

# THE THEOSOPHIST

The largest international illustrated Theosophical Monthly, royal octavo, 120 pages

## CONTENTS—OCTOBER 1915

	PAGE
On the Watch-Tower . . . . .	1
Neutrality . . . . . ANNIE BESANT . . . . .	9
The Symbolism of the Star . . . . . C. W. LEADBEATER . . . . .	17
The Mirror . . . . . MARY MACCAUSLAND . . . . .	36
A Great Memory . . . . . HOPE REA . . . . .	38
Philosophy in War Time . . . . . WILLIAM LOFTUS HARE . . . . .	39
Clouds Pass Away (Poem) . . . . . L. M. W. . . . .	53
The Ancient Hindu Colonies . . . . . P. L. NARASIMHAM . . . . .	54
Transcending (Poem) . . . . . C. . . . .	64
The Present War and the Dark Powers . . . . . N. D. KHANDALAVALA . . . . .	65
Mr. Leadbeater in Australia . . . . . GERTRUDE KERR . . . . .	76
The Dream-Flower . . . . . D. M. CODD . . . . .	92
Correspondence . . . . .	96
Reviews :	
How We Remember Our Past Lives; The Thirty Days; On Life's By- Ways; Practical Mysticism; The Poems of Mu'tamid, King of Seville; Voices from Across the Gulf; Modern Science and the Higher Self; Talks by Abdul Baha; Love and the Freemason; What is Man?; Beauty and Joy. . . . .	103
Supplement	i

# **THE BASIS OF MORALITY**

---

By **ANNIE BESANT**

7½" × 5". Wrapper. Pages 40.

*As. 6 or 6d. or 12c.*

---

A study of the relative value, as bases for a system of morality, of: I. Revelation ; II. Intuition ; III. Utility ; IV. Evolution ; V. Mysticism.

---

“The subject dealt with in this little volume is one which is of real and practical interest to the majority of thinking people.....Each of the five little essays is short, but in it the author lays bare the heart of the matter in the way so characteristic of her writings. The question is a complicated one and much vigorous discussion has raged round it from time to time through the ages. The ordinary reader finds himself bewildered in trying to follow the various arguments. But if the question interests him, let him read this little book. It will point out to him the main issues clearly and concisely, and give him a basis on which to build his further study and a guide to lead him through the tangled mazes of controversy.”

---

## **UNIFORM WITH THIS VOLUME**

**The Masters**

By **ANNIE BESANT**

CONTENTS: The Perfect Man ; The Masters as Facts and Ideals ; The Adepts.

**An Introduction to the Science of Peace**

By **ANNIE BESANT**

CONTENTS: Questions ; The Self or the ‘I’ ; The Not-Self ; The Spirit ; The Bodies ; The Answer ; The Word.

---

**Theosophical Publishing House**

**ADYAR, MADRAS, INDIA**

# THE THEOSOPHIST

---

---

## ON THE WATCH-TOWER

OUR new Volume opens in the midst of War, as did the last. But 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.

\*  
\* \*

H. P. Blavatsky told us that the twentieth century would see the settling of many long-standing accounts between the Races, and in this, as in so many cases, her words are proving to be true. There is nothing to regret, Brothers, nothing to fear. Look around you, and see the signs of the Coming of the World-Teacher. Men's hearts are failing them for fear on every side. But for you, lift up your heads, and be exceeding glad; for the Regenerator is on His way, the Teacher whose Name is Compassion, the Master-Builder of Religion, and your salvation draweth nigh, it is even at the doors. "Endure, endure; be faithful to the end."

\* \* \*

Our new year, the birthday of our THEOSOPHIST, and by a curious co-incidence, of its Editor, is born amid the roar of cannon and the moaning of mutilated men. The science of 1915, like the science of thousands of years ago, has produced deadliest weapons of destruction. It has brought back the poison-vapour, which in the days of the Great War in India, on Kurukshetra, destroyed a whole regiment as it spread. It has brought back the "War of Eagles," in which air-ship battled with air-ship for the mastery. It has brought back the Greek fire, which scorched and slew. And so it must be; for each great Race must rival and overtop its predecessor in knowledge, and, until the social conscience has developed, knowledge may be turned to murder and torture as to the saving of life. For humanity in warfare is based upon feeling more than upon logic; when Nations set out to murder each other, the fashion of the murdering depends upon the general level of humanity in the Nation in times of peace. The Nation in which the general level of humanity is low will use any method of destruction, careless

of the agony inflicted so long as the enemy is slaughtered, and will hold that the more the agony, the more quickly is the enemy Nation likely to submit. Since victory is the aim, all means are justifiable, and the greater the "frightfulness" the nearer the victory. Hence poison-gas, torpedoing without warning of passenger ships and merchantmen, burning the foe with liquid fire in his trenches, the dropping of bombs on unarmed places—all are justifiable and right as means to speedy victory. To shrink from them is maudlin sentimentality, unworthy of a Nation in arms. As in vivisection, judicial torture, and other crimes, the end justifies the means; the stake, the rack, the boots, the lash, all were justifiable from the standpoint of mediæval religion; why not in the twentieth century for the cause of our Lord God the State? There is no answer to this save that which comes from the higher moral law, and where that is not acknowledged, there pitilessness reigns supreme.

\*  
\*  
\*

Many letters have come to me from members of the Theosophical Society, thanking me for resuming the outspoken character of these monthly Notes. One correspondent may represent many :

We are so glad that you are speaking freely in THE THEOSOPHIST once more, and are deeply indebted to you for the light you have thrown on the principles underlying the great world-struggle in which we are engaged. We can endure trials and difficulties if we see even dimly the plan and purpose of life. You have enabled us to understand these things, and so we may remain calm and confident in the darkest hour, and continue to work with the courage of unshakable conviction.

One of the services an Occultist can render to the world is to use his fuller knowledge for the illuminating of problems which, in the reflected lights and inter-crossing shadows of this world, are obscure or distorted. But the clearer light of higher worlds,

utilised to discern the one right path amid the many-branched paths of error, will often bring him into conflict with the ever-varying opinions of the day, and he will sometimes find himself in agreement with part of the views of opposing parties.

\*  
\* \*  
\*

Thus from the standpoint of the Occultist the view that no peace must be concluded until the German Empire is so crushed that it cannot any longer menace the liberty and peace of Europe is true. To use the current phrase: "The War must be fought to a finish." It is necessary for the ordinary non-religious man that he should feel anger against his enemy and be filled with detestation of brutality and tyranny, in order that he may face the hardships of long struggle, and have the strength of endurance to carry out this determination to the end. It is not therefore desirable to exhort him to love his enemy while he is engaged in the actual struggle. A comparatively small number of people, at the present stage of evolution, can love a man and strike him down at the same time. There are some who can do so, and they are of the salt of the earth. For the most part, the man who loves his enemy as he charges down upon him with bayonet fixed would be a poor soldier. Every instinct of the civilised man revolts against the slaying of another, and he needs to feel anger, fury, tempestuous energy, in order to do his terrible work on the battle-field. But, when the charge is over and the wounded lie upon the ground, the bulk of average men recover from the brief madness of the struggle, and German, Frenchman, Englishman, lying side by side in helplessness, share their water, their morphia, try to bandage each other's wounds—anger is dead and brotherliness revives.

\*  
\* \*  
\*

There are, unhappily, some, below normal evolution, who can rob and murder the wounded, who can mock at their sufferings when they are prisoners of War, refuse even "the cup of cold water," look upon the starving with pleasure, and strike the helpless. But these are not men, save in outward semblance. "They have assumed the human form too soon." They are wild beasts who snarl and snap, and the beast-nature glooms savagely through the thin covering of human appearance.

\* \* \*

But while the Occultist acknowledges that, for the sake of the world, Germany must be rendered impotent for harm, he cannot hate. He knows that the divine Will in evolution must be done, and having learned that that Will is directing evolution to the shaping of Co-operative Commonwealths, linked into great Federations acknowledging International Law, he realises the absolute necessity of destroying autocracy, of substituting law for force, of maintaining the sacredness of a Nation's word, and the inviolability of a treaty until the signatories thereto have annulled it by common consent. Germany has identified herself with autocracy, force, the permissibility of breaking her word, and of tearing up a treaty, if either proves to be a hindrance in the path to her own aggrandisement. These principles imply the recurrence of wars—she has provoked four in Europe during living memory—and they are incompatible with the coming civilisation. She must therefore be deprived of the power of enforcing them, and the Occultist would deprive her of that power, not because he feels any hatred for her—he can feel only a profound pity—but because the divine Will in evolution is against her principles, and she, as their embodiment, must be taken out of the road. The best

available means of taking her out of the way is the present War. Hence it must be fought till its object is accomplished.

\*  
\* \*

When this is fulfilled, the Occultist finds himself in opposition to those whose determination to "fight to a finish" he has encouraged and applauded. Through this fierce day of War he is aiming to secure centuries of Peace. Hence he cannot applaud the proposals to make Germany a hated outcaste from the Family of Nations, to close the countries that are now at War with her against her entrance after Peace is re-established. When she is rendered innocuous, as she will be, then should she be helped back to her place among the Free Peoples, and not be embittered by ostracism. Hence the Anti-German League seems to me to embody a wrong principle, to be a perpetuation of National antipathies, to be of the same spirit as the "Hymn of Hate," the present German spirit, which is anti-human and degrading. Like the "Hymn of Hate," it is the offspring of the War, but is contrary to the gallant spirit of our soldiers. Cannot all emulate their forgiveness, their readiness to save a wounded foe? Germany will be sore wounded at the end of the War. The Red Cross should float over her, and under the Red Cross is protection.

\*  
\* \*

Some of my good friends wonder why I work in the political field, which for some years I left entirely. The answer must be a little bit of autobiography. I left it, because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into which I entered when I became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical



standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the agelong evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance. In the old Pythagorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence, and nothing was lost of the gold that they contained; that remained. She had learned in the wild days of the French Revolution the danger of such views among a people starving and ignorant, and she knew that in silence wisdom grows. Gradually, over here in India, I studied India's past, and learned how great had been her people's liberty in ancient days. In the early nineties I saw the Pañchāyaṭ system at work, that I had read about, and found it wise. From time to time I gave a lecture on the problems of National life, and in England, now and again, I lectured on England's neglected duties to India, on the place of coloured races in the Empire, on their grievances, recalling old studies, when I had published a strong attack on England's dealings with India, the black story of Clive and Hastings, and the tyrannies and wrongs. Hotly had I written also on England and Afghanistan, protesting against the invasion and England's policy, against English policy in Egypt and towards Arabi. The study of those days remained, and laid the ground-work for the future. For all the love for India, and the

sympathy with her wrongs, and the knowledge of her sufferings, of her awakening in the eighties, and her struggles, the work for her with Charles Bradlaugh, the meeting with the Congress deputation, and with Mr. Dadabhai Naoroji in his election fight—as he reminded me the other day—all this flowered when I first touched Indian soil into the intense devotion for the Motherland which has animated me ever since. But all my first years of work went to the uplifting of eastern faiths, and especially of Hindūism—the work that had the honour of being condemned by Sir Valentine Chirol, as helping Nationalism—as indeed it did, for all great National movements in India are rooted in religion: as witness the religious movement before Shivaji and the Marātha Confederacy; and the Brahmo-Samāj, the Ārya Samāj, the Theosophical Society, preparing the road for the National Movement, and the nourishing thereof by Svāmi Vivekānanda. Then came the educational work, and the lectures to the Hindū College students, and the inspiring of them with Patriotism, with devotion to the Motherland, the experience of the treatment of my Indian friends by Anglo-Indians, the meeting with Mr. Gokhale, the sad Viceroyalty of Lord Curzon, the shock of Surat, the wrath of my Bengali friends over the Partition and my sympathy with them, the anarchical troubles, the saving of boys from the police, and so on and on, till I knew the time had come for letting my tongue speak freely that which had been burning in my heart, and to which all led up—the Freedom of the Motherland, the dignity of an Indian Nation self-ruled. To have a share in the winning of that Freedom, a share however small—what greater gift could come into hands which fold themselves in the cry of homage: VANDE MĀṬARAM.

---



## NEUTRALITY

By ANNIE BESANT

**M**ANY difficulties have been and are experienced by thoughtful and earnest people as to the right inner attitude which should be taken as regards the present War. The sincere Christian feels puzzled as to how to reconcile his duty to his country, recognised as his duty by an instinct more powerful than his religious belief, with the principle of non-resistance laid down by the Founder of his faith. Some, who have philosophically accepted this principle, like Tolstoy, boldly apply it nationally as well as individually, and dream of a "martyr Nation," which, unarmed and defenceless, should acquiesce in its own subjugation,

and unresistingly permit itself to be subdued and enslaved. They would definitely permit murder and theft to go unpunished within their borders, as they would allow armed force to invade their shores, and would carry out to the uttermost the principle laid down by earth's greatest Teacher: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love."

Those who hold this view and are willing to put it into practice are obviously more rational than those who, rejecting the principle of the relativity of ethics in theory, are not the less practising it, while maintaining the absolute nature of Right and Wrong. The majority of average men and women do not trouble themselves about intellectual consistency, and are content to "muddle through" life, to adopt at any given moment the theory which fits their instinctive action, or even to act without any theory at all.

Instructed Theosophists recognise, of course, the relativity of ethics, the only theory consistent with evolution, and see that "right" is that which works with the divine Will in evolution, while "wrong" is that which works against it. Knowing that, in any human society, there will be souls at very different stages of evolution, they will realise that the wisest and best should try to embody in the criminal laws the highest morality which the lower types of average men and women will accept, as conformable with their own practice, and which, for the common comfort, they are prepared to enforce. Children will be taught this code, and it will be generally observed without undue strain. A criminal code only embodies the morality of the less evolved average man, and forbids the things which he is not inclined to do—murder, theft, and the more palpable

forms of violence and swindling. Types which are still inclined to savagery are not allowed to trouble the order of society, but are restrained, or punished—generally in unwise and unintelligent ways, which do not improve them.

Now so far as such offenders go, most people would agree that Society should not allow itself to be ridden over rough-shod by them, and that if one of them is committing a crime, it is the duty of the good citizen not to be neutral, but to interfere with the criminal and to rescue the victim, if some agent of the law is not before him in the task. If a man sees a woman or a child being cruelly ill-used, he will interfere, and use such force as is necessary to save the helpless from violence. To stand aside and to allow the ill-usage to go on would stamp the passer-by as a bad citizen.

On the other hand, if he saw two ruffians fighting over the possession of some object, he might leave them to settle their dispute in their own way, without feeling that he had failed in his civic duty.

Within the small areas of Nations these duties are fairly well agreed upon, and the duty of the good citizen to preserve the peace, to help in its preservation, and to maintain the social order, is recognised. It is seen that to permit violence, to permit the brutal use of strength to override right, would be to allow society to retrograde into barbarism. To be neutral in such conditions is a social crime.

But where international relations are discussed, much difference of opinion is found to exist. International morality cannot as yet be said to exist. There is no moral code recognised by Nations in their relations

with each other; the strong bullies the weak, robs, annexes at its will. Nations do not interfere with each other when a powerful Nation crushes a feeble one and enforces its will upon it for its own gain; if it is one to-day, it is another to-morrow. "National security," "necessity for expansion," and similar phrases cover unwarrantable aggressions, indefensible injustices. No Nation's hands are clean. When Prussia, the big bully, beat little Denmark and stole Schleswig-Holstein, Europe looked on indifferent, remained neutral, and felt no shame in remaining so. When Belgium allowed the Congo atrocities, and Germany murdered the Hereros, Europe remained silent and neutral. When Austria stole Bosnia and Herzegovina, Europe remained neutral; and no one interfered with Britain in the Soudan, with Italy in Tripoli, with France in Morocco.

The first gleam of international morality has appeared in relation to Belgium. Here we have a clear case of certain Nations guaranteeing the neutrality of a small and weak State, which acted conveniently as a buffer; France had respected it in 1870, to her own great disadvantage, and Britain had many ties with the little State. Most fortunately, a definite step was taken towards the recognition of international morality, when Britain drew her sword to defend the treaty which guaranteed the safety of Belgium. The act is specially valuable, because at that time it did not seem that Britain was in danger if she stood aside; Germany's plots and her far-reaching schemes had not then been unveiled, and Britain did not realise that when France was crushed, her turn would follow. So that her action was a proclamation that she would stand by her signature, and would not

remain neutral when a treaty which bore it was torn up.

Then arose another question; The Hague Conventions had come into existence while Europe was at peace. The sanctity of a Nation's signature was on one side in the balance and War on the other. The decision, in this case, was offered to America. Would she defend her signature or not? No, was the answer. And international morality received a set-back. I do not think America was particularly to blame, for international morality is not yet recognised, and to defend public faith with the sword is, we must admit, a new thing. All Nations have torn up treaties when they were inconvenient, and Britain's stand was a new departure in internationalism. It arouses a hope that, after the War, the more civilised Nations may perhaps determine to establish an international law, which they will uphold, as all law at present must be upheld, by force against the criminal who disregards it. An international police, at the disposal of an International Court, will mark a distinct advance in international morality. We may hope that some day the Nations will recognise as regards each other that which Society now recognises within the national pale, that the good citizen ought not to remain neutral when might overrides right. But even less than this, the recognition that a treaty at least must be observed, will be a step forward, if the Nations are not yet prepared to protect the weak, where protection has not been pledged. Even to be ready to defend the pledged word would be an advance from the present unmoral condition, a step out of the barbarous state of international ethics—or the want of them.

Another question as to neutrality has arisen with regard to this particular struggle. In most wars there is not much to choose between the combatants; they are but too often like the two ruffians struggling over some object which each covets, as to whom the good citizen may remain neutral without breach of civil duty. They want a market, or a piece of some else's land, or a sphere of influence, or a mining concession, or a port, or a stronghold. Whichever wins, humanity will not be much the better, or the worse; evolution will not be quickened or retarded. But in this War, it is quite otherwise. In this War, great principles are battling for the victory, opposing ideals are at stake, evolution either goes forward or receives a distinct set-back. If the Allies triumph, liberty, the independence of Nationalities, the faith of treaties, justice and the right of human beings to live at peace and free, will all triumph with them: Russia will become a free Nation, and we shall have in northern and western Asia a mighty free Empire, enjoying Self-Government. Persia will escape from the conflict of opposing spheres of influence, and have some chance of ordered progress. India will become a Self-Governing unit in another great Empire, and will have no cause to look enviously at Russian Asia; both will have escaped from autocracy, and will enjoy freedom. In Europe autocracy will have been crushed, and liberty secured. But if Germany triumphs—she cannot triumph—then autocracy will triumph with her, and she will impose her authority on the world, enthroned on the ruins of human liberty. She will have inaugurated savagery in warfare, and have vindicated her theory of frightfulness to non-combatants on land and of piracy



at sea. The evils which the world has grown out of will be re-established with her, cruelty and brutality will be proved to be the best policy. The mailed fist will strike down freedom, and the jack-boot trample down all hope of liberty.

We had in our own Theosophical Society an example of the methods of Germany before they were displayed on the great stage of the world. The denial of liberty, the unscrupulous plotting, the resort to the most outrageous lies, the clever misrepresentation, the hatred of England, the effort to impose German views and authority, the underhand action in many countries simultaneously, in America, Italy, England, Scotland, France, Switzerland, Russia. To pull down and destroy the Theosophical Society was to destroy one of the great forces working for progress in the religious world, and the whole work of Germany has been aimed at checking evolution and setting back progress. The powers that have obsessed the German Nation have worked in every department of human thought, degrading science to the demoniacal labour of inventing new machines for human torture and for making war more cruel than it has ever been.

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side.

Annie Besant

---

## PANTHEISM

O SOUL! why weary in thy quest?  
God is around thee everywhere,  
The flowers grow at His behest,  
Their scented fragrance fills the air.

The trees bow down in reverence  
Before His Presence in the wind,  
Knowing by some strange inner sense  
The truth that thou hast striven to find.

The birds each morning chant His praise  
Theirs, too, a knowledge hid from thee ;  
Nature in all her ordered ways  
Proclaimeth His eternity.

O Soul! dost thou not feel His power?  
In earth and fire and air and sea  
He dwells. From every tree and flower  
His life breathes forth unstintingly.

And in thy heart, though all unknown,  
He dwells, a radiant Spirit-Guest ;  
When thou hast won unto that Throne  
Then is the ending of thy quest.

T. L. CROMBIE

## THE SYMBOLISM OF THE STAR

By C. W. LEADBEATER

*A Lecture delivered to the Order of the Star  
in the East in Sydney*

A FEW days ago a public official, who knew nothing about our Order of the Star, asked from a group of our very young members :

“Why do you wear those silver stars?”

Fortunately one of them had the courage to speak up, and he said :

“It shows that we expect the coming of a World-Teacher; it is the symbol of the Order of the Star in the East.”

The official was mystified and turned away, without asking any further questions. Again, a little while ago, another who does not belong to us, seeing the reverent care which we take of our stars, said :

“Why do you think so much of the star? It is only a symbol.”

That is true, but you know the cross of Christ is only a symbol, and yet thousands of martyrs have died for it, and it has been an inspiration and a help to millions who understand its meaning. The British Flag is only a symbol, yet men are dying by thousands for its honour now. The star may be only a symbol,

but it means a great deal to us who are Brothers of the Star. I trust it may mean a great deal to the world in a few years' time, when our Organisation has spread further and when we have done more of the work to which we have pledged ourselves.

What then does the Star mean? Our Order is the Order of the Star in the East, and to hear that mentioned at once suggests to us the Gospel story of the Three Wise Men (the Three Kings as tradition says), who came and said, "We have seen His Star in the East and are come to worship Him." And when they saw the star again, it is written that "they rejoiced with exceeding great joy". Most people go no further than that story to find why we wear the star, but there is more than that in it. The five-pointed Star has a symbolism which goes far beyond that; for when a candidate reaches the portals of Initiation the Star flashes forth above his head. Why? It flashes forth to indicate the approval of the One Initiator, the Great Ruler of this world under the Solar Deity, the Great One who is put in charge of evolution down here. The Star is His symbol: the five-pointed silver Star. When that Star so flashes out, we must not think of it as sent there by an effort of His will, because it was there already long before it was visible. His mighty aura, the influence of His Power, surrounds the whole globe on which we live, but when for purposes of His own He chooses to make that tremendous power manifest at a certain spot, that portion of that mighty aura flashes out for a moment (or longer, as may be wished) in the likeness of the Star. Therefore the silver Star is the symbol of the Immanence of God. It is the sign that He is everywhere; that at any moment He can

show Himself, can manifest His power at any point in this great world.

Our silver Star, therefore, means much more than merely the Star in the East; it signifies something which will certainly be a prominent part of the teaching of the Great Lord when He shall come—the knowledge that God is everywhere, that we are all alike Gods in the making, and sons of God; and that therefore brotherhood is a reality which cannot be disputed, which cannot be doubted, because God is in us all, because the Divine Star may flash forth at any moment in any human heart. That is the real meaning of your symbol of the Star. It means that God is within us and without us, and that because we recognise the divine in every man, therefore we have a perfect brotherhood of man; not a brotherhood only of those who know that fact, or believe it, but a brotherhood of every human creature, and going beyond that, a brotherhood which includes all that lives, animal, vegetable, or mineral, for all those live in their respective degree, all are permeated by the same Divine Life; and so very truly is the Star the symbol of brotherhood.

In our Theosophical seal we show forth another star that which has six points. The two triangles of which it is made are interlaced: the upward-pointing triangle signifies Spirit and the other matter, and they are interlaced to show that we know nothing of Spirit unless it be manifest in some sort of matter and nothing of matter unless it be ensouled by Spirit. There we have another star, another suggestion.

From yet another point of view this five-pointed Star signifies God in man. If you will look at some

of the Theosophical diagrams you will see how that fivefold man is represented there; Spirit, Intuition and Intelligence—the three qualities which in man represent the three aspects of the Godhead—are manifesting now through two vehicles, the mental and the astral bodies. You will notice that that is the level which humanity has at present reached. The physical body is not counted in that enumeration at all, because that was fully developed long ago. The development of the astral body is being perfected; the development of the mental body is progressing. That is the stage at which humanity now stands, and therefore the man is counted as fivefold in that theory of occult development. There will come a time, perhaps, on some other planet than this, when the astral body will be neglected as already done with; when the mental body will be the only vehicle and then the Star will have only four points. Then the symbols of the star and the cross and the rose will all blend together, as they are meant to do, but that is in the future.

For the moment the five-pointed Star represents the fivefold man, and therefore emphatically the God in the man, so to us it is a great and a glorious symbol because of its signification, because we have learnt through much study to understand a little more of what it means than would be apparent at the first glance. So our Star to us is an embodiment of our deepest and holiest beliefs. Therefore we reverence it; therefore we wear it; we delight to explain all about it to those who do not yet know. When He, the Lord, shall come to teach us, no doubt He will carry our thought on much further, but even already this symbol is one which brings us hope and love, and our faith in it and

in all that it means carries us through our worldly life and makes us far happier, far more useful than if we had not known it.

Such thoughts will widen out your perceptions very much if only you will study them, if only you will understand. There is so much that is beautiful, so much that is well worthy of your understanding, of which the ordinary man knows nothing whatever. We say in these modern days that we have transcended many of the beliefs of the Middle Ages: so we have. We have learnt that many of the things which men then believed are superstitions, but we shall be seriously wrong if we decide that all ancient beliefs were superstitions.

If we reject them all indiscriminately we shall lose a great deal that is of the deepest importance; and there is no doubt that our modern incredulity—well, perhaps it is only semi-modern now, because it was at its acme about the middle of last century—the scepticism which culminated about the middle of the last century or perhaps a little earlier, had distinctly cast away much of the truth along with many things that no doubt were unworthy to be kept. Now people are beginning to feel a kind of reaction from that scepticism, they are beginning to see that though our ancestors believed a great many things which we now know to be untrue, along with those very things they had glimpses of many truths which we have thrown aside because we did not understand.

Remember how they believed in the fairies and in the angels. The scepticism of fifty or sixty years ago cast all that aside as nonsense, but people now are beginning to understand that there is a truth behind it.

We find a book like that of Professor Wentz, *The Fairy Faith in Celtic Countries*, in which a man of science, a man with degrees from several universities, takes the trouble to go forth and collect evidence from different countries and put it into a book, and after much careful examination of it comes to the conclusion that the evidence is irrefutable—that fairies do exist. Then he proceeds to classify and talk about them. He discusses the whole thing on the basis of their actuality. He is quite right; such things *do* exist. The great angels also exist, though men have denied them.

It is well that we should use discrimination because, although eager blind credulity is certainly a bad thing, equally ignorant incredulity is perhaps, on the whole, rather worse. It leads men far from the truth; it cuts out of their lives all that is beautiful and poetical, and absolutely without giving them any compensation. It is for us, then, to use our intellect, to decide for ourselves that this belief has in its favour a vast amount of evidence, and therefore we accept it. There are other beliefs for which as yet we can see no evidence, and so we lay them aside, not, if we are wise men, denying them, but saying simply: "I will put that aside until I know more about it."

I have studied these things now for nearly fifty years, for I went into such matters long before I joined the Theosophical Society; and the end of all that study for myself is assuredly that I have evidence of the reality of a great many of these things—also that I have learnt never to deny, never to say this or that is absolutely impossible, because there are so many things in earth and in heaven which are not included in our philosophy up to the present, that it is not safe ever to



deny blankly. All that one can ever wisely say is : " I have no evidence of such things, therefore for the present I hold my mind suspended on the point ; I put the thing aside." To deny, therefore, is often a more foolish thing than to believe credulously, and I hold that it shuts a man out more effectually from the higher.

Let us therefore be eclectic in our belief, but wisely so. Let us beware of accepting without evidence, but equally let us beware of rejecting without evidence, of casting aside new thoughts or new facts because we have not seen anything like them before, because they do not seem to us congruous with other things that we know. Remember that the most studious of us knows but very little as yet : remember how Sir Isaac Newton spoke of the scientific man as only " picking up pebbles on the shore of a mighty ocean ". It is not for us to deny : it is wiser to be cautious both in accepting and in rejecting.

All that is included in this higher symbolism is something for us to study carefully and intelligently, in the hope that such study may lead us to a truer understanding of nature, a truer understanding of this wonderful and beautiful old world in which we live, and so to a closer touch with Him who made that world, with Him who informs it, who is in it everywhere, in it and through it and beyond it—Him whose symbol is the silver Star.

But there is another side of its symbolism. We have considered the external, the cosmic side ; now let us turn to the human and practical side. He who wears the Star should himself be a star ; the qualities and the powers of the Star should show themselves in him in daily life. Every one of us has a special duty

to perform because of his membership. We undertake to think of and to try to promote the knowledge of the Coming of the World-Teacher. We undertake to prepare ourselves, and also as far as may be to try to help in the preparation of others, for His Coming. We undertake to develop certain virtues—devotion, steadfastness, gentleness ; and if all those undertakings, with all that they imply, were fully carried out we should indeed be an organisation of wondrous power for the benefit of humanity. But our members sometimes forget that the duty of the member of the Star is not merely to attend Star Meetings, to read and perhaps to distribute Star literature, but also and quite definitely to lead a certain life because of the Star and all that it means.

The first thing that we know of a star is that it shines forth for all to see. It is the duty of each member of the Star so to live that *his* light may shine forth for all to see. That idea is put before you in the Christian scriptures too. You will remember the expression: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

I have always felt myself that the wording of that text in our English version needs a slight revision or qualification, because it is so written that it might bear the implication that you ought to let your light shine *in order that* it might be seen of men. There are plenty of other texts showing that the man who does his good works to be seen of men is in reality doing little good. There is the story of the Pharisees who for a pretence made long prayers in public places and at the corner of the streets in order that they

might gain the praise of men, and you will remember how the Christ said of them: "Verily, I say unto you, they have their reward." They sought the praise of men and they got it, but that is *all* they got. They did not seek an answer from on high, they did not seek an outpouring of the Divine Spirit, and they did not get it; but what they sought, that they did get.

We would then warn our members most earnestly that this does not involve any idea of posing or of setting themselves upon a pedestal for others to see; but nevertheless we have to remember that we do stand as representatives of our Order to those around us who know that we belong to it; and although it would indeed be evil for us if our good works were done only for the good report that we should have among men, yet we must not forget the cardinal fact that, as we are taken to represent our Order, in a very real sense the honour of the Order is in the hands of each of its members. He can cause it to be lightly spoken of, he can—I will not say disgrace it, because none of us would do that—but he can diminish its power for good by not acting as a member of the Star should, and by forgetting sometimes the great object that lies before him and the brotherhood to which he belongs. Therefore it is the duty of the brother of the Star that he should shine forth before men: that he should never bring any thought of discredit upon the Order of which he is a part, but should always ray forth help and love upon all.

The Star shines; it steadily goes on shining; the light flows forth from it in all directions and all the time; just so should love towards all flow out continuously from every brother of the Star. I am afraid

that people often to some extent misunderstand such a remark as that—that it seems unreal to them. We are constantly told in Theosophical teaching that since all men are brothers we must pour out brotherly love upon all, and people think, therefore, that they are expected to feel towards every one the same keen affection that they feel towards a brother, a sister, a father or a mother. They naturally say :

“Surely that is impossible ; I cannot feel towards all these people whom I do not know personally, as I feel to those with whom I am closely associated, those whose love and kindness I feel and return.”

Certainly you cannot, and no one has ever for one moment expected that you should. That is something in the future. There will come a time when you will feel just as strong a love for all mankind as now you feel for those who are nearest and dearest to you ; but when you have reached that stage your love for those nearest and dearest to you will be a thousand times greater than it can be now, because that will mean that you have advanced, that you have grown greatly in evolution. It is not reasonable to suppose, and it has never been expected, that you should feel alike towards all.

What is expected is that you should be in a brotherly attitude towards all, that your feeling towards them should be one of kindness and of readiness to help. You love them all because they are men, and men are our brothers, but that you will love better those you know better is an absolute certainty, and I think that from a misunderstanding of that really obvious fact has arisen an unfortunate attitude in which the love for all has been regarded as merely a sort of sentimental idea, and

not a real thing. People have felt the impossibility of feeling towards all as they feel towards a few, and therefore they have thought :

“This is a counsel of perfection ; it cannot be done now ; it is one of the things one reads in the scripture, but one never hopes to realise.”

There is nothing written in any scripture which you may not hope to realise, for God is within you, and the Divine Power can bring you at one or another stage of your evolution to the level where all that is written can be done. This at least you may do immediately : you may adopt the attitude of general friendliness instead of general suspicion, and in that sense the kindly feeling (which after all is love, though not the intensity of love that is poured upon those we know best) shall be radiating out from you in all directions all the time.

The attitude of the average man is to radiate suspicion. When he comes into contact with people whom he does not know, he is at first reserved and irresponsive ; he has a certain amount of suspicion ; he thinks : “What are these people going to get out of me ? how are they going to use me ?” I do not deny that, as the world stands at present, the man has a certain amount of justification for adopting such a position, because there are many people whose chief idea is to exploit everything for their own advantage ; but I do say, also, that there are many who are not in that attitude, who are ready to welcome a friendly advance and to think nothing much as to what will follow it. Therefore the man who stands in a suspicious attitude provokes from others the very thing of which he is afraid. He verily by his own suspicious

thought puts into the other man's mind the idea that he may make something out of him; whereas if he approached him with the feeling of potential love, of kindness and readiness to help, he would evoke that thought and call forth that part of the man's nature, and assuredly would find himself far better treated than he is at present.

The world is to you, to a great extent, what you are to it. It is a mirror, it is a reflection: as you present yourself to it, so in many ways will it take you, and in turn present itself to you. If you go about full of suspicion you will find plenty of reason for suspicion, and you will suspect in a thousand cases where it is not justified because of, perhaps, one or two where it would be justified; and that is an evil thing to do. If, on the contrary, you go about full of the loving and the confident feeling, you will sometimes be deceived, no doubt; but it is a thousand times better that you should sometimes make a mistake on that side, even though you may suffer somewhat from it, than that you should once make a mistake in the other direction of suspecting the man who did not deserve suspicion.

Therefore shine forth as those who love, as those who are kindly, as those who expect the best from every man, for if you radiate forth that feeling it is wonderful and beautiful to see how many people will respond to it—in how many cases where you expect the best confidently and show that you expect it, people will rise to it. You will find it over and over again. But your shining forth must be irrespective of their response; you must pour out your good feeling equally without thinking what their reply will be, and without minding what it is. You are always giving; do not

think about receiving, do not pour in order to evoke from them some return. Pour out your kindness and your affection because it is your nature—because that is you.

Some people may say: "I am afraid it is *not* my nature." If it is not your nature then make it so, and make it so at once; for you are God, and it is the very characteristic of God that He pours Himself forth into all His creation, and that His stream of Love is never failing, that it rains alike upon the just and upon the unjust. The sun shines upon all, and the Divine Love pours upon all. There are those who shut themselves away from the sun in caverns and in vaults. There are men who shut themselves away from the Divine Love in the shell of their own sin or sorrow or distrust, but the Love is there for all who will take advantage of it. So in your smaller way should your outpouring of love and good feeling be always there quite irrespective of the reply; but it must have that great characteristic that it does not expect return. If once you sully it with selfishness, with thought of what you may get, then it becomes no longer Divine, for that is not the thought in the Divine Mind.

We have not the right to live carelessly when once we are brothers of the Star, for the Star itself and all which it means may be blamed for our carelessness, and that should not be. There is far more harm done in this world by want of thought than by want of heart, as a poet has said. There are perhaps people—very few—who definitely do evil, knowing it to be evil, for some object that they wish to get. None of you would do that; but many a time through want of thought we produce the same evil result that we might

have produced intentionally if we were wicked. We are not wicked, but yet we produce that result; it is a pity.

The first thing to remember, if our lives are to be like the Star, is that those lives must constantly shine. The second is that they must shine with a pure white light. Now what is the white light? The white light contains within itself all other lights. The colour of white is the combination of all colours. The pure white light can respond to everything, because it contains within itself that which can so respond. Whatever colour you may wear, whatever colour you may paint in your picture, the white sunlight will show you that colour, because it is contained in that white light. If you use a light of only one colour—a perfect red or blue or yellow light—and throw that upon your picture or your clothing, you will see at once that you do not get the proper hues, because that is only one part of light and not the whole. It cannot respond to the other colours, it cannot give them their true value, because it does not contain them.

That also is an allegory. Your light of love and sympathy must be the white light, because that alone comprehends all. You may have a light that may be never so powerful and beautiful, but if it is a light of one colour it can respond only to that colour. If you have within yourself the white light, the pure light of tolerance and of comprehension of all, from that white light each can take what is necessary for him, and so you are able to respond to all; you can provide for all, you can sympathise with all, you can meet all, because your love contains all. You comprehend, you keep the true proportions; you do not let one colour



become so emphasised that you cannot respond to any other.

A man of one religion follows that as his colour of the light of truth, but he must be prepared to understand and to respond to the different colours of other men's religions. It is not only in regard to religions; it is true also of types of disposition. One man is an emotional man; another is an intellectual man; one is always pessimistic and critical in his attitude, the other is optimistic, on the whole confiding, and willing to make the best of everything. These men distrust one another and misconceive one another's actions to the very point of hatred, all because they do not understand one another. No one asks you to give up your own point of view; it is probably just as good as any other man's, or at least it has *some* truth behind it; but you must be prepared to make allowances for the other man's point of view also, because if you do not you cannot help that man; you have not the pure light of truth, and therefore you cannot respond equally to all. That is another important characteristic of the star.

Again, the star guides men; the mariner steers his course across the trackless deep by reference to the stars. The compass guides him, but constantly he checks his position by reference to the stars, so truly the stars are the guides of men. In the same way you who are brothers of the Star should naturally be guides to others, because you know more. It is sometimes true that it is only a little more, that it is only more in one direction, and perhaps less in others; but still that which you know more than others is the very part of the great encyclopædia of life which is most important to know, especially just now. You know of the Coming

of the World-Teacher. You know of the way in which men must live to prepare themselves for Him, and just at the moment that is of the greatest importance; for a little child who knows the way can guide better than the wisest philosopher who does not know it. So the fact that you know that one thing makes you to some extent able to take the position of a guide in life to those who do not know it. But see to it, that you *do* know more; see to it that you *do* understand why you belong to the Order of the Star, and all that it means. Knowing that, having that knowledge to give, always be ready to give it, always be ready to give any help that you can in any way and on all planes, night and day. For many of you, whether you know it or not, work much away from the physical plane at night, and do good, earnest and valuable work. Night and day, on this plane or on the other planes, always be in the attitude of being ready to help. If anyone wants a friendly hand or a word of advice, there you are ready to give it; but be careful how you offer it. The word of advice may be of the greatest value if it is given tactfully—if it is put in the right way with no thought of yourself, but with only the desire to help. On the other hand if it is thrust forward officiously it may be resented as an intrusion, an impertinence, instead of a friendly offer to help where help is needed.

Therefore you must have wisdom besides your enthusiasm; otherwise you may often do much harm, and fail in doing good where you might have succeeded.

Then another quality of the Star which you must have strongly is its steadfastness. That is one of the qualifications which we undertake to develop within

ourselves. The star is *always* shining. Sometimes clouds arise and get in the way, but that is not the doing of the star. The star is there, is always dependable; so surely, if we wish to imitate the star, and to show forth the virtues of the star in our daily life, we must see to it that *we* are always dependable, that we are not swayed by the storms of the personality, that we are not people of moods. Many a person spoils his usefulness by not being always the same, by not being available or dependable when wanted. Remember (for that may help you in this matter,) that those moods and their changes do not belong to you at all.

You are an ego—more truly, you are a Monad, a spark of God's own fire—but the manifestation of that down here is the ego which is dominating (or should be dominating) your personality. That is the nearest representative of You, the Monad, which you can touch or at present realise. Therefore you must be that—that Inner Soul. That is steadfast as the needle to the pole; the real man, the Soul within, has no object but development, unfoldment. It is for that that he is here; for that that glorious Spirit, the Monad, has put himself down into the ego, for that in turn the ego has also put himself down into this personality—for that one object and no other, for the realising of the power, for the becoming one with God, for the unfolding of the God within him. It is only for that that he has come, and therefore he has no other object.

Down here you seem to find yourself pursuing all kinds of other objects; but that which is pursuing is *not* you, and you should realise it. When you find sweeping over you at times moods of irritability, of blackness and spiritual dryness, remember that it is

not you, but an elemental—that it is the living matter of your astral body, and the living matter of your mental body. These things which you have created for yourself and for your service, should be acting merely as vehicles; but, like a horse which runs away, they have a will of their own, and are taking you in the wrong direction. It is only that, and you should not be a slave to them. You are to assert yourself, and be the true You.

So you must have the steadfastness of the Star. All these things are merely the earthly clouds that rise and dim your light. You are the Star, and you must shine steadfastly through it all; you must triumph over it, and like the Sun, which for us is the greatest Star of all, you must disperse the clouds by that steadfast shining. The personality must be the mere expression of the individual, because in that way only are you reflecting the great Light. For remember: “Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, in whom is no variableness neither shadow of turning.” And so there must be no variableness or shadow of turning in *you*—the Star down here.

Yet one more quality you must have in your Star. You must be steadily increasing in the light that you pour out. You are an evolving entity; remember what evolution means. “*Volvo*” means I turn, and “*e*” means out. You are constantly turning out, developing, unfolding the latent Divinity within you, and that evolution cannot stand still. It may drop back, sometimes, unfortunately; it may be decreasing or it will be growing, one or the other. See to it that your light is growing all the time. You must never allow it to wane, but

always see that it steadily increases, that you must grow ceaselessly, because in that very growth you are drawing in power from the Father of Lights. The growth that we see around us day by day in nature comes always from drawing in and from giving out again. So if you draw in the Power and the Strength and the Glory of God into you, pour it out again, for in that way a constant flow of the Divine Strength will pass through you, and you will truly grow. You must continue to draw this power from the Father of Lights until you reflect Him perfectly, until you shine even as He shines forth.

Yet another text from your Christian scripture : "The path of the just is as a shining light, shining more and more unto the perfect day." Remember that when you see the Star ; so shall it be to you a blessing and a help ; so shall you also bear aloft the Star, and do such justice as you ought to do to the splendid opportunity, the glorious karma, that has made you a Brother of the Star.

C. W. Leadbeater

---

## THE MIRROR

By MARY MACCAUSLAND

A YOUTH, all eagerness, sat at the feet of an old priest in the temple. Outside there were heat and strife and the buying and selling of men's souls. Inside the temple there were the cool and dusk of perpetual evenings and everlasting peace.

"Tell me, O Master," said the youth, "what shall I do to reflect the Light?"

Slowly and solemnly the old man spoke:

"Hast thou ever seen the sun strike a burnished mirror, O Simple One, and reflect on thy eyes till the light caused thee to be blinded?"

"Yea, Father, many times, and so would I be," answered the youthful seeker, "full of such glory as to make a radiance shine about me."

"But, O Youth, the mirror could not reflect the sun had not some humble one prepared it by patient polishing. Thou knowest that a dusty mirror cannot reflect the light. Nor can an unclean man show the glory of the Perpetual Light. Dost thou wish to catch and give forth the Light that thy life will be of a blinding radiance?"

"Prepare thyself as the mirror is prepared. Clean every corner of thy heart and mind until there is no dark

in thee. Then polish and refine thyself till thou art as the sun for radiance.”

“Yea, Master, but what are the things with which I clean and polish my heart and mind?” asked the youth.

“To clean thyself, O Ignorant One, Prayer. To polish thyself, Love for thy fellow-men. To refine thyself, Meditation. But, O Youth, remember, prayer is not asking the All-Powerful for gifts for thyself, but for thy fellows; and love means service; and meditation means thinking the thoughts that strengthen the will.

“By this means, and only this, O World Conqueror, thou may’st burnish thy mirror till thou canst reflect the stars.”

Mary MacCausland

---

## A GREAT MEMORY

I HAVE seen Knights of gallant behaviour, and my eyes were made proud with the seeing, so gallant their bearing!

The very dust of the Field was made foul for their feet; the weapons against them were poisoned; the blows that they parried sought to strike 'neath the belt; very cunning devices prevented them; but they passed forward gallant and dauntless.

The enemies gathered themselves together for onslaught.

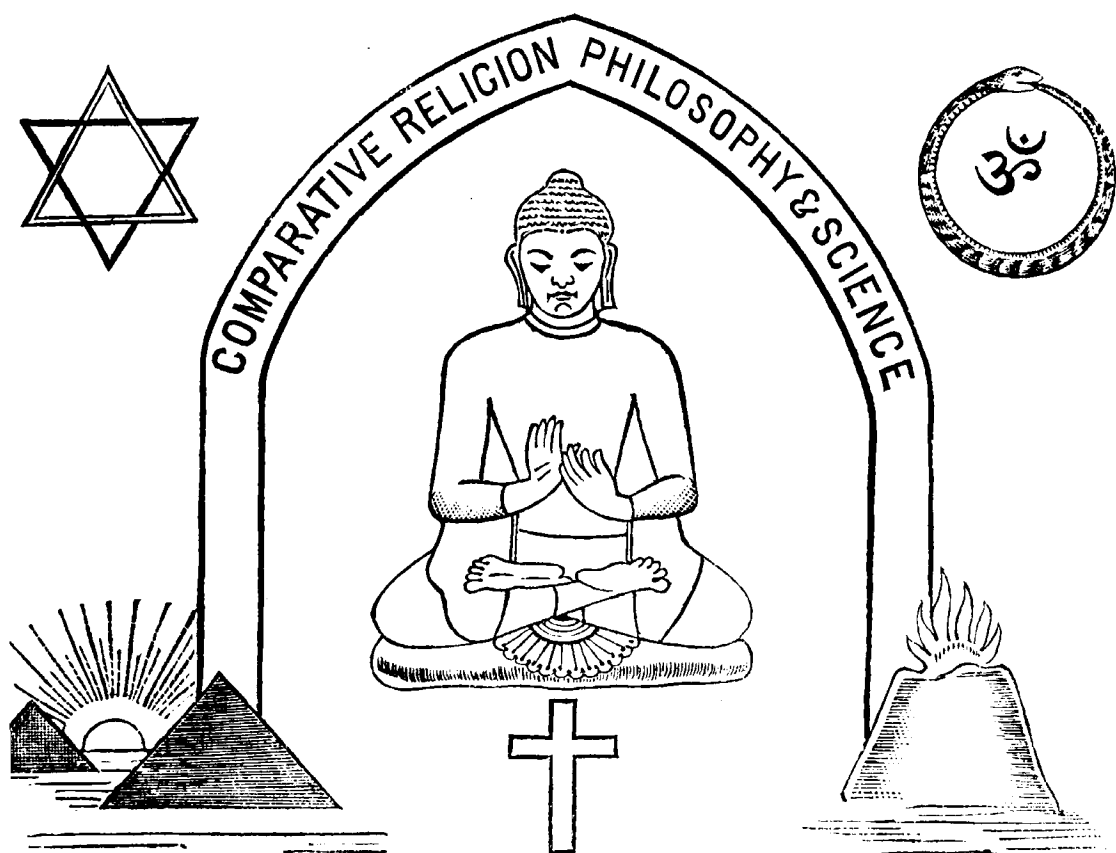
Trembling, I feared the shock of the great encounter; but it was I who trembled; they pressed still onwards, keen, watchful, playing the great Game that was theirs, on to the finish.

Then they rode from that Field victorious, very courteous, they rode and serene, their service accomplished.

My heart grows big in remembering, remembering the dust, and the glory, O Knights of most gallant behaviour!

HOPE REA





## PHILOSOPHY IN WAR TIME

By WILLIAM LOFTUS HARE

I BELIEVE there is a very general impression that in War time, philosophy either does cease or should cease; that when any very energetic form of activity is to be undertaken the speculative and reflective faculties of man are to become partially dormant. Indeed, if we could make a survey of public mind in England at the present time, we should find the large

proportion of people everywhere would declare, with a certain degree of impatience, that this is not the time for philosophy. *The Westminster Gazette* of November 19th, 1914, quotes a passage from Boswell's *Life of Dr. Johnson*, which is appropriate to the present discussion :

“We talked of war,” says Boswell. Johnson: “Every man thinks meanly of himself for not having been a soldier or for not having been at sea.” Boswell: “Lord Mansfield does not.” “Sir, if Lord Mansfield were in a company of general officers and admirals who had been in service, he would shrink; he'd wish to creep under the table. . . . No, sir; were Socrates and Charles XII of Sweden both present in any company, and Socrates to say, ‘Follow me and hear a lecture on philosophy’; and Charles, laying his hand on his sword, to say, ‘Follow me and dethrone the Czar’; a man would be ashamed to follow Socrates. Sir, the impression is universal; yet it is strange.”

The writer adds: “The impression at any rate continues wide-spread to-day.”

Now, although to a certain extent this impression is a natural one, and has some good causes behind it, yet on the other hand I am inclined to regard War itself as actually providing an important spur towards philosophy. In consequence of War, men have to think very much harder than formerly; there may be fewer thinkers but there is deeper thinking; and this is provided by the War. The impression that I have mentioned is also supplemented and modified by another one, namely, that in due time we shall return to philosophy; we shall not be “ashamed to follow Socrates,” but will begin to reflect and to debate about what we call the “problems of philosophy”.

Now one of the greatest philosophers of the world, Plato, was set thinking by similar circumstances to

those which stimulate many of us to-day. Socrates, his Master, had taken part in that long Peloponnesian War between the great Greek States; he had given up fighting, but in his advanced age there continued a series of outbreaks and tyrannies, culminating in his death. These events so disgusted Plato with politics that he retired from public life, and made that almost unparalleled effort in education when he founded his Academy. Would that there were a Plato among us to-day!

The Greeks employed a word which has been rendered in our tongue "to philosophise"; "philosophising" was a definite and very important activity, not merely of intellectual, but of moral significance. And in reading the dialogues of Plato one sees that some of his greatest flights into metaphysic began from quite simple and practical issues which had been raised among the friends of Socrates. Philosophy, therefore, is of practical importance; it is not a side issue or, as commercial men are wont to say of some of their activities, a "side line"; really it is for the intellectual life the main line.

I have drawn some diagrams which are meant to aid the mind to understand what I have now to say.

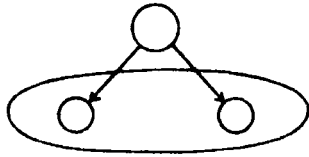


The first one represents two different spheres, which I call C and D respectively; and if we choose to imagine that C represents the whole outlook and mental activity of, say, the race of cats, and D that of dogs,

we may well believe that these two races each have a specially limited outlook. Whatever thought there is among them relates entirely to the cat world, or the dog world, as the case may be. It is really very much the same with us. I mean to say that at certain times we are wont to "philosophise" within a limited circle which contains no more than our own empirical experiences and concerns; what is outside this is considered alien to us; but if we would philosophise *really* we must leave for a moment that limited circle of our own affairs and rise to a higher one. It may be that with animals there is no higher sphere which transcends their own little world, but for men surely there is; so that if two nations are found at war with one another, philosophy for each one of these nations will not be that which goes on within the limits of these lower politico-centric spheres, but it will be that which is found in a higher sphere to which the persons of both nations can rise. I say this because I think it is necessary at the present moment to contradict an impression for which perhaps the Germans of the "real *politik*" school are largely responsible, that one cannot transcend the limitations of one's own personal interests or the interests of one's nation. Against this I urge that in order that there may be philosophy, a man must cease to be English, or German, or French, as such; he must rise to that realm where his intellectual speculation and judgments cannot be, must not be, interfered with by the accident that he happens to be born in Paris, or Berlin, or London. If philosophy is changed by that accident it is not philosophy at all.

If it be possible, then, for man to leave his limited personal or national sphere in order to think about

these great problems of life, it is also possible for him, reaching that height, to look down again upon the lower spheres, and he will then see that which is naturally his own and that which is not naturally his own. He will see them with a degree of relativity and unity which he cannot possibly appreciate while he is himself circulating in one of the lower spheres.



A man will not be able to *understand*, although he may feel, precisely what it is to be an Englishman or a German until he looks down upon the English way of thinking and the German way of thinking from the philosophic standpoint. That of course is a theoretical way of speaking, but I do not think it is altogether unpractical. The insistent problems of life force us in two directions; one towards the special and emphatic interest in ourselves, that in which we begin our thinking; and the other the point that I have been suggesting, that higher one from which we can survey and *understand* the significance of these individual thoughts and empirical experiences, and *judge* them.

It is the custom to speak of "Greek philosophy," "Scottish metaphysics," and "Teutonic philosophy". There are really no such things. There is philosophy produced by Greek thinkers, philosophy produced by Teutonic thinkers, but philosophy itself is really not tainted by national feeling at all. It is worth noting that during the early part of the War the English Press of the baser kind was chiding Lord Haldane for his

interest in "German philosophy," as they call it. Little do these petty scribblers know of the nature of that philosophy with which they think it is a disgrace to be concerned. The translator of Schopenhauer, the student of Hegel, the author of *The Pathway to Reality*, was suspected of being disloyal to his country because the philosophy he loves was "made in Germany". What is wanted now, I suppose, is an "all British philosophy" entirely home-grown, guaranteed innocuous by the patriotic press.

I will now try to correlate what I have been saying with some of the well-known great philosophers. I will try to show the system of philosophising which was entered upon by that wonderful chain of men beginning with Kant and ending with Nietzsche and Eucken. We must also take a glance at the pseudo-philosophers like Treitschke and Von Bernhardi, and relate them to the others, for it is they who, more than the true philosophers, have of late exercised so great an influence on the thought of their time.

Kant is noted for the fact that he made the first acceptable analysis of the human understanding. On this his true greatness rests. He is also noted for his very great insistence on the nature of the Moral Law. So important did he regard this that after having dethroned all theological authority, he found, or professed to find, in man himself what he called "the Categorical Imperative" towards action of a moral character. He argued that if men would really with perfectly clear mind subject any issue which was before them to the judgment of their reason undisturbed by any alien influence, they would, as it were, hear "the Categorical Imperative" commanding them to do or not to do, as

the case might be. One thing Kant did not discover was the basis in nature of what he called the Moral Law. This was left to his great successor, Schopenhauer. Kant was firstly a great metaphysician, secondly a moralist, and in his old age he turned to politics; he produced a very remarkable tract called *Perpetual Peace*, the result of lifelong thinking of the way in which men might live together. It is but a small work, but it is of very great interest at the present time because in it he shows how it is that men and States go wrong; how it is that they are plunged into this frightful warfare which in his time was bad enough but to-day is a hundred times worse. He traced the political and social disasters of his day to the declension from the Moral Law which every man can know. He proposed a series of moral and political principles upon which States should regulate their relations with one another. The most remarkable of all the clauses is a secret one that rulers should always consult philosophers before plunging into war.

Kant was followed by a very enthusiastic pupil of his, Fichte. He enlarged and beautified Kant's Categorical Imperative. It was an "Absolute Ought"; it was the Categorical Imperative raised to a pedestal, less *in* man than above him. It was almost a deity which thundered down its proclamations to man below. Fichte was an ardent patriot as well as a moralist of a high order; he believed that it was possible to transform the human race by true teaching into being perfect, harmonious and truly illumined.

I cannot condense Hegel into a sentence, but will merely name him in due order here, remarking that he has a considerable following in England.

The next thinker who raised the philosophy to a much higher point than his predecessors had done was Schopenhauer. He was very familiar with the thought of the East, being saturated in the lore of the ancient Upaniṣhaṭs. They were his consolation to the day of his death. He wrote a great work, entitled *The World as Will and Representation*. His explanation of the world was, first, that it is Will, irresistible, forceful Will, in every direction struggling to attain to manifestation in some of these myriad forms. Will first of all exists and is entirely non-moral; the visible world is its "idea" or representation in the mirror of man's intellect. The primary form of man's will is "the Will-to-live" which leads him in every direction to affirm himself, leads him to personal strife, to tribal strife, leads him obviously into great wars. Schopenhauer showed that as this impulse of the Will-to-live is pressed further from the centre, so to speak, towards the periphery of life, it becomes increasingly non-moral. It seems to me that this is exactly what we may say is happening at this moment. The Will-to-live in the nations of the world at the present time is so intense, it leads them to such extremities, that they are ready to attack one another with the greatest and most hideous engines of destruction, and to turn Europe into a shambles.

For Schopenhauer morality consisted in the cessation or the diminution of this forceful Will-to-live for the sake of other creatures. Wheresoever a man willingly reduced his claim to life for the sake of others, or even, as in rare cases, laid down his life, there and there alone was exhibited the only morality that had any value. Schopenhauer proved that this morality



was not based on something that had been declared on Sinai, or that had been given out in the Mysteries, or that was wrapped up in Kant's "Moral Law". Morality, he said, was founded on the fact that man is able to feel another's pain; it rests on the phenomenon of compassion. So that if we act morally, if we desire to make true *human* progress in the world, we should act always as our compassion and sympathy direct; this will bring the whole human race away from the terrible sufferings and cruelties that are involved in that incessant struggle which proceeds from the "Will-to-live". And Schopenhauer went further: he remembered what the Upaniṣhaṭs, Plato and the Christians had taught, *the unity of all life*. That compassion which you feel in your own heart for your fellow is founded on the hidden fact which can perhaps be perceived only mystically, and understood intellectually, namely that *you and your brother are one*. In going back to the Upaniṣhaṭs, he affirmed and elaborated that great dictum *Taṭ Tvam Asi*, "That thou art"; therefore, said he, trust that compassionate feeling which is in your own heart; if you thus act, happiness of an order altogether unfamiliar will descend upon you and will confirm the essential rightness of your choice. It is this turning away from Will-to-live, and all that it involves, that gave to Schopenhauer the misnomer of "pessimist". He was not a pessimist in the ordinary sense; he but estimated truly, where most men estimate falsely, the value of the empirical existence. To see the truth and be sustained by it is the privilege of the philosopher.

I can conceive of no more emphatic proof of the soundness of Schopenhauer's analysis of human will

and the correctness of his discovery of the basis of all morality than the events now daily recorded in the trenches. There is nothing men will not do in defence of their lives; they recoil from no horror; but when their lives are swiftly leaving them they learn in a flash and without instruction or any doubt, the illusion of it all. To many compassion returns with immense relief and condemns all they have done hitherto. Unfortunately, this lofty view has not gained much popularity and is generally misunderstood. Another teacher has suddenly had a great vogue and we hear nothing of Schopenhauer except a stray suggestion that he was nearly as dangerous as his friend and disciple, Friedrich Nietzsche, to whom we must now turn.

Nietzsche was the ardent admirer of the philosophy of Schopenhauer; in association with Wagner he joined a crusade which was to regenerate the world by means of Wagner's art with Schopenhauer's philosophy behind it. But this did not last for long. First a breach with the composer, then, with great pain but great boldness, a complete turning away from his grim master. Schopenhauer's metaphysic was cast to the winds and his ethical system went with it. So far from minimising the Will-to-live, it was to be intensified, said Nietzsche. We learn that the very idea itself came to him during the war of 1870, when he saw a Prussian cavalry regiment go thundering by. "*The Will-to-Power*," said he, "rather than the Will-to-live, is my Categorical Imperative!" He saw that men value power more than life.

Nietzsche, in a wonderfully brilliant and courageous series of works, startled and shocked the world. The

impulses which for centuries men had been taught to control he would have them *strengthen*. Indian, Socratic and Christian morality were totally rejected, and the great immoralists were held up as patterns for those who would transcend man and aim at Superman. Nietzsche's *Zarathustra* is the embodiment, the personification, of his philosophy. As to war he there declares: "Ye say it is the good cause which halloweth every war. But I say unto you: it is the good war that halloweth every cause."

There is no doubt that Nietzsche hated Christian morality. I think he misunderstood it. There is no doubt at all that he glorified war and expected much good would come to the race thereby. But as for Germany, he hated it and all its institutions more than any other country. France and Italy were his ideal nations, England and Germany his pet aversions. He wanted "the good European" to emerge. But Nietzsche was not always speaking with one voice. In what we are warranted in thinking one of his calmer moments he wrote the words that I quote:

*The Means towards genuine Peace.*—In this attitude all States face each other to-day. They presuppose evil intentions on their neighbour's part and good intentions on their own. This hypothesis, however, is an inhuman notion, as bad as and worse than war. . . . The doctrine of the army as a means of self-defence must be abjured as completely as lust of conquest. Perhaps a memorable day will come when a nation renowned in wars and victories, distinguished by the highest development of military order and intelligence, and accustomed to make the heaviest sacrifice to these objects, will voluntarily exclaim, "We will break our swords," and will destroy its whole military system, lock, stock, and barrel. Making ourselves defenceless (after having been the most strongly defended) from a loftiness of sentiment—that is the means towards genuine peace, which must always rest upon a pacific disposition. The so-called armed peace that prevails at present in all countries is a sign of a bellicose disposition. . . .

Better to perish than to hate and fear, and twice as far better to perish than to make oneself hated and feared. The tree of military glory can only be destroyed at one swoop, with one stroke of lightning. But, as you know, lightning comes from the cloud and from above.—*Human-all-too-human*, Vol. II.

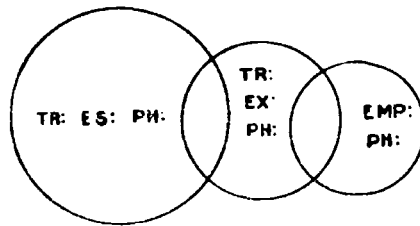
I need only say a sentence or two more about the satellites who circle around the memory of Nietzsche. Treitschke, the great German professor, simply took this essential thought of Nietzsche—a thought that was designed for the individual man alone—Treitschke took this thought and made it the impulse for Germany. Bernhardt took the thought of Treitschke and applied it to the activity of the army. He showed how war might or must be waged. It only remained for the pseudo-philosophical pamphleteers to begin; and that is the point that we have reached in a continuous stream of thought that began with Kant and has not yet ended. Professor Cramb is our Treitschke!

Rudolf Eucken, the Jena professor, should be mentioned here; he may be regarded as leaving Schopenhauer at the same point, and for similar reasons, as Nietzsche. Eucken dislikes what he considers pessimism, and propounds a doctrine which has been called *Activism*. In relating it to the other teachings which I have briefly sketched, I might define it as a doctrine of “*good-will-to-power*”. It is really an attempt to rehabilitate Christianity. The *Geistesleben*, or Life of the Spirit, lies before man as the potential condition of his existence. If he will, he can go forward to it; if he will not, he relapses. For the moment Eucken and the materialist, Haeckel, have each become a Treitschke!

The subject is one which no doubt many have been thinking about and will continue to think about, but I

should not like to finish this study without trying to make a summary of what seems to me to be the true position about philosophy in War time.

I have drawn a further diagram of three circles; the lowest one represents that limited sphere of thought, emotion and action, which we may regard either as that of the individual, if we are thinking in terms of individuals, or of a nation, if we are thinking in terms of nations; it is there that we evolve an empirical philosophy which only has to do with that which can be seen and touched, with that which is the ordinary experience of man.



But man does not only live within that limited sphere; there has been produced for him by the thinkers of the race what we will call "Transcendental Exoteric Philosophy". No particular occult powers are needed to pass into that second sphere. It is the sphere of philosophy *per se*; it is that sphere of transcendence over the empirical which any man of ordinary intellect can enter with the necessary philosophical guidance. It is there where Schopenhauer and Kant philosophise; it is there where nearly every philosophy is found; it is there where we really always ought to be. But I imagine, as well, a third and larger sphere which it is possible to produce—a "Transcendental Esoteric Philosophy".

I have drawn the diagram in a way to suggest that the Transcendental Exoteric Philosophy is what

astronomers call an epi-cycle upon the greater cycle of Transcendental Esoteric Philosophy. Of this larger sphere we know very little. Some mystics profess to have invaded it and to bring to us what there they find, and it is the source from which must ultimately be drawn all Truth; for it is the Divine Wisdom, the Brahma-Viḍyā, the Nous Koinos. The lowest, the "Empirical Philosophy," is also, as will be observed, an epi-cycle upon that above it, and though we are by nature denizens of this lowest world, it should be our aim to seek always to reach and to circulate in the larger and still larger cycles that are open to us.

What, therefore, I wish to say in conclusion, is this: in War time we ought not to philosophise as Englishmen or as nationals of whatever nation we belong to. We ought to try at least to reach this Transcendental Exoteric sphere, to live in an atmosphere of much greater intellectual and moral freedom, and thence looking down upon the present War, I believe we shall not be able to say and think the things we have been thinking and saying in the lowest sphere. We shall regard war as a mistake, an illusion, as a great and terrible inordination. If we are able to reach the highest sphere of all, I do not apprehend that we shall find the moral and intellectual conceptions that we form in the central sphere contradicted by those of the highest. For there we shall see the ultimate roots of the good and the evil laid bare. A flood of light will illuminate our dubious judgments and our highest moral convictions may perhaps be seen to be derived from a deeper and diviner spring than ever we could have believed.

But let me nevertheless say this: If I hear some message that comes to me by some one who professes

to have attained to Transcendental Esoteric Philosophy, a message that contradicts the deepest convictions of my soul, and if an effort is made to turn my compassion aside, then I shall beware of that Transcendental Esoteric Philosophy, and warn others to depend on what light they have, rather than to rest upon dogmas which they cannot themselves verify.

William Loftus Hare

---

CLOUDS PASS AWAY

CLOUDS pass by,  
The Sunshine stays;  
Light endures  
Through endless days;  
Mists may gather,  
And then fly,  
But the Light  
Can never die.

Though the soul  
Be clouded o'er  
A little while,  
Evermore  
The Spirit lives  
Calm above,  
And ever gives  
Light and Love,  
Life and Light—  
Day and night.

L. M. W.

## THE ANCIENT HINDU COLONIES

By P. L. NARASIMHAM

### THE ISLAND OF SUMATRA

THE Hindūs of ancient times were bolder and more enterprising than those of the present day, and about two thousand years ago they made long and tedious voyages on the high seas—a strong proof of their seamanship and spirit of adventure—and established colonies in countries and islands beyond the then Bhāraṭavarṣha, or India. The islands in the Indian Archipelago were the settlements to which the ancient Hindūs resorted for temporal and spiritual conquest. Java (or Yava-dvīpa) was the most important, and in fact the Queen, of this Archipelago. But the island of Sumatra (Sumiṭra Dvīpa), the earliest colony of the Hindūs in the Archipelago, is the biggest island of the whole group and is no less important than Java, for it (Sumatra) was the stepping-stone by which the ancient Hindūs could reach and occupy the other islands, *viz.*, Java, Borneo (Bharāṇi Dvīpa), Celebes (Shalabha Dvīpa), Madhura, Bali, Sambawa (Sambhava Dvīpa), etc. It behoves us, therefore, to know something about this island, in size as big as the Madras Presidency. It is, however, regrettable that there is very little record of its ancient history; there are some inscriptions found here and there, but most of them have been destroyed or disfigured by the hand of time and to attempt to decipher them appears to be a hopeless task. It is



confidently expected, however, that in the near future those of our enlightened and enterprising countrymen that can afford money and leisure, will pay a visit to this interesting island and gather reliable information to give shape to its ancient history.

### SUMIṬRA DVĪPA

Sumiṭra (meaning in Samskr̥ṭ, a “good friend”) is the name of the person who is said to have headed the first immigration party from India to the island of Sumatra, which was therefore named after him. It appears that the modern (western) province of Achini was, when first occupied by the colonising Hindūs, called Sumiṭra, which name gradually extended to the whole island, and that the town known as Sumiṭra, close to the modern town of Achin, was for many centuries the capital of the island. The ruins of the ancient capital are said to be still visible. The name Sumatra must, therefore, be taken as the corruption of the Samskr̥ṭ word Sumiṭra. (As we proceed we shall find several Samskr̥ṭ names in use in the island). Owing to the existence of numerous herds of monkeys throughout the island, living on the branches of big tamarind trees, some natives of the island believe that Kīṣhkinḍha, described in the *Rāmāyaṇa*, is no other than their own island; and they point out certain places as the abodes of Vāli, Sugrīva, etc.

### PHYSICAL FEATURES, ETC., OF SUMATRA

As it is not easy to understand the history of any country without a knowledge of its geography, a brief

geographical survey of the island is necessary. The greatest length of the island from south-east to north-west is 1,047 miles and its greatest breadth 230 miles ; while its area is about 161,612 square miles. It is at present very thinly populated, its population being about three and a half millions—in thorough contrast with the much smaller island of Java, whose population is about forty millions ! All along the length of Sumatra, and close to its western coast, is a long chain of mountains called by the natives “Bakutibarusam,” literally “mountain chain”. They are just like the Western Ghats of India. The soil is generally rocky and the rivers fall from great heights. There are many terrific volcanoes in the island. Its chief rivers are: (1) Inḍragiri, (2) Jambi or Hari, (3) Asahan, (4) Pāṇi, (5) Syaka, (6) Kampa, (7) Moosi, (8) Koobu, (9) Palembang, (10) Ṭamiṅg, and (11) Simpang. All these rivers rise in the Bakutibarusam mountains and, having a north-eastern course, fall into the sea ; and most of them are not navigable except for short distances. There are very big and beautiful lakes such as Ṭómara, Maṇḍi, Shaṅkara, etc. The big forests of the island are inhabited by numerous families of monkeys of several varieties.

Paddy, sugar-cane, coffee, maize, yarn, potato, spices, etc., are abundantly grown. Fauna and flora are the same as in India. The ancestors of the Battacks (Batahas), Koobes, and other tribes who resemble the aborigines of India, are supposed to be the pre-Āryan inhabitants of the island. When the Hindūs first landed there, a little before the Christian era, they called the aboriginal tribes of the island Dāsya and Rākṣhasas, because they were cannibals ; and it is most probable that the

earliest Hindū immigrants suffered much at the hands of the man-eaters. It is supposed that, unable for a long time to humanise the wild tribes, the earliest Hindū settlers went in search of other and better colonies such as Java. However that may be, the fact remains that some of the immigrants made this island their permanent home and gradually succeeded in civilising the wild tribes and cannibals.

### THE FIRST IMMIGRANTS

The historians are agreed that the most probable date of the Hindū occupation, or colonisation, of the island of Java is A.D. 78, and that they must have occupied Sumatra much earlier than Java. And Mount Stuart Elphinstone is of opinion that Sumatra was first occupied by the Hindū immigrants about 75 B.C., which may therefore be taken as almost correct. A party of Hindū immigrants headed by Sumiṭra, their Chief, started from Shrikakulam in the Kistna District, a town at the mouth of the Krishna River at that time. This successful adventure in all probability encouraged similar ventures on the part of the Hindūs on the east coast of India. Further, the first invading Hindū immigrants having met with fierce opposition from the aboriginal tribes of the island, they would have required help from India and thus fresh immigrations became absolutely necessary. In the long run the superior, and probably well-trained, arms of the invaders were generally successful against the brute force of the savage tribes of the island.

### ANCIENT CAPITAL OF SUMATRA

The early colonists founded the town of Sumiṭra, which became at first the capital of the province of the same name, that is, modern Achin, and gradually of the whole island. In course of time the Hindūs extended their rule over the ancient province of Poli, and then over the western half of the island. In the fourth century Indian Buddhists from Ghūrjara (Guzerat) and from Sinḍhu Deṣha (Scind) made rapid voyages to the island of Ceylon (Simhala) and thence to Sumatra, where they were welcomed by the Hindūs. Tradition points out Dwaraka in Guzerat as the place from which the Buddhists originally started in search of suitable colonies. When in power, the Buddhist rulers made Pasir (or Pasér) their capital.

### MODERN DIVISIONS OF SUMATRA

The island is now divided into eleven districts, *viz.*, (1) Achin or Ajja (*i.e.*, ancient Sumiṭra and Poli), (2) Dehli, (3) Asahan, (4) Siak (or Syāka), (5) Rio or Inḍragiri, (6) Jambi, (7) Palembang, (8) Lampong, (9) Bencoolen, (10) Padang, (11) Tapanuli. Of these the last three are on the south-western coast, while the rest are on the north-eastern coast. Palembang is the largest town with a population of 53,788. The island is ruled by the Governor-General, with Residents under him.

From the existence of several traces of Hindū and Buddhist temples in the island, it appears that the Hindūs and Buddhists lived in amity and friendship and that they jointly built temples such as the temples of Shiva-Buddha, Mahādeva, Dhyāni-Ruḍra, Mahākāla, etc.,

advancing gradually to the south-east of the island. The towns of Pasir (Pasér) Keerti, and Kota in the Achin District, Medini in the Dehli District, Asahana and Bhilla in the Asahan District, Siak or Syaka in the District of the same name, Inḍragiri and Liṅga in the Inḍragiri District, Jambi and Kotabāru in the Jambi District, Malabhu and Sinkeli (Singakeli) in the South Achin District, Siboga (or Shivabhoga) and Batahan in the Tapanuli District, Periyam (or Priyam) and Inḍrapura in the Padang District, Subalat, Bandar and Benkanath in the Bencoolen District, and many more, are said to have been of Hindū-Buddhistic origin, while Trilokabatang in the Lampong District and some others are said to have been of purely Buddhistic origin.

The predominance of Shiva's temples in the island leads some historians to conclude that Shaivism (and not Shaktāism) was for a long time the ruling religion there, Buddhism being but of secondary importance.

“In North Sumatra,” says an historian, “the immigrants from India seemed completely to have assumed the lead in the State and to have created a feudal kingdom quite in the Indian style.” Even when the aggressive Muhammadanism was in its zenith in the island, the people followed not the Muhammadan Law but the Kuthāra Māṇava, an authoritative Commentary on *Manusmṛti* (Laws of Manu). Thus, Hindū religion and Hindū law guided the people until Christianity supplanted them.

#### ANCIENT HISTORY OF SUMATRA

The ancient history of the island, like that of India, is shrouded in mystery. The influential portion of the

natives of the island pride themselves in tracing their descent from the solar or lunar line of the Indian kings, or from Alexander the Great, and quarrels in regard to this are not infrequent. As already observed above, the inscriptions that are so far unearthed are unintelligible or illegible, so that nothing can be gathered therefrom. The temples of Ramo (Rāma), Sito (Sītā), Hanumo (Hanumān), Sugurivo (Sugrīva), Mahākāla, Ruḍra, Sivo (Shiva), Mahādeva, Mahesa, Buwano (Bhavāni), Durago (Ḍurga), etc., are all in ruins and very little of historical knowledge can be obtained from them.

The ancient province of Menangkabau (Mīnāṅka-bhava) was formed in the southern part of the island in the fifth century. This province played a very important part in its relations with Java. Hayavarḍhana Mahārāja (or Hayam Wuruk), who was the ruler of Mojopahit province in Java, from 1359 to 1389, defeated the kings of the old provinces of Aru, Palembang and Mīnāṅkabhava, in Sumatra, and ruled over them. "Southern Sumatra, by its geographical position, has always been fated to be in some degree dependent on the populous and powerful Java." The history of Java has several references to this island and shows that for centuries the internal affairs of Sumatra were managed by the kings of Java. Says one historian :

Indian civilisation, it would seem, had considerable influence on Menangkabau for, according to the native traditions of the Malays, it was Sri Turi Bumana, a prince of Indian or Japanese descent—according to the legend he traced his lineage to Alexander the Great—who led a part of the people over the sea to the peninsula of Malacca and in 1160 founded the centre of his power in Singapore.

Sri Turi Bumana being the corruption of the Samskr̥ṭ name Shrī Ṭribhuvana, he cannot be said to be of Japanese descent. The name of Alexander the Great (Alaku-Sundaro, as pronounced in the island) who did not know even of the existence of this island was held very sacred by the natives of Sumatra. Singapore was a colony of Sumatra and was conquered by the King of Mojopahit in Java in 1252, when it became a Javanese province. Malacca was subsequently founded and it became the important centre of trade.

Towards the close of the thirteenth century the State of Malacca was far more powerful than the old Menangkabau and became the political and ethnological centre of Malay life.

The ancient province of "Sri Bhodja" (or Shrī Bhója), which was founded between the years 850 and 900, was famous for its Samskr̥ṭ and Pāli literature for some centuries till it was broken up by the Muhammadans after the advent of Islām in the island in the fourteenth century.

The kingdom of Palembang was in high eminence till it was conquered in 1544 by Geding Souro (Jady Sūri) of Demak in Java. Geding Souro ruled there until 1649, when he was overthrown by another Javanese power which continued up to 1824.

The political supremacy of the Hindūs in Achin was maintained till the end of the fifteenth century, when Islām with all its terrors appeared there.

### ISLĀM IN SUMATRA

Islām takes its way to Sumatra in the wake of trade; conversions *en masse* seem to have first occurred in Pasie and Acheh, while merchants of Arabian and Persian nationality prepared its advent also in other regions of the north and later of the west coast.

According to Marco Polo there was a Muhammadan kingdom in the northern part of the island in the thirteenth century. Says another historian :

At the beginning of the thirteenth century the first preachers of the new doctrine appeared in the Strait of Malacca and at first gained influence over the Malays—in the narrower sense of the word—who came originally from Sumatra and ruled the peninsula of Malacca and the adjacent islands.

Islām, with its fire and sword, wherever it went, struggled hard with the unyielding province of Achin for a long time, when Sultan Ali Moghayat Shah overthrew the Hindū King and became the first Sultan who reigned there from 1507 to 1522. Ala-ed-din al-Kahar, who ruled in Achin from 1530 to 1552, annexed a “Battak-Hindū” kingdom and extended Islām to the north.

The province of Sri Bhodja was forced to accept Islām in the fourteenth century and Palembang in the seventeenth century. Thus by the end of the seventeenth century, Islām became a powerful religion in Sumatra.

At the same time Menangkabau, ruled by Mahārājahs proud of their descent in the right line from Alexander the Great, Iskander Dzu'l karain, reaches its apogee as a formidable Moslem State, and remains the stronghold of Malayan true believers until the fanaticism of the *padris*, stirred by the Wahabite movement, ends, in 1837, in the submission of the last Prince of Pagar Rujoong to the Dutch Government, which annexes his already much diminished empire.

### EUROPEANS IN SUMATRA

The famous Italian traveller, Marco Polo, visited the island early in the year 1295. In 1509, Diego Lopez de Sequéira, a Portuguese Admiral, landed with his fleet on the coast of Sumatra; defeated by the natives of Malacca, he made good his escape. In 1511, Alfonso Albuquerque visited the island, defeated the



Sultan of Malacca and established his power there. In course of time, the ruler of Achin and the Malay Prince of Bintang began to attack and defeat the Portuguese who, however, vanquished in 1527 the Prince of Bintang. The Dutch appeared in the island in 1596 and they were frequently invited by the natives to assist them against the Portuguese whose power, therefore, gradually weakened and disappeared. The Dutch erected a factory in Palembang in 1618 and, after several struggles with the Sultan of Palembang, the province was finally annexed to the Dutch Colonial Empire in 1823. The province of Achin always proved a formidable foe to the Dutch and its ruler Mahmed Shah, who ascended the throne in 1760, "resolutely resumed the struggle with the Dutch". And by the Treaty of London, in March, 1824, Achin was allowed to remain a sovereign State. But in March, 1873, the Dutch declared war against Achin which ended in January, 1879, when Achin was annexed to the Dutch Colonial Empire.

#### DISTINGUISHED VISITORS

His Majesty Somdetch Phra Paramindr Chulalongkorn (or His Majesty Somaḍaṭṭa Paramendra Chūdhālamkār), the late King of Siam, paid his second visit to this island and to Java in 1896, in order to study the ancient temples and religion in these islands. A Buddhist of Hinayanic faith, he was particularly overjoyed at the sight of the Buddhistic temples of Chandis Mendoot and Boro Budoor, in Java. In December, 1909, Lord Kitchener also paid a visit to the island.

P. L. Narasimham

## TRANSCENDING

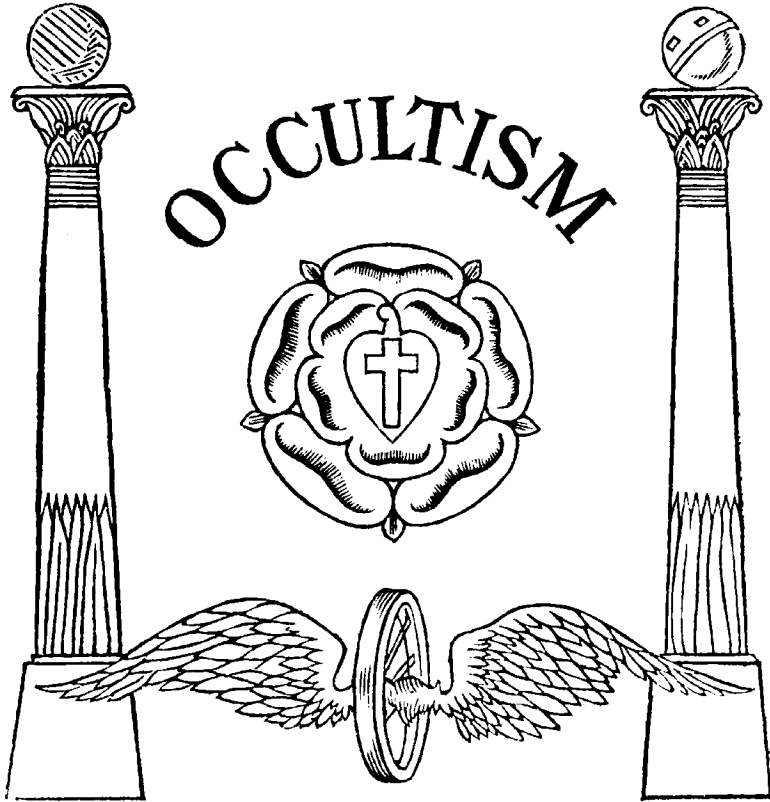
LOVE is so great a thing, I am afeared,  
As men will sometimes shiver in the sun.  
I laid out my heart's treasury at his feet,  
I poured out all the passion of my soul  
As wine into his cup. I am afeared,  
For Love was not filled, nor was Love spent.

I weep continuously, a fount unsealed  
Mine eyes. For I shall never know of Love—  
A tide without beginning and without end,  
A fire consuming utterly, nor leaves  
The ashes of a thought, or flick'ring sigh.

I shall not know of Love unless I die,  
Till life my spirit deals a mortal wound,  
Till I have mourned for everything that lives,  
And garlanded the heavens with all my tears.  
Till bodiless I mingle with Itself,  
I shall not know of Love. Too deep, too vast,  
The melody has broken the strings of this lute.

Through roads running with blood I shall come to  
my love,  
Through the winter snows I shall reach my dear  
one's door,  
When I have forgotten everything but his face,  
When I have forgotten language, save but his  
name,  
In the dead of night, I shall come to my dear one's  
home.

C.



THE PRESENT WAR AND THE  
DARK POWERS

By N. D. KHANDALAVALA

**M**R. A. P. SINNETT in his latest book, *The Spiritual Powers and the War*, states:

A spiritual hierarchy presides, under divine guidance, over the evolution of humanity on this planet, and is resisted on all planes of activity by a formidable organisation, itself persistently inspired by the desire to impede the spiritual progress of the human race; to retard, if possible to defeat, the divine scheme altogether; to engender suffering instead of

happiness ; to stimulate every evil passion by which humanity can be influenced ; to spread confusion and misery as far as this may be possible throughout the whole world. Those belonging to this organisation must not be thought of as included in the divine scheme for the sake of creating difficulty . . . . . but in so far as it was essential to the realisation of the whole divine idea that each member of the vast human family should be invested with free will, it became inevitable that some . . . . . would use that free will for evil purposes.

\* \* \* \* \*

The human race was still in its infancy at the beginning of the great Atlantian period [four million years ago] and . . . . . was nursed, ruled over and guided by superior beings, representing a senior evolution . . . . . some amongst the Atlantian people realised the moral splendour, as well as the power they represented and began to be governed by the beautiful aspirations suggested by their example. That was the beginning . . . . . of white adeptship amongst our own humanity. But concurrently with that development, some of the early Atlantian people were inspired by a selfishly covetous desire to exercise the the power they saw attached to the condition of the semi-divine visitants. Power could clearly be directed towards the fulfilment of any desires they might entertain, . . . . . the effort may be thought of as representing the beginning, the very early beginning, of the evil organisation that has since attained such stupendous magnitude.

There is no difficulty in understanding its gradual conversion into a stream of influence actually antagonistic to human welfare. Power exercised in the first instance merely to secure some selfish purpose may soon become indifferent to the welfare of others . . . . . In the millions of years that elapsed from the beginnings [of the Atlantian race] . . . . . the dark powers had been developed with such fearful excess that they actually became a danger threatening the whole divine scheme of human evolution. As an excrescence on that scheme, they had to be, so to speak, surgically removed . . . . . the terrible work was easily accomplished by geographical convulsion.

Unhappily, in the thousands of years that have elapsed since then, the evil germs brought over from the Atlantian period, have given rise to a new harvest of civil power, to the growth of a dark host immeasurably more dangerous to humanity than their predecessors who were dealt with in the Atlantian catastrophe . . . . . In the Atlantian period dark magic power was concerned merely with the astral plane. In our period it has associated itself with complete efficiency on the manasic plane, and is thus more formidable to an

extent which commonplace imagination hardly enables us to realise.

The change in the German character, which the progress of the war has revealed as going on, is bewildering and almost inexplicable by any commonplace reasoning. The German writers like Clausewitch, Treitschke, and Bernhardi . . . . . having gradually educated the German people into the attitude of mind represented by the shameless brutality of certain general orders . . . . . were merely the earlier victims of the dark inspiration that had selected the German people to be the agents of its terrible will. True, there must have been seeds within the German character that made it possible for the dark influences to attain the complete control they ultimately acquired . . . . . There must have been possibilities in his [the German Emperor's] nature rendering him accessible to the influences which ultimately took complete possession and have rendered him for some time antecedent to the actual outbreak of this war a mere tool, one might almost say a mere telephone, giving expression to the will and thoughts of the obsessing power. And, with modifications of course, the same idea applies to a great number amongst the German leaders; in varying degrees of intensity to vast numbers.

Mr. Sinnett, does not, like the ancient Median priests, refer to the old erroneous doctrine of Dualism, which dogmatically asserts that from the very beginning of the World there have been two Powers, one decidedly Evil and Wicked, and the other Good, who are eternally at war with each other. He traces the origin of the Dark Powers to the gratification of selfish desires from the Atlantean period, till ultimately these Dark Powers developed with such fearful excess that they actually became a danger threatening the whole divine scheme of human evolution. These Dark Powers, it is said, are a tremendous and formidable *organisation*, and more powerful in the present age than in the Atlantean period.

In his book, *The Inner Life* (First Series, page 197), Mr. Leadbeater says:

There is no hierarchy of evil. There are black magicians certainly, but the black magician is usually merely a single

solitary entity. He is working for himself, as a separate entity, and for his own ends. You cannot have a hierarchy of people who distrust one another. In the White Brotherhood every member trusts the others; but you cannot have trust with the dark people, because their interests are built upon self.

You must, however, take care what you mean when you speak of evil. The principle of destruction is often personified, but it is only that old forms are broken down to be used as material for building new and higher ones . . . . The principle of the destruction of forms is necessary in order that life may progress. There is a Great One, a part of whose function it is to arrange when the great cataclysms shall take place—but He works for the good of the world . . . . The physical plane experiences give a definiteness and precision to our consciousness and powers, which we could never acquire on any plane unless we had spent the necessary time on this.

Wicked men aspiring to power and the gratification of their selfish desires made considerable progress in the Black Arts during the Atlantean period. The men of those days possessed certain astral senses, and they came easily into contact with the elementals whose assistance they learnt to command, to carry on their nefarious practices. It is the numerous uncontrolled bodily desires, and the continuous longing after the desired objects, to the utter disregard of the interests of others, that is the bane of humanity. When these desires cannot be gratified by physical means and forces, some men seek the aid of invisible powers, and betake themselves to revolting practices to gain what are called magic powers. A great deal of deceit and fraud is practised by the so-called teachers of magic and a great deal of exaggeration is always to be found in tales regarding the exploits of sorcery. The Atlantean magic has also been made too much of. The Atlantean and other magicians craved for unholy power on this earth while they were in their physical bodies which required various gratifications. Those cravings would follow them (after the death of the body) into

the lower astral planes, whence they would now and again obsess susceptible individuals on earth prone to similar weaknesses. There must be many such wicked disembodied entities on the astral plane but they can by no means be said to form "a formidable organisation, itself persistently inspired by the desire to impede the spiritual progress of the human race; to retard, if possible to defeat, the divine scheme altogether". What sort of organisation can there be among wicked, and highly selfish human souls, fumbling about in the dark astral planes, when each one steeped in pride would be circling about in a whirlpool of ungratified passions? Each one of these has a wickedness of his own, which it nurses blindly, and to say that these dark entities combine together and make a tremendous organisation to spread confusion and misery throughout the whole world is a statement that we cannot help calling into question. It may at once be said that no organisation of any magnitude or power can possibly be conceived among low entities, each one working for its personal and selfish end. They cannot go beyond the lower astral planes or at most the lower mental planes. What can they know of all the other higher planes, or of the Divine scheme? Their vision, power, resources and knowledge are limited and isolated. Much as they may hate the spiritually-minded human beings, they can accomplish very little in the way of thwarting evolution. All their efforts were directed towards obtaining earthly greatness by crooked ways, when they were on earth, and they cannot long remain on the astral plane; but the great law of Karma would bring them back into human bodies again and again till they saw the error of their aspirations.

A great deal has been said about Black Magicians, and their powers. The African and such other low witchcraft of other countries need not frighten us. But where are the formidable Black Magicians to be found on this earth? Are they to be searched for in Bhutan? From Mr. Sinnett's book it appears that they grow strong after disembodiment, and work upon the astral plane. It is a relief, however, to turn from such speculations to the statement of Mr. Leadbeater, that "There is no hierarchy of evil". You cannot have a hierarchy of people who distrust each other like the Black Magicians. The supposed formidable organisation of such practitioners of the Black Art on the astral plane requires explanation.

#### GERMAN AMBITIONS

The late Dr. Emil Reich, an Hungarian educated at the Universities of Prague and Vienna, where he had ample opportunity to study the German Empire and interpret its thoughts and aspirations, wrote a book in 1907 called *Germany's Swelled Head*, with the express object of waking up the British nation which, he thought, was by no means alive to the nature of German aspirations, which were fraught with menace to the well-being of the British Empire. He made a startling exposure of the Kaiser and of the governing classes of Germany who, he showed, were inspired by bitter enmity to the British Empire. He says :

The Germans are afflicted with the severest attack of swelled-headedness known to modern history, and the British are practically ignorant of this dangerous state of mind in their greatest rivals. The Kaiser is a man of ripe, sober and



substantial judgment. On all outstanding questions of European policy he is undoubtedly the best informed individual in existence. Twelve experienced men of his Cabinet never stop paying the minutest attention to all military movements and resources of the British all the world over. No Minister or Potentate in Europe can compare with him in point of real information on European politics. Knowledge of this kind is power. The Kaiser clearly and definitely knows what he is about. In Germany alone of all the Continental great Powers is there a European policy clearly grasped and energetically carried out. That the future of the Germans lies on the water is the key-note of his policy. The Kaiser and the Germans believe that all great men from Jesus downwards were either pure or mixed Germans, who are said to be the elect of God. The Germans boldly say that the twentieth century is theirs, just as the sixteenth belonged to the Spanish, the seventeenth to the French, and the eighteenth to the English. In England, Germany and the Germans are practically as unknown and as poorly understood as if they lived somewhere in Central Asia and not within eight hours' sailing of England. What indeed does the average Briton know of the vast wave of imperialism that has flooded the hearts and minds of the Germans. The German is an upstart. The Germans outside Germany and Austria are very numerous. Millions and millions of them are in the demoralised condition of expatriated denationalised men and women. All that rankles in the heart, it embitters, it pricks and prods, until one day the mass of moral kindling takes fire, and then we have the prairie fire of a nation inflamed with a secular cry for vengeance, for the rehabilitation of their status as nations and individuals. Professor Treitschke writes: "When the German flag flies over and protects this vast Empire, to whom will belong the sceptre of the Universe? Will it not be Germany that will have the mission to ensure the peace of the World?"

It is under the pressure of such ideas taught in Germany by their foremost writers and thinkers that the Germans have persuaded themselves of the necessity of occupying vast territories both in their neighbourhood and in foreign continents. The blood of all the nations is said to be in the Germans. The Theologian Lezius proclaimed that "Solomon has said: 'Do not be too good, do not be too just.'" The Germans are suffused with a profound and passionate belief in their great historical vocation. Bernhardi spoke in 1905: "The English peril haunts Germany, it is still by steel that great questions are settled." Pere Didon says: "Germany lays claim to being militarily, politically, scientifically, religiously, morally and *cerebrally* the first nation in the world."

In Germany every able-bodied man is a soldier. Together with his education as an efficient unit for military purposes, he is taught a little history, and the great spirit of an aggressive and growing nation is infused into him.

In all international matters, the nations of Europe stand to one another nearly always in a "state of nature". They recognise but too frequently nothing, but the law of might or the law of the stronger fist. It is historically certain that in all very serious historical questions the nations of Europe have almost invariably behaved like egoistic savages. Undoubtedly the Germans will, in case of actual conflict, declare that they have been "outraged," "bullied" or "deceived" into it by the "perfidious British". Every German is actuated by the spirit which makes him think that if he were not ready to die for his country what on earth is he living for? This spirit shrinks from no sacrifice from no self-denial, from no hardship of discipline.

Nearly all other nations have shown a marked tendency to the artificial restriction of the growth of population as soon as they reached the state of inordinate material prosperity: not so the Germans. Although their material prosperity has in the last generation risen by leaps and bounds, their population, far from decreasing, is rising exceedingly quickly. Again in Germany the people itself wants, believes in and demands imperial expansion. In fact it must be admitted that no State in Europe is in a position so favourable for imperial expansion as is Germany. The British know much about the French. They know practically nothing about the Germans; whereas the Germans are well acquainted with everything British.

Imperialism is the great passion of the Germans. Every one of them is brimful of it, and no power can stop or retard that mighty current. The Germans are bound to strive for more expansion; for imperialism. They do so, they will do so, they are bound to do so.

Dr. Reich's conception of the Kaiser's objects and the temper of the German people has proved substantially correct. The Kaiser's ethics are to be seen in his address to the German soldiers despatched to China in 1900: "When you meet your foe defeat him, give no quarter. Just as the Huns a thousand years ago, under the leadership of Attila, gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner

in China that no Chinaman will ever again dare to look askance at a German."

The old savagery of the Huns, the Goths and the Vandals is still ingrained in the blood of the Germans. The veneer of modern civilisation had hitherto concealed the spirit of cruelty, barbarism, spoliation and wilful destruction that lay asleep in their bosoms. The unexpected opposition of Belgium which spoiled all their plans, and the immediate declaration of War by Great Britain made them lose their heads, and aroused the bitterest vengeance. The astounding cruelties they have practised everywhere, show that their inner development has been one-sided, and the low passional nature within them has not been purified. The human animal is the most ferocious brute in existence, and humanity has yet to go through a long course of evolution before it is able to tame its savage nature. This savagery is dormant in a greater or less degree in all nations.

It is not necessary to assume that dark influences from the astral world have obtained complete control of the German character, and have been obsessing the Kaiser, the Crown Prince, the military Staff, the German leaders and vast numbers of other Germans, making them the tools of Black Magicians. It is only those who have not made a very careful study of German history, past and present, and of German progress in numerous directions that can make such strange assertions. If such superstitious beliefs were instilled into the minds of seekers after truth, and of the young rising generation, mental, moral and spiritual as well as physical progress would immensely be hampered. Atheism would prevail and the great truths regarding

the laws of Karma and Reincarnation would be disbelieved and disregarded.

The bogey of Black Magicians, and formidable organisations of Dark Powers has, like the mythical Devil, been now and again brought forward, to the detriment of true progress. The loathsome and most regrettable effects of the War can all be accounted for by looking into the German character, their aspirations and preparations, as well as by taking into account the natural causes preceding the War. For the last forty years Germany has been preparing for this great crisis, and the indolence and the want of watchfulness on the part of the allied Powers has enhanced the horrors and the carnage of the War. If there were unseen influences aware of the coming death-struggle they could easily have in a general way made the different Powers to take stock of their preparations for so gigantic a struggle. Even a month before the War was declared no one had any inkling that the most disastrous conflict the world ever saw was coming on.

We knew but too well how vile, despicable, and cruel is human nature in its lower aspects. We have to strive hard to overcome by degrees the ruthlessness of that bestial nature, and we must therefore always be wide awake and must keep ourselves acquainted with all that is transpiring around us. Rather than blame imaginary Dark Powers, let us set ourselves to purify our lower nature. The fact that the Germans have the seed of ruthless cruelty in them, is a stain upon the whole of humanity. In our higher nature we are all on the side of the Good Law, but in our inferior nature, the heresy of separateness

makes us blind destroyers. In the Theosophical Society let us not show a partisan spirit. We have no need to take any sides. We are in the midst of a diabolical War, and we must keep our tempers, and act with equanimity. We need not create splits by making any declarations. It is scarcely necessary to say that we side with the good and condemn the evil. The important point to consider is how we are going to remedy the evil even in a small way now or hereafter. The Theosophical Society is certainly not called upon to take any side whatsoever. Such vast issues, many and difficult, are involved in this War, that inopportune to make statements which would create ill-feeling among certain sections of our members is highly inadvisable. We all deeply lament the depravity of human nature shown in this War, and we have to find out the ways and means, by which, after the War, better and nobler ideas may be accepted and prevail among the different nations.

My son, the World is dark  
with griefs and graves,  
So dark that men cry out  
against the Heavens,  
Who knows but that  
the darkness is in man?

N. D. Khandalavala

---

## MR. LEADBEATER IN AUSTRALIA

By GERTRUDE KERR

“IF Australia is really likely to play an important part in the early future of the world drama, why not stay here for a while and help things along?”

It was in some such casual manner, I am told, that the invitation to stay was given to Mr. Leadbeater during the progress of what was to have been merely an Australian tour. The “tour” as first arranged extended from May to November, 1914, and December was to see the visitor safely home again in India, for the 1914 Convention.

At the very outset of his visit, before indeed he had travelled further south than Brisbane, Mr. Leadbeater had announced that in the semi-tropical north he had already seen numerous specimens of young Australia foreshadowing the formation of quite a new type. Later, he was able to say definitely that the Continent was being used by the Manu for the development of a branch of the new sixth sub-race, and that the very prejudices of the country's politicians, whose endeavours have all been directed to the shutting out as far as possible of alien races, were apparently being made use of to form a cradle for the new type. It was after this definite pronouncement on the subject, that the suggestion with which this article begins was

made to him, and he responded in characteristic fashion: "Well! we will consult the President and hear what she has to say." It was with much self-congratulation that those who were "in the know" heard in November that the President's approval had been received.

Mr. Leadbeater was then in Adelaide, on the eve of embarking for West Australia, en route for Colombo, and by some act of magic on the part of Fate, similar to the transformation worked by one wave of a magician's wand, Mr. Mazel, retiring to rest that night as a mere private secretary, arose the following morning a fully fledged and duly accredited "Substitute Public Lecturer," and was forthwith despatched to the West to fill the place for the time being vacated by his Chief, and to complete the "tour" in the leading cities of West Australia.

Mr. Leadbeater retraced his steps to Sydney, and quietly settled down in the home made familiar to him by more than one stay in the Mother-City of the Antipodes. Few people living in the other hemisphere realise the magnitude of this Queen City of the Pacific. Australia itself is a vast Continent with a total population of less than five millions: but far more than one-fourth of these people dwell in the two great capitals of New South Wales and Victoria while Sydney, the capital of the former, now numbers seven hundred thousand souls, ranking as the twelfth biggest city of the world, and one of the foremost in the British Empire.

It is not population, however, that makes Sydney wonderful to a visitor and also indeed to its inhabitants, who are far from blind to its beauties; it is one of the most delightful of places. The main streets of the town do

not lose in picturesqueness from having grown up, as it were by accident, following often a tortuous rather than a straight course, and it is a fact that the main centre of thoroughfare, George Street, evolved from the track of the early bullock teams, as they made their lazy, winding way through the trees and scrub of primeval "bush".

Not the "City" itself, however, is it that one pictures as Sydney, but rather the various and pretty suburbs which climb over the adjacent hills overlooking the glorious harbour, a harbour broad and expansive, with waters on a sunny day gleaming blue as sapphire: a harbour with scores of deep curving bays and jutting promontories, to say nothing of the stretches of navigable and tributary rivers which lose themselves in its great basin as they flow towards the sea. "Circular Quay" is a part of the City. It is also the head of the harbour, and from it radiate out in every direction a great fleet of ferry boats, each bringing to "the City" and bearing back to suburban homes a large proportion of the population.

These ferries, with their brightly lit double decks, illuminate the harbour at night with a thousand sparkling gleams, casting deep and radiant reflections upon the waters. Viewed from any sort of altitude, they give the appearance of a fairy water-way, and indeed the scene across the harbour, whether by day or night, must certainly take rank with some of earth's fairest prospects.

It is on one of the most favoured points of vantage that the home, which now shelters Mr. Leadbeater, is situated. It reminds him, he says, of ancient Taormina. Its altitude is only about two hundred feet, but from it one is enabled to gaze



out over the broad expanse of harbour waters and neighbouring suburbs. Across to the left, through a hollow in the hills, the glistening sands of an ocean beach are visible, with a glimpse of ocean beyond; while, to the right extends a great vista of inland residential quarters, ending some thirty miles away, where the Blue Mountains are shadowed in a filmy line, almost cloudlike at that distance. At night, ten thousand street and other lamps glisten and twinkle on the opposite shore, and that, combined with the effect of the silently gliding ferry-boats, produces a scene of unique and fascinating beauty.

A great Port also is this City of Sydney. Huge liners float gently past the house, down there on the placid water, and incoming and outgoing coastal steamers all in their turn add life and interest to the view, while on Sundays and holidays the white sails of hundreds of pleasure yachts are dotted o'er the wide expanse, as far as eye can reach. Truly it is a pleasant spot in which to dwell: and it was amid such surroundings that I renewed acquaintance with Theosophy's great exponent.

Mr. Leadbeater's "study" or writing-room to-day is the glassed-in end of a wide verandah, which looks out over velvet lawn and waving tree-top to this harbour scene which I have striven to portray.

Introduced to it proudly by its owner, it was easy to see that there is plenty to do, even in Australia! Here were trays containing big bundles of what were rumoured to be—low be it spoken—unanswered letters! but they *are* to be answered in due course: so I was assured. There, files of addresses and big ledgers filled a shelf and sheaves of notes of lectures which had been

carefully typed by the reporters, and were awaiting correction before being circulated, or, as in some cases—printed.

Besides all the literary work, there are nowadays also what may be described as “family” obligations to be observed. Residents at Adyar know perhaps little more than one aspect of their Teacher; a few weeks in Sydney would probably surprise them into the discovery of others, more or less undreamed of.

This home seems full of children: an unabashed small boy of four summers, with rosy cheeks and lips, and bluest eyes, was seated at the table of the writer of books, asking solemn questions of a patient Mr. Leadbeater, when I was announced, while in the adjoining room, a little girl with a soft-sounding name, dressed dolls, what time an elder sister practised on the piano.

Mr. Alexander, known to some of our friends in India, was at his morning task of imparting knowledge, but not in a school-room, the sunny part of the lawn being chosen for his tutoring; the class consisting of two bright-eyed, bare-footed, Australian boys of some ten or eleven years.

Having been shown round and duly introduced to the young and charming “mother” of the establishment, I found myself installed in a big arm-chair on the verandah, and invited to indulge in the—to me, unknown, but to the Australian heart dear—institution of 11 o'clock morning tea. It was poured out and presented to me by this new Mr. Leadbeater, who handed my cup in courtly fashion, and made enquiries, full of vivid interest, into the life of Adyar, which I had but recently left behind. All the morning we sat there,

gazing out on to the blue harbour below, touching on many subjects, grave and gay, while children came and went, and a laughing hostess at intervals left her household affairs to enquire how we were getting on? and, would I not "stay to lunch?" an invitation not to be resisted.

So, later, I found myself at a busy dinner-table, children to right of me, children to left of me, Mr. Leadbeater smiling and full of conversation opposite, while my hostess and Mr. Alexander dispensed large plates of vegetarian dainties to a hungry family.

When, later still, I took my leave, duly escorted by one of the boys who was charged to see me safely to the ferry, my last glance as I went down the steps leading through a rock garden to the road, showed me a happy smiling group, with Mr. Leadbeater in the midst, waving me adieux as they stood on the grassy slope above my head.

So much for Mr. Leadbeater at home.

Another phase that contrasted with the familiar Adyar life was reflected in the public work of the Lodges in Australia.

When I arrived in Sydney, the Lodge there, which, by the way must be one of the largest in the Society, had recently sold its Hall and Lodge rooms with a view to building some of a larger and more commodious nature, and meanwhile, the propaganda work was being continued in a hired hall, with seating accommodation for some seven hundred people. A syllabus is issued quarterly, and Mr. Leadbeater figures as lecturer to the public, on the whole series of Sunday evenings. A large audience drops in regularly, a particularly

good type of audience too. The plan adopted is to open the meeting with some suitable music, vocal or instrumental, and I am told that the Lodge has at its command quite an orchestra of various instrumentalists, mostly professionals, who gladly give their help to aid in making the public lectures attractive.

After the music, the doors which have been closed are re-opened to the late comers: then there is a short reading, followed by a couple of minutes' silence for "aspirational and devotional thought," as the chairman put it on the first evening of my attendance: after the silence, the lecture.

A long series has been given, extending over some months, on the subject of "MAN, and his Various Phases of Conscious Existence". Mr. Leadbeater has not, as far as I know, done much public lecturing in India, but in this direction it is needless to say he is entirely a success, owing to his clear, deliberate delivery, and to the wonderful skill with which he takes his argument step by step, so that the veriest "beginner" can follow it and understand.

After the lecture comes more music, a collection and another brief silence, then handshakings and farewells, which usually extend to the utmost limit that the boat time-table will permit, and the chapter is closed with a final dash for the street and tram which leads to the harbour ferry.

Tuesday evenings in Sydney have been devoted for some time past to a series of talks on *At the Feet of the Master*. These have been given to the E. S., but it is understood that an attempt will be made on their completion to cut them down sufficiently to permit of their publication in book form.

The meetings which apparently are most highly appreciated, not only in Sydney, but in other centres visited by Mr. Leadbeater, are those of the "Order of the Star in the East". These are held in the same Hall as the Sunday evening lectures, and are on Sunday morning once a month. They are usually confined to members, the attendance approaching a couple of hundred. Occasionally, however, they are thrown open to friends of members, which means practically the public.

There is a certain amount of congregational singing at these meetings, a few good hymns having been either written for the purpose or adapted. After opening with a hymn, the audience remains standing and chants the beautiful "Invocation" composed by the "Protector". Then comes a selected reading—by the way a rather interesting point is that all the members put forward to read in Sydney seem trained speakers, there is nothing amateurish about their methods; then another hymn, perhaps from the *Lotus Book for Children*,—I have noticed quite a number of children attend—and this is followed by the address.

Mr. Leadbeater is never, so it seems to me, more happily inspired than when speaking at the "Star" meetings, and all of his addresses are, I am told, reported and are finding their way gradually into print. After the Address comes the inevitable collection, and the meeting closes with the Benediction, which the lecturer intones in orthodox "High Church" fashion, the audience joining in the final Amen.

Referring once more to "the inevitable collection". Here it seems to be an axiom that each department shall pay its own way, and somehow the thing appears

to work. For instance, the National Representative told me that these monthly collections, after paying the Hall rent, enable the Order to launch out in various directions, and I had an example of one little effort while in Sydney. Two Christmas addresses were given by Mr. Leadbeater last winter, specially designed to introduce and explain the object and expectations of the "Star Order"; these were reported verbatim, published in the local magazine and finally issued as a pamphlet in an attractive form at threepence each. The book depôts were supplied with them at a lower price, and the whole issue was rapidly taken up by the various concerns and the primary cost returned, ready to be used over again.

Mr. Leadbeater, when he saw these little pamphlets, side by side with his *Outline of Theosophy*, offered in comparatively expensive form, suggested that it be printed like the pamphlets, and I hear that five thousand are being struck off, with additional Australian matter, which will reach the public for threepence, and the book depôts at correspondingly less.

Yes! I fear I am talking most unromantic "shop," but out here one comes rather to appreciate the business-like methods adopted by those who run the propaganda work of the Lodge. It apparently makes things "go" without in the very least suggesting "money-changers in the Temple".

Another thing: at all the public lectures a big table is placed at the end of the hall, covered with books and attractive signs indicating their titles, and quite a great deal of literature is sold in this way. On the first Sunday of their arrival, I am informed that over a

hundred of the pamphlets mentioned were disposed of, and sometimes a special announcement by the chairman will clear off a pile of some popular book.

“We don't want their money so much,” remarked one of the energetic booksellers to me, but “we think we score when we *sell* anything, for what people *buy* they are likely to read, whereas when we *give* things away, we are not at all sure that they will do so.”

Mr. Leadbeater is naturally in considerable request by the neighbouring States. Melbourne secured a visit of two or three weeks' duration at Easter time. There, audiences of some eight or nine hundred attended the Sunday evening lectures, and the work of the Lodges, for at Melbourne there are three, was considerably stimulated. Now, in July, while I write, Brisbane is enjoying a fortnight's visit, which opened with a Reception and Social Evening. The long hall of the T. S. Headquarters was charmingly decorated with clusters of ruby *bourgainvillea* and masses of roses, a platform at the far end, covered with palms and ferns was for the use of the musicians, who beguiled the time with strains of melody. Small tables with white lace cloths were everywhere, each with its little vase of sweet-scented violets.

A Reception with C. W. L. as a guest is something of an event in the Theosophical world, so, donning our best frocks, we strolled down to await his arrival, making our way through the masses of “wattle” (to me, as an Englishwoman, more familiar under its western name of *Mimosa*) which decked the entrance, only to find the rooms already in possession of a gay and eager throng.

Presently, with royal punctuality, a distinguished figure in immaculate evening dress appeared—wearing across the shirt-front, the Ribbon and Insignia of the “Star”—and for two hours a sort of Levée took place, almost every one in turn being brought forward and presented. “Tell them I want every member to be introduced to me,” said Mr. Leadbeater before we started, and although that proved impracticable, owing to the many present, yet the greater number had the privilege of a warm grasp of the hand and a smile, accompanied by some words of friendly greeting, from their revered Teacher.

The evening closed with a festive gathering round the little tables, where tea and coffee and the daintiest of cakes and sandwiches made their appearance, and then “God Save the King” was sung by all, standing, Mr. Leadbeater insisting on *all* the verses being given, and leading the singing with immense enthusiasm himself! A most successful evening, without a jarring note, and one which will be pleasantly remembered by many of us when we find ourselves far away in the near future.

At Brisbane the appreciation of the public lectures is very marked, the one held on the first Sunday evening drew an audience of about eight hundred, and although I cannot speak personally, having been unfortunately obliged to leave at the end of the first week, I am told that at all the lectures, the audience constantly increased.

Special children’s gatherings are organised wherever Mr. Leadbeater goes, and to see one of them conducted by him would prove a fine object-lesson to many a Sunday School or other teacher. Those who



are now children in Australian Lodges will grow up with the most delightful feelings of shall we say "friendly comradeship" for their elder brother. These gatherings are mainly held in connection with the "Lotus Circle," "The Round Table," and the "Servants of the Star," and a great impetus is given to each of them as the visitor goes round.

In Brisbane, the programme provides for a Children's Reception, with a "little" Lantern Lecture by Mr. Leadbeater, and, as an extra treat, one hears of a picnic afternoon in the Botanical Gardens, for which an indulgent Lotus worker has issued invitations.

The "Servants of the Star" Order is growing rapidly and excellent meetings have been held in the big centres already, which have been promoted and presided over by children, and at which addresses, readings and recitations have been practically confined to boys and girls of tender age. One cannot but see in these young people the certain promise of the greatest utility. Boys of ten and twelve are already seriously training themselves as public speakers, and doing it successfully in the "Servants of the Star" Order. The impetus given to the younger people has brought several of them into the T. S., and Lodges here have been amending their bye-laws to provide for this new accession of youthful members, who, of course, can apply only with the approval of their parents.

What of the FUTURE ?

Australians, rejoicing in the present good, are hoping that it denotes permanency, and refuse to harbour any idea of losing the one who has become almost as one of themselves. Invitations to visit Adelaide, in October, and Auckland, (N. Z.) at the end of the year, have been

provisionally accepted, and it is quite understood that the Australian Convention, to be held in Sydney, at Easter 1916, is to be graced by the presence of Mr. Leadbeater. This next Convention is important in so far as the new Headquarters of the Section, and of the Sydney Lodge, are to be opened then. An invitation has been sent to the President to pay a visit of long or short duration, as may be convenient, with this Easter function as its central point. Whether she will, in the midst of her many preoccupations, find time to accept it, is not yet known, but the occasion will certainly be one of much interest to Australians as it marks a substantial growth which is almost startling.

Imagine! A Lodge of the Theosophical Society, laying out some £35,000 on a property for itself, with provision for its Sectional officers and asking no one for contributions or donations!! That is just what is happening, however. How it became possible would take too long to relate, but generally, it may be said that the Sydney people had the good luck or the good sense, or both, to do in business the right thing at the right moment, and previous building schemes have proved serviceable for the work and profitable as investments, providing a handsome capital, available for this new enterprise. The executive work, as also the financial responsibility, for the new building is handed over to trustees; meanwhile, in the hands of a leading firm of contractors it is materialising and steadily rising above the foundations which are already finished.

The site selected is a very fine one, suitable in every way, the building is to run up to eight storeys, the Society occupying the ground and first floors, the

upper ones to be let off as residential flats. A Commemoration Stone is to be laid by Mr. Leadbeater shortly and, as a link with the present, a casket is to be enclosed, containing a brief history of the T. S. in Australia, with signatures and mementoes of most of the leaders of the movement.

It will thus be seen, in spite of the fact that America for more than a year has been urging a visit, and that other countries are, I believe, putting in claims, that, so far as indications point, Australia promises to be the home of its honoured guest for a considerable time to come. Honoured he certainly is here. Australians are by no means ignorant of all that has been done to injure both the President and himself in the past. But there is a deeply rooted conviction in this country that the efforts in that direction have all emanated from the same source, a small but malicious body of conspirators, working from their secret hiding-place somewhere in the United States, who, in the endeavour to carry out their nefarious designs and injure the Theosophical Society, have used, and perhaps are still using, unscrupulous agents in all parts of the world.

Such treacherous attacks are out here regarded from a very matter-of-fact standpoint, and the average Australian will tell you that all pioneer efforts, whether relating to commerce, politics, philosophy, or religion, must, of necessity pass through the crucible of opposition, contempt and hatred; he shrugs his shoulders as if it were too evident for argument and takes it all as a matter of course. There are, or have been, so I am told, one or two here and there, who have become infected with the poison disseminated and consequently disgruntled, but their voice is as the voice of one crying

in the Wilderness and if it be true that a tree is to be known by its fruit, they are likely to lead a somewhat unappreciated and barren existence, at any rate during the life-time of our present leaders.

To conclude: the following list of lectures compose a special series that it is proposed by Mr. Leadbeater to give shortly, with a view to interesting the public in the pronouncement that Australia is to be used for the segregation of a branch of the new sixth sub-race.

### SPECIAL SERIES BY MR. C. W. LEADBEATER

#### “ AUSTRALIA, AS THE HOME OF A NEW RACE ”

##### A COURSE OF FOUR ADDRESSES

July 25th. The Youth of Australia—Evolution through Races and Types—Lemuria and Atlantis—the Great Āryan Race: Its Migrations and Subdivisions.

August 1st. The Old Era and the New—Cycles and Progress—the Great War—the Changing World.

August 8th. The Birth of a New Sub-Race—Australia as Its Home—A Country in Travail—Environment and Character—How to Prepare for the New Conditions—the Best Sort of Home Life—the Opportunity of Parents.

August 15th. The Education of Children—the Old Plan and the New—Education as Service—the Quality of Kindness—the Body the Shrine of the Mind—the Best Sort of Body—the Best Sort of Food and Hygiene.

These, as will be evident on perusal, explain the position generally, and point out the necessity on the part of parents of adopting the plan of *Education as Service*. It is proposed that they shall be reported

verbatim, with a view to their publication in book form.

\* \* \* \* \*

And so, with this busy programme of work before him, I take my leave once more of Mr. Leadbeater, although with the affectionate hope that it may be only for a short time.

Honoured and loved he is in his present home, but also honoured and loved is he in the hearts of thousands all over the world, thousands who look forward to the time, when, his work accomplished in this hemisphere, he may once more turn his face towards the Old World, where old friends and followers, as well as numberless new friends and followers, are longing to greet him.

Gertrude Kerr

---

## THE DREAM-FLOWER

By D. M. CODD

THERE once lived an unwedded queen, renowned throughout many kingdoms for the surpassing wonder of her beauty. Many were the princes and kings who desired to wed her, but none of them would she have. She said:

“Never yet have I found the man that I could love utterly,” and she sighed for reason of her great loneliness.

One beauteous morn when the world seemed glad with a bliss unspeakable, when the mated doves coo'd lovingly, and the butterflies made love to the flowers, she stepped down to the fountain in her palace gardens and there plucked a rare and beautiful flower. This flower had been the gift of her godmother, an old fairy, at her christening and it was not known to grow in any other spot in the world. The fairy had said:

“In the day that you pluck it shall it bring you your heart's desire.”

The queen carried it, holding it meditatively to her bosom, down to the edge of a fast flowing stream, and placing it upon the flowing tide, she said:

“Go to the best man in the world and there in his abode take root, and I will wander through every country till I find thee and him.”

As she stooped above the blossom, the image of her lovely face fell reflected beside it in the water, and lo! when her hands let go, the blossom floated down the stream bearing away with it that beautiful image.

On and on it was borne, till one day, when the sun had set and it was grey evening, some wayward weeds caught the flower and gathered it to the river bank. In that land there was mourning, for the king had just died, and the new king, his son, desiring to be alone with his grief, wandered down to the banks of the stream. Beholding the strange flower, he stooped to gather it and then started—for there, mirrored in the waters, he saw the most beautiful face that man had ever seen. He said:

“The woman with such a face I will wed, and none other.” And he planted the flower beside the fountain in front of his palace.

Great therefore was the grief of his subjects and his courtiers, because he would not yield to their entreaties and choose a queen to rule with him over his kingdom. None the less they yielded to him, for he was greatly beloved, and throughout many countries he was called “the Compassionate Prince”. None ever made petition to him without a just hearing, and when the beggars assembled at the palace gates, he would feed them with his own hands, giving them often money and shelter, and sometimes a home as well.

One day there came into that town a beggar-woman, wearing a tattered veil over her head, and with bleeding feet, for, she said, she had travelled through many countries in search of a rare flower, which she described, enquiring everywhere if such a flower was known. The people said she was mad and

laughed at her, but one said that he had seen such a flower growing beside the fountain before the king's palace. Then she went and sat among the beggars before the gates of the palace, and the king brought her food. She bowed her head low, and said:

“O King! Men call thee ‘the Compassionate Prince,’ and none petitions thee unheard! Grant me a boon.”

“What desirest thou?” asked of her the king.

“That I may bathe my feet daily in the fountain that is before thy palace, O King!”

“At sunrise daily thou may'st so do,” said the king.

Thus was it the beggar-woman came every morn as the sun rose to bathe her feet in the fountain, and beheld the wonderful flower. One morning she sat gazing into the fragrant petals, her feet in the water, when lo! the king stepped down the terrace towards her. She bowed low her head.

“What was the reason of this thy strange request?” asked he of her.

“I come daily, O King! to look upon this beautiful flower.”

The king was moved with wonder and pity to hear such words from a beggar-woman.

“Thou hast but to ask of the gardener, and he shall cut for thee as many flowers as thou desirest.”

“Nay, King! I desire not other flowers, but this flower give to me.”

The king was strangely disturbed. “Thou knowest not what thou askest. I cannot give thee this flower.” He paused. Then he said: “This blossom stands to me for the most sacred ideal of my life. It is the blossom of my heart's desire. It keeps alive in me the



memory of a beauteous vision, which by daily pondering has become the undeparting dream of my soul." And he recounted to her the story of his finding of the flower, and of the image he had momentarily glimpsed in the waters and had never forgotten.

"Nay, then, King," said the beggar-woman, "men call thee not rightly 'the Compassionate Prince'. All these things which cost thee nothing thou hast offered me, but the one thing I have desired, causing thee the pain of sacrifice, thou refusest—and thou a king, and I a beggar-woman!"

Strange feelings disturbed the breast of the king. None had ever spoken to him as this humble woman with lowered head.

"I will give to thee the flower," he said, and as he gathered it, she standing beside him, her face was mirrored in the water beside it. He started, and gazed up at her in wonder, for she had thrown aside her veil and stood face and head bared to the early morning sun. It was the face of his dream!

Smiling, she said:

"Thou hast yielded thy dream for reality," and she related to him the story of her quest.

D. M. Codd

## CORRESPONDENCE

### INDIA AND ENGLAND

TO THE EDITOR OF "THE THEOSOPHIST"

No one could have read "Brotherhood and War" in the June number of THE THEOSOPHIST without feeling that sense of upliftment which is experienced when an ideal (not necessarily one's own) is presented in language that both touches our hearts and appeals to our intellects.

In dealing with some aspects of the sex problem the article states :

The tremendous wastage of prospective fathers will be another fact to be dealt with. How are the depleted ranks of the masculine population to be filled ?

Here the writer puts a definite question, and leaves her readers to find an answer, and although, as so often is the case, fools step in where angels durst not tread, it is better, when we cannot be the latter, to take the risk for, in the minds of those who are interested in the future of the race, this question must have arisen again and again, because the wholesale destruction of the flower of our manhood is a matter that, while naturally causing the gravest misgivings, does instil in us the earnest desire to find a remedy, since a remedy there must be.

The spiritual evolution of humanity is certainly one of the objects of Divine manifestation, and, in order to further it, suitable vehicles for the development of the indwelling Spirit have to be provided, so it is therefore obvious that, with the "cream" of our male element whipped off, so to speak, a degeneration of the vehicles is threatened if the marriageable women of this country have only the "skim" left to them.

The other European Nations from whom suitable males might be drawn are all engaged in this gigantic conflict and the ranks of their manhood are similarly depleted.

It seems, therefore, that a solution of the problem might be found in the more highly evolved of the earlier Āryan types, and, when it is stated that the Sixth Root Race that is to be will be a darker skinned people, mainly because they will in the far distant future inhabit a land the climate of which should approximate to that of Northern Africa, it would appear that an eastern influence is just what is needed, and that not only for purely physical reasons but for others which will be shown later.

I know that this idea will arouse the greatest opposition, and also that it will be pointed out that, so far as experience goes, intermarriages between the East and the West have only produced a degenerate type, with of course those brilliant exceptions which are always inseparable from any rule.

Having lived for over a quarter of a century in the East, I am perfectly aware that the particular blend which has produced the Eurasian population of India has not been a conspicuous success, but this sort of union is very far indeed from what this article is intended to suggest, for, whereas the bulk of the Eurasian element is the product of the union of the white man and the lower type of eastern woman, we have practically no data on which to base an assumption that marriages between the higher types of eastern manhood with the womenkind of Great Britain would be otherwise than beneficial.

But we are again confronted with the fact that instances of this, which are "fortunately rare," have not only been failures but have turned out disastrously from the point of view of the woman brought up with western ideas and especially from the standpoint of the conservative Anglo-Indian.

Yet I would not advocate, at this stage, that the wives should go to India and rear their offspring there, but rather that the men of India should come to live in England and have their children brought up here; climate and environment are factors that must be taken into account, and these have

been, in my opinion, the great stumbling-blocks in the way of that drawing together of the two peoples which it is the earnest endeavour of some of our leading thinkers to promote.

To see that this is so, one has only to compare the attitude of English people towards Indians in this country with the conventional barrier which separates the two communities in the East. Yet that barrier is by no means in such good order as it used to be, and the last twenty years or so there have been many signs of decay and, in some places, actual gaps in its structure.

Now while there undoubtedly is a spiritual affinity between the earlier and later types of the great Fifth Root Race, the divergences that exist in their physical and emotional natures are so largely the result of environment and physical heredity that, although at first sight these may seem impossible to overcome, I feel that with the growth of the West out of its materialism and the acquisition by the East of the more practical virtues, both of which are proceeding apace, we have no reason to be otherwise than optimistic of what may be termed a great *rapprochement* in the not very distant future.

Now as regards the Indian man, I am not thinking of him as he was, not of the Indian of Kipling or of Flora Annie Steele, and not of the semi-educated Indian who has acquired a certain amount of western polish and manner, but of the Indian who is "just about to be" the well-educated, broad-minded and cultured Oriental who has outgrown the idea that in a woman's body there is only to be found the lower type of soul.

And the children, what of them? Born and brought up in a less enervating clime, I am convinced that they would be so totally unlike the product of the mixed marriages in the East (where they are brought up in a grotesque imitation of European manners and customs) that no comparison could be drawn, and while in physique they would certainly be less coarse and not quite so "rudely healthful" as the average English boy or girl, that would be more than compensated for by finer sensibilities, and increased sensitiveness and brain power that would accrue to them from the Father's side.

Race prejudice is so very largely due to a want of understanding that anything, even the War, that helps to clear our vision is welcome from the view-point of the future of the human race.

It may be thought that a suggestion such as this is, if anything, too premature but I do not think so, for in times like the present when ideas and conventions are being shattered and old standpoints ruthlessly torn down and demolished, sheer necessity, which is always the mother of invention stirs within us the constructive element which for so long has been lying dormant except in those who have overcome the average inertia.

The old Age is in its death throes ; are we to go down with it clinging tenaciously to our out-of-date stock-in-trade of prejudices, conventions, castes, and creeds, or are we to divest ourselves of such, and thus unhampered, strike out from the tossing waters which ere long will close over this great tragedy of the nations ?

Let us then, stripped bare of all the worthless impediments of the past, be ready with open arms to welcome the advent of that New Day, the dawn of which will assuredly arise on a new, and it is to be hoped, a better world where the welding together of nations, which will have come to their senses, will be one of the greatest factors for the furtherance of the Divine plan.

M. R. ST. JOHN, F.T.S.

---

## BROTHERHOOD—A NEW VIEW-POINT

TO THE EDITOR OF "THE THEOSOPHIST"

Brotherhood is the first object of our Society and its acceptance as a principle is the only condition of entry into the Society. In spite of this and in spite of our usual habit of looking at most things from all possible points of view,

770165

Brotherhood seems so far to have been treated and accepted almost entirely from one point of view. That this is a pity few can doubt, since it must keep out of the T. S. many who are really in full accord with our objects and principles but who cannot sympathise with this particular view of Brotherhood, although both in practice and theory they may do so more fully from another standpoint than many who are actually members.

We know of the existence of seven rays along which individualities develop and of the seven corresponding sub-rays in each of which in turn the individual is incarnated. These seven rays are the permutations and combinations of the three original rays of Wisdom, Power, and Action,<sup>1</sup> and we know that individualities and personalities on a ray and sub-ray which does not include Wisdom will probably be but very little attracted by any intellectual arguments or points in favour of an idea. Similarly a personality who does not include any of the Action (or Love) rays in his personality or individuality will respond but little, if at all, to an appeal along these lines, and it seems to the writer that the appeal generally adopted for the ideal of Brotherhood always does come along this line.

Now in a large family of brothers, ranging from grown-up men to crawling infants, we shall probably find several types of the different rays and sub-rays. The eldest brother may be quiet, studious, and intellectual, the next a loving and affectionate boy, the third disposed to spend his time in organising and arranging things. Both the first and third may be equally unselfish in their desires to benefit their brothers and humanity generally as the second, but will feel indisposed to crawl about on the floor slobbering at the mouth and making gurgly and foolish noises in order to attain their ends. Then there may be another brother, also affectionate but strictly bound by the conventions of the private school to which he goes not to show anything but scorn for babies, although at heart he may be ready to do a great deal for his infant brother, and we know that such worldly conventions are not altogether and always foolish. All these types we see in actual

<sup>1</sup> This is the classification which has crystallised in the writer's mind but he is aware that there are other and possibly more correct renderings of it.

humanity, and yet, owing to a narrow view-point and narrow expositions, we do not allow the first, third, and fourth types to lay any claim to an acceptance of the principle of the Brotherhood of Humanity. In our Society, which we try to make the widest in the world, we should do our best to make people realise that the "Affectionate" view-point of "Brotherhood" is not the only true one. If it once be recognised that all unselfish work for the good and uplift of humanity is a tacit admission of this great Brotherhood, a very large amount of the opposition to our Society might die out. We need not cease to try to make the scientific and power types strive towards an all-round conception of the idea, since eventually we know that this must be attained, but there should be no dragooning in the matter, nor any assumption of superiority because one belongs to the affectionate type or has managed to assimilate a sufficiency of its outward forms to pass muster. Our Society is in the world and should be of the world. Our recruits are often at a critical period where to them conventions have mattered enormously and to try to make them give these up all at once may often drive back the recruit and offend others.

E. G. H.

---

H. M. LEIGHTON: We regret we cannot publish your letter. You may not be aware in free Australia that there is a Press Act in India under which your remarks about the British Foreign policy would be considered seditious. The Editor would gladly print your criticism of her views, as she has often done, but she cannot risk THE THEOSOPHIST being taken up for propagating what are called "seditious views" calculated to upset His Majesty's Government "established by law." When India has won Self-Government, as Australia has, and the Press Act is abolished, such opinions as you hold could be preached and published. Meanwhile you will excuse us.—ED.

---

## "SWIFT IN ACTION"

TO THE EDITOR OF "THE THEOSOPHIST"

I should like to point out with regard to several articles and letters lately published in THE THEOSOPHIST, that some people seem to have a difficulty in getting away from the personal standpoint and realising the spirit of a larger body. They strive to impose upon their nation, the society they belong to, probably their families too, the standard which they have adopted for personal conduct. Boys at school, and men in public service, learn to look on such separativeness and lack of public spirit almost as a crime, and we are all dimly aware that a higher virtue than personal righteousness is this power to co-operate in the action of a bigger self. These people who will not kill a brother, will stand by and see hundreds and thousands of brothers killed, and self-righteously refuse to protect and save them. If one of them should be the father of a family living in a cannibal neighbourhood, are we to believe that he would see his wife, children, even the humblest of his servants, murdered before his eyes and that he would desist on principle from killing their murderers? Yet the position is the same, for the nation is also a family. The conclusion we may draw is that, however much we may disapprove of a course of action individually, where others are involved the personal view must be sunk for the sake of a larger self. The need of the moment demands swift action and when we have fulfilled the duty of the moment, let us afterwards persuade men to better ways, though many will then think the time for preaching is over and relapse into silence.

D. M.





## REVIEWS

*How We Remember Our Past Lives*, by C. Jinarājadāsa, M.A. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 35c.)

The book bears the title of the first of four essays dealing with the subject of reincarnation. The author has, alas! no magic wand with which to touch our foreheads so that the memory of our past lives lies unfolded before us. This can only be done by each man for himself, and for it "the brain of the personality must be made a mirror on which can be reflected the memories of the Soul; and before these memories can come into the brain, one by one the various biases must be removed—of mortality, of time, of sex, of creed, of colour, of caste". But, even now, ere we have climbed the heights of the Soul's development, we can catch glimpses of former times, subtle, almost imperceptible, yet still within our reach. And so it is in this sense, by pointing out such indications, that our author shows us how we remember our past lives. Falling in love at first sight, intuitive appreciation and comprehension of a race alien to one's own, the understanding and grasp of experiences that one has not personally undergone—all these to the wise are indications of lives lived in the past, and further point to certain experiences in that past of which memories, sometimes faint, sometimes strong, come to us in the present. Mr. Jinarājadāsa shows us how certain phenomena, *e.g.*, the phenomenon of genius, can only be satisfactorily explained in the light of reincarnation.

This very illuminating essay is followed by one on "The Vision of the Spirit," which traces the history of a soul from its earliest incarnations until it reaches its goal. It is in fact a study in spiritual evolution, by which the soul progresses

either by development of the emotions or intellect to the possession of the intuitional faculty and from thence rises to the supreme vision—the Vision of the Spirit. “Henceforth he lives only that a Greater than he may live through him, love through him, act through him.”

Another study of spiritual evolution is given us in “the Law of Renunciation,” where are shown to us the different stages of progress in the life of a reincarnating ego. At first the young soul, immersed in the service of the little self, finds happiness, but ere he can win to bliss—the archetype, if one may so express it, of happiness—he has to learn to serve the Greater Self and in so doing he is taught the meaning of pain; he has to find the joy of renunciation—a hard path which at length leads him to the Path of Bliss.

“The Hidden Work of Nature” is the last essay, and in some ways, perhaps, the most beautiful and helpful.

The author shows how if only nature’s *visible* work be contemplated, “not the greatest altruist but must now and then feel the shadow of a great despair”. We must consider nature’s work of building and unbuilding in the light of reincarnation, with the aid of the Spirit, and then the revelations of science, which seem to expose nature in ruthless and pitiless guise, take on new form. In reality nature “is but one expression of a Consciousness at work with a plan of evolution; and that Consciousness carries out its plan through us and through us alone”. What possibilities, past imagination almost, does not this view open out for us? And then the closing pages unfold the hope that a great Leader shall soon come among us, to lead us aright through the maze of present confusion, and show to us the order that underlies the apparent chaos.

So Mr. Jinarājadāsa persuasively gives us his contribution to the literature on Reincarnation. He gives his message in his own way, and all who know his writings will know, that it must be a beautiful way—and those who learn from him for the first time of the great “fact in nature” are especially fortunate in having such a clear, and yet so gentle a teacher.

T. L. C.

---

*The Thirty Days*, by Hubert Wales. (Cassel & Co., London.)

"What do you think of Theosophy?" I asked him. "Do you know anything about it?"

"Anything about it!" he exclaimed. "I used to know a man who talked of nothing else."

"Well what do you think of it?"

"Theosophists," he replied, "are people who believe everything. They believe in angels, devils, fairies, vampires, salamanders, werewolves—everything. Their credulity is without limit."

"You must keep those views to yourself when our visitor comes," I said. "She is a Theosophist."

"Oh! I see." His face was screwed up in a way which indicated a satisfactory comprehension of human guile. "She has been talking to me on the astral plane, evidently, and that explains the letter. Very simple. Does she see elementals under the chairs?"

"She never mentioned the word."

"Oh, she doesn't play her part well. The correct form is to gaze for half a minute into vacancy with glassy eyes, then to point with the forefinger outstretched, and say, 'There's a horrible elemental under your chair.' That makes you jump."

"What's an elemental?" I asked.

"A horrid beast, resembling your sins, gibbering at you. It's beneath the dignity of a Theosophist to say he believes in devils, so he calls them elementals. Did she tell you about the loathsome seventh sub-plane?"

"She said something about sub-planes."

"But the seventh," said Brocklebank, "is a very special dish. It is reserved for you and me and others and the carnally-minded. A Theosophist is too much of a philosopher to say he believes in hell, so he calls it the seventh sub-plane."

"According to Mrs. Stuart," I said, "so far as I followed her, there is nothing worse than this world. She calls this hell in a relative sense."

"Yes, for spiritually-minded Theosophists. But for you and me—for beer drinkers and those who attend to the lusts of the flesh—there's the dickens of a slimy patch, full of creeping things. Did she tell you about the walking corpses you are liable to meet?"

"Not a word."

"Oh, she skipped all the horrors."

"Well, she said that she thought the whole conception was choked with detail."

"I quite agree with her," said Brocklebank; "choked to death."

The above will amuse Theosophists and it might irritate some among them—but the story is not unentertaining. It is one of the modern novels, increasing in number every year, dealing with some occult theme or another. In this well-written story the author displays a careful reading of our Theosophical literature and has a grasp of Mr. Leadbeater's manual on *The Astral Plane*. It is a story of one, Mr. Brocklebank, who dies and takes possession of a Mr. Stuart, a

Theosophist, who leaves his body for purposes of his own—we Theosophists understand what that means! Mrs. Stuart, also one of our fraternity, by the help of her superphysical powers, unveils the mystery, and by the aid of Dr. Jefferson's hypnotisation drives Brocklebank away and brings her husband back to his tenement of flesh provided for him by the Lords of Karma.

We are tempted to give another extract which our readers may find useful :

"Then it comes to this : you don't accept a word of what she says ?"

"A word here and there," he answered ; "but you can't expect me to believe in astral bodies and mysterious voices."

"Why not ?"

"Because I have a rough working basis of common sense about me."

"You might very well have that," I said, "and yet be less obstinately imbedded in sheer materialism."

"Well, but look at the thing," he said. Even you can hardly pretend to think that my address was communicated to her in her sleep by a man who is dead, or who, at any rate, has mislaid himself in Scotland."

"Yes, I do," I said flatly.

He laughed and took out his cigarette case. "Oh, you would believe anything."

"Do you believe," I asked him, "that two people, separated by hundreds of miles and not connected in any way, can speak to each other ?"

"You are thinking of wireless telegraphy ?"

"I am applying no name to it," I said, "that or any other. I merely make a statement and ask you if you believe it."

"Of course I believe it. It's a fact."

"Yet, a few years ago—twenty or thirty years ago—if I had said that I believed it, you would have told me that I would believe anything."

He laughed again. "Very probably."

"Do you believe," I asked further, "that your body is entirely composed of minute moving units of electricity—that it is, in fact, material only to our coarse senses ?"

"Are you talking about the divisibility of atoms, the new electron theory ?"

"Again," I said, "I am applying no names to what I say : I am simply making a statement and asking you if you believe it."

"It seems as if we had to believe it. And why not ?" he asked. "If a thing exists at all, it's neither more nor less incomprehensible as electricity than as matter."

"Common sense doesn't get in the way," I said, "because science has recently given the theory its blessing. Now I heard to-day—I've been talking about this subject—that Theosophists have been saying the same thing for years, but people like you, who have got a rough working basis of common sense, treated their statements as the meanderings of harmless lunatics."

"If they really said that," Brocklebank declared, "they made a good shot. Even old Moore does that occasionally."

"That might be the explanation or it might not. I'm not prepared to dogmatise, as you are. I can't see that it is necessary to rule a thing out absolutely unless it is a proven scientific fact. Science moves comparatively slowly; its methods necessitate that it should. Other less exact and minute ways of discovering truths go ahead of it; philosophy, for instance. Philosophers have been telling us for ages that there is no such thing as objective reality, that only the ego exists. People called it metaphysical subtlety and took no notice. But science has now cut down the whole objective universe to electricity, perhaps to ether, so we are getting on."

"I didn't say we were'nt," said Brocklebank.

"Well, but this is my point," I went on: "You will naturally admit that there are still, probably, a good many things in the cosmos which science hasn't found out?"

"Naturally."

"Then why say so positively that occultism, mysticism, psychical research, or whatever you like to call it, cannot have got into touch with any of those things?"

"Oh, the whole thing is tomfoolery."

"That's sheer dogmatism again. And a man who takes his stand by science ought to be the last to dogmatise about what he doesn't know. For my part, I neither believe nor disbelieve; but it seems to me to be quite possible that these people, Theosophists, spiritualists—I admit that many of them are cranks and humbugs and washy sentimentalists, but the genuine ones, the intellectual ones—may be doing things, using forces, without knowing the how and the why of them. Later on, science will come along in its leisurely way, step by step, and tell us the how and the why."

"Well, so long as it satisfies you," said Brocklebank, throwing the end of his cigarette into the fire.

The story gives nothing new for Theosophists, but to the outside world it has a message to give and we must acknowledge our debt of gratitude to the clever author for the distinct service he has rendered to the cause of Theosophy. Our members will find the book handy and useful as an offering and a present to their non-Theosophical friends.

B. P. W.

---

*On Life's By-Ways*, by Pierre Loti, translated by Fred Rothwell. (G. Bell & Sons, Ltd., London. Price 3s. 6d. net.)

Those of our readers who are unacquainted with the French language will be thankful to Mr. Fred Rothwell for presenting the reading public with such an excellent translation of Pierre Loti's works.

*On Life's By-Ways* is a series of impressions of travel marked by the exquisite sensibility that characterises all the author's writings. Loti is an artist as well as a traveller; he sees and feels and has the power of making others see and

feel. He transmits to his readers the very emotions through which he himself has passed. Most of the sketches contained in this book are mere impressions without a conclusion, but they are all permeated by the idea that we are merely atoms, specks of dust in a beginningless and endless cosmos.

The description of his visit to Madrid is most interesting, and gives, besides vivid pictures of the capital and the Escorial, an excellent idea of what court life was in the days of Queen Christine's regency.

"Idle Pity" and "My last two Hunts" show us a Loti of ardent sympathy with pain and sorrow in every form.

The most important of the impressions, "Easter Island," is part of his diary when a cadet on board of the *Flore*. It is a continuation of interesting descriptions of that most lonely and mysterious of the South-Sea Islands, alternated with thrilling narrations of his remarkable experiences amongst the Maoris.

On the whole, a book full of charm, full of poetry and well worth reading.

D. C.

---

*Practical Mysticism*, by Evelyn Underhill. (J. M. Dent & Sons, Ltd., London. Price 2s. 6d.)

In these days when war is the subject of all men's thoughts and the practical problems of meeting each day's need press hard and insistently upon us, it seems, at first sight, unfeeling, almost inhuman to spend time and money on the publication of a book on Mysticism; futile, and happily so, to recommend the practical and healthy-minded to read it. But on second thoughts one realises that the author is right when she says that its appearance at the present time is not inappropriate. Extremes meet; and it is during periods of stress, of suspense and harassment that more than ever we must do all we can to keep burning the flame of a people's spiritual life.

"No nation is truly defeated which retains its spiritual self-possession" and that self-possession, that dignity which is proof against the onslaught of every external foe, is the result

of experiences which the practice of mysticism, conscious or unconscious, alone can give.

The book is written for the ordinary practical man. It is not intended for the learned or the devout, or for those who have from one source or another first-hand knowledge of the subject. It seeks to answer for the ordinary average man the questions, first "What is mysticism?" and then "What is the *use* of it all?" The author says:

I have merely attempted to put the view of the universe and man's place in it which is common to all mystics in plain and untechnical language: and to suggest the practical conditions under which ordinary persons may participate in their experience. Therefore the abnormal states of consciousness which sometimes appear in connection with mystical genius are not discussed: my business being confined to a description of a faculty which all men possess in a greater or less degree.

This is the first point of importance which ought to encourage the reader—the faculty by which mystical experience is gained is not the special gift of a few, but part of the nature of us all only awaiting development to blossom and bear fruit. In the first three chapters, this faculty is described and its importance proved. In the next three chapters a sketch is given of the preliminary training and self-discipline necessary for its cultivation. Then follows an analysis of the three great forms of contemplation, and finally we have described, "the *use* of it all," what it means to have followed the path traced out for us in the preceding pages.

The most striking thing about the whole presentation of the subject is the virility of its conception of mysticism. In the minds of the uninstructed the word mysticism connotes all that is indolent, delicate, ineffective and, perhaps, sentimental. No one who has read this book can labour longer under this delusion. Mysticism makes for vigorous living, arouses the will and drives the man to action. "It is to vigour rather than to comfort that you are called," says our author.

Do not suppose . . . that your new career is to be perpetually supported by agreeable spiritual contacts or occupy itself in the mild contemplation of the great world through which you move. True, it is said of the shepherd that he carries the lambs in his bosom: but the sheep are expected to walk, and put up with the inequalities of the road, the bunts and blunders of the flock.

"The chief ingredients" of the mystical character are said to be courage, singleness of heart, and self-control. "'Smite,' 'press,' 'push,' 'strive'—these are strong words:

yet they are constantly upon the lips of the contemplatives when describing the earlier stages of their art." That which in the pseudo-mystic is weak-kneed sentimentality, in the true mystic becomes a fire of love, illuminating and consuming.

The humility and self-surrender of the student of the science of Love is not a useless acquiescence, but a glowing power by which he is enabled to see all things, "with innocent, attentive, disinterested eyes, feel them as infinitely significant and adorable parts of the transcendent whole" in which he also is immersed.

What can be more valuable to a nation in strenuous times than the numbering among her sons of such men as the true mystic here described—courageous in the face of all things, strong to endure, full of that love which is understanding? In peace or in war any book that helps in the building of such characters is a great and timely gift to the world.

A. de L.

---

*The Poems of Mu'tamid, King of Seville, rendered into English Verse by Dulcie Lawrence Smith, with an Introduction. WISDOM OF THE EAST SERIES. (John Murray, London. Price 1s.)*

Our prosaic world is sometimes filled with strange poetry. This by men and women who tread the walks of real romance. They are rare souls—these true artists and form a kingdom unto themselves. They hail from the East as much (if not more) as from the West. Theirs is an existence of love and luxury, in which woman and wine often play their parts. Their faith is pinned on the passing, their religion lies in worldly enjoyment, their self-expression is couched in the language of sentiment and emotion purely human. Such a rarity has been Mu'tamid—known for the love he bore his Queen Rumaika and the sufferings he endured because of his Vizier Ibn Ammar. Some most interesting incidents of this trio the author gives us in his well-written Introduction.

Mu'tamid's poetry is distinctly eastern, as also original. The Sufistic touch is there though it lacks the spiritual soul of



Jami or Sadi. We may quote a poem, entitled *Woo Not The World*, which the majority of our readers will like :

Woo not the world too rashly, for behold,  
 Beneath the painted silk broidering,  
 It is a faithless and inconstant thing.  
 (Listen to me, Mu'tamid, growing old.)

And we—that dreamed youth's blade would never rust,  
 Hoped wells from the mirage, roses from the sand,—  
 The riddle of the world shall understand  
 And put on wisdom with the robe of dust.

B. P. W.

---

*Voices From Across the Gulf* (From Souls in After-Life), by a lady through whom they have been communicated. (L. N. Fowler & Co., London.)

These communications from souls "Beyond the Veil" have been recorded by means of automatic writing, inspired by a spirit entity called "Geoffrey". They contain a lesson on the importance of right thought, right living, and the great harm done by suicide. The utter anguish, contrition and despair felt by suicides, is depicted in ejaculations of horror that would certainly deter the living from committing similar crimes, by those who regard these as real messages from the dead. They find themselves as if imprisoned in thick, greyish mists, bewildered, repentant and regretful for the wrongs done to themselves and to others by that act.

The subject is unique, and the book should well serve the purpose for which it was no doubt intended—of preventing self-injury to humanity.

G. G.

---

*Modern Science and The Higher Self*, by Annie Besant. (Adyar Pamphlets No. 56.) (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras. Price As. 2 or 2d. or 4c.)

One may say truly that the present time is not only one of strange happenings, but also one of extraordinary convergences and conjunctions. Just as it was a wonderful idea to our ancestors of one century that carriages should run without horses and that messages should speed across-country without postmen or post-chaises, equally incredible was it to the darkened mind of material science that there could ever be a

day when that science and the teachings of Spiritual Science concerning the soul should find a meeting-point, when its own experiments should lead it to establish the fact of a higher nature, a larger consciousness in man, the existence of which is beyond and independent of this material organism, and bearing out the truth of religious teachings concerning his soul. We have reached that day, and as the author of this pamphlet shows, the ancient teachings of the Spiritual Science of the East are gradually being verified and substantiated by the latter-day discoveries of modern Material Science, and the two systems of teaching promise to join hands "as servants in a common cause". This is a fact of tremendous importance full of inspiration for the future, and constitutes the message of the small work before us.

The term Higher Self is not used herein as in most Theosophical literature, in the sense of the Higher, as distinct from the Lower, Self but it is used to designate the range of man's consciousness which is beyond and independent of the brain consciousness. A very clear distinction is drawn between the unhealthy, morbid brain of the neuropath and the finely trained brain, sensitive to the finer and subtler vibrations, tuned up to a greater tautness as a *viñā*-string, the brain of the Saints, Prophets and Seers. As this greater tautness, this tuning to a higher pitch, naturally involves an increase of sensitiveness and danger, the man who wishes safely to effect the refining should do so by means of the tested and accepted method prescribed by sages and the Adepts of Spiritual Science, that is, by the ancient method of Yoga.

Mrs. Besant's opinion is always of the utmost value, even when so briefly stated, and in this particular case, it would be hard to find any one with so much authority to compare the view-point of Spiritual Science with that of modern progressive thought, possessing as she does a wide knowledge of both.

D. C.

---

*Talks by Abdul Baha: Given in Paris.* (G. Bell & Sons, Ltd., London. Price 2s. net.)

The ethical world is again enriched by this volume of Abdul Baha's teachings ever simple and practical in value,

and high in their aim to abolish all prejudices, religious and otherwise. He emphasises the idea of the duty of kindness and sympathy towards strangers and foreigners, and in speaking of the need for union between the peoples of the East and the West, he says: "In these days the East is in need of material progress and the West is in want of a spiritual ideal," and "What profit is there in agreeing that universal friendship is good, and talking of the Solidarity of the Human Race as a grand ideal, unless thoughts of kindness are translated into the world of action?"

The thought of war is saddening to Abdul Baha, and he wonders at the human savagery that still exists in the world. He exhorts people to abolish strife and discord by learning the lesson of mutual tolerance, understanding and brotherly love, and thinks the greatest gift to man is that of understanding.

In speaking before the Theosophical Society in Paris, he expressed pleasure in meeting such men of intellect and thought, with spiritual ideals. He said: "It gives me great joy, for I see that you are seekers after Truth."

G. G.

---

*Love and the Freemason*, by Guy Thorne. (T. Werner Laurie, Ltd. Price 6s.)

A story which deals with the second woman Freemason may possess charms for some, but in our days when Universal Co-Freemasonry exists, keeping a door wide open for women to join the Fraternity, it is necessarily shorn of its interest. The volume of 281 pages of close print is rather verbose, with a somewhat weak plot, not quite able to keep up the reader's interest. The character-drawing is good and the cleverness of the artist is not wanting in the author. If you want a long old-fashioned novel, take it—you will not learn much about Masonry, but then novels are not tools with which a Mason works! We regret the book has proved disappointing.

B. P. W.

*What is Man? And the Universal Religion of Man, in the Light of Islam?* by Shah Muhammad Badi-'ul-'Alam. (Munshi Muhammad Yasin, Izzatnagar, Chittagong.) This volume consists of eight lectures on the spiritual philosophy of Islam, and Theosophy in the light of Muhammadanism. It is interesting but rather too marked by the Islamic tendency to make converts. The author claims that Islam is the universal religion towards which the world is drifting, and can see no difference between Islam and Theosophy *except in details*, and therefore invites Theosophists to declare themselves Muhammadans. He overlooks the fact that the universal religion is the basis of every particular religion, and it is precisely in the details that religions do differ one from another. The true Theosophist may be equally the true Christian or the true Mussulman. None the less Theosophy and Muhammadanism have much in common, and Theosophists would find it interesting to study their parallel teachings, which have been ably dealt with herein.

D. M. C.

---

*Beauty and Joy*, by Motilal M. Munshi, B.A., LL.B. (Motilal M. Munshi Gopipura, Surat. Price Rs. 1-8.) This is a simple narrative which young Indian readers will enjoy, and western readers find of interest for the sidelights it throws on Indian everyday life. Alongside of western fiction, however, it appears unsophisticated and the choice of English words and expressions is not such as an English writer would make.

D. C.

---

