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THE THEOSOPHIST

ON THE WATCH-TOWER

THEOSOPHICAL Conventions are going on in Europe despite the War. England and Wales, in Convention assembled in London in May—it used to be in July—send "Convention's loving homage" through their General Secretary. Scandinavia, in Convention assembled at Gothenburg, also in May, cables through its General Secretary: "Hearty greetings from Convention, Scandinavian Section." Australia also has had its Convention, and so also has had beloved, martyred France. Both sent loving messages of greeting. In Australia, on the sixth day of the Convention, a Conference of Lecturers, Class Leaders, T. S. Propagandists and Workers was held to discuss: "How best to follow up in Australia the President's suggestions regarding aid to outside activities." I hope the discussion was fruitful. Let me send from India hearty good wishes to all who are working for our sacred cause.

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The General Secretary of the Mahā Bodhi Society sends us two interesting notices lately issued, and we pass them on to our readers, since men and women of all Nations and all

races bow before the Holiest One in lowly homage. The first gives a piece of interesting news:

The Mahā Bodhi Society have the pleasure to announce that the plan of the new Vihāra proposed to be built on the ground No. 4a College Square, submitted to the Municipal Corporation for their sanction several months ago, has been approved and the building of the Vihāra will forthwith begin. The "Prince of Contractors," Mr. J. C. Banerjee, has been entrusted with the building of the Vihāra. The plan was designed under direction of Sir John Marshall, Director-General of Archæology of India, and is based on the Ajanta architecture. The Relic of the Buddha which has been promised by the Government of India will be enshrined in the Vihāra. It will be the first real Vihāra, after the destruction of Buddhism a thousand years ago, that India will have, and it is hoped that every one who loves the BUDDHA will send a donation, however small, for the building fund, and become a shareholder thereof. Drafts and cheques may be sent, marked Mahā Bodhi Society, to the Hong-Kong and Shanghai Bank, Calcutta.

"Blessed are they that show love to the Buddha, for theirs is the kingdom of heaven."—*Alagaddupama sutta.*

The second was issued shortly before the Full Moon Day of Vaisākh—25-26 May, this year—the great Festival in commemoration of the Lord Buddha's Birth, His Illumination and His Passing into Nirvāṇa. It was, of course, celebrated in Calcutta, and a few days before it I received the following:

GLORY BE TO THE HOLY ONE

May Love and Happiness prevail throughout the World.

The Buddha Gautama Sākya Muni preached the Doctrine of Universal Love two thousand and five hundred years ago.

A thousand years ago Buddhism was destroyed in India.

The Government of India has offered a Relic of the Buddha to the Mahā Bodhi Society, to enshrine which the Society has been asked to build a Temple (Vihāra) in Calcutta.

This will be the first Vihāra after a thousand years in India.

Mrs. T. R. Foster of Honolulu has sent a donation of Rs. 56,000 for the Vihāra.

The Mahārāja of Baroda has donated Rs. 5,000, and the Rev. Anagarika Dharmapala Rs. 10,000, to the Vihāra Fund.

A further sum of Rs. 50,000 is required.

To save mankind the Buddha made the great Renunciation: to show Him our love and faith we are going to build this Vihāra. Will you send a donation for the Vihāra and become a shareholder of the meritorious work?

Donations may be sent to the Hong-Kong and Shanghai Bank, Calcutta, marked Mahā Bodhi Society, either by Draft or Money Order.

For further particulars apply to:

THE SECRETARY-GENERAL,
46 Baniapukur Lane,
Intally P.O., Calcutta.

The Vihāra will be situated beside our T.S. Lodge in College Square, a very fortunate circumstance for the Lodge.

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The Founder of the Round Table was very dearly loved by the Knights and Companions whom he led along the Path of Honour, and at a meeting in London on the 13th January it was decided to hold a yearly Commemoration of the members of the Order who had sacrificed their lives on the Altar of their Country. The name of Lancelot's Day was given to the Commemoration, and it will be held in London on the 4th July, his birthday. "Lancelot" was Herbert Whyte's name as a Knight of the Round Table. The following passage from a Circular issued on the subject explains the view of the promoters:

Such a meeting would serve to keep ever in memory the Founder of the Order. To all of us the Order means something, to many it means a great deal, and it is but fitting that once a year at least we should remember the Founder of our Order with love and gratitude. We know that he held that the present struggle is for the liberation of mankind from the bondage of militarism and selfish autocracy, and it can be truly said of him that he risked and gave his life for freedom's sake. He, as well as those other members of our Order (in writing this we in England think of our Companion, Lieut. B. K. Hooper) who have made the Great Sacrifice from the same high motives, will be a constant inspiration to those of us who are left to carry on the work.

His last letter to the Order was sent from Jerusalem, which was to him "the City of the Great King," and it shows

the deep devotion which was the central feature of his useful and gentle life. Here it is:

JERUSALEM,
20-12-17

TO MY DEAR COMPANIONS OF THE ROUND TABLE,

My thoughts have been so often with you all as I have trudged along the ancient ways by which the Knights of old journeyed and fought as they won through to the Holy City. And I am proud of having had the honour of commanding my Company in the operations which made us masters of Jerusalem. In spite of the prevailing atmosphere of war, my thoughts have often turned to the picture of those ancient days, when He whom the world honours, and who is our KING, lived and taught among these hills. I have seen the Mount of Olives, where He preached, and the site of the ancient Temple in Jerusalem, where He often came.

These days are difficult, but don't forget that it is an honour to live in difficult days. Turn your hearts often to the thought of the KING whom we serve, and be sure that He has a place in His Household for the humblest and the youngest, who long to serve Him.

My love to you all.

"LANCELOT"

To his "dear Companions of the Round Table" his memory will ever remain an inspiration.

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The great Educational Movement begun by the Theosophical Educational Trust in India struck a rootlet in Britain, and now we receive a charming booklet from Australia bearing the motto, "Education as Service," and telling us of Morven Garden School, Lane Cove Road, North Sydney, under the Theosophical Educational Trust, Australia. The booklet says:

Schools have been promoted by the Theosophical Educational Trust in late years in various parts of the world. Everywhere they have met with immediate success and growing support.

The principles laid down may be summarised in the statement that every child has its own peculiar temperament, character and abilities, and these must be studied and developed individually; that kindness and love must dominate in the treatment of the child, punishment and fear being eliminated, if the best results are to be obtained; that religion must be made a personal, practical thing to

each child—something which will link her or him with the great unseen inner world of reality. To secure these results the teachers in turn must pursue their work with love for it, and the motto of the Trust is the motive of its staff—" Education as Service ".

The Trust Schools are not conducted for profit, or as private enterprises; they are established and carried on with the help of those who see in the child of to-day the citizen of to-morrow, and realise that in true education " nothing is too good for the child ".

Two ladies of large educational experience have been secured as Principals, Miss Macdonald and Miss Arnold. A most attractive school is shown to us, perched high upon a hill in a delightful garden, the grounds extending over several acres, and sloping down from the house. Those who know Sydney will realise the splendour of its views, when I say that on the East it looks over the wonderful harbour of that city, and westwards to the Blue Mountains. We heartily wish it success. We are glad to see from the programme of the Theosophical Convention that on the third day of the Convention a visit to the School was arranged, and that on the fifth day there was a Conference of Educationists.

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It is good to read in papers from abroad how nobly France is playing her part in the titanic struggle of the War. It is not only the wonderful courage of the men, as when we read of three French divisions who during four terrible days held up thirty German divisions, with the aid only of some cavalry patrols and a few guns. It is not surprising to read that " there has been no finer military feat during the War than that accomplished by these three divisions ". That which goes to the heart is that more than six of her Departments, some wholly, some partially, are held by the Germans, and the people live on from day to day, oppressed, tormented, subjected to insult and outrage; yet they endure, and endure with that peculiarly French courage which is ever "*gai*," half mocking at its own sufferings, the delightful French temperament which exists nowhere else. When, oh when,

will France be free and safe within her own borders? Somehow France tugs at one's heart-strings as does no other continental Nation.

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Headquarters has been very full for this last fortnight with the Summer School for Teachers. Last year such a School was held, and proved to be most useful, and this year it was repeated on a somewhat larger scale. I had the honour of opening it with a talk on Education on May 13th, and thereafter came a steady stream of work educational—lectures, demonstrations, discussions, papers, and in the evenings from 8.30 to 10 p.m. some form of entertainment, music, a drama of Rabindranath Tagore, recitations, Greek dancing, and so on. The teachers of the Olcott Pañchama Free Schools, trained so admirably by their Superintendent, Miss Kofel, gave a valuable demonstration of object lessons for young children. The school closed on May 26th.

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A very notable entertainment was given one evening, at which poets recited some of their own poems, and non-poets, the minority, recited other people's. India's poetess, Shrīmaṭi Sarojini Devi, came surrounded by seven other members of her brilliant family—sisters, brother, sons—and she recited some of her own exquisite poems. She offers a curious psychological problem on the platform, the difference of mood strangely dominating the body; when she speaks on political matters her voice rings out, sweet and modulated, filling a large hall; when she recites, the mood is dreamy, introspective, and the voice, soft and low, seems to drift in through her from otherwhere. Both are beautiful; in the one, she is the inspired prophetess, touching and rousing the soul of her people; in the other the artist, speaking from the land of dreams, standing in the half-open ivory gate.

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At this same meeting, Mr. J. Cousins, the well known Irish poet, gave some delightful poems of his own, grave and gay. Mr. T. L. Crombie gave much pleasure by some presentations of his own finished poetic art. A brother of Shrīmaṭi Sarojini Devi, Harindranath Chattopadhyaya, still very young but a poet of inspiration and fire, recited some of his own striking and rich melodies; he should rise high in the future, the promise of his youth being so exceptionally fine.

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The Indian Boy Scouts were also much in evidence, enjoying their training in the wide Adyar grounds. Until a few years ago, scouting in India was confined to British and Eurasian boys, Indian boys being rigidly shut out by Sir Baden Powell and his representatives here. As in other things, good movements started in England may spread to all countries except India; if they arrive on our shores, they must be confined to the British residents and their semi-descendants. Mr. Gordon Pearce, Vice-Principal of Galle College, in Ceylon—one of Colonel Olcott's foundations—started a troop of Sinhalese Boy Scouts in the Collegiate School, and one school after another took it up in Ceylon. Then he sent a well trained Scout to Madanapalle, and so started the movement in India. Mr. Sinha took it up, on his return from serving in the Medical Corps in Europe and Egypt, and formed an admirable corps in Madras. Others followed, and the Indian Boy Scouts Association was registered last year. Now Mr. Gordon Pearce has come to Adyar, to serve as Chief Commissioner for India, and is engaged in co-ordinating our scattered troops. He held a Training Class for Scoutmasters at Kodaikanal, in the Hills, a few weeks ago, and another Training Class is to be held here in Adyar during the coming fortnight.

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Much work has also been done during May in connection with the Society for the Promotion of National Education. An article on its work will appear in THE THEOSOPHIST next month from the pen of Mr. G. S. Arundale. Here it must suffice to say that during the last month the Senate has been busy, and the Faculties appointed by it have been drawing up Courses of Instruction, which are now in the press, and will be widely circulated among Indian educationists for criticism and amendment, and will then be used tentatively from next month. A College of Commerce is established in Madras, and one of Science at Adyar, where Ḍāmoḍār Gardens has been leased for use: attached to it will be an Agricultural Department. The University will be opened there on July 7th. The Chancellor, Sir Rabindranath Tagore, has signified his intention to be present, and it will be a great joy if he should come. But his health is not strong, and his coming must depend on that. Three people in England have become Life Members of the Society—a thing that gives me much pleasure —and the Fraternity of Education there is collecting for our Society useful educational books. We are deeply grateful for their sympathy, for all work here for the uplift of India and for training her sons and daughters in the duties of their coming citizenship is looked on with deep suspicion and mistrust by the authorities. I am writing on May 28th, and the maxim for that day in the *New India Diary* is appropriate, when one's heart sinks before the difficulty of all good work in this country. " As the ignorant act from attachment to action, O Bharaṭa, so should the wise act without attachment, desiring the welfare of the world."

THE DISTRIBUTION OF WEALTH

A STUDY IN SOCIOLOGY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

FROM time immemorial, men with hearts to feel and heads to think have been pained at the unequal and apparently inequitable distribution of wealth among mankind. From time to time some particularly bold individuals have put their thoughts on paper, and made suggestions for the practical fulfilment of their ideals. We have all heard of Plato's scheme of the community of women, children and property; most of us know of More's *Utopia*. We also know that none of these schemes have succeeded or can succeed in practical life. And yet we want something to be done; the glaring inequalities of life should be abolished. What to do is the question.

The war has upset most human calculations, and protagonists of socialism are putting forward their case with the utmost vehemence: apostles of the future democracy are not wanting. It almost seems that the present war is the last war of nation upon nation, and that the next wars are going to be of class upon class. And as such wars will be both inside and outside the States, they are more to be dreaded than the wars of one people upon another—for then, at least, each unit is united in itself: the house is not divided against itself. In order to avoid the possible disasters and horrors of the future, persons with imagination and sympathetic understanding must set to work now. It is best, therefore, to examine the various proposals before the world. For this purpose it is necessary to clear our minds of passion and prejudice, and discuss the subject in a spirit of charity.

Some say to us: "Pool the wealth of the world and distribute it equally among all. That is the easiest way out of the difficulty." The other side of this apparently simple solution is that all men are not equally wise or equally strong. We may eliminate the difficulty of the "accident" of birth; how are we going to do away with the "accidents" of health, strength or wisdom? Such accidents will still persist, and we cannot avoid or control them. That being so, we shall find, soon after the required equal distribution of wealth has taken place, that one man has improved and enhanced his share while another's has deteriorated. All sociologists are agreed that formerly, in the long lost ages, there was no notion of separate property, and that by the slow evolution of institutions, the institution of individual property has also arisen. Is it difficult for us to imagine that, if to-day we divide all wealth equally, to-morrow the same conditions will come back as exist to-day; humanity will only have once again to undergo all the travail of the transition. Let us try a simple experiment. Let us distribute equal pieces of land among ten

persons. We shall find that some one of these is very assiduous while another is indolent: within a few years we shall see the difference between the lands of one and of the other.

Then we cannot forget that equal division of wealth mainly means equal division of land, from which, after all, all things come. That would mean that men must work with their hands. How will the mind of man then develop? Man does not live by bread alone. He requires art and literature for the solace of his mind. A manual worker cannot possibly have the leisure to derive the joys that mind and spirit can give. Those that are wealthy, those that are not painfully anxious for the morrow's bread, can pay attention to the development of the fine arts, and that in itself is useful public service. But, it will be legitimately asked: "Why should one man labour and another enjoy its fruits?" To a question like this the rich man, the employer of labour, answers: "No doubt you labour, but if I had not the money, who could have employed you? If I were not rich, I could not have purchased such beautiful pictures, could never have been able to collect so many treasures of art and beauty; and if there were no patrons of such things, all art, all beauty, all literature would disappear from life."

So persons desirous of distributing wealth equally, and also anxious to preserve art in life, propose—and, I believe, Bernard Shaw is the most eminent of them—that all men and women should work, and that in return for the same they should get equal payment. The artist does not eat more than the agriculturist; therefore both of them should have equal amounts of food. Abolish sloth and indolence from life: you may write books; you may till the soil; you may paint portraits; you must do something, and you will get adequate nourishment. All that the individual does must be done for the general good. If there is a beautiful garden, all can enter it; if there is a beautiful picture, all can see it; if there is a

useful invention, all can use it. And the maker of the garden, the painter of the portrait, and the inventor of the instrument will all have their bodily needs satisfied. We recognise the fact that all men are not equal; that all are not equally capable of doing any particular thing; we also want the arts to flourish and beautify human life, for they are as important as food; and so all men should, according to their respective capacities, attempt to make the world as rich and complete as possible; only no one worker should get more than another.

This scheme is not without very serious objections from the standpoint of practicality. First of all, owing to the elimination of all competition and the assurance of physical necessities to all, taking human nature as it is, individuals will slacken their efforts to a great extent. Then we must also not forget that a manual worker can work every day; the farmer can plough and the carpenter can hack wood from day to day; but the brain worker—the poet, the painter, the musician—cannot daily exhibit some new work. It is quite possible that even an eminent poet or painter may be able to produce only one poem or one painting in the course of a whole year. How shall we inspect their work? How shall we pay them? It may be that because of this great drawback the brain worker charges more for his labour than the manual worker, for he is not sure whether his brain will or will not work on the morrow, and food is required daily. The poet can say with much force of reason: "The carpenter can work every day. The only break in his work will be due to physical ailments, and then you can supply him with food gratis. But how will you judge my work? I surely cannot write poems every day. Will you always ask me to show you a new poem before you dole out your daily food to me? Will you, or will you not, accept my excuse that my brain did not work on any particular day?"

So the thinkers are going round and round the same point, and no conclusion is forthcoming, and nations are to-day torn with internal dissensions and class hatreds that bode ill for the immediate future. But why all this madness for wealth? Why should man's passions be roused so violently for riches? In the modern world, material wealth is a tremendous power. Some believe that this has always been the case. That, however, does not seem to be probable. For denizens of the forest, the strong right arm is the source of all power. In social intercourse mere length of years commands respect. In certain types of society, caste by birth evokes the greatest amount of reverence; for instance, as does the Brāhmaṇa in India. It is not impossible to imagine that poverty itself may be a most dynamic force in certain circumstances. It seems to me, at least, that the human heart hungers for power. If power can be achieved by being a Brāhmaṇa, a mighty monarch like Vishvāmiṭra—as ancient Indian legends testify—will gladly lay aside the emperor's crown and beg for recognition at the hands of poverty-stricken Vasiṣhtha. If monarchs, at whose names the nations tremble, regard themselves as highly blessed at the touch of the dust of the feet of the lowly ascetic, why should Nāraḍa and others seek wealth? Does not mediæval European history itself show many an illustration of great lords and warriors donning the cloth of the mendicant? The whirligig of time has now brought a day when wealth alone gives all honour and power; and therefore mankind is madly rushing after riches.

Whatever has the potentiality in it of buying various articles can be called "wealth". This potentiality to-day resides in gold, silver and Government paper. The accumulation of these signify the rich man. Those who do not possess these are poor. The modern man has many more methods of gathering riches than his ancestors had. The rich produce

of mines and the invention of machines for the manufacture of articles has added to the wealth of the world, and money can buy many more things to-day than it ever could before. Prevalent notions of propriety give the wealthy man an honoured place, and the populace regard him as worthy of reverence. The rumoured illness of a Carnegie or a Rockefeller will produce greater commotion in the markets of the world than the death of great kings and emperors. The key of the world is in the hands of the wealthy; hence all desire and attempt to acquire riches.

On the one hand, then, is the enhancement of wealth, on the other the expansion of the human mind. However great may be the amount of the world's riches, there must be a limit to it; but the number of human beings is unlimited, and in many of the ordered and civilised nations of the world their numbers are ever on the increase. It is then that the thoughtful ask: "Why should all wealth be confined in the hands of the few? Why should the majority be deprived of it? Why should all power, all government be in the hands of the few who can force the poor to do whatever they want by tempting them with their riches? Why should the poor be obliged to labour, even at the risk of life? Why should they suffer the abuse of the wealthy?" These thoughts and questionings are now penetrating the lowest strata of society, and the most eminent among men are taxing their thoughts to frame some constructive proposals for the equitable distribution of wealth and the elimination of the differences in life.

This is, no doubt, a difficult position. All the same, the situation has got to be faced. Some forms of manual labour entail risk to life. Working in factories means fearful bodily exertion; working in mines means constant endangering of life itself. The rich do not share these risks and these sufferings. They get ready-made wealth. It is the poor labourer that brings gold and silver, coal and salt from the bowels of the earth. He

gets only his daily wages and scarcely anything more. The fruits of his labour go to his rich employer. For the sake of pearls the wealthy merchant sends the fisherman to the deepest depths of the sea. The stokeholds of ships are as bad as the hells of orthodox theology; and stokers, stripped to their waist, shovel coal into the burning furnaces from hour to hour, supplied with air only through small funnels—the holds themselves being situated many stories below the surface of the waters. Compare their condition with that of the first class traveller who sips his ice and lemonade, lounging on cushions in brilliantly furnished saloons; contrast them with the wealthy merchants who profit by maritime trade; and the proprietors of the ship who make their fortunes by the working of the steamship lines. Then, again, the masons build palaces: so many suffer serious injuries by accidental falls from roofs and scaffoldings; but they cannot live in the houses they build; they must ever live in hovels, leaving for the rich the structures they have erected at such risk to themselves. Let us cast our eyes on the labour bestowed in producing rice and wheat, the best varieties of which come to the people in the towns: the producers have to be satisfied with the coarsest leavings, if even that. Let us not forget the terrible battlefields, where millions give up their lives uncomplainingly for the sake of the kings and ministers who are to profit by their sacrifice.

Only lately, insurance acts in some of the most advanced of countries have sought to supply the necessaries of life to workmen when injured in the performance of their duties, and to their families when the breadwinners are accidentally killed. All the same, we must with sorrow accept the cruel fact that, if the accumulation of wealth is necessary and if all that it can do is not to be lost, if mills and factories, railways and steamships have to be worked, if palaces are to be built and gold and silver extracted from the deepest mines,

then it is also necessary that labourers should not be abolished; that there should be in the world such men as, for the sake of their daily bread, would not hesitate to go to places of danger, and are prepared to sacrifice their lives in difficult undertakings. Such work, in normal circumstances, will only be done by those who are unable to find easier employments, and for whom it is necessary to procure their nourishment by the sweat of their brows, even at the risk of life itself.

If, however, we do not want modern civilisation itself, then our difficulties can be easily solved. No doubt the splendours of life will be lost, but—as those say who desire to abolish civilisation and all it means, such as Mr. Gandhi in India, and Mr. Philip Oyler and others in England—at the same time there would return to the world much peace and happiness and human equality. In other words, men would till their own soil, make their own clothes, and satisfy, in ease and comfort, the barest necessities of food and raiment; the rest of their time they could spend in education. One wonders, however, if there would be much left to learn. But those of us who have neither the desire to obliterate the wonders of science nor the wish that the poor should suffer as they do, have to put forward our own proposals.

The proposals of this class of persons—and the present writer is with them—may be summarised somehow like this. Let every department of work in life be regarded as a joint family concern, in which all workers contribute what they can, and all work for the common good. All concerns require three things: capital, brains and labour. Let the rich put in his capital; the intelligent, his brains; the workman, his physical strength. Nowadays the brain-workers—managers, inspectors, etc.—and the labourers are only servants of the capitalist employer. They do not care for profit or loss. They get their wages: profit or loss is the master's look-out. The master

himself does very little work; the servants have to work very hard. That means great strain on the bodies of the manual workers. They hate the work that they do. It is only the salary that binds them to it. This is not right and proper from the standpoint of the general good. If all workers were to regard themselves as equal partners in a joint family, if they regarded the work as their own, there would certainly be much better work done, and in a very much better spirit. The capitalist has money: he gives his money; the manager and other such officials have brains: they give their brains; the labourer has strength: he gives his strength; and all work together, the profits being shared equitably by all concerned.

If such were the principles of work, the employer and the employed would no more regard one another as inveterate foes; no more would the labourer think that the master wanted to overwork and underpay him; no more would the master feel that the labourer wanted to underwork and get overpaid. No more would masters' unions and trade unions wage unending wars against each other. No more would statesmen be daily called upon to settle labour disputes and frame social legislation. The masters' profits would, no doubt, be lessened; the labourers' wages, no doubt, would be enhanced; but all would be devoted to the work they do, and brotherly feelings would exist between master and man. In the difficult social and economic problems that face humanity to-day, this seems to me to be the most feasible and the most practical proposal, well worth a trial in any case, and at an early date. The war has brought matters to a head; and the nations of the world will really have no peace, even after treaties have been signed, if they do not start now to better the condition of the labourers, and protect themselves from impending social and economic revolutions.

Yet this is not enough. From ancient Indian polity a lesson must be learnt. Despite the boasted democracy of

modern days, there was more democracy, in social and domestic life, in ancient India. Here classes were not divided by wealth; here there was no superciliousness on the part of the wealthy. The wealthy man always held his wealth in trust, so to say, for the public. His houses all could enter; his gardens all could see; the poorest sat on the same floor and on the same level with himself. His personal life was simple and his benefactions large and universal. All that disarmed opposition. When you keep the poor man standing and shut your door in his face, you sow the seeds of social unrest. Common human charity—a sympathetic attitude of the mind—will obviate much jealousy and much bitterness in life. On the banks of the river the Mahārājā and the peasant bathe together; on pilgrimages they trudge together—why should they hate each other? It is the mentality of the modern man that is at fault; and a little knowledge of psychology is more helpful than a load of learned lumber in every other branch of human knowledge.

I should here like to put in a word for the caste system. I know that so many silly customs have grown up in connection with the working of caste in modern India, it has created so many difficulties in national consolidation and so many bitternesses in social life, that the country's well-wishers have rightly conceived a deep-rooted prejudice against it. But I shall venture to show that there is a good point in the system that deserves to be noted and not lost sight of. First of all, it is in the nature of a hereditary determination of an individual's position in society. It eliminates competition from human life, and enables one to choose his profession and vocation in life without fumbling about. I believe most persons, looking out for professions after their college education, would heartily wish they could have made up their minds earlier and concentrated upon their choice. All the same, caste seems to mean the forcible suppression of talent for walks of

life other than that in which one finds oneself by birth. This really need not be so. For there should always be scope for change, and if exceptions are allowed to be made, without hard and fast rules, and if all social disabilities, such as untouchability, etc., are removed, the attendant unfortunate incidents of caste will all tend to disappear.

It will be seen that the highest classes of modern society desire, and succeed in having, all the good things of the earth—honour, power and wealth—in their own hands. Under a carefully and properly worked system of caste, these good things are equitably divided among different classes, which abolishes, or at least diminishes, jealousies and narrownesses from life. Caste gives to the Brāhmaṇa (*i.e.*, the learned, teachers and clergy) much *honour* but no money. The king leaves his throne of state to receive him, even if he be in rags. The human nature in the Brāhmaṇa is soothed by the honour shown to him by the monarch, and he loves his tattered garments, and is proud to remain poor but learned, dispensing his knowledge to his pupils for the barest sustenance in return. The Kshaṭṭriyas (*i.e.*, the rulers, governors, executive officers) get *power*. Power is sweet. It is sufficient compensation to them for lack of both honour and wealth. The Vaiṣhyas (*i.e.*, the traders, merchants, bankers, etc.) get *wealth*—they are bound to support the Brāhmaṇa and honour him; they are also bound to pay tribute to the Kshaṭṭriya and be under his sway. The Vaiṣhya enjoys wealth, but not much honour or much power. The Shūḍras (*i.e.*, the servants, labourers, factory-hands, etc.) offer service to all; they are supported; they are loved; they have no reason to feel jealous of the other castes, for the most honoured Brāhmaṇa is as poor as, or even poorer than, themselves; the Kshaṭṭriya protects them at the risk of his life; and the Vaiṣhya, though wealthy, does not blatantly show off his wealth, but has to use the major portion of it for others and

for the public good: he himself scrupulously lives the simplest of material lives.[1]

The world feels jealous, not of him who has wealth, but of him who shows it off too much. Is it not said that the motorist is the person most responsible for social and economic unrest in Europe? If a rich man uses his money for others, he is loved and not hated. The Kshaṭṭriya, in this scheme of things, consults the Brāhmaṇa in affairs of state. The modern notion is: the greater a man's material stake, the greater should be his share in administration. The older scheme seems to have been: the greater a man's wealth, the more selfish will be his advice, so the sovereign must rather consult the most learned but the most poor, who alone, if anyone, can give the most disinterested, and therefore the best, counsel. In such wise did the polity of the ancient Indians at least attempt to save the world from distressing social wars, and I sometimes feel that slowly but steadily the Western nations—with all their proud disdain for the name of caste, though unfortunately perpetuating in their own lives only its worst and not its best features—will either rediscover for themselves this simple polity, or realise that there was something in the dreamy East worth learning and even imitating; for the modern attempt to grasp all honour, power and wealth in the same hands, with the supremest irresponsibility towards others, has been resultant of horrors perhaps never suffered in ancient times to the extent that they are to-day.

People in India are passing through strenuous times of transition. It is the duty of all interested in their country's welfare to make the transition as easy as possible. The thoughtful among them do not want to cut themselves away from their past; they do not want to be blind to the influences of the present. In the midst of all the great shaking that

[1] The reader should study, if he is interested in this line of thought, Babu Bhagavan Das' *The Science of Social Organisation: or The Laws of Manu in the Light of Theosophy*. The ideas here propounded are borrowed from him.

the country is experiencing in all the departments of its life; in the midst of the social disadvantages, the domestic unhappiness, the political aspirings, the economic unrests—all unfortunately inevitable concomitants of transition, as history testifies when the Middle Ages gave place to the Modern Age in Europe—it is necessary that the people should so live and work that they may lead India safely from the dangers that threaten her, to a position that may be commensurate, at one and the same time, with the teachings of her ancients and the gigantic achievements of the modern age of science.

Sri Prakasa

STUDENT CHRISTIAN MOVEMENTS

By ADELIA H. TAFFINDER

LEADERS of all the Student Christian Movements are to-day facing a supreme opportunity in relation to the expansion of the spirit of brotherhood by means of foreign students. According to the statements furnished by the General Secretary of the Committee on Friendly Relations among Foreign Students, in the United States the war has wrought notable changes in the migration of students. Scores of foreign students formerly enrolled in the Universities of the British Isles, Germany and France have either returned home or registered in North American Universities. Several hundred new students from Japan, China, and Latin America who, under normal conditions, would have pursued their studies in Europe, have entered Universities and colleges in the United States.

By far the most extraordinary result of the war on student life is the actual organisation of classes in the prison camps of the opposing armies; here thousands of students and professors are congregated, and the weariness of enforced leisure, at times, is somewhat tempered by the continuance of University study and investigations. We are informed that over 2,000 college men from Latin-American Republics are mingling in classroom, laboratory, and athletic field with their cousins in North America. Filipino students, 600 strong, are found in the Universities from California to Maine. They

are becoming enthusiastic about the organisation of an inter-island student conference in the Philippine Islands.

According to one authority, several scores of students from Russia, Greece, Africa, Spain, Portugal, and the Balkans add to the cosmopolitan character of student life within the United States. And 200 American students, without complaint, tell the sad story of loss of home and loved ones far away. As a result of recent inquiry into this subject, information is given that there are fully a thousand Chinese students in the institutions of higher learning in the United States; about half of them are Government scholarship men, representing every province of China. The Japanese Empire is represented in North American student life by over 1,200 members; while about 300 Korean students are studying here.

An estimate is given of over 5,500 foreign-born students, from forty nations, enrolled in the colleges and Universities of this nation and Canada. There is also a considerable number in preparatory and high schools, trades schools, and business colleges. Many of these students have received Government scholarships. All classes of society are represented by them, but a majority come from the most influential families, and will return to positions of leadership in their own national life. Some of them are prejudiced against some phases of North American civilisation. Their attitude toward Christian truth and service is largely determined by the influence of fellow students, teachers, and others with whom they come in contact. The life and policies of the various nations will be affected more or less by these leaders, who are now studying in America. Their presence in our country is a challenge to the best people of North America. Shall we help to sharpen their intellects, but deny them our best help in developing strong moral character? Shall difference in race, language and religion be allowed to prevent friendly, sympathetic fellowship? Shall any effort be made to discover the causes

of prejudice and misunderstanding, and to apply the most effective remedy to these when discovered?

The question is: Why not establish permanent international friendships by revealing and interpreting to these national leaders the best features of our commercial, civic, and religious life? With a view to answering satisfactorily these and similar questions of vital significance, the British and North American Student Christian Movements have set apart special workers; their secretaries are making a careful study of the needs of foreign students, and have outlined a programme of service, some features of which are indicated in this article.

The student who is planning to spend from two to six years abroad needs, before leaving home, accurate information concerning the educational institutions in the country to which he is going, their comparative advantages and requirements, student life and customs; also facts regarding expenses, provision for scholarships, and opportunities for self-support. He is eager to consult representatives of the nation towards which he is looking, also to meet returned students and travellers who can answer his questions. Assistance is indispensable in securing passport, transportation, and articles for the voyage. Letters of introduction, descriptive material and other literature will be heartily welcomed; while assurance that he will be met by trustworthy persons at the port of arrival will bring comfort to his parents. When is the welcome of a friend, though a stranger, so much appreciated as at the pier—amid strange people, a strange language, and government officials? Here our foreign student often needs an interpreter, a guide through customs inspection, and information about a reliable hotel or boarding house. Probably he will wish to exchange money, make purchases, post letters, and send telegraphic messages. A map of the city, showing the location of Consulates and principal public buildings, routes of street cars, etc., will be a welcome gift.

On reaching the University town or city, personal guidance is the foreign student's primary need. He needs assistance in securing satisfactory board and lodging, in selecting courses of study, in registration, in enrolment in classes, in purchasing books and materials, in studying the prevailing language, and in becoming acquainted with teachers and fellow students. He needs advice regarding his participation in social, athletic, moral, and religious activities of the University; he needs to be fortified against the evil influences of student life, and enabled to see and appropriate the best features of his new environment. Above all, he needs a few friends who thoroughly understand him, and with whom he can talk frankly—friends who will be with him in the time of affliction and discouragement, and who will minister to his deepest spiritual needs.

Several years of absence from the land of his birth, during the plastic period of his life, make necessary some radical adjustments on the part of the student after returning to his country. Perhaps he has been an object of curiosity and special attention while abroad, and now he is tempted to feel superior; possibly backwardness, suffering and poverty among his people disgust him, and do not challenge him to unselfish service. The returned student needs the companionship of the choicest of his countrymen who have studied abroad, and are now established in useful service to their community; their counsel and leadership will demonstrate how he can apply his knowledge and experience to the solution of the most pressing problems of his people. The need for assistance and friendship, which will stimulate the returned student to be true to the highest ideals under trying circumstances, is scarcely less urgent than such need when he first went abroad. A trained intellect, a disciplined will, and a consecrated spirit should be promptly related to the great constructive enterprises of the best Christian leaders in his native land.

This Committee on Friendly Relations among Foreign Students maintains secretaries who are responsible for the welfare of students from foreign nations in the United States and Canada. It is endeavouring to establish Information Bureaux in foreign nations with reliable persons in charge, who can distribute literature and give information to prospective students regarding University life in North America. These correspondents advise the Committee in New York regarding the plans of prospective students, in order that they may be communicated with, and met on arrival in New York and other ports. A representative, who speaks the necessary language, meets the student on his arrival, and extends every possible courtesy; and a handbook of useful information about student life is presented to the new student.

In each University enrolling foreign students, a committee meets new students from abroad, assists them in finding rooms and board, and in entering classes. This committee promotes acquaintance and good fellowship among students of all nations by arranging frequent receptions, in private homes, Christian Association buildings, and churches. Scores are enrolled in groups for Bible study and as members of the Associations. An effort is made to obtain help for those who need to earn a part of their college expenses, and, whenever possible, a personal advisor is provided for each foreign student. During vacations and other leisure periods, the committee accompanies foreign students on visits of inspection to social settlements, playgrounds, hospitals, penal and reform institutions, etc. By this means the foreign student gains valuable ideas regarding the manner in which other people are dealing with social and community questions. No service is more deeply appreciated than that of making recommendations concerning valuable books and the distribution of literature which is most helpful in character building.

The life of the students from the same nation is unified and their highest interests are safeguarded through such organisations as the Chinese Students' Christian Association of North America, the Chinese Students' Christian Union in Great Britain, the Indian Students' Christian Union, and similar organisations. These societies afford opportunity for expression and mutual helpfulness. Bulletins and magazines are published by them, intercollegiate visits are planned, and district conferences are held. In at least two cities in China, special Chinese secretaries have been appointed to receive returned students. It is the plan of these secretaries to discover the major interest, the training, and the experience of the returned student, and to enlist him as promptly as possible in some form of unselfish service in the community where he is located. Thus also in other nations. If his life is dedicated to Christian service, the foreign student may be guided into complete consecration of his talents as a minister among his own people. Those who are preparing for government service, teaching, journalism, commerce and industry, may return to their nations aflame with the passion of Christ, or cold and hostile to His unselfish programme.

Some facts have been gleaned, which are pertinent to the subject, through dealing with the women students of South America. This information comes from a correspondent of the Student Christian Movement in Latin America, who writes that higher education for women in South America is far more widely developed, and of far longer standing than might be imagined.

All the Universities in all the Republics are open to women, and there is a steadily increasing number of women students in all of the more advanced countries. There are 250 women in the University of Santiago, Chile, about 175 at Buenos Aires, others at La Plata, Argentine, and about 60 or 70 in Montevideo, Uruguay. There are in all the capital

cities a certain number of students of art and music, but the vast majority of girls of student age, in South America, are found in the normal schools, training for teachers. There are 10,000 women in normal schools in the Argentine. Secondary education for girls varies very much in the different countries; really good schools preparing for the University are of very recent growth. Women's education in South America has been very much influenced from abroad. The best of the convent schools, those conducted in Santiago, Lima, and Buenos Aires by the Sisters of the Sacred Heart, are largely staffed by foreign sisters—French, Irish, etc. Many girls of wealthy families are sent to finish their education in convent schools in Baltimore or in Paris. On the other hand, in the Argentine the influence has been North American. Thirty-five years ago, Sarmiento, the President of the Argentine, invited women from the normal schools of the United States to organise the training of teachers in his country. Vigorous, purposeful women responded, and under circumstances of great difficulty, and sometimes hardship, organised the Argentine normal school system. These pioneers have been at work sixty-four years in all; now there are but three remaining. Their works do follow them, and the Argentine owes them much, though the North American system has been modified by French and German ideas.

South American Universities are organised in their own fashion. The University consists of various Faculties, preparing for the different professions—law, medicine, dentistry, pharmacy, engineering (in the old days theology was included). There is no arts course, or course where a general as opposed to a professional education can be obtained, except in Buenos Aires, where there is a Faculty of Philosophy, and in Santiago where the Institute of Pedagogy supplies the equivalent of an arts course. However, the professional courses are broader and more liberal than in other lands; thus, if you wish to study the

natural sciences, you take up medicine; and if you wish to study history and ethics you take up law. The law course is regarded as giving the best education. Half the students are women in the Faculty of Philosophy in Buenos Aires, and 200 out of 250 students are women in the Institute of Pedagogy in Santiago. On the other hand you never find more than a handful of women in law or engineering, and not very many in medicine. The professional schools most popular with the women here are pharmacy and dentistry.

But teaching is *par excellence* the profession of the South American woman. In Brazil, Uruguay and Argentine the proportion of women to men teaching in the primary schools is as great as it is in the United States, *i.e.*, primary education is almost entirely in the hands of women. Government teaching is decidedly well paid, as things go for women; it carries with it a good pension; women are allowed, nay more, encouraged, to teach after marriage. In Brazil, once you have taken the normal school diploma, the Government pays you a salary, whether it has a vacancy for you or not. The demand for women teachers, and the really substantial attractions of a Government post, explain the enormous numbers of girls in the normal schools of these lands. In San Paulo, where there are over 1,000 women students in the very up-to-date and well equipped normal school, the girls are mostly of a very good class; and at a recent entrance examination there were 735 candidates for thirty places.

As to the driving force behind the movement for women's higher education in South America, some few—the élite—are studying from pure intellectual interest, or from a desire to prepare themselves for national or social service. The large majority, however, are moved by economic necessity, and primarily are not students, but good daughters anxious to help the family.

In Chile the Spanish element is much stronger amongst the women students than elsewhere, though even there in the

Universities an astonishing proportion of the leaders have British and especially Irish names. In the Argentine scarcely any of the University women come from the old Spanish families. A glance at a University catalogue shows English, Scotch, Irish, German, French, Italian and Russian names, but very few Spanish. The largest single element amongst the women students is the Russian Jewess; she is more ambitious, more aggressive, and more independent than the girls of the other races, and it is she who is putting her stamp on woman student life in the Argentine. In Uruguay it is the French and the Italian elements that are prominent. All of these, if not immigrants themselves, are the children of immigrants; though Latin, few are Latin-American in origin. The proportion of girls of really Latin-American origin amongst the normal students is, of course, far higher than in the Universities, though even there the foreign element is strong, especially in such cities as San Paulo, Brazil, where more than half the population are Italian immigrants, and in Rio, where 200,000 of the inhabitants are recent immigrants from Portugal.

Another universal characteristic of the South American women students is the absence of esprit de corps amongst them, or of any real student life whatever; they are units; they have no student traditions or student interests. The majority live in their own homes, or in families where they board, attend classes, and go home directly their work is over. Rarely is there provided any Common Room for the women, or any place where they can meet each other socially. There is almost a complete absence of the student organisations that honeycomb the Universities and colleges of other lands. The only important student organisation in South America is what is known as the Student Federation; something of the sort exists in almost all the Republics. It has as its object to defend the rights of students, and to express their views to the faculty or to the Government. When its acts, it acts

with great efficiency. Apart from the Student Federations, however, the women students in South America seem pre-eminently "unclubable".

The movement for women's higher education in South America has developed slowly and gradually. This accounts for the fact that, in spite of the severe restrictions on women's liberty which prevail all over the continent, the women students in the Universities have had comparatively little difficulty in their relationships with the men students and the professors.

As to religious conditions amongst women students, it is difficult to dogmatise, as these vary in different countries, and in different classes of institutions. Amongst the University women, there is every evidence that the trend is the same as amongst the educated men students—an almost universal materialism, or agnosticism, a complete reaction against Christianity, as they imagine it to be. Up to the present time the South American women students have had no touch with the World's Student Christian Federation. But there is every reason why communications should be opened with them to bring them into this movement. Their influence in their own lands is great, and it can be made very much greater.

This correspondent in South America says: "The composite photograph of the educated South American woman, which remains with me, is that of a very dainty and attractive personality, affectionate and charming in social relationships, stepping out diffidently, yet eagerly, into a new world of liberty and opportunity. She is intensely patriotic, and is beginning to be ardently interested in social questions which affect the country. She is ready for hard work in a good cause, and both in social and educational organisations I have seen her doing excellent, effective and self-sacrificing work. She is a Latin-American, and therefore an idealist."

Adelia H. Taffinder

TO THAT FOUND BURIED BENEATH THE ALTAR OF KAPÆMAHU

THOU little bit of bone which, centuries and centuries ago,
This Self hath used to hold its curious thoughts
And home its problems and its loves and hates,
How strange thou seemest, turning here within my hand!

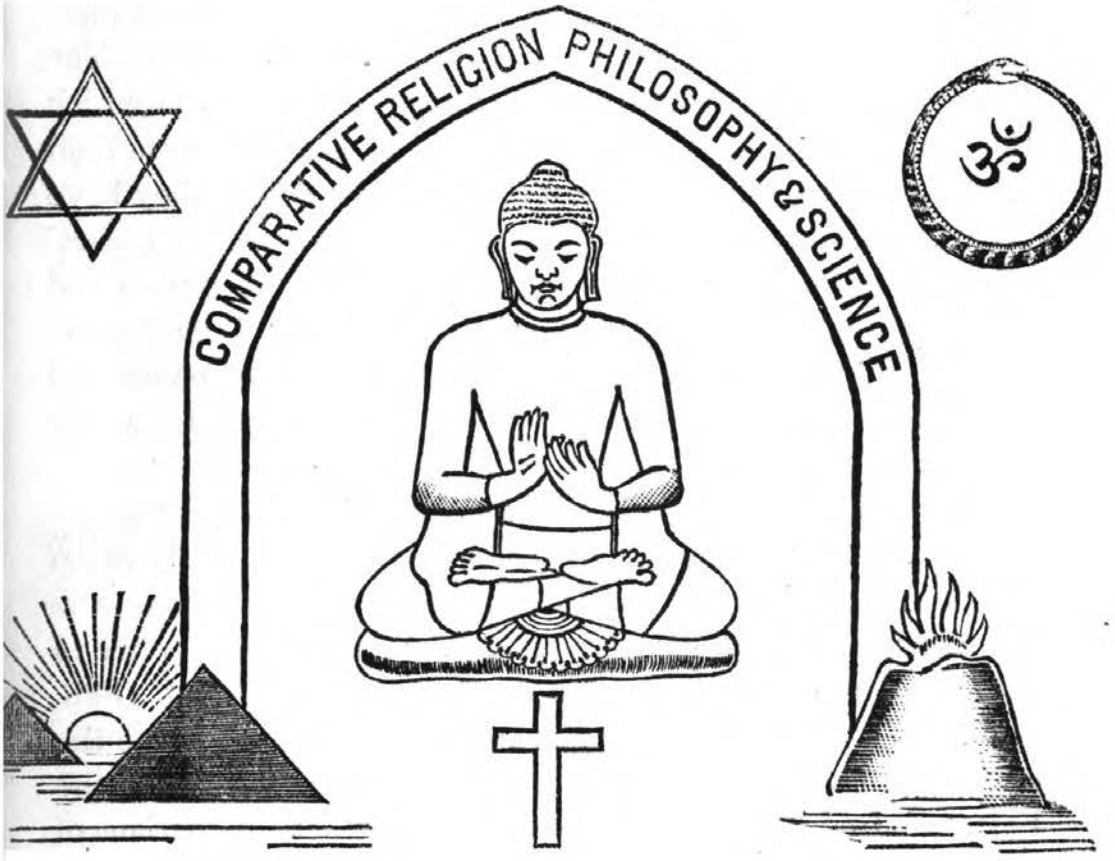
Methinks within thy cavity there lurks a wavering whiff,
A delicate, impalpable half-fragrance and half-thought,
That recognises in the hand that holds thee here,
A something near—a sweetness—love—attraction—what you will—
That marks it part and parcel of the thing thou wert.

Soft is my touch upon thee, soft my thought,
And over me there steals a memory
Of hand that rested where my fingers touch,
And smoothed back from my brow the vagrant tress,
While deep into my eyes gazed eyes more deep:
I feel the touch—the gaze hath stirred me to the soul:
Mute bit of bone, canst thou not tell me more?

Ah well! Why seek to touch again the past and all it holds?
Somewhere—somehow—those hands will once again
Brush back the hair from off my temple, and those eyes
Will gaze deep down into my soul.
Again, I say?—And have they ever ceased the gaze?
Or have I ever ceased to feel the touch?

Nor time nor space exist. This bit of bone—
'Tis but a symbol of what is—what was—what ever shall be.
I and thou who gazed are One—why seek to find thee in the past,
Or in the days to come? 'Tis only that my sight shall clear
And we, as One, will understand—will *know*.

K. M. IRONWOOD



THE BUDDHA'S DOCTRINE OF ANATTA

By F. L. WOODWARD, M.A.

SO much has been said and written of the "soul" and its denial by the Buddha, and so many attempts have been made by people, both Eastern and Western, to show that he said or meant something other than what has been handed down as *Buddha-dhamma*, that I propose to quote from the Pāli *Pitakas*, or collections, the sayings of the Buddha on this subject. These sayings were recited at the First Council, following the Buddha's *Parinibbāna*, or final passing away,

by the great disciples who had sat at His feet for so many years. It is said that the Council consisted of five hundred Arahants, including Ananda, the beloved disciple, who attained that degree of saintship just as the others met together. The Suttas then recited in Pāli, the language of Magaḍha in which the Buddha preached, and confirmed as genuine, were then established as a canon and long after written down: they have been jealously guarded ever since as the *Theravāda* or Elders' tradition, which forms the Buddhism of Ceylon, Burma and Siam. Saṁskrit was not employed as a vehicle till long afterwards, so that we may take it that we have, in the oldest and most often repeated sayings of the canon, the authentic words of the Teacher of gods and men.

To understand the Buddhist way of looking at the "soul" problem, and before passing judgment on it as a purely negative system, it is necessary thoroughly to understand the principles of the Buddha's message, which was subversive of the popular Hindu belief in *ātman*, as an immortal ego (Pāli, *attā*). When, soon after or contemporaneously, it fell to the lot of Pythagoras, who had been trained in the wisdom of the East, to introduce the idea of rebirth among "the barbarians of the West," his teaching could be understood only as implying the transmigration of some ghostly entity from body to body, and this belief of "soul" has ever since influenced Western philosophy and religion. The belief in reincarnation, however, went no further than the Greeks and Druids (who perhaps had it before), and appears to have existed among them really as a secret doctrine: and to this day the average Western man, inheriting fixed and ingrained methods of thought, even if he admit the possibility of rebirth, cannot consider the question without the idea of an immortal, unchanging ego: while the ignorant are repelled by the very thought of being reborn, because it is the bodily personality that they have in mind as taking birth, like the man in the

New Testament who asked whether he was to re-enter his mother's womb. To such the words of the Buddha are equally applicable as when He said to the Hindu ascetic, Vaccha:

> *Gambhiro h'āyaṁ Vaccha dhammo.* . . . Deep indeed, Vaccha, is this doctrine, hard to see, hard to grasp, good, best of all, not to be fathomed by reasoning process, abstruse (a name also applied to *Nibbāna*), by wise men only understood: and hard it is for you, a man of other views (*aññaditṭhikena*), of another belief, of other leanings, of another training, taught by another teacher.
>
> —*Majjhima Nikāya*, 72. Trenckner's Pāli Text, Vol. 1, p. 487

The casual reader may not care to pursue the subject further, but those Theosophists who carry out the second object of the Society, the study of Comparative Religion and Philosophy (and I fear their number is very small), may be interested to read this article to the end, in order to grasp the Buddhist point of view, which entirely differs from that of any known system. For those students who have not the Pāli at hand I add the original in important passages.

The Buddha's doctrine is based on *Kamma* and rebirth. *Kamma* is action done with intent. The manifested universe is the result of previous universes, and has three characteristics (*tilakkhanaṁ*). They are *aniccaṁ*, *dukkhaṁ*, *anattaṁ*: *i.e.*, all existing things are impermanent; are evil or painful; are without substantial basis or self. Its ideal is liberation from the wheel of rebirth in this or any world. The cause of rebirth is desire for something or for some state of being, the result of which desire, or *taṇhā*, is *lobha* (lust, love), *dosa* (hate, repulsion), and *moha* (infatuation). Deliverance comes by casting off these Taints, and, after a long series of existences in this or other worlds or states, the Four Aryan Truths are seen: Ill, the cause of Ill, release from Ill, and the Path.

The Path is entered on realising that one has broken the first three Fetters, which are The Delusion of the Self, Doubt in the Truth, Belief in the power of religious rites and ceremonies to bring deliverance. This stage is perhaps marked by

the Theosophical teaching that the Causal Body is broken up on Initiation, or at a certain stage when the one-ness with all existence is realised. The Buddha said:

> When with full wisdom he beholds the Ariyan Truths, to wit: Ill, the uprising of Ill and the crossing beyond it: next the Ariyan Eightfold Path which leads to the calming of Ill, when he hath seven times (more) run on from birth to birth and come to the last, that one shall make an end of Ill by wearing out all the Fetters.
>
> —*Iti-vuttaka*, par. 24

> He who hath attained insight (initiation) for ever renounces all remnant of three things: belief in an indwelling soul (*sakkāya-diṭṭhi*), doubt, and faith in rites and ceremonies. Such an one is free from the fourfold doom (of rebirth in purgatory, or as a *yakkha*, demon, or as a *peta*, ghost, or as an animal); never more can he do six deeds: kill father or mother or an Arahant, wound a Buddha, create schism in the Order, or have wrong views.
>
> —*Sutta Nipāta*, v, 231; *Sam. Nik.*, 4, 47, 107; *Angutt. Nik.*, 4, 186

After seven more lives the state of the Arahant is reached (but not necessarily in this world), when *Nibbāna* is realised even on earth, a state in which the three Taints, mentioned above, have vanished utterly. *Nibbāna* is the realisation of the Uncreated (*asaṅkhatadhātu*). On this subject the Buddha was silent, probably considering that when the Nameless is named, wrong ideas arise. He discouraged all speculations on the Four Unthinkables (*acintyā*), namely, the origin of Matter, the Nature of the Abnormal powers, the Omniscience of the Buddhas, and the working of *Kamma*. Such speculations lead to illusion, to pride and wrong views, and hinder moral progress as they increase the delusion of the Ego.

Now let us consider the Buddhist idea of a man. A being (*satta* or *puggala*) is an aggregate of *khandhas*, a heap of tendencies, and is sometimes called *nāma-rūpa*, name or subject and form or object, which cannot exist independently of each other, that is, thing arises from thought and thought from thing. They arise and vanish together. This *puggala* consists of Five Groups, four immaterial and one material: they are—*rūpa* (the physical body composed of earth and water, heat and air), *vedanā* (sensation, that which responds to

contact: what in Theosophy would be called the astral impressions conveyed to the brain through the etheric double), *saññā* (perception of impressions), *sankhārā* (mental workings), *viññāna* (consciousness, cognition). This total of name and form, or mind and body, is the personality, *attabhāva*, a collection of ever-changing elemental atoms, and has no abiding *attā*. In numberless passages the Buddha analyses this *attabhāva*, to satisfy questioners that no one principle of the hundred and eight sorts of *khandhas* composing it can be called permanent. A favourite example is that of the chariot and its component parts. Plato perhaps would have said in his earlier teachings that there was a divine idea of a chariot existing, of which the earthly chariot is a copy. Man is often called the *pañca-kkhandhaṁ* (fivefold heap).

"In this six-foot mortal body," said the Buddha, "along with its notions and thoughts, brother, I declare to you the world, the cessation of the world, and the way to the cessation of the world."

—*Saṁyutta Nikāya*, 1, 62

By "world" He means, as He says in the same passage:

In this Ariyan teaching, the "world" is that by which one is aware of the world, has ideas about the world—that is, by awareness through the senses.

The chief soul theories prevalent in India at the time of the Buddha are thus summed up in the *Brahma-Jāla Sutta* of the *Dīgha Nikāya*. No less than sixty-two *diṭṭhis* or views about the soul, as a subtle form *in* the body and not *of* it, a separate entity, are set forth and confuted. He declares they are all wrong, or partly right and partly wrong, owing to confused perceptions of those who had not reached the sphere of a Buddha, and thus saw only a part of the truth, which He himself was the first to discover or rather to rediscover (for each Buddha preaches the same basic truth) in this world period. There is not room to detail these views here, but they may be thus summarised, concerning soul as a transmigrating entity.

(*a*) In sixteen ways it is maintained by the Brahmins and ascetics that there is *conscious existence* of soul after death, with or without form, with various modes of consciousness, happiness or pain, or both or neither.

(*b*) In eight ways there is *unconscious existence*, with or without a form, or with both or neither.

The Buddha's teaching omits the souls and considers states of mind (produced in meditation) which lead to rebirth in worlds or states corresponding to them. The Buddha rejected the old animistic sense of the word "soul," and would not regard this aggregate of "emotional and intellectual dispositions" as an abiding entity. (See trans. of *Brah. Jāla Sutta* in *Dialogues of the Buddha*. Rhys Davids.)

Between these two schools of extremists, the Buddha took up a middle position, which He called The Middle Path:

It was said by the Exalted One:

"There are these three teachers, Seniya, to be found in the world: who are the three? There is first, Seniya, that kind of teacher who declares that there is a real, persistent soul in the life that now is, and in that which is to come: then there is the kind of teacher, Seniya, who declares that there is a real, persistent soul in the life that now is, but not a soul in a future life: lastly, there is a certain teacher who does *not* declare that there is a soul, either in the life that now is, nor in that which is to come. The first, Seniya, of these three is called *an Eternalist*: the second is called *an Annihilationist*: the third of these, he, Seniya, is called *the Teacher who is Buddha Supreme*. These are the three teachers to be found in the world."

—See *Kathā-Vatthu*, p. 62, trans. Pāli Text Soc.

As is well known to students of Buddhism, Gotama, the Bodhisaṭṭva, on His way to Enlightenment, after renouncing the household life, became the pupil of certain Brahmins, but left them because their teaching did not carry Him far enough. Alārā Kālāma taught Him to attain to the Realm of Nothingness in meditation. But there was still a remnant of Self even in this.

Then, O bhikkhus, the thought came to me: This method does not conduce to disgust with worldly things (*nibbidāya*), to passionlessness (*vīrāgāya*), to cessation (*nirodhāya*), to calmness (*upasamāya*), to

the higher knowledge (*abhiññāya*), to enlightenment (*sambodhāya*), to *Nibbāna*, but merely to the Realm of Nothingness (the third *Arūpa-Brahma-loka* or Formless world).

So He left Alārā Kālāma and went to Uddaka, the disciple of Rāma, but with the same results, for Uddaka could take Him only a stage higher, to the Realm of Neither Perception nor yet Non-Perception. He then determined to struggle, renounced asceticism and attained the Goal, saw the Law of Causality (*paṭicca-samuppāda*, the dependent origination of things from *avijjā* to *saṁskārā*, etc.), but hesitated to proclaim it to the world because it was so deep, and only consented to do so on the urgent appeal of Brahmā Sampati, "for some," said he, "there will be found to understand". He then proceeded to teach his former teachers, saying to Brahmā:

Wide open is the door to immortality,
Whoso hath ears to hear let him give heed with faith.
From apprehension of impending harm, Brahmā,
I would not preach to men my doctrine excellent.

Apārutā tesaṁ amatassa dvārā (Brahme),
Ye sotavanto pamuñcantu saddhaṁ:
Vihimsasaññi paguṇaṁ na bhāsiṁ
Dhammaṁ paṇītaṁ manujesu, Brahme, ti.

—*Majjh. Nik.*, 1, p, 865-6-9. T. P.

The Hindu idea, as shown in the Upaniṣhaḍs, was that *Atman*, as a portion of the Supreme, looked through the eyes, heard with the ears, smelt with the nose, tasted with the tongue, felt with the skin, dwelt in the heart. The Buddha denied that any conscious entity used the sense organs, etc. In *Samyutta Nikāya*, 2, 13, a questioner, to whom He had been expounding the doctrine of the *nidānas* (links in the chain of causation), asks:

"*Who* is it, Sir, that contacts?" The Buddha replies: "That is not the way to put the question. I do not say *he* contacts, etc. The right way of asking would be: '*Owing to what* is there contact?' And the right answer to that would be: 'Contact (*phasso*) arises in accordance with the realm of sense: and in accordance with contact is sensation (*vedanā*).'"

"But *who* feels sensation, Sir?"

"That is not the way to ask. I do not say *he* feels sensation."

The same reply is given to questions on the other attributes of the *puggala* or personality.

Now it might be thought that the fifth *khandha*, *viññāna*, consciousness, was permanent, and constitutes a "soul". But this was persistently denied by the Buddha in numerous passages. Such a view He considered a heresy.

> Consciousness depends on that from which it comes into being, as fire is named from that in dependence on which it burns.
>
> —*Majjhima Nikāya Sutta*, 38

At death the final workings of *viññāna* or consciousness have a result, and cause a new consciousness to arise elsewhere in accordance with the trend of thought of the last life. If the person had occupied himself with thoughts meritorious, a being would arise in the heaven world or in a happy state in this world, and so on with regard to purgatory—wherever a suitable embryo was awaiting it.

> For him, O bhikkhus, who lives with mind fixed on the enjoyment of enthralling objects, *viññāna* will descend (into the womb), and where *viññāna* is established, mind-life and body-life descend, because this sustenance, *viññāna*, is the cause of birth and rebirth.
>
> —*Sam. Nik.*, 2, 13, etc.

Thus a fresh *nāma-rūpa* arises, but this is "the same and yet not the same" (*na ca so na ca añño*): it is in perfect justice another being, the resultant of the previous one. An inconceivable number of complex tendencies or qualities, generated æons ago, combine to make up a personality: there is a gradual becoming, a flash-point of being, called the "span of life," and then a fading away. There never was a separate entity. The simile is given in *Poṭṭhapādasutta*, par. 291, under the image of milk turning to curds, from curds to butter, from butter to ghee, from ghee to junket. What is its *name*?

> Just so, Citta, when any one of the three modes of personality (past, present, future) is going on, it is not called by the name of the other. For these, Citta, are merely names, expressions, turns of

speech, designations in common use in the world. And of these a Tathāgata (one who has won the truth) makes use indeed, but is not led astray by them.

—(*Dialogues*, Vol. 2, p. 263. Rhys Davids.)

Now with regard to *Viññāna*, consciousness, which depends on duality. When *viññāna* fades out, the *puggala* perishes (*viññānassa nirodhena etth' etaṁ uparujjhati*). A new one springs up elsewhere. But in so far as this consciousness is fed on, supported by, the desire attraction of the *khandhas*, when the fuel is withdrawn, the fire is extinct.

When that consciousness has no basis, gathers no more *kamma*, it is released (that is "he"): when released, he is calm: when calm, he is happy: when happy, he is not agitated: when not agitated, he reaches *Nibbāna* himself (*Sayaṁ*: of oneself: spontaneously). Then he knows that rebirth is done: that he has lived the righteous life: that he has done what he ought: that he is not to return to this world (*nāparaṁ itthattāyāti abbhaññāsi*, lit: he knows that there is no further need for this state of things).

—*Sam. Nik.*, 22, 53

One more quotation may be allowed me, to show that the Buddha was anxious that there should be no mistake about His denial of the reality of the personality and individuality. His insistence on this point shows that the orthodox found the doctrine quite subversive of their inherited dogmas.

Sabbe dhammā anattā. All states are soulless.

—*Dhammapada*, v. 279

The venerable Ananda said to the Exalted One: "It is said, Lord: 'the world is empty, the world is empty (*suñño*).' Now how is it meant, Lord, 'the world is empty'?" And the Buddha replied: "As, Ananda, it is empty of soul (*attā*) and of the attributes of soul, therefore the world is called empty. And in what, Ananda, is it empty of soul and of the attributes of soul? The eye, Ananda, is truly empty of soul and of the attributes of soul, so also is object, sense and contact of sight. So also with the other organs, objects of sense, and other senses. So also is the cognising organ, cognised objects, consciousness and contact. All are empty of soul and of the attributes of soul. All pleasant, painful or neutral feelings that arise in connection with sense, and in connection with the mind that connects them, are empty of soul and of the attributes of soul. That is why, Ananda, the world is said to be empty."

—*Samyutta Nik.*, 4, 54.

He then shows in another passage, by a parable, the way to the *summum bonum,* the state of the Arahant or Saint.

I will teach you, O bhikkhus, the burden, the bearer of the burden, the taking up the burden, the laying down the burden.

(*a*) What, O bhikkhus, is the burden?

The answer is that it is the *pañca-kkhandhaṁ* (stated above).

(*b*) And who, O bhikkhus, is the bearer of the burden?

The answer is, it is the *puggala*, the individual, "the reverend this or that" (he is speaking of the "monks" as examples), of such and such a clan.

(*c*) And what, O bhikkhus, is the taking up the burden?

It is *taṇha* (longing) which leads to rebirth, attached to pleasure and desire, delighting in existence; namely, desire for sense-pleasure, continued existence (*bhava-taṇha*: living for ever) and for annihilation (*vi-bhava-taṇha*) [these two latter are the extreme views, between which the Buddha interposes His own doctrine of the Middle Path, *viz.*, neither eternalism nor nothingness].

(*d*) And what, O bhikkhus, is the laying down the burden?

It is the utter ceasing of desire, its abandonment, its desertion, its rejection [elsewhere described as the cessation of *lobha, dosa, moha*: longing, repulsion, infatuation].

—*Sam. Nik.*, 22, 22

As to the ultimate state of the Arahant, the Buddha says:

The *Arahat*, O Vaccha, who has been released from consciousness (*viññāṇa-saṅkhā-vimutto*) is profound, measureless, unfathomable as the mighty Ocean. . . . To say "He is reborn" is out of place: to say "He is not reborn" is out of place: to say "He is both reborn and not reborn" is out of place: to say "He is neither reborn nor not reborn" is out of place (*na upeti* "does not meet the question").

—*Majjhima Nikāya*, §72

The state of a Buddha is even more unthinkable, but so long as He and the Arahants remain on earth they are apparent individuals, yet super-men. The Buddha, before His final decease, said to Ananda:

Whoever, Ananda, has practised, developed, made into a vehicle, fixed, made into a basis, conjoined and strongly exerted himself with the Four Foundations of magic power (*chando, viriya, cittaṁ, vimaṁsaṁ*—will, exertion, thought, investigation), if he should so desire, may stand (in the same body) for a kalpa or the remains of a kalpa.

—*Mahāparinibbāna Sutta*, 103

He said this three times, but Ananda did not take the hint to ask Him so to stay (his heart being hardened, says the *sutta*, by Māra, the Evil One) for the good of the world and profit of gods and men; so after three more months the Buddha passed away[1], saying: "If these bhikkhus live uprightly, the world will not be empty of Arahants."

And it may be added in conclusion:

Na ca parinibbute Bhagavati, sampattilābho, upachinno, hoti.

"Though the Blessed One has passed away, the power of attaining perfection is not cut off thereby."

—*Milinda panha*, p. 98, T. P. T.

F. L. Woodward

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[1] *Anupādisesāyā nibbānadhātuyā parinibbuto.*
Ceased with that ceasing that left not a trace behind.

—*Mahāpar. Sutt. Bhan*, 5

WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE

By G. S. AGASHE, M.A., M.Sc.

(*Continued from p. 166*)

CIRCA, 1650-1750

THE latter half of the seventeenth century was a very remarkable period in the history of science. If modern science can at all be said to have begun at any particular time, that time would probably be this half-century. It was in this period that the Royal Society [1] of London, the Academia del Cimento [2] of Florence, the Académie des Sciences of Paris and the Berlin Academy were founded within a few years of each other. From this time onward every science [3] came to be pursued for its own sake, without any reference to its practical utility; and hence theory became more prominent in scientific work than it had been before. Chemistry, botany and zoology were henceforth cultivated without any regard for their usefulness in medicine. The greatest name in chemistry in this century is that of Boyle (1626-1691), who gave that science quite a new turn by defining the conception of a chemical element in a

[1] The Royal Society took for its motto *Nullius in verba*—an excerpt from a line in Horace which reads: "Not pledged to swear by the words of any master."

[2] This did not last for more than ten years (1657-67) for politico-theological reasons.

[3] Except that of Geology, which is the youngest of physical sciences and began its really scientific career from the close of the eighteenth century, the work done till h en consisting merely of records of facts.

new way. After Boyle's definitions of Element and Compound had been generally accepted, progress in chemistry, both on the theoretical and the practical sides, became very rapid.

In botany and zoology the progress was along two lines. The classifications were improved and enlarged, first by Ray (1628-1705), and then by Linnæus (1707-1778). The division of the flowering plants into mono-cotyledons and di-cotyledons was introduced by Ray, the greatest naturalist of the seventeenth century, who was also the first to frame a definition of "Species"—a very important term in biology which signifies a group of individuals (plants or animals) which resemble one another in certain characters, which persist through successive generations. The existence of sexes in plants was discovered at this time. But the important event in the history of the natural sciences in this period was the introduction of the microscope. The credit of inventing the two marvellous instruments—the telescope and the microscope—has been claimed by many, and decision among them is uncertain. What is certain is that these two instruments were invented almost simultaneously at some time in the first decade of the seventeenth century. The use of the microscope by naturalists advanced the study of the internal structure of organisms, and the science of comparative anatomy came into existence in this period.

In the province of biological theory the questions of spontaneous generation and transmutation of species were rather prominent. It was known from common observation that the flesh of dead animals soon became swarming with insects, their eggs and grubs. These were generally believed to be spontaneously generated from the flesh. But some experiments of Francesco Redi (1626-1698) in this connection weakened this belief for a time. Redi showed (1668) that if the flesh was protected with sufficient care from intruding insects, no grubs or insects developed in it. The most important

contribution to biological theory in this period, however, was made by Trembley through his investigations (1740-1744) on the Hydra, a small green organism, capable of locomotion, barely visible to the naked eye and consisting of a small stalk with a number of motile tentacles at one end. The question was whether the organism was a plant or an animal. Its colour and shape were those of a plant. Its power of locomotion favoured an animal interpretation. To decide the question Trembley cut the stalk of one such organism into two. He found that both the halves lived and grew into two fully-formed adults. That supported the plant theory. But later on it was further found that the hydra preyed upon living animals, especially the water-flea. This fact clearly pointed to its being an animal. The decision was difficult in the extreme. The case showed for the first time how difficult it really was to draw a hard and fast line between the animal and the vegetable kingdoms. It was finally decided that the hydra was an animal. Other similar cases were discovered in which no artificial division was necessary, but the organism at certain seasons broke of itself into a number of segments, each of which grew into a fully-formed adult. The conception of an animal was thus enlarged by admitting that it may branch and multiply in a way hitherto supposed to be peculiar to plants. At about the same time another naturalist was demonstrating a-sexual propagation in the case of certain animal species known to be bi-sexual.

This period was full of attempts to link all objects, animate and inanimate, into one "vast chain of being," as Pope called it. Bonnet's "scale of nature" was perhaps the most complete and detailed of all such. In his scale man occupies the highest place; from man the scale descends through the half-reasoning elephant to birds, fishes, insects (guided only by instinct) and shell-fish down to the hydra, which was taken as a link joining plants and animals; from

the plants we descend down through "figured stones" (fossils) to crystals; then come the metals and semi-metals, which were supposed to be specialised forms of the "element" earth; the other three elements, water, air and fire, are placed at the bottom of the scale.

The period was equally fruitful in physical science. The whole work of Newton (1642-1727), ranging over astronomy, physics and mathematics, falls in this period. He gave a mathematical basis to the theory of gravitation mooted by Kepler, and incidentally advanced the science of dynamics. He did a good deal of work in experimental and geometrical optics. Of his optical experiments those on dispersion are the best known. The formation of colours from white light when it is passed through a prism edge had been observed long ago. Seneca (A.D. 2-66) even spoke of the indentity of prismatic colours with the rainbow colours. But Newton was the first person to assign a cause to the phenomenon based on experiments. He showed the cause "to be no other than that light is not similar or homogeneal, but consists of difform rays, some of which are more refrangible than others".

Another great event in the history of light in this period was the discovery by the Danish astronomer Römer (1644-1710) that the propagation of light from one place to another is a process that takes a definite, though usually very small, amount of time for completion, and is not instantaneous as was usually supposed till then. Light had so far been generally supposed to consist of luminous particles of extreme minuteness, shot out in all directions by a luminous body—an idea shared by the Nyāya and Vaisheṣhika philosophers of ancient India, and the followers of Pythagoras and Democritus in ancient Greece. In 1665 came the first suggestion from Hooke that light might be undulatory in its nature. But the first systematic exposition of the wave-theory

of light came from Huygens (1629-1695) in a paper that he read before the French Academy of Sciences in 1678. He postulated the existence of an all-pervading ether as the substratum of light-waves, and explained satisfactorily the phenomena of refraction and reflection on the wave-theory. But he was not able to deduce from it the rectilinear propagation of light. This was probably why Newton rejected the undulatory theory and threw the whole weight of his great authority on the side of the corpuscular theory—a fact which prevented the wave-theory from coming into its own for nearly a century.

Newton made some experiments in electricity too, but did not discover any new, important principle. In the first half of the eighteenth century public exhibitions of electrical phenomena were very popular, and a number of persons made their living by them. The discovery of the Leyden jar, about 1745, made them still more popular. Very important were the electrical investigations of Benjamin Franklin (1706-1790). Franklin proved the identity of lightning with electricity, and put his discovery to a practical use by introducing lightning conductors. He advocated the one-fluid theory of electricity in place of the two-fluid theory that had been proposed a few years ago by Du Fay (1698-1739).

Newton's contribution to pure mathematics was the invention of the infinitesimal calculus. But his glory in this respect is not undivided. It is shared by Leibnitz (1646-1716), the great German philosopher, who invented the calculus independently of Newton. Leibnitz's was a versatile genius, and he made very solid contributions to more sciences than one. In physics he introduced the conception underlying what later on came to be known as the principle of the conservation of energy. It was he who first (1680) distinguished between aqueous, or stratified, and igneous rocks; he explained their formation by supposing that our planet began

as a glowing, fluid mass derived from the sun. He propounded a theory of development, which anticipated modern ideas of evolution, and considerably influenced Bonnet in framing his "scale of nature".

The year 1705 saw the invention by Newcomen of the "atmospheric steam-engine," the first important device for the practical application of steam-power, the first real advance over Hero's "eolipile". The Newcomen engine was later on considerably improved by Watt.

The Latter Half of the Eighteenth Century

The chief event in the history of thought in this period was the rise of the historical or comparative method of study. It is during this century that we find science for the first time associated with free-thought. Before this time most of the scientific investigators were God-fearing, devout men, some of them ministers of the Church, who always took care to draw very edifying conclusions about the forethought and benevolence of the Almighty from the secrets of nature they discovered. This was the age of Hume, Voltaire, and the Encyclopædists. In this period science not only made great progress, but it also began to wield considerable influence. The uniformitarians of the French Revolution laid all sciences under obligation by introducing a sensible and convenient system of units of weight and measure; and the system came none too soon, as from that time onward the physical sciences became more quantitative, exact and mathematical than they were ever before.

In the domain of astronomy there was not much advance; it was the time of the assimilation and elaboration of Newton's ideas by Laplace and others. The only notable event was the discovery of Uranus, in 1781, by Sir William Herschel. In the history of chemistry this time is known as the period of Pneumatic Chemistry, because most of the common

gases were prepared and their properties examined in this period. The use of the balance became very prominent in the investigation of chemical phenomena, and in the gifted hands of Lavoisier led to the important principle of the Conservation of Matter, and to the modern theory of combustion. Through the greater part of this half-century science accepted the Phlogiston theory of combustion, which supposed that all combustible substances were compounds having phlogiston as one constituent, and that during combustion the phlogiston escaped with more or less vigour, as shown by the heat and light commonly produced in that process. This theory was tenaciously held by some of the greatest scientific thinkers of the day, although they knew that in many cases the product resulting from combustion weighed more (and not less, as it should do if combustion was due to escape of phlogiston) than the substance burned. It was the glory of Lavoisier to show, by a series of experiments logically conceived and accurately carried out, that combustion was not in reality a process of decomposition but one of combination, in which the combustible material combined with a constituent of air, to which, after its preparation in a pure form by Priestley in 1774, he gave the name of oxygen.

The corpuscular theory of light, which reigned supreme in this period by virtue of the prestige given to it by Newton's adherence, was to some extent responsible for the popularity of Phlogiston, a combustible, material principle. Light corpuscles and phlogiston brought in their train a material principle of heat. We find traces of this idea in the writings of some of the ancient Hiṇḍū and Greek philosophers. The material theory of heat was advocated in the seventeenth century by Gassendi, Professor of Mathematics in the Collège Royal in Paris. But it was now that it came to the front, and by the end of the century came to be universally accepted. The matter of heat was called " caloric ".

The latter part of the eighteenth century saw the beginnings of exact measurement, not only in chemistry but also in electricity. Two names, *viz.*, Cavendish (1731-1810) and Coulomb (1736-1806) stand out prominently in this connection. But the most notable events in the history of electricity in this period were the discovery by Galvani (1737-1798) of the electric current, and the invention by Volta of his "pile," which could produce a steady electric current. Galvani supposed the electric current to be of physiological origin, as he discovered it first while experimenting with a dissected frog. Volta, however, showed with his "pile" that it had no necessary connection with organisms, living or dead. He suggested instead what is known as the contact theory, the theory that the electric current is produced by mere contact of dissimilar metals, which gradually gained ground and persisted until recently.

The natural sciences too showed a steady progress. Perhaps the most notable discovery from the standpoint of biological theory was the discovery by Sprengel, in 1793, of the function of nectaries in flowers. Sprengel proved by his investigations that their main purpose was to attract insects and through their agency to secure pollination. In plant physiology a great step was taken by Ingenhousz (1730-1799), who showed that plants derived all their carbon from the carbon dioxide of the atmosphere, and that this process of carbon-assimilation went on in the presence of sunlight side by side with the ordinary respiratory process common to all living organisms. In the domain of morphology the chief notable event was the revival by Goethe, in 1790, of the doctrine of metamorphosis, which he defined as "the operation by which one and the same organ assumes various forms"—a doctrine which was first clearly established by Wolff, who in 1767 wrote the following:

> In the entire plant, whose parts we wonder at as being, at the first glance, so extraordinarily diverse, I finally perceive, after

mature consideration, and recognise nothing beyond leaves and stem (for the root may be regarded as a stem). Consequently all parts of the plant, except the stem, are modified leaves.

Geology now appears for the first time as a science among sciences. Two names stand out prominently in that connection—Werner and Hutton. Werner (1749-1817) was the head of the school of Neptunists, who believed that *all* rocks above the primitive ones were of aqueous origin, including even the trap rocks, like the basalt of the Deccan, which are now universally recognised as of igneous origin ; while Hutton (1726-1797), who studied specially the problems of the upheaval of the stratified rocks, and volcanic and earthquake disturbances, considered the changes in the crust as largely due to the energy of fire. Thus arose the school of Vulcanists or Plutonists. In 1796 Smith introduced the most important idea that "each stratum contained organised fossils peculiar to itself" and by which it could be identified.

THE NINETEENTH CENTURY

Now we come to the most difficult part of our task. The nineteenth century is the scientific century *par excellence*. Although the progress of science at the present day is not less rapid than at any time during the nineteenth century, science has not that supreme importance in men's eyes which it had in the last century. We are not quite so proud of our science to-day as we were two or three decades back. It may be that familiarity has bred contempt ; it may be that better acquaintance has restored proper perspective ; or it may be that other, newer things are attracting our attention more.

The most dominant note of nineteenth century thought was evolution. Although in this century the general idea of evolution was first definitely introduced by Herbert Spencer, it was not until its establishment in biology on an experimental and factual basis by Darwin and Wallace that it attracted universal attention. Darwin's book on *The Origin of Species* was

published in 1859, a year which marks an epoch, not only in the history of biology, but of all sciences.

In the first sixty years of the century which elapsed before the appearance of Darwin's great book, biology made a considerable amount of general progress along lines that had already been laid down. Lamarck (1744-1829) and Cuvier (1769-1832) laid the foundations of palæontology, the science of fossils. Von Baer increased greatly the knowledge of embryology. Cryptogams or non-flowering plants—the fungi, mosses, ferns, etc.—were studied more minutely. But the most important achievement was the discovery (1838-39) by Schleiden and Schwann of the "cell"—the discovery that all the higher animals and plants are made up of cells, each of which is a living unit containing a viscid fluid, the so-called protoplasm, which encloses a thickened granule called the nucleus, and is itself enclosed (in the case of plant cells) in a cell-wall. It was further found that the simplest living organisms, both animal and vegetable, consist of a single cell each, and these were grouped under the headings of protozoa and protophyta respectively.

The distinction between a plant and an animal, so obvious in the higher forms, but shadowy, as we have already seen, in the case of organisms like the hydra, becomes non-existent when we come down to these simplest of living things; so much so that these organisms, occupying, so to speak, the "no man's land" between the two kingdoms, are grouped together under the common term Protista. Even in the case of higher forms, distinctions of which one is confident to-day are shown to be illusory to-morrow in the light of further facts. Thus, for example, the possession of a nervous system was until recently supposed to be a peculiar feature of all the higher animals, and not shared by the higher plants. But the recent researches of our own Jagadish Chandra Bose have shown that the higher plants too have a very definite nervous system,

although it is not so highly organised as that of the animals. This tendency towards continuity by the obliteration of dividing lines is one of the chief characteristics of the science of to-day. We shall see presently other examples of the same tendency. The more detailed and intimate our knowledge becomes, the greater is the difficulty of hard and fast division. This is not a speculation but a fact of experience ; and the theory of evolution supplies an explanation thereof.

The general notion of evolution is probably as old as human thought. That all the wonderful varieties of objects we see around us are modifications of one and the same ultimate, primordial essence, is an idea for which mankind seems to have an innate fascination ; and speculations as to the nature of that primordial essence are met with in all periods of human history. The earlier evolutionists were, however, " Speculative Evolutionists," as Prof. Osborn calls them, and we are for the present not concerned with them. The first practical scientist who gave great prominence to Continuity was perhaps Bonnet, whose work we have already briefly noticed. The " scales of nature," so fashionable in those days, soon went out of favour. And in spite of many doughty champions of the evolution idea, like Buffon, Erasmus Darwin, St. Hilaire, etc., the doctrine of the fixity of species became victorious in biology by 1840, through the powerful support of Cuvier. But this triumph was quite short-lived ; for within twenty years came Darwin's book, and the tide was permanently turned against the immutability of species and in favour of evolution. The service which Darwin rendered to the doctrine of biological evolution was twofold. He marshalled the biological evidence in favour of it in a masterly and impartial manner. And secondly, he suggested a mechanism—natural selection—by which evolution was brought about. The theory of natural selection was at about the same time independently thought of by Wallace.

It may be briefly stated as follows. Offspring usually differ from their parents in many minor respects. Some of these differences, or variations as they are called, may be of advantage to the species in the struggle for life, which is always there on account of paucity of food-material, etc. So those individuals that are possessed of these advantageous variations have a better chance of survival. The offspring, born of the mating of such individuals among themselves, will most of them show these favourable variations; but some will show them to a higher degree than their parents, and in the next generation these will have a better chance of survival than their brethren that either do not show the characteristics at all or show them to a slight degree. In this way an originally slight variation will be intensified in the course of generations, and may finally give rise to a different species. The theory of Natural Selection has been attacked very severely, and other theories have been suggested in its place. We cannot here go into all that. In any case the fact of evolution is now acknowledged by all; there is no dispute about that. The fight is all about the details of the mechanism. In that respect the most fundamental question seems to be whether new species arose (mainly at least, if not entirely) from old ones by the slow accumulation of small variations, or by large and sudden variations; whether the important changes in organic nature occur continuously or *per saltum*. We are still very far from the final solution of this problem.

Although the fact of evolution, apart from the details of its operation, was accepted by almost all scientists in Europe as soon as Darwin's book was in their hands, it was very violently opposed by theologians. Huxley was the champion of the new thought in England, and he came in for a good deal of very acrimonious and sometimes abusive language from bigoted divines. The opposition was mainly due to two main causes. One was the innate conservatism of the

theological mind. The second was that the evolution theory was held to oppose the teaching of the *Genesis* part of the Bible; first, because it showed that the numerous species of living organisms that now exist, all arose from a very small number of original, very simple species by evolution through millions of years; and secondly, because it showed by inference that there was no fundamental distinction between man and the lower animals, that the human species was just one among the many species of the animal kingdom. As a result of this unreasonable opposition, originating in an ignorant and literal interpretation of the scriptures, the evolutionists became more estranged than ever from the popular religion, and formed themselves into a new school of thought, *viz.*, the agnostic school.

It is, I think, not quite fair to call them downright materialists; they can only be described as having materialistic tendencies. The palmy days of materialism, it seems to me, were the days of Hume, Voltaire, and the Encyclopædists. In those days materialism was on the whole much more dogmatic than in the nineteenth century; and moreover, it was the creed of some of the best intellects of Europe. The latter half of the nineteenth century was noted, not so much for materialism being the philosophy of the intellectual aristocracy (except perhaps in the country of Carl Vogt and Haeckel), as for its being the creed of many common people. The thinkers were essentially "Don't-knowists," although with a slight materialistic bias. But even Huxley, the author of the term "agnosticism," and one of its chief apostles, has left here and there in his writings passages which show that he too had on occasions, when perhaps his analytical and reasoning faculty was in a chastened mood, a vision of something higher in man than the body, which is all the biologist knows of man. It was not all scientists, not even all biologists, who called themselves agnostics. Some were silent believers. Others, of more

heroic mettle, like Wallace, openly declared their conviction that there was something in man—call it spirit, soul, or what you will—which was a spark of the divine, which survived death, and which distinguished men from animals. The investigations of the Psychical Research Society (founded in 1882) and other Spiritualistic researches, in which other scientists besides Wallace, *viz.*, Crookes, Lodge, Flammarion, Barrett and others, have interested themselves, have given ample proof of the survival of the human spirit after death.

All theories of biological evolution, continuous or discontinuous, take for their starting-point the living cell. They do not tackle the problem of the origin of the living cell itself. In ancient times belief in the spontaneous generation of life seems to have been very common. In the classification of animals met with in old Indian books, one class is named "Sweḍaja," *i.e.*, born of moisture and heat, and another is called "Uḍbhīja," born of dead vegetable matter. Aristotle believed in spontaneous generation. The first person to throw doubt on it by means of experimental evidence was Francisco Redi, whose work we have already noticed. But he too was baffled by the occurrence of young insects in galls. And so the belief showed no signs of weakening; again and again arguments, and even experiments, were brought forward in support of the origin of living cells from dead matter without the help of any previously existing cells. But the question was not decided till the work of Pasteur and Tyndall in the sixties of the last century. They showed beyond all doubt that all alleged cases of spontaneous generation were due to imperfect sterilisation, *i.e.*, incomplete destruction of pre-existing organisms. And to-day the overwhelming majority of biologists believe in biogenesis, *i.e.*, in the doctrine that new life arises only from pre-existing life. But even now there are persons here and there, not ordinary

persons but great scientists and Fellows of the Royal Society, like Bastion, who still maintain the possibility of a-biogenesis, or spontaneous generation of life from dead, inert matter, in spite of much ridicule from their brother scientists. And it is not difficult to see the reason why. The position of biogenesists is an illogical one.

Long before the work of Pasteur and Tyndall on spontaneous generation, geologists had become familiar with the fact that in the series of stratified rocks the lower we go the simpler (and also more dissimilar to the present forms) are the fossil organisms we meet with, and finally, when we reach the very lowest of the stratified rocks, we get nothing more than the faintest indications of the most primitive forms of life. These facts about the geological record, as it is called, were very useful as evidence in support of organic evolution. But they also pointed unmistakably to a time in the history of our globe when life, as we know it, was not. The same conclusion was indicated by the fact, universally accepted on several grounds, that our globe was once upon a time in a molten (if not in a gaseous) condition and of a temperature at which the existence of organic life, as we know it, is inconceivable. And experiment says: "No life except from previously existing life." How then did life originate on earth? This dilemma has caught many first-rate intellects tripping. We find persons of the calibre of Helmholtz and Kelvin gravely offering as a solution of this difficulty the theory that the germs of life probably came to our planet from other spheres, perhaps through the agency of meteorites. As the reader will see, this is a roundabout and rather inept way of saying that the problem is insoluble. It is equally futile to say with Haeckel that, although living matter originated from non-living matter once upon a time on our globe, it does not do so now, because no adequate reasons can be adduced as to why what happened once should not happen now.

But the problem of the origin of life on our globe is not, strictly speaking, the same as the problem of the origin of living matter from non-living matter, as appears to be the case at first sight. The latter is only a part of the former, and not even the first part of it either. The whole problem is the production of living matter from mineral matter; and of this whole problem the first part is the production of a special kind of complex, carbonaceous substance from mineral matter, and then comes the question of the appearance of life in this complex material. For life, as we know it, is always associated with what is called the protoplasm, which is a very highly complex compound of carbon, hydrogen, oxygen, nitrogen, and sometimes also phosphorus and sulphur. Even when dead, protoplasmic matter is very unstable. Such complex and unstable compounds could not have been on our globe from the very beginning. So this highly organised "physical basis of life" must have been formed from simple substances at some point in the history of our globe when its continued existence became possible. And life must have appeared in the substratum thus made ready some time afterwards. That is the second part of the whole problem of the origin of life. In order to grasp the slightly obscure significance of the first part of our problem, it is necessary to turn our eyes to the development of chemistry in the nineteenth century.

G. S. Agashe

(*To be concluded*)

TRANSMUTATION

By W. D. S. BROWN

A NUMBER of interesting questions have been raised in recent numbers of THE THEOSOPHIST, especially the January number, several of which seem to point in the same direction, though arising in different connections and formulated in different terms. This common direction seems to consist in the attempt to apply the experience recently gained by medical [1] psychologists to the clearing up of some of the obscurities that surround the path of spiritual progress. For instance, our President has continually reminded us that the old injunction to "kill out desire" is open to numerous objections, and that, instead of attempting to "kill out," we should "transmute".

But even the word "transmute," helpful though it may be to the intuition by its alchemical analogy, leaves much to be explained, at least to judge by the loose way in which it is often applied. In fact the word seems to have become, as in the days of the philosopher's stone, a sort of will-o'-the-wisp which, like "perpetual motion," lures some people on to imagine the possibility of getting something for nothing. Certainly in some cases it has raised the hope that human nature is ever prone to seize on—that we can get rid of our failings by some short cut, whether it be by the use of a mantram or ceremony, or through the merits of another—and has even added the supposition that spiritual power can be

[1] Including all who are engaged in healing, whether qualified in medicine or not.

acquired without losing the pleasures for which the lower nature still craves. Needless to say that the "*magnum opus*" of transmutation is one in which, as H. P. B. insisted, no rung of the ladder can be skipped. Rather is the "killing out" process the simpler by comparison; for it is only a temporary expedient at the best, whereas transmutation aims at a complete displacement of the lower by the higher—a task which, from all accounts, must take many lives.

Now the great difficulty that the psycho-physician is encountering is that the limited circle of normal consciousness does not reveal more than a fraction of the forces a man has to contend with or the powers he can eventually utilise. It is being recognised that the "conscious" mind represents only those factors in the human system that enter the arena of outer activity, and that the dominating factors of character are normally out of reach, having their field of activity in a region that has come to be designated the "subconscious" or "unconscious" mind, in which the fundamental impulses of life are continually undergoing adjustment and from which they emerge as dominant tendencies of the "conscious" mind. Hence it is argued, and rightly, that a man's actions and difficulties cannot be truly diagnosed unless some indication can be obtained of what is going on in the "subconscious" mind. Such indications have been found, amongst other sources, in the outstanding features of dream-memories, a subject which Theosophists should be especially capable of dealing with, but which is not on the main line of enquiry for the moment.

At present we are confronted with the conclusions of those who have followed up this line of research, and these mostly agree that some of the most primitive impulses of early humanity still inhere in this subconscious region of the mind, closely impinging on the conscious; while, underlying and partially dominating these chaotic and apparently bestial

instincts from the past, there is evidence of constant pressure exerted on the conscious mind towards directing these crude impulses to increasingly intelligent purposes. This purposeful factor, behind all, may well be distinguished from the great mass of residual surgings by reserving for it the term "superconscious". To use the ancient simile of the potter's wheel, the conscious mind may be likened to the clay that is being worked on, the subconscious mind to the whirling lump of clay that supplies the material and momentum, and the superconscious to the hand of the potter.

Before going further, however, it will be as well to clear the ground by a few definitions of what is meant in these notes by some of the terms most frequently used. Needless to say they are not intended to limit the facts to which the terms refer, but merely to associate certain terms with certain facts for convenience in discussion.

The individual. A complete human system, physical and superphysical, *i.e.*, the whole of the energies, potential and kinetic, that are for the time being related more especially to one centre of consciousness.

Attention. The act of directing the mind to a particular object.

The conscious mind.[1] Experience within the scope of attention.

The unconscious mind. Experience affecting the individual beyond the scope of attention.

The subconscious mind. Experience of the unconscious mind which is less than normally intelligent.

The superconscious mind. Experience of the unconscious mind which is more than normally intelligent.

Desire. A form of pressure within the individual, whether conscious or unconscious, tending to produce a particular kind of activity.

[1] Called "the fore-conscious" by psycho-analysts.

All desires may be regarded as specialisations of the primary desire for increase of consciousness, whether in respect of extent, intensity, or accuracy. Desires are specialised by the memory of past experiences which it is sought either to avoid or repeat in fuller form. This memory may be stimulated by association with current experiences, or may assert itself automatically in a kind of rotation, the pleasant memories being more readily accepted by the conscious mind and the unpleasant memories being repressed. The passage of desire into action, through the conscious mind, may be directed by the exercise of the reason through the agency of the will. All spiritual teachers have agreed that in this direction of desire lies the means of progress.

The methods of dealing with desire may be grouped under two main heads: repression and transmutation. The former method is unintelligent, wasteful of energy, and uncertain in its results; the latter method is more difficult to discover, but is more efficient and permanent when the co-operation of the whole nature has been enlisted. The former is like a surgical operation which removes the diseased part directly and at the cost of some shock to the system, but which may leave the roots of the disease untouched; the latter is like a course of treatment that requires some patience but brings the patient into accord with the healing forces of nature so that not only is the particular disease eliminated but the whole system is fortified. The former method regards desire as either wholly or partly injurious, and aims at driving it from the conscious mind by sheer force of will; but the subconscious mind has still to be reckoned with, for it is an open harbour of refuge for activities "censored" by the conscious mind. The latter method recognises that desire supplies the driving power that prevents stagnation, and that it is in the main a safe indication of the next step in evolution within our reach. Bernard Shaw makes his heroine say

somewhere (I think it is in *Man and Superman*): "Find out what you want and go for it."

The trouble is that most of us want several things at the same time, things usually incompatible with one another, so our make-up becomes "a kingdom divided against itself". We eventually find that none of these desires, when followed up, bring happiness, because they interfere with the following up of other desires equally imperious. The first step, therefore, is to admit—for the time being, as it is bound to be modified in the course of progress—a dominant desire to which the rest must be subordinated. Here it will naturally be said: "But this is only postponing the trouble; your dominant desire may divert your attention from the subsidiary desires for a time, but sooner or later you will have to meet them in the open just the same." Exactly. It is just this meeting in the open that is half the battle. It is like an official receiving deputations. If he refuses to receive them at all, they will go back aggrieved to the people who sent them, and the discontent will grow underground until it breaks out in open violence. But if he enquires into their demands and gives them a reasonable answer, even if he finally rejects the demands, they will respect the official and advise their people to make the best of the situation.

Now Theosophy gives us the key to the situation in the startling statement that these subsidiary desires are generally not the desires of the real man at all, but those of his "bodies". At first sight this may sound like quibbling, but when we consider the complete scheme of nature, we see that it is actually a scientific statement of fact. First of all what do we mean by our "bodies"? They are primarily our means of communication with the world around us and with one another, but though they are said to be composed of "matter," matter is after all only a less evolved form of life, and consequently has desires of its own of an elementary kind. This elemental

consciousness of the bodies, mental, astral and physical, summed up and recorded in the permanent atom of each, seems to be the home of the subconscious mind of popular psychology, the subliminal self of Myers, and the unconscious "Titan" of the psycho-analytic schools. As long as these desires serve the desires of the consciousness using the body, they are a help and not a hindrance, but when the controlling consciousness no longer needs them, or finds them too much of a nuisance, it is time for the bodies to change their matter. If this can be done steadily and smoothly, the bodies again become useful, but if the obstructions or shocks are more than the will can manage, illness, insanity, or even death is the probable result.

In this business of overhauling bodies it is as well to remember that the resultant pressure of evolution is on our side. Though it is generally supposed to be easier to slip back than to go forward, it is not as easy as it looks, for it can only be done at the price of great mental suffering. The more evolved man usually has duties requiring his full intellectual capacity, and the fear of public failure in duty is a keen spur to self-control. Yet his power is often being frittered away by minor leakages, such as irritability, while, at the other extreme, the very strength of his will may wreck his spiritual balance under the stress of a sudden and overwhelming desire, whether it be gratified or thwarted.

Let us take typical cases of these two difficulties. Irritability will do very well for the first, as probably almost every one has suffered from it at one time or another. Very often the more insignificant the provoking cause is, the more easily one is exasperated. A real calamity makes it worth our while to see how well we can face it, but a succession of pin-pricks requires no heroic resistance, only a monotonous submission against which the sensitive or masterful temperament continually rebels. The suppression method would be to

shelter behind an artificial wall of assumed indifference and allow the pin-pricks to sink into the subconscious mind and fester. This method may succeed admirably for a time, but unless counteracted by ample leisure, healthy exercise, and congenial company, a nervous breakdown is likely to follow sooner or later. The more intelligent course would be to spend a few minutes, at a time when we are free from worry, in remembering a few of the things that most often disturb us. Some of them may be real obstructions to our work, which we are fully justified in objecting to. In these cases we can always try to remove the obstruction and, even if we fail, we can at least take precautions to minimise its effects. For instance, suppose there is a noise going on near by, such as can be reasonably objected to as disturbing, it will generally pay at the first opportunity to approach the persons responsible (unless it is obviously only a temporary occurrence), instead of attempting to endure it until at last one rushes at the offenders in a state of explosion. Then there is the alternative of going somewhere else oneself, at least during the time at which the noise is expected. Failing both these attempts, one can always sit back and laugh at the very hopelessness of the situation.

On the other hand some of these annoyances may be largely exaggerated by reason of a kind of cumulative process of irritation, or may even be almost entirely imaginary. In this case the mere fact of discovering that we have been unconsciously making mountains out of molehills strikes away most of their power to affect us afterwards. The rest can be accomplished with a reasonable amount of effort. A useful tip to remember is to shut off steam as soon as the lower bodies begin to "race" (to use an engineer's term); in other words take a short stroll outside your bodies and leave them to settle down again.

A typical case of the latter difficulty—that of a sudden and overwhelming desire—is more difficult to present, as such

emotional cataclysms are the accumulated effect of causes that have been at work, perhaps beneath the surface of the conscious mind, for longer than is generally suspected. These causes may not have been all of the same kind, in fact they are usually exceedingly complicated, and even when they have not yet come to a head they are apt to produce the neuroses that the psycho-analyst endeavours to unravel. The great advantage of this psychological "operation," whether performed by another or, better still, by oneself, lies in the warning it gives of an accumulating desire in the subconscious and the preparation the patient is enabled to make for meeting the desire when it emerges. Herein also lies the importance of the periodical self-examination prescribed by all religions, and possibly also a certain justification for the practice of confession in the case of younger souls and responsible priests.

But supposing the desire has already emerged and caught us off our guard, there is nothing for it but a pitched battle. If the desire wins, we may derive some comfort from the retrospect that the experience to which it led can still be turned to account, if only to free us from the desire to repeat it. If the man wins, the desire still remains to be reckoned with in the future, though in greatly diminished intensity. Still more formidably does it persist if it has been inwardly encouraged and only thwarted by circumstances; in this case to the original desire is added the exasperation of having neither fulfilled the desire nor resisted it. It should not be forgotten that persistent[1] fear is really an extremely subtle form of desire, for aversion is attachment in the scientific sense just as much as pursuit, so perhaps it may be instructive to take this for our example—say the fear of ridicule.

[1] Persistent, *i.e.*, as distinct from momentary, instinctive fear caused by a sudden appearance of danger. The latter is natural and healthy, though it should be promptly controlled; the former is unnatural and morbid, as the mind is allowed to intensify the primitive instinct of self-protection.

This form of self-esteem, often mistaken for sensitiveness, may be set going in early childhood by a thoughtless jest or snub from some elder, especially if it is some one the child is fond of. The actual incident may be soon forgotten, but the wound rankles in the subconscious mind and puts the conscious mind on its guard against future lacerations of the same kind. The result is that unless the adhesions (to use a surgical term) are counteracted by the massage of give-and-take company and the gentle exercise of good-natured chaff, the free expression of character is restricted and perhaps, later on in life, a great opportunity is lost through sheer diffidence, the reaction from which may be a plunge into the extremes of fanaticism or courted martyrdom.

What then is the way to set about transmuting these accumulations from past experiments? First of all choose a dominant desire, after searching in the superconscious as opposed to the subconscious mind. The equivalent of psycho-analysis as applied to the subconscious is meditation as applied to the superconscious. But how is one to know whether an experience that emerges into the conscious mind comes from the superconscious or the subconscious? I suppose there is ultimately no other test than that of: "By their fruits ye shall know them." Of course it is easy to distinguish theoretically, and say that the subconscious consists of the automatism of the bodies—mental, astral and physical—resulting from past activities and the opposing current of involution, whereas the superconscious consists of the as yet ineffective efforts of the real man to make his bodies respond. But our subconscious mind is wonderfully resourceful in tricks for deceiving the conscious mind by what psycho-analysts call the "symbols" of its concealed desires, which are the artifices it adopts to persuade the "censor" of convention, or even conscience, that its wishes are quite respectable and praiseworthy. In this connection it is curious how the

psycho-analysts, with all their materialistic "regressions," apply the final test of selflessness in motive, and thus come into line with all spiritual teaching. This "infantile Unconscious," they say, is always seeking its own primitive sense of self-gratification and making the wish the father to the thought—the "pleasure-pain principle"—whereas "directed thinking" gets nearer to reality (in their opinion the objective world) by facing the conditions of environment and acting upon them *for social ends*—the "reality principle," which they claim to be the only road to health and permanent happiness.

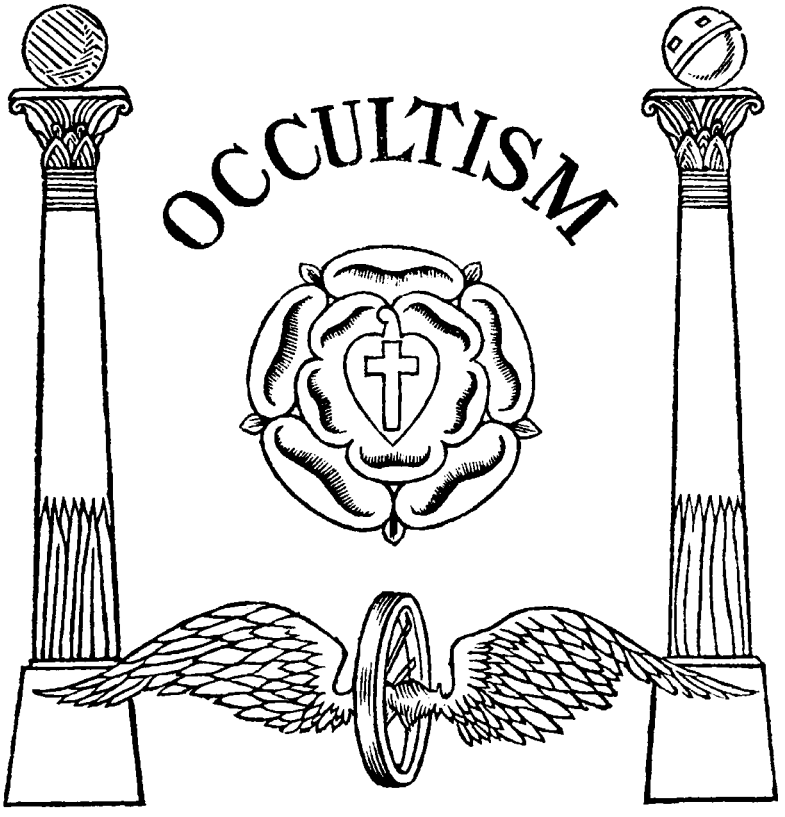
Any ideal, therefore, that is strong enough to hold its own, even for a short time, amid the clamour of subconscious suggestions, should be firmly grasped by the conscious mind and used as a stepping-stone to the superconscious by meditation and deliberate emphasis in action. The psycho-analyst reconstructs the patient's desire-programme by establishing a new interest in life, which combines and utilises the forces of desire that were formerly in conflict with one another and with the outer standard of life; this harnessing of the Unconscious to progress, he calls "sublimation"—a happy revival of alchemical terminology. Even so the secret of transmutation is to find the common solvent of a truer outlook on life, which will reduce the crude compounds of the lower nature to their original elements and recombine them for the use of the higher nature.

The three paths, as they are commonly known, of Karma, Bhakṭi and Gñāna, are examples of solvents appropriate to three characteristic temperaments. The man of action transmutes his personal ambitions by consciously undertaking philanthropic work offering little or no prospect of personal advancement in the outer world. The devotee transmutes his wayward affections by contemplation and service of the One Beloved. The knower transmutes his fluctuating sense of values by referring all experience to the absolute standard of proportion—"this perfect, clear perception which is truth".

By slow degrees, and with many a set-back, the dominant desire almost imperceptibly changes its front, in fact it finally ceases to be a desire at all, at least in the former sense of the word, *i.e.*, a restless and only partially conscious craving for fuller life. It is now a steady, directed, conscious purpose in life, "intent on the welfare of the world," yet free from the lure of anything the world can offer. This is what is meant by the qualification of Vairāgya or "desirelessness"; not a negative passivity, but a positive assumption of duty, unobstructed by hopes or fears, through which the unified energy of free will finds itself and comes into its own.

In conclusion it may be of interest to attempt to translate Paṭañjali's well known stages of mental development into the language of psycho-analysis along the lines we have been following. Thus, *Kṣhipṭa*, the butterfly mind, may be likened to "undirected thinking"; *Mūḍha*, the confused mind—the stage of the youth who knows he is ignorant—to "directed thinking" in conflict with the Unconscious; *Vikṣhipṭa*, possessed by an idea, to the "sublimation" of the Unconscious; *Ekāgraṭa*, possessing the idea, to the "united psyche"; and *Niruḍḍha*, self-controlled, to the Theosophical qualification of desirelessness, when the psycho-analysts would probably say that the "pleasure-pain principle" had been succeeded by the "reality principle".

W. D. S. Brown



ATOMIC WEIGHTS

By C. JINARĀJADĀSA, M.A.

SINCE 1907, when the occult investigations by Mrs. Annie Besant and Mr. C. W. Leadbeater into the construction of the chemical elements were published, more work has been done, especially to investigate those elements which were not examined at the time when *Occult Chemistry* was published. In THE THEOSOPHIST for July 1909 will be found a list with numbers and weights of the remaining elements which have been investigated. No drawings however were published then, though the drawings were made, and since then have been waiting for inclusion in a second edition of *Occult Chemistry*. A second edition of the book will

probably have to be at least quarto size, and much work will have to be done in systematising the large mass of material which is at our command to-day. When it will be possible to bring out a second edition, it is impossible to say, as the work will be a very costly one, and just now printing material of every kind makes the publication of a select work like this almost impossible.

Though there is little to add for the moment, till the second edition is published, I think those interested in *Occult Chemistry* will be glad to have the lists published in 1908 and 1909 brought up to date. The official Atomic Weights now given are from the 1918 list published by the International Committee on Atomic Weights.

Element	Symbol	Type	No. of Ultimate Physical Atoms	Weight H=1	International Atomic Weight O=16
1	2	3	4	5	6
Hydrogen	H	...	18	1	1·008
*Occultum	...	...	54	3	...
Helium	He	...	72	4	4·00
Lithium	Li	Spike	127	7·06	6·94
Glucinum	Gl	Tetra.	164	9·11	9·1
Boron	B	Cube	200	11·11	11
Carbon	C	Octo.	216	12	12·005
Nitrogen	N	...	261	14·50	14·01
Oxygen	O	...	290	16·11	16·00
Fluorine	F	...	340	18·88	19·0
Neon	Ne	Star	360	20	20·2
*Meta-Neon	...	Star	402	22·33	...
Sodium	Na	D.-bell	418	23·22	23·00
Magnesium	Mg	Tetra.	432	24	24·32
Aluminium	Al	Cube	486	27	27·1
Silicon	Si	Octo.	520	28·88	28·3
Phosphorus	P	Cube	558	31	31·04
Sulphur	S	Tetra.	576	32	32·06
Chlorine	Cl	D.-bell	639	35·50	35·46
Potassium	K	Spike	701	38·944	39·10
Argon	A	Star	714	39·66	39·88
Calcium	Ca	Tetra.	720	40	40·07
*Meta-Argon	...	Star	756	42	...
Scandium	Sc	Cube	792	44	44·1
Titanium	Ti	Octo.	864	48	48·1

1	2	3	4	5	6
Vanadium	V	Cube	918	51	51·0
Chromium	Cr	Tetra.	936	52	52·0
Manganese	Mn	Spike	992	55·11	54·93
Iron	Fe	Bar	1008	56	55·84
Cobalt	Co	Bar	1036	57·55	58·97
Nickel	Ni	Bar	1064	59·11	58·68
Copper	Cu	D.-bell	1139	63·277	63·57
Zinc	Zn	Tetra.	1170	65	65·37
Gallium	Ga	Cube	1260	70	69·9
Germanium	Ge	Octo.	1300	72·22	72·5
Arsenic	As	Cube	1350	75	74·96
Selenium	Se	Tetra.	1422	79	79·2
Bromine	Br	D.-bell	1439	79·944	79·92
Krypton	Kr	Star	1464	81·33	82·92
*Meta-Krypton	...	Star	1506	83·66	...
Rubidium	Rb	Spike	1530	85	85·45
Strontium	Sr	Tetra.	1568	87·11	87·63
Yttrium	Yt	Cube	1606	89·22	88·7
Zirconium	Zr	Octo.	1624	90·22	90·6
Columbium	Cb	Cube	1719	95·50	93·1
Molybdenum	Mb	Tetra.	1746	97	96·0
Ruthenium	Ru	Bar	1848	102·66	101·7
Rhodium	Rh	Bar	1876	104·22	102·9
Palladium	Pd	Bar	1904	105·77	106·7
Silver	Ag	D.-bell	1945	108·055	107·88
Cadmium	Cd	Tetra.	2016	112	112·40
Indium	In	Cube	2052	114	114·8
Tin	Sn	Octo.	2124	118	118·7
Antimony	Sb	Cube	2169	120·50	120·2
Tellurium	Te	Tetra.	2223	123·50	127·5
Iodine	I	D.-bell	2287	127·055	126·92
Xenon	Xe	Star	2298	127·66	130·2
*Meta-Xenon	...	Star	2340	130	...
†Cæsium	Cs	Spike	2376	132	132·81
†Barium	Ba	Tetra.	2455	136·38	137·37
†Lanthanum	La	Cube	2482	137·88	139·0
†Cerium	Ce	Octo.	2511	139·50	140·25
†Praseodymium	Pr	Cube	2527	140·38	140·9
†Neodymium	Nd	Tetra.	2575	143·05	144·3
†Samarium (?)	Sa	Spike	2640	146·66	150·4
*†X. Interperiodic	...	Bar	2646	147	...
*†Y. „	...	Bar	2674	148·55	...
*†Z. „	...	Bar	2702	150·11	...
†Europium (?)	Eu	Spike	2736	152	152·0
†Gadolinium (?)	Gd	D.-bell	2794	155·22	157·3
†Terbium (?)	Tb	Cube	2880	160	159·2
†Dysprosium (?)	Dy	Octo.	2916	162	162·5
†Erbium	Er	Cube	2979	165·50	167·7

1	2	3	4	5	6
*Kalon	...	Star	3054	169·66	...
*Meta-Kalon	...	Star	3096	172	...
†Thulium (?)	Tm	Spike	3096	172	168.5
Ytterbium (Neo-ytterbium)	Yt	...	...	...	173·5
†Tantalum	Ta	Cube	3279	182·16	181·5
†Tungsten	W	Tetra.	3299	183·27	184·0
Osmium	Os	Bar	3430	190·55	190·9
Iridium	Ir	Bar	3458	192·11	193·1
Platinum	Pt	Bar	3486	193·66	195·2
*Canadium	...	Bar	3514	195·22	...
Gold	Au	D.-bell	3546	197	197·2
†Mercury	Hg	Tetra.	3576	198·66	200·6
*†Mercury (solid)	...	Tetra.	3600	200	...
†Thallium	Tl	Cube	3678	204·33	204·0
†Lead	Pb	Octo.	3727	207·05	207·20
†Bismuth	Bi	Cube	3753	208·50	208·0
Radium	Ra	Tetra.	4087	227·05	226·00
†Niton (Radium emanation) (?)	Nt	Cube	4140	230	222·4
†Thorium	Th	Octo.	4187	232·61	232·4
†Uranium	U	Tetra.	4267	237·05	238·2

With reference to the term "type," readers of *Occult Chemistry* will readily understand what is called "Star," "Bar," etc. "Tetra." is a contraction for tetrahedron, "Octo." for octohedron; "D.-bell" is for "Dumb-bell". These "type" terms well describe the main types of the elements, so far as their *outer* appearance is concerned when seen by clairvoyant power. Six elements, all in the beginning of the series, stand by themselves in having unique forms, and they are: Hydrogen, "Occultum," Helium, Nitrogen, Oxygen, and Fluorine.

Elements discovered by occult research, which are not in the International Atomic Weight List, are marked with an asterisk(*). The elements marked with a † are those whose diagrams are ready for inclusion in a second edition of *Occult Chemistry*. All the other elements have already been described in the first edition. In the investigations of 1907 an element was discovered which had the appearance of Platinum, but was evidently a variant of it; this was called in *Occult Chemistry* "Platinum B" (Platinum A being the ordinary

variety). Since then it seems as if "Platinum B" had been isolated; it is probably the new metal Canadium, which is thus described in *The Daily Metal Reporter*:

> Canadium, a new metal, has been discovered in the Nelson mining district of British Columbia, and has been named for Canada. It is allied to the platinum group and occurs native in the form of grains and short crystalline rods and also as an alloy. Assays give three ounces or less per ton. Canadium has a brilliant lustre, and, like gold, silver, and platinum, does not oxidise when exposed to the air. It is softer than platinum, and its melting point is a great deal lower. The physical and chemical properties of the metal are to be studied at the chemical laboratory of the University of Glasgow.

In estimating the weight of the elements, Hydrogen, with its 18 ultimate physical atoms, is taken as the unit in our calculations, and in many ways it seems a satisfactory unit. In comparing our weights with those of the International Atomic Weight List, it must not be forgotten that in this latter table Oxygen=16·00 has been found more convenient now than the older H=1, and that the weight of all the elements in that List is with reference to this unit implied in Oxygen=16.

When we come to the elements near the rare earths, it is impossible to say whether those catalogued by science are the same as those observed by clairvoyance; for instance Samarium of science may or may not be the "Spike" element with atomic weight 146·66 of our list. Similarly Niton (Radium emanation) of the International List may or may not be the "Cube" element with atomic weight 230 of our list. However, to help identification in the future, the "type" to which these elements belong is given in our list. There is one element in the International List, Ytterbium (Neo-Ytterbium), for which we have in our list no equivalent.

The following exceptions to the periodicity of the table are noteworthy: Argon and Meta-Argon should both come between Chlorine and Potassium, whereas Argon comes after Potassium and Meta-Argon after Calcium. After the three interperiodics "X," "Y," and "Z," an element is generated which belongs to the type immediately preceding the "Bar" type of these interperiodics; this is the "Spike"

element with 2,736 atoms, which possibly may be "Europium" of the International List; after this extra element, which is out of place in the diagram, the next element is Gadolinium, which is in its right place. The appearance of a second variety of Platinum has already been noted above; strictly speaking, as this is a distinct element, although it is like Platinum, it ought to have a name all to itself, and has indeed already been unofficially christened Canadium. Similarly there is a new element, in all essentials the same as Mercury, but heavier than Mercury by 24 ultimate physical atoms; this slight difference in construction makes this new element a solid form of Mercury; it also should bear a new name.

If the Periodic Law is absolutely regular (which, it is evident already, is not the case), and every "type" has an appropriate element as the pendulum descends from Hydrogen to Uranium, there remain to be discovered at least thirteen more elements than are given in our list.

Readers of *Occult Chemistry* will remember that on page 12 of that work an illustration is published of Sir William Crookes' model of the Periodic Law; he makes the curve to consist of two lemniscates.

In *Man: Whence, How and Whither*, page 260, describing a model of the Periodic Law once existing in an ancient temple, it is said: "In another room were many models, in one of which Crookes' lemniscates were arranged across each other, so as to form an atom with the fourfold rose." Lately, here at Adyar, Mr. F. Kunz and I have begun to construct this model, and so far we have been able to make the double lemniscate arrangement for classification. Our model is 50 inches high, with a square base, with a diagonal of 40 inches. It is our intention, as leisure permits, to find out what are the cross connections between the various elements, which give rise in the ancient model to what is called the "fourfold rose".

C. Jinarājadāsa

THE THEOSOPHY OF WILLIAM BLAKE

By GRACE GILCHRIST

WILLIAM BLAKE, as mystic, was strongly under the influence of those much persecuted Theosophists of the sixteenth and seventeenth centuries, Paracelsus and the German mystic Jacob Boehme. The world persecuted them, indeed the enemies of Paracelsus assassinated him. Blake did not suffer persecution, but he endured that which the modern world metes out to its strong souls and masters—cold neglect.

Blake, in unison with Paracelsus and Boehme, recognised no special act of creation by an external agency, but saw man as emanation from Divine Essence, a spark from the Divine Fire, a fragment of the Divine Life. Many of his poems, notably those of the prophetic books, symbolise the descent of spirit into matter, the eternal struggle of the soul as it falls into matter, *i.e.*, earth, the battle of the human soul encased in flesh to reach the divine. With both these mystics Blake affirmed the inherent divinity of man, and that in the most materialistic of centuries.

These three sublime seers were in truth such æons in advance of their contemporaries that they can only be classed as supermen, leaders, by the potent powers of imagination and of spiritual and psychic insight, of their race.

Blake, with Paracelsus, trusted and worshipped God in Heaven, and God in Nature and in Man. In common with Shelley he shared an exalted Pantheism, and, like the Hinḍū,

saw God in Nature; in the cloud, in the dewdrop, in the sun, in the heaven; God in every atom of the Universe.

With the Theosophist he divined the fourfold nature of man—the physical body, and that which he called spectre, answering to the astral body of the Theosophist, soul, and spirit. This spectre, or shadowy body of desire and emotion, corresponds to the Ka of the ancient Egyptian, also the shadow of the physical body, dwelling with the body within the tomb wrought with much care and lavish expense and ornament for the occupation of the body and the Ka by the wealthy Egyptian. The Greeks named this shadowy body the *eidolon* and believed that it outlasted the decay of the physical body.

With Plato, Pythagoras, and the *Bhagavaḍ-Gīṭā* of the Hinḍū, Blake believed in the pre-existence of the soul—as, in the Eastern Scriptures: "Nor at any time, verily, was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter." And Blake writes to his friend Flaxman:

> Now begins a new life, because another covering of earth is shaken off. I am more famed in heaven for my works than I could well conceive. In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life [the existence of the Spirit in the Ḍevachanic or Heaven world after each earth life], and those works are the delight and study of archangels [the hierarchy of divine intelligences ruling the spiritual planes]. Why then should I be anxious about the riches or fame of mortality [present earth life]? You, O dear Flaxman! are a sublime archangel, my friend and companion from eternity [the friend of former earth lives]. In the Divine bosom is our dwelling-place. I look back into the regions of reminiscences [the countless ladder of lives climbed by each individuality, born and reborn into physical existence] and behold our ancient days before this earth appeared in its vegetated mortality to my mortal vegetated eyes. [By this expression Blake meant the physical body and physical sight, as distinguished from the astral body, and astral or clairvoyant sight.] I see our houses of eternity [the spiritual bodies] which can never be separated, though our mortal vehicles should stand at the remotest corners of heaven from each other.

In this last passage Blake recognised how transient was the personality worn in each earth life, but indeed the mask assumed by the immortal ego—or spirit—"the pilgrim of eternity". In early manhood, almost in youth, Blake, in company with Buddha, Whitman, Balzac, and Pascal, attained "cosmic consciousness". To those reaching a certain level of spiritual evolution this experience comes at the age of thirty-five; to Blake it came much earlier. It is the recognition of the spirit's immortality, the utter absence of all fear of death. To Blake death was but the ante-room to the spiritual world, and his union with the universal soul and One Supreme Existence behind all was expressed in his wonderful lines: "Nor is it possible to thought a greater than itself to know." This implies union with the Universal Mind.

There has been much controversy concerning his so-called "visions". These to a Theosophist are simply enough explained by the fact that Blake was of all people gifted with psychic powers of a very high order; having control of his astral and spiritual bodies, he, both in sleep and in waking consciousness, could use these higher vehicles, unused by the ordinary man. He was absolutely clairvoyant, and the unseen planes of being beyond the physical were as real as is the physical world to the average man, and as often visited, either asleep or awake.

First might be instanced the wonderful astral dream in which his brother Robert, standing by his bedside in his astral body, revealed to him that process by which Blake was enabled to facsimile so much of his most beautiful work of song and design, *The Songs of Innocence and Experience*, *The Book of Thel*, *The Marriage of Heaven and Hell*, and many more. Indeed this valuable discovery, through a dream, proved one of the most reliable sources of income to the always poor and struggling Blake. In spiritual communion he remained to the last with the loved brother; Robert's spiritual body standing

often in waking and sleeping moments beside the painter and poet, for he, indeed, waking or sleeping, sent his "soul to the invisible, some letter of the after life to spell".

His visionary heads were actual drawings from the denizens of the spiritual planes. Take, for instance, this graphic description of Varley's. He would say, as they sat together sometimes from ten in the evening till four in the morning: "Draw me Moses, or David," or would ask for a likeness of Julius Cæsar, or Edward the Third. Blake would rejoin: "There he is," and, paper and pencil in hand, he would begin drawing, looking up from his paper as at a real sitter. Often Blake had to wait; sometimes the spiritual body of his sitter from the planes beyond the physical came at the first call. At other times, in the midst of his portrait he would suddenly leave off, and in his ordinary, quiet tones say: "I can't go on, it is gone. I must wait till it returns," or: "It has moved and the mouth is gone"; or: "He frowns; he is displeased with my portrait of him"; which seemed as if the invisible helper and model came and looked over the artist's shoulder. Now all these numerous portraits, historical and poetic, were marked by a distinct and portrait-like characterisation—as if drawn from life—drawn as they were from the spirit world into which Blake had clairvoyant sight. Among the most striking historical portraits was one of King Saul, who, as Blake said, appeared to him in armour, and wearing a helmet of peculiar construction, which the painter could not, owing to the position of the sceptre, see to delineate satisfactorily. The portrait was for a while, therefore, left unfinished for some months, when, the spiritual form of Saul appearing again, the second sitting enabled Blake to finish the helmet, which, with the armour, was thought by all to whom shown to be extraordinary.

In all this dramatic and pictorial presentment of the superhuman, Blake thus affirmed himself to be not only the imaginative man of genius, but a strong and sensitive psychic.

How often he spoke of seeing Moses and the prophets, Homer, Dante, Milton; describing them as "all majestic shadows, grey but luminous, and superior to the common height". Did he not in truth see these masters of men in their subtle, spiritual bodies, through which played the living Ātmic fires, where the life of the eternal spirit is led.

In early childhood and boyhood he had still more distinct glimpses into the unseen planes of being, as he instances so finely in his *Descriptive Catalogue.*

> The Prophets describe what they saw in vision as real and existing men, whom they saw with their imaginative and immortal organs; the Apostles the same.
>
> The clearer the organ, the more distinct the object. A spirit and a vision are not, as the modern philosophy supposes, a cloudy vapour and a nothing; they are organised and minutely articulated beyond all that the mortal and perishing nature can produce. He who does not imagine in stronger and better lineaments, and in stronger and better light, that which his perishing, mortal eye can see, does not imagine at all. The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. *Spirits are organised men.*

And from the prophetic books he well defines spiritual illumination.

> The treasures of heaven are not negations of passion, but realities of intellect from which the passions emanate uncurbed in their eternal glory. The fool shall not enter into heaven, let him be ever so holy. Holiness is not the price of entering into heaven. Those who are cast out are those who, having no passions of their own, because no intellect, have spent their lives in curbing and governing other people's lives, by the various acts of poverty and cruelty of all kinds.

Then, of the coming of a great religion, the real fulfilment of the Christ's teaching, how prophetic are these lines from his *Milton*!

> And did those feet in ancient times
> Walk upon England's mountains green?
> And was the holy Lamb of God
> On England's pleasant pastures seen?
> And did the countenance divine
> Shine forth upon our clouded hills
> And was Jerusalem builded here,
> Among these dark, Satanic mills?

Bring me my bow of burning gold!
Bring me my arrow of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword cease in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

In these fine lines of prophecy does Blake prefigure the larger religious hopes and certainties of our own time, the great renaissance of mysticism sweeping from the East to the West?

Then, upon the more abstract and metaphysical side of his religion and philosophy, he depicts in a curious and powerful poem, entitled "The Everlasting Gospel," the Spirit's descent into matter, and its eternal struggle therein.

Can that which was of woman born
In the absence of the morn,
When the soul fell into sleep,
And archangels round it weep,
Shooting out against the light
Fibres of a deadly night,
Reasoning upon its own dark fiction,
In doubt which is self-contradiction,
Humility is only doubt,
And does the sun and moon blot out,
Roofing over with thorns and stems
The buried soul and all its gems,
This life's dim window of the soul
Distorts the heavens from pole to pole,
And leads you to believe a lie
When you see with—not through—the eye,
That was born in a night, to perish in a night,
When the soul slept in the beams of light.

And in another work, his *Descriptive Catalogue*, we find this significant passage on the fourfold nature of man—and, again, his descent into matter, which is generation, since Spirit and matter wedded produce the manifested Universe.

The strong man represents the human sublime, the beautiful man represents the human pathetic, which was in the wars of Eden divided into male and female; the ugly man represents the human reason. They were originally one man, who was fourfold; he was self-divided, and his real humanity slain on the stones of generation;

and the form of the fourth was like the Son of God. How he became divided is a subject of great sublimity and pathos.

Blake thus held the belief, in common with Theosophy, that human life on this globe was first hermaphrodite, and that, too, the Divine Life is dual, Mother and Father, as:

> The twofold Form Hermaphrodite, and the Double-sexed,
> The Female-male and the Male-female, self-dividing stood
> Before him in their beauty and in cruelties of holiness.

And again, as signifying the eternal struggle of the soul encased in matter, its perpetual duel with its higher and lower self, the religious and spiritual side of mankind:

> For the divine nature is not greater than the human; sundered by the separative creation or fall, severed into type and antitype by bodily generation, but to be made one again when life and death shall both have died; not greater than the human nature, but greater than the qualities which the human nature assumes upon earth. God is man, and man is God; as neither of himself the greater, so neither of himself the less: but as God is the unfallen part of man, man the fallen part of God [the descent of the Monad to earth], God must needs be, not more than man, but assuredly more than the qualities of man. Thus the mystic can consistently deny that man's mortal goodness or badness can be predicable of God, while at the same time he affirms man's intrinsic divinity and God's intrinsic humanity. Man can only possess abstract qualities—"allegoric virtues"—by reason of that side of his nature which he has *not* in common with God. God, not partaking of the "generative nature," cannot partake of qualities which exist only by right of that nature.

In the following lines Blake emphasises how closed-in is man by the world of matter, the phenomenal universe, the earth plane, as:

> How do you know but every bird that cuts the air
> Is an immense world of delight, closed by your senses five?

This, from *The Marriage of Heaven and Hell*, illustrates man's transfiguration of the Universe by the power of his own mind.

> The ancient Poets animated all sensible objects with Gods and Geniuses, calling them by the names, and adorning them with the properties of woods, rivers, mountains, lakes, cities, natures, and whatever their enlarged and numerous senses could perceive. And particularly they studied the genius of each city and country, placing it under its mental deity.

Till a system was formed, which took advantage of and enslaved the vulgar by attempting to realise or distract the mental deities from the objects: thus began Priesthood, choosing forms of worship from poetic tales. And at length they pronounced that the Gods had ordered such things. Thus man forgot that all deities reside in the human breast.

Blake, with Theosophy, affirmed "not the assumed humanity of God, but the achieved divinity of Man; *not* incarnation from without, but development from within; not a miraculous passage into flesh, but a natural growth into Godhead".

As to his readings in the astral light, there are abundant examples in his childhood, youth and manhood. Very beautiful are those visions of his childhood, as, when a London child, he wandered into the fields, then so near the great city, and saw "a tree filled with angels, their wings of star-like brilliancy among the boughs". Now the appearance of star-like brilliancy was the ātmic fire playing round the divine entities of the spiritual planes. He possessed that which the Scotch denote as second sight, for, when taken as a boy by his father, as a prospective apprentice, to Ryland, the famous engraver, the boy Blake said: "Father, I do not like the man's face, he looks as if he will live to be hanged." Twelve years after, this prophecy was fulfilled; and the once popular engraver was hung.

He had many and distinct recollections of former incarnations, as, for instance, when he said: "I was Socrates, or a sort of brother: I must have had conversations with him. . . . So I had with Jesus Christ, I have an obscure recollection of having been with both of them."

He owed his fine delineation of "The Ancient of Days" to an actual sight of a spiritual presence hovering on the staircase leading to his rooms in Hercules Buildings, and faithfully reproduced it in that fine design.

So with his *Jerusalem*, the most remarkable of the prophetic books, there was intervention from the superhuman

planes of being. Witness Blake's own words in a letter concerning that work: "I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation, and even against my will."

Again, in this fine passage how well does he illustrate the great contrast between the physical plane of life and that of the spiritual and imaginative!

> The world of imagination is the world of eternity. It is the Divine bosom into which we shall all go after the death of the vegetated [physical] body. This world of imagination is infinite and eternal; whereas the world of generation or vegetation [physical and astral] is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in the vegetable glass of nature [the phenomenal Universe].

This idea of man reflecting the Universe in himself, Blake drew from Paracelsus—the macrocosm which man, the microcosm, reflects within himself, the cosmic and the individual world of life and spirit. "In every bosom a Universe expands, as wings let down at will, and called the Universal Tent."

"Blake," says Mr. W. M. Rossetti, "believed in man as a divine emanation, an eternally subsisting revelation of deity." Man was essentially a spirit, but, in this mundane transit, invested with a body, and communicating with the infinite through the medium of the five senses. Man, the free divine spirit, was at liberty to do, and right in doing, whatever his spiritual essence dictated. He was a law to himself, and none other law existed; and in the mundane condition the body, as organ and vehicle of the spirit, was rightly employed in putting into effect the spiritual desires and aspirations which in this physical world became necessarily conversant in many respects with physical things. Where Blake condemned the body was in its severance from, or substitution for, the spirit; and he says: "Act out all your spiritual desires, whether the spirit or the body be the appointed

medium of action." Wedded to Blake's mysticism was a noble pantheism, the gist of which is contained in these affirmations:

> Without contraries is no progression. Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring what the religions call good and evil. Good is the passive that obeys reason: evil is the active, springing from energy. Good is Heaven, evil is Hell.

And in the essence and elements of the human soul, its aboriginal powers and passions, he recognises no evil. How far removed from the popular theologic dogma of his time, so strongly insisted on, of original sin!

These lines finely instance the scheme of the Cosmic Universe:

> The Vegetative Universe opens like a flower from the Earth's Centre,
>
> In which is Eternity. It expands in stars to the Mundane shell
> And there it meets Eternity again, both within and without,
> And the abstract birds between the stars are the Satanic Wheels.

And in these lines he anticipated the scientific discovery of the conservation of energy and the potency of matter:

> And all that has existed in the space of six thousand years, permanent and not lost nor vanished, and every little act, word, work, and wish, that has existed, all remaining still.
>
> In these Churches every consuming and every building by those spectres [the astral or desire bodies of men]
>
> Of all the inhabitants of Earth, wailing to be created,
> Shadowy to those who dwell in them, near possibilities:
> But to those who enter into them they seem the only substances,
> *For everything exists and not one sigh nor smile nor tear,*
> *One hair nor particle or dust, not one can pass away.*

Blake's departure from earth life, the withdrawal of the spirit from the physical body, was as spiritual as the tenour of his whole life. It was, he said, but the passing from one room to another. For, on the day of his passing, he composed and sang songs of unimaginable beauty, and at the moment of withdrawal his face became fair, his eyes bright, and he burst into glorious singing. He indeed actually heard and gave back to the world the music of the spheres.

Grace Gilchrist

THE HEALING OF DISEASE

By C. Spurgeon Medhurst

The mystery of sickness, its origin and its eradication, its manifest physical basis and its undoubted amenability to mental treatment is a topic of perennial interest. It is not my purpose, however, to discuss the various methods of healing, whether by suggestion, hypnosis, faith, Christian Science, etheric colour waves or other occult method, for perhaps after all there is nothing more occult or mysterious in any of these methods than the ordinary practice of medicine. Physicians are often nonplussed if asked to explain the rationale of the physic they administer, and between the allopath, the hydropath, the homœopath, etc., lie gulfs which are seldom satisfactorily bridged. The one fact that is clear among this confusion of healings is that, whether the method be the swallowing of drugs in larger or in smaller doses, whether the attempt to cure follow the latest fad of inoculations and cultures, or whether it follow one or other of what may be called the wireless methods—methods in which no visible means are employed—there are under all methods successes and failures. Each school can claim its victories, each school must acknowledge defeats. The wireless healers have again and again succeeded where the more orthodox practitioners have failed, and the ordinary physician claims that many valuable lives have been lost because no doctor or surgeon, armed with a sheepskin diploma from a recognised school of medicine, was present to do what was requisite for the salvation of the patient. The physical illnesses of the flesh seem to yield to and to resist all forms of treatment, and we may well ask what is this thing called "disease" and whence does it come? Like everything else that we know, the clue to the problem lies in the unseen.

No serious thinker denies the spirituality of the universe. He may dispute the formula, but he will admit the principle. Even during the most materialistic ages of the world's history, religious buildings were preserved and religious orders were preserved; even when externalised religion has been rejected, its temples and its churches neglected, and its professional votaries despised, religion has kept its shrine sacred in the heart of man, and its altar lights have remained unextinguished. Even our crazy brothers, the Huns, who deliberately wreck churches for the fun of the thing, have their own "dear old German God"—an admission that even a universe founded on force has its roots in the unseen. But why this perpetual, sometimes

unwilling, recognition of The Invisible? Is it not man's mute witness to a Something which eludes his search every time he probes his own consciousness, a Spiritual Mystery within, which he fears because he cannot understand? The knowledge of his own spirituality compels him to acknowledge the spirituality of the environment of which he is a part, for he has no reason to pretend that he and it have had a different source.

The next question is: If the universe is spiritual, how is it that it is full of evil, of disease, of death? The alternative explanations are that either the entire scheme of things is the huge laughter of some devilish Joker, or something has gone very wrong with the cosmic machinery. Our serious thinker is prevented from accepting the first supposition because, when he probes himself, he finds that he cannot help respecting goodness, that he is compelled in spite of himself to revere those whom he knows to be better men than he is, and that he envies them their purity even while he hates it. Now as it is manifestly impossible for an effect to contain a contradiction of the cause, it follows that, whatever the origin of man, his cause was a lover of beauty or goodness. The world cannot then be a joke of the suppositional Joker. Yet the unending triumph of anguish, and the fact that the human body sometimes seems to be a cunningly devised instrument, specially contrived as a playground for pain, appear to give the direct lie to the other alternative that the cosmos, originally good, has somehow gotten out of gear.

The self-initiation of man is the third fact which the impartial searcher for truth stumbles on. He finds himself perfectly free within limits, and the suggestion occurs that, if the universe is a spiritual contrivance, finely and delicately balanced, man's clumsy, self-willed and ill-conceived attempts to get as much out of life for his own selfish purposes as he possibly can, have completely disarranged the nice adjustments of his surroundings, including the beautifully adapted mechanism of his physical body, with the result that there are cataclysms and disorders in nature, diseases and tortures in the human frame. The human ills which cannot be traced to human folly are scarcely worth recounting.

It is significant that such material remedies as man has discovered, or thinks he has found, have done very little to ameliorate his sufferings. If our suggestions have any correspondence to reality, this is only what might be expected. Man will only escape the network of catastrophe—personal, social, national, and cosmic—as he harmonises his thoughts with the Thought-stuff of which all things are but the material representations. Do we not find, for example, that clergymen, being supposedly more moral than other classes, are generally accepted by insurance companies as better risks than others, and is it not common knowledge that a free liver lives less years than those who are more economical of their resources?

Man must, in a word, rise above the world of becoming, the world of change, the world of space and time, the world of anxiety and fear, the world of grab and struggle, into the world of love and

harmony, the world where God is all and where there is no mind but His. As man does this, disease and death, as we now know it, will disappear, nature will become more kindly, the brown earth more fertile. Even orthodox physicians admit the power of mind over matter, they fear fear because they regard it as first aid to disease. Each of the various wireless systems of healing have the supremacy of spirit as their fundamental creed. "The truth shall make you free," Jesus said, and were not all his alleged miracles but the response of the great Spirit of Love to the surrender of the spirit of separateness in man? In Capernaum he could not do many mighty works because of their lack of faith, but whenever there was faith he healed, not because he was arbitrary but because faith or trust alone opens the channels through which divine grace and power can flow. Therefore, says the apostle, we are "justified by faith". Now men like Ahab, who blamed Elijah for the drought and forgot his own idolatry, lay the blame for their ills on circumstance and other subsidiary causes, not knowing that, were they but spiritual, everything would be different, that a new way of living would, in the language of the New Testament, mean that all things would work together for their good, that all things would be theirs, that all things would become new. "And there shall be no more curse. . . and there shall be no night . . . the time is at hand." Silently the dawn comes and the darkness goes, and men say: "The day is here"; but only those who are awake, and who can see, perceive the miracle. Presently the Great Teacher will be moving again among men and pointing The Way out of the present misery; but only those for whom the inner has killed the outer, and whose fleshly eyes have been rendered blind to all illusion will be able to know the infinite significance of the wonder.

C. SPURGEON MEDHURST

A NOTE ON THOMAS VAUGHAN

(The Master "Athena" in *The Lives*)

LITTLE or nothing is known of the life of Thomas Vaughan, Rosicrucian and alchemist. His more famous brother Henry, the poet, survives in literature as the author of many poems and translations, mostly of a religious nature; and his book of poetry, *Silex Scintillans*, is familiar to students of the Stuart school of poets, such as George Herbert, Donne, Crashaw and others. The dry bones I have here collected may interest those Theosophists who study the widespread movement of which Bacon was undoubtedly the centre in England.

Thomas Vaughan wrote under the name of *Eugenius Philalethes*, and to Theosophists familiar with *The Lives* he is known as the Master *Athena*, and is said to have attained adeptship in this, his reincarnation of the seventeenth century, being (with the exception of *Uranus*) the latest of those Masters whose names we know as such. The trio of Western Masters are known in history as Sir Thomas More, the great Chancellor of Henry VIII, Francis Lord Verulam, and Thomas Vaughan, respectively father, son and grandson in the group at Athens, 500 B.C. (but I am not sure about the sex). Of these the first and third are said to be still living in English bodies, but of this I have no information.

Biographical dictionaries tell us little of Thomas, some confusing him with his brother Henry, others with *Eirenaeus Philalethes* (for an account of whom see Waite's *Rosicrucians*). In this bookless East I have been able to consult no libraries, but have gathered as much as can be known of him from one or two of his works in my possession. The Bodleian library at Oxford contains MSS. of Aubrey and Antony Wood, based on which was published, in 1674, *Historia et Antiquitates Universitatis Oxoniensis* and *Athenae Oxonienses*, in which are lives of these twins, but I have not been able to consult either of these books. Aubrey was cousin of the Vaughans, who were Welshmen. The following facts are to be gleaned.

Extract from a letter from Henry Vaughan, the poet, to John Aubrey. June, 15, 1673.

. . . My brother [Thomas Vaughan] and I were borne att Newton in the parish of St. Brigets in the yeare 1621. I stayed not att Oxford to take any degree, butt was sent to London, beinge then designed by my father for the study of the Law, wch. the sudden eruption of our late civil warres wholie frustrated: my brother continued there for ten or twelve years, and (I thinke) he could be noe lesse than Mr. of Arts. he died (upon an imployment for his majesty) within 5 or 6 miles of Oxford, in the yeare that the last great plague visited London. He was buried by Sr. Robert Murrey (his great

friend) & then Secretary of Estate for the kingdome of Scotland: to whome he gave all his bookes & manuscripts. The several Tractates, which he published in his life-tyme, were these followinge:

Anthroposophia Theo-magica.

Magia Adamica.

Lumen de Lumine: all printed by Mr. Humphrey Blunden att the *Castle* in Corn-Hill.

Aula Lucis, a short discourse printed for William Leak att the *Crowne* betwixt the two temple-gates in fleet street.

The Historie of the fraternitie of the Rosie Crosse: with his animadversions & judgment of them, printed for Giles Calvert att the west end of Paules. These are all that came to my cognisance . . . with the Remaines of my brothers Latine Poems (for many of them are lost) never published before. . .

Extract from a letter to the same. Julie 7th, 1673.

Honoured Cousin,

In my last (wch. I hope, is come to yor. hands) I gave you an account of my brother & my selfe: & what bookes we had written. I have nothinge to add butt this: that he died in the seaven & fortieth year of his age upon the 27th of Februarie, in the yeare 1666 & was buried upon the first of March.[1] . . . The name of the place, where my brother lyes buried, I doe not know: butt tis a village upon the Thames side within 5 or 6 miles of Oxford & without doubt well knowne to the University.

In occultism he followed Cornelius Agrippa. In addition to those books mentioned, Thomas wrote *Anima Magica Abscondita*, 1650: *Euphrates or the Waters of the East*, 1655: *A brief Natural History*, 1669, published after his death, and some of the poems contained in *Thalia Rediviva*, most of which are by his brother Henry, who frequently mourns his brother's death therein (pub. 1678). *Magia Adamica*, 1650, contains *The Man-Mouse*, which is a satire, extraordinary for its scurrilous and even filthy abuse of the saintly Dr. Henry More, "the old Platonist" (who, Colonel Olcott tells us in *Old Diary Leaves*, Vol. 1, assisted H. P. B. to compile *Isis Unveiled*). The language of saints is a mystery: perhaps the filth and abuse were a blind, like that of Rabelais: perhaps some would say that this is a token of their human *substratum*, not yet wiped away by the *summum bonum* of perfection. The 1651 edition contains *The Second Wash or the Moore* (Henry More) *Scoured Once More*. Dr. More, who was one of the Cambridge Platonists, had objected to the magic set forth in Eugenius' works, himself preferring contemplative ecstasy to theurgy, and had attacked Vaughan's *Anthroposophia Theomagica*. Of his relation to the Rosicrucians I have not space to write here, but his works have a close connection with the ideas of Bacon, as shown in *New Atlantis*, which probably contains the key to Masonic and Rosicrucian matters.

LIGNUS

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[1] Waite (p. 187 of *Lives of Alchemystical Philosophers*) says: "He took orders, and returned to hold the living of his native parish. Under the Commonwealth he was rejected as a Royalist, and then betook himself to chemical experiments, one of which cost him his life on the 27th of February, 1665."

THE NEW AGE

By E. GILBERT

THOUSANDS of miles from the battle-fields we miss many of the examples of heroism, but perhaps gain something in breadth of view by considering the general results on the races of the West instead of the issue of a particular struggle. If it be true that the sudden death of thousands of the youth of each nation will bring rapid rebirth, it should also bring thousands with some memory of their former lives into a world still gravely doubting whether life ceases at death. It is almost impossible to imagine any direct evidence of the life after death which could be termed proof, capable of demonstration to others. Individuals may gain evidence which seems to them satisfactory, and their word will carry weight with a few; but at present the number of those who claim to have any direct knowledge of these matters is so small that the healthy scepticism of the world is fully justified. Frankly, the direct evidence in favour of reincarnation is negligible, as it must be of a purely personal nature, and cannot be communicated. The evidence from testimony is the voice of one crying in the wilderness. The evidence from probability carries more weight in the world at large, but not enough to carry general conviction.

Into a Western world slightly inoculated with the idea of reincarnation, imagine thousands of children born, whose capacity and character are above normal, and who assert a memory of the days of battle which have by that time become historical. They will be men and women endowed with stronger wills than the average, owing to the hardships of their last lives, and their combined assertions will rapidly alter the world's conviction. If, in a population of one lakh, one person claims to know of the future life, a few will listen and the rest will laugh. If one hundred make the same claim and their statements tally, the rest will begin to think. If one thousand assert their own direct experience, there is conclusive evidence of a new kind of knowledge. To-day the real cause for disbelief in reincarnation is that so few can claim to have personal experience.

These reincarnating souls will come into a world swept and garnished. In former times the ranks of men were like the steps of a ladder, each age, each social group, guided or controlled by another just above it. But aristocracies of birth, meeting the retribution for small families, are disappearing, and one whole generation will be

swept from political life. Before long the younger men will take in hand the organisation of the world, unfettered by the restraint of elders, unhampered by respect for tradition, privilege or social status, preparing a home for the reborn warriors who have had enough of war.

In the West all countries will be handed over to the young for close on one whole generation. In the East, India is rapidly throwing off some of the differences caused by caste and religion, the binding power of tradition, and opening her soul to receive impulses from new life. If into such a world there should come One speaking with authority, proclaiming a new rule of life, or giving new life to ancient rules, and showing how he who strives may KNOW that part of existence which follows death, and so of the reasons for the rules of tradition, both East and West may lend an ear. In both, the younger generation will be the hearers. In the West death is clearing the way for youth; in India the decay of authority is preparing for the recognition of a new authority. Those lately born will cut their wisdom teeth in a new world, a new age. The destruction of the great library at Alexandria, in the course of the great world-struggle two thousand years ago, robbed the future of much of the treasured wisdom of the past, but also helped to free the world from slavery to the writings of the dead. So the destruction of ancient buildings in the present war is a symbol of the passing of the old world, and opens the way for new inspiration from the master-builder. For a generation all nations will lay aside luxury, and adopt the ideal of effort in place of the ideal of enjoyment. Men will become of greater value than money, and economics will be restated in terms of life instead of in terms of money.

The remains of the older generation will have visions of a world rushing to ruin, driven by a headlong, inexperienced youth; but the world has lasted long under worse control, and fossilisation has killed more nations than exhaustion. The bones and the brains of the old man harden, and the failure of the body to adapt itself to changing conditions bring death from senility. Old age seeks safety in stagnation. Youth hopes for a paradise on earth, and in that hope lies the salvation of the nations.

E. Gilbert

CORRESPONDENCE

THE GREAT PHYSICIAN

THE writer of the article appearing under the above title in the May THEOSOPHIST is evidently sincere in presenting his views on the value of war as a world-medicine and his picture of an "Almighty" physician-statesman-general administering it like an old-fashioned schoolmaster with rod in one hand and Bible in the other. But when he gives forth these excuses to a long-suffering world as an exposition of Theosophy, I, for one, reject the imputed connection. Four assumptions, among others, are made in this article: (1) that suffering is inflicted by a well-meaning being, other than man, (2) that it is good for man, (3) that it is a means of preventing further suffering, (4) that "a maxim of military science," such as—"a general should be prepared to sacrifice his last man in order to secure the victory," can be seriously employed for the purpose of an enquiry into truth.

Let us take them in order. (1) If it is true, as most Theosophical writers agree, that man is his own lawgiver, it is time he set about looking into his own conduct for the causes of his suffering, instead of bolstering up the priestly invention of an avenging, or, as Mr. Pell would have it, a war-prescribing deity. (2) The Buḍḍha, whom most Theosophists at least respect, and whom some regard as a World-Teacher, certainly did not advise men to justify suffering as something good for them, but rather to condemn it as the natural result of wrong-doing and remove it by avoiding its causes. (3) If suffering is good for a man, it cannot also be good on the ground that it prevents further suffering. But as a matter of fact it is not the suffering that prevents its own continuation. On the contrary, suffering acquiesced in only leads to further suffering. What does lead to its prevention is the refusal to allow it to continue unopposed, and the intelligent use of the means at one's disposal to remove its causes. Past wars have not prevented the present war, which surpasses any war hitherto perpetrated, and there is no reason to expect that the present war will prevent still more ruthless massacres in the future. The only way to stop war is for the people of all nations to combine in the refusal to be exploited as "man-power" under any pretext, whether of necessity or ideals. While every religious creed has been sophisticated in order to subserve the fetish of militarism, the eyes of the people have been blinded to the obvious kārmic sequence between the war and the money spent on armaments before the war (1905-1914. Great

Britain, £670,462,470; Russia, £639,391,135; Germany, £633,230,687; France, £509,079,646; Austria-Hungary, £281,471,801; Italy, £223,220,481). (4) "Military science" is the science of killing, and its existence depends on the suppression of compassion—not the "*self*-pity" that Mr. Pell derides. Even though a general may believe that the "sacrifice" of his men is a means of saving life in the end, there never has been any proof of the truth of such a belief.

As for the favourite red herring story that the war is reforming the nations engaged in it, it is evident that "the moral outlook of the nation [England is referred to in this quotation] has been profoundly changed," but it may well be doubted whether the change is for the better; the "national discipline" that is "being acquired" bears a disconcerting resemblance to that "Prussianism" for the "destruction" of which the war is said to be waged. It may gratify some of the French people to be "hailed as heroes" by persons who before the war were ignorant enough to look upon these same heroes as members of a decaying nation, but the widows and orphans of the nation can probably dispense with such double-edged compliments at the price. We need not go far afield for the plain truths which H. P. B. helped to restore to the world under the name of Theosophy, and which it is our privilege to declare in this time of need. One of them is to be found in the first object of our Society, and a good second is that practical aspect of the Great Law that we call karma.

RATIONALIST

ALLEGED INTERFERENCE WITH RELIGION

IN THE THEOSOPHIST for May Mr. Sakharam Vithal Rao, referring to my article under the above heading (printed in THE THEOSOPHIST for March last), has broken out into a sermon on Universal Philanthropy. He forgets the fact that people have many amiable fads, which they call philanthropy, but which in reality are unpractical and often mischievous schemes. Hobbies, crotchets and crazes are dubbed philanthropical aims, and guileless men and women are lured into them.

I wrote two articles in THE THEOSOPHIST. In the one published last year, with the heading "Theosophy and Politics," I quoted some important statements of Mrs. Besant as follows:

> While I am myself free to work for Home Rule, I have no power, even had I the wish, to commit the Society to this or that policy. Such a Society as ours *should not take collectively any part in politics*. . . . Moreover entire liberty of thought and action must remain for every member, every Lodge, every National Society; and for the Society as a whole. Very few are the things for which the Society can act as a whole.

These wise words are now and again forgotten, and the attempt is made on some pretext or other to drag the Society into politics.

In contradiction to these constitutional statements, something was written in the Watch-Tower notes of January, and I had to point out the grave inaccuracies contained therein. In the first place the Muslims do not owe any religious obedience to the so-called Khalif (Sultan of Turkey), and the connection of some of the Muslims with the Khalif can in no sense be said to be like the real and effective religious obedience of the Roman Catholics to the Pope. The Khalif is merely a name. This will be clearly seen from my article "The Ottoman Caliphate," published in the May number of THE THEOSOPHIST. I have quoted from Professor Nallino of the University of Rome, who has written an exhaustive work on the subject.

Again it was said that the Muslims "stand shoulder to shoulder with the Theosophical Society" in defence of religious freedom. As a matter of fact the Muslims have never said one word about the Theosophical Society, which it was attempted most unnecessarily to drag and place alongside with the Muhammadans.

Then there is an attempt to make out that the Theosophical Society has *a religion* and that its religious freedom is in danger. This is a gratuitous statement. The Theosophical Society as a body has no special religion. Each member follows his own religion and he has never been interfered with.

We must always remember what Mrs. Besant has herself said: "Entire liberty of thought and action must remain with every member." This constitutional statement cannot be departed from. Each member has the right to think for himself and act as he may deem most fit. It is most objectionable that coloured pictures should be drawn of supposed injuries and wrongs, to work upon impressionable minds.

Poona N. D. KHANDALAVALA

BOOK-LORE

Thoughts on "At the Feet of the Master," by George S. Arundale. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

Probably all the readers of this magazine are familiar with the little volume *At the Feet of the Master*, but if there should be any who are not, we may say at the outset that the book on which Mr. Arundale has based his "thoughts" consists of the teachings given by a Master to a young disciple in preparation for Initiation. The teachings are in the simplest language, but the principles that they embody and inculcate are of the highest. This book has sold by thousands, and has exercised an enormous influence on many of its readers, marking in not a few cases a turning-point in their lives. It has made a very especial appeal to Mr. Arundale, for he says in his preface:

> For myself, I can truly say that *At the Feet of the Master* is my constant companion, guide, and mentor. Ever by my side is the little copy given me by my young teacher. That which he heard, I am trying to understand; and I find in the priceless words in which the teaching is clothed all that, indeed far, far more than, I need for discipline and training. *At the Feet of the Master* has an appropriate message for every human being who at all strives to lead an unselfish life.

Holding such a view, it is only natural that Mr. Arundale should desire to share his studies of, and meditations on, *At the Feet of the Master* with others, and that the "Correspondence Studies," written on behalf of members of the Order of the Servants of the Star, should have taken unto themselves book form.

We are first told how the teachings were given and where they were given; this is followed by a brief explanation of what Initiation means. Then comes a detailed examination of the teachings themselves, and very many and valuable suggestions are offered to show how they may be applied to our daily life. Mr. Arundale's book will be found a great help to the students of the original volume, for one cannot read his words without being impressed with his intense earnestness, and the conviction that he is giving forth something of the real inner meaning of the teachings. Those who have not yet read *At the Feet of the Master*, but who take up these "thoughts," will not rest until they obtain a copy of it. They could not do Mr. Arundale greater service. He would have all go, as he has done, to the fountain head for their inspiration.

T. L. C.

Man's Unconscious Conflict, a Popular Exposition of Psychoanalysis, by Wilfred Lay, Ph.D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 7s. 6d.)

No keen student of human nature, whether from the standpoint of Theosophy or any other, can very well help finishing this book once it has been seriously taken up. Hitherto the interest in psychoanalysis has been considerably damped by the unconventional, and often unconvincing because exaggerated, forms in which this method has been presented in the works of Freud and Jung, with the result that it has not yet received the attention it deserves, at least from Theosophists. But Mr. Lay seems to have succeeded in winnowing the chaff from the expositions of these two pioneers and preserving the grain, which he serves up as a distinctly appetising and nourishing dish.

Of course if any Theosophical readers open the book expecting to find a repetition of all their pet ideas regarding the superphysical constituents of man, they will be sadly disappointed, for no attempt is made to deal with any problems but those concerning physical life, health and sanity. It is true, for instance, that dreams enter largely into the calculations of this school; but only so far as they afford clues to the difficulties of physical life and, naturally, only as they are remembered in waking consciousness; the possibility of any activity apart from the physical body is not even considered. All the same, the observation and classification of the brain consciousness is so acute and thorough, that the workings of the subtler vehicles of consciousness, as the Theosophist has learnt to distinguish them, are almost laid bare before our eyes by their tell-tale reflections in the physical brain.

Undoubtedly much of the antagonism evoked by this school of thought has been due to the almost ludicrous prominence given to the sex attraction in their reasoning. As often happens, the recognition of a hitherto neglected factor in a problem has caused it to be seized on and made to account for everything. Certainly Jung's conception is less crude than Freud's, in that he goes behind this particular specialisation of desire to what he regards as a primal impulse; but then he calls it *libido*, a word which still tends to accentuate the sexual aspect of his theory of the Unconscious.

So far, however, he is quite justified as a physiologist in drawing his own conclusions as to the mental reactions traceable to various physical functions; but when he exalts this limited and somewhat inverted view of life into an interpretation of mythology and even religious symbolism, one wishes he had been content to follow up his

contributions to physiological psychology instead of straying into the deserted by-paths of phallicism.

Now the book before us, while refusing to whitewash these heroic investigators as a concession to indignant sentimentality, gives the essential features of psychoanalysis and dispenses with its more fantastic accretions. The "Unconscious" is assumed to be the storehouse of an almost unlimited fund of instinctive energy, the sum total of the racial will to live, love and act. This energy demands an outlet, but its archaic forms of expression require to be continually modified to suit the progressive needs of the evolving social organism, and hence it is constantly in conflict with the conscious mind, which tends to refuse or "censor" promptings contrary to social custom and to relegate painful memories to the unforgetting Unconscious. How this hidden and bewildering part of our make-up can be explored by means of the apparently trivial indications afforded by mental peculiarities, and turned to useful ends by the faculty of "directed thinking," must be studied in detail in order to be followed with any prospect of success. But we are confident that the attempt will in most cases prove well worth the effort; while the Theosophical student should find little difficulty, and an absorbing interest, in linking up this new chainwork of facts with his accustomed landmarks of kāma, the elemental kingdoms, and the unification of manas. In any case the subject has assumed such practical importance in the investigation of the powers latent in man and how they may be turned from destructive to constructive channels, that no one wishing to keep up with the times can afford to ignore it. Whatever else may be said of it, one principle has been clearly established, namely, that much physical suffering is directly caused by false impressions, and that such suffering can be permanently removed by correcting those impressions—a principle laid down by the Buddha many centuries ago.

W. D. S. B.

The Palace of the King, by Isabelle M. Pagan. (The Theosophical Book Shop, Edinburgh. Price 1s. 6d.)

Astrology is generally regarded as a difficult subject, suited only to the wise and learned. It even seems as if some special qualifications or abilities were necessary to the understanding of it, for many books which profess to be elementary are utterly unintelligible to the ordinary reader. Consequently one looks at a book which professes

to introduce Astrology to children as something quite out of the ordinary. It is difficult to say just what children will make of the book, but at any rate Miss Pagan has succeeded in making the subject-matter of it absolutely clear to at least one person to whom Astrology has been heretofore utterly unintelligible.

Leaving aside the detail of the rhyming verse, which some people will find irritating, the style of the book is easy and straightforward. Perhaps the most delightful part is the interpretation of the fairy-tale of the sleeping Beauty as an allegory of reincarnation. The interpretation of the Three Bears is neither clear nor convincing, but the description of Mother Earth nursing her child Humanity in the centre of the universe is a very beautiful one. Part I deals with the drawing of the map and the names and classification of the Zodiacal signs, Part II with the planets and their significance in their own houses, under the disguise of personages in the various rooms of the King's Palace. Thus the Moon, in the House of the Crab, is the foster-mother in the Nursery:

> My nurslings dear are all my joy.
> Each tiny baby girl or boy
> That in my careful arms is laid
> I look upon as man or maid
> That is to be.

Vulcan, in the House of the Virgin, is the steward in the Kitchen:

> Let those who answer duty's call
> To active work through skill of hand
> Give heed! Their tasks I understand
> And forward in all helpful ways.
>
> . . . . . .
>
> To listless dreamers who would shirk,
> I say *No slacking! Get to work.*
> In service is true freedom found.

And lastly, Neptune, in the House of the Fish, is the Saviour in the Chapel, calling for devotion and service.

Perhaps criticism is unbecoming in one who has so much to learn on the subject, but surely there is some mistake in identifying Brahmā with the Wisdom aspect of the Trinity, and placing Shiva "third in all the Trinities".

E. M. A.

The Moral Philosophy of Free Thought, by T. C. Morgan, Kt. (C. W. Daniel, London. Price 5s.)

This work forms a valuable corrective to vague thinking, and admirably presents a comprehensive view of Moral Science, as applied to and proceeding from the observation of human phenomena. To some extent the word science seems more suited than philosophy, for the attitude taken up is truly that of the modern scientist, in presuming physical forces to be the causes of all observable facts; but after all this only limits, perhaps usefully, the scope of the enquiry. Theosophists cannot but disagree with such statements as that mind is the servant of the body, having developed out of the instinct of self-preservation; and that a man's moral development depends entirely on the reaction between external circumstances and his own temperament, descended to him by some law of physical heredity, capricious or imperfectly understood in its working. But grant "temperament" a worthier origin, and we need not disagree. To trace the phenomena of mind to "physical necessity" seems rather like clinging to the geocentric as against the heliocentric theory of the universe, and can only be made to square with facts by the presence of the incalculable element Natural Organisation, or temperament, for which a physical origin is assumed.

Free will is denied, as incompatible with observed facts, and even undesirable, as tending to "derange the machinery"; experience could be no guide in human affairs if the individual were able to react arbitrarily to circumstances. This is certainly true of the majority, but do not the great things happen when, as Emerson says, "God lets loose a thinker on Earth"?

The moral development of races is sketched in a most interesting manner, the chief factors being knowledge and property. The former came to each race as a legacy from another of older civilisation, as to Greece from Egypt, to Egypt from India; the latter led to laws for its protection, and the gradual elaboration of a social contract. From pleasure and pain comes the first distinction between good and evil; right and wrong get recognised as obedience or resistance to some outside authority; and lastly comes a sense of abstract right and wrong as apart from both these, and more to be measured by utility or injury to the community at large.

Governments possess the "right to punish," punishment being well defined as "an exertion of physical force directed to increase the sum of human happiness". Free forms of Government are shown to serve moral development best, and conditions in England to have been specially favourable in that respect, though many social evils there

are traced to a false economic system, rising with the invention of a public debt. It is unfortunate that "Europeans" and "dark races" should be contrasted with respect to cerebral development, as causing the former to have more advanced political and social institutions; Āryans and non-Āryans would have expressed the author's meaning more clearly, as the context subsequently confines the "dark races" to Africa and America.

Popular rights are denied, or rather "rights are powers" of acting for the increase of human happiness, and "the obligation to submit lies in the advantage a nation derives from the operation of the law, or in its incapability of resisting those who command". Thus the valid foundation of all rights—or powers—is found to be "the organic possibility of exercising them," and the author would have no artificial checks placed on the free play of these powers, mutually adjusting themselves to the public utility, or the "increase in the sum of human happiness".

H. V.

The Unveiling of Lhasa, by Edmund Candler. (Nelson & Sons, Ltd., London. Price 1s. 6d.)

In this little volume we are given an account of Colonel Younghusband's expedition into the mysterious land of Tibet. The author accompanied the expedition as a reporter for *The Daily Mail* and describes his experiences very vividly. He begins with a short history of the causes of the mission and tries to show that the "punitive" side of it was quite unavoidable, the British having been "drawn into the vortex of war by the folly and obstinacy of the Tibetans". We are reminded again by what we gather from the author's point of view—he is evidently a fair-minded man and well disposed towards his fellow men, even towards those whom the white man usually refers to as "Natives"—how very much the militarist standpoint dominates the world's thought. Besides the narrative of the expedition itself the writer gives us glimpses of the country through which he passed, and tells us something of the habits and customs of the people.

A. DE L.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th February to 10th March, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Presidential Agent, South America, Theosophical Society, Annual dues for 1916, £81. 4s.	1,218	0	0
do. for 1917, £70. 8s. 8d.	1,056	8	0
New Zealand Section, T.S., dues of 1,191 members, for 1917, £39. 14s.	552	3	7
Indian Section, T.S., balance of dues for 1917	174	0	0
Toronto W. E. Lodge, Canada T.S., dues of 11 members, for 1917-1918	38	8	0
Mr. Egizio Veronesi, Secretary, Cairo Lodge, T.S., Egypt, dues of 5 new members, for 1918, £1. 8s. 4d. ...	20	0	0
Mr. V. R. Menon, Singapore, dues for 1918	11	4	0
DONATIONS			
Mr. S. Studd, Melbourne T.S., £5, for gardens... ...	70	9	0
	3,141	0	7

Adyar
11th March, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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

DONATIONS

	Rs.	A.	P.
Mrs. Annie Besant, Adyar	2,000	0	0
A Friend, Adyar	1,200	0	0
do. do. for Food Fund	300	0	0
Mrs. Anandibai Kashinath Khote, Girgaon, Bombay ...	26	0	0
Glasgow Children, through Mr. John P. Allan, 20 shillings ...	14	2	0
Donations under Rs. 5.	1	0	0
Mrs. Broenniman, Hollywood, $10	30	0	0
Mr. Fredk. Leigh, Brisbane, from Brisbane T.S., £2. 2s. ...	29	11	0
Dr. Mohan Lal, Quetta	15	0	0
Indore Lodge, T.S.	7	0	0
	3,622	13	0

Adyar
11th March, 1918.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Vadugacheri, Tanjore Dist., India ...	Kailasa Lodge, T.S.	26-1-1918
Puliyurkurichi, S. Travancore, India ...	Sree Ganesh Lodge, T.S. ...	28-1-1918
Boise, Idaho, U.S.A. ...	Boise ,, ,, ...	5-9-1917
San Francisco, California ...	Pacific ,, ,, ...	8-9-1917
Ottawa, Ontario, Canada	Ottawa ,, ,, ...	21-10-1917
Breda, Holland ...	Olcott ,, ,, ...	16-11-1917
Dordrecht, Holland ...	Dordrecht ,, ,, ...	25-11-1917
Genoa, Italy ...	Ex Vetere Novum ,, ,, ...	9-1-1918
Kushtea, Nadia, Bengal	Kushtea ,, ,, ...	5-3-1918

Adyar
10th March, 1918.

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

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

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Theosophical Society in England and Wales, for 1917, £96. 10s. 8d.	1,448	0	0
Spanish Lodges, T.S., for 1917 and 1918, £23. 10s. 0d. ...	331	12	0
Burma Section, T.S., of 245 members, for 1917 ...	122	8	0
	1,902	4	0

Adyar
10th April, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Mr. Patwardhan, in memory of his father, the late Mr. K. V. Patwardhan, Pleader, Ahmednagar, for Food Fund	75	0	0
A Friend in Bhavnagar, for Food Fund	25	0	0
Donations under Rs. 5.	3	8	0
	103	8	0

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Paisley, Scotland ...	Paisley Lodge, T.S. ...	22-12-1917
Madhipura, Behar, India...	Madhipura „ „ ...	15-3-1918
Moolky, S. Kanara, Madras Presidency ...	Saddharma Lodge, T.S. ...	25-3-1918

CONSOLIDATION OF LODGES

Adyar Lodge, Chicago, U.S.A., and Central Lodge, Chicago, U.S.A.—consolidated with Chicago Brotherhood Lodge, T.S., U.S.A.	1-7-1917
Alcyone Lodge, T.S., Birmingham, Alabama, U.S.A.—consolidated with Birmingham Lodge, T.S.	5-7-1917

DISSOLUTION OF LODGE

Helsingborg, Scandinavia, Helsingborg Lodge, Scandinavia, dissolved in August, 1917.

Adyar J. R. ARIA,
13th April, 1918. *Recording Secretary, T.S.*

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SUPPLEMENT TO

THE THEOSOPHIST

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FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Cuban Section, of 442 members, for 1917, £15. 16s. 0d. ...	208	1	2
Irish Lodges, T.S., of new members, for 1918, £4. 10s. 0d.	58	1	3
Mrs. Katherine M. Yates, for 1918, Entrance fees, 5s., and Annual dues, £1 (£1. 5s. 0d.)	18	12	0
	284	14	5

Adyar
10th May, 1918.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Mr. P. R. Lakshman Ram, Madras, for Food Fund ...	10	0	0
Mr. C. N. Doshi, Ahmedabad Lodge, T.S., for Food Fund	5	12	0
	15	12	0

Adyar
10th May, 1918.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Leavenworth, Washington, U.S.A.	Leavenworth Lodge, T.S. ...	15-10-1917
Lincoln, Nebraska, U.S.A.	Delta „ „ ...	8-12-1917
Paris, France	Occident „ „ ...	8-3-1918
Valencia, Spain ...	Valencia „ „ ...	18-4-1918
Adyar, Madras ...	Vasantapuram Ladies' Lodge, T.S.	22-4-1918

A Charter has been issued to form a Theosophical Society in Egypt, to be called the National Society in Egypt, on 16th January, 1918, to Mr. Egizio Veronesi, Cairo, Egypt.

Adyar
11th May, 1918.

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

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

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, APRIL 1918

OUR NEW PUBLICATIONS

The following have been issued during March :

THOUGHTS ON "AT THE FEET OF THE MASTER"

By GEORGE S. ARUNDALE

Price : Rs. 2.

The author earnestly commends the books *At the Feet of the Master* and *Education as Service* to teachers and students of all faiths and of all races. They are the heralds of the New Age, and should be carefully studied by all who seek to co-operate with those who are working for the future ; Mr. Arundale's book *Thoughts on "At the Feet of the Master"* will greatly facilitate their understanding.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI (MARCH) No. 3

Edited by ANNIE BESANT

$9\frac{1}{2}" \times 6\frac{1}{2}"$ Wrapper Pages 32

Price : As. 4 or 4d. or 8c. *Post Free.*
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THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 2. *Postage Extra.* Foreign, 3d. or 6c. *Post Free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2. Foreign: Yearly, 10s. 6d. *Post Free.*

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PRINCIPAL CONTENTS:

No. 216.—Topics of the Week: The Story of the Mischievous Cable; Lord Chelmsford's Speech; Veritas Prævaleat! Labour Policy, by Annie Besant; Rural Credit in India, by A Home Ruler; The Affairs of the West: The Caillaux Affair, by H. N. Brailsford; Scientific Research and Indian Students, by C. V. Raman, M.A.; "Sir Taraknath Palit," Professor of Physics in the Calcutta University.

Our Weekly Supplement—Education.

No. 217.—Topics of theWeek: Our Enemies in Conclave; The Muddle of Military Recruitment; A Drastic Weapon; The Problem of the States, by G. Joseph; The Deciding Political Factor, by B. Shiva Rao, M.A.; Racial Bar in the Police, by K.; Banking in India, by A. S.

Our Weekly Supplement—Industries.

No. 218.—Topics of the Week: Government and Drink; The Bankura Internments; Deputations to England; West Coast Regiments: A Plea for the "Class" System, by U. B. Nair; Revival of Village Industries: VIII, by A. L. Pogosky; Industries and Education, by V. Devasikhamani Pillai; Correspondence: Scientific Research and University Education; Mr. Sarma's Resolution.

Our Weekly Supplement—Co-operation and Agriculture.

No. 219.—Topics of the Week: The Press Act; The Usual Fate; Drink in Madras; Forests in Madras; India's War Contribution, and Its Ways and Means, by A. Rangaswami Aiyengar, B.A., B.L., Editor, *Swadeshamitran*; The Doctrine of Deadlocks, by G. Joseph; The Financial Statement, by M. Subraya Kamath; The Affairs of the West: Turkey in the Settlement, by H. N. Brailsford.

Our Weekly Supplement—Local Self-Government: Sanitation in Rural Areas; Hospitals in Madras Presidency; Powers of District Councils; A Bureaucratic Fiction, Notes and Comments.

Published by *The Commonweal* Office.

THE PLACE OF RELIGION IN NATIONAL LIFE

By Annie Besant

No. 87 of the *Adyar Pamphlets* Series

7½″×5″ Wrapper Pages 21

Price: As. 2 or 2d. or 4c.
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The place of religion in National life is everywhere, says the author, but to make this very general definition a little more precise, she traces in broad outline the history of religion as it appeared in the great Faiths as the builder and sustainer of one great civilisation after another.

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THE THEOSOPHIST

Vol. XXXIX (APRIL) No. 7

Edited by Annie Besant

9½″×6½″ Handsome Wrapper Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*
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Contents: On the Watch-Tower; The Reconstruction of Russian Handicrafts, by A. L. Pogosky; Some Reflections on Art and Human Expression, by Edgar H. Wilkins, M. B.; The Theosophical Outlook on Problems of National and International Politics, by B. P. Wadia; Supplication (Poem), by Melline d'Asbeck; Dancing in India, by M. B. Kolatkar, B.A., LL.B.; Spring (Poem), by C.; The Solar Passover, by S. Jackson Coleman; Divine Versus Human Justice, by Annie Besant; The 1910 Cross in Relation to India, by B. A. Ross and C. G. M. Adam; An Accomplished Ideal, by Bessie Leo; Correspondence; Quarterly Literary Supplement; Supplement.

OUR FORTHCOMING PUBLICATIONS

THE PRAŚNOPANIṢHAT

TRANSLATED by A. NILAKANTHA SASTRY

Text in Devanagiri and translation in English, with notes.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

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

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, MAY 1918

OUR NEW PUBLICATIONS

The following have been issued during April:

THE PRAŚNOPANIṢHAṬ

By A. NILAKANTA SASTRI, B.C.E.

Price: As. 12 or 1s.

The Upaniṣhaṭs are the expositions of "Ancient Wisdom". Many of the translations are presented to the public in a form which does not appeal to the intellect of the modern world with its ideas of nature, man and their evolution. The author has, after several years of effort along this line, attempted to translate them with the hope that readers will find the Upaniṣhaṭs entitled to deep study and meditation.

REVIVAL OF VILLAGE INDUSTRIES IN RUSSIA

By MADAME A. L. POGOSKY

Price: As. 6 or 6d.

The book speaks of the successful effort made by the author to revive the village industries in Russia. Village industries of a nation are often the expression of its soul, of its best ideas of beauty and service.

DANCE, A NATIONAL ART

By ELEANOR ELDER

Price: As. 12 or 1s.

The author speaks of movement and the culture of expression from the standpoint of the graceful physical development of the child. The six fundamental positions of the Duncan system, based on the laws of nature and copied from the dance-poses of Greek art, are shown by means of four photographs. The graceful poses are further illustrated in four more photographs of the Adyar pupils of Miss Elder, who applied the Greek system to the "Harvest Song" of Sarojini Devi.

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VOL. XI (APRIL) No. 4

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Price: As. 4 or 4d. or 8c. *Post Free.*
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CONTENTS: From the Editor; The South Indian Convention, 1918; When Friends Meet, by One of Them; Practical Theosophy: V. In Art, by C. Jinarājadāsa, M.A.; Some Personal Investigations into the Phenomena of Spiritualism, by C. W. Leadbeater; From My Scrap-Book, by Felix; Theosophical Notes and News.

THE COMMONWEAL

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Edited by ANNIE BESANT

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PRINCIPAL CONTENTS:

No. 220.—Topics of the Week: Political Propaganda; The Reign of Terror; Plain Speaking in the Council; The Budget, by A. S.; The Affairs of

the West: The Bolsheviks, by H. N. Brailsford; Notes on Ancient Hindu Culture and Civilisation, by Dr. Radhakumud Mookerjee, M.A., Ph. D., P.R.S.

Our Weekly Supplement—Education.

No. 221.—Topics of the Week: The European Chorus; Control of Capital; Racial Distinction?; Patriotism in Sanskrit Literature, by Dr. Radhakumud Mookerji, M.A., Ph. D., P. R. S.; Agriculture in Mysore, by A. S.; The Indian Member, by M. S. M.; Where Do We Stand? by B. Shiva Rao.

Our Weekly Supplement—Industries.

No. 222.—Topics of the Week: A Latter-Day Revivalist; A Notable Defeat; The Externment Deputation, by K. Vyasa Rao; The Defence of India Act in Indian Politics, by K.; The Hindu Conception of Patriotism: I, by Dr. Radhakumud Mookerji, M.A., Ph. D., P.R.S.; Collapse in the Supreme Council, by M.; The German Offensive, by A Student of War.

Our Weekly Supplement—Art and Literature.

No. 223.—Topics of the Week: India and the Empire; The Kaira Scandal; Railways and the Poor; The Women of India; Economics and Mr. Gandhi, by K. Vyasa Rao; The Hindu Conception of Patriotism: II, by Dr. Radhakumud Mookerji, M. A., Ph. D., P.R.S.; Preservation of Family Life, by the Rev. Frederic C. Spurr.

Our Weekly Supplement—Finance and Currency.

No. 224.—Topics of the Week: The Hills or the Plains?; The Achievements of the Madras Legislative Councils; The Tata Industrial Bank; Will the Physician Heal Himself?; Our London Letter, the Congress Work in London, by St. Nihal Singh; The Hindu Institution of Pilgrimage and its Significance, by Dr. Radhakumud Mookerji, M.A., Ph. D., P. R. S.; The Affairs of the West: The Industrial Front, by H. N. Brailsford; Progress of Agriculture in India, by A. S.; The Cremation of a Sikh, by Eva Willis.

Our Weekly Supplement—Medical Relief.

Published by *The Commonweal* Office.

IS THEOSOPHY ANTI-CHRISTIAN?

By Annie Besant

No. 88 of the *Adyar Pamphlets* Series

7½″×5″. Wrapper. Pages 30.
Price: As. 2 or 2d. or 4c.
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An answer to the Bishop of London, in which the author shows that, far from being anti-Christian, Theosophy brings back to Christianity the knowledge which puts that religion "on the rock of experience and thus places it beyond the storms which threaten it from research and from scholarship".

(3d. extra for high rate of exchange)

THE THEOSOPHIST

VOL. XXXIX (MAY) No. 8

Edited by ANNIE BESANT

9½" × 6½" Pages 104

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OUR FORTHCOMING PUBLICATIONS

NEW INDIA POLITICAL PAMPHLET No. 16

THE HON. MR. JINNAH'S SPEECH AT THE MUSLIM LEAGUE

HOME RULE PAMPHLET

Mr. Kasturiranga Iyengar's Welcome Address at Special Provincial Conference, Madras.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

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Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, JUNE 1918

OUR NEW PUBLICATIONS

The following have been issued during May:

MR. JINNAH ON SELF-GOVERNMENT

No. 16 of the *New India Political Pamphlets* Series.

Price: 1 Anna.

The Hon. Mr. Jinnah, speaking at the Muslim League on the "Self-Government" Resolution, laid stress upon two points: (1) that the achievement of Responsible Government must be within a time fixed by a statute, and (2) that the step towards that Government should be the step as embodied in the Congress-League Scheme.

A NATION'S RIGHTS

By ANNIE BESANT

No. 17 of the *New India Political Pamphlets* Series.

Price: 1 Anna.

Mrs. Besant speaks here of the fundamental right of a nation to be free, since in a nation a portion of the Divine nature is embodied. By the application of the above to India, she proves that the claim of this nation for its birthright comes alike from Hindu and from Muslim, for both are Indian.

WELCOME ADDRESS

(Delivered at the Special Provincial Conference, Madras, December, 1917)

By KASTURI RANGA IYENGAR

Price : As. 2

Mr. Kasturi Ranga Iyengar, after showing by instances that it is almost impossible for the elected representatives of the people to give effect to the popular will because of the strong wall of the bureaucracy, says that it is necessary that the executive should be made subordinate to the Legislature, which should be made fully representative of the people.

PETITION ABOUT THE INTERMENTS

Price : As. 2

Published by *The Commonweal* Office.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI (MAY) No. 5

Edited by ANNIE BESANT

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CONTENTS : From the Editor ; What is a Nation ? by Annie Besant ; Vigil (Poem), by C. ; In the Old Days : II. My First Visit to Adyar, by C. Kofel ; Of Our Love for Children, by L. E. Girard ; Of Mystic Literature, by Jocelyn Underhill ; From My Scrap-Book, by Felix ; Theosophical Notes and News.

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PRINCIPAL CONTENTS :

No. 225.—Topics of the Week : The Deputations to England ; Failure of Bureaucratic Policy ; Emigrants to Burma ; The Affairs of the West : Bolsheviks and Jacobins, by H. N. Brailsford ; Our London Letter : Indian Gallantry in France, by St. Nihal Singh ; Pilgrimage as Fostering Patriotism and Nationalism in Ancient India, by Dr. Radhakumud Mookerji, M.A., Ph.D., P.R.S. ; Our North-Eastern Frontier : The Ethnology of the Hinterland, by U. B. Nair ; The Flemish Poet Emile Verhaeren, by P. D. Khandalavala.

Our Weekly Supplement—Education.

No. 226.—Topics of the Week : An Indian Army ; The Present Situation ; "A Hit below the Belt" ; Principle or Theory, by T. L. C. ; Example *vs.* Precept, by M. ; Our London Letter, by St. Nihal Singh ; The Affairs of the West : The Government's Standing, by H. N. Brailsford ; The Representative Assembly, by K. ; Nationalism in Sanskrit Literature, by Dr. Radhakumud Mookerji, M.A., Ph.D., P.R.S.

Our Weekly Supplement—Industries.

No. 227.—Topics of the Week : The Delhi Conference ; Ireland and War ; A Story of Suppressed Cables ; The Will of a People ; Bargaining, by A. Rangaswami Aiyar ; The Gwalior State Trust, by S. I. ; Giving Up, by T. L. C. ; The Affairs of the West : The Russian Surrender, by H. N. Brailsford ; The Nationalism of Hindu Sects, by Dr. R. Mookerji, M.A., Ph.D., P.R.S. ; Recreations, by Sri Prakasa, B.A., LL.B. (Cantab.)

Our Weekly Supplement—Co-operation and Agriculture.

No. 228.—Topics of the Week : The All-India Congress Committee ; Statistics and Statistics ; Village Patrol in the Punjab ; A Way of Propaganda ; Leaders and Loyalty, by T. L. Crombie, B.A., (Oxon) ; Nationalism in Hindu Political Thought, by Dr. R. Mookerji, M.A., Ph. D., P.R.S. ; The Affairs of the West : The Future of Turkey, by H. N. Brailsford ; Lord Lansdowne on the League of Nations, by W. D. S. Brown ; The Last Five Resolutions of the All-India Congress Committee.

Our Weekly Supplement—Local Self-Government.

THY KINGDOM COME

By W. WYBERGH

No. 89 of the *Adyar Pamphlets* Series

7½"×5". Wrapper. Pages 20

Price : As. 2 or 2d. or 4c.
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This is a thoughtful and balanced survey of the prevalent belief in the Coming of a World-Teacher as it bears on present day events. Mr. Wybergh writes with the earnestness of a veteran pioneer, and examines this belief from a broad and impartial standpoint, showing how the Second Coming may be a very much greater event than most people imagine.

THE THEOSOPHIST

VOL. XXXIX (JUNE) No. 9

Edited by ANNIE BESANT

9½"×6½" Pages 104

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