



THE FIRST INDIAN V. C.

THE THEOSOPHIST

ON THE WATCH-TOWER

THINGS move so rapidly in these days that the National Week in Bombay seems far away in the "infinite azure," as though it belonged to the long ago, instead of to the past month. Very full were the days of work of all sorts, of lectures, talks, writing, discussions, committees. The Theosophical Society's Convention was more of a propaganda type than we had ever had before; a huge pavilion, giving room to between 4,000 and 5,000 people was the scene for the four Convention Lectures delivered by myself, and they were frankly propagandist, placing before the great crowd Theosophical teachings on God, Man, Right and Wrong, and Brotherhood. The Cadet Corps of our Cawnpur Theosophical School served as escort, in smart soldierly fashion, and served as an object-lesson in one branch of our work. Mr. C. Jinarajadasa gave two lectures also, and drew a large crowd, and gave also a special one to students.

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The Convention meetings proper were held in a smaller pavilion in the grounds of Mr. Ratansi D. Morarji, the worthy son of his good father, a faithful and devoted Theosophist. He placed his splendid house at the disposal of the work, and the efficient Reception Committee of the Bombay Lodges carried everything through without a hitch. Our first Convention outside Adyar and Benares has been an unqualified success, and has brought Theosophy to the knowledge of many as a world-wide and important movement.

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In one respect we were deficient this year—we had few visitors from foreign lands. The War has made travelling difficult, uncertain, and dangerous, so we were less cosmopolitan than usual. But the note was none the less struck by the reports from many lands, and though the War dominated all, they brought us messages of peace and goodwill. Very touching were the references to the sorrows weighing on the Nations, but the steady confidence from all rang true and clear. Cables came also—some not in time, for both postal and telegraphic services are disorganised—from England, from Australia, from New Zealand, from America, and from all parts of India.

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One serious effect the War had had for us—effect on our finances. Our rents had fallen seriously, and the modest dues from abroad ran also short. The result is that our budget shows a heavy deficit, for we have had shortness of income for the second time, and must look to friends all the world over for some help in the coming year. This, I feel sure, will come to us.

We have rather over-invested in plantations, though that will come back to us; Nature will not be hurried, and we must wait her time of growth. The trees are growing in value, but the value is still in the future, and not realisable for present needs.

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The meeting of the Order of the Star was full of serene confidence and strength, and that yearly meeting has always a joy peculiar to itself, both for young and old. The Order has spread now very far and wide, and the little Silver Star gleams out unexpectedly now and again, and tells of a brother whose eyes are turned with hope and joy to the East.

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The National Congress had magnificent meetings, recalling in their life and enthusiasm, old Congressmen said, the great Bombay meetings in 1889, when Charles Bradlaugh, the "Member for India," paid his first and last visit to the land whose cause he championed so nobly. The Home Rule agitation had done its work and had aroused the country, bringing to Bombay a larger number of delegates than had ever before attended a Congress, and they passed a resolution for active and continuous work and propaganda, which is bearing already good fruit of activity in different parts of the country. The formation of the proposed Home Rule League was suspended, as the Congress itself had taken up its work, and at Easter, an important meeting will be held at Allahabad, where the elected representatives of the Congress meet to formulate the scheme of reform. The All-India Muslim League has elected a Committee to confer with that of the Congress, that both the great communities may act together.

Home Rule has suddenly sprung into the forefront of practical politics, and the demand is crystallising itself, as a saturated solution solidifies at a touch. Only when a Nation has come up to the point where in the hearts of all is awakening one great Hope, can so swift a change come over a land as that which has passed over India, so that what was a dream has become a living voice. As a flower matures within the fast-closed bud, and then swiftly unfolds its petals in the sunlight, so the Hope of a Nation grows silently within the people's heart, and suddenly—lo! it unfolds, a radiant bloom of realisation. It is of no man's making. It is born of a Nation's heart. God grant that Britain may welcome the unfolding, and that the Lotus may bloom with the Shamrock, the Thistle and the Rose.

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We, who are sheltered from the horrors of War and only suffer small inconveniences of delay and of occasional petty losses when a ship goes down, have no realisation at all of the ghastly sufferings and horrors through which pass our men at the front. Living, like burrowing animals underground, with their clothes unchanged, without washing, amid the dying and the dead and intolerable stench, with the deafening crash of the unceasing bombardment, it seems incredible that human beings can bear it. At first, it was six days on and six off; then four days; now two. And even when "off," they are within the stunning thunder of the guns. This seems to be one reason for the huge number of men needed—to reinforce those whose nerves for the time are shattered, as well as to make good the wounded and the dead. The British, Indians

and Australians sent to Egypt arrived there exhausted and worn out, but quickly recuperated. What can the Nations do for all these men when peace returns, these men who have gone down into a hell worse than poet ever dared to limn, for love of their Motherlands and for high duty's sake?

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It seems likely that the "great offensive" demands new men, men fresh and strong, not these worn-out heroes. These Russia has called out from her countless millions, and sent to the front; these Britain is strenuously training. And the Germans are in similar case, but probably even worse, for they have been obliged to put on their men the additional strain of travelling from one front to another, as they fling them from side to side to meet the need which is sorest at the point most menaced at the changing moments. And still we are told, "the end is not yet," and strong endurance is needed as well as heroic daring. But that end is sure, long as is the way thereto. And the end is a peace that will last, signed in Berlin.

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It is interesting to note that Mr. A. P. Sinnett in England, Mr. C. W. Leadbeater in Australia, and I myself in India, have written in similar terms on the nature of this War; far though we be from each other in space, and without opportunity for discussion, we have all written on the same lines. I suppose that I may say, without undue claim, that we three are somewhat better instructed in the things of the occult world than our fellow-Theosophists, and that where we agree on essentials, while differing on small and irrelevant details, we are not likely to be far wrong. Mr. Lead-

beater's article, in our present issue, is of profound interest, the more so because of his normally joyous tendency to turn away from the dark side of things, and to fix all his attention on "the Good, the Beautiful and the True"—old Greek that he is.

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And this point on which we are all three absolutely at one is that this great War is a struggle between the White and the Dark Forces, those which work on with Evolution, and those who seek to retard it. The Germans are, from our standpoint, under the impulsion of the Lords of the Dark Face, with a distorted view of all around them imposed upon them by the great hypnotic power wielded by the deadliest foes of the human race, obsessed by the forces which work for evil, to be driven finally to ruin. Of that final failure there is no doubt in the mind of any one of us. The world is too far on the upward arc to be swept downwards to destruction, and the last great triumph of the forces that make for separateness was the whelming of Poseidonis, whereof Plato tells us. The magnificent Atlantean civilisation went down in ruins, save the fragments of it which survived in Peru and in China. But the Lord Vaivasvata Manu led forth His chosen, and slowly shaped them into a New Race, that noble Āryan Race, which will yet overtop in splendour and in knowledge the heights to which the Atlanteans climbed.

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Profoundly interesting is the scroll of the present, now unrolling before our eyes, in the light shed upon it from a study of "the memory of Nature," that natural cinematograph, which reproduces every gesture, every

look, of those whose very existence is blotted out for all save those whose eyes can glimpse a few pictures in that ever-unwinding film, whereof the Christ once said that "there is nothing covered, that shall not be revealed, neither hid, that shall not be known". There may we trace the struggles and the warfare of the past, and see the Good trampled under foot, but ever rising again and again going onwards; and we know that in this sore battle between Good and Evil, between Love and Hate, it is the good which shall triumph, and the earth shall again be fair.

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Because of this nature of the struggle, none who understandeth what is at stake can remain indifferent to the issue of the fight, nor can any Occultist remain neutral, as I said in my address to the Theosophical Society. Not out of hatred for a Nation, but out of love for Humanity, must we who know speak out with no doubtful voice. "The Light shineth in darkness, and the darkness comprehendeth it not"; but the Children of Light, they shall see it, and be glad.

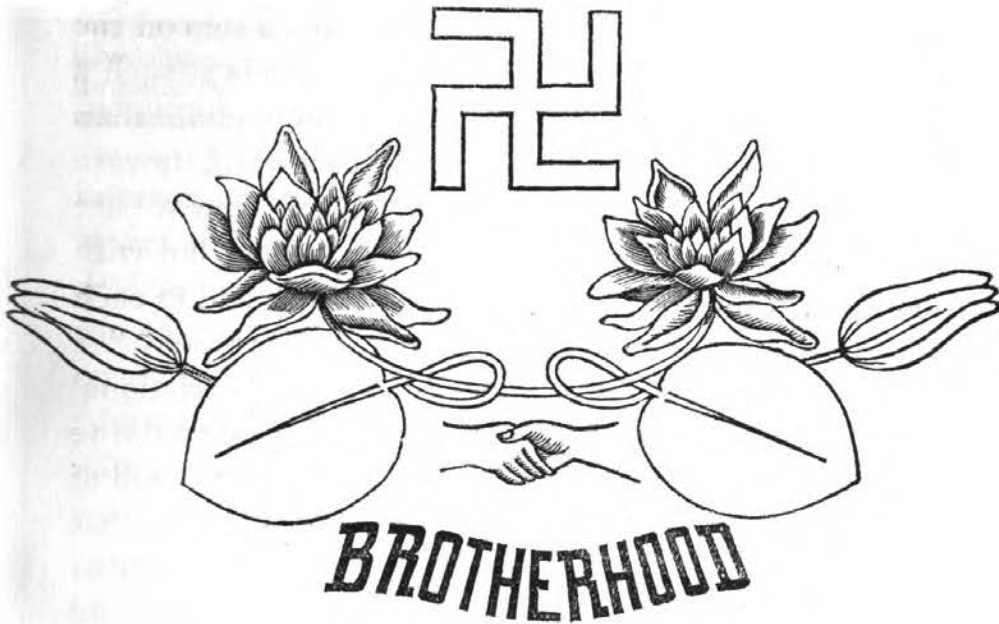
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The following letter from "W. H. K." brings good news to the many friends of Dr. Spensley, reported killed, whose obituary notice from the same pen we published. We rejoice that we may hope for his renewed help in this world; so many good workers have gone to the other.

A private letter from his mother and an official notice in the *Times* have revealed that Dr. J. R. Spensley, first reported killed, is now known to be alive, wounded and prisoner of War with the Germans. His family have reason to believe he is a prisoner at Mainz. He was wounded in the Loos-Hulluch district in Flanders, while attending to the wounded, was himself wounded badly and remained 3 days

unattended, and was found by the Germans and taken prisoner. So far there has been no direct news of him. Meantime I am delighted to think, with all his friends, that while the occasion for the obituary notices has proved not existent, the contents of those notices remain true and will amuse him when, as we all hope, he will come back safe and sound to join us again. *Particulars*: Lieut. James R. Spensley R. A. M. C. attd. 8th Battn. E. Kent Regt. (Bufs.)

There must have been for many the bitterness of loss, the going down into the valley of the Shadow of Death with a dear one, and then, as in this case, the sunshine of life shining out once more from "this my son who was dead and is alive again". But how many more there are, alas, for whom the next meeting of which they will be conscious is on the other side of death.



YOUR DUTY ?

By ANNIE BESANT

ALL Theosophists, worthy of the name, must surely recognise that they have a place, each a place of his own, in the great world-conflict that is raging, and that to each may fitly be addressed the question, to be answered in his own heart: "What is your Duty?" For each has a Duty, and on the right discharge of that Duty his future progress depends. In a sense this is true of every duty which is ours, for progress is made by the little steps of daily duties, and as we discharge them, or fail to discharge them, so we go forwards, mark time, or fall back on the path of evolution. But there are periods in the world's history when we stand

at a forking of the path, and the faithful discharge of duty means a step on the path that leads upwards, and the failure in the discharge of duty means a step on the path that leads downward. The world stands at such a forking of the road to-day, and the trend of civilisation in the West will be either onward or backward, upward or downward, as the decisive step is taken. But we are concerned now not with the world as a whole, but with individuals, with individual Theosophists, and to each of them the question is put: "What is your Duty?"

I have often divided the great lines of National Activity into four: the Religious, the Educational, the Social, and the Political. For those who are fond of orderly thinking, it may be worth while to note that these are related to the four broad divisions of human nature: the Spiritual, the Mental, the Emotional, and the Physical; and these have been used also to denote the four departments of a complete education, addressed to the development of these four aspects of the pupil's nature. It is a convenient classification, answering to the clearly discernible facts of life, and therefore readily intelligible to the unlearned. The Theosophist will prefer his own more precise analysis, and will say that the "Spiritual" includes the three aspects of the Self—Will, Intuition, Intellect; that the "Mental" includes the Intellect or the Higher, and the Lower Mind; the "Emotional" includes the Lower Mind and the Passions; the "Physical," Vitality and Automatism; and that therefore we have cross-divisions. That is so, because while it is best to study organs and their functions as though they were isolated, yet in Nature you can never find them apart from their relations, and this is equally true when we

analyse human nature ; we have thought and we have passions, can separate them out for separate study ; but emotions are a complex of passion and thought, and in man we never find passion wholly unmixed with memory and anticipation, which are thought-elements, and as emotions become more and more "human" the passion elements diminish, though never wholly absent. So intermingled are thought and passion, that the Vedāntin makes the Manomayakosha, the mental sheath, a compound of astral and mental matter, as it is, indeed, during life, and an Upaniṣhaṭ defines the "lower Manas" as "Manas mingled with Kāma," mind mingled with passion. The astral and mental bodies are only separated when the man is ready to pass into the heaven-world, and even then the aroma, as it were, of the astral, passes on in memory, in mental images, and makes the emotional joys of heaven.

For practical purposes, then, we may take our four lines of activity in human life, and every Theosophist should be engaged in one or more of these, for the essence of Theosophy is Wisdom utilised in Service. Our perfect patterns of the Theosophic Life, the Masters, use Wisdom in Service ; perfect Servants of God and Man, They live in touch with our lower worlds in order that They may quicken the growth of Their younger brethren unto the stature of the Perfect Man. The Manus guide the destinies of Nations and shape the course of physical evolution ; the Boḍhisattvas reveal religions to the world and inspire spiritual unfolding ; other groups preside over intellectual and social evolution, utilising the work of the Rulers and Teachers, and applying it to subserve intellectual growth and social progress. All have one aim, to

fulfil the Divine Will in Evolution, and to bring to bear on often intractable materials the influences which render them plastic and malleable. All the lines of activity are useful, even necessary, for evolution, and all are the product of Divine Wisdom serving the purpose of the Divine Will. None is outside this purpose; none is alien from this service. There is but the one Activity, wrought of many fibres of action—one Will, one Wisdom, one Activity, all Divine. So is it in the Hierarchy that serves the world; so should it be in the Society which is Theirs. And every true Theosophist, every lover and server of the Divine Wisdom, should realise that there is nothing common nor unclean in any act of service, but that all true service is Theosophical.

By “true service,” I mean service done with the object of co-operating with the Divine Will in evolution. Naught else but that is Service. “Lo! I come to do Thy Will.” Service does not depend on the outer shell of action, but on the inspiring spirit of motive. A park, a hospital, given to a town with the motive of gaining a title, social honour, praise, or even gratitude, is not Service, it is self-seeking. But a similar gift, springing from pure beneficence, from the recognition that wealth is a trust not a possession, that it should be administered not owned, and is merely sent through a willing channel of Divine love and helpfulness—such gift is Service, pure and undefiled.

We may, therefore, rightly choose any line of activity, realising each as equally Theosophical, and our choice may fairly be influenced by: (1) That which is most necessary in the place where we are; (2) our capacities and temperament; (3) our opportunities.

The first of these is greatly important, and is perhaps the most weighty consideration of the three. There is often a gap in the ranks that needs to be filled. A member may be the only Theosophist in the place ; then his primary duty is the spreading of Theosophical ideas ; others can look after educational, social and political improvements, but he is alone there as a sower of the seed of the Wisdom. That marks out for him his path of Service. But if there is a Theosophical group, perchance an active Lodge, then he should consider the other branches of activity, and see where he is most wanted. If all are fairly equally attended to, then let him consider his capacities, his mental and emotional equipment, and choose the work for which he is best fitted ; lastly, let him consider the available opportunities, and seize the most suitable. Let each Theosophist thus select his line of Service, and then promptly proceed to labour on it.

As this labour will often be disheartening and depressing, it is well that the Theosophical server should realise that the present is a time in which he is to render help to others, and not to expect it for himself. In ordinary times, one who is serving others will often himself be served ; encouraging words, strengthening thoughts, will reach him, and his elders near him in this world, as well as the Brothers invisible, will guide him, console him, teach him, aid him in a hundred little ways. How much of such help, of teaching, of encouragement, have we all received. But now things are otherwise, for we are in the vortex of a great struggle, and the War which is rendering the earth one huge battle-field is but the shadow in our lower world of the great " War

in heaven," in which the Lords of the Day and the Lords of the Dark Face are engaged in the effort to uplift and the opposing effort to debase humanity. Their energies are being poured out upon the world through human channels, and men and women, whose lives have prepared them therefor, are being used as channels through which those forces that quicken and those forces which retard evolution can reach the earth. Every Theosophist should be a channel through which the integrating forces of the Masters should reach the Nations. Each should place himself in the current of these forces, and let them flow abundantly through him to the strengthening and preservation of the world. Men and women as individuals, as well as Nations, feel the disintegrating forces around them, and are apt to be strained, irritable, contentious, beyond their wont. Hence, while the Theosophist may be conscious of the play upon him, in common with the rest of the world, of these forces which impel to strife, he should by his knowledge recognise them for what they are, and deliberately set himself against them by controlling his vehicles, by making them vibrate in the harmony of peace and goodwill, checking the ebullitions of anger and of hatred, and pouring out love and pity on a world convulsed with enmity.

If every member of the Theosophical Society would deliberately set himself to become a channel for the forces which make for Righteousness, for Justice, for Public Faith, and for the Protection of the weak, a tremendous impetus would be given to the armies that are fighting for civilisation, for the saving of all that has been won by humanity during the last thousand years. As the War drags on, the

Nations are in danger of becoming ever more and more exhausted by the desperate strain, and there is a danger lest wills should weaken and strength be wearied out ere the object of the conflict has been gained. Endurance is the virtue most needed in this prolonged agony of War. Thought-power may well be poured forth to strengthen endurance in the hearts of the Allied Nations.

All the Theosophists who are sufficiently enlightened to realise the nature of the struggle in which the world is involved will see in this War the purifying fire in which the fifth sub-race is being purged of its worst elements and being prepared for the next onward step in evolution. All the tendencies to strife which have characterised this sub-race, the competition, the trampling on the weak by the strong within each Nation, and the exploitation of the weak among other Peoples; the struggle between Labour and Capital, the class legislation, the use of the powers of civilisation to invade and oppress, the turning of science to the devilish task of destruction instead of to the divine task of uplifting—all this must be burnt out in the fire of suffering, which is devastating the world. The self-sacrifice of the soldiers, the sailors, the doctors, the nurses; of the toilers who keep the work of the Nation going while their brethren fight; all this is training the Peoples for a loftier civilisation.

And how many social problems over which thinkers have been wearying themselves, up against the stolidity and inertia of ordinary men, have been solved without effort in this War under the sheer stress of necessity. It was necessary to produce munitions with the least possible waste of time,

under the best system of working, living, eating, sleeping, and with the least expenditure of force. The State sets up a factory; the State hires the workmen, men and women; the State builds them houses, and becomes a landlord; the State washes their clothes, and becomes a laundry man; the State cuts their hair and shaves their chins, and become a barber; the State makes their bread and becomes a baker; the State serves their meat, and becomes a butcher; the State builds schools for their children and becomes a schoolmaster; to say nothing of the State becoming a dustman, and a scavenger, and a man of all work. And it all runs smoothly, this State-controlled town of workers, supplied with all the necessaries of life, and we see Socialism in action, and find it quite convenient and workable. Whether it is continued after the War or not, a great experiment has been tried, and tried successfully, and under necessity England has been driven to find State production far more swift and effective than production by private competition. And the frauds of contractors are gotten rid of, and the profits which enriched a few to the loss of the many flow into the coffers of the State, and lighten the burden on all.

But beyond all this, England has been revealed to herself by the War. What heroism among rich and poor alike, among the golden youth and the rough factory lads, all brothers-in-arms in the trenches, all one in a common sacrifice. And what heroism in the women; mothers giving the light of their eyes to death, and seeing the sons, who should have closed their aged eyes, going down death's road before them in the full glory of their young manhood. Girl brides who are widows, and who will

never see their first-born in a husband's arms. Women taking up men's work everywhere, that their men may go out to the slaughter-houses of the Continent. A new England ; a Nation of Heroes, men and women alike heroic.

And so also in Belgium, in France, in Italy, in Serbia, in Montenegro, in Russia, in Poland. Aye, and shall not the red agony of War purify also Germany, and Austria, and Hungary, and Bulgaria, and Turkey, and shall not they also learn that War is an evil thing and bitter, and not the glorious thing it seemed to be, when it filled German coffers and added to German possessions ? Shall not the War-lust be purged from the German Nations too, ere peace is signed in Berlin ?

Into this new changed world, War-worn and exhausted, weary but purified, the Christ shall come, bringing new Life, new Light, to the darkened earth. " With healing in His wings " shall He come, to be welcomed by His own. Eyes, dull with weeping, shall be lifted to Him, and their heaviness shall vanish. The sorrowful shall greet Him, and their " sorrow shall be turned into joy ". The West will welcome the Christ ; the East will hail the Compassionate Maitreya. The Lord whom we await shall come to His earth, and the earth shall be glad of Him and blossom under the touch of His Feet.

Your Duty? to prepare His way, to hasten the coming of the World's Liberator, the Healer of her wounds, the Bringer of Peace and Joy, who shall make all things new.

Annie Besant

WHAT OF THE NEW ERA ?

By W. D. S. BROWN

BEFORE the outbreak of this War, several statements were made by our seers to the effect that civilisation was ripe for a general advance in the direction of spirituality, and that the beginnings of this advance might be looked for in the near future under the influence of a World-Teacher, and in connection with the formation of a new sub-race. One of the "signs of the times," instanced in support of this expectation, rested on the recent growth of communications all over the world, by means of which the various nationalities had come into closer touch with one another, thereby rendering possible a better understanding in the domains of politics, religion and art. Certainly there were signs that a sense of human solidarity was at last emerging from the widespread discontent prevailing under modern conditions of competitive commerce, and from the tangle of complexity woven round the root-impulse of humane conduct by vested interests, whether in the guise of patriotism or religion.

Naturally it was not to be expected that long-established privileges would be surrendered without a struggle, in which all the momentum of custom and the resources of finance would be mobilised

for purposes of obstruction, and in which the endurance and cohesion of the exploited masses would be tested to the uttermost; yet this struggle promised to be one in which public opinion, throughout England at least, would have refused to tolerate any appeal to organised bloodshed; for, even in the most painful situations that had then arisen, plain men and women had demonstrated their resolve to suffer persecution rather than submit to injustice, or become in their turn the aggressors. At least it may be acknowledged that no one who cherished the hope of a brighter day had reckoned with the possibility of a sudden and irresistible reinforcement of a form of tyranny commonly supposed to be outgrown.

But since the outbreak of this War it has become evident that the old thought-habits retain a far stronger hold on the popular mind than was conceivable until they were actually evoked and given free play. One would have supposed that in any case the doctrines of militarism would stand self-condemned as soon as they were exposed in all their naked hideousness; but, strangely enough, the discovery that the military idol had rested on feet of clay seemed only to have aroused the greater anxiety to prop it up by hook or by crook. (By "militarism" I mean the belief in the value to a nation of arms, whether intended for use in war or diplomacy. I am aware that if this meaning were generally accepted, the word would not have been used as freely as it has been during the War; but, if it does *not* mean this, what else *does* it mean? Or does its meaning depend upon whether it is applied to ourselves or to others? However, I do not insist on this particular word; any other

word denoting the traditional theory of international relations would serve, but I fail to find any other than that of militarism.) As a result we are forced to admit that, so long as the doctrines of militarism dominate the public mind, so long is it premature to look for an adequate expression of that growing demand for human emancipation on which we had begun to build our hopes. Accordingly, in any attempt to interpret the signs of the times, we must take into account not only the unforeseen fact of the War itself, but also the mediæval attitude which leaders of public opinion have betrayed towards it, and the ease with which they have fallen into the trap laid to divert the saving force of indignation, from efforts directed against the practice of war itself, to futile antagonism towards the leading exponents of war. To proclaim this almost irreparable set-back as in itself heralding the new era, appears to be no less ironical than erecting a signpost to point to the same town in opposite directions.

It is certainly natural that a strong preconception, touching the very springs of our inner life, should lead those who have formed it to regard every event as necessarily fitting into their programme, but the danger of self-deception is all the more insidious on this account. The opening of a new year, therefore, finds some of us instinctively asking ourselves: What of this New Era? Have we any clear idea of the changes in thought and feeling, in policy and mode of life, that are necessary to justify the assumption of so ambitious a title? Does the present state and trend of public opinion bear out the claim to significance with which it is commonly credited? If so, what are we doing as Theosophists to guide and awaken public

opinion, and might we do more ? These are briefly the somewhat vague, but none the less urgent considerations that have prompted this article, and it is hoped that the issues herein raised may lead to independent thinking and open discussion.

The expression "the new era" is naturally associated in the minds of Theosophists with the word brotherhood, but unfortunately this word does not carry us very much farther, now that it has come to be regarded as an obvious and harmless corollary to progressive religion on the one hand and an absurdly impossible ideal in conduct on the other. The explanation of this apparent contradiction seems to lie in the present divorce between feeling and effective thought. Most people feel, and know in the Innermost, that the "golden rule" is the true standard of honourable conduct, but their experience of the world has taught them that such conduct, if persisted in, will inevitably land them in a maze of difficulties, not the least of which is the tragedy of seeing their benevolent actions misunderstood, and even doing positive harm. Hence it would appear that at the present moment feeling has reached a higher level than thought is yet able to translate into action. As long as feeling and thought were both separative, they conspired to produce a temporary consistency in separative conduct ; but the synthetic region of feeling, at the threshold of which we are now standing, has already begun to protest against the subservience of thought to the separative conditions established under the dominion of desire. The romantic highwayman was probably less troubled with pangs of conscience than the modern philanthropist. "If I had not come

and spoken unto them, they had not had sin : but now they have no cloke for their sin." (*S. John*, xv, 22.)

The true solution of the problem is not one of less thought, as many would-be mystics have seriously recommended, but of clearer thought—the calling into play of the synthetic faculty of the mind. Then only will the promptings of the larger life become articulate, rational and effective. It may come as a shock to many to hear their pet virtues, such as altruism, apparently brought down to the level of commercial enterprise, but none the less is it true that "all these things shall be added unto you". In other words a society founded on the recognition of spiritual truth cannot fail to prosper in the long run, even materially. It is the first step that always costs ; therefore the conviction of spiritual truth must be strong enough to withstand the doubts and disappointments inevitable under existing conditions, and the mind must be far-seeing enough to create new and appropriate conditions that can demonstrate their own superiority. "New wine must be put into new bottles ; and both are preserved." (*S. Luke*, v, 38.) This reconciliation between feeling and effective thought may be taken as one of the milestones in any advance worthy to be counted in history as an era.

A miniature example of this type of activity may be found in the Garden City Theosophical School at Letchworth. First of all certain principles were formulated in response to an awakened sense of the true relation between child and teacher. These principles were not allowed to remain on the pages of books and articles, to be dismissed by the public as sentimental theories, but were subjected to the searching test of

practical experiment, the only method recognised by science. For instance, all punishment, in the ordinary sense of the word, was held to be worse than useless; and accordingly the children of the school were given to understand from the first that they were put on their honour to help their teachers and not hinder them. The result has justified the trust reposed in the children's natural desire to learn to be useful, and a more effective method of control has been created. The same success has attended the abolition of rewards, such as marks and prizes.

Another principle already put to the test has been the placing of character before a purely mental proficiency, with the result that every subject, when once taken up, is learnt more thoroughly. As was expected, fresh difficulties are always arising, and are always being met by fresh expedients as they arise. It would be difficult to define the system as a whole by any one educational formula; it is continually changing in form, as every living creation must always be changing with every pulsation of advancing life.

In the same way every institution representative of the new era must be created by individual experiment and patient trial, for a certain amount of error is inevitable. But each creative effort must keep in touch with all the others working on similar lines, freely communicating the results achieved, being glad to have them copied rather than afraid of losing the credit and profit. In short, society must be treated as a coherent and growing organism rather than an artificial organisation.

What is the current conception of a nation? It is to be found in the expression "The Great Powers of Europe". It is a crystallisation of commercial

interests around a monstrous engine of destruction. Contrast with this the humane and infinitely more scientific conception of a national body, providing a common field of experience for its members, and entering into mutually profitable relations with other national bodies. Such a conception can only be elaborated in terms of life by providing adequate scope for individual expression of the creative and social impulses.

So much for the positive side of the picture. The negative side is no less important, though far less attractive, for there seems to be a certain fascination about a cure that is lacking in simple prevention. Yet when the still small voice of compassion is no longer drowned in the clamour of conflicting interests, but fortified by a clear conception of the true relations of life, it will become increasingly difficult for one in this position to accept material advantages, until satisfied that they have not been gained at the cost of suffering to others.

Doubtless such a course may involve loss of money, employment, health, and possibly friendships of long standing; in some cases it may even lead to imprisonment; but the chief consideration would be the diminution of suffering, and in time the public would recognise that such people were at least as practical as the noisy variety of reformer. Gradually these protestants would congregate into self-supporting communities, which, in spite of healthy differences, would testify to the efficiency of their methods. As the last resort, therefore, when all reasonable efforts for conciliation have been rejected, passive resistance is the future lever of progress. Tolstoy saw that wars

would be perpetuated until men refused to kill one another to order, and women to encourage them, and the same applies to all social abuses. So long as the victims submit and the victors are whitewashed, so long will more victims be found.

Let us now turn from our visions of the future, varying as they must needs vary with each individual, and glance at the situation as we find it to-day. Beginning with the most promising developments, welcomed by many as evidence of real progress, we cannot but admire the nobler qualities evoked by the prevailing motive of patriotism. For the time being it is true that internal differences have been to a great extent laid aside to meet a pressing external difference; and a sense of common danger, suffering, and pride of race have launched a wave of psychic energy that embraces all who are swept into its course. But is this the kind of brotherhood on which we may hope to build a stable society? Is it the outward and visible sign of an inward and spiritual bond of union? Some socialists amongst us have pointed to the wholesale commandeering of industries by the Government as essentially socialistic in principle, but at this rate there would be little to choose between socialism and martial law. It is said that if the enormous sums that are being spent on destruction can be paid without a murmur, surely ample funds can be raised for social reconstruction after the War. But is it not far more probable that the productive power of the country will be so drained that all social measures will have to be indefinitely postponed for lack of means? The possession of extensive munition works will not relieve the situation.

A fair indication of the present phase of social consciousness may be found in the change of attitude toward German autocracy, mainly induced by the militarist press in England. At the beginning of the War the German system was held over our heads as a form of slavery to which we were in danger of being subjected, and was charged not only with the origin of the War but, quite rightly as I believe, with the extreme methods of its prosecution. It was urged that no sacrifice could be too great to defend our traditions of democratic government, and the War was pictured as a supreme test of the relative merits of the two diametrically opposed systems. But now that the monopolists of patriotism have discovered that one man can generally make up his mind in less time than it takes for a dozen men to agree on a joint course of action, no praise for the German autocratic method can be too loud, if only it succeeds in demonstrating a failure of the democratic method. Of course nobody can deny that the former is eminently adapted to the execution of those sudden moves that count for so much in the war-gamble; autocracy and militarism have ever gone hand in hand, while democracy, with its safeguard of deliberation, has ever proved at a disadvantage as soon as reason is discarded in favour of force; but is this obvious fact any reason why a Government should be chosen solely for the sake of its efficiency in war? Yet what else is the standard by which everything and every one is being tested in this "day of judgment"—as the pious say. Scarcely the standard of socialism in any conceivable sense of the word. On the contrary everything points to a revival of autocratic methods in dealing with the

industrial problems that will have to be faced after the War in a far more acute form, with an increasing determination on the part of the workers and a public conscience already inured to violence.

Another matter for congratulation among many who would fain see a fair field and no favour is the extended employment of women ; but is this not also a matter for congratulation among those who would welcome "cheaper labour" ? These notes of warning are not sounded to damp the enthusiasm of our idealists—far from it. We need all the enthusiasm we can muster at this crucial period, but it might well be a more searching enthusiasm, of the kind that is not easily led away by appearances, but gathers fresh energy with every illusion exposed. This is just the time when enthusiasm is more than ever apt to run off at a tangent and find itself lulled into complacency by specious palliatives.

But perhaps the most significant test of our capacity to co-operate in any attempt at reconstruction is our mental reaction to the problem afforded by our military enemies. It is probably true that few of us hate the German nation with the old hot-blooded kind of anger ; this cruder passion no longer lends itself to being directed against an abstraction ; but it seems to have been replaced by a deliberate sentence of excommunication that threatens to wither the very roots of compassion. It may be that the extension of warfare into the category of palpable murder has been more than our mental balance could be expected to withstand, but it is very terrible to hear the sanctimonious tone of superiority in which the function of both judge and executioner is assumed. The mental barrier that

presumes to exclude millions of human beings, however brutal their creed, from the pale of humanity is a prison wall for those who build it, and can only be surmounted on the level where "there is neither Jew nor Greek".

There is no reason to doubt that the British people can still be magnanimous, but something more than the sporting instinct, of which we are so proud, is required if we are to escape from the quicksands of slipshod thinking and reach the terra firma of genuine peace. The new era will call for robust minds that can sweep away the cobwebs of controversial subtlety and concentrate on the end in view. But do we find the promise of such insight in the general run of publications and speeches with which the public mind is now being saturated? On all sides we hear and read that the supreme lesson of the War is the necessity for increased armaments, in contrast to our former "unpreparedness". This propaganda is not confined to the requirements of the present, but aims at provision for the future when this War is ended. Little wonder that we no longer hear the apology that once caught the public ear: "A war to end war." When will it be admitted that the race for armaments has a bottomless abyss for its goal, and that the only alternative, unromantic but self-evident, is to call a halt?

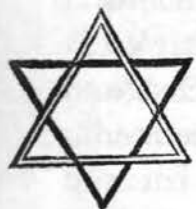
A few Theosophists are facing these questions from the political standpoint. Several Lodges have organised study circles for acquiring information on the conditions that recently prevailed in countries to which attention is now being drawn. Others are taking up social problems, and at least one Lodge is essaying to bridge the gulf between

modern science and the Secret Doctrine. Astrological students are drawing together into closer fellowship for the study of this ancient branch of knowledge, on lines that bid fair to remove the many misapprehensions on the subject, and demonstrate its intimate connection with the re-born science of psychology. The Brotherhood of Arts has set on foot a movement which promises to pave the way for a renaissance of idealistic handicraft, and a revival of the guild system in industries where there is little or no advantage in mechanical production, with its attendant problems of capital and labour. Again, some in our ranks are devoting their energies to vivifying the ceremonial side of religion, with the definite aspiration of providing surroundings in which once again the Mysteries may be enacted in the outer world.

Greatest of all, perchance, are the many who have elected to bear the burden and heat of the day, side by side with the suffering masses of the people, in labour often monotonous and invariably arduous, but above all consecrated to a vision of the manifestation of the Sons of God. This vision it is that sustains them in their darkest hours, and ordains them to be messengers of hope and strength to all around them. These stalwart souls are often deprived of the comradeship of their fellow Theosophists, often surrounded by an almost overwhelming cloud of prejudice and racial antagonism, but in no small measure does the future rest with them. Not content with explaining this great calamity, as the work of this or that unseen agency, they are fitting themselves, by their efforts to mitigate the horrors of the present, to be the agents by which such horrors shall be rendered impossible for the future.

What then is the call of the coming year? Clearly no promise of respite, doubtless an even sterner demand for endurance and forethought. We trust the God in man, whatever the nation that provided the body; for in this spirit we entered the Theosophical Society. We trust the power of spirit over matter—of knowledge over ignorance, and the unchanging laws of nature. We trust the Divine Leaders of the race and Their messengers who inspire our movement. Let us welcome with grateful hearts Their message of an early dawn, while yet the darkness gathers round us; mindful of the obligation rather than the contentment this message brings. The world has yet to learn that force defeats its own ends, that the true superman claims no kingdom of this world, but the kingdom of the human heart. Surely the writing on the wall will now at last be read. Hitherto the glory of art, the marvel of science, the appeal of religion—all have been enslaved to make war and wealth appear worth while; let us, to whom the peace that springs from brotherhood is a cause worth living and dying for, show forth in every walk of life that peace can give to man a greater victory than war has ever given. Then, and not till then, shall we know of the New Era.

W. D. S. Brown



RUSSIAN MUSIC¹

A LINK BETWEEN EAST AND WEST

By MARGARET E. COUSINS, MUS. BAC.

RUSSIA is the vast and mysterious land which stands, Janus-like, in actuality, in civilisation, and in consciousness, between Europe and Asia; and in itself

¹ *A Short History of Russian Music*, by Arthur Pougin. (Chatto & Windus, London. Price 5s. net.)

links up and manifests the outstanding characteristics of both continents in its polity, its temperament and its arts. It was by no accident, but by reason of its geographical, linguistic and psychological position that a Russian body was used by H. P. Blavatsky, that great soul who herself opened the door between East and West, and shed the light of the Ancient Wisdom on a darkened world of religions bereft of the spirit and entangled in the letter. In that she bequeathed to the Theosophical Society the duty and privilege of keeping that door open, and made it the guardian of all that works for world-unity, a special interest in Russia and its evolution must ever be taken by Theosophists.

In no section of Russian life is this intermingling of East and West more clearly shown than in its music, and additional claims to our interest in this subject arise from the facts that H. P. B. was herself a most accomplished musician, having played in public with such a distinguished virtuoso as Miss Arabella Goddard; and that the only famous musical composer who openly avowed himself a Theosophist was the Russian, Scriabin, who so recently raised the enthusiasm of Western audiences by compositions which were opening up new horizons to the musical expression of mystical thought, and were showing themselves the media of the new life-wave of music which has moved during the last fifty years from Germany to Russia.

It is especially incumbent on Theosophists to study and keep abreast of the times in all pioneer movements, amongst which is that National School of Russian Music which has roused the attention and astonishment of all musical Europe, since it was able, in about

twenty-five years, to develop, assimilate, supersede and transcend all the previous schools, and attain a great measure of success in its new gift to the world, an Art-Form, the Russian Ballet-Opera, which acts as a Unifying Form for all the arts, combining as it does colour, form, poetry, dancing, music, and psychology—that final Art of Life.

Until the year 1836 the only music Russians ever heard, except their folk-songs, was imported to them, with its musicians, from Italy, France or Germany. True, it was good in quality, for it was procured by Tsars, Empresses and Grand Dukes, and the autocratic civilisation of the East does things in the grand manner rarely attained by a democracy. We find the first organised body of musicians was a small concert orchestra of Germans, brought to St. Petersburg and supported by Peter the Great and one of his Grand Duke sons-in-law. After this, Italian opera and Italian musicians entirely held the stage, although the patriotic initiative and genius of a woman, the Empress Elizabeth Petrovna, made the attempt to produce some distinctive Russian music. On her ascent to the throne she got together a company of Russians which, though very inferior, produced a Russian Opera in 1755. This may be regarded as the sowing of the seed of the great Russian school of music of a century later, and it followed the law of seed-growth in that it fell into the ground and seemingly died, for the patriotic impulse withered, and though a very brilliant period of music followed under the reign of the great Empress Catherine, it was exclusively the product of musicians of foreign countries. This cultured Empress invited the best composers and singers of other countries to

her Court ; she surrounded herself with musical artists, encouraging them in every possible way and loading them with honours. Thus we find enshrined in Russian musical history the names of such Italians as Martini, Paisiello, Sarti, Cimarosa, the Austrian Cavos, the Irish John Field, inventor of the Nocturne, the French Boieldieu, and many virtuosos of the first rank. In the reigns of these two Empresses the cult of music became almost a frenzy, and the legend runs that the Empress Elizabeth mercilessly imposed a fine of 50 roubles on any of her guests who were unable to take part in a Court entertainment. Would that such enthusiasm in high places still held sway ! With the accession of the Tsar Alexander I Italian music was superseded by the French school, but there was no diminution in musical zeal. Thus the personal musical fervour of these three sovereigns gave an impetus to the musical taste and training of the whole of the Russian aristocracy for a century and a half, and established the invaluable musical fashion of private retained orchestras, family quartet parties, amateur concerts at the houses of young noblemen, who were also amateur composers with the facilities for producing their own works. In fact, Chamber music was the order of the day, and Russian young men were then as keen on playing a musical instrument as Englishmen are to-day on playing football or cricket. Thus amongst the aristocrats there was high musical culture, a wide knowledge of the music of other countries, and a mastery of technique, both in composition and practice.

On the other hand, the serfs were equally musical, but in another way. The Russians as a people are

deeply religious and highly mystical, and this is the temperament which naturally expresses itself in music, the language of the emotions. The primary, natural mode of emotional expression is song; one hears it in the humming to themselves of little children in their innocent happiness; it is the source of the whistling of workmen and the singing of women at their work. The history of music all over the world proves that the joy and peace of high spiritual realisation ever seeks to express itself in music. "I will sing unto the Lord," said the Psalmist, and it is in accordance with this psychological law that actually the origins of modern Western music are to be traced in all countries to the monks in monasteries; similarly in Russia it was the celebrated St. John of Damascus who in the eighth century systematised and restored the services and vocal music of the Greek Church, and himself composed the hymns, psalms, and ritual music still in use. This school of Church music was entirely vocal, as no instrument is allowed in the Greek Church, and it trained the peasants in the art and love of singing, and this they carried into their daily life and through it produced the richest store of folk-songs to be found in any nation. They had *singing games* for feast days to the accompaniment of different games and dances; *songs for special occasions*, of which the wedding song is the most popular type; *street songs* of a jovial or burlesque character; *songs of the burlaks*, or barge-bawlers; and *songs for a single voice* of every sort and kind. Cui, the celebrated writer of the young Russian school says: "It is impossible to estimate the value of these folk-songs when you consider their variety, the expressiveness of the feelings they contain and the

richness and originality of their themes." These Russian folk-songs have peculiar rhythms, 5 and 7 time being common to them; their compass is very restricted, rarely moving beyond the interval of a fifth or sixth; the theme is seldom longer than two bars, repeated with changing developments as often as is needed; their harmonisation is traditional, and extremely original, using progressions in contrary motion with great effect; their form and tonality are those of ancient Greek music, the great majority being written in the dorian mode (the scale of E without accidentals), the æolian mode (A minor without the leading-note), or the hypophrygian (the key of G without F sharp). A Russian musical writer, Alexander Famintsin, has written a treatise on *The Ancient Scale of Indo-Chinese Music and its appearance in Russian Folk-song*, and this influence from the Tartar side produces the distinctive semi-Oriental flavour which underlies all Russian music. This was the indigenous musical expression of the numberless millions of Russia's peasants, and it was cultivated as strenuously by them as was the Italian and French music by the Court and its aristocrats.

In the person of Michael Ivanovitch Glinka these two types of musical culture found a meeting place and of their union was born the recognised and famous national school of Russian music. He had been steeped in the Italian music of the Court and was pursuing its further study in Italy, when during his tour there he wrote "home-sickness led me little by little to write Russian music". The great idea "haunted his mind" of creating a Russian musical style. "I want my beloved countrymen to feel thoroughly at home when

they hear it," he said of his ideas of writing a Russian opera. For this end he chose a national epic theme, a story of heroic self-sacrifice, and realising, no doubt through the help of the national Deva, that this inspiration of a national character is to be found in the instinctive creative genius of the masses of that nation, he went straight to the folk-songs of Russia for his models, and combining the characteristics of these with his wide cosmopolitan knowledge and mastery of technique, he gave to Russia in 1836 his famous opera *A Life for the Tsar*, which sounded forth the rhythm since then followed by the Russian School of Music. It was immediately acclaimed by the people and became a really national event. As is recounted in Arthur Pougin's *Short History of Russian Music*, the opera was played with such continuous success that on its 50th birthday its 577th performance was a kind of solemn national festival, and it had its counterpart in the provinces, where *A Life for the Tsar* was given in every Russian town which possessed an Opera house. His other great opera, *Rousslan and Ludmilla*, was a work of genius of still higher rank, and in it especially are found fresh, piquant harmonies which borrow a strange colouring from certain Oriental scales. It is a commentary on the gulf that till quite recently separated Russia from Western Europe that these operas, so popular in their own country, were not performed in Paris until 1896. Glinka was followed by the composer Dargomisky, whose choice of operatic subjects illuminates the other-worldliness of the Russians, *The Triumph of Bacchus*, *The Roussalka (The Water Sprite)*, *The Stone Guest*. He was the first to use the "melodic recitative" which became one of pillars of the new

musical school, and which replaces the set arias and concerted numbers of the older style of opera.

To the Western world Russian musical genius became known through the magnificent piano playing and the compositions of Anton Rubinstein, and through the orchestral writings of Tchaikovsky, both of whom, though not ranked in their own country as typically Russian writers, yet mightily enriched the musical life of Europe. Their karma and their gifts enabled them to bring their country's culture to the front and prepared the way for the young Russian school. Indeed Rubinstein might be called the Napoleon of music marching like a victorious General from Moscow to Paris and across the world. Since their time Russia has no longer been thought a semi-barbaric, semi-civilised country. But the music of these two men was not as nationalistic as Glinka's or the works of the young Russians who followed them. They represent the high-water mark of a transition period, and while they added new elegance, grace and fire to musical capital, they did not so utilise the national sources of inspiration and expression, thus striking out an original path, as did Borodin, Rimsky-Korsakov, Cui, and Moussorgsky, who were their contemporaries. Dealing with the work of these men, Rubinstein made the following important statement: "The originality of Russian music, as shown in its melodies and rhythms, should bring about a kind of fertilisation of music in general (a fertilisation which will also be effected, I believe, by Oriental music)."

It was just about the same time that H.P.B. was introducing Eastern philosophy to the West that Russia was roused into attention by the revolutionary musical

ideas of a coterie of brilliant men, nicknamed the "Group of Five," who self-consciously formulated, demonstrated, and successfully created the new Russian School of Music which has already given a fresh impetus to music-lovers all over Europe, and which broke quite new ground, thus contradicting the idea that Wagner had said the last word in music.

Had one the necessary clairvoyant ability, a study of the past lives of these five musicians would prove without doubt most fascinating and illuminating, for even to the superficial glance it is evident that they incarnated together in Russia for this special purpose, linked together by strong kârmic ties, and all passionate patriots, serving their country along the Ray of Art, true followers of Orpheus, Pythagoras, and Sarasvaṭī; and thus so greatly in touch with our Masters that it was only to be expected that their pupil, Scriabin, should openly become a Theosophist; and we may look forward to many others in the future being led in the same way. These five strong individualities were Cæsar Cui, the speaker, the Aaron of the group; Balakirev, the Moses, who led them out of bondage to the elder traditions; Borodin, Moussorgsky and Rimsky-Korsakov, captains during the wilderness period. The last-named might be thought of as the Joshua who led his forces into the Promised Land. They must have been strong partisans of Gluck in their previous life, and indeed were his spiritual heirs. They boldly denied that any good operas had been written between the death of Gluck and their own time, and they used him and Glinka as their models—with additions. It is easy to see that, starting on the basis of their love of singing-games, which are really

opera *in parvo*, Russians are natural lovers and supporters of Grand Opera, and the aim of these five reformers was to purify and re-construct the whole operatic conventional style of their time. Together they discussed the musical literature of the various countries, together they wrought out their new principles and methods of national opera; together they wrote and produced their famous operas, and as a result, we have a galaxy of brilliant, original masterpieces which, when produced in London for the first time a year ago, astonished and ravished the hearers as they had done their countrymen for years past. Such operas are *Prince Igor*, *Boris Godonov*, *Mlada*, *The Golden Cock*, *The Snow-Maiden*, *Ivan the Terrible*.

These are all reactions from the Italian opera of the Rossini type, which Cui castigates as "opera reduced to the condition of mere concert music embellished with scenery and costumes, sacrificing truth of expression to brilliant vocal display distributed indiscriminately between all the characters". Instead of this the "young Russians" insisted that the opera must be a unity in form, rather than a diversity, as in former times, of concrete and cut-and-dried numbers such as arias, duets, etc. To this end, as Pougin relates, "they absolutely forbade any repetition of the words, they adopted a system of melodic recitative, the independence of the voice never to be sacrificed to the orchestra; they allowed no numbers written in a definite and predetermined form . . . they insisted that operatic music ought always to have an intrinsic value, as absolute music, apart from the text; above everything they insisted on the necessity of having fine Russian verse to set." They started out on the "Art for Art's sake"

ideal, and let the public like it or leave it, but in the end, the strong practicability of their idealism led them to minor modifications. It is a remarkable evidence of the Russian character that the subjects chosen for treatment are rarely love-stories, but rather, great historic dramas, presentations in music of human psychology, the struggles of the soul of a nation, or representations of the Mysteries, or of the supernatural world. They have no Opera-Comique of the French, or musical comedy of the English type. Everything is on a large scale and thought out with the broad, free vision of a young and virile race bearing gifts for the future. The School is ever conscious of its responsibility in being the mouthpiece of the vast millions of people, the vast steppes, the vast problems to be solved, the vast possibilities of achievement, all linked in the intimate communal village life. In this country of autocratic government there is a more widespread philosophy of individualistic spiritual anarchy than in any other, which produces extremes of saints and sinners, creative rather than interpretative artists, determination to follow an idea to its logical conclusion, cost what it may. The musical power of such people having been once aroused, these qualities will make for exploration in expression, for novel effects in orchestration, already obtained by incorporating purely Eastern rhythms and percussion instruments in the scores. As the country is seeking a freer constitution, so is its music everywhere seeking freedom from the old forms. Its present defects are haziness; sectional over-development; a continuous attempt to get more out of music than it can give; deliberate confusion at times of the art of music with the art of painting; a search

oftentimes for the picturesque rather than for beauty of form. The very vividness of their temperament tends to exaggeration, and of one of the later writers, Rebikov, it is said: "He wishes to free music from the trammels of definite form and tonality in order that it may be the faithful echo of all the impressions of the soul and the senses."

M. Arthur Pougin lays Western Europe under a debt of gratitude to him for the detailed and instructive *Short History of Russian Music* written by him for France, now translated also into English by Lawrence Haward; and his account of the magnificent system of musical education in Russia is among his most valuable contributions to our knowledge. With its Moscow Conservatoire, in which there is the unique feature of a whole system of general education running side by side with the purely musical education, making it in fact the first actual Musical University; the Imperial Chapel, unique for its production of famous singers; the Imperial Society of Music, a private and voluntary organisation, free of all State control, which undertakes the charge of musical interests throughout the whole country; State-supported Opera houses, and an unfettered power of private initiative in all matters musical—there is every promise and congenial condition for the continuance of the ideals of the Great Group of Five, though all its members are now passed on. Indeed the following extract concerning one of their followers shows that such has already occurred: "In the orchestral poems, in *Prometheus*, and in his other later works which have provoked much discussion, Scriabin evolved a new idiom based on a harmonic system of his own to express the mystical

programme underlying his music. A colour scheme, controlled by a key-board, is intended to synchronise with the music in *Prometheus*, and in his last work it is said that perfumes, too, are to play a part." This great artistic, Theosophic attempt to make a unified Art-Form based on the Doctrine of Correspondences, and using a mode which is Eastern in character, though its originator has tragically met an early death, is certain to be followed up by his pupils of the Moscow Conservatoire, all eager to try new paths, and doubtless reinforced by the influence of their master from the inner world.

With the internal loosening of political shackles in that great country through the results of the War, great souls will undoubtedly rise to voice in music the freedom and the new spirit in Russia, as strikingly as did the "Young Russians" in its days of yearning and oppression. By its close contact with the East it has in its power a whole new field of initiative and adaptation, which there is no doubt it will work to full fruition, thus indeed in itself fulfilling Rubinstein's prophecy, and fertilising and enriching the art of music throughout the world. The music of the East needs the orchestration, harmonisation and concerted action of the West; the music of the West needs the spiritual understanding possessed by the East of the occult power of music as the liberator of the soul and the vehicle of the *Devas*; it is to Russia all look for the union of both, and the continued revelation and manifestation of the combined inspiration of Orpheus and Sarasvatī.

Margaret E. Cousins

THE CALCULATING ANIMALS

By SUSAN E. GAY

THE reports, press paragraphs, and publications relating to a few animals who have achieved certain mental feats hitherto wholly unknown in the animal world, have excited a very widespread interest, especially in those who accept the great principle of evolution. The recent articles in THE THEOSOPHIST have no doubt moved some of their readers to endeavour to solve what appears to be a difficult problem. Nothing like these relations have appeared before, and we well know the books which contain collections of anecdotes of animals who have been closely associated with man and whose intelligence has been stimulated by that contact. But nothing in their pages contains anything so startling as the claim recently made with regard to a few, assuredly a very few, four-footed animals who possess the power of abstract thought, or who have been able to speak understandingly a few words. We have long been accustomed to the power of speech in some specially trained birds, chiefly parrots, and also starlings, and even thrushes. "Parrot-wise" has been the adjective specially used to denote imitation of sounds without the understanding of their meaning, though I can vouch for a contrary aspect in the case of two parrots, one of whom invariably

spoke appropriately and with evident knowledge of what he was saying, and the other of whom recognised his master's portrait by sounds of kissing, a compliment bestowed on no other. While we were dining, the first-named parrot, who accompanied us to the dinner-table, always demanded his share, saying: "Give poor Cocky a bit," and needless to say he received it. When he wanted his head scratched he would hold it on one side and say "Scratch poor Cocky". Of course he had been taught, but the point is that he never *confused* these speeches; each was associated with the appropriate deed, and therefore they were evidently understood. The parrot's imitation of the tones of a familiar and loved voice is marvellous, being so exact as to produce the belief that the voice is that of the person himself, if the bird be not seen. The bird's tongue and palate seem singularly adapted for human speech.

This, however, is not the case with the dog, who is the close companion of man. He has his own way and method of speaking, by barking, whining, or growling, as occasion invites, and we understand his meaning, but his tongue and palate seem unadapted for the sounds of human speech. We are therefore interested and not a little surprised at hearing of a dog who says in German that he wants cakes, or of an English dog who has been taught to say "God save the King". In the former case, it is related that the dog knew what he was saying and that he received the cake, so that the mental impression and connection of the words with a desired object would be intensified. He did not make a long and reproachful speech like Balaam's ass in the Scriptures, but merely associated a few words with a personal want and therefore has

brought us no nearer to the true understanding of that ancient story in its literal aspect !

But a further stage has been reached, apparently, in animal evolution, and one entirely new to the common experience of animal life in this world. It is that certain horses and one or two dogs have been found capable of abstract thinking in its most unmodified form, namely the solution of cube-root problems, and the correct working of sums; and that by movements of hoof or paw (no power of speech having been developed) in connection with written signs or spoken interrogations, the animal gives an accurate and appropriate reply.

The investigations of scientific men seem to show that these phenomena take place apart from the presence of the original trainers, thus pointing to the fact that the training is hardly of a mechanical order, but produces an understanding of its meaning. If so, we must admit that there are, however exceptional, a small number of four-footed beings who in mental evolution are more highly developed than many savages of the human type. We can hardly assert that any of the latter would be able to find so quickly the extraction of cube and fourth roots of numbers of several figures.

The horse thinks, but he has no hand with which to write, no speech with which to utter the result, and an apparatus is arranged wherein, by pointing with his hoof, he can indicate the correct numbers. A strange condition this ! To calculate, and yet be dumb—to know, and be unable to write the simple signs by which we humans designate figures ! Yet such is the condition of the thinking horses of Elberfeld, as testified by sober and capable scientists.

The reasoning dog, Rolf, of Mannheim, in Germany, is in like plight with his educational aid to the children of his owner. Rolf was only some three years old, as years are numbered in this physical world—which period has given him but small experience therein—when he notified the solution of a sum. A table of numbered letters was supplied and the dog raps out the numbers with his left fore-paw, a process demanding a good memory. Objects were drawn at first, and then a word and a number written, and finally the numbers were used to indicate letters, as recently related in an article in this journal. He also replies to questions, and gives his opinion on certain subjects. The replies are simple, more so than those relating to sums, but they show a perfect understanding of the questions, and of course the calculations needed for arithmetical problems involve purely abstract thinking.

It is needless to say that some of the scientists who have pondered on the subject are sceptical, although they fail to give explanations. Some are sure to be thus—seeing, yet blind; hearing, yet deaf. We know how clairvoyance and psychometry, and occult phenomena generally, have fared at the hands of men who had studied some laws of Nature so deeply that they could not allow there was room for any others. Having built up creeds relating to the physical order, as orthodox as those of the churches on another plane, they regarded any extensions of phenomena in a super-sensual direction as anathema.

But looking at the question we have been discussing from the point of view of an acceptance of the statements as facts, carefully observed, and carefully tested

by various cautious and intelligent persons, at what conclusion are we to arrive ?

It must be remembered that learning the alphabet is easier for the child who can speak than for an animal. The teacher as he points to a letter utters a certain sound, which the child copies, thereby rendering it easier to remember the letter ; the uttering of the sound impresses it on the child's mind. The animal can only see the sign, and hear it uttered, being unable to speak it, or to draw it. Thus, there is a greater mental effort to remember the right letters. We can understand this if we imagine ourselves taught Greek, for instance, purely by seeing the signs of the Greek alphabet and hearing them spoken by others. Repeating them ourselves by voice is of the greatest assistance.

What is our conclusion ?

I think undoubtedly we must admit that these very exceptional reasoning animals perform feats beyond the line of their evolution. In other words, that their mental power has outgrown the facilities for its expression. To deal with arithmetic and cube roots, and be able to signify results only by moving hoofs or paws seems a strange incongruity. Surely to speak words would be an easier task than this abstract thinking, and yet both tongue and palate remain silent and inflexible. What are the real causes of this apparent power of abstract thought in calculation, and in the meaning of descriptive adjectives, such as "beautiful," "ugly," etc. ?

To the ordinary scientist the problem must seem insoluble, but is it thus to the Occultist ? The latter is a man who sees farther and probes deeper than the physical scientist ; and who knows somewhat of the hidden laws of nature which unveil many a reality

that in these days has been all too hastily consigned to the scrap-heap of mere "superstition".

It seems to me that we can only consider the causes under the following aspects.

First. Clearly, if these "animals" accomplish these things through a power *within their own being*, they are beyond the line of animal evolution on this planet. And if so, what are they? They are really human souls imprisoned for some reason in animal forms. They are highly individualised, and accomplish feats that two-legged upright beings in many savage races cannot do. Yet they are four-footed, and clothed with hairy skins. To what does this point? Some special reason why these possessors of mind cannot enter the human physical form suited to their intelligence. They are exceptions; for the ordinary individualised animal can and does enter it on re-appearing in the physical world.

We know what the individualised animal feels and does. It loves master or mistress better than any other being, and learns much from such; will even die of grief on losing the loved human presences; will understand a certain amount of human language relating to its own conditions and actions perfectly well, and generally possesses the germs of all human feelings, such as jealousy, anger, shame, sense of possession in articles given for its use, faithfulness, joy, sorrow, and so on, and even Platonic love for members of its own species, which I have witnessed, as well as self-sacrifice and ready forgiveness of injuries. But up to the present period, no teaching would enable the possessors of these qualities to work sums, or so to understand language as to indicate the existence of purely abstract thought.

If, then, the exceptional creatures in question transcend the usual order of intelligence displayed by domestic animals, we must admit that they are human in reality but barred out as yet from the form to which they have a right. It has been urged that metempsychosis reverses the natural order of evolution, which can never go backwards. But is it impossible that, owing to rare and exceptional karma, this should occasionally take place, if it is for the benefit of the *ego* which has incurred the experience? If so, it may not only be just, but justifies hints in old writings of the past on this point which have been discredited.

Secondly, there is another solution, one concerned with an external force; and this is that great love for an animal, accompanied by a strong mesmeric power, will so unite owner and animal in sympathy, that the latter will use its hoof or paw in accordance with the will or thought of the trainer, and not really consciously and intelligently, but mechanically. Hence the right answers to problems in the higher arithmetical forms. This, of course, could be easily proved one way or the other, by the withdrawal of the special trainer, or owner, at the time of the tests, and also ignorance of the solutions of given sums, etc., on the part of enquirers who are strangers.

Thirdly, these beings are human sacrificers, who for the brief period of the animal's life, have overshadowed and practically possessed the animal forms from birth, in order to teach humanity to bestow more love and sympathy for our lower brothers on their "upward way," and to indicate fresh duties towards them more favourable to their quicker evolution. This

may not amount to an actual incarnation of the human *ego* in an animal form, but entails sacrifice on the part of such an *ego*, which may either be genuine sacrifice moved by compassion, or a just penalty for past neglect and selfishness.

The three causes may be more or less mingled together, or entirely apart, in different cases, but it is impossible at this early stage of experience of these strange phenomena to decide by mere external observations. We can only suggest what may be possible and reasonable. If we allow, as so many of us do, that the animal form is only a preparation for the human, with its greater powers and perfections, we must also concede that special efforts may be made on the other side of life to hasten the long evolution of our lower brothers, and to endeavour to teach humanity that they have no right selfishly to exploit their lives and consign long portions of them to continual toil, deprived of every enjoyment. Such has been the fate of horses for many thousands of years, who have perished miserably amid the selfish battles of man, drawn weary loads in the joyless streets of his cities, and ended their patient and mournful days of labour in misery which is a shame to our ungrateful race!

The Great Ones watch—above all does He who guides the course of events on our planet. Is it not a marked coincidence that just at this time the motor is taking the place of the creature of flesh and blood in the world's hard labour? I cannot but think so, and that it holds a deep significance. And again, that vegetarian diet is increasing; that vivisection is being condemned, apart from any consideration of its utility, by all humane persons; and that training packs of dogs to hunt and

destroy harmless and beautiful creatures is seen by many as a wrong producing evil karma for the doers.

As we increasingly perceive the future human being in the animal, we shall realise our great responsibility, our duty—in a way far more marked than heretofore. Love will extend to all that lives.

Susan E. Gay

[The recent articles in THE THEOSOPHIST referred to at the beginning of this article are *Thinking Horses*—August 1913, and *Reasoning "Rolf"*—June 1914, both by W. H. Kirby.—ED.]



THE GREAT WAR

By C. W. LEADBEATER

JUST now the minds of men are full of the great War, and wherever we go they talk of little else. So it is important that we, as members of the Society, should know how to look at the War as part of a great cosmic movement—that we should understand something of what is really going on; because it is only when we understand, that we can take absolutely a sane view, falling neither into weakness on the one

hand, nor into vindictiveness on the other. We must try then to comprehend—to see the greater plan. We must not let ourselves be swept aside by personal prejudice; we must not be swayed by sentimentality on the one side nor by passion on the other, but we must try to see what is really happening, and therefore what is the duty and what should be the attitude of one who wishes to help intelligently.

We know that there are forces which work against evolution as well as those which work in favour of it. We know that there is frequently a small, even a personal struggle, taking place between these forces over individuals, and sometimes over what seem quite small things. But we know also that now and then great world crises arise, where good and evil set themselves against one another in serried array, and humanity is influenced by these powers and driven into taking part on one side or another. The last occasion on which so great a world-struggle took place was in Atlantis some twelve thousand years ago—rather longer perhaps, nearly thirteen thousand years ago. There was a great fight then between those who were on the side of good and those who were on the side of selfishness.

We may read something of the action of the Lords of the Dark Face in Atlantis in *The Secret Doctrine*. Madame Blavatsky devotes much time and energy to expounding their line of work. We must try to understand that there may be people who are doing what to us seems absolutely evil, and yet they may think themselves justified in their action. They may think that the line which they are taking is not evil, but in the long run, good. It is true that when they say “in

the long run, good," I think they generally mean good for themselves; but these Lords of the Dark Face had their own view of evolution, and to themselves they justified it, much along the line in which many people in these days try to justify the action of Judas Iscariot on the ground that he was more anxious than the rest that the Master's glory should be shown forth to the world, and so he put his Master in a position where he thought that He *must* show forth His glory. However incredible it may seem, that view is gravely put forward by some writers.

The Lords of the Dark Face in Atlantis were intensifying themselves as separated beings against the stream of evolution. We hold (and because our Masters hold it, we think we are right in holding it) that the LOGOS intends us to work with Him towards the production of greater unity. The black magician would tell us that the LOGOS sets up this current in order that we may strengthen ourselves by fighting against it; and although we do not believe that, we can see that it is a possible view, and that the man who takes it will not live at all as we do. We think that he is vitally in error, that he is allowing himself to be clouded by the lower self; still you see he tries to justify his position by a certain line of argument. It is not necessary to suppose that those Lords of the Dark Face were doing evil for evil's sake; but they held what we consider a wrong and selfish view as to the final ideas of the LOGOS. I have myself heard some of their successors of the present day say: "You people think you know what GOD means; your Masters hold these views, and of course you follow Them. But we have a different view; we are following the traditions of a

very ancient school and we contrive to hold our own fairly well.”

In Atlantis this attitude led, among the ordinary and commonplace followers, to extreme selfishness and sensuality, to general unscrupulousness and irresponsibility. So it came about that there was a vast revolution against the Ruler of the Golden Gate, and practically the good and evil forces which are always seeking to influence the world found physical expression in that great series of battles in Atlantis. In that case the majority of the population was distinctly on the side of evil, and the evil won. Because the evil won, it was necessary, more than one thousand years afterwards, to overwhelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty-five million people died within twenty-four hours in that great cataclysm.

This time once more the forces of good and evil have materialised themselves here on the physical plane, and the mighty contest has come down again to this level. Remember, we are the same people who were in Atlantis, and it is probable that we took our part in the struggle—with the minority, let us hope—yet perhaps some of us with the majority; it is a long time ago, and we cannot be certain.

I remember reading a terrible story (fiction only, I hope, for it could hardly have been actual fact) of the recovered memory of a past incarnation. There was once a man, an earnest and devout Christian, who through the accident of subjecting himself to mesmeric treatment, found that in a trance condition he was able to gain glimpses of what he felt to be past lives of his own. Incredulous at first, the strength and vividness of his experiences soon forced him to admit that they

must be real reminiscences ; and in this way he acquired much interesting information about mediæval periods. Then arose in his mind a wild but fervent hope that if he could press his memory further he might discover that he had been on earth during the lifetime of Jesus ; he yearned inexpressibly for a glimpse of that Divine Presence ; he imagined himself following and ecstatically worshipping the Lord whom he so loved ; he even dared to hope that perhaps he might have had the supreme honour of martyrdom for his faith. Further and further in successive trances he pushed back his recollection, until at last with inexpressible thankfulness and awe he realised that he *had* trodden the sacred soil of Palestine at the very same time as that majestic Figure. And then, with a shock so terrible that it left him a dying man, he knew the appalling truth that in that life of long ago he had been a rabid unit in an angry crowd yelling wildly : “Crucify Him ! crucify Him ! ”

I trust devoutly that we were all on the right side in that stupendous struggle in Atlantis ; but, however that may have been, at least the very same people are having their chance again now, but this time the majority, thank Heaven, is on the side of the good, and the good will win. Therefore we may hope to avoid for some thousands of years to come a cataclysm on the tremendous scale that sank Poseidonis. But *if* the evil won, the cataclysm would follow ; it *must* follow, for the Deity intends that humanity shall evolve, and if part of humanity deliberately casts itself out of the line of evolution, that particular set of bodies and minds must be wiped out, and must begin again under other conditions.

We must not think, if we can help it (I know how hard it is to help it) that all the people who fight on the side of the evil are necessarily wicked people. They are not so in the least; they are victims of a mighty obsession—an obsession so tremendous in its power that if you and I had been subjected to it we too might not have seen our way clear through it and come out of it unstained; who can tell? Thousands and thousands of people, as good as we, have not come through it satisfactorily. The power behind which is contrary to evolution can and does seize upon a whole nation and obsess it and influence it. It is true that it cannot do that (just as is the case with individual obsession) unless there is in the obsessed something or other which responds. But if there be in any nation a majority, or even a powerful minority, which—perhaps through pride, perhaps through grossness and coarseness, through not having opened up sufficiently the love side of the nature, through having given themselves too entirely, too unscrupulously to developing intellect—is already in that condition of ready response to evil, then the rest of the nation, the weaker people, are simply swept along with them, and they cannot see straight for the time. We must try to realise that.

It was hoped that the Fifth Root-Race would stand as a whole, or at any rate that the Fifth Sub-Race would stand as a whole. And the hope was nearly realised. The Powers that stand behind human evolution worked long through Their pupils to prevent this catastrophe. Whether those Powers knew all the time that the labour would not achieve its end, I cannot tell. We sometimes think of Them as knowing beforehand all that will happen; whether They do or not, I know not,

but at least it is certain that in many cases They work most earnestly to produce certain results, and to give to men certain opportunities. Through the failure of humanity to take the chances offered, the results may not then be attained. They are always *eventually* attained, but often they are postponed for what to us seems an enormous time. The Great Deity of the solar system, the LOGOS Himself, knows perfectly all that will happen, and knows who will take his chances and who will not. That we must believe; whether all who work under Him also know that, we cannot tell. Certainly I know that a great conflict between good and evil forces has been long impending over us. I know also that it need not have taken precisely the form it has taken, if only some of those to whom great opportunities were offered had risen to the level of those opportunities and had taken them.

Some *have* taken them. This mighty British Empire has been formed and has been welded together by bonds of close affection in a way in which no Empire has ever been united before. There was a huge Roman Empire; but it was self-interest, the Roman peace, and the power of Rome which held that together. It was not the love for Rome of those subject races at all. There have been other vast Empires in the past, but they were held together by force, not by love. But what else than love holds *this* Empire together? England, the little Mother State, has no wish to coerce it. Once she did, under utterly mistaken direction by an obstinate King and a foolish Minister, try to coerce the American colonies. The only result of that was that nearly half of what should have been the Empire is not part of it now, though it is being bound closely to it by

other ties. It should have been all within this one great Empire; that was the plan, but the stupidity of man overthrew that part of it. England has made no later effort to coerce the far mightier Dominions attached to her. She has left them perfectly free; yet they are bound to her more closely now than they ever were before.

It was hoped that the other nations which belong to our sub-race would join in a great confederation. America and England have been drawn closely together, so that war between them is now scarcely thinkable; and the hope was that Scandinavia and Germany would have come into a similar friendship; but Germany would not come in. There has been for many years a curious and undesirable form of national spirit arising in that country. There is plenty of literature on the subject. Read the German literature, and you will see perfectly well the direction in which for forty years and more its people have been going. Because of their intense pride, because of the teaching of brutality and of force, of blood and iron instead of the law of love, they have laid themselves open to this dreadful obsession, and some of the great Lords of the Dark Face have again taken their place among them.

Prince Bismarck was such an one, as Madame Blavatsky told us long ago. While he was still alive he laid his plans for the subjugation of Europe. You may be thankful he has not survived till the present, for his plans were far wiser than those of the men who have followed him. Long ago Madame Blavatsky explained to us that he had considerable occult knowledge, and that before the war with France in 1870 he had travelled physically to certain points to the north, the south, the east and the

west of France, and had there cast spells of some sort, or made magnetic centres, with the object of preventing effective resistance to the German armies. Undoubtedly the French collapse at the time was so complete and unexpected that it seemed to need some unusual explanation.

In the course of the work of the invisible helpers on the battle-field I have several times encountered and spoken to the Prince, who naturally watches with the keenest interest all that happens ; and some months ago I had an interesting conversation with him. Speaking of the War, he said that if we were servants of the Hierarchy and students of Occultism we must know that Germany was in the right. One of our party, becoming somewhat indignant, replied that all the rest of the world was willing to be at peace, that Germany had made an unprovoked attack, and had caused all this awful carnage, and was therefore entirely in the wrong. But the Prince said :

“No no ; you do not understand. This is a struggle which had to come—a struggle between the forces of law and order, science and culture on the one hand, and on the other those of disorder and licence, and the degrading tendencies of democracy.”

We maintained that *we* also loved law and order, science and culture, but we wished along with them to have liberty and progress. The Prince would have none of such ideas ; he declared that democracy cared nothing for culture, but wished to drag everybody down to a common level, and that the lowest ; that it desired law to rob and restrain the rich, but itself would obey no law ; that it had no conception of liberty under law (which is the only true liberty) but desired a triumph

of utter lawlessness, in which selfish might should rule, and only those should be restrained who wished to live and work as free men. Further, he said that if we ourselves served the true inner Government of the world we must know that it is the very opposite of all democratic theories, and that therefore it is Germany, and not England, who is fighting for the ideals of the hierarchical Government.

“Which,” he asked, “is nearer to the true ideal of a King—our Kaiser, who holds his power from GOD alone, or your King George, who can strike out no line of his own, whose every action is limited by his ministers and his parliament, so that he can do no real good? And the French President, what is he but the scum momentarily thrown to the top of a boiling mass of corruption?”

We were most indignant at such an insult to our brave Allies, but we could not but admit that there was a modicum of truth in some of his remarks. We tried to tell him that, though we shared his utter disbelief in the methods of democracy, we thought it a necessary intermediate stage through which the world had to pass on its way to a nobler freedom, because a scheme (however good) which was *forced* upon a people could never lead to its ultimate evolution; but that men must learn to choose the good for themselves with open eyes, to renounce their brutal selfishness, not because they were driven to do so at the point of the sword, but because they themselves had learnt to see the higher way and the necessity that each should control himself for the good of all.

The Prince was absolutely unconvinced; he said that our plan was Utopian, and that we could never

bring the *canaille* to understand such considerations—that the only way to deal with them was the method of blood and iron, forcing them for their own ultimate good (and meantime for our convenience) into the life which we who were wiser saw to be best for them.

When some of this was later reported to the King of England, he smiled, and said quietly :

“I believe that GOD has called me to the position which I hold, just as much as He has called my imperial cousin the Kaiser ; I rule not by force, but because my people love me, and I want no higher title than that.”

I fear we must admit the Prince's claim that man as a whole is not yet fit for freedom ; but he can never become fit unless he is allowed to try the experiment. Of course at first he will go wrong just as often as he will go right. We shall have an intermediate period when things are not at all as they should be, when they are not by any means as well managed as they would be under a benevolent despotism. Nevertheless we shall never get men to advance unless we leave them a certain amount of freedom. We must pass through this unlovely stage of democratic mismanagement, in order to get a time when the government of the people will be the government of the best. At present frankly it is not that. Aristocracy means government by the best ; democracy means government by the people. We hope for a time when democracy and aristocracy will be one. We expect to reach that by our system ; we should never get there along the line of military despotism. That is the real fundamental point at issue ; so we see that this War is essentially one of principles.

If any should be inclined to doubt that a whole nation could be so obsessed from behind, a nation which has a great deal that is beautiful in its past history, which has produced some very fine people—if any should be disposed to doubt that, let him take the official German statements, and read the proclamations of His Imperial Majesty the Kaiser ; the proclamations in which he speaks of himself (and probably he believes it) as commissioned by God to govern the world ; in which he says : “ On me the spirit of God has descended. I regard my whole task as appointed by heaven. Who opposes me I shall crush to pieces. Nothing must be settled in this world without the intervention of the German Emperor.” See the insane pride of this, and realise that the whole nation, so far as we know, applauds and approves. Read Mr. Owen Wister’s “ embodiment or composite statement of Prussianism, compiled sentence by sentence from the utterances of Prussians, the Kaiser and his generals, professors, editors and Nietzsche ; part of it said in cold blood, years before this war, and all of it a declaration of faith now being ratified by action ”. Read the calm statement : “ Weak nations have not the same right to live as powerful nations. The world has no longer need of little nationalities.” “ The Belgians should not be shot *dead* ; they should be so left as to make impossible all hope of recovery. The troops are to treat the Belgian civil population with unrelenting severity and frightfulness.” Remember all the horrors of the sinking of the *Lusitania* and remember how that great German nation went mad with joy over the slaughter of non-combatants, of helpless women and children. Except by that theory of obsession how can

we account for it? Many of us have known people of that nation. Were they such people as would have agreed to anything of that kind? Of course they were not; no more than you or I. Unquestionably it is true that the powers from behind are working through these people now.

If this had not been; if the Fifth Sub-Race had all combined together to present a perfect front, we should still have had a conflict, but it would have been with some tremendous uprising of the much less developed races—perhaps another attempt such as Attila made to overrun Europe. The evil would have expressed itself, but it would have been among the backward nations. It is a great victory for the powers that stand for darkness that they could take a nation supposed to be in the forefront of civilisation, and twist that to their ends.

We must not think that all the members of that nation are wicked people. We must not let ourselves be brought down to their level. They have made it their special boast to set up a stream of hatred towards us, to compose hymns of hate and teach them to the innocent school children. We must not be led away into such foolishness as that. We must have no single thought of hatred. We shall hear of the most terrible things being done, of incredible brutality and horror on their part; but if we wish to take the occult point of view we must have no shadow of hatred in our hearts for all this, but only pity.

The tragedy of Belgium has horrified the world. It has been one of the most terrible things that the world has ever known; but the tragedy of the moral downfall of Germany is greater even than that—that

such a great nation, with such possibilities, should sink to this. That is, in truth, a more awful thing to see than all the pain and misery of countless ruined homes. That a race which produced Goethe and Schiller should so fall as to become a byword among the nations, so that for centuries to come all decent men will be ashamed of any connection with it, and none shall speak its name without a shudder of horror—surely that is a tragedy unequalled since the world began.

Therefore not hatred, but pity should fill our minds. But on no account and under no circumstances must our pity be allowed to degenerate into weakness, or to interfere with our absolute firmness. We stand for liberty, for right, for honour, and for the keeping of the pledged word of the nation, and that work which has come into our hands must be done, and it must be done thoroughly. But we must do it because we stand on the side of the Deity, because we are very truly the Sword of the Lord. Let us take care that we do not spoil our work and our attitude by such an unworthy passion as hatred. We do not hate the wild beast that is attacking our children, but we suppress it. We do not hate a mad dog, but for the sake of humanity we shoot it. We do not hate the scorpion we tread under foot, but we tread on it effectively. There must be no thought of hatred, but there must be no weakness. There must be no sickly sentimentality or wavering. There are those who clamour that the mad dog is our brother, and that it is unfraternal to shoot him. They forget that the men whom his bite would doom to an awful death are also our brothers, and that they have the first claim on our consideration. Germany is the mad dog of Europe, and must be suppressed at all

costs. "Therefore fight, O Arjuna." Remember, we are fighting for the liberty of the world; Germany itself is a part of that world, and we are fighting to free Germany from its obsession.

Let us have that well in our minds, and we shall begin to see what is the attitude we must take with regard to this terrible war; and if we do our duty unflinchingly in maintaining that attitude we shall make the final settlement infinitely easier. When this is over, as it will be over presently, when the struggle is of the past, there will still remain the aftermath. Those among the Allies who have hated will find their hatred turning into fiendish glee in their victory; but, having allowed themselves to be turned aside from the true view of the struggle, those people will be in no condition to understand calmly and rationally what is to be done. It is only those who have kept their heads, who have shown themselves philosophers, but nevertheless puissant soldiers to stand and strike for the right—it is only they who will be able to judge what can be done, and what is best for the world.

So we who are Theosophists should hold a firm and steady attitude, and not allow ourselves to be misled. The path of wisdom is, as usual, a razor edge. We must not fall over on one side or the other; we must have neither weakness nor vindictiveness, but a grasp of the real reasons for it all, and of what it is that is really happening.

The egos that have been swept into this vortex of hate on the wrong side of the fight will come back again; they will recover. It is indeed a terrible thing to throw oneself open to such an obsession. They will have a long way to climb, just as had those who went

wrong in Atlantis; but thousands of those who were on the wrong side in Atlantis are on the right side now, and surely that is an omen of great hope for us. The world has advanced, otherwise the evil would win again; and this time it will not win.

So our attitude must be one of unselfishness and of firm attention to duty. But we must do our duty *because* it is our duty, and not because of any personal feeling of hatred, or even of horror. We cannot but feel horror at the awful things that have been done, at the deliberate way they have been justified, at the terrible things that have been said. We cannot help feeling horror, but nevertheless we must try to hold ourselves steady, with iron determination as to what is to be done, but yet with readiness when all this is over to take once more the philosophical point of view.

The Lord who is to come—although when He came last time He said to His people “I come not to bring peace but a sword,” is nevertheless the Prince of Peace, the Lord of Love and the Lord of Life; and when love and life and peace *can* be for the people, He will lead them into love and life and peace. But when the people have made that impossible for themselves for this incarnation, when these things cannot be for them, then will the other side of the prophecy come true, that those who draw the sword will perish by the sword.

In the midst of raging selfishness let us try to live in utter unselfishness, let us be full of trust, because we know; however dark and difficult things may be, we cling to the certainty that evolution is working. We went down in that great conflict in Atlantis, and yet we never lost our faith in the final triumph of good.

This time good will triumph even in the outer world; but remember, victory will be achieved only by the greatest effort, by the most utter determination, and the most thorough federation and trust among the people who are chosen to rule the world and to do the work. To Germany also a great opportunity was offered. To the egos incarnated there an opportunity is offered even now of protest and of martyrdom. They have not taken it so far, but there may yet be those among them who will take it. I trust and hope that it may be so; that there will be those who will shake off the nightmare of obsession, who will say: "Kill us if you will, but we will not share in these horrors; we will denounce them." Those people will earn a better fate than their fellow-countrymen.

Let us take it all as part of the development of the great world. That war is an awful thing, wrong and wicked in itself, none can doubt; also that it is an utterly irrational way of deciding a disputed point. The karma of the man who provokes a war is more appalling than the human mind can conceive. But for those upon whom it is forced, as it has in this case been forced upon us, it may be the lesser of two evils. Since it had to be, Those who stand behind and direct the evolution of the world are unquestionably utilising it for great and high purposes, and thus wringing good out of the very heart of ill. Horrific as it is, it has yet lifted thousands upon thousands of people clear out of themselves, out of their petty parochialism into a world-wide sympathy, out of selfishness into the loftiest altruism—lifted them into the region of the ideal. It has raised them at one stroke more than many lives under ordinary conditions would raise a man.

Remember that unselfish and awakened egos are needed at this very moment for the Sixth Sub-Race, which is beginning in America and Australasia. Perhaps there was no other way to get them in sufficient numbers and in a sufficiently short time, except through some great world-conflict. Be thankful that we, at least, are on the right side in this. Be thankful, you who send to this great War those whom you love, that the opportunity has come to them thus to advance themselves in one incarnation more than otherwise they could have done in a score of lives. You have sorrow and suffering and pain as your share; but you are offering that suffering for the freedom of the world; and remember that you who send the soldier are thereby also taking your part in the fight, and that the very sorrow and pain through which you pass is lifting you, just as his devotion to duty has lifted him. Many of those who die will be worthy of birth in the new Sub-Race, but so also will be many of the women who have bravely sent forth their nearest and dearest to answer to their country's call.

We are all trying, so far as may be, to prepare for the coming of the Great Teacher. Realise that this great War is part of the world-preparation, and that, however terrible it may be, there is yet the other side—the enormous good that is being done to individuals. Perhaps in the distant future when we come to look back upon it all with greater knowledge and with wider purview, we shall see that the good has outweighed all the frightful evil, and that though the old order changeth, giving place to new, it is only that God may fulfil Himself in many ways.

C. W. Leadbeater

CÆSAR: A STUDY

By FRITZ KUNZ, B.A.

CÆIUS JULIUS CÆSAR is a figure of perennial interest; but interest in him is now exceptionally great because the present juncture in the world's affairs brings him forcibly to our minds, and may indeed soon bring him into our very midst; for Cæsar alone has had in past lives the necessary experience of world-politics, and full understanding of Gaul, Germany and Europe generally—alone, I mean, of mere men. He has himself fought over all the great battle-fields of the present War in the western theatre: and he planned a campaign that would have carried him over the eastern theatre. It will be of interest therefore to see what understanding we can gain of Cæsar, from the historical as well as from the occult point of view.

He was a singular embodiment of Roman ideals. He was born into a family of the senatorial party (*optimates*) but he was himself a *popularis*. The reason for his attitude has sometimes been ascribed to the influence of his famous uncle, C. Marius, the husband of his aunt Julia. But I suspect that the truer cause is discoverable in the person of his mother, Aurelia, whom Tacitus describes as a woman of great heart, a woman like Cornelia, the mother of the

Gracchi.¹ Whatever the cause and occasion outwardly, there is not the least question that this aristocrat by birth adhered unwaveringly to the cause of the commonalty.

As a man Cæsar likewise commands interest and admiration. His great charm of person, especially his disarming kindness and approachability, are best seen in the conduct toward him of the cantankerous Cicero; and he possessed those minor facilities of expression and conduct which endeared him to his family and made him the idol of his worn legions. In this latter respect he surpassed his later imitator, Napoleon. He was an orator of the schools of Rhodes, and all authorities agree upon his skill and clarity in expression in the Senate and Forum. He had that strange attribute which we say clings to a man of destiny, apparent immunity from natural accidents. His renown as a warrior is commonly known; as a world-statesman he might easily have been the first had he lived longer; and as a mysterious and romantic figure he would certainly have embodied a legend more wonderful than that of Alexander—in the Middle Ages, for despite the constant study of Lucian at that time the usual fabulous tales arose about him.²

A contemporary of our own, an American, Mr. Theodore Roosevelt, seems to be built upon the Julian model in many ways, and this is no doubt the natural result of association in many past lives with Cæsar. For we find Mr. Roosevelt an embodiment of that resource and boundless energy that is generally

¹ *Dial de Orat*, xxviii.

² There is a curious period from 68 to 62 B.C. that does not fit in with our general conception of the ego.

accredited to Cæsar; and in Plutarch I find a vivid passage which reveals similar traits in these men :

His contempt of danger was not so much wondered at by his soldiers because they knew how much he coveted honour. But his enduring so much hardship, which he did to all appearances beyond his natural strength, very much astonished them. For he was a spare man, had a soft and white skin, was distempered in the head and subject to an epilepsy which, it is said, first seized him at Corduba. But he did not make the weakness of his constitution a pretext for his ease, but rather used war as the best physic against his indispositions; whilst by indefatigable journeys, coarse diet, frequent lodging in the field, and continual laborious exercise, he struggled with his diseases, and fortified his body against all attacks. He slept generally in his chariots or litters, employing even his rest in pursuit of action. In the day he was thus carried to the forts, garrisons, and camps; one servant, sitting with him, used to write down what he dictated as he went, and a soldier attending behind him with his sword drawn. He drove so rapidly, that when he first left Rome, he arrived at the river Rhone within eight days. He had been an expert rider from his childhood; for it was usual for him to sit with his hands joined together behind his back, and so to put his horse to its full speed. And in this war he disciplined himself so far as to be able to dictate letters from on horseback, and to give directions to two who took notes at the same time, or, as Oppius says, to more. And it is thought that he was the first who contrived means for communicating with friends by cipher, when either press of business, or the large extent of the city, left him no time for personal conference about matters that required despatch. How little nice he was in his diet, may be seen in the following instance. When at the table of Valerius Leo, who entertained him at supper in Milan, a dish of asparagus was put before him, on which his host, instead of oil, had poured sweet ointment. Cæsar partook of it without any disgust, and reprimanded his friends for finding fault with it. "For it was enough," said he, "not to eat what you did not like; but he who reflects on another man's breeding, shows he wants it as much himself." Another time upon the road he was driven by a storm into a poor man's cottage, where he found but one room, and that such as would afford but a mean reception to a single person, and therefore told his companions, places of honour should be given up to the greater men, and necessary accommodations to the weaker, and accordingly he ordered that Oppius, who was in bad health, should lodge within, whilst he and the rest slept under a shed at the door.¹

¹ Direct quotations are from Dryden's *Plutarch*.

The relation which Cæsar bears to the present times that try our souls is very close indeed. I have mentioned his experience in the present scenes of war in western Europe. It is noteworthy to find him marching and fighting throughout Flanders, the north of France, crossing the Rhine and the Channel each twice, and manœuvring incessantly against his inveterate foe, the Teuton. We find him fighting at modern Besançon, at Belfort, and the plain of Alsace, at Reims and along the Aisne, at Namur, and indeed, throughout the present arena. This is in itself a sufficient warrant for our general interest in him, but this is greatly amplified when we scrutinise his life in other ways. We find him to be what might be called a kârmic curiosity, not so much on account of his many near approaches to violent death, but because his final end he met at the hands, not of enemies, but of friends.¹ He was, furthermore, the embodiment of the highest point of Rome's development; and his kârmic links with his people, and therefore with the British,² were multitudinous.

Cæsar was born as a contemporary of Jesus, according to occult tradition. He played, then, the part of an agent of the Manu in the crystallisation of the Roman Empire's affairs, and so made the establishment of Christianity possible. His work was to make the domination of the Keltic tribes complete and to stop the unruly German tribes at their natural frontier; to organise an Empire from Asia Minor to England, so that the Christ-tradition might find its way toward its future abiding place.

¹ First commented upon by Seneca.

² Many modern British are old Romans returned.

We should not think that in all this Cæsar was a blind and ignorant agent. The modern attitude is insufferably self-satisfied in respect to those old days ; and it is correspondingly in error. Even Cæsar's legions knew of the Mysteries, and his officers were frequently men of much insight. The great Iranian Mystery-faith, Mithraism, had saturated the Roman Empire, and it found special favour in the eyes of the legions, with its ideas of essential justice in the ruling of the present and the future world. Cæsar cannot have been ignorant of all this, and as we shall see, it is probable that he was very well informed indeed, both intellectually and intuitionally, of the trend of affairs.

In order to understand this more fully we should consider certain events in his career, the phases of his character that bear upon his work most nearly, the occult side of his life, the unfinished plans and magnificent dreams that he carried away into the heaven-world with him, the opportunity that the present day offers to his unique genius, the method of his work and the present ways of Europe.

Cæsar was born on 12th July, 102 B.C. Little is known of his boyhood, but it appears that his tutor was a Gaul. His father died when he was sixteen, and he then became the head of his house and was made a *flamen Dialis*, a priest of Jupiter. He visited Lesbos¹ in 81 B.C., and returned to Rome upon the death of Sulla. He fought civic corruption, but his time was not yet come for success, and he therefore went back to the East, this time to Rhodes. Upon his return he espoused the cause of Pompey, and thereby won his place in public life ; whereupon follows the conquest of Spain,

¹ Lesbos is not far from Samos, the home of Pythagoras at about 500 B. C.

his battles and labours in Gaul, and all the great political events which we know so well, up to the break with Pompey and the crossing of the Rubicon in 49 B.C.; and finally the battles at Durazzo and Pharsalus in 49. Then followed swiftly the war with Scipio in Africa, in 46, the defeat of Pompey's sons in Spain in 45, and, on 15th March, 44 B.C., the murder of Cæsar at the foot of Pompey's statue.

This skeleton of outward events is filled out by an understanding of the man himself. For the true greatness of Cæsar could not be revealed by such transient glory as the battle-field and the Senate chamber provided. He was a man of the finest principles. Thus, in his first marriage, he refused the offer of the hand of a daughter of one of Rome's richest men, despite the need he had for money, and married instead Cornelia, the daughter of Cinna. Moreover, upon the return of Sulla in 82 B.C., he declined flatly to divorce Cornelia; he suffered thereby the loss of such property as remained to him, and underwent removal from his priestly office. His extraordinary courage is seen in the narrative of Plutarch of his captivity amongst the pirates:

When these men first demanded of him twenty talents for his ransom, he laughed at them for not understanding the value of their prisoner, and voluntarily engaged to give them fifty. He presently dispatched those about him to several places to raise the money, till at last he was left among a set of the most bloodthirsty people in the world, the Sicilians, only with one friend and two attendants. Yet he made so little of them, that when he had a mind to sleep, he would send to them, and order them to make no noise. For thirty-eight days, with all the freedom in the world, he amused himself with joining in their exercises and games, as if they had not been his keepers, but his guards. He wrote verse and speeches, and made them his auditors, and those who did not admire them, he called to their faces illiterate and barbarous,

and would often, in raillery, threaten to hang them. They were greatly taken with this, and attributed his free talking to a kind of simplicity and playfulness. As soon as his ransom was come from Miletus, he paid it, and was discharged, and proceeded at once to man some ships at the port of Miletus, and went in pursuit of the pirates, whom he surprised with their ships still stationed at the island, and took most of them.

It is sometimes said, and Cicero himself held, that Cæsar was a rank opportunist. But this is a common charge against great men of action. One does not fight the devil with rose petals. Cæsar's object was to get things done, not to suffer an ineffective martyrdom. The times he lived in were politically corrupt beyond belief. This may be seen vividly in the episode of the trial of Clodius for profanation of the holy rites, wherein Cæsar declined to appear against Clodius, and is therefore said to have played for the adherence of the populace, who admired Clodius. Whatever may be the truth with regard to Cæsar's actions, which after all were his domestic affairs in this instance, the truth with regard to his contemporaries is disgraceful, for the judges, many of them, gave their decisions in writing so illegible that no judgment whatever was possible.

Again, in his contest with Catulus and Isauricus for the High-priesthood, the former offered to buy him off. Now Cæsar's flat refusal is creditable to him not alone on the score of honour but on that of courage, for the contest was so bitter that to lose might easily have meant exile. This colder courage in political battles had its counterpart in the field of arms; numerous stories we have of his personal bravery and fortitude and the inspiration he was to his men.

Unfortunately his comparatively early death disables our full understanding of Cæsar's practical

dreaminess—for such it was, however paradoxical this phrase may seem. But an aspect of it is to be seen toward the close of his life, when he colonised Corinth and Carthage anew at the same time ; for they were cities that had been laid waste at the same time. It is significant with regard to the man that he should undertake so dramatic and yet so eminently wise a course. And then there is the charming incident of his supposed personal defeat in battle :

The Edui, who hitherto had styled themselves brethren to the Romans, and had been much honoured by them, declared against him, and joined the rebels, to the great discouragement of his army. Accordingly he removed thence, and passed the country of the Ligones, desiring to reach the territories of the Sequani, who were his friends, and who lay like a bulwark in front of Italy against the other tribes of Gaul. There the enemy came upon him, and surrounded him with many myriads, whom he also was eager to engage ; and at last, after some time and with much slaughter, gained on the whole a complete victory ; though at first he appears to have met with some reverse, and the Aruveni show you a small sword hanging up in a temple, which they say was taken from Cæsar. Cæsar saw this afterwards himself, and smiled, and when his friends advised it should be taken down, would not permit it, because he looked upon it as consecrated.

Plutarch would have us believe this theory of consecration, but we can readily understand the mixture of sentiment and policy which would direct Cæsar in this incident.

But of course the climax of appeal in the character and life of the man appears in those chapters we call occult ; that is, when he touched the living tradition of the Masters.

Of the great Adepts, Cæsar seems to be nearest to that one who was last known to men as Sir Thomas More. Throughout his lives, but especially in the work of empire and nation building, he follows closely the guidance and the ways of this

Brother. In the Julian life the intimate spiritual relation has continued; Cæsar, the man of destiny, was unquestionably, the agent of the Masters. His assurance arose from the knowledge of their protection; the strength which enabled him to surmount his natural physical weakness—and even the epilepsy which seized him at Cordova—was Their strength; the turning points in his life were at Their direction.

He seems to have come into touch with the Essenes at Lesbos, probably during his visit to Mytilene in 81 B.C. But his earliest touch with the fringe of the Mysteries seems to have been as a mere boy when he was captured by the pirates. For these pirates were not precisely Captain Kidds or John Silvers; it is they who brought from the eastern Mediterranean the Mithras cult. At any rate it is clear that the communities which were the vehicle of the Christ-teaching were scattered all over Asia Minor; that members of these societies lived in Lesbos is fairly sure. They were men of austere life. They would lend aid to one another but it was against their rules to receive interest for such help. Sometimes they held goods in common. They observed the vow of what we might call taciturnity; that is, they spoke only the things that were necessary. Their lives were lives of labour and reflection, of austere simplicity, of great strength and kindness. To such men, so different from the riotous livers of Rome, the young Cæsar, but turned twenty-one, would look with admiration. For he seems to have imitated their righteousness in his own life for more than a decade. He studied for a time at Rhodes as well, another centre of the minor Mysteries.

These physical touches, and the more direct inspiration, built up within Cæsar magnificent plans for the good of men. His methods were in part the methods of his time; we must quarrel with the age, not with him, as to the weakness of these. The conquests were but a small element in his scheme. At his death he stood upon the threshold of great works and of grand benefits for the world. His death has been uselessly deplored; for it was only the far-off, but inevitable result of the stoning to death of the body of the Christ. With His work interrupted, what need for the agent of the Manu to continue? There was no need for Cæsar to create a vehicle with no life to inform it; and so he was withdrawn from the stage.

The dreams he had within him were singularly broad in scope and strikingly modern in nature and conception. "Cæsar was born to do great things," Plutarch says truly enough; but he was born to dream far greater things. For the meagre list known to us can be only a fragment of schemes that he kept to himself. We know that he

resolved to make war upon the Parthians, and when he had subdued them, to pass through Hyrcania; thence to march along by the Caspian Sea to Mount Caucasus, and so on about Pontus, till he came into Scythia; then to overrun all the countries bordering upon Germany, and Germany itself; and so to return through Gaul into Italy, after completing the whole circle of his empire, and bounding it on every side by the ocean. While preparations were making for this expedition, he proposed to dig through the isthmus on which Corinth stands; and appointed Anienus to superintend the work. He had also a design of diverting the Tiber, and carrying it by deep channel directly from Rome to Circeii, and so into the sea near Tarrachina, that there might be a safe and easy passage for all merchants who traded to Rome. Besides this, he intended to drain all the marshes by Pomentium and Setia, and gain ground enough from the water to employ many thousands of men in tillage. He proposed further to make great mounds on the shore nearest Rome, to hinder the sea from

breaking in on the land, to clear the coast at Ostia of all the hidden rocks and shoals that made it unsafe for shipping, and to form ports and harbours fit to receive the large number of vessels that would frequent them.

These things were designed without being carried into effect; but his reformation of the calendar, in order to rectify the irregularity of time, was not only projected with great scientific ingenuity, but was brought to its completion, and proved of very great use. Cæsar called in the best philosophers and mathematicians of his time to settle the point, and out of the systems he had before him, formed a new and more exact method of correcting the calendar, which the Romans use to this day, and seem to succeed better than any nation in avoiding the errors occasioned by the inequality of the cycles. Yet even this gave offence to those who looked with an evil eye upon his position, and felt oppressed by his power. Cicero, the orator, when some one in his company chanced to say, the next morning Lyra would rise, replied, "Yes, in accordance with the edict," as if even this were a matter of compulsion.

He had extended the franchise to the Transpadane Italians, he had reformed the police and sanitation of Rome, he had taken up cudgels against immoral traders, he arranged an orderly census; he planned and in part carried out great colonies; and he held ever before him the ideal of true government.

He was in all this essentially modern: indeed, he was far before his time. For, as I mentioned above, his was the instinct of democracy, and the day of democracy had not then come. It has come now, and Cæsar, despite his long absence from the world's work, will fit smoothly into modern times, whether he takes his incarnation in the normal way, or whether he steps into a fully matured physical vehicle. His modernity was extraordinary; I cannot too much emphasise this. He was in the habit of bringing bills into the Senate that might be expected from the most audacious and presumptuous of Tribunes, and this when he was Consul. Of course he was accused of currying popular favour;

the true reason lay in his love of men and his desire to help them.

Cæsar was slain nearly two thousand years ago. He has been in incarnation subsequently, in fairly recent times, living only long enough to give him opportunity to understand modern methods of locomotion, communication, and so on ; and to enable him to create sufficient kârmic force to tide over to the incarnation which is now near at hand. This enormous interval of time in the heaven world is significant ; its length was unusual indeed, since Cæsar died at the age of but 58. He belongs to the short-interval type of ego, properly speaking, although it should be understood that in a case such as this fixed rules are not of the usual utility. His case, in this respect, is comparable to that of Alcyone in the life where he came into touch with the Lord Buddha and renounced the world ; but this was an earth life of seventy years. There is another case known to us of an ego (of the long-interval type, however) who was out of incarnation for nearly two thousand and three hundred years, undergoing special instruction and development under the immediate direction of a great Deva. By these examples we can conceive the nature of the heaven life Cæsar carried on : a wonderful glorification of his unfinished plans, a working of them out into splendid and logical coherence : a coming into touch with the greater plans of his Master ; the awakening of a nearer acquaintance with those persons and peoples with whom he will work. Then came the brief incarnation that brought him into touch with the physical world again. And now a short span of invisible work, immediate preparation for the great future that lies directly before him.

It is held that Cæsar was killed because he desired to be king. It is curious that another Leader was killed not long before for claiming to be a King, the Son of the King of Kings. Such is the way of our blind old world! But we must not forget that Europe¹ is the land of Zeus, that even those Plutonic forces are now liberated there at His command. The old Orphic hymn saith, "Zeus is the beginning, Zeus is the middle, upon Zeus all is founded." Europe is His land; and when He has rooted out of it the weeds that have grown too rank, He will send a great Builder to build and a far greater Sower to sow. Men have rotted and poisoned his earth with ignorance and folly; and the cleansing seems to us an awful blood-atonement, the ploughing and trenching a nightmare of lost labour and life. But whatever betide we may be sure that the resurrected land will be given for reconstruction to capable hands; and the Far-eyed Sky Himself will watch the rebuilding of His home.

Fritz Kunz

¹ "Europa" means "the far-eyed sky," a name of Zeus.

T. S. CONVENTION, 1915, BOMBAY

By D. M. CODD

HELD in the open arms of Mother Sea, like a child with English toys and Indian jewels, we see the great City of Bombay, almost encircled by her blue harbour waters, with her little grey boats musing in the sun, western houses alternating with Indian houses, a western street running perhaps into an Indian street, and above, at her highest point, the black vultures circling around her towers of silence, those round towers standing high among beautiful gardens, whereto the Pārsi consigns his cast off garment of flesh. There is all the whirl of western activity in the streets, and as you sit watching the waters from beautiful Queen's Road, over-arched by trees, by you will pass the Pārsi, with his sombre coat and shining black headgear, perhaps with his dame in bright be-flowered sari, or a Hindū with white turban and dhoti, or a motor car will whirl past with a vision of a Paris hat or an English deer-stalker. Our own particular T. S. throng was not less variegated, as it would pick its way of a morning from the large pavilion for four thousand listeners, put up for our President's public lectures, to an E. S. meeting at China Baug, Mr. Ratansi's beautiful Theosophical Guest House, where many of our Adyar folk, including Mr. Jinarajadasa, made their temporary nest. And every day as

one drove along to the lectures one would pass other pavilions in different quarters, each with its particular inscription hinting to passers-by that by entering in only you might happen to light upon the truth about everything. But, of course, *we* all knew where was the best place to find it, and that was under our own pavilion at 8.30 a.m. every morning, when it did not rain. When it rained, of course, all the pavilions got wet, and the chairs and the carpets too, and so the cause of Truth suffered greatly, but it is not supposed to rain at Convention and Conference times, and as Bombay was rife with such things, including such important things as Congress, the Home Rule League, the All-India, Hindū and Muslim Leagues, the Ārya Samāj, and so on, it is difficult to account for the fact that it rained on Tuesday morning, the 26th December, and the remaining lectures had consequently to be moved forward one day. It was piteous to see that disappointed crowd of spiritual beggars, how they dallied hungrily round the spot as though they expected to wake and find it all a dream, or that our President would suddenly appear in her māyāvi rūpa and deliver her lecture as usual.

However, four mornings and two evenings that week we gathered in our own pavilion to hear "the true facts of the case about everything," that is to say *Theosophy*, under the headings *God, Man, Right and Wrong*, and *Brotherhood*, and in the evening lectures Mr. Jinarajadasa took up the theme of *The World's Reconstruction*, first dealing with the *National and International* side, and secondly with the *Intellectual and Spiritual*.

It was an interesting study, one over which to ponder for days and months and years, the combination of lofty spiritual insight with intense human feeling displayed by our President in her course of lectures, and some of us thought this had never been so marked, that she had never spoken quite so touchingly and so winningly as in her second lecture on *Man*. It was as though, as some master-player, she held the strings of our consciousness in her fingers, playing now upon this, now upon that, much as the fingers of the sitar-player will wander lovingly over his instrument to bring forth from it the melody throbbing in his own soul. It seemed as we listened to her lecture on *God* that we knew for a brief moment as she knew the all-pervading presence of Him who is in the desert, in the depth of the sea, and on the mountain-top, who is in hell as well as in heaven, in the evil as well as in the good, and in the depth of our being, comforted, we murmured: "None can pluck me from Thy Hand." Then *Man*. Enamoured first with this object and then that, first this ideal and then another, he is seeking and loving only One, and that is God Himself who, as a great Mother, dangles His gifts before His children, calling out their strength and their faculties, but then removes them "lest man should love My treasures more than Me". And so it is the things we desire will turn away from us because we do not need them longer. Speaking of the relativity of *Right and Wrong*, according to individual development, our President showed us how the conscience does not respond where experience is lacking, and a very fine chord was struck in the hearts of her listeners when she said: "If, when you have warned your son of evil, he does not listen to you,

but still persists in his wrong-doing, then let him learn from experience what he would not learn from precept; let him go down into hell and meet God there." The lecture on *Brotherhood* showed how intermingled is the destiny of poor and rich, of weak and strong. The caste system of India was originally a system of brotherhood and that was why India had stood while Babylon had fallen, and other civilisations had passed out of existence, but in that India had failed in the realisation of the ideal and had oppressed and neglected her serving classes, she had had to suffer the loss of her freedom and herself to suffer oppression, for "the tears of the weak undermine the thrones of kings".

Mr. Jinarajadasa followed a more intellectual vein than the President. He spoke of the sense of nationality which is so strongly characteristic of the Englishman, and yet, curiously, the English nation seems to have no appreciation of the same sense in other nations; it has never been England who has held out her hand to help a nation struggling to realise itself and win its freedom, such as Greece, Italy, and others. It remains to be seen, he said, if she will do her duty in this respect by India. He showed how the national sense is followed by the international sense, and people are now thinking and speaking of a Federation of the countries of Europe, and even of the whole world. Every time they entered and every time they departed our revered President and Mr. Jinarajadasa were escorted by the school corps of the Cawnpore Theosophical College, headed by their Principal, Mr. Paranjpye. A very effective and artistic note was struck by the pretty white uniform with blue and yellow sash and turban. The corps also had the

honour of escorting one morning the Mahārājā of Indore to his seat, and another morning the Mahārāṇī to hers.

The actual Convention was held in the China Baug pavilion, situated behind the house. It was a nice cool place decorated prettily with big palms. Convention opened as usual with an inspiring address by the President, which I recommend every Theosophist to read for himself in our later pages. The usual business followed, and then the meeting adjourned for tea. It reassembled at 5 p.m. and was addressed by five speakers in succession, notably by two Indian ladies, Mrs. Sadasivier and Mrs. Chandrasekharier, whose speeches formed a novel and interesting feature in an assembly where there were mostly Hindū men who had left their wives (one generally says their "families") at home. The other speakers were Mr. Narain Gurtu, General Secretary for India, Mr. T. L. Crombie and myself; Mr. Jinarajadasa presided.

A very beautiful meeting of the Order of the Star in the East was held at China Baug on Tuesday morning, December 28th, when Mrs. Besant and Mr. Jinarajadasa both spoke, and which was attended by several pigeons who each spoke a few words.

Two important features of this Convention were the formation of a League of parents and school-teachers against corporal punishment in schools, also the starting of a branch of the Theosophical Publishing House in Bombay, for which purpose Miss de Leeuw went down to Bombay to work hard a week or two before everybody else. Adyar workers were ever prominent, lending a strong arm of support to the burden of organisation, and bringing with them the blessed touch of

“home”. Not that the Bombay workers were not as enthusiastic and strenuous, they were in no way behind, and they excelled in kindness and attentiveness to their guests and visitors.

Many will have noticed a certain subtle difference in the spirit of the Convention of 1915 compared with others. It seemed as though on the heart of our movement, that heart of great bliss, of peace, of security in our brotherhood, there had settled a deep purposefulness. Rather than gaiety and enthusiasm, a quiet harmony prevailed, as though a silent determination underlay our activities, and workers were busy all the time without excitement. It was as though we had said within ourselves: “We are not playing now, we mean business.” There was this year a certain feeling of our growing up. The members felt it was time to stand on their own feet and take their share in giving, that they must give up looking for anything for themselves and set to work to do as much as each one could, regardless of what might come. “Freely ye have received, freely give”—that seemed to be the underlying message of Convention to its members. We had our example in Mr. Jinarajadasa, for one could not help speculating on the pleasure it must give him to find how large a share of the work he now takes off our President’s shoulders.

One interesting element of Convention was the number of nameless brothers who seemed to spring up around one. Unnamed and unplaced, they were just brothers, Theosophy their sole introduction; like ships, they spoke in passing and were gone again. One such nameless brother brought me a rose at the end of an E. S. meeting. It was, as it were, a pledge-rose, for

although no conversation passed between us, I think we both knew that we should stand side by side, though hundreds of miles apart, in the struggles to come. Probably we shall never know each other as more than Theosophists. And so it is, I think, a beautiful thing that so many of us all the world over are bound to each other in just this one way, otherwise unnamed, unplaced, unknown. I hope that we all may stand thus together very true and firm beside our President, as nameless brothers, with Theosophy for our common bond.

D. M. Codd

HERO AND NURSE

THE picture of two Indians who have done credit to their Motherland will give pleasure to our readers. The seated man is Sepoy Khodadad of the 129th Beluchis, the first Indian to win the V. C. It may be seen on his left breast, the simple bronze sign of heroic daring. The standing youth was his nurse, our young Tarini, who nursed the wounded man back to health. He is wearing civilian clothes, but was made a Lieutenant in the Medical corps. He is an old C. H. C. boy, who caught his spirit of service and devotion from Mr. Arundale, and he is also a Fellow of the Theosophical Society.

THE PRESIDENTIAL ADDRESS

BRETHREN,

I give you welcome to our Fortieth Anniversary, and I invoke on our gathering the blessing of our Leaders, the Guardians of Humanity, to whom we turn our eyes amid the storm-clouds that obscure our human sky. May They, in the future as in the past, preserve and protect the Society they founded through Their faithful servants Helena Petrovna Blavatsky and Henry Steele Olcott; may They guard it by Their Power, guide it by Their wisdom, inspire it by Their activity.

Peace and harmony have reigned throughout the year in almost every part of the Society which we can reach; but we are cut off from our brethren in Central Europe, and we know not if we shall clasp hands with them again in outward greeting, so deeply flow between us the rivers of blood which have been shed in the tremendous War which is shaking the very foundations of civilisation in the West. Were the War an ordinary one, it would not rend us apart, but in this War are in conflict not men, but principles, Principles of Good and Evil, in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.

THE WORLD-STRUGGLE

As in the great myths of ancient days, myths which embody eternal truths, we see before us the recurring conflict which marks the parting points on the road of evolution, where a civilisation must choose between Good and Evil, and survive or perish by its choice. Hindūism speaks of Rāma and Rāvaṇa; Zoroastrianism of Ahura Mazdāh and Ahriman; Hebraism and Christianity of God and Satan; Muhammadanism of Allah and Eblis. These names are symbols whereby, in every age, man has recognised the great evolutionary force of Life, or Spirit, ever unfolding its powers, and the retarding resistance of Form, or Matter, obstructing the further growth of the embodied life, when the limit of expansion and adaptability of the form had been reached. Then is the outworn garment struck away, and the Spirit takes to himself a garment which is new. In its earlier days the form subserved evolution and for the time was good; when it has served its purpose and obstructs evolution it becomes evil. So even militarism and autocracy were useful and therefore good in their day; the savage needed sharp discipline that he might evolve, and militarism gave it: the ignorant needed

knowledge to guide them, and autocracy gave it; western civilisation had to be built up out of barbarism, and the work was done by the sceptre of iron and the sword of steel. State and Church were alike hard and unrelenting, and they built up the foundations of modern Europe.

Then came the wind of the Spirit, which is Freedom, sweeping over the countries of Europe, and the garments of mediævalism became too small for the growing Life, and cramped the development of the Nations, the resistance of the forms threatening the dwarfing and distortion of the Life, and a great breaking up of the Old was needed for the expanding of the New.

Occultism, which is the study of the Divine Mind in Nature, teaches that behind all force there is Will, and that while Nature, which is Divine Matter, provides all the mechanism for activity, it is Life, which is Divine Spirit, that sets going and directs the mechanism. The Life may be embodied in animal, man, deva, angel, the Lord of Universe—it is all the same, save in degree of manifestation, but that Life causes activity by Will, and wherever there is activity there is Will behind it. So in evolution there is the Will to Progress, and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilisation is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visible on the earth; the super-men fight in the world invisible to mortal eyes. There is ever War in Heaven as well as on earth in these struggles that decide the fate of the world for thousands of years.

We call the super-men who fight for the victory of the Divine Will in evolution and are Themselves the embodiment of a portion of that Will—the Occult Hierarchy, the Guardians of our world. And we call the super-men who fight against it, who would preserve the old outworn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature, the "Lords of the Dark Face". Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark

Face. They embody autocracy, militarism, the anachronistic forms which are ready to perish, for which there is no place in the coming New Age. "By their fruits ye shall know them." Not by the isolated acts of a few soldiers, mad with blood-lust and sex-lust; but by their official policy of "frightfulness," deliberately adopted and ruthlessly carried out, by a style of warfare renounced by all civilised Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them.

We, who are servants of the White Brotherhood, who regard Love as the supreme Virtue, and who seek to enter into the Coming Age of Brotherhood and Co-operation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by Members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for evolution, the side on which are fighting the super-men of the Day.

If by this we lose the members we had in the Central Empires, after the War is over and the madness of it is over-past, it must be so. Better to lose our members than to lose the blessing of the Brotherhood; better to perish, faithful to the Right, than to become a fellowship of Evil.

THE GROWTH OF THE SOCIETY

Let us now turn to the work within the Society. Thirty-one new Lodges only have been chartered; it has not been a year of large increase.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1915

1878	1	1891	271	1904	800
1879	2	1892	298	1905	860
1880	11	1893	344	1906	900
1881	19	1894	382	1907	958
1882	42	1895	401	1908	1,032
1883	88	1896	425	1909	1,125
1884	99	1897	487	1910	1,223
1885	117	1898	526	1911	1,329
1886	128	1899	558	1912	1,405
1887	156	1900	595	1913	1,483
1888	169	1901	647	1914	1,547
1889	199	1902	704	1915	1,578
1890	234	1903	750		

We have no reports from Germany, Hungary, Finland, Russia, Bohemia, Belgium and Austria. We have left the number of Lodges and of members as they were, but the membership is problematical.

National Society	No. of Lodges	No. of Active Members	No. of New Members admitted during the year	Remarks
T.S. in America ...	157	5,332 ¹	919	
„ England and Wales ...	88	2,636	311	
„ India ...	348	5,936	617	
„ Australia ...	24	1,474	206	
„ Scandinavia ...	29	787	79	
„ New Zealand ...	18	1,024	101	
„ The Netherlands ...	21	1,304	165	
„ France ...	43	1,100	74	Total number could not be ascertained
„ Italy ...	22	300	24	
„ Germany ...	25	380		No report
„ Cuba ...	42	867	150	
„ Hungary ...	11	204		No report
„ Finland ...	22	523		No report
„ Russia ...	6 ²	357		
„ Bohemia ...	7	152		No report
„ South Africa ...	10	254	47	
„ Scotland ...	15	452	36	
„ Switzerland ...	12	265	56	
„ Belgium ...	10	183		No report
„ Nether Indies ...	10	782	162	
„ Burma ...	10	239	41	
„ Austria ...	8	160		No report
„ Norway ...	12	274	29	
Non-Sectionalised Countries ...	41	711	82	
Grand Total ...	991	25,696	3,099	

NATIONAL SOCIETIES

In all the countries in the War-Zone, most of our ordinary Theosophical activities have been almost submerged under those connected with the War. Our people, naturally and rightly, threw themselves into the work needed to supply comforts to the soldiers, nursing to the sick, shelter to refugees, to say nothing of the numbers who volunteered and after

¹ Of these 755 had not paid their fees for the current year, so are classed as "inactive," but some have since paid.

² Russia, this year, reckons all groups in one town as one Lodge, so the decrease is only apparent.

passing through the necessary training have gone to the front. Dr. Haden Guest, the English General Secretary, distinguished himself by his great services in organising hospitals; Miss Green worked with remarkable zeal and success in Southampton, and others, all over the country, laboured nobly, Folkestone Lodge distinguishing itself in welcoming Belgian refugees, and Brighton Lodge in caring for wounded Indian soldiers. Dr. Haden Guest finally resigned to give himself wholly to his military and philanthropic work, after a deputy, Mr. Baillie-Weaver, had taken most of the work on his shoulders, and finally Mr. G. S. Arundale was elected, a most happy selection. The Society, despite all other work, maintained its propagandist activity, the Leeds Lodge especially distinguishing itself, bringing to the town as lecturers such distinguished writers and speakers as Miss Marie Corelli and Mr. Edward Carpenter.

Some Sunday morning meetings have been held at Headquarters, consisting of a reading, an address, an invocation and music, the latter directed by Mrs. Maud Mann.

The Headquarters Building has gone on slowly and steadily, being carried out by direct labour, as arranged. The roof is being put on the North Wing, and the building should be opened towards the end of next year.

A subsidiary activity is the Letchworth Theosophical School, an educational adventure of great importance, and full of promise. Dr. Armstrong Smith is enthusiastic in his work, and believes in its future.

In India, we regret to notice a decrease in the number of Lodges, though there is an increase in the number of members. Some of the weaker Lodges have dropped out. An interesting addition is one at Basra, Persian Gulf; the Secretary sends the following:

At a meeting of the members of the "Dar-El-Salam" Theosophical Lodge, Basra, (Persian Gulf), it was unanimously resolved to convey the best wishes of the Lodge for the success of the Theosophical Convention to be held at Bombay.

The Lodge regrets its inability to send a delegate to attend such an auspicious occasion.

Australia has had a good year of work, in which Mr. Leadbeater's inspiring presence has given help gratefully acknowledged. The Society is building a large Headquarters, eight stories high, with residential flats, a large hall and offices, and it is expected to be ready by Easter, 1916.

Scandinavia had a heavy loss in the passing away of Mr. Arvid Knos, the faithful and untiring worker, who was its main pillar of strength. Things have gone on quietly with few changes.

New Zealand also has made a little quiet progress, its most marked feature being the growth of young people's movements. It seems as though there would be about ten or fifteen years hence an immense expansion of Theosophy in Australasia.

The Netherlands have been quietly busy, and the new Quarters at The Hague are rising. The Section Library is one of the great means of propaganda in Holland, and some 400 people from different parts of the country make use of it. No better and sounder method of propaganda exists than reading, and it is peculiarly suitable to the steady and thoughtful Dutch character.

France, despite all her sufferings, and the need that her children should serve her by providing for her desperate needs, has made her Theosophical possessions useful, by putting the Headquarters at the disposal of French and Belgian refugees.

Italy has managed to do some translation work, despite the War preoccupations; and Cuba suffers much from the devastating Mexican War and financial difficulties due to that in Europe, but our members never bate a jot of heart or courage, remaining ever brave, loyal and trustworthy.

In South Africa, naturally, little has been done, but a new Lodge has been started in Port Elizabeth. Scotland has given her much loved Secretary to the War, and the Headquarters suffered a grievous loss in the passing away of Mrs. Brown, the Warden. Switzerland has tried to work to help refugees, its position in the middle of the War-Zone giving it many opportunities in this direction; it is one of the two countries in which there have been little ripples of discord, of no great importance, and chiefly due to the War atmosphere and the over-tension of nerves.

The Netherlands-Indies has been busy building, as well as spreading Theosophical ideas. Burma is working well, and the tour of Brother C. Jinarajadasa proved most helpful and inspiring. The Burma Educational Trust, under the presidency of Mr. Cowasji, is doing good work.

Norway is very quiet, but the General Secretary made a useful tour in Iceland. South America reports but little activity.

It will be seen that the War has practically absorbed most of the energy of our members, and we can but be grateful that they are allowed to serve so usefully the countries of their birth.

SUBSIDIARY ACTIVITIES

These, as usual, are largely educational. The Theosophical Educational Trust has eighteen educational institutions under its care, and is doing admirable work. It is happy in its untiring and devoted Secretary, Mr. Ernest Wood. Mr. Kirk is distinguishing himself as a most efficient collector of revenue.

The Buddhist Theosophical Society has 237 schools and 2 Colleges, and has managed to pull through the terrible difficulties of the martial law period. Mr. Mirando, our old and faithful friend, was shot by the police by accident when he was trying to check a riot. The Ananda College is doing admirably under Mr. Fritz Kunz, and that at Kandy flourishes under Mr. Bilimoria. The Galle College, under Mr. Woodward, has not sent in its Report.

The Musæus Girls' School continues its splendid work under Mrs. Higgins, and has just celebrated its 24th anniversary.

The Olcott Pañchama Free Schools, under their devoted Superintendent, Miss Kofel, show the usual record of first-rate work; a girl pupil, helped on to the Teachers Training School, has come out 2nd in a class of 25 students.

The Round Table in Australia sends in an exceptionally interesting report, which we commend to our members as an example of what young people can do.

The Order of the Star in the East has spread far and wide, and has many thousands of members, scattered all over the world. In India alone it has between 5,000 and 6,000 members.

The Sons and Daughters of India are working in many places, and in Adyar have a Lodge of varied activities, educational, temperance, hospital visiting, etc. It is a good training ground for public life, the close contact with the poor giving a sound foundation of knowledge for the future.

An Arts League has just been founded at Adyar, and hopes gradually to be of some use in helping in the revival of indigenous industries, and to come into relations with the important Brotherhood of Arts in England, under the Presidency of Mrs. Maud Mann.

LECTURERS AND WORKERS

The only changes in the General Secretaries are in Sweden and England. Mr. Arvid Knos, who has passed away, has been replaced by Erik Crouvall, and Dr. Haden Guest by Mr. George S. Arundale. We have temporarily lost the valuable services as lecturer of Mr. Sidney Ransom, who has enlisted in England. Miss Codd is doing excellent work there, and is very popular. Our Vice-President, Mr. A. P. Sinnett, has been constantly at work, lecturing and teaching, and two valuable articles of his have appeared in the *Nineteenth Century and After*. Mr. C. W. Leadbeater has been working all the year in Australia and New Zealand, and has brought the whole Society there to a higher level of public usefulness and respect.

HEADQUARTERS

At Headquarters all goes very well, and the staff of workers has only lost Mr. and Mrs. Kirk who have returned to England. The rest work on well and steadily, giving their invaluable services with cheerful devotion. There are no additions to the building this year, save a shop and storehouse for the Co-operative Stores. A Bank has also been opened, and is housed in the T. P. H.

THE LIBRARY

Mr. Van Manen has continued his valuable services as Assistant Director, and Mr. Cates is a most efficient helper. Naturally, the loss of Dr. Schrader is keenly felt, but he is working on at his standard edition of the *Minor Upanishats*, and we trust he may be allowed to see the next volume through the press, during the coming spring.

THE THEOSOPHICAL PUBLISHING HOUSE

The publishing business has suffered to some extent during the War, but some useful publications have been issued. Mr. C. Jinarajadasa has published his valuable *Convention Lectures*, and a charming series of talks to young people, *I Promise*. My own chief book is the story of the Congress, *How India Wrought for Freedom*. The Vasantā Press continues its admirable work.

CONCLUSION

As a Society, we find ourselves viewed from a better "angle of vision," and we are being recognised as a body of useful workers in the many countries over which our activities

extend. The definite recognition of Mysticism as the scientific side of religion, on one side, and the advance of science into the Borderland on the other, have changed our position in the religious and intellectual worlds ; with this added power comes a heavy increase of responsibility, to equip ourselves more efficiently—religiously, morally and intellectually—for our work. Superficial and slovenly work becomes criminal when put out by members of the T. S., and they must remember, as public judgment becomes less harsh, that they must themselves become more severe judges of themselves. Pledged to Service, as is every true Theosophist, let him take care of what sort is the offering he places upon the altar, for “the fire shall try every man’s work,” and only the pure gold can come out unchanged from the burning.

Brethren, great is your privilege, to have been the heralds of the coming Age, ere the world had perceived its coming, for you proclaimed it in the night, ere yet the first faint light of the Dawning touched the eastern horizon. Many of you believe in the coming of the World-Teacher, who alone can bring to us the New Age, and outline the fashion of its growth. Sore and bitter is the travail of the Nations ere that New Age can be born ; the earth shivers and writhes in the agony of her birth-pangs, but the fair Man-Child of the coming time shall ere long cause her to forget the anguish of her throes. Not without great agony may any high work be wrought, and we are in the ante-chamber, preparing for the birth of a new and nobler Age. As part of the earth, as part of humanity, we must share in the agony, but sure is the joy that cometh in the morning, sure the coming of the Lord of Love, with the Babe of the Future in his arms. Fear not then, nor be troubled, for none may stay His Coming, nor frustrate His great work of Love and Peace. Storms may rage, tempests may roar, the very foundations of the earth may rock ; but the storm will pass, and clear skies again will arch over an earth at peace. Have you ever watched in the darkness of the night, when storm-clouds veiled the heavens, and the distant thunder rolled around through the heavy air ; and as you watched, seeing no sky, no stars, suddenly the clouds were rent asunder, and in the violet depths there shone out the Star of Love, shining undimmed and lustrous beyond the earth-born veil which had hidden it from earth’s sad peoples ? So, to those who know, shines in mid-heaven the Star which is the sign of the ever-presence of the King, and tells the earth that it is lying safely in the bosom of His Power, cradled in His Love. Lift up your eyes, Brothers, now when clouds hang thick, and see His Star.

CORRESPONDENCE

THE T. S. AND THE WAR

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

MADAM,

I have followed with considerable interest and care your utterances about the European War as published in Theosophical Magazines and even in official documents of the Theosophical Society. They have often filled me with dismay and provoked my utter indignation. I hold that in the spirit of the great world-scriptures, of the enlightened conscience, and of common sense they have often been neither wise, nor noble, nor occult, nor true; and are, furthermore, above all things completely self-contradictory as well as strongly tinged with fanaticism. I may, of course, be mistaken in this my opinion and am, therefore, as willing to be convinced in the matter as I am to give a reasoned exposition of my view and the arguments on which it is based. Besides, I acknowledge to the full your right to your own personal opinions and to the expression of them, a right only equal to mine in the same respect.

Latterly, however, it seems to me that you have, in at least two specific utterances, not only put forward a view to which any member may be personally opposed, but—what is more important—by which you have definitely and undeniably transgressed a principle of conduct laid down in two resolutions of the General Council and binding on you as President. At the same time these your declarations may involve parts of our Society in unlawful behaviour with regard to their respective national laws, and constitute a deplorable breach of tact—yes, might even be so construed as to signify an insult—with regard to a proportion of at least 10,000 of the members of the Theosophical Society, or about one-third of its total membership.

The following are the facts :

First :

In the meeting of the General Council of the T. S. held at Adyar on December 27th, 1912, a resolution (No. 2) was unanimously passed, part of which reads as follows :

The General Council re-affirms the principle that the T. S. must not be committed to any religious belief. . .

In the meeting of the General Council of the T. S. held at Adyar on December 26th, 1908, a similar resolution (No. 6) had been passed, with 1 vote against, of which part runs :

The Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmās. It further declares that every member is equally free to assert or to deny the authenticity of any such statements and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement.

Yet you wrote in *The Adyar Bulletin* for July, 1915, p. 235, as follows :

We, as President and Vice-President of the Theosophical Society, cannot remain neutral in such a battle. *The Theosophical Society* is the body chosen by the Hierarchy to proclaim to the world the message of the Divine Wisdom, and that it should stand neutral in such a War for Right and Honour, stand neutral when the future of the world is put in peril, stand neutral when the Lords of Light are on one side and the Lords of the Dark Face over against them, battling for the possession of the earth, that shall never be. We, its two chief Officers, declare before the world that the Society which has placed us at its head stands loyally for Good against the embattled hosts of Evil, and that it had better perish with Honour than seek a shameful peace by the denial of its Lord.

And now, Madam, you add, in your Official Annual Report as President of the Theosophical Society (printed in *New India*, December 25th, 1915), after having classified, as in the above quotation, on the same theological and "occult" grounds, the Allies as instruments of the White Masters and the Central Powers as instruments of the Black Masters—you add :

The Theosophical Society, the Society of the Divine Wisdom, founded by Members of the White Brotherhood and their messengers in the world, must throw itself on the side which embodies the Divine Will for evolution, the side on which are fighting the supermen of the Day.

If words have any meaning, these two utterances completely violate the principle embodied in the resolutions quoted above.

Second :

If the Society had to take sides in the struggle, its parts in neutral countries, on acting on the new principle,

would come into direct conflict with their national laws. Any Dutch citizen, for example, is *by law* compelled to remain absolutely neutral, and it might be that mere *membership* in an avowedly *unneutral* body within or without Dutch territory would render such a member liable to prosecution. The same would hold good—with national variations in detail—for all members of our Society in the 7 neutral Sections, totalling over 10,000.

A Society—pretending to be international, and of an alleged spiritual nature—deliberately adopting a policy leading one-third of its members to illegal action, on the basis of occult, unprovable, revelation, in flat contradiction to two recent and carefully worded resolutions on principle enounced by its Governing Body; a policy which is in no way deducible from or connected with its declared and constitutional objects, can hardly be regarded as wisely inspired, nor can it expect to see the change adopted without vigorous protest from within its own ranks.

So far the constitutional argument, with which the formal side of the question is exhausted. The spiritual side is one which is of equal importance, but can only be a matter of personal appreciation, and has no place in an official discussion. I beg leave, however, to use the present occasion to add something on that matter also, as an informal, unofficial commentary to the foregoing. These are the considerations I would add.

A most unfortunate and slipshod phrase in the same Annual Report says (between two full stops!): "*To be a neutral is to be a traitor.*" As the phrase stands, taken in isolation from its context, it seems an incredible insult to the Sovereigns and Rulers, as well as to the nations of all neutral countries—including again those 10,000 odd members of our Society. We, therefore, prefer to read this objectionable sentence in connection with the preceding clause and connect it only with "occultists". But pray, if this be so, how many such occultists are there in the Theosophical Society? Ten or twenty or a hundred? Or does the word occultist here mean every student of occultism in general, so as to be practically equivalent to membership in the T. S.? In the first case the argument would become meaningless as applied to the 30,000 members of the T. S. And in the latter case the phrase would not only become mere insult to all neutral members—either neutral in feeling or neutral in conduct; neutral by choice or neutral by legal compulsion—but might, if any Neutral Consul or Diplomatist deigned to take notice of it, or attach value to it, lead our Society into trouble and produce unexpected and disastrous results.

For the above reasons, Madam, I believe that you, as President of our Society, are leading us—on *this point* of the European War—into a most regrettable quandary, and I beg to submit that the statements quoted should be entirely repudiated and withdrawn, or lead to unmistakable and not-to-be-ignored protest, not only on the part of neutral members of the Society but also on the part of those others, belonging to the belligerent nations, who can dive behind national glamour and passions, and who have truth, tolerance, love and freedom of spirit within them.

In the above, Madam, once more, I do not refer to your personal opinions or their utterance—they are of no importance whatever for the point at issue. It is the President of the T. S. to whom I am addressing myself, who has no right to involve the Society in taking sides in this war and to commit it to action on the basis of the alleged existence of Mahātmās and of their cosmic battles.

Do not conclude, Madam, from the above, that I do not fully recognise and appreciate—even admire—the many expressions of what seems to me your better insight into the issues at stake in this War. If I believe that you have said, during the last year and a half, many things not quite worthy of yourself, and many untrue things, on the subject, I equally believe that you have said many things which *are* wise, noble, true and occult. Somehow or other, in the little compilation of your *War Articles and Notes* which Dr. Roche has collected, the majority of your darker sayings have been left out. It seems then that even some of your entire followers in matters of belief have, in all reverence, felt something akin to what I feel on this subject.

The fact seems to me to be, Madam—and it is at the root of all misunderstanding in the matter—that your writings and utterances are always and consistently cast in a prophetic, sacerdotal, vaticinatic mould. Their form obscures the evident fact that in this present world *no one*, however highly evolved, and yourself as much included as anyone else, can be *all* occultist. In your utterances three different elements, at least, are alternately predominant: first that of the sage, occult prophet and revealer; second that which might perhaps be classed as that of the demagogue, propagandist, fanatic, zealot, agitator or extreme partisan—in short, where your personal *temperament* comes to the front; third—where India is not played off against Great Britain—that of the Britisher *contra mundum*—in short, the nationalist.

(Is it necessary to specially repudiate in advance any accusation which might be levelled against me that the second paragraph denotes sneering and contempt? It denotes nothing

more than vigorous intellectual disagreement concerning methods. Furthermore, the zealot and fanatic do not lack very able apologists, and many of the great figures of the world have undeniably belonged to the type.)

It is the second and third elements that to me seem to inspire these unacceptable utterances, taken by an indiscriminating crowd to be the expression of your highest self. That is why they are so dangerous; that is why they must be combated. You have always in your methods been an agitator, hammering down your points, driving and forcing, exaggerating, one-sided, rhetorical, speaking in strident tones, in superb tension of conviction and energy. Mostly you have supported noble causes, often wise ones, sometimes such as have justified difference of opinion. Equally in demonstrating why you "did *not* believe in God," or later why you "*did* believe"; why politics should be left aside by Theosophists and occultists; or later why they should *not* be left aside by them; why Neo-Malthusianism should be practised or later why it should *not* be practised—your manner has always been fierce, tense, passionate, hyperbolic. It is the *manner* that marks you for the potent character you are, far more than the subject of your advocacy: that has changed too often and too radically to make us ever feel sure that we can depend upon it for more than a few years at a time.

I can easily, by quotation from your own works, support this view, but for that it is not now the occasion. I only draw your attention to the initial paragraph of your own Watch-Tower notes in the October THEOSOPHIST of 1915? There you say:

For us, who are Theosophists, the War is but the inevitable forerunner of a great change in civilisation, the dying throes of a civilisation based on conflict, on competition, of which War is the supreme embodiment, the birth-throes of a new civilisation, based on peace, on co-operation, of which Brotherhood is the informing spirit. The old civilisation is going down in blood, as is fitting; for has it not been based on the oppression of the weak by the strong, the exploitation of the coloured races by the white? Has it not had its base washed by the waves of poverty, of misery, of starvation, and has not every civilised country had its submerged classes? Older civilisations perished by the practical denial of the Law of Brotherhood, and this is going the same way. But we can look beyond it to a fairer future; the western sky is red with the setting sun of a dying civilisation; the eastern sky is beginning to redden with the dawn of a New Day.

Now this paragraph, Madam, is your own recent utterance, and a noble one at that—do you not see that it utterly invalidates the spirit of the two extracts I have quoted from you before?

In this last statement we have an intelligent and tolerant appreciation of the nature of the present world-conflict: competition, *all round*; human imperfection, *all round*;

oppression, *all round* ; lack of love, *all round* ; poverty, misery, *all round* ; a civilisation sick and fouled, breaking out in a violent spasm of disease—natural, inevitable, fatal. There is no place here for violent denunciation and haughty divisions into black and white ; each may put his hand into his own bosom and find out in how far he is or has been guilty himself. There is no place for theological damnation and religious fanaticism, especially if these are coupled with the dangerous doctrine of “striking down with love,” a principle applied as a fine art and with singular consistency in the later middle ages by the Inquisition. At all events if a true message—or even a true statement—is embodied in the paragraph, I feel justified in interpreting it, as I do, as entirely contradictory to your other recent utterance in your Presidential Address.

Believe me, Madam, that the question here raised seems to me one of great importance to the Theosophical Society and of considerable public interest. It is not a personal matter, though—as without the breaking of eggs no omelette can be made—so the President of the T. S. cannot be discussed without referring to the present incumbent of the Presidential chair. Nor is this letter in the slightest way indicative of pro-German or pro-other tendencies or advocacy. It is only the outcome of my complete inability to form any possible conception of Masters and similar exalted beings who judge human beings by uniforms and national boundaries instead of by hearts and soul value ; who do not encourage the good in all men ; whose love does not shine out over the wicked and the good ; who do not utilise and accept every act of heroism, devotion, valour, duty, enthusiasm and honest conviction—in *whatever* cause ; or who do not apply the old *Gītā* lesson that the Master of Masters accepts all men from whatever road they travel to Him, even if blind, even if deluded, even if helpless pawns in an unknown, ghastly, perfectly hidden and hideous cosmic game. You yourself, Madam, have taught us as much, often and eloquently. The greater part of yourself is a witness on my side. You may object that my quotations do not imply the meanings I read into them, but that is where I feel compelled to differ from you. I hold your statements—in *the form you make them*—to be wrong, whatever esoteric right there may be hidden in them. They confuse ideals because exoterically inadmissible. We have been taught that esoteric teaching should *not* be published indiscriminately. You break that rule. Here I am, of course, not referring to any legal or constitutional question but to the deeper spiritual one. The national in us may, for duty, for instinct, for imperfect but potent manhood, fight to vanquish nation by nation. The Theosophist in us (or if you like it, the *occultist*) does not fight at all to vanquish but is only concerned with

the regeneration of the heart, the conversion of soul, and the transformation of a world of strife into a world of peace, goodwill, co-operation and sweet wisdom. The national strives to subdue an outer form without; the Theosophist strives to transmute outer antagonism into the harmony of understanding by lifting it out of the national level altogether. That, Madam, is why I consider that an international Theosophical Society can only be neutral, notwithstanding whatsoever theology and doctrine any of its members may choose to follow or to accept with respect to Masters, Black and White Magic, and any and every appeal to Occultism and hidden wisdom. The Middle Ages, out of Christian loyalty, fought the Turk and the Infidel; in later ages sects, out of sectarian loyalty, fought other religious wars. Let us not, for heaven's sake, out of occult loyalty, make the same mistake, but rise above such levels. Fight by all means, let any one fight because he thinks it right or duty according to the facts he *knows* on this physical plane, but keep the Gods out of it. We do not want our Divinities to be degraded into mere Elementals; our Hierarchy into a political Institution; our Lord into a tribal God; our religion into a motive for killing and destruction; our spirituality into a charter of division between the Chosen and the Black.

No, Madam, I cannot help feeling that your latest message does not ring true, and that in delivering it you do not do justice to yourself, and lead us astray. As firmly convinced as you may be that, as an occultist, "to be a neutral is to be a traitor," so firmly am I convinced that, as mere Theosophists—occultists or non-occultists—all such as I, in not being neutral, would be traitors to all the sublime teachings and ideals of Theosophy, for your great share in the statement of which, I, amongst so many others, have the very fullest recognition.

JOHAN VAN MANEN, F. T. S.

[I print this, as I have before printed Mr. Van Manen's views, for he has exactly the same right to expound his views as I have. I make only two comments on the spirit he shews. (1) He chooses what he calls an "unfortunate and slipshod phrase"—how slipshod?—"To be a neutral is to be a traitor," and draws conclusions therefrom, alluding to, but not quoting the preceding sentence: "It is because the present War is the shadow of such a struggle in the higher worlds, that *no Occultist can remain neutral* (italicised now), but must throw every power he possesses on one side or the other. To

be a neutral is to be a traitor." Anyone, unblinded by prejudice, must see that the phrase applies to Occultists, and to Occultists alone, and cannot be read in any other way. Of these there are very few, in or out of the T. S., and to draw Sovereigns and Rulers and Nations of all neutral countries, and Theosophists in general, under it, is a clever device for arousing hostile feeling, but can hardly command respect for Mr. Van Manen's arguments. (2) He tries to raise prejudice by the taunt of my changing opinions; the change from scientific atheism to Theosophy was truly a great change, but to hold to the first against new evidence would have been blind obstinacy not rationality. Other changes logically accompanied the change of basis. I have never said that Theosophists should leave aside politics; I have said, and say, that the T. S. should not take part in them as a body, and I have given my reasons for regarding this War not as a question of politics, but of Good and Evil. Mr. Van Manen may disagree with this view, but a fair controversialist should not ignore it.]

ANNIE BESANT

CONFIRMATION WANTED

TO THE EDITOR OF "THE THEOSOPHIST"

On page 174 of THE THEOSOPHIST for November, 1912, occurs the following statement among the Watch-Tower notes:

Reincarnation does not imply a number of lives in which Gods, men, animals and plants are jumbled up indiscriminately. Shri Shaṅkarāchārya was careful to explain that when a man, from evil deeds, was for a time attached to an animal, he did not become an animal, but was only "co-tenant" with the animal soul; when the soul reaches the human stage it cannot again lose humanity, even if tied for a while to an animal.

Can you or any of your readers cite the passage or passages in Shaṅkarā's works in support of the above statement?

A STUDENT

THE BROTHERHOOD OF ARTS

FORMATION OF THE LONDON LODGE

The inaugural meeting for the formation of the London Lodge of the Brotherhood of Arts was held at the Paddington Technical Institute on 4th December 1915, with Mrs. Maud Mann in the chair. 21 were present.

Mr. H. Wooller, as host, said he was glad to see so many present in response to the invitation which had been sent out. He took that as a confirmation that the time was now ripe for starting a London Lodge of the Brotherhood of Arts. They were there this afternoon as a group of men and women who wish to bear witness to a belief in the Arts; not as something interesting or entertaining, but as realities having purpose and value in the social and national life.

In beginning their work as a Lodge, they would be able to utilise the interest which had been aroused in various parts of London in the Brotherhood of Arts as a body of definite social significance, by the War Service activities which had been initiated by the President during the past winter. Some of them would remember that after the outbreak of War the National Executive of the Society in England & Wales had decided that ordinary propaganda for the Brotherhood of Arts, in view of the fact that members were, for the most part, fully occupied with emergency duties, should for the time being be abandoned. In order, however, that the distinctive work of the Brotherhood of Arts should not entirely cease, the President had undertaken, personally, the organisation, as a personal service to the cause, of a Brotherhood of Arts scheme of "War Relief". As a result of her efforts 63 concerts and entertainments in all were given in London under the auspices of the Brotherhood of Arts War Service Committee. Those had provided paid work for artists and in many cases excellent entertainments to East End audiences. 29 of the entertainments were given in the East End, and 34 to West End audiences: 3 plays, 57 concerts and 1 small Crafts Show in Canning Town for three nights. The number of paid engagements of artists had totalled 239. Those practical demonstrations of the Brotherhood of Arts had made a number of quite

live small centres in different parts of London, which should be ready, under the influence and organisation of this Lodge, to take up Brotherhood of Arts activities. He would like to take this opportunity of expressing to Mrs. Mann their very best thanks for thus preparing the way for the Lodge's work.

Mrs. Maud Mann then addressed the Meeting on

THE AIMS AND OPPORTUNITIES OF THE LONDON LODGE OF THE B.A.

Looking at the smallness of our numbers, she said, we should see that it was impossible for us to start at once upon any vast propaganda towards the realisation of our dreams of actual artistic organisation, such as that concerned, for instance, with the formation of Guilds; but what we could do was each one of us, singly and together, to begin to think out the immediate steps necessary and possible in preparation of such organisation now.

Before we could enter upon the culture of Beauty in the life of the nation in any large sense, we must begin *the education* of public opinion, and that was a definite way in which we could work in this Lodge, to make of it a centre from which public opinion in London might begin to be educated on the tremendous subjects involved in any fundamental consideration of the arts and crafts.

HOW COULD WE EDUCATE ?

(1) *We must try to bring into our Lodge "live people"*. For that, each one of us must try to become an attractive personality, a magnetic centre to draw people in. We must look upon ourselves as potential leaders. If we were to bring in "live people" we must be very much alive ourselves: the idea of bringing beauty into the lives of the poor and reviving the arts and crafts must burn within us as a great ideal worth making sacrifices for. Thus we should gradually attract to the Lodge men and women who would help us to make it easier to educate public opinion in wider ways and bring nearer the realisation of our ideals.

(2) *What was meant by bringing in "live people" ?* We wanted to bring in (a) artists, (b) social workers, people who looked upon the problems connected with the revival of the arts and crafts from an economic point of view, and (c) we wanted to bring in working people with the arts and crafts. We wanted to hear what all these had to say; and we wanted them to hear what we had to say.

(3) *We wanted to send out from the Lodge members who would be acceptable to other bodies in setting forth our ideas.* The Adult Schools, the Labour Churches, the Brotherhoods and

similar Movements offered excellent opportunity for this kind of effort. The Birmingham Lodge of the Brotherhood of Arts had already done some fine work in this direction in association with the Workers' Educational Association, and the Birmingham University, where for the second time an opportunity was being made for her, as President, to address a public meeting on the aims and ideals of the Brotherhood of Arts. We would be able to send out to other bodies in this way members specially qualified to deal with various aspects of our work, if we would only brace ourselves a little to take our part as "pioneers". Our message would be welcome.

(4) Those who were not yet ready to come forward in this way as propagandists, could yet *help in the general work of the Lodge, by attending to the extremely important small pieces of work that so many shirked*. If we wanted to have a really live Lodge, drawing in and sending out live people, it would be necessary that none of us should shirk some of the drudgery essential to the success of the work. It was impossible to get any real success without steadfast attention to the details which effective organisation on any scale entailed.

To this end, it would be helpful if members would send in to the Lodge President a statement as to what they could do for the Brotherhood of Arts, and say when and how they were willing to give a little time regularly to help the Officers of the Lodge in some of the details, and thus set them free for the ever-developing planning of the larger work.

(5) Some might think, and some had actually said, that now was not the time for pioneer work. On the contrary, this above all, she thought, was the time for sowing the seed, and strengthening our work within, so that, although we might not now hope for the realisation of our ideals, yet later on, when the time came for an attempt at the solution of the great industrial problems with which we were faced, there should be a body of men and women who might be able to help in producing order where chaos might be threatened. We had to remember that great psychological changes were going on in people at the present time. Already there was beginning a revolution of thought, and hundreds of thousands were having their conceptions of labour and industry turned inside out by War conditions in such a way that they must afterwards be ready for a much finer message than was possible at the moment.

(6) *As to our immediate programme of work as a Lodge*, her personal view was—but she hoped they would each put forward ideas on the matter from their point of view too—that, say from January on, when they would begin their meetings, they might devote themselves to *study in preparation*

for the forward movement which would be possible in the future. By study she did not mean just hearing lectures, or talking and hearing others talk; but *sharing with one another our practical results in definite work and experiment along Brotherhood of Arts lines*. We artists were primarily doers, and we should strive to show one another something of our dreams and our ideals, and to foster together a deeper faith in dreams than many of us were able to hold in the hurlyburly of the workaday world. In the Lodge we should try to throw off as much as possible of the ugliness and un-ideality that prevailed outside, and to live for the hour of our meeting in the greater world of realities within.

In our meetings also we should strive to help the humbler and younger artists among our members, and help them to realise more of that dream of beauty which we know in the inner world of our visions. So might we, in various ways, bring something of a realisation of that time when again perhaps, as of old, the Gods might walk among men.

(7) To some this might appear as being fine in theory but too much in the clouds for practice. Already, however, we had among us some who were able and ready to share with us their dreams of the world which was one day going to be :

NATIONAL ORGANISER OF THE B. A.

Mr. R. C. Price, a craftsman who had for years past been labouring to collect examples of work showing what craft really was. He had a series of most interesting and beautiful slides which would provide matter for most valuable study by members.

Mr. A. J. Penty, who had joined the Brotherhood of Arts "for active service" a year ago, a writer about Guilds who was exercising a profound influence among progressive thinkers in this country. He was writing a book which he was giving to the Brotherhood of Arts, and was preparing a series of lectures on our work from an economic and industrial point of view.

Mr. J. H. Foulds, an eminent composer, also a member, would be able to tell them of the possibilities and significance of the Brotherhood of Arts message in music.

Mr. H. Wooller, who had given them that afternoon the hospitality of his studio, was ready to share with them the results of some interesting experiments along Brotherhood of Arts lines in painting.

And she herself might perhaps be able to bring before them something of the work and message of the Artist as Mystic, of the possibilities of co-operation with the deva-world, and methods of inner research.

They would see, therefore, that there was no lack of material for immediate Lodge work of a practical kind. But to make our meetings a power and a success, it would be necessary for every member to do his or her utmost to see that they were well attended by making them known among their artist friends, crafts friends, industrial and social friends. It was not fair to expect fine workers to come among us and give the benefit of their experience if we were not prepared ourselves to do our utmost to secure for them adequate audiences. Also, we had to see our Lodge rules in a "living way". No Lodge could be run unless subscriptions were paid, for instance. Some had asked, "Why did not the Brotherhood of Arts do so and so?" Simply because to do certain things, to issue educative pamphlets and propaganda leaflets, to bring out books and magazines, cost a lot of money. If members would try keenly to remedy present financial disabilities, then much could be done in the way of effective use of fine material which they already had among their members. Those who were not able to give in kind, whether in ideas or financial help, could give help in service, and in making the Lodge and its work known, and thus support in an equally practical way their Officers in carrying on its organisation. To the realisation of our greater dreams this recognition of the importance of personal service in details, as a sort of "technique" of our devotion, was one of the first essential steps.

FOUNDATION OF THE LODGE

The Chairman formally put it to the meeting, whether a London Lodge of the Brotherhood of Arts should now be constituted, and asked all present who were desirous of becoming its members to raise a hand. All present did so, and the Lodge was thus definitely established with a membership of twenty-one of the persons present.

ELECTION OF OFFICERS

The following Officers were then elected :

Hon. President: Mrs. Maud Mann.

President: Mr. H. Wooller.

Hon. Secretary: Mrs. M. Callender.

Hon. Treasurer: Miss Dora Lyon.

Committee: Miss L. Edmonds, Mr. J. H. Foulds, Miss Holding, Mr. W. Mann, Miss Eva Martin, Mr. A. J. Penty, Miss Violet Pike.

REVIEWS

Mind in Animals, by E. M. Smith. (Cambridge University Press. Price 3s. net.)

In this volume we have an interesting and useful contribution to one of the youngest branches of science—Animal Psychology. The author disclaims any pretension to having given a complete presentation of even the most important facts which have been discovered in this field of investigation; but he hopes to arouse sufficient interest in his readers to stimulate their study of many original articles on the subject which are mentioned in the Bibliography at the end of his book.

Beyond a brief reference to the basal question as to whether mind is co-extensive with living protoplasm or is a development peculiar to the human stage of evolution, in his first chapter, Mr. Smith raises no points for discussion. He merely describes and illustrates experiments made upon various animals beginning with Protozoa and ending with the equine prodigies Berto and Muhamed. He points out the almost insuperable difficulties confronting the investigator, and while recording the results of experiments, leaves the fact of mind in animals still an open question. Even with regard to the wonderful performances of the Elberfeld horses he says that, although they suggest possibilities not dreamed of before, they do not provide satisfactory enough evidence to warrant a "definite pronouncement as to their real significance".

It is impossible to estimate the value of such fruits of patient and painstaking effort as those collected in this unpretentious book; for, although the facts recorded are, in themselves, very simple indeed, they provide a key to fields of thought of the greatest importance to scientific progress. The experiments were made in order to test the nature of

response to stimuli on the part of an organism; the nature and degree of retentiveness and its relation to habit formation; the meaning of associative memory in the animal and the extent of its sensory discrimination. Special chapters are devoted to the phenomena of "Instinct," "Homing," "Imitation" and "The evidence for intelligence and for ideas". Several pen drawings illustrate the text, and the name of the publishers is sufficient guarantee for the "externals". All students of psychology will welcome this book and lovers of animals will profit by the careful study of many of the experiments. For though it may be a disappointment to find that the intellectual gifts of our pets are not as great as we would desire, yet many useful hints may be gleaned as to right methods of fanning the tiny spark of intelligent response into the flame of ideational power.

A. E. A.

Pacifist Illusions: A Criticism of the Union of Democratic Control, by G. G. Coulton, M.A. (Bowes & Bowes, Cambridge. Price 6d.)

This booklet, a copy of which has been kindly sent us by a friend in London—by way of comment on an article in the November THEOSOPHIST on the Union of Democratic Control, presents the case for the militarist against the U. D. C. It is therefore useful as enabling people to hear both sides of the questions which this organisation has brought into prominence. Very little is said of the stated objects of the U. D. C. that does not amount to indirect approval; the main shafts of Mr. Coulton's criticism are directed against the personal opinions of a few of its members, for which of course the U. D. C. as a body is not responsible, except as publishers of pamphlets containing them.

Apparently the author has no fault to find with democracy *per se*, provided that it does not interfere with established institutions like armies; its only weakness lies in the inveterate ignorance and pugnacity of the people. In proof of popular ignorance, the U. D. C. is condemned for not having started its propaganda long before the War, instead of waiting until its principles, hitherto accepted, came to be regarded as

dangerous. But if it is the people who are generally kept in ignorance of "acute situations" in diplomatic circles, until it is time that their pugnacity should be aroused, the remedy is simple. In proof of this popular pugnacity the French Revolution is quoted—as an example of democracy! But if the author is correct in regarding war as an essentially democratic form of indulgence, and if, as he tries to show, war is the only safeguard against decadence, then what objection can he have to the U. D. C. claim that the people should know what promises are made in their name?

Fortunately his criticism is not all destructive, for he concludes with a recommendation of the murdered M. Jaures' proposal for a citizen army. Possibly the late editor of *L'Humanite* knew that no further reduction of military power could be expected from a conscriptionist Government, but as used here, the word "militia" may be, like "national service," a blind for conscription. Of course this "nation in arms" would never be so wicked as to fire a shot until its territory was actually invaded, but would Mr. Coulton be content if his peaceful soldiers were sworn in for home service only?

However, this little publication provides some serious reading, and its language is singularly moderate. It should be welcomed as a contribution to the study of international relations.

W. D. S. B.

Medieval Studies (First Series) and *French Monasticism in 1503* (No. XI), by G. G. Coulton, M.A. (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London.)

These two books comprise a series of essays on the condition of the monasteries in France and England from the thirteenth to the sixteenth centuries; and have reference chiefly to the works of Messrs. Benson and Vaughan, and more particularly to those of Cardinal Gasquet on the subject, in their attempt to disguise the somewhat worldly lives, to put it mildly, of the "religious" of the period.

There are in all twelve essays in the two volumes, and of these the most striking are in criticism of Cardinal Gasquet's book, which devotes itself to a defence of the monasteries and in which, it must be admitted, its author is convicted of using methods that are not very scrupulous in support of his object. There appear what may be classed as apparently premeditated misquotations of various monastic records, such for instance as accounts of the visitations which were supposed to take place in monasteries every three years; the real state of affairs is revealed by a more careful study of these same records and among some of the more prominent crimes recorded against the monks of the time were murder and embezzlement, drunkenness, unchastity, etc. It is interesting to note in this particular essay the author has recorded his offer to Cardinal Gasquet, or any other Roman Catholic apologist, to print with his own pamphlet eight pages in reply to the evidence of monastic degeneracy he brings forward. No reply, however, appears, so it may be inferred that the author of these essays has made good his statements.

Later articles in this collection give very interesting accounts of the attitude of the people in those days towards the various religions of the period; only a small portion of the masses could be said to take any interest in their religious observances, and the following quotation from *A Revivalist of Six Centuries Ago* illustrates the attitude of the laity towards the clergy and their religions. The extract is taken from the writings of a German missionary preacher, Berthold of Ratisbon, the revivalist referred to:

Men talk nowadays in church as if they were at market, each calling across to the other and boasting and telling what he has seen in foreign lands; so that one may easily trouble six or ten who would gladly be silent.
And ye women! ye never let your mouths rest from unprofitable babble. One complains to another of her maidservant, how greedy she is of sleep and how loth to work; another tells of her husband; a third of her children, how this one is a weariness, and that other thriveth not. To what devil art thou complaining thus in church?

The churchyard was used for fairs and markets with all their attendant disorders, and for indecent pagan dances that were practised in the middle ages on Christian festivals; in England at a somewhat later period it was recorded of a Devonshire parson that he used his church for the purpose of brewing ale. Many such acts of barbarity were rife among

the clergy at this time and the abuses were only abolished with considerable difficulty.

Revivals were frequent and short-lived, being pursued with the utmost ardour for a few weeks, then suddenly dying out and giving place to former conditions. The whole state of religious life in those times was a chaotic medley of extremes, and bore no resemblance to the orderliness of the present day.

I. ST. C. S.

THOUGHT CAMPAIGN

FOR THE HOUSEHOLDERS OF THE EMPIRE

Every Householder in the Empire is invited to gather together the inmates of his house, for a few minutes daily, for silent concentrated thought directed to the helping of the Powers of Good, each one throwing all his thought and energy on the side of Right and using his will-power to strengthen endurance in the hearts of the Allied Nations that they cease not till their task be accomplished.

Where desired, the silent 5 or 10 minutes could open with these words :

“We ask that the Divine Will shall find in us clean and deep channels through which It may deign to flow.”

If the hundreds of thousands who are unable to be at the Front would join in a Thought Campaign, either as households or singly, an effective force would be created to reinforce those who are struggling on land, sea and air for the triumph of the Right and the upward progress of humanity.

There are many who think that there is a possibility of bringing this struggle to an end during the next few months, but that if the War does not end then it may go on till the the world is entirely exhausted and the civilisations of Europe die out. It is on the balance. The mighty power of Thought if widely used could turn the scale. Those who use it must be pure in motive, with no hatred in their heart, or they will do more harm than good.

All who join should begin the practice forthwith and publish it to others far and wide. There is nothing to sign or to receive, no one to notify. Only the practice to be steadfastly kept and the thought borne constantly in mind.

January 1916.

*Hon. Secretary,
Thought Campaign*

LEAGUE OF PARENTS AND TEACHERS

THIS League was founded in Bombay on December 28th 1915, during the gatherings of the Annual T. S. Convention. Membership is open to all, whether they are members of the Society or not. The inception of the League is due to a suggestion of Mrs. Besant that something should be done in India to change the conditions for boys and girls in homes and in schools.

C. J.

Objects.—1. To bring about the abolition of corporal punishment both in homes and in schools. 2. To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

Officers: President.—Dewan Bahadur T. Sadasiva Aiyar, Justice, High Court of Madras.

Vice-Presidents.—P. K. Telang, M.A. LL.B., Head Master, Theosophical Collegiate School, Benares; C. S. Trilokekar, M.A., Principal, Madanapalle Theosophical College, Madanapalle; N. G. Paranjpe, B. Sc. Head Master, Theosophical School, Cawnpore; Fritz Kunz, B.A. (Wisconsin), Principal, Ananda College, Colombo; F. L. Woodward, M.A. (Cantab.), Principal, Mahinda College, Galle, Ceylon; C. Jinarajadasa, M.A. (Cantab.), Adyar, Madras; T. R. Pandya, Ph.D. (Columbia), Principal, Male Training College, Palan, Baroda State; Mrs. Kamalabai Gajanan, Principal, Girls' High School, Thakurdwar Road, Bombay; Rai Bahadur Pandit Pran Nath, Deputy Inspector-General of Education, Gwalior State; and Miss Mary K. Neff, Head Mistress, Municipal Middle School for Girls, Lucknow. (And others whose names will be added later).

Secretary.—R. K. Kulkarni, M.A., LL.B., Professor of History, Victoria College, Gwalior, C. I.

Assistant Secretary.—S. V. Khandekar, Adyar, Madras.

Membership in the League is open to all, and is not limited only to parents and teachers. It will, however, be understood that whoever joins not only sympathises with the objects of the League, but will personally refrain from inflicting corporal punishment on children in the home and in the school.

There are no fees or dues, but the Secretary of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League.

For further particulars apply to the Secretary, Professor R. K. Kulkarni, Victoria College, Gwalior, C. I.

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