest truths have been brought down as it were from Heaven to earth; how the inconceivable has been made conceivable; how the abstract has been made concrete; how the formless has been clothed in a form. The Avaṭāra and those who have written of Him have given joy to men and women where otherwise there would be a mere blank. *Religion made easy* is the proper description of the playful life of the Avaṭāra; and many writers have preserved in books an enchanting account of that wonderful life. They are so faithful in their work that

often you feel the same old scenes enacted before your very eyes. The scenes and acts are present to your consciousness. You feel yourself in their midst. You see the Actor in the actions teaching His lessons easily and playfully. You learn the lessons, you realise the truth in the midst of joy, the action vanishes, only the Actor remaining to claim your willing and respectful homage. Everything falls away as dust, only Hari the God remaining. Where philosophy says that Brahman is joy—*ānandam Brahmā*—Shrī Kṛshṇa speaks not, but dances His mystic dance so perfectly that you dance with Him in your consciousness and *know* there that Brahman *is* joy. And so on of other matters which to the intellect are speculations or concepts, but which to the spiritual consciousness are aspects of Self-realisation.

Now to return to the subject in hand. In the playful life of Shrī Kṛshṇa there is an incident showing " woman spiritual, man unspiritual "; Shrīḍhara Swāmī gives it in his *Harivijaya* in a masterly manner. The Marāthi literature is enriched thereby, and the Province of Maharāshtra is proud of the achievements of its Saint-poets. It is time for the people of Maharāshtra to render that literature in English and give it as a gift of love to the people of the British Empire.

Chapter the sixteenth has this lesson—*spiritual woman, unspiritual man.* Readers all, come with me to the hallowed place of Gokula, where Shrī Kṛshṇa is born and has now grown into a playful Child of seven.

To remember Him is a great penance ; like His name no name is so sacred ; the Purāṇas give many means to reach the Divine, but the name of Shrī Kṛshṇa is the best means ; all sins vanish before that name ; no sin can be conceived that is not burnt in the fire of His remembrance ; so full of sin was Vālmīkī, and yet the holy name purified him ; to remember Shrī Kṛshṇa and yet to continue to be sinful can never be ; whose name has such magic power, in Gokula is born He.

Thus opens the story of the incident where women will be found to have passed the supreme test of their life, and reached the supreme goal of evolution.

Shrī Kṛṣhṇa, the perfect Avaṭāra, works on the mission of His life and triumphs over oppositions one after another. The gods and their king, Iṇdra, worship Him, and all men and women see that happening before their very eyes. "The gods must worship us," say *men* of the sacerdotal caste, and begin to dislike and hate the Boy. They do not recognise Him, and feel no reverence for Him. "He is bad; He is sinful; His deeds are impure; He has polluted the city; He honours not our customs; let us abandon this place," say they. "We are Brāhmaṇas of the highest caste; the gods and men worship Him and not us," say they.

Intellectual *men* in Gokula, with the pride of their learning, see not God, though so near to them; the veil of intellectuality successfully screens Him from them. And so has it ever been. Exclaims the Saint-poet: "How deluded are the Brāhmaṇas! Perfect Brahmā-Joy, Shrī Kṛṣhṇa—they recognise Him not, possessed of limitless pride of being learned."

He continues:

When God is not recognised in the heart, ceremonials bind and actions delude. When the Lotus-born's Source is not realised in the heart, all ceremonies are vain, devotion to them is fruitless; how will they bring freedom? Chantings of the Veḍas, recitals of the Shāsṭras, readings of the Purāṇas—all are ravings of drunkards when Hari is not recognised in the heart. Arts and sciences avail not when Hari is not recognised in the heart. Pilgrimages and Yoga-practices and preachings avail not when Hari is not recognised in the heart. By the mere study of the Shāsṭras and the Purāṇas these intellectual men, proud of their learning, can find no freedom, when the Bearer of the garland of forest-flowers is not worshipped and realised within the heart.

Thus we ever find that the intellect or learning of men without spirituality has found Him not.

The story depicts the eternal conflict between spirituality and intellectuality. Spirituality has its eyes open and can recognise the Divine; intellectuality draws a veil round itself.

Intellectual men indulge in philosophy, but, unless God is found, philosophy is of no avail. They speak as parrots speak. Pity them who recognise Him not.

The intellectual and proud men of Gokula see in the Child Kṛshṇa a mere child. To them His presence is polluting. They retire into a forest, with their families, and there engage in sacrificial worship on a very grand scale. They have carried with them everything except Hari, whom they have left in the heart of Gokula. Their women cook food needed for sacrificial worship. Without knowing God, the men kindle fire, and the smoke blinds their eyes. What do they get? Without the grace of Hari the sacrificial ceremony is like a face without a nose. The sacrifice should be unto Him, but not knowing Him they seek heaven. They go and stay where Shrī Kṛshṇa would not enter and pollute them!

The allegorical narrative is very plain. It pictures for us the opposition between the doctrine of the Heart and the doctrine of the Head, and the language is the melodious language of poetry of which our poet-Saints are masters. They know how to convey a mystic teaching in the language of poetry that allures and attracts. They have thus carried the sublimest teachings of Hinḍūism to every home. Millions of men and women, who would not read a philosophical treatise, read these writings and imbibe teachings of the Spiritual Science more easily and more convincingly than students of philosophy. The teachings are the same, but the manner of conveying them is more charming and more attractive. The songs of the Saints appeal to the hearts of men, which they fail not to illumine.

Shrī Kṛshṇa understands this. He sees the conceit of the Brāhmaṇas who lead the exodus and go far away from Him into a forest. They leave Him, but He cannot leave them. He must go to them and lead them from the unreal unto the real, from darkness unto light, from death unto immortality. So one morning He goes to the forest, and the boys of Gokula go with Him. They do not want to live without Him. They have learnt their lesson. A godless life leads to sorrow, they know. They run after Him as He walks quickly. He and they engage in play for a while, at some distance from the camp of the Brāhmaṇas. The play and the mirth over, all feel hungry. They rest for a while under the hospitable trees. The boys weave wreaths of forest-flowers and offer them unto Him who is worshipped by the universe. But hunger oppresses all, and they have not a morsel with them. Knowledge, meditation, learning, thinking, all withdraw when hunger oppresses. Hunger is an evil spirit that oppresses all. When the fire of hunger blazes, one loves not clothes, one loves not ornaments, one likes not song and dance and play and mirth. Helpless are arts and sciences before hunger. Now all are

hungry. To Shrī Krṣhṇa the boys appeal for food. Oh protector of of the world, give us food, we are hungry. And He knows where food is being cooked—there in the camp of the Brāhmaṇas!

Now comes the moment of test, for men and for women, for the Head and for the Heart. We will see who fails and who passes, and learn our lesson.

There, boys, you see the camp of our friends the Brāhmaṇas. They are engaged in their sacrificial ceremonies and have food ready for offerings to Fire. Go and stand at the front door as guests, and their Shāstra requires them to offer food first to the guest that comes. Say to them that Shrī Krṣhṇa is hungry and wants food for Himself and His comrades. They will give you the best food they have—go. The boys run. The comrades of the World-worshipped One come straight to the front door of the sacrificers and announce themselves. The Brāhmaṇas are busy in outer formalities, not recognising the Lord of Vaikuṇtha. Some are worshipping Indra, whose rule has an end, but care not for the Lord of Gokula, who is the Indra of Indra. Unfortunate they! Some worship the sun and pray for long life, but think not of the Lord of Ramā who would free them from the bonds of worldly life. Some worship various deities and pray for wealth that perishes. Unfortunate they! They worship Shrī (wealth) and not Shrīdhara (the source of wealth). Others worship metal images, but recognise not the living and the loving God actually present in Vrindāvana. Him who is life and spirit and joy, and is above images, they know not, and worship only images. They call themselves Vaishṇavas, and Shaivas, and Sauras, and Shāktas, and Gaṇapatyas. Each group considers itself as superior to the others. They know not the one Lord of Vaikuṇtha common to all. They know not Him in whom reside Vishṇu and Brahmā and Indra and all the gods. They are proud of their Vedic learning and bend not their heads before Him. Then the boys say to them humbly: "Give us food; Shrī Krṣhṇa is hungry, He is waiting for it under yonder Kadamba tree, He is the Lord of Vaikuṇtha, obey Him."

Intellect will not thus obey. It is too proud to bend. It serves a good purpose in the evolution of man. It stands firm and questions, and tests each experience that comes. It is the function of intellect not to yield prematurely, to be ever watchful and knowing, and in that watchful condition to become spiritualised—as the sequel will show.

At the words of the boys, the gods-on-earth (the Brāhmaṇas) become enraged. Shrī Krṣhṇa has come to pollute them even there! He has really come to transmute their vision, to teach them, to save them; but they know it not. They beckon to each other not to give any food to the boys for Him. Say they: "These boys are of low caste and

we are holy persons; even if we talk with them we become polluted and must take a bath; even their very sight is polluting; and the Son of Nanda is a bad boy, give no food for Him." Angrily they refuse to give any food. Pride blinds them. At the sight of the Shūdras they feel polluted and go for bathing. The comrades and devotees of Shrī Krshna understand their conduct and take it as an insult to their Lord. From their conduct they infer the arrogance of their mental attitude. The face shows the mind, fragrance shows the flower, words indicate the inner attitude, conduct shows the stage of development, social usages show the social status, character is an index to the ideal, the manner of talking shows the quality of learning, love and reverence indicate the nature of devotion, the gift is an index to benevolence, battling points to heroism, grandeur indicates the king, smell proves the kind of wood, sound betrays the musical capacity of the throat—so the behaviour of the twice-born betrays their mind to the comrades of Krshna. And they return and report the result to the Lord. The twice-born let go an opportunity such as comes once in a life. They behave as the unfortunate behave. They recognise not the greatness of Vishnu. And the boys return and speak to Shrī Krshna. He laughs. "The learned Brāhmanas are deluded," says the Lord.

The intellect fails. Such is the import of the simple story. Now comes the test of the Heart, represented by the simple but spiritually seeing women of the selfsame Brāhmanas.

The Dweller-of-milk-ocean says to His comrades: "The Brāhmanas are blinded by illusion. They know Me not. Go now to their women and say that Shrī Krshna wants food." In a moment the boys run, but this time they go by another route. God's men leave evil ways and take to good ways; so the comrades of Krshna go by another route. They go to the women by another path. As they come to the women quietly, without drawing the attention of the men, they find them sitting quietly after finishing the work of cooking. The women are now thinking in their heart of the Lord of Ramā. Transcending all action, sages calmly dwell in the Divine Self, so they all worship in the heart Shrī Krshna after the work is over. The grace of Hari is collirium to their eyes; the grace of Hari is the *tilaka* on their forehead. Their lips speak the names of Hari; their ears hear of the greatness of Hari. They contemplate Hari and pray to Hari. The boys come and salute them. "Shrī Krshna is under yonder tree and is hungry," say they. "He sends us to you to ask for food. The Brāhmanas scolded us and sent us away; so we now come to you."

"Shrī Krshna is hungry, and He sends you to us for food—the Ornament of the three worlds has favoured us in this," say the women. And they add: "The Brāhmanas are deluded, they recognise not the Lord of Vaikuntha, the gods-on-earth see not the Perfect Brahman in the Avātara of Shrī Krshna, they refuse food to Him. Deluded are they, they worship not the Nārāyana for whom they say

they perform the sacrificial ceremonies, when He is now here in Vrindāvana, to reach whose feet all study and worship and pilgrimages are meant; that Nārāyaṇa they recognise not, who is the Dweller-of-milk-ocean and the Lord of Vaikuṇtha and the serene Dweller in the Heart and the Lord of Shrī. He asks for food, who is the Jewel in the Heart of Shiva and before whom bow in supplication Brahmā and Indra. He with His own lips begs for food, the essence of the four Veḍas and the Heart of the six Schools of Philosophy, He begs for food. We consecrate our life unto Him and renounce all for Him, and give Him food and hold fast the feet of Him who is the Saviour and the source of all spiritual joy, for whose sake Prahlāḍa disobeyed his father and Vamana disobeyed Shukra and Bibhishaṇa disobeyed Rāvaṇa and Bharaṭa disobeyed his mother, for Him we mind not the wishes of those who come in the way of God's work—there is nothing wrong in that." They start at once with baskets on their heads, full of the best food they have prepared. Through the grass enclosure they break open many ways for themselves, so that there may be no delay. They pass out by many doors. To see Him one goes by the door of hearing, to see Him another goes by the door of praying, to see Him the third goes by the door of contemplating, to see Him the fourth goes through the door of service of His feet, to see Him the fifth goes by the door of worship, to see Him some others go by the door of saluting, to see Him some go through the door of devotion, to see Him a few go by the door of oneness, to see Him some go through the door of Self-joy. As they walk, some of them talk to Him mentally in consecration, some become fishes in the water of contemplation, some are absorbed in the divine Self.

Some walk in full realisation of the Self to meet the Self, carrying baskets filled with the food of love and devotion. They walk very fast to see Kṛshṇa. As streams of rivers rush on to meet the ocean, so do they rush in currents of spirituality to meet the Ocean-of-mercy. Disobeying fathers, brothers and husbands, they all go to worship Kṛshṇa whose face their eyes long to see. Their ears are eager to hear His words, their tongues are busy in praising Him, their noses await the fragrance of the lotus-feet of Hari. Their hands are waiting to offer flowers in worship; their feet walk quickly on the path leading to Hari. Thus do they all walk with the velocity of the wind.

The Sage-poet here describes the attitude of mind intensely devoted to God to whom it feels attracted. And the language is the language of poetry, not of philosophy; so charming and so eloquent. People understand this language, though they may not be educated in the modern manner. It touches the very springs of their life, and their hearts understand it. These writings are universally studied among the Hinḍūs by men and women, and they form the source of the

marvellous peace that reigns supreme in the heart of Hinḍū India.

One of the women, unfortunate as she is, is delayed for a moment and is left behind. As she is about to start with her basket of food, her husband happens to come to the kitchen. He learns what has happened and finds that the women have already carried food to Kṛshṇa. He beats his wife and abuses her for taking food to Kṛshṇa, a cowherd and a bad cowherd at that. In which Shāstra is it written that women should honour cowherds? The whole food becomes soiled if you feed low-caste people before offerings are made to Fire and before the Bṛāhmaṇas are fed. Oh foolish woman, you are given to me as my wife by your father in the presence of the Veḍas, the gods, the Fire, and the Brāhmaṇas as witnesses. Instead of worshipping me, your husband, you are going to worship a cowherd. So saying, he fastens her to a post with a rope. Then, accosting him, she says: "You are surely the husband of this body; take it and keep it safe to yourself." Seeing that all the other women have gone, she is moved to tears, her heart contemplates Kṛshṇa and her lips utter His names—Govinda, Gopāla, Māḍhava—*and she dies.* All the Brāhmaṇas are apprised of what has happened and they resolve to punish their women when they return. The one who has tied his wife to the post says (not knowing that her corpse only remains): "See how I have punished my wife, she cannot now go." Then he comes and tries to talk to her, but finds that she is dead. He is, of course, very sorry. The others say to him: "You have at least the dead body of your wife; we have lost our wives altogether, who have gone to the cowherd and may not return." She who dies for Hari comes to Hari quickly in her Liṅga Ḍeha (spiritual body) and, reaching Vrinḍāvana, hovers round Hari. One attains to that of which one thinks at death. She thinks of Hari, dies, and comes to Him. The Lord of Ramā understands all that has happened. The kind Lord, the Life of the world, by His power makes her body look solid and creates for her a basket full of food. Her wish being to offer food to the Lord, He makes that possible for her. But she is there (apparently) in her physical body before the other ladies reach there. And when they come they are surprised to see her there before themselves. They then see and worship the Lord incarnated to save the devotees. They salute Him and offer Him the food they have brought. He and His comrades eat the food and all are happy.

Though this is the language of poetry, some valuable points of Hinḍūism are brought out here. The body belongs to the husband, the soul to God. One can leave one's body by a very strong effort of will. Two bodies are spoken of, physical and spiritual. Hinḍūism has this distinctive teaching to give to the world. Hinḍūs know that the spiritual body survives, and the physical body, being made of dust, returns to and crumbles

into dust. They therefore burn the dead bodies to help disintegration. Other religionists, not having this teaching, connect the physical body with the resurrection and bury the dead bodies. Cremation is better than burial. This *āchāra* or custom is derived from the Hinḍū teaching that the physical body is of earth and that there is another body (the spiritual) with which is connected the idea of resurrection. Let Hinḍūism give this teaching to all. The soul continues to be the tenant of the spiritual body, and in the present story the soul hovers round Kṛṣhṇa, who by His grace makes the invisible body appear solid and visible. It also appears that the spiritual body continues to bear the appearance of the person in the physical body. There is a story in the *Mahābhāraṭa* that Nāraḍa recognises the father of the Pāṇḍavas in Heaven and brings his message to the sons. It thus appears that even on the heavenly plane the recognition of the person continues to be.

When food is offered to Kṛṣhṇa, it is really offered to the God of the sacrificial ceremonies, and the women get the benefit of the sacrifice performed by their husbands. Then the Lord of Vaikuntha says to them: "You will come to Me at death; your husbands have many incarnations to undergo. Go now to your camp and help in completing the sacrificial ceremonies. As you see gold in ornaments, so see you Me in all forms, and be one with Me. Ever think of Me and do your duty in the world. Keeping Me in your mind, live in the workaday world. See yourselves in all and neglect not good deeds. As the same sun appears reflected in all pots, so am I the same in all men and women." At these words of Kṛṣhṇa they are glad and are moved to tears. Say they: "We would fain remain with you, our husbands will punish us, we will not go to them. Worldly life is full of sorrow, how shall we get peace and happiness there, oh Lord? Worldly life is a forest of poisonous trees; who will like to be there, oh Lord? Disobeying all, we have come to You; why do You send us back, oh Lord, after attracting our hearts? If we depart from You, our life will depart from us; do not please tell us to return home. With Your own hands, kind Lord, drown us in the river if You please, but do not send us back; worldly life oppresses us; show this mercy to us."

The teaching here given in a poetical form is the same as is given in the *Gīṭā* in the manner of philosophy. Spiritual unfoldment is appearing near the end of the soul's pilgrimage,

while the intellectual stage of it has yet to run a long course. Then the Lord advises the proper performance of daily duties, which is the refrain of His Song Celestial. Religious worship has a religious form, philosophical contemplation has a religious form; these are easy to understand as acts spiritual; but to spiritualise every act we do (by thought, speech, and body) in daily life, and to make a religion of it, is a hard task. That is attempted here as in the *Gītā*; and the rejoinder shows how hard the conception is: "Drown us in the river, but we will not return to worldly life where You are not." To spiritualise action and make it worship is the secret of the occult life; and Shrī Kṛshṇa, the World Teacher, is trying to teach it, here as a Brother and there (in the *Gītā*) as a Teacher.

Smiles the king of Vaikuṇtha and says: "A wonder wrought will you see as you return home. Your husbands will salute your feet and praise your virtues. When you worship Me, none can hurt you; go and see at once." Trusting the words of Hari, they wish to return. All fall at His feet before returning. And the woman who died for Him is absorbed in Him, for she is not to return. Her case is that of a particle of salt absorbed in the ocean, never to return. Singing Govinḍa's glory, the women all return, absorbed in Brahmā-joy. Hearing the glorious names of Hari, the Brāhmaṇas repent and acknowledge Kṛshṇa as the Perfect Incarnation as proclaimed by the Veḍas. "Influenced by delusion and conceit, we failed so long to recognise the Saviour, the giver of Kaivalya. Our women saw Kṛshṇa, of what avail is our learning? Our nature screened the Life of the world from us. We advised others to worship, but we did not worship. Shrī Kṛshṇa we worshipped not, and hence failed." So say they. To the ladies they say: "You are blessed indeed; Nārāyaṇa has blessed you; useless are our learned talks; our conceit has ruined us. True it is that to the devoted, God is visible. The undevoted will not find Him, though seeking a million years. Seeing our conceit, the friend of our Self has gone far away, He the friend in the hour of death, helper of the poor. Ever proud of wealth, people find not God; proud of learning, how can we see Him? Without devotion He cannot be reached. Shrī Kṛshṇa is pure Para Brahmā, and we spoke ill of Him with these lips. He being pure, we called Him impure; being above all qualities we attributed evil qualities to Him. When the grace of Shrīraṅga is not secured, vain are these dry sacrificial ceremonies; when His favour is not secured sorrow ceases not." The Brāhmaṇas are moved, and tears flow from their eyes. "How inscrutable is the working of karma," they say, "that Hari being so near, we did not recognise Him." Some say: "Let us go and see Hari and fall at His feet." Others say: "There is fear on the road, as the spies of Kamsa

are wandering about to kill Brāhmaṇas." Some say: "Blessed is the woman who died for Hari and is free from bondage and will not return to birth; she discarded her body and ran to see Shripaṭi. Happy she who gave up her life and secured God in return; she has safely gone to the other shore of illusion. She did not perform any ceremony, she did not practise any penance—see how she has obtained Nārāyaṇa. Our learning is of no avail, we know Him not."

Such is the eternal conflict between Spirituality and Intellectuality. Maharāshtra Saints have produced numberless such compositions, giving eternal and sublime truths in an elegant manner, and in the language of the common people. There lies the strength of Hinḍūism.

G. B. Vaidya

ONE WAY

I said :

Dear Heart, you will remember
Old days—clouds, windy weather,
Sunsets and the purer ember
Of the misty dawn. Then I may forget,
For themselves, fields glistening wet,
The furze, the flowering heather.
Only through you, dear, these I remember.

You said :

Ah ! Love, can you forget ? The lambent, misty dawn,
The breathless noons, the softly shimmering eves ?
Can you, O Love, forget the silent May-moon nights ?
Or when Orion, westering in the starless skies,
Blazed on a sea all purple-black underneath
A still more purple sky ?

I said :

These, dear, I might forget,
Save that I shall see, as now though not through weary eyes,
earth-drawn—
Thy hair, a misty, aureoled, fragrant faerie net,
With glints like fired heather on a far-off heath ;
I'll see the shimmering love-lights in your blue, blue eyes ;
Love, fugitive, on smiling lips ; as in sudden flights
On softer cheeks and moulded chin it sweeps and leaves
Thy face alight.

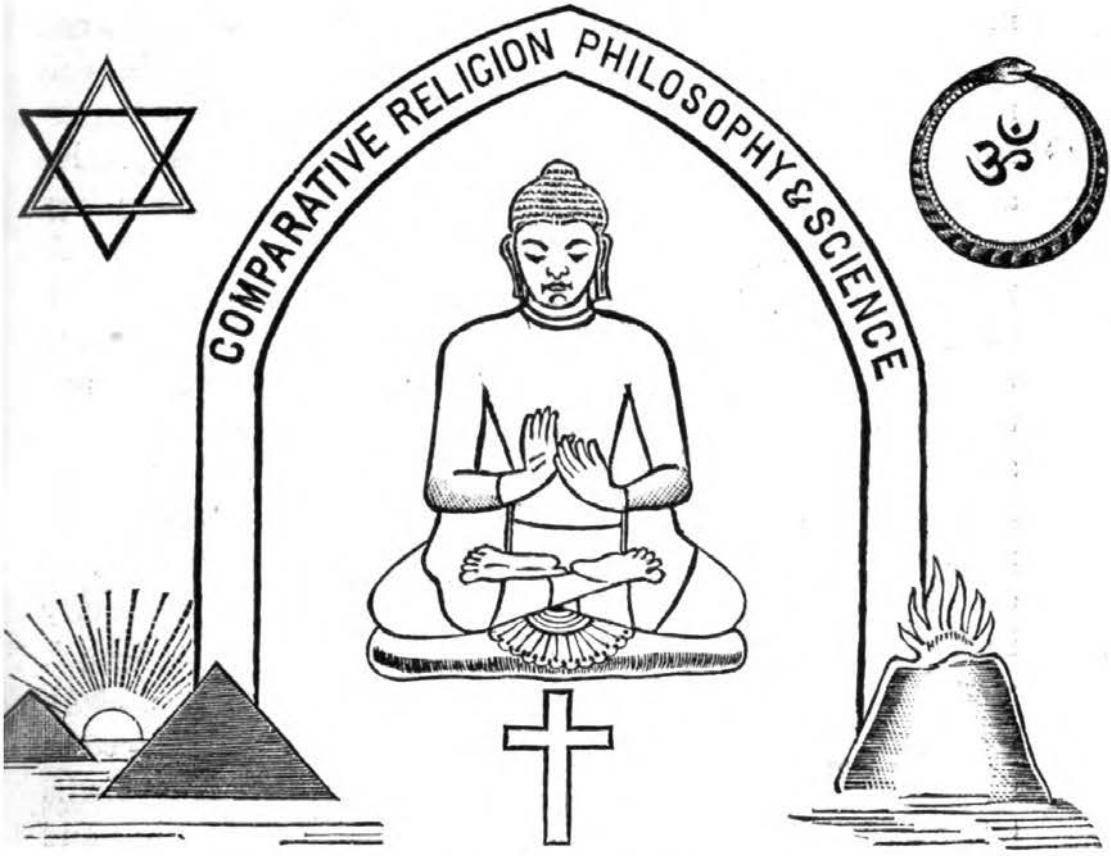
You said :

Dear heart, those witching days are gone.

I said :

Ah ! Love, you will remember
Old days—clouds, windy weather,
Sunsets and the purer ember
Of the misty dawn. Then I may forget,
For themselves, fields glistening wet,
The furze, the flowering heather :
Only through you, Love, shall I remember.

L. G.



THE RELIGION OF COMMUNALISM

By PROF. RADHAKAMAL MOOKERJI

COMMUNALISM in the East finds its inspiration in religion. The respect for human personality, the respect for man as man, as representing an inner infinity, which is a religious rather than a philosophical concept, supports the framework of a communal system. Hiṇḍū social grouping has its bases in the profound depths of Hiṇḍū religious experience.

Nārāyan is the God of the Hiṇḍūs. Nārāyan takes all humanity into Himself. He is symbolical of universal Humanity. Nārāyan is also Nar. God is not only a man but

MAN; man in arts and sciences, man in Society, man in industry. God enters into all life. The Absolute has a mediate existence, called man, society, political and industrial organisation, the family, the bond of sexual love. In this mediate existence, circumscribed by time and space, the Absolute throws off Its uniqueness. God becomes many. He assumes various forms. He becomes men and animals, stocks and stones. But all the same, He is the goal and He Himself points out that goal, living in the midst of everybody and everything. This activity of His is Nārāyaṇī. Nārāyaṇī in the plant is the activity to protect the seed; in the animal and the man, the effort to propagate and protect the species. As such she is the Mother of the living kingdom. And in the non-living she is also the mother asleep; her sleep is the meditation of her own self. She is the evolutionary process in the lower plant and animal world. She is History in the human kingdom. She is Natural Selection. As much she is the eternal destructive agency, and then she is both terrible and beneficent in her attitude to creation. The steps of her death-dance in the ecstasy of creation become the births and deaths of species of plants and animals and the rises and falls of States and civilisations.

God is Society. The Goddess in her varied moods becomes different forms of social activity. She is obedience to law and equity (Shraḍḍhā). She is political existence. She is popular sovereignty and the social will. She is the production and consumption of Wealth (Lakṣhmī). She is industrial activity. She is the eternal productive principle, as Sākambarī, the sustainer of the world by means of herbs. She is æsthetic activity (Shova) and represents all the fine arts and embellishments that make life beautiful and enjoyable (Kāṇṭi). She is the sex-impulse. She is family existence. She is all the three Veḍas, all the sciences and arts, all the classes, professions and means of livelihood (Bṛṭṭi), all group-activities

(Jāṭi). She is memory (Smṛṭi), memory of her divinity, and the historical consciousness binding individuals and social groups by a national ideal. She is contentment (Ṭuṣhti), a contentment in individual life and in social activity. She is the active principle unifying all sense, intellectual and social activity like the thread of a garland. As ACTIVITY (Shakṭi) she evokes activity, and as MOTHER she evokes sacrifice—the sacrifice of the plant for the seed, of the animal for the offspring, of man for the child and humanity, of the classes for society and of societies for generations yet unborn. (We meet Bergson here on a new path.) It is the sacrifice that the Divine Mother is most pleased with, for it is through sacrifice that the individual is sure to reach her. The Hinḍū common prayer is this: "Mother, awake, manifest thyself, for I am inert as stock and stone."

Society and group, as mediate forms of the Absolute, evoke the sacrifice of the individual. Service to Society and subordination to the group are steps in the realisation of the Absolute, of the Divine Mother in man. Thus it is that the individual learns to subordinate his egoism for his family good, family and communal interests for public welfare, and when public welfare conflicts with the good of mankind he does not scruple to sacrifice the former.

It is this philosophy, based on living religious experience, that supplies the inspiration for Communalism. It is this which raises the level of competition in social life, and controls, regulates and restricts the rights of property and capital. It elevates the tone of industry, and prevents it from becoming a vulgar pursuit of selfish interests. It humanises industry and substitutes personal and social relations for the cash nexus. It results in effecting distribution by a process far different from the wrangle of industrial groups at the expense of the public wealth and well-being. It establishes an ethical standard for estimating the claims of the industrial

classes, and communises a portion of profits for religious, social and educational activities. It chastens the individual and shears individualism of its greedy, irate, anti-social instincts, and effects a co-ordination of selfish activity and effort towards public welfare.

The philosophy is in the consciousness of every religious Hinḍū. He is born in it. And from him the people get their guidance and inspiration. Whatever may be the outward forms of worship, whether they worship Rām or Nārāyaṇa, Mahāḍeva or Ḍurgā or Bhūmia, the God of the Homestead, the groundwork of religion and of philosophy is the same. The peasant may worship many deities, but he knows full well that there is one God, whom he calls Nārāyaṇ, Paramēshwara or Thakūrjī.

The villages have temples dedicated to Rāma, Kṛshṇa, or other Gods and Goddesses. They have their Shivālayās also. The Brahmins are there to worship, and they get the Brahmoṭra, or Brahmoḍaya (S. India), rent-free land for this service. The villagers make their offerings occasionally to feed Brahmins on whom they depend for counsel in grief or misfortune.

But there are certain other deities, too, which the people delight to honour. There is the Sūrja Ḍevaṭā, who is always invoked early in the morning when the peasant first steps out of the doorway: "Keep me in the faith, O Lord the Sun"; and when he bathes he always offers water in prayer to him. There is also the River-Goddess, the Gaṅgā Māi, the Jumnā Jī, and so on, who free the people from all sins. There is Ḍhāṭri Māṭa or mother Earth. Every morning he invokes her as he gets off his bed. Doing obeisance to the earth, he says: "Mother earth, preserve me in contentment." When he milks the cow, he lets fall the first stream in her honour, and when he takes medicine, he sprinkles a little in respect to her. At the beginning of ploughing and sowing he makes obeisance and invokes her. There is Gaṇēsha. When the

grain is heaped on the threshing floor, a small image representing Gaṇēsha is made of cow dung or rice paste, with a culm of grass on the top, and is installed in the fields of Southern India. There is also the Kṣhēṭrapāl. He is Kṛṣhṇa, the protector of the fields, and is dear especially to the peasant and the cowherd, dearer than Shiva or Viṣhṇu. Kṣhēṭrapāl protects the cattle from epidemics, and the crops from insects and pests. A similar God is Bhūmia, the God of the Homestead. The peasant's wife brings a lamp to a shrine made for them. She offers the first milk of a calf or buffalo to him. She cleans the place and sometimes affixes with cow dung five culms of grass. In Southern India each village has its *ḍevasṭān* or *gudie*, as the smaller temple is usually called, usually dedicated to Bassawa, Vīrabhaḍra or Hanumanṭa; and there is always one to Kāli or Ḍurgā, commonly called Ammavāru, the mother. These *gudies* are built with a vestibule or portico, in which the village headmen meet to discuss public business and travellers are allowed to lodge. The temple of Māriamma has walls, but no roof except the sky. She is worshipped by the agriculturists when they have reaped the harvest from the fields. Māriamma and Siḍhubamma (small-pox spirit) are characteristic village deities. The other deities worshipped generally are Munīsvara, Akkagāru (the sisters), who are regarded as spirits of the wood, and Gaṅgamma (water-goddess).

Then there are the cow and the Brahmins, regarded as sacred throughout the land. The cow is especially sacred, and if the peasants become fanatics on a rare occasion, it is to defend the cow. The Brahmin is the priest for everyday life, and, if he is a learned man, for marriage and other celebrations as well. Whatever observance the villagers practise, the Brahmin plays the leading part. When the land has to be ploughed, the Brahmin says whether the land is asleep or not. When the well has to be dug, he finds out a lucky day and ties a string to the wooden framework when it is put into the ground.

When the crop is to be divided, the Brahmin first takes his share. In Southern India it is a general custom that before measuring the grain, a small quantity is set apart for charity or the needs of the temple. This is styled Ḍevara Kolaga, God's measure, and is distributed to a Pūjāri, or a Brahmin, or to a Ḍāsayya or Jaṅgamayya, or to beggars generally. The Mussalmāns also get the mosque-attendant to come and bless the heap of grain on the threshing-floor before it is divided, and he gets a regularly recognised share for doing so; this saves the grain from being carried off by evil spirits.

From early in the morning, when he awakes and murmurs "Rām Rām," or invokes Nārāyan, Shiva or any other gods or goddesses, till he sleeps, every portion of his life is dominated by the controlling power of a living religion. Whom shall he seek for protection except Kāli or Māriamma? The whole village assembles to perform a propitiatory sacrifice to the goddess. And when there is a death in the house, when the village is visited with a murrain among cattle or any epidemic, fowls, sheep and goats are slaughtered, and rice on which the blood has been sprinkled, the entrails and some of the blood are carried at night in procession round the boundary of the village. In prosperity or adversity the idol is the only guide and solace. The artisans and traders have their special deities along with the God and Goddesses whom they worship in common with the masses of the people. There is Biswakarma, who is invoked to increase the wealth of the traders or the skill of craftsmen. There is Gaṇḍhēswari, worshipped by the Baniyas who trade in spices. On these occasions the artisans besmear their tools with sandal and worship them. The practice of worshipping the instruments of one's calling is universal in India. The traders worship their books, the balance and weights. Even a gleaner or a reaper in Southern India is often seen to bow before her sickle or hoe before she begins her work. The artisans observe

some days in which they do no work. The potters, for example, worship Shiva on the *Chāki* for the whole of Baisāk, and do no work. They also do not work on the wheel on the fortnight of the Shakṭi-pūja.

That religion is a living thing, ever acting on the popular consciousness, is shown by the numerous sects that arise every now and then, the founders of which come from the masses. I am reproducing here the precepts of a religious teacher of a village for the guidance of his disciples.

For thirty days after childbirth and five days after the woman's monthly cycle a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Examine your drinking-water, your speech and your fuel. Hold the law of compassion to your heart. Keep duty present to your mind as the Teacher bade. Stealth, evil speech and lies tend to increase, so avoid them altogether. Shun opium, tobacco, bhang and blue clothing. Fly far from spirits and flesh. See that your goats are kept alive (not sold to Mussalmāns who kill them for food). Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Be engaged in contemplation and you will reach heaven.

Popular religion not merely interprets the living touch with nature in terms of an ethical and social valuation, but also exhibits a number of gods and goddesses presiding over human and social relationships, thus affording nature-reactions as well as satisfying both human and social impulses.

There is no doubt that under modern industrial and social conditions the life of the people is gradually being divorced from nature and the elemental forces with which man is surrounded. Machinery, science and intelligence move on the surface of the earth, and as the elements do they upbuild, obliterate and create; but man finds himself in isolation. He loses touch with the earth and the elements, and though his

mastery over nature gives him self-confidence, and even the joy of creation, he loses the enjoyment that comes from the friendship with trees and stones, and from playing with the elemental forces of Nature, ever showing a new and interesting mood to her receptive devotee. Formerly emotions were powerful and instincts strong and persistent. Imagination developed and was assisted by a beautiful pantheism. All these nature-reactions are now gone in a social environment divorced from nature and nature's forces. The economic and social system also no longer develops human relationships. The relations of employer and employed tend to lose all humanity. The working man no longer understands the economic machinery. His perceptions are dull. Not only is his eye dimmed and his ear jarred by the constant roar of noises, but his heart as well becomes languid and feeble. The monotony of work creates a craving for excitement in times of leisure; because the complete and the creative personality is ignored and suppressed in hours of work, the purely individual and fragmentary side of it demands and obtains expression at any cost when work ceases. Not merely are the working men treated as hands, but the employers themselves cannot resist the rush and drive, and feel like cogs in a vast machine. In restaurants and dining-rooms, variety houses and concert halls, strikes and elections, railways and tramcars, man finds that he has detached himself from the world, and divided himself from his fellow men.

But nature cannot be mocked. Education has not been able to supply new raw materials of thought and imagination in the de-natured city. Thus the city-working man protests against the impoverished and alien environment; immorality and intemperance satisfy a great many; a circus, a theatre, a cinematograph, a camp-meeting, a magician, a quack, with all that is melodramatic and can raise mental forces to a primitive effectiveness, are sought by all.

A neo-anthropomorphism and a neo-paganism will restore the nature-reactions, the loss of which has devitalised the working man and tempted him to find the excitement his nature craves by the artificial stimuli of vice. But in this renewal, anthropomorphism and paganism, pluralism and pragmatism will each have to satisfy the ethical needs of the individual. Nature-worship in its renewal should not encourage crouching submission and abject fear, but find inspiration from the self-confidence and self-knowledge that man has newly acquired. Symbols and images will have their values constantly and variously interpreted in terms of ethical valuation, and their meanings and purposes will be consciously realised, so that they may not degenerate into mechanical routine and dull formulæ, or turn into anti-social uses to the destruction of the healthy texture of social life, as has been so often the case in the mediæval period of India, as elsewhere. The fact is that polytheism and symbolatry have their distinctive uses when they feed the imagination and satisfy the spirit; but this can only be secured when there is a free creation, use and renewal thereof by the spirit of man, acting as a self-conscious, reflecting intelligence and not as the tool of a masterful image. It is thus that neo-paganism will find its future in naturalism, and neo-polytheism in a pluralism, free and spontaneous, which will satisfy ethical and spiritual aspirations much better than an abstract and barren monotheism, or a mechanical and soul-killing polytheism.

They will also have their pre-eminent social values: first, by encouraging a simplicity of life and manners, and dignity of character in touch with nature; and secondly, by transfiguring individual and social relationships in terms of the one and all-sufficient relation with God, which will recreate society by efforts towards the elimination of the poverty, suffering and vice of one's fellow man as representative of divinity in the ideal of establishing a paradise on earth

here and now. As in the relationship with nature, so in the relationship of man in society and in industry, the communal consciousness will express itself in ever-renewed symbolical observances and institutions, in rites, sacraments and festivals, emblematic of one common humanism that informs the various incorporate forms of associated life. In the great festivals and amusements of the East, in her periodical melas, snans, jatras and processions, one finds a sense of the oneness of man in his generations, and the sympathetic resonance in the multitude, which will represent on the human side what the pluralistic Religion of Nature of the future will represent in the relationship with Nature. And even more. In the pilgrimages in Chandranāth, on the inaccessible mountain fastness of Chittagong, or in Jagannāth on the palm-clad seashore beaten by the waves of eternity, in Jwālāmukhi with her tongues of subterranean fire, of Kangra or in Sābitrī with the morning sun reflected in the calm waters of the Pushkar lake, in Amarnāth or Badrībishāl in the majesty and expanses of the glacier-clad heights, or in the valleys of the meandering Saraju, Jumna, Narmadā, Ajay or Godāveri, flowing with milk and honey, in the Gomukhi falls at the source of the Ganges, in the different confluences of rivers, in the river's mouth at the sea, we find a spontaneous variety of the symbols of a common cosmism, changing according to the mysterious moods of nature in mountain or sea, lake or desert, forest or valley.

But, dear to the Hindū heart, dearer perhaps than the symbols of cosmism, are those of common humanism that spring from various forms of individual and social relationships—the eternal child, the eternal youth, the eternal feminine, or the eternal mother, or again the god of the homestead, or the eternal shepherd of the pasturage, the eternal king on the throne in his imperial grandeur, or the eternal ascetic who has conquered death and conquered life,

the deity of passion and lust and the deity of prosperity, deities of the occupations and professions, deities of the village, and deities of the clan and nation, and the deity of universal humanity—all these appear and freely and spontaneously renew their appearances—these and many more, as man, rising above a mere mechanical obedience, consciously brings himself into infinite relationships with a cosmic humanism according to his subjective and objective experiences. The eternal child, the mother, the woman, family and clan gods of the national deity—it is these eternal relationships that bind man in family and in different social groups, make the bond of his relation with these indissoluble, and lead him to sacrifices in the conscious pursuit of self-realism. In each step of self-realisation, in each higher synthesis of his activity with the human and cosmic life-process, there is a new vision. New gods appear and the procession never ends; man finds that he himself is the sole actor, and the great stage is one with the cosmos and the pulsating life of humanity. It is this new polytheistic Religion of Nature and Humanity which is at once the basis and support of Communalism and leads it towards the satisfaction of the universal ends of social life in tune with the cosmic existence.

Radhakamal Mookerji

THE WISDOM OF PTAH-HETEP

By J. L. DAVIDGE

[Interest in the following article centres somewhat in the identification in *Rents in the Veil of Time* of the Sage Ptah-hetep with Selene, the character-ego whom we know in his present manifestation as a gifted writer and exponent of Theosophy, who is doing as great a work for the intellectual and spiritual enlightenment of our modern civilisation as he did for the ancient Egyptians.—ED.]

SINCE Ptah-hetep, a wise man of the Ancient Empire of Egypt, wrote his classic collection of ethical and philosophical precepts, nearly six thousand years have passed. Born in the fortieth century B.C. in the reign of Unas, the last Pharoah of the great Fifth Dynasty,[1] Ptah-hetep was the son of Kephren, a nobleman of high rank in Memphis, who became closely related with the royal family through marriage with

[1] The papyri assign the precepts of Ptah-hetep to the reign of King Assa (or Isosi), the Pharoah immediately preceding Unas:

> "The precepts of the perfect feudal lord
> Ptah-hetep, he who lived when Assa reigned,
> Assa, the King of Egypt, north and south,
> Assa, who lives to all eternity."

I followed the chronology of the "Lives," meanwhile submitting the apparent discrepancy of a whole reign to one of the investigators at Adyar, who replied thus: "I cannot explain the statement that he lived in the reign of Isosi, except that scribes of later times, not fully understanding the parentage of Ptah-hetep, put an earlier date than was actually the case." The Prisse Papyrus, which is the oldest copy of Ptah-hetep, is over a thousand years later than the book of *Precepts*, having been inscribed probably in the twelfth dynasty, and the difficulty of assigning a date to Ptah-hetep could not have been greater then than it is to-day. In the "Lives" the date of Unas is given by the investigators as 4030 B.C., or about a thousand years earlier than the orthodox chronology. The Prisse Papyrus (acquired by a French archæologist of that name and presented to the *Bibliotheque Nationale*) is also the oldest hieratic inscription extant, the hieratic being a cursive style of hieroglyphic, much used by the priests in copying literary compositions on papyrus from the fourth or fifth dynasty to the twenty-sixth dynasty. A specimen of hieratic from the Prisse MS. is given by Dr. Budge in his *Guide to the Nile* (p. 50). A late copy of *The Precepts* is preserved in the British Museum.

the daughter of the reigning Pharoah. As a boy, Kephren had been dedicated to the temple service, but finding the secular life of the world more attractive, he abandoned the priesthood. Thereupon his marriage with the Pharoah's daughter was arranged, His Majesty having looked upon Kephren with a friendly eye.

It was a most favourable environment into which Ptah-hetep, their son, was born, amidst the luxury and refinement of a splendid civilisation. From the first he " was a studious youth, and he grew up to be a very learned man, and wrote a widely celebrated book entitled *The Wisdom of Egypt*".[1] Known to-day as *The Precepts of Ptah-hetep*, we have it from the lips of the old philosopher himself that his work is a compilation of words of wisdom uttered by sages of old who listened while the Gods spoke to them—a fact clearly shining through the mist to myth and legend to confirm our belief in the divine kings antedating Mena. We are nevertheless the debtors of the venerable prefect for determining, with over a hundred summers on his head. to set down the wise proverbs of his day, appending his own in rhythmic arrangement to enable them to be the better remembered. Though *The Wisdom of Egypt* is scarcely the " oldest book in the world," as Canon Rawnsley claims for it in his capital verse translation,[2] it yet enshrines the most ancient wisdom of the Egyptians. As we listen to Ptah-hetep we seem to hear his moral maxims echo down the centuries, in Khensu-hetep (1500 B.C.), and in *The Proverbs of Solomon* and *Ecclesiasticus*:

> Good words are mere difficult to find than the emerald.
> If thou art a wise man, bring up thy son in the fear of God.
> If anyone beareth himself proudly he will be humbled by God who maketh his strength.

To Egyptian influence is due in no small degree, it would seem, the infusion of the Hebrew scriptures with the virtues

[1] THE THEOSOPHIST, Vol. XXXIII, Part I, p. 98.

[2] *Notes for the Nile*, Chap. 7.

of right and wise living, fulfilling the promise of the Almighty recorded in *Genesis*, XLVI, 3: "Fear not to go down into Egypt: for I will there make of thee a great nation." Truly the "cradle of the Hebrew nation," Egypt, gave to the Israelites the secrets of her applied sciences, arts and crafts, as well as the mysteries of religion, many of the traditions and beliefs of the *Old Testament* being traceable directly to Egyptian origins.

Founded by Mena (the Manu) about 5510 B.C. to effect the reunification of Egypt, Memphis was renowned in the days of Ptah-hetep not only as the seat of government, with a magnificent court and the commercial and industrial life of an advanced civilisation, but as a centre of learning and Ptah-worship rivalling the sun-cult at Heliopolis, that other centre where Moses became "learned in all the wisdom of the Egyptians," and where at a later period over twelve thousand priests were directly connected with the temple worship, a "veritable Vatican of priests and Oxford of scholars". Under the artificer-God, Ptah, arose in Memphis the great architects and builders who raised the pyramids, and as the religious aspirations of the nobility were bodied forth in masonry, so likewise were the national ideals in education becoming articulate in the writings of learned men, the accumulation of wealth promoting culture, cultivating the historic spirit and fostering an expansive development analogous to that of the Elizabethan period in England.[1] The discipline of industry and the spread of science and religion were encouraged by the Pharoah in his dual rôle of king and hierophant, and the rejuvenated civilisation struck its roots still deeper into the enduring course of three thousand five hundred years. In this spacious and stimulating environment Ptah-hetep indited

[1] Donald Mackenzie says the area of this "London of Ancient Egypt" was equal to that of modern London from Bow to Chelsea and the Thames to Hampstead, and it had a teeming population. He conjures up a most readable picture of the daily life of the ancient Capital *(Egyptian Myth and Legend)*.

the apophthegms of the sages, such as had obviously assisted in building up the social idealism of the nation, and which, judged by their moral tone, must have affected its future development to a degree quite beyond our computation.

Beyond all the virtues of the kingly way, the ideal of duty to God and man is consistently inculcated; Ptah-hetep reverberating in the schools of Khem the central idea of the Hinḍū religion, and foreshadowing the practical wisdom of the Tao, delivered to the Chinese a few centuries before our own era. Pride, anger, ambition, arrogance, falsehood, meanness, idleness, disobedience—these are the vices denounced by Ptah-hetep. In his *Precepts*, as in the Negative Confession of *The Book of the Dead*, high place is given to the moral virtues of truth, honesty, kindness, gentleness, benevolence, industry and contentment. Duty to the family was in his economy the best school of patriotism, the domestic hearth being the foundation-stone of the social structure. His counsels to young men as to false love, to married men and women on conjugal felicity, on the secrets of success in work and on home education, reach a consummation in his instruction to fathers how to train up their children. The highest of all duties is the right education of children, a duty which the sage of Memphis regards as of far greater importance than the mere acquiring of wealth, useful as wealth undoubtedly is. The duty of a son to his father is couched in almost the same language as the Fourth Commandment:

> The son who accepts the instruction of his father shall enjoy length of years.

Listen to the identical teaching in Solomon's *Proverbs* (IV, 1):

> Hear, O my son, and receive my sayings; and the years of thy life shall be many.

To every branch of the Civil Service—judges, taxgatherers, public storekeepers—Ptah-hetep addresses timely advice,

urging application and honesty in business, self-mastery, good manners, and all the domestic and social virtues dictated by prudence, efficiency and well-being. His gracious urbanity permeates, like a fragrance, the wit and wisdom which he applies with unerring strokes to the commonplace things of everyday life. For centuries such sayings as these were written by Egyptian schoolboys in papyrus "copy books":

> It is an excellent thing for a son to obey his father.
> He that obeys shall become one who is obeyed.
> Indifference to-day begets disobedience to-morrow.
> A loose tongue causes strife.
> Good deeds are remembered after death.

Running into about four thousand words, the instructions of this ancient Lord Chesterfield were addressed to his son on succeeding to the father's office as Grand Vizier; the Pharoah, who approved the old sage's retirement, expressing the hope that the son would "hearken with understanding and become an example to princes". Training his son for the highest public office in the land, he insists on even verbal accuracy:

> If thou shouldst carry messages from one great man to another, conform thyself exactly to that wherewith he has charged thee: he who perverts the truthfulness of his way, in order to repeal what gives pleasure in the words of great men, is a despicable fellow.

In the oral transmission of affairs of State the highest standard of truthfulness was demanded, as the ritual Confession already cited indicates:

> I have not altered the story in the telling of it.

The son is reminded that when he is seated among the guests of a great man he should eat with good grace what is set before him:

> Look before thee, but stare not at the food nor look at it often: he who departeth from this rule is boorish. And speak not to the great man more than is necessary, for one knoweth not what word will displease him. Answer readily when he speaketh, and thy word shall give pleasure.

When carrying a message from one nobleman to another, the son is admonished not to say anything that will cause strife between them. He must never repeat what a nobleman said when in a temper. Ptah-hetep's matured views on the everyday affairs of life are reflected in the following selected passages:

If thou abasest thyself in obeying a superior, thy conduct is entirely good before God. Knowing who ought to obey and who ought to command, lift not thy heart up against him. As thou knowest that in him lies authority, be respectful towards him as belonging to him.

Be active during thy lifetime, doing more than is commanded as thy duty. Spoil not the hours of thy activity; he is blameworthy who makes bad use of his time. Lose not the daily opportunity of increasing the household possessions. Activity produces wealth, and wealth lasts not when industry slackens. If thou hast become great after being small, rich after being poor, or when thou art the ruler of a city, harden not thy heart because of thy elevation. Thou art become but the steward of the good things of God.

Avoid every attack of evil temper. It is a fatal malady which leads to discord . . . between fathers and mothers, as well as between brothers and sisters; it causes wife and husband to hate each other; it contains all kinds of wickedness. Be not of an irritable temper concerning that which happens about thee; grumble not over thine own affairs. It is wrong to get into a passion with one's neighbours, to be no longer master of one's words.

A judge must not only be patient, he must be wise in council. If thou art a wise man sitting in the council of thy lord, direct thy thoughts towards wisdom. Be silent rather than scatter thy words. . . . If thou art powerful, respect knowledge and calmness of speech. Command only to direct, to be absolute is to run into evil. Let not thy heart be haughty, neither let it be mean.

See that thy employees are adequately rewarded, as befits one to whom God has given much. It is no easy thing to satisfy employees, as is well known. One says to-day: "He is a generous man; it may mean much for me." To-morrow: "He is mean and exacting." There is never peace in a town where the workers are in miserable circumstances.

How beautiful is the obedience of a faithful son. God loves obedience; disobedience he abhors. A son who attends the instruction of his father is ever happy, and his father honours him. He attains to high office and dignity. A disobedient son blunders continually and never prospers. Verily a good son is one of the gifts of God.

"Let your heart be more generous than your speech," is the closing advice of Ptah-hetep, as he wishes his son a prosperous career. "I have lived for a hundred and ten years," he says, "and have received more honours from His Majesty than did any of my ancestors, because I have been just and honourable all through life."

Old Ptah-hetep is one of the outstanding figures of antiquity, looming through the mists with Hammurdbi and Job. "If all the other monuments in Egypt were wanting," remarks Dr. Budge in *The Mummy* (p. 17), "these precepts alone would show the moral work of the Egyptians, and the high ideal of man's duties which they had formed" nearly six thousand years ago.

J. L. Davidge

SPIRITUAL DARKNESS

By P. L.

THE problem of what has been known to mystics as Spiritual Darkness, is one which has to be faced by all who make any attempt to tread the path of the Spirit. All of us have read or heard of it; most of us, even those who have hardly as yet put our feet upon the lowest rung of the ladder, have had a taste of it, and to every one has occurred the question at some time or other—what is the explanation of the phenomenon and how shall we deal with it?

The first thing to realise is that it is inevitable. It is not the result of mistakes or of special conditions, but the natural outcome of the laws by which we grow. It comes upon us at every stage of our growth and not only when we stand at the threshold of saintship. It is a part of the experience of every human being, but it is when we reach the stage at which we are taking ourselves consciously in hand that it becomes noticeable and, of course, as we evolve, the depth of our darkness is in direct proportion to the height of our stage of growth. That, of course, is not surprising, since in all such matters the same law holds good. The greater the degree of vision, the more complete the obstruction when vision is shut off.

The next thing to be remembered is perhaps less obvious. It is this: spiritual darkness does not necessarily mean unhappiness. We connect it with misery—the very phrase by which we describe the condition is one which suggests agony of soul. But the interpretation which has crystallised into the phrase is a very partial one. To be in a state of spiritual darkness means to be in a state in which we are debarred by our own condition from being true to our own highest purposes or to the purposes which are ours, not merely as individuals but also as parts of a larger whole—a race, a nation, a family—purposes which are imposed upon us by the scheme of things, as it were, or, one might say, by the Logos and not by the necessity of our personal karma. If we take this as our general definition, it is clear that elation, produced by any one of various causes, may land us in a condition of the most profound spiritual darkness.

Apropos of the idea just mentioned, namely, that we must harmonise ourselves with the scheme of things, it may make the matter clearer if we realise that all through Nature we may observe the rhythmic swing of Manifestation and Pralaya followed by Manifestation again. Day and Night, the seasons of the year and a thousand

other pairs illustrate this. And, as we study human life in its various aspects, we find that Man has to accommodate himself to these. Wilful neglect or opposition to them may lead to temporary and partial success, but ends in dissatisfaction of some kind or other in the long run.

Returning then to the idea that darkness may lurk in happy moments, that joy, love, ambition, or any other of the states of feeling which produce in us a pleasurable mood, may blind us to realities, another interesting fact emerges, namely, that these moments are by their very nature more dangerous and in a sense more "dark" than the conditions at the opposite pole of experience—those of unhappiness, dissatisfaction, loss of interest, and the like. When we are miserable we ask: "why?" But when we are full of joy in ourselves and our surroundings, we do not stop to question whether or not we are forgetting our goal. (Not that all happiness is of the nature of spiritual darkness, any more than is all unhappiness. But we must recognise that either condition may be such blindness.)

Granted then that spiritual darkness may manifest itself to us as either a happy or an unhappy state of mind and feeling, how shall we know that we are experiencing it? The fact is we very often are quite unaware of our condition while we are passing through it. This is specially the case when our mood is one belonging to the happy class. There is a common factor, however, by which we may recognise the phase through which we are passing, whatever its other characteristics are, and that is the fact that while in it we are out of balance. We are either elated or depressed, taken off our feet by joy or deprived of our equilibrium by sorrow. In either case we are in the dark spiritually.

Now there are various kinds and various degrees of this darkness. Let us see if we can make some sort of classification of them.

The simplest form is that which comes to us through the physical body. It is really a very simple and unimportant thing which brings on our black despair in this instance, but we must not forget that in every case, however trivial the whole affair may seem to the philosophical observer, the man who is passing through the experience is overwhelmed by it at the time and it has for him an awful reality. All his philosophy deserts him for the moment, and jangled nerves, perhaps, or some other lack of physical adjustment, may cause him to feel that now he is really experiencing the horrible blackness of which he has read in our books and in the records of the lives of the mystics.

A condition of too exuberant health may blind us also, and on this side of happiness there is another interesting phenomenon which is very common. A man feels that as a result of meditation he is having wonderful experiences; he is perhaps sensing great and inspiring presences; he is aware of unusual influences about him which uplift him; he tells himself that a marvellous new world is opening out before him and that he has touched some high plane. He is elated. But what are the facts? The whole thing has been fabricated by the etheric brain—a portion of his make-up which has a great faculty for symbolising, dramatising, and glorifying; another case, this, in which the trained occultist will recognise a trivial matter, but which has thrown many a man off the narrow path, and which even the man of experience will find it hard to suppress entirely in himself. Of course, some who experience these things may recognise the nature of the phenomena in question and put them down with a strong hand, but subconsciously the materials for new manifestations accumulate and ooze out at the first opportunity. That opportunity does not come while the man is on his guard. But who of us is always watching?—and when the sentry is asleep, the thief rushes in.

Now we come to the astral body. Here we find again two possibilities, happy and unhappy; and in this case we must make a further division and distinguish those states of feeling which are initiated from within and those which are the result of impacts from outside.

The first class is very simple. Some new attachment, some great emotion, fills us with joy; we are carried away by our feelings. Some disillusionment, some disappointment, blots out our future for the time being, and we are in despair. We all know these phases and understand them. But in the second class, where impacts from outside affect us, there we have a very subtle process going on, which is dangerous in that it is not usually taken into account and often comes upon us unexpectedly. Let me give an example.

A certain class of people are suffering. The whole mass of them in their misery feel a bitter resentment towards another class, because these last are not suffering. A man who belongs to neither of these groups, through intense sympathy with the first, may share their resentment against the second and may lose control of his feelings quite as completely as the sufferers themselves, having caught the contagion, as it were. Or take another case: a man may be very pure and noble in his feelings and yet he may have to bear a certain portion of the effects of the accumulated impurities of the race or the nation to which he belongs. Or a man may be the gentlest and most harmless of mortals, and yet the mass of hatred generated by animals slaughtered for food, or by the vivisectionists, may rebound to him as one of the human race. One or other of these or analogous forces may very well plunge a man into spiritual darkness.

We come now to the most perplexing of those kinds of spiritual darkness which are brought about by the vehicles we wear—those belonging to the mental body. This plane of the intellect is the hardest for us to deal with. The reason is not

hard to find. In the case of the physical and the astral we have within our reach a force which we can apply as a controlling agent. The body and the emotions can be held in check and regulated by the mind. But the mind itself—what about that? Here we are practically helpless. Our intuitions are as yet dormant. If a man has an intuition, it is the event of a life-time. One or two in an incarnation are treasured as marvellous experiences. These, though eventually they must play the part of rulers of the intellect, are not at this stage of our evolution available to us at will. Hence the peculiar difficulties of this plane.

The root-characteristics of the mental conditions which may be described as belonging to a state of darkness are those of rigidity and one-sidedness. We all suffer from them. Take our Theosophists. Each one looks at life from a particular angle of vision. One reads all experience in the light of reincarnation, another judges everything by his conception of brotherhood, and so on through the long list of the many aspects of our Theosophical teaching. We read the work of one philosopher and feel there is truth here; we study his opponent and see that he also has truth to tell us. We are not capable of synthesising the two aspects described to us, nor have we any knowledge by which to judge their relative merits. But we cannot follow both. So we cling to one and leave those phases of truth represented by the other out of consideration in our application of our theories to practical life. How few of us can take a broad view, balancing the various phases of truth as we know it, few though these may be even in our highest moments, and judge in the light of them all? None of us, of course, know the whole truth, and hence this form of darkness is one from which none of our race can escape. Yet it is valuable to recognise our limitations in this direction; for although it is impossible for us to transcend them, yet we approach nearer

to perfection by realising where lies our goal. The man who admits his condition in this respect as one of darkness will grow gradually into the attitude of true tolerance which says not: Oh yes, that man has his own point of view; let him have it, it is none of my affair; I will not interfere—but which says: That man has a point of view other than mine; let me enrich my experience by trying to appreciate it.

But all this is related to the larger question of approaching that universal standpoint where our angle of vision has expanded to include the whole circle of knowledge. Our darkness here is rooted in inexperience and will be dispelled gradually as we grow. We are, however, more vitally concerned with forms of darkness which are due to a lack of adjustment in our relation to the truth we have already assimilated. Here again we find the double-sided possibility. On the one hand we find the man who feels thoroughly satisfied with his philosophy of life. He has just come into Theosophy, perhaps. Many things which before were obscure are now clear to him. He feels completely master of the situation and faces life with an easy assurance based, as he believes, on a highly satisfying understanding of its principles. On the other hand there is the man whom something has disturbed in regard to his intellectual outlook on life—perhaps a mental storm brought on by external karma, or the slow-creeping results of an accumulation of misconceptions in his own mind—and who, as a result, declares that after all there is something quite wrong with what he has previously cherished as the highest truth. What he has learnt no longer seems satisfactory, his Theosophical ideas are unattractive, work appears quite useless, and he feels that the sooner he clears out of it all, the better. His mentality has become twisted, as it were, and "the times are out of joint" to him.

Both these persons are in an unhealthy state spiritually, and are suffering from a morbid condition of mentality which

shuts them off from the light. The danger in each attitude is that there is " something in it," as we say, and it may be a necessary one to the man who falls into it before he can get further illumination, and yet, if lingered in, it becomes a hindrance to progress.

Physical body, astral body, mental—we have seen how each in turn may be the seat of spiritual darkness. Conditions within our own constitution or impacts from without affecting our vehicles may produce in us on any one of these planes conditions which blind us spiritually. But horrible as these conditions are when they manifest as misery, dangerous as they are when they come to us as elation, they are unreal and of little importance when compared with another kind of spiritual darkness—the darkness which comes from the plane of the Ego. This is the overwhelming experience of which those already mentioned are only the reflection, and the one which, when once endured, makes the others seem as unsubstantial shadows.

What happens in these cases is this: A man has had, perhaps in meditation, a realisation of the egoic point of view. He knows himself the immortal individual as well as the mortal, and he lives in the light of this realisation, interpreting all life from the wider standpoint. All at once, as the result of some new experience, the vision fades from before his eyes—a shock from outside perhaps, or a disturbance consequent upon a vigorous self-initiated effort, brings about this change—and he finds himself cut off from the Ego as far as his ordinary consciousness is concerned. The effect of this is catastrophic. He who was conscious of a larger life than that of the personality, who looked at all life from the point of view of a wider self, finds himself penned once more (or perhaps for the first time in this incarnation) within the limits of what he can touch and see and understand by the help of the ordinary witness of the senses and the reason. The contrast is

indescribable. It may be that the meaning of it all is very much to his advantage; the Ego may be developing in a new direction and may be absorbed in this new task to the exclusion of the personality; or the connection may be, as it were, shut off to steady the personality preparatory to a new quickening. But whatever the real explanation, the horrible fact is the same, and comes upon the man with the blank despair of isolation, bringing with it the most terrific suffering conceivable.

The question then is: How shall we deal with ourselves in this condition? There is one thing that will save us—to cling to the idea of Law. Whatever may happen, whatever we have lost, whatever conditions may surround us, if we can keep in mind the conviction that all that is happening is the result of order and not a manifestation of chaos, then we are safe. The cycle of light will come again; our task is to retain our balance during the interval of waiting. Clinging to the idea of law and method in all happenings, this is our refuge.

Another matter of importance at such moments is that we should be honest with ourselves. In the struggle to understand which inevitably follows such a catastrophe, our safeguard lies in facing the truth as regards all the details of the situation as frankly as possible. Nothing is so hopelessly suicidal at such a crisis as self-deception.

But what happens if at this juncture a man is not able to keep his balance? Presumably one of two things, according to his temperament. Throwing up everything connected with the higher life, he either seeks to destroy himself or seeks to intensify the personal side of his nature, develops egotism systematically, and starts off along the road which leads ultimately to Black Magic.

It is a terrible prospect when we consider that these periods of darkness are inevitable for all of us; that it behoves us to be suspicious occasionally even of our times of joy, and that the ups and downs of ordinary existence are but a

preparation for that real night when our strength will be tried in utter desolation of soul. But the sting is taken out of the whole idea when we regard the process from a philosophical point of view and remember its prototype in the region of cosmic processes. Whatever may be the law of progress in other spheres or in other ages of our own evolutionary scheme, here and now and for us, the way forward lies through continual makings and breakings. Attachment is followed by detachment, self-identification by self-repudiation. When we cling too long to the tattered fragments of an outworn experience or dash away a cup before its contents have been drained, a condition of darkness supervenes. To change means to be in the dark, if the changing brings with it disturbance: to be changed means to emerge into the light once more. In our world growth implies successive changes, and the more rapid the development the more bewildering the succession of re-adaptations required. The art is to make the transition with self-conscious deliberation.

But it is all in the game. Darkness, even when it manifests as misery, is not a thing to be regretted. It is one side of the shield, and perhaps it represents the most important part of our life. Although we are told to look for the flower to bloom only after the storm, yet it is equally true that

> . . . tasks in hours of insight willed
> Have been through hours of gloom fulfilled.

P. L.

MEMORY TRAINING

By Ernest Wood

OUTSIDE the ranks of the Theosophical Society the beginning of the end of the war seems to have marked a new era for the cultivation of mental powers, for thousands, if not millions, of young men and women are now asking themselves the question: "How can I make the best of myself, so as to lead the fullest life that is possible for me?" One way in which this desire has expressed itself is in a rush to the memory schools, in one of which alone pupils have lately been enrolling at the rate of over seven thousand a month; and it is undoubtedly true that in many hundreds of cases the consequence is that the whole force and current of the pupil's life is changed, for the entire mentality is brightened up so that thinking becomes comparatively easy and rapid, the everyday world becomes more significant, ideas flow, enterprise is awakened, and opportunities are seen and grasped which did not appear to exist before.

It is regrettable that among Theosophists there is occasionally a tendency to look down upon memory training as beneath attention because it is inferior to meditation. The latter, as a definite scientific practice, comprises the three acts of concentration, fluent thinking, and contemplation, and has the aim of opening the inner door of the mind more and more to the influences of the spiritual worlds. The former is also a scientific practice which exercises all the powers of the mind upon the objects of life, brightens up attention, perception,

discrimination, understanding and judgment, and brings all the mental powers thus developed under the control of a will accustomed to be obeyed by the mind. The reason for this entourage of effects of memory training lies in the fact that every act of memory, whether it be an apparently passive remembrance or a deliberate recollection, involves all these in some degree of activity. It is, in fact, very closely analogous to the physical plane act of entering a museum where many objects are arranged in classes or in historical order, looking for something there, and finding and examining it. The storage or the filling of the museum of memory is not a deliberate act of our consciousness—all events in experience take their place therein, but some are impressed there feebly and inaccurately, and are consequently difficult to decipher, while others are clear-cut and well-marked in detail, and therefore easy to find and to see. All experiences are thus somewhere recorded, and can be restored more and more as the mental instrument is more fully trained in accuracy and obedience. Memory training makes us expert in going to the museum, understanding its arrangements, finding what we want, and bringing it forth for present study.

Every good memory training system, therefore, gives systematic practice in attention to mental images, in understanding and classifying them, and in gripping them with the will. Those who pay from one to three guineas for this are not wasting their money, for the very payment of an appreciable amount induces them to practise so as to get something for it, though in truth my own inexpensive book on the subject, which was published some years ago, contains all and more than the purchaser is likely to find in any other existing course, however expensive.

If meditation in its completeness (called *Sanyama* in the Samskṛt books) is Yoga, memory training is an introduction to Yoga. Memory depends upon the indescribable union of all

coexistent experiences, as though each moment of time were like one picture in the reel of a cinematograph, storing permanently the unmoving relationships of the indivisible moment of time. In other words, things which have occurred together in experience remain connected in the storehouse of memory. They are on the same mental photograph, which is somewhere on the walls of an endless gallery of experience, where it remains in utter darkness until consciousness with its searchlight looks back upon it and re-photographs it into the new conditions of the present. The perfection of this work of memory in ordinary human life lies in its faithful reproduction of what is wanted, and in these words—" what is wanted "—an important fact and clue to memory processes is contained. A memory that reproduced everything would sweep the present away in a flood of remembrances; but when there is something wanted, the thing is already there in an ill-defined and ill-localised form, so that the process is one of making fully clear what is dim, or of making whole what is partial.

This is analogous to the truth, not often understood, that every question that is asked really contains its answer enshrined within itself. If I want to remember, for example, who sold me a certain fancy cloth, I may begin to search in memory for the information somewhat in the following way: It was in the year when I went to Behar—at Gayā—at a shop in the main street—from a small man. I am getting nearer and nearer to complete definition; I remember his name but not his appearance; or perhaps I remember his appearance but not his name, which I would like to know; but this can only be if the searchlight grows brighter or I come upon a clearly drawn picture in my gallery. I remember this little man—with heavy, black moustache and eyebrows in a fair face—with a voice gentle and sweet—his name was Maḍhusūḍana—the

details illumine one another like the play of light diffused upon an irregular surface—I happen to know that *madhu* means honey or sweetness. Such is the course of all acts of recollection, whether we recognise it or not.

From this it will be seen that memory is clearest for those details which have been clear-cut in experience, and when the searchlight is steadily directed. Things are clear-cut in experience when they enter a mind that fully recognises their similarities and contrasts, and other mutual relationships by which they are perceptually discriminated and defined. Hence memory training pays the fullest attention to the following two things: the training of the perceptive faculties to discriminate and classify objects, and the training of the mind by the will to direct its light steadily upon the ill-defined thing that has to be recollected. In an untrained state the mind that is directed to search tries to slip away from the hazy picture and pursue lines of thought offering less resistance to its flow. From such training many blessings must arise, and there could be no better preparation for the development of other mental processes—reasoning and contemplation. I believe it is not too much to say that the serious pursuit of such a course by a person of well established moral character may often prove the turning-point in an occult career not yet distinguished for its success.

It ought to be a matter of common knowledge that perception depends very much upon discriminative power. Our recognition of a chair as such is very human; if we could look into the mind of the domestic cat which scouts among its legs, or the mason wasp that (in India) makes a nest for its young under the edge of the seat, we should find a very different idea of that familiar article; and our own idea becomes fuller, clearer and more definite as we distinguish its relations of similarity and difference with various kinds of chairs, stools, couches, tables and the like. The similarity between a chair and a

stool is more prominent than the difference between them, and the difference between a chair and a door is greater than their similarity; but whenever anything is perceived, these two are always present in some degree. It may be mentioned in passing that this undoubted fact, like all other truths, leads, when carried to excess (from the standpoint of human experience), to the transcendence of human limitations; at the point of perfect perception it would involve a simultaneous estimation of the resemblances and contrasts of the perceived object with all other objects, clearly and fully present to the mind—a condition of omniscience and omnipresence sometimes ascribed to God. It need be but mentioned that the resemblances among objects mark out their classes, and the differences mark the features which distinguish them from their class; as, for example, if we compare a pair of scissors and a table-knife—both are cutting tools (resemblance), but one is merely a sharp wedge while the other is a pair of sharp wedges arranged as opposing levers (difference). Other resemblances and differences can also be discerned.

As already said, one important object of memory training is to enhance this discernment of resemblances and differences, and make it habitually keener. Every good system also trains its votaries in other forms of discrimination, of which there appear to be nine, including the two already mentioned. The relation between "animal" and "cow" is one of Division—a class and a member of the class; yet here there is also a less obvious similarity and difference, "animal" including all animals, and "cow" only one kind. "Cow" and "horse" give us an example of Similarity, in which the common characteristic predominates; and "heat" and "cold" form a Contrast, in which the point of similarity (temperature) exists in opposite degrees. Another set of four relationships in two pairs consists of Partition, such as "cow" and "horns," where the one thing is a part of the other; Partnership, such

as "horns" and "tail," where the two things form part of the same whole; Analysis, such as "lead" and "heavy," or "bottle" and "glass," where the two ideas are related as object to quality or substantive to adjective, and Affinity, such as "ink" and "negro," where objects have a prominent quality or adjective in common. These seven forms of Comparison may be understood also from the following table:

Comparison	Logical	Logical Inclusion (Division)
		Logical Overlap (Similarity)
		Logical Contrast (Contrast)
	Natural	Natural Inclusion (Partition)
		Natural Overlap (Partnership)
	Abstract	Abstract Inclusion (Analysis)
		Abstract Overlap (Affinity)

The remaining two are Coexistence in repeated or vivid experience or imagination, such as "Daniel" and "lions," or "Shrī Kṛṣhṇa" and "Vrindāvana," and Succession, with Causality, a complex group in which may be gathered together a number of relationships unnecessary to detail minutely under ordinary circumstances, but including such connections as "sun" and "daylight," "poison" and "death," "Kaiser" and "war," and "day" and "night".

To the non-psychologist these relationships look arbitrary and artificial when presented in the pages of a memory book, but they lie at the foundation of all perception and observation, and conscious practice with them produces in regard to mental skill what deftness of hand is in an accomplished needlewoman or pianist; an important difference being, however, that accurate perception is of fundamental importance to all of us, whereas needlework and the piano are for those whom they specially concern.

The conscious use of indirect links between objects not comparable directly with respect to important characteristics, as an aid to clear observation and connection, may be shown

by a few examples taken purely at random. Suppose I want to remember that Priestley discovered oxygen, I might follow the unscientific method of repeating Priestley and oxygen a great number of times in the hope that their juxtaposition will make them as familiar as Daniel and his lions, beating them into my unfortunate mind like a coppersmith hammering a pot; or I might follow the scientific course of taking links from each—"priest" at one end and "life-giving gas" at the other, and then link them thus: the priest is the servant of God, the great Life-giver. Suppose I want to remember than Sushruṭa taught the circulation of the blood. Now "Sushruṭa" is a word unfamiliar and almost meaningless; I must first know more about it, and learn that it was the name of a man who was an ancient Samskṛṭ physician, for there can be no sense in learning mere words, that is, in learning what one does not know—a thing that is often done, strange as the phrase may sound. But suppose that I am content to know that Sushruṭa did it, how shall I remember that name, if I do not happen to know what it means in Samskṛṭ (which is, as nearly as possible, "the one well worthy of being heard with reverence"). I am to learn a name which is a mere articulate sound to me, and I must accordingly treat it as a sound; so I relate it to the familiar word "shooter," noting the resemblance and difference of sound, and thence through "bullet-wound" I connect up with "flow of blood".

It must be noted that the link was made only to connect the ideas, and it soon falls away and is forgotten, just as the student of history knows that the battle of Waterloo took place in August, 1815, but forgets that he learnt it from Jones's textbook, page 243, on which there was a picture of the Duke of Wellington in a high cravat. While the link lasts, it does good service in connecting the ideas; but the deliberate search for the link has been still more valuable, for it has lighted up characteristic qualities and distinctive marks,

and trained the mind to discern the features of objects with great accuracy and speed, so that after some practice of this kind the memory is permanently improved and operates more effectively than before, even when no system is being consciously used.

In a complete course of memory training we ought to add to these benefits the fruit of several other valuable discoveries —the different methods of familiarising unfamiliar notions, the quickening of ideas so that they sprout and bud and blossom from what seemed a barren stem of thought, the development of an orderly mental life and the determination of moods, leading the student on, if he cares to continue, to the discovery of some of the latent powers of his own mind and, if his aim be high, the active reception of modifications in thought from planes above the mental, as well as from the great stores of ideas or centres of thought on its own plane.

It has sometimes been said that if mental operations are governed by definite laws, and if the stream of thought is continuous and unbreakable like the current of all material events, there can be no room in it for the insertion of spiritual influences dictating the direction of its flow. That view ignores the fact that the spiritual and material worlds are one, and that their forces are indissolubly blended, so that every act is in some degree a spiritual one; and the further truth that constancy of law in mental operations and in material life is the outward presentation of a universal mind that nourishes all individual minds by bathing them in an intelligible world. This is, however, a theoretical point, and we are specially concerned at the moment with the more obvious effects of memory training, which is of inestimable value as an essential part of the science of Psychology, applicable in every man's mental affairs.

Ernest Wood

THE LIGHT THAT DID NOT FAIL

By E. M. GREEN

THE Eve of the third Christmas of the Great War was upon the world. Once again the shops were filled with luxuries of food and wearing apparel, and thronged behind their darkened windows with crowds of eager purchasers. Once again sad hearts drew closer into themselves, seeking to hide their wounds from the gaze of a world that so soon forgets the sorrow of others; or, plunging into the surface gaiety of the season, strove to still the aching of irreparable loss in ministering to those whose wounds were newer and more concrete than their own. And all the while the nations of the world were at grips with Death and Destiny: tense with the ever-increasing strain and pressure of war; interlocked in a struggle growing hourly more deadly and remorseless! All the while the young life of the highest type of civilisation of the Age was being consumed in the furnace of war, as the flowers of the forest perish in the fierce tide of licking flame that leaves no green blade upstanding; all the while the churches were decked with the blood-red berry of the holly, and their altars made fair with white and gold and flowers as pure as snow; all the while God was waiting and watching till His immutable Purpose should be fulfilled.

Ward No. 3 of the Military Hospital at Greenbank had not been much decorated for Christmas; the staff did not find time for that sort of thing in "Ward No. 3," and those patients

who were not in bed did not care to adorn the bare walls with the paper ropes and roses that enliven the wards of happier shelters of pain. The ward for the treatment of patients suffering from venereal diseases is not a cheerful place at any time; and here at Greenbank Hospital, where the occupants were all soldiers suffering from the effects of their own vicious and impure habits rather than from the wounds inflicted by the enemy, there seemed to be a very special atmosphere of gloom and depression.

Into Ward No. 3, at four o'clock on the afternoon of Christmas Eve, entered the Rev. Paul Chalmers, followed by two men carrying a long object wrapped in what looked like a dust-sheet.

"Down there, if you please, men," Chalmers said, indicating a table at the further end of the ward; and proceeding to unveil the object, he disclosed a large-sized bagatelle board. "Christmas present to Ward No. 3, lads," he said, cheerily. "Or rather to those patients who are not confined to their beds. For the latter," he added, as the two men appeared again carrying a heavy package, "there is a gramophone with three dozen records. No, don't thank me, boys, I am merely the bearer of this gift to you from the very kind friend I told you of, who wishes her name to be kept secret. She asked me to give these gifts to you, and say she wished you the best kind of Christmas."

He made a gesture as if to wave off any expression of thanks, but a thin, red-headed man, who was sitting up in a bed near the door, broke out irrepressibly:

"It is not thankin' ye we'd be, Fader? Then it's the most ungrateful set of spalpeens as iver was, we'd be—you, sorr, as have done for this warrd, for this whole accursed place, what niver another human sowl has thought of doing at all. If it was the War Office Ginerals we had to thank, we'd be dead intoirely, for we was trated by thim like a lot of pigs

As for a book or a pack o' cards—it 'ud be a crool hard thing to get *thim* to give us the loike."

"And why *should* they, Tim?" The question came like a pistol shot, as the dark eyes of the speaker fixed the Irishman with a stern and questioning look.

"If you please, Fader, I don't know what ye're getting at! Yer honour give us books an' cards an' games!"

"Yes, because *I* am a soldier in a different Army from the one the War Office represents, and I stand for another country than this England for whom you can no longer fight. If I were the military authorities, I should probably regard you as they do, as men whose self-indulgence has rendered them unfit to do their duty, and who are in that sense the betrayers of their country, broken weapons only fit to be cast on one side. Do you think such men are considered in the councils of war, or that the fact that they need amusement matters, when England is fighting for her honour, perhaps her life?"

There was silence for a moment; then a quiet-voiced man sitting near the fire looked round.

"You said, sir, that you were a soldier in another Army to the one the War Office stands for, and serve for another country than England. Did you mean . . .?"

"Yes, I meant that I am a soldier of Christ, and that my country is that of the soul and not of the body only."

The quiet man sighed.

"They said in No. 2, sir, that you were going to give the Communion to some in there. I was wondering"— he paused and stared into the fire.

Chalmers crossed to his side.

"Do you wish to join with them?" he asked, in a low voice.

The other nodded.

"I'm a Churchman, sir," he replied, in the same tone. "I was Altar Server at S. Faith's in . . . for years before I was married. When first I came in here it seemed so bitter hard, I never thought to care for any of that again, but since you've been coming, I've felt different somehow. Only I never thought you would allow men like us to!"

Chalmers looked at him, and his eyes were very soft.

"If you repent of your sin, and truly desire your Lord," he said, gently, "shall I, who am His servant, deny Him to you? I am coming to some of the others this evening at half past eight. I will help you to prepare to receive Him. May His blessing be upon you."

Leaving the fire Chalmers walked to the far end of the ward, where in a dim corner, his face turned to the wall, a man lay, apparently sleeping. Stooping towards him the priest spoke his name, "Chapman". He had done so twenty times before and met with no response, but now the man flung over on his back and looked up at Chalmers with eyes wild and haggard with misery.

"Damn you! Can't you let me alone?" he asked, fiercely, and then began to pour out such a torrent of blasphemy and profanity that even the most depraved in the ward held their breath.

Chalmers laid his hand on the man's shoulder.

"Drop that, *Morrison*," he said, low and very sternly. Then, as the man stared up at him speechless, he added: "You see, I *know* you; I have not forgotten the term at Oxford when you got your 'Blue'. Now, my dear fellow, you *must* give up this attitude of yours and we will face things together. I have to go now, but I am coming round to see some of these men to-night. Will you talk with me for a little?"

Still gazing at him as if he were a ghost, Morrison—or Chapman—nodded:

"Then I'll come from 9.30 to 'lights out!'" And still speaking in the half light, easy tone of one undergraduate to another, Chalmers asked a few casual questions as to what "smokes" he liked, if he cared to see a new book on the War by an old College chum, and so on. Then, rising from the foot of the bed with a nod and a "Good-bye till 9.30 old man," he took a collective leave of the other patients, and left the ward.

The day, crowded for Chalmers with a hundred duties, passed all too slowly with Morrison; the latter, his secret now out, felt all the feverish longing of a man starved for lack of his native air. The tone Chalmers had taken, his instinctive acknowledgment of him as an equal and old College chum, had so shaken him out of the bitter defiance of fate and life that had previously held him in grim silence, that he felt as if he were a new man, with a faint tinge of the golden glow of Hope already upon his horizon.

At 9.30 exactly, his duties with the other men finished, Chalmers drew a chair to his bedside and sat down. Even as he did so, the sick man's humour changed, some fancied touch of pity or of superiority, or the poison in his blood working its dread work within him, froze again the mood of gentler nature, and he turned almost savagely upon the priest.

"Have you come to talk pie-jaw?" he asked, rudely, "because, if so, I may tell you at once it's no good. I don't believe in a God any longer, and I should like not to believe in a Devil, only I know him too well; in fact, he and I are quite good pals. I met him first the year I went up to the 'Varsity! No one told me where I should be likely to find him, so how should I guess one lapse from the path of virtue would chuck me clean into his arms? You knew my father, Chalmers? Dear old Governor! They used to say he could preach. I believe there was some story about Queen Victoria saying he was her favourite padre. Well, he could gas away

from the pulpit with the best of them about Joseph's Egyptian experiences, about the woman taken in adultery, or the conversion of Mary Magdalene, the harlot ; but he could not explain such unmentionable topics in ordinary life—could not lower himself enough to the level of his fourteen-year-old boy to tell him of the dangers of public school life, or later to warn him what Boat Race night at the Empire might mean to him ! To me it spelt hell or ruin, whichever you like. For a time I got cured, or thought I did! I got my rowing 'Blue,' and when I went down from Cambridge, I nearly married a pure woman. But, thank God, I knew how it was with me in time, and as I was not cad enough to kill her body or poison it, I broke her heart instead. Then the South African War came, and I got some sort of fever, and—well, I sank lower and lower after that—and only pulled up in 1914, when this War gave me something real to do once again. But I got my old fever in the trenches, and it started this hell fire again in my blood—and now—my own mother wouldn't touch me ! "

The hoarse, bitter tones broke, but the fevered, reckless gaze did not waver or soften, though Chalmers' eyes were full of tears. He laid his hand on the coverlet, and said very low :

" There *is* One who loves more even than a mother, Morrison, can you not turn to Him ? "

A hard laugh was his answer ; then, after a pause, Morrison said :

" If I did turn to Him—if I believed in Him, which I don't, you would not help me to get near to Him. Your Christ is just a white plaster saint whom you keep wrapped up in tissue paper, lest a grimy hand might soil Him. You would not give me the Communion to-morrow if I asked for it ? "

Chalmers turned eagerly :

" You desire It ? You repent and turn to our Blessed Master ? "

"No, that is just the point, my dear boy; I neither repent of what you call my sin, nor do I believe (at present) in your Christ. But my point is this: *His Coming ought not to depend on my attitude, if, as you say, He is Perfect Love! If ever He went out to seek and to save that which was lost, why does He not do so now? Why does He wait for me to go to Him? Was there ever greater need than mine?*"

Chalmers drew a small silver crucifix from his waistcoat pocket and pressed it to his lips.

"Master, forgive your servant," he murmured, inaudibly; then, replacing the crucifix, he turned to Morrison. "I have failed indeed," he said humbly, "and it has been for you who say you do not believe in Him to know the Master's love better than I. He does come to you; it is for such as you that He longs. He will come to you in His own Sacrament in the morning, if you will receive Him."

Morrison lay still; he seemed to be thinking, Presently he said:

"No, I will not receive Him. He would shrink from me; I am full of rottenness, my very breath is poison. I will not cause His purity to shrink from me."

Chalmers bent nearer:

"He would not shrink from you!" he said, earnestly.

"Yes, He would shrink even as you who claim to be His servant would shrink! Stay. I have an idea. Do you really wish to prove to me that He exists? Then," as Chalmers bent his head in reply, "I will receive Him if *you* will prove to me that He does not shrink from me. I will drink of the cup that you say is His Blood, that can cleanse even such as I, if you will drink after me, placing your lips where mine have been."

Paul Chalmers rose.

"I would do it, my dear Morrison; I would do it in a moment, but it would not be right. You are morbid

;

you ask a thing that should not be asked; do you not see?"

The sick man raised himself on one elbow, and pointed with his other hand at the priest.

"*I* see well enough," he cried, with a laugh that was choked in his throat. "I see that there is no Christ; that there is no redeeming love; that there is nothing anywhere but self and the Devil; man, why did you come prating to me of these things when it is all a lie. I never asked for it, and now you have pushed me back into hell; may your God forgive you—I never can or will."

Chalmers laid his hand upon the burning brow and spoke:

"Be calm and fear nothing—His Peace is with you; His Love surrounds you. And to-morrow, on the morning of His Feast, you and I will drink together of the same Cup wherewith He cleanses all sin. Rest now and listen for His Coming, for already He is at the door."

In the pitchy darkness of Christmas morning, Chalmers' alarum clock rang out five, and almost in his sleep he tumbled out of bed at the first sound. Long habit had taught him instant obedience to its summons, however black the darkness, however early the hour. This Christmas he was earlier than usual, for the hospital authorities would not allow of a Celebration at 10 o'clock as he had hoped, and he would not entrust his own services at 7, 8 and 9 to any but himself and his curates.

The fog met him on the doorstep as he let himself out, closing round and enveloping him in a thick blanket of chill, choking vapour, that made him cough and shiver as he crossed the market-place and unlocked the churchyard gate. His was one of the very few churches in Abbotstoke where it was the custom to have the Reservation of the Blessed Sacrament, but

it was only to extreme cases that Chalmers was accustomed to carry the Consecrated Wafer from the Altar. He had greatly desired to do so in the case of the hospital, but had only finally decided upon it after his visit to Morrison on the previous night.

As he opened the church door, he remembered with a shock that he had not arranged for a Server at this first Celebration; the Church Services were all provided for, but he had unaccountably forgotten this one. His head felt strangely heavy still, and his senses were benumbed with sleep and the raw, cold air drawn at every breath into his lungs. He made his way up the dim aisle towards the seven lights that burned before the Mystic Presence on the Altar, and knelt for a few moments on the chancel steps before approaching nearer. When he rose he fancied he heard a slight sound or felt a movement near, and turned towards the west door, which he had left ajar on entering. As he did so, the figure of a man in some loose, dark cloak came towards him, making, as he could see, a gracious and courteous inclination of the head, though the fog prevented his seeing the face of his visitor clearly.

Chalmers paused on the chancel step.

"Can I do anything for you?" he asked, speaking softly.

The Stranger answered in a voice, low, but intensely sweet and clear.

"You are a priest, I think?"

Chalmers bent his head in acquiescence.

"I too am a priest," the Stranger said, "and I would serve the Altar on the morning of Christ's holy Feast; would you permit me to be your Server if, as I think, you are about to celebrate the Eucharist?"

Chalmers explained his own omission, thanked him, and gratefully accepted the offer. For the next few minutes he busied himself in collecting the things he would require; then,

placing his bag on a chair beside the Stranger, he went to the Altar. Returning with the Monstrance veiled and shrouded, he was about to make a gesture to the Stranger to take up the bag upon the chair, but to his surprise the latter moved forward, and he found himself automatically obeying an unspoken command and placing his sacred Burden between the hands held outward towards him to receive it.

They left the church in silence, and proceeded in a small procession of two through the cold murk of the winter's night. Dawn still slept a deep unbroken sleep, and no ray broke the gloomy silence. The Stranger walked first, his head slightly bowed towards his upraised hands, wherein the Monstrance rested. Chalmers followed in silence. After a time, he said:

"How fortunate that you have an electric torch; I meant to bring mine, but I have been dazed this morning, and I still feel strangely in a dream."

The Stranger turned slightly.

"I have no torch," he said.

"But then, what is the radiance that I see?" Chalmers asked, bewildered.

"I bear the Light of the World," came the low reply. "Is it not enough?"

At the hospital an orderly met Chalmers.

"Can you put on your things in the small operating theatre, sir?" he asked. "I am afraid it's all we have empty now."

They entered a small room, bare and scrupulously clean, and the man pointed to a white table at the further end. The fog came in at the uncurtained window, making even the light of the one electric bulb, which had been turned on, seem faint and inadequate.

Chalmers vested quickly and turned to the Stranger.

"I am so stupid this morning," he said; "I ought to have brought a surplice for you."

The Stranger had taken off his cloak, and now stood robed in a long, white linen robe.

"I have this on," he said, quietly. "It is not a surplice, but it will suffice."

As they were going towards the wards, Chalmers said:

"I must explain something which may appear to you strange. I shall not communicate first, but after all the men. There is one—he is very ill, a terrible case—who desires that I should take the Cup after he has drunk."

The Stranger turned and looked at Chalmers.

"Why does he so desire?" he asked.

Chalmers was looking away down the dim corridor.

"He seeks to test the love of the Master by that of the servant," he answered, dreamily.

The Stranger bent his head, and they moved on. The beds had been collected in the largest ward, and a table, hung with white and with some sprays of glistening holly upon it, had been arranged beneath the eastern window. The Service was begun as the clock struck six; Chalmers acting as Celebrant, the other kneeling, with bowed head, upon his right.

When the time came for him to communicate, he received both Elements, then rose and took the small silver Chalice from Chalmers' hand, and together they passed from bed to bed, bearing the Mystic Embodiment of Life to the sick and dying, of Purity to the foul and the unclean. Last of all they came to Morrison. He was propped up in bed, his eyes shining with a fevered light, a burning spot on each cheek. He had had a bad heart-attack early that morning, the orderly had told Chalmers, and the latter bent towards him and whispered:

"You wish it still? Can you bear the strain?"

Morrison hardly answered; his look went past Chalmers to the Stranger bearing the cup.

"Who is that?" he asked, hoarsely.

"A priest who is acting as Server," Chalmers replied; then: "Do you still ask for proof of Christ's Immortal Love?"

"I ask to be made to believe there *is* a Christ," was the fierce answer. "If there is, let Him come to me here and not shrink from my rottenness."

"He shall come; He comes now in this Holy Sacrament," Chalmers said, earnestly. "I, His servant, vouch for His Immortal Love."

Morrison lay back. Chalmers said a short prayer, and the Service proceeded as usual till the first sacred Element had been received. Then, as Chalmers turned and exchanged the Paten for the Chalice, a strange, numbing sensation stole over him, paralysing his senses, and he sank to his knees by the bedside. As he knelt, it seemed to him that he passed into a dream; or afterwards it seemed to him it must have been a dream. He saw the Stranger move forward towards the sick man and stand facing him, and saw Morrison's look alter, widen; expand, break into a thousand eddying alternations of wonder, fear, joy and hope. Then from above the bed he saw a beam of soft radiance, seeming to pierce the shadows of the high-roofed room and descend into a shaft of rainbow hues upon the wasted form. Then, slipping with even and steady motion down the mystic ladder of light, Paul Chalmers saw the Grail, the Cup that holds the Mystery of the Worlds, the Chalice wherein the Life of God is outpoured for the Healing of the Nations. Rose-red, with beatings at the heart, all mystic, wonderful—the Grail came ever near and nearer until the Stranger, putting forth His Hand, drew it toward Him, and bending, held it to Morrison's parched lips.

Paul Chalmers heard no sound, yet the lips of the Stranger moved, as Morrison, his eyes ever upon that Tender Face, drank of the Cup. Then—Chalmers strove to move, to speak, to break the spell that held him bound, yet could not; for then the Stranger held the Cup to His own lips, pressed

them upon the place where Morrison's had been, and drank also. Chalmers saw for one instant the light of the redeemed dawn in the eyes that Morrison had never taken from the Stranger's face, heard for a moment his low ecstatic cry; then the world was veiled for him in a mist of tears, and to his sense it seemed that he also was redeemed by the sheer agony of his joy.

When he was once more fully conscious, he found himself standing before the Altar and heard his own voice in the prayer of uttermost surrender.

Later, as they unvested, he spoke to the Stranger of his vision.

"Did I become temporarily unconscious?" he asked. I seemed to faint just as I was going to Morrison. And you, did you really drink of the Cup after him? Or did I? I must be ill, and yet—I feel as I have never felt before."

"*I* drank the cup with him," the Stranger said.

"But, but—the infection. I ought to have warned you more!"

"*I* have venereal disease," the Stranger said.

Chalmers looked at the Speaker, but his face was in the shadow.

"*You*!" he said—"*You*!"

"These men have given it to me," the Stranger said—"these and others; and while they have it, I shall not be made whole. And now I must go to others, or have you any request to make before I leave?"

Chalmers turned eagerly:

"Oh, yes—if you *would* come again to Morrison! He seemed so different when you were there—can you come?"

"I am taking him with me to-day," the Stranger said.

"But, do you know him?"

"I knew him once, and now that we have met again, I shall not part from him."

"Are you taking him to a Home of Rest?"

"I call it a House of Purification, but he will rest. And now, Paul Chalmers—servant of the Living Christ, I must go from your sight; may the Love of Him you serve so well be your strength and your joy, may His Peace be upon you; and may you one day see your Master face to face."

Paul Chalmers moved forward quickly.

"Stay, you will not go," he cried; but even as he spoke the air blew chill upon the opened door, and the Stranger was gone.

Chalmers went out into the silent corridor and in his heart it seemed that the Sun rose. A faint radiance faded in the far end of the passage, where the shadows of night did battle with the Christmas Dawn. And in his ears Paul Chalmers heard ever that low voice saying:

"I have no torch; I bear the Light of the World!"

E. M. Green

CORRESPONDENCE

"MOUNTAIN MEDITATIONS"

WITH reference to the notice on pp. 611, 612, of the issue of THE THEOSOPHIST, September, 1918, I have received the following from Miss Lind-af-Hageby:

DEAR MRS. BESANT,

A writer who complains of criticism is admittedly a nuisance. But I feel sure you will forgive me for asking you to insert my protest against the wrong impression conveyed by the reviewer of my book *Mountain Meditations* to readers of THE THEOSOPHIST. In the September number there is a notice of the book in which the suggestion is conveyed that I have caricatured Theosophists. I fail to understand how anyone can receive such an impression, and Theosophical readers of the book assure me that they cannot find anything which can be described as "caricature". The book is not, I hope, without a sense of humour, and if this sometimes is directed against human frailties and foibles, my own are most emphatically included. Moreover, I have been a humble student of Theosophy for twenty years, and do, indeed, pride myself on taking a Theosophical view of life—hence this protest!

Yours sincerely,

L. LIND-AF-HAGEBY

I have the pleasure of knowing Miss Lind-af-Hageby, and am sure that she could never have meant to "caricature," and I bear witness to her study and love of Theosophy.

ANNIE BESANT

THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

MAY I respond to the offer of our President to receive notifications of approval or disapproval with regard to the proposed International Board for Theosophical Education, by submitting a most eager notification of approval? I am one of those who are convinced of the enormously important work the Theosophical Society has to do in relation to reconstruction in education, and I feel that the more we apply our Theosophical principles to education, the brighter will be

the life of childhood and the keener and more self-sacrificing the life of maturer citizenship.

I therefore beg most strongly to support in general the proposed constitution. May I be permitted to state that there already exists an International Fraternity in Education, the Constitution and Rules of which I have just received from England? This body is established along somewhat similar lines, and I think the two might very well work together. I append the Rules of the International Fraternity, together with a list of the Office-bearers throughout the world.

GEORGE S. ARUNDALE

CONSTITUTION AND RULES OF THE INTERNATIONAL FRATERNITY IN EDUCATION

The Theosophical Fraternity in Education (hereinafter referred to as the Society at large) is the Association founded in London in May, 1915, by George Arundale, Beatrice de Normann, Dr. Armstrong Smith, Josephine Ransom, M K. Sweet, Bertram Tomes and others.

1. OBJECTS

To draw together in fellowship members of all branches of the teaching profession as well as others interested in realising the ideal of "Education as Service"—service to humanity—and to work together as an organisation towards the realisation of that ideal.

2. DETAILED STATEMENT OF THE IDEAL

For the purpose of promoting the realisation of this ideal in practical ways in the home and in the school, the Fraternity will endeavour to encourage:

(*a*) Reverence for the individuality of the child and the development of this individuality through the discipline of love, the opportunity for self-discipline and self-government, co-education, a vital moral and spiritual education, the substitution of co-operation for competition, definite training in the responsibilities of citizenship, and emphasis upon the development of character and faculty rather than upon the accumulation of facts.

(*b*) Recognition of the dignity, honour and nobility of the teaching vocation.

(*c*) Freedom to attempt and test new developments in educational theory and practice without relinquishing what has proved of worth, and encouragement in all pioneer work.

(*d*) Closer local, national and international co-operation among teachers, students, parents and educational associations

3. MEMBERSHIP

Full membership is confined to persons of either sex who belong to the teaching profession and pay the subscription fixed by the rules of the National Society which a member joins.

4. ASSOCIATES

Are those other than professional teachers who are workers in the educational field or who are in sympathy with the aims of the Fraternity, who pay the subscription fixed by the National Society which they join, not more than 30 per cent of whom may represent the Fraternity on any governing body.

5. FORMATION OF NATIONAL SOCIETIES

Any ten members of the Fraternity in Education residing in a country may apply on the prescribed form to the Secretary to the International Council to form a National Branch of the Theosophical Fraternity in Education. Each National Society shall be autonomous and shall draw up its own rules, which must be consistent with the Constitution and Rules of the Society at large and shall have no force or validity in so far as they shall be inconsistent therewith.

6. GOVERNING BODY

The Society at large shall be governed by an International Council consisting of the President of the Fraternity at large and of the Presidents of each country.

As the Council will not be able to meet annually, matters may be settled by correspondence. No change in the Constitution or policy of the Fraternity may be made unless it has been sanctioned in writing by at least 70 per cent of the International Council.

7. THE PRESIDENT

The President of the Society at large shall be elected every seven years. He shall be elected by the members and associates of the Fraternity in Education by means of a voting paper sent out from the offices of the International Council to every member and associate of the Fraternity.

8. ANNUAL REPORT

It shall be incumbent on the Secretary to each National Society to send in a full report of membership and activities as well as a financial statement annually, to reach the Secretary to the International Council not later than July in each year.

9. CAPITATION FEE

A capitation fee of threepence per head shall be paid on each member and associate belonging to the National Society. The capitation fees shall be forwarded to the International Secretary not later than July of each year. Any National Society not paying capitation fees for 2 years shall be suspended and shall cease to have all privileges.

10. SECRETARY

The Secretary to the International Council shall be appointed by the President of the Society at large. He or she shall keep the National Societies in touch with each other, shall issue an annual report of the Society at large, and generally further the development and organisation of the Theosophical Fraternity in Education.

11. ACCOUNTS

The accounts of the International Council shall be audited annually in October of each year and a copy sent to each National President and Secretary.

INTERNATIONAL FRATERNITY IN EDUCATION

International President: G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S., Adyar, Madras, India.

International Secretary: Beatrice Ensor, 11 Tavistock Square, London, W.C. 1.

INDIA

Patron: Mrs. Annie Besant.

President: G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S., Adyar, Madras.

Secretary: D. Gurumurti (Hon.), Madanapalle College, Madras.

GREAT BRITAIN

President: Mrs. Beatrice Ensor.

Secretary: Mrs. Josephine Ransom, 11 Tavistock Square, London, W.C. 1.

AMERICA

President: Miss Julia R. Summer, 3911 Rokeby Street, Chicago.

Secretary: Miss E. R. Seidell.

NEW ZEALAND

Secretary: Miss Augusta White, 19 Marion Street, Wellington, New Zealand.

THE DISTRIBUTION OF WEALTH

THE fact that the leading Theosophical magazines are publishing articles on economics and industrial conditions is one of the pregnant signs of the times. All thoughtful men and women are agreed that we are on the threshold of revolutionary changes in social relations, chief of which is the distribution of wealth. On this subject we are indebted to Sri Prakasa, B.A., LL.B., for a thoughtful article in the June THEOSOPHIST.

It is not the purpose of this letter to summarise or to criticise the excellent paper mentioned, but to point out and emphasise a single sentence offered as a solution of present economic troubles. After suggesting that " All workers regard themselves as equal partners in a joint family," he specifies: " The capitalist has money: he gives his money; the manager and other such officials have brains: they give their brains; the labourer has strength: he gives his strength; and all work together, the profits being shared equitably by all." The whole argument turns on the meaning of the word " equitably ". To some minds the only " equitable " division of the products of labour would be an EQUAL division. But the writer does not mean that, as he clearly states in an earlier paragraph. He has left his meaning undefined, no doubt purposely, because of difficulty in exact definition of detail which we will now consider.

All students of economics are presumably familiar with More's *Utopia*. The adjective " Utopian " is applied to most plans for the alleviation of the working classes when worked out in detail. An enthusiast for any particular system, as Socialism, fails to see the difficulties in realising the details of his plan, difficulties very apparent to the unbiased mind. In the economic readjustments about to be made, the leaders of thought should keep correct principles in view, leaving details to be settled as they present themselves. This the writer above quoted has done by suggesting a general principle of co-operation, leaving the exact proportion of the rewards of industry to be settled " equitably ".

A thought occurs in this connection which is rapidly crystallising in the minds of the intelligent workers of the West; it is this: The masses are beginning to question, and will make their question more and more insistent, as to whether the rich are rightfully entitled to their wealth. If they have acquired it by means which, when examined, are judged to violate the best conceptions of right, then there is no doubt what the verdict of society will be: they must restore what they have wrongfully accumulated. In times of social upheaval a phrase often becomes at once a rallying-cry and a goal to be attained, as the " Liberty, Equality and Fraternity " of the French Revolution. In the coming economic revolution some phrase is likely to catch the popular imagination, a phrase which shall express the universal sense of right, a standard by which all economic proposals shall be judged. And whatever the words chosen, the thought will be that of " Equality of Economic Opportunity ".

Yerington, Nevada, U.S.A. C. S. DURAND, M. D.

BOOK-LORE

Some Suggestions in Ethics, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 6s.)

It goes without saying that any book by this distinguished author is very well worth reading. As a writer he is particularly to be recommended to the Theosophist who wishes a field for propaganda among the intellectuals. For his books contain so many of the truths they wish to spread in a form more readily assimilable to intellectual people who are at the beginning of their quest of the Ancient Wisdom.

His aim in this particular instance is to "help ordinarily thoughtful people who are interested in reflecting upon morality" with suggestions from moral philosophy which will enable them to find satisfactory answers to questions such as these: "Must a man be selfish, because he does not 'live for others'? Can morality be hostile to beauty, or vice versa? Is it true that retributive punishment is a mere survival of vindictiveness? If evil is real, does that make it certain that the universe cannot be perfect? Have we any right to be stupid?"

It would be supererogatory on our part to enter into the details of the author's close reasoning on each of his chosen subjects; but the following quotations may give some idea of Dr. Bosanquet's views and the general interest of his book. He defines living for others as "promoting for or in others, definite interests or purposes, in a word, values". And even in the greatest act of sacrifice there is always the duality—something given up and something attained. The law of sacrifice

> refers to something wider and deeper than living for others. The secret is that values are impersonal, and to live for them means self-sacrifice certainly, but primarily for impersonal ends, and only secondarily and incidentally for ends which involve the furtherance of others' existence and happiness. It is just as likely, and indeed certain at times, to involve antagonism to others' life in such respects as these. To live for beauty or truth means a very austere self-suppression, and a suppression not of self alone, but of others so far as we influence them. We all recognise in practice that in pursuit of a great value you may rightly be hard on others; and so long as you are equally hard on yourself, people will not greatly disapprove. It does not matter to the value whether it is A or B who is sacrificed to it. This is the ruthlessness of the will for value; and though it may have been rhetorically overstated, it is an error to suppose it immoral. On the contrary, all sound moral philosophy accepts it as fundamental.

He explains what he means by "impersonal values" in relation to love, justice and life.

> It means that though they are qualities revealed in and through persons, yet they are imperatives or notes of perfection to which the persons as facts are subordinate.

Love, for example, arises in a relation of person to person; but it does not consist in such a relation. It is an imperious value, which may descend upon any persons, and transcends all others in the severity with which it rules and refashions a personality. Persons are to love like facts to truth, a medium in which something is revealed greater and deeper than the particulars concerned.

For the "plain man" the following is truth seen from a new angle of vision.

Our most comprehensive conception of human values, it may be, is not to be sharply limited to the species *homo sapiens*. Traditional and crystallised religion has perhaps never played us a more injurious trick than when, by dwelling on our ultimate destinies, it drew an absolute demarcation between ourselves and the lower animals.

In the chapter on the "Reality of Evil" there is a very interesting presentment of the higher and lower selves in us, and the appreciation of the Theosophical conception of evil as limitation shows out in the expression: "It is the narrowness of man's mind which makes him do wrong." His interpretation of love cuts, like a dart of sunlight through rose-coloured mists, the veil of sentimentality. It is assumed, he says,

that love has only a single form, and excludes all use of force and all strife between those whom it unites . . . that it manifests itself externally in gentleness and non-resistance only, and has no other word to say. The doctrine seems to me to be false, mean, and shallow. Love does not aim at the pleasure or ease of its object; it aims at his salvation. For its manifestation the whole gamut of passion and action is there, and it burns with the flame which the contact demands and speaks in the language that will be understood. . . . The love of man, and of God if you come to that, is a passion for achieving the highest values and the best life for all—in a word, salvation. The idea of attempting this without being ready to face pain and sacrifice is almost blasphemous . . . You cannot attack an evil nor achieve a good without inconveniencing some one . . . of course you want to hurt anyone as little as possible. But you cannot make it a principle that no one is to be hurt at all.

Dr. Bosanquet is a pragmatist. "You do not want mere 'moral' motives, *i.e.*, desires for peace and happiness; you want their adequate development into ideas which have hands and feet." Therefore he devotes a chapter to "What to Do". "The good man who cannot expand his will to meet the situation may be as good as the world can produce at the moment, but in principle he is not good enough." Among the things "Worth Knowing" we find: "Pure industrialism and commercialism are soul-destroying things. But industrial and commercial enterprise and co-operation at their best may be among the great bonds of humanity, and the highest stimuli of intelligence." The opposite of censurable stupidity, is the intelligence which "means being alive, responsive, awake to interests and wants which may be new to you." Finally, he reveals an exquisite sense of the "unity of spirits". "We may be contributors to a supreme good without having capacity for it in our immediate selves. All lives colour all."

A. E. A.

The Gate of Remembrance, the Story of the Psychological Experiment which resulted in the discovery of the Edgar Chapel at Glastonbury, by Frederick Bligh Bond, F.R.I.B.A. (B. H. Blackwell, Oxford. Price 6s.)

Of the many books dealing with psychological phenomena which have been issued during recent years, this one is unique, for it deals with such provable things as stones and carvings, walls, windows and foundations, things which are ocularly demonstrable. The writer tells how, expecting to be appointed to a post in connection with the excavations at Glastonbury, he spent some time in studying all the available literature on the subject, and then, before beginning the actual work of excavating, arranged with a friend, who had previously shown some psychic tendencies, to hold a series of sittings and see whether they could, by automatic writing, get any definite information about the work in hand. Their expectations were abundantly realised and, working in accordance with the directions given, they found them in every case to be correct.

If the record were no more than this, it would be a most valuable addition to psychic literature, but there is much more. The communications, some in English, some in Latin, are made by monks and others connected with the Abbey in the old days, and their love for the place and its surroundings, and their continued interest in it, are evident in every line of the information given. "Those who would tell you of the glory of our house all strive together, Saxon, Norman and native, so which wold ye have?" and so "Haerewith the Dane . . . once warrior, now striving ever for the good," "Johannes de Glaston," "Beere, *Abbas*," "Johannes Long, Master Mason," and others tell of their share in the work, and also in the play, connected with it.

One day while working on the Abbey, the writer noticed that a piece of carving, representing apparently a mitred abbot, when seen from the side was a grotesque animal, evidently intended for a gargoyle. They asked their unseen helpers for information about this curious thing. The Abbot Beere, who was communicating at the time, disclaimed all knowledge of the freak in a most dignified manner: "Wee knowe not the quips of they who worked for us and did sometimes be rude to them in powers. We builded Benedicts." But the next day the mason tells them:

> I, Johannes Long, Master Mason of ye Guild of S. Andrew, carving of ye Gargoyle of S. Benedick, came down from my laddere and walked, for it was cold and in Octobere. Then turning back, I saw my work was like unto our Abbot, and soe I carved anew and made it proper. . . . It was not my intent, but soe it was, and I think our goode master ye Abbot knew not. Of a veritie it was most like, and so we left it.

Quite apart from its psychic interest, the second section of the book is worth reading for its human interest and lovingkindness. The third part of the book deals with several communications concerning a Loretto chapel, not yet discovered, and it is to be hoped that opportunity will soon be afforded for investigating this further information, which will no doubt prove as accurate as the preceding. The archæologist, the psychic, and the child of nature, will each find this volume a delight. Surely few books have such a wide appeal !

E. M. A.

Is India Civilized? by Sir John Woodroffe. (Ganesh & Co., Madras. Price Rs. 2.)

The title which has been given to this collection of twelve essays is, as the author himself tells us, quite absurd if it is to be regarded as embodying a serious question; but it was chosen because of the attitude taken up by Mr. William Archer in his *India and the Future*, to which work the present volume is a reply. Many attacks upon India and her civilisation have appeared from time to time of late years, and Mr. Archer's book brings before the public the main objections of other writers on the same subject—an answer to him is an answer to many others. He is very candid in his criticism and instead of confining himself to one aspect of the question—in most cases it is the religious aspect which has chiefly occupied the attention of critics—his is a "typical instance of a cultural attack, for it assails the fundamental principles of Indian civilisation and every form of culture, religious, intellectual, artistic and social". For all these reasons Sir John Woodroffe has thought it a suitable subject for a "reply".

"The question of the value of Indian culture is not merely an academic one," our author tells us. "It has a present practical bearing on the future of India and the world." And he continues: "I every day ponder upon, and question myself as to, the future of this country. Will it preserve its essential character, that is, culture?"

Many Theosophists will agree with Sir John Woodroffe in thinking this question an important one, and may well be glad of an opportunity to inform themselves through the medium of his book regarding some of the questions which current criticism of Indian ideals raises. We are not here concerned with politics—the writer expressly states that on these matters he offers no opinion: the object of the book is to clear away misunderstanding regarding the fundamental principles of Hindū culture—"a civilisation in its depths

profound, on its surface a pageant of antique beauty," in spite of the "soiled and hybrid development of the time".

Apart from things Indian, as such, there is much in this book that will interest the Theosophist. The author refers often in the course of his exposition to such doctrines as karma and reincarnation; he speaks of dharma and yoga, and many other matters of the kind which are familiar to us, as included in the system we know as the teachings of the Ancient Wisdom—as part of "Theosophy".

Sir John Woodroffe is a guide whom the reader may follow with confidence. He has lived many years in India and has shown himself to be in real sympathy with the spirit of the East; on the other hand he has not lost touch with the ideals of his own people nor been blinded by the essential beauty of Indian tradition so as to be unaware of actual present defects; nor does he forget that "those who write against or in praise of India must do so with exactness, discrimination, and the latter with the avoidance of mere puffing general statements". He is definite and balanced and gives one the impression of being thoroughly reliable.

A. DE L.

Vitalism, being Ten Lessons in Spiritual Healing and the Spiritual Life, by Paul Tyner. (L. N. Fowler, Ltd., London. Price 2s. 6d.)

Probably with the single exception of the conditions of life after death, there is no subject which is more likely to attract attention nowadays than Spiritual, or, as it is more usually called, Mental Healing. The present volume, however, while promising much, is rather disappointing. From the word "Lessons" one expects to find clear, definite teaching as to theories and methods of application, but the first lesson, while constantly using such phrases as "the sense of the Absolute," "the Power," "the sense of wholeness," and so on, gives one only the vaguest notion of what these things are and how they are to be realised and applied. The author says about two-thirds of the way through the *lesson*: "My *appeal* is to those who desire fuller and larger life and understanding, and who would go forward in the way that leads from sickness to health, from weakness to power, from poverty to affluence, from bondage to freedom"—a wide appeal truly, and those who have persevered thus far may be induced by it to travel further. Almost at the end of the lesson they will be told: "When our 'wanting' is strong and persistent, demand will create supply"—which is no doubt true when the "wanting" is also

definite; but the lesson so far has given no form to the vague "want" that everyone feels who has realised imperfection, and which, being undefined and ill-directed, leads to nothing but peevish discontent and ill-health—the very reverse of what the writer intends to bring about. The concluding sentence: "True assertion of the sovereignty of the individual is found in the largest possible affirmation of oneness with All Good," will not help any but those who can hypnotise themselves by the repetition of high-sounding words into a belief that they understand them.

The second lesson deals with "What every soul is seeking," and begins with Solomon's statement that wisdom is the essential thing. However, a few pages further on, we find that the author prefers Tennyson's idea that *Life* is more important, and by life he seems to mean healthful, pleasurable physical life; and in order that we may attain this *summum bonum*, we must "experience, with emancipation from the tyranny of things, a present realisation of beauty and joy in the continuing thought of the perfect harmony of the Perfect Whole". The whole lesson inculcates an etherealised materialism, delicately veiled by frequent use of the words "God," "the Absolute," and "the Spirit," but it is nevertheless quite clear that the thing sought for is a life of perfect contentment, ease and comfort; it being understood that the person seeking is of a refined temperament, and therefore desires these things combined with beauty and a semi-spiritual atmosphere. An important feature of each lesson is the introduction, near the end, of a catchword or phrase which is not explained, and which is evidently intended to carry one on to the next lesson in the hope of learning how this desirable thing is to be attained; for instance, towards the end of Lesson V one is told he "need never grow old," but of course no definite prescription is given, and the whole is wordy and vague.

The book is perhaps a little above the average of New Thought publications, for it lays less stress on success, wealth and power from the financial standpoint than most of these do, but it is far below the standard of such men as Ralph Waldo Trine, of whom it seems in some parts to be a feeble echo.

E. M. A.

THEOSOPHY IN THE MAGAZINES

PSYCHIC PHOTOGRAPHY

THE February *Occult Review* contains an unusually interesting article by Hereward Carrington on this subject. Unfortunately the reputation hitherto gained by this branch of psychic investigation has been a somewhat doubtful one, owing to the many possibilities of fraud to which it naturally lends itself, and the large proportion of cases in which actual fraud has been detected, either at the time or in the subsequent careers of the mediums concerned. Again, a number of curious markings have been accounted for by normal defects on the plates or films in use. But in spite of this initial handicap, it is evident from this article that psychic photography has made considerable progress independently of professional mediums and under other conditions which preclude almost any chance of fraud. It seems, therefore, that Theosophists may profitably watch these results as adding to their stock of knowledge, for even though photography must needs fall far short of clairvoyance in its scope of investigation, it has the by no means negligible advantage of providing evidence visible to all.

The first experiments described are those of Dr. Ochorowicz, late Professor in the Universities of Warsaw and Lemberg, published in the French magazine *Annales des Sciences Psychiques* and commended by Professor Richet. In this case no camera was used, and the plates, which were supplied and developed by Dr. Ochorowicz throughout, were wrapped in opaque paper and either placed in contact with the medium or held by the experimenter at a distance of about one metre from the subject while in trance. A dim red light was used and a definite thought impressed upon the plate by the experimenter's will. In some cases the subject saw a large hand detach itself from her own, at the end of a long, thin arm which approached the plate. This hand placed itself over the plate, and when the plate was developed the hand was distinctly visible upon it. The conclusions are summarised as follows:

1. That the hand of the "double" can be larger than that of the medium.

2. That a left hand can be projected from a right arm, drawing its force from the entire body of the subject—this being accompanied by a chilly feeling in the extremities and by congestion in the head.

3. That the arm of the double appears to shrink in size according to its distance from the medium's body.

4. That it is easier for the fluidic hand to imprint itself upon the photographic plate (negative) in white than in black.

5. That in the case of the large and shining thumb, it is surrounded by a clear halo of light.

6. The etheric body of the medium, the "double," behaves as though it were an independent spirit.

The experiments of Dr. Baraduc of Paris and other French investigators are then described, and we read that the conclusion reached by Dr. Imoda was that "the radiations of radium, the cathodic radiations of the Crookes' tube and mediumistic radiations are fundamentally the same". Equally remarkable are the results obtained by Prof. Fukarai of the University of Tokio, in which chosen words were photographed on one of a pile of plates also chosen at the time. But perhaps the most sensational in appearance (a few are reproduced as illustrations to the article) are those taken by Mrs. Dupont Lee, an American lady of private means, and frequently witnessed by a well known Washington physician. The first of these, which was taken by a camera, shows the head of a deceased doctor, but the extraordinary feature of it is the appearance of a number of small, fairy-like forms flying towards the man's head. They are referred to as sylphs or nature-spirits, and Theosophists will naturally wonder whether they are the photographic impressions of actual nature-spirits or etheric swirls that have assumed these forms. Another curious picture, one of a group of people, was obtained without a camera, the plate being bound to Mrs. Dupont Lee's forehead for two hours. The last series described and illustrated represents the experiments of Mr. and Mrs. E. P. Le Flohic with flashlight photographs of themselves taken during the appearance of semi-luminous phenomena seen by them in the dark. These show a variety of streams of light more or less connected with the bodies of the experimenters, but they do not seem to have assumed any definite form suggestive of their function. This method does not strike one as particularly promising, for the effect of a sudden flash of brilliant light on a medium who is providing the etheric matter for a materialisation, is known to be highly dangerous.

As for the future in store for psychic photography, much will depend on the chemical potentialities that can be utilised for the improvement of sensitive plates, as well as on the systematic co-operation between investigators and psychics, as Mr. Hereward Carrington observes. Apart, however, from any fresh evidence of after-death conditions that may be obtained by this means, Theosophists will recognise the close relation these phenomena bear to those of "precipitation".

W. D. S. B.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., part payment of dues for 1918 ...	171	8	0
Charter Fees from Java	65	15	0
Nairobi Lodge, T.S., Charter Fees, £3	39	15	0
„ „ dues of new members for 1918 ...	25	10	0
Mr. Julio Garrido, dues of 3 new members for do. ...	16	14	0
	319	14	0

Adyar
10th September, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
A Friend, Adyar	700	0	0
„ „ for Food Fund	300	0	0
Mr. Vadilal Kalidass Shafi, of Ahmedabad	100	0	0
Donations under Rs. 5	0	12	0
	1,100	12	0

Adyar A. SCHWARZ,
10th September, 1918. *Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Gwalior Fort, India ...	Surya Lodge, T.S. ...	30-8-1918
Dinajpur, Bengal, India ...	Dinajpur „ „ ...	12-9-1918
Portobello, Midlothian, Scotland ...	Portobello Lodge, T.S. ...	1-5-1918

Adyar J. R. ARIA,
18th September, 1918. *Recording Secretary, T.S.*

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

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., part payment for 1918	1,800	0	0
Dutch East Indian Section, T.S., Java, of 1,154 members, for 1918	577	0	0
	2,377	0	0

Adyar
11th October, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Lotus Circle, Brisbane, and Servants of the Star, £4. 7s. ...	58	0	0
Bangalore Cantonment Lodge, T.S.	15	0	0
Vasanta (Lotus) Lodge, T.S.	10	0	0
	83	0	0

Adyar
11th October, 1918.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Warren, Ohio, U.S.A. ...	Warren Lodge, T.S. ...	14-4-1918
Nanaimo, B.C., Canada ...	Nanaimo „ „ ...	3-5-1918
Amsterdam, Holland ...	Oosten „ „ ...	26-5-1918
Middelburg, Holland ...	Ardjoena „ „ ...	30-6-1918
Whangarei, New Zealand ...	Whangarei „ „ ...	27-7-1918
Hyderabad Deccan, India ...	Vasanta Mahila Divia Gnana Samaj, T.S. ...	18-9-1918
Ramachandrapuram, Godaveri Dt., India ...	Sri Ramachandra Lodge, T.S. ...	30-9-1918

Adyar
12th October, 1918.

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

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

SUPPLEMENT TO
THE THEOSOPHIST

THE FORTY-THIRD ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Delhi in December, during Christmas week. Further information was published in the November number of *Theosophy in India*. All correspondence should be addressed to the Secretary, Theosophical Society, Hindu Girls' School, Delhi.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Italian Section, dues of 320 members, £10. 11s.	138	11	9
Mr. C. Jinarājadāsa, Adyar, for 1918	15	0	0
Miss Athalia Wernigg, dues for 1919	15	0	0

DONATIONS:

Mr. S. Studd, Melbourne, donation for T.S. gardens, £3. 12s.	47	15	0
	216	10	9

Adyar
11th November, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Justice T. Sadasiva Aiyar	200	0	0
Estate of Bhaichand Jhaverchand, Ahmedabad ...	100	0	0
Miss Athalia Wernigg, Madras	60	0	0
Anon	15	0	0
Sympathiser	7	0	0
Mr. V. B. Gokhale	5	0	0
Mr. S. Narasinga Row, Bangalore	5	0	0
Donations under Rs. 5	4	6	0
	396	6	0

Adyar A. SCHWARZ,

11th November, 1918. *Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Buenos Aires, Rep. Argentine, S. America ...	Loto Blanco Lodge, T.S. ...	8-5-1918
Tracy, California, U.S.A. ...	Brotherhood „ „ ...	10-6-1918
Guayaquil, Rep. Ecuador, South America ...	Ecuador „ „ ...	19-7-1918
Oamaru, New Zealand ...	Oamaru „ „ ...	17-9-1918

LODGES DISSOLVED

Baltimore Lodge, T.S., U.S.A.	14-2-1918
Denver „ „ „	14-3-1918
Montclair „ „ „	29-6-1918
Shreveport „ „ „	30-6-1918

Adyar J. R. ARIA,

8th November, 1918. *Recording Secretary, T.S.*

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

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
American Section, T.S., part payment for 1918, $182·25 ...	524	0	0
Swiss Section, T.S., for 1918	153	7	0
Norwegian Section, T.S., of 271 members for 1918, £9. 0s. 8d.	120	7	0
South Africa, T.S., of 292 members for 1918, £9. 14s. 6d. ...	129	13	0
T. S. in Egypt, £3. 4s.	42	11	0
T. S. in Java (Charter Fee)	13	5	4
	983	11	4

Adyar
10th December, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
A Friend, Adyar	700	0	0
Mrs. T. Ramachandra Row, Benares City, for Food Fund	130	15	0
Mr. Virsukhram J. Hora, Havadia, Surat	67	4	0
A Theosophist, Bhavnagar, for Food Fund	25	0	0
Sri Besant Lodge, Tanjore	25	0	0
Mr. and Mrs. H. H. Shutts, Krotona	13	8	0
Mr. T. V. Gopalswamy Aiyar, Adyar	10	0	0
Chohan Lodge, T.S., Cawnpore	7	0	0
Mr. R. Mudalyandam Chetty, Adyar	6	12	0
Mr. A. R. Bhatjee, Bookseller, Calicut, for Food Fund ...	5	0	0
Mr. G. Srinivasamurthi, Staff Lines, Poona	5	0	0
Mr. Tarachand H. Keswani, Rohri	5	0	0
T. S. Lodge, Jhansi	5	0	0
Mr. N. H. Cama, Davangere	5	0	0
Donations under Rs. 5	1	8	0
	1,011	15	0

Adyar
10th December, 1918.

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

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

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
French Section, T.S., £36. 12s.	481	5	0
Mr. Julio Garrido, Spain, for 1918, £24. 18s.	332	0	0
Scottish Section, T.S., of 610 members, £20. 6s. 8d. ...	271	2	0
Mr. Edward Drayton, B. W. Indies, £1	13	5	0
Mr. V. R. Menon, Singapore, and Mr. Fones	7	8	0
	1,105	4	0

Adyar
10th January, 1919.

J. R. ARIA,
Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
A Friend, Adyar	300	0	0
Blavatsky Lodge, T.S., Bombay	200	0	0
Mr. P. S. Jackson, Madras	100	0	0
Mr. P. D. Khan, Bombay	75	0	0
Mr. F. L. J. Leslie, Harrogate, £3, for Food Fund ...	39	7	3
Mr. C. R. Parthasarathy Iyengar, Chittoor	20	0	0
A Parsi Theosophist, Adyar	15	0	0
Mr. C. Mulchand, Ajmer	10	0	0
Mr. B. Dwertie, Madras...	5	0	0
Donations under Rs. 5	2	4	0
	766	11	3

Adyar
10th January, 1919.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Tranas, Sweden ...	Tranas Lodge, T.S. ...	12-6-1918
Vueltas,Cuba	Jinarajadasa „ „ ...	7-9-1918
Modjokerto, Soerabaya, Java	Modjokerto „ „ ...	2-10-1918
Coondapur, S. Canara, India	Asthika „ „ ...	4-12-1918
Thana, Bombay Presidency, India	Thana „ „ ...	6-12-1918
Lausanne, Switzerland ...	Lotus Blanc „ „ ...	8-12-1918
Fairhope, Alabama, U.S.A.	Fairhope „ „ ...	25-6-1918
Poughkeepsie, New York, U.S.A.	Poughkeepsie „ „ ...	1-7-1918
Bridgetown, Barbados ...	Barbados „ „ ...	7-9-1918
New York, U.S.A. ...	Mayflower „ „ ...	6-10-1918
Desar, Gujrat Dist., India	Desar „ „ ...	12-12-1918
Gurgaon, Punjab, India ...	Krishnaji „ „ ...	14-12-1918

LODGE DISSOLVED

Council Bluffs Lodge, T.S., Iowa, U.S.A., was dissolved on 14th August, 1918.

Adyar
8th January, 1919.

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

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

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Presidential Agent, South America, for 1918, £100 ...	1,319	6	4
United Kingdoms, T.S., for 1918, £56 13s. 6d.	755	11	0
Indian Section, T.S., Benares, balance of dues for 1917-18.	425	8	0
Presidential Agent, T.S., Ireland, for 1918-19, £14. 0s. 4d. ...	184	14	3
Mr. W. H. Barzey, Sierra Leone, T.S., Africa, for 1918. ...	13	5	0
	2,698	12	7

Adyar
10th February, 1919.

J. R. ARIA,
Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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

DONATIONS :

	Rs.	A.	P.
"A Friend," Adyar	... 2,000	0	0
Shri Krishna Lodge, T.S, Bombay	... 100	0	0
"A Friend," Bhavnagar, for Food Fund ...	... 25	0	0
Miss F. Ward, Mansfield, Notts, £1 ...	... 13	5	0
	2,138	5	0

Adyar
10th February, 1919.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Grenoble, Isere, France ...	Horizon Lodge, T.S. ...	26-12-1918
Mymensingh, Bengal, India	Mymensingh ,, ,, ...	13-1-1919
Dublin, Ireland	Hermes ,, ,, ...	6-2-1919

Adyar
6th February, 1919.

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

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