VOL. XLII NO. 6

THE THEOSOPHIST

THIS is the last number of Part I of our Forty-second volume, concluding the last three months of 1920, and the first three months of the fateful year, 1921. Much has come about in India during the five months that lie behind us as we enter March: the first popular elections; the first Indian Ministers, responsible to the Legislatures; the opening of those Legislatures, four of them by the hands of the Royal Messenger of Peace and goodwill; the Viceroy's words that "autocracy is abandoned," repeated by the Duke; the King's message that the National Legislature is "the beginning of Swarāj within my Empire". The "great adventure," as

some call it, the natural and rightful advance of India to her place in the Commonwealth, as some of us regard it, has opened well. In one Chamber, the Council of State, we have the Resolution of the Hon. Mr. V. S. Srinivasa Sastri, an advanced Liberal, for a committee to examine the laws of a "repressive nature"—*i.e.*, those in which liberty and property are placed at the mercy of the will of the Executive, instead of under the protection of the Judiciary—accepted by the Government, now nearly half Indian. In the second Chamber, the Legislative Assembly, we have the Resolution of Mr. Jamnadas Dwarkadas, a National Home Rule Leaguer, dealing with the Panjab tragedy, three parts of which, expressing regret for unnecessary humiliations and indignities suffered by Indians under martial law, establishing the principle that Indian life and honour are as sacred as English, and promising compensation to the families of Indians killed in the Panjab and elsewhere, were all accepted by the Government. The fourth, regarding the punishment of officers guilty of excesses, could not be re-opened, but it is understood that serious penalties were inflicted, and India is not a revengeful Nation. The condemnation and the regret expressed enable us to put the tragedy behind us. The heavy indemnities imposed have been remitted, so far as not collected, the city of Amritsar being relieved of a payment of Rs. 1,700,000. The irreconcilables remain, of course, irreconcilable, for how could they keep up their attitude, unless they nourished their grievances?

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Another public event of importance is the visit to India of General Sir Robert and Lady Baden-Powell, the Chief Scout and Chief Guide. They came to knit into one organisation the various Scout organisations in India: the original B.-P. Scouts and the Indian Associations outside them. The chief All-India organisation was the Indian Boy Scouts, started by myself, and trained by Mr. F. G. Pearce and G. S. Arundale

of which I was "Protector"; this spread rapidly in various parts of India; and as the Home Rule agitation was then very active and the then Governor of Madras was a great hater of the idea of Home Rule, he organised another rival organisation, though he had never troubled himself about Scouting for Indians until he saw how our Association was spreading, but had confined himself to English and Anglo-Indian boys. Under our present Governor, Lord Willingdon, the "Besant Scouts," and the "Pentland Scouts," as they were popularly called, amalgamated, and now we have merged ourselves in the B.-P. organisation. In the big joint Rally we had when Sir Robert was here, he announced the amalgamation; there was a very pretty sight: the Indian and British troops rushed into each other's ranks, shaking hands and cheering. Some of us saw a vision of the future in it, when the men, who are now boys, will work hand-in-hand for the service of the world.

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How different a sight is presented by the Councils with their respective Governments working harmoniously for the people's good and these joyous ranks of boys of both Nations mingling as brothers, from the Non-Co-operation movement, motived by race hatred, by the desire for revenge, and intended by very many to wrench away the bond between Britain and India. That mischievous crusade is, I think, weakening. The giving up of titles has been a ludicrous failure. The boycotting of the Law Courts has been taken up by very few. The boycotting of schools caused a sudden, excited exodus in Aligarh and Calcutta, but in both places nearly all the boys have returned to school and college. No other places have been seriously affected, but the preaching of disobedience to parents and general breaking of discipline has entirely demoralised the students. They break up public meetings, abusing speakers in foul language and using physical violence, blows and kicks. The most respected

public men are not allowed to address a public meeting, school-boys and young collegians shouting them down, and creating a pandemonium by stamping, yelling, blowing whistles and horns, and shouting "Mahāṭma Gandhi-ki jâi!" Mr. Gandhi, having failed with most of the intelligentsia, is now beginning to stir up the masses, who have real grievances, and are easily inflamed. There lies the danger-point at present.

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Good news of Theosophical activity comes to us from many countries. The other day I was pleasantly surprised by receiving a letter from Vladivostok, announcing the formation of a Lodge of the Theosophical Society. The letter runs as follows:

THE THEOSOPHICAL SOCIETY,
VLADIVOSTOK—RUSSIA,
Naberejnaia 14—9
December 27th, 1920.

THE PRESIDENT, THEOSOPHICAL SOCIETY,
Adyar, Madras.

DEAR SIR,

We have pleasure in informing you that a Theosophical Society has been established in Vladivostok. Its Memorandum of Association is a modified copy of those governing similar Russian Societies: modifications relate to local requirements in regard to clerical side, and formalities concerning elections, etc.

The number of Members is constantly increasing; public lectures are held on Wednesdays and Saturdays and books are lent for reading. The Society has already in press the first issue of its own Magazine under the title of *New Thoughts and New Ways*.

The Vladivostok Theosophical Society is happy to greet yours with all the older Societies, and will highly appreciate any brotherly advice or help that may be rendered to it in order to facilitate the first steps on its Way to the Eternal Truth.

Yours sincerely,
E. MASLENICOFF,
Vladivostok Theosophical Society.

We welcome this new seedling of the Wisdom Tree. May it grow and flourish.

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Next, Mr. C. Spurgeon Medhurst writes:

Several years ago some Theosophical friends visited Shanghai and I took them to visit a Taoist temple, the priests of which were old acquaintances of mine. We happened to arrive when a service was in progress and my friends wanted me to question the priests as to its purport. This was the answer, as literally as I can give it: "We have this service every afternoon in order to purify the thoughts of this neighbourhood."

Several times Buddhist priests in China have said to me, in answer to enquiries: "Unless the worshipper believes, there is no Buddha here, but only His image. If the worshipper thinks Buddha is here, He is here."

The same teaching is elaborated in the Chinese history of Hui Yuan, the founder of the Pure Land School of Buddhism. Some scholars, not without apparent justification, are inclined to believe that we have in this School a tradition of the teachings given by S. Thomas when he visited Asia, but purely Buddhistic in its terminology and its figures of speech.

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The members of the Argentine Section have arranged to publish small books on the great religions and philosophies of the East. Booklets are to be issued on the various divisions of Hinduism, on Buddhism, on Zoroastrianism, and also on the teachings of Confucius, Lao-Tse and Mencius. The great philosophical systems of India are also to be represented. The first booklet, which is on Buddhism, contains a translation into Spanish of three important discourses of the Lord Buddha, and also the statement of the fundamental doctrines of Buddhism, which Col. Olcott drew up, and which was endorsed by the Buddhists of the Northern and the Southern Churches, of Japan and Ceylon. The booklets are to be published extremely cheaply, so that they may reach a large circle of the public. Señor Don Napoleon Reys, in Brazil, is writing many articles in Spanish newspapers.

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Mr. A. P. Sinnett sends me the following, and I print it with much pleasure:

MY "TESTIMONIAL"

TO ALL WHO HAVE TAKEN PART IN ITS PREPARATION

No words I can use will sufficiently convey my thanks to the Theosophical friends all over the world who have contributed to the

"Testimonial" of which I find myself the deeply grateful recipient. Many of them are known to me, and—knowing me—will realise how profoundly I am touched by their affectionate and generous effort to smooth the remaining period of my stay on the physical plane. Already my friends of the London Lodge and others had softened by a substantial gift the pressure of financial worries, indirectly the result of my devotion to Theosophical work. The present important expansion of their undertaking, which has given it a world-wide character, does more than greatly enhance its practical effect—it has given me the intense satisfaction of knowing that innumerable streams of affectionately sympathetic thought have been flowing towards me for the many months during which the testimonial has been in preparation.

I do not know how much longer the Powers who control such arrangements will think it desirable to keep me, in spite of advanced age, in a condition to go on with the work I have been engaged with for the last thirty or forty years. At the moment of writing I am unconscious of any change, physical or mental, that has attended the passage of the last ten or twelve. So it may be that for some further period I shall continue, on this plane, to enjoy the fruits of your generous provision for my worldly welfare, which by these imperfect words I endeavour to acknowledge with a grateful feeling it is impossible, adequately, to express.

47 Ladbroke Grove A. P. SINNETT
London, W. 11.

Mr. A. P. Sinnett has earned the deep gratitude of the Theosophical world, that he has done so much to deserve, and he works still for Theosophy as though he were as young as when he entered the Society.

* * *

From Blavatsky Lodge, Bombay, comes the news of the passing away of another old worker.

The following Resolution was passed unanimously by the Managing Committee in their meeting of the 10th February.

"The Managing Committee record with regret the passing away of Bro. Nairozji Aderji on January 26th, 1921. In him the Blavatsky Lodge has lost one of its oldest members, whose devotion and zeal for the Lodge were remarkable. He joined the Lodge in 1891, was its Hon. Librarian in 1898, and an Hon. Secretary in 1912, and took a most active part in the management of the Lodge. He used to stay in the Lodge Rooms, and look after the furniture and library, and many a time organised social gatherings. His services as a

lecturer and T. S. worker are worthy of note. The Committee sympathises in the bereavement of the family."

Our friends on the other side increase in number, but we know that they will return in due season, to spread the Light once more.

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From England come many encouraging signs of steady and progressive work. Here is an extract of a letter:

My recent tour in the Welsh Lodges, etc., showed a strong, growing movement with some five devoted workers. Chester has been a long, long pull up, but the last time but one that Mr. Jinarājadāsa was over here, I took him to Chester to speak, and asked him to do something to establish a centre of spiritual energy. Ever since then, a steady movement began, not only in the T. S. but in the Cathedral activities. The Bishop became ill, and a locum tenens came. He preached and taught the Immanence of God, Nature's finer forces, etc. He remains as a Canon, and there is now a new Bishop of fine character and spiritual influence, and I have heard rumours about the new Dean being a very broad-minded and spiritual man. Now the T. S. Lodge is well established with good workers. Mr. Rogers gave a course of three lectures; result—a study-group of 22. I should like Mr. Jinarājadāsa to know this result of his effective help.

Southport Lodge is also doing well, very well; the President, Mrs. Towers, is developing into a brilliant lecturer.

The Belfast Lodge has issued a good three months' syllabus of weekly lectures. The Leeds Lodge is active as ever, and is in most useful relation with various progressive associations in the city; Mr. and Mrs. Clifford Best exercise a very harmonising influence. The T. S. Astrological Lodge, with the ever-devoted Mrs. Alan Leo as its President, has a three months' course of weekly lectures running. The new magazine, *Theosophy*, a monthly magazine for England and Wales, issues its first number, a quite promising one: we trust it will prove most useful to the Society. *The Herald of the Star* has some suggestive notes by J. K. We select one pregnant sentence on the coming changes:

We are none of us in a position to know exactly what changes are needed, and so we cannot commit the Order to details. But we do know, in a general way, that certain forms of so-called modern civilisation must disappear. We know that the future requires the abolition of extremes of wealth and poverty, that over-idleness must not exist side by side with over-work, that the domination of any class

or race over another must cease. Towards these general ends we should work—but work each in our own way. Not one of us has the same temperament or the same point of view as another, but we have all, nevertheless, a definite object before us—namely, to make the world better and so to prepare it to receive a superhuman Man. In order to achieve this end, we must first get rid of any personal or selfish motive and be filled with a profound desire to help our fellow men. From this desire such wisdom that we need for our guidance will flow.

* * *

The following extract, from a lecture delivered in London to the "Mystic Evolution Society" by Lord Clifford of Chudleigh, deserves consideration :

Investigations made by Professor Soddy of Oxford and himself, he said, led to the assumption that there were three, not two electrons. The first he defined as the "x," or unknown, electron, which created all forms of life, growth, and variation. but which, as it conformed to all the conditions of infinity, could only be described as the force of nothingness. The second was the negative electron, that combined with the other two to create material existence. The third was the positive electron, that combined with the other two to create energy. As pure electricity obeyed the conditions of infinity, and not of finity, they must conclude that it was spiritual and divine, not material.

The world moves, my brothers. The above might have been said by H. P. Blavatsky.

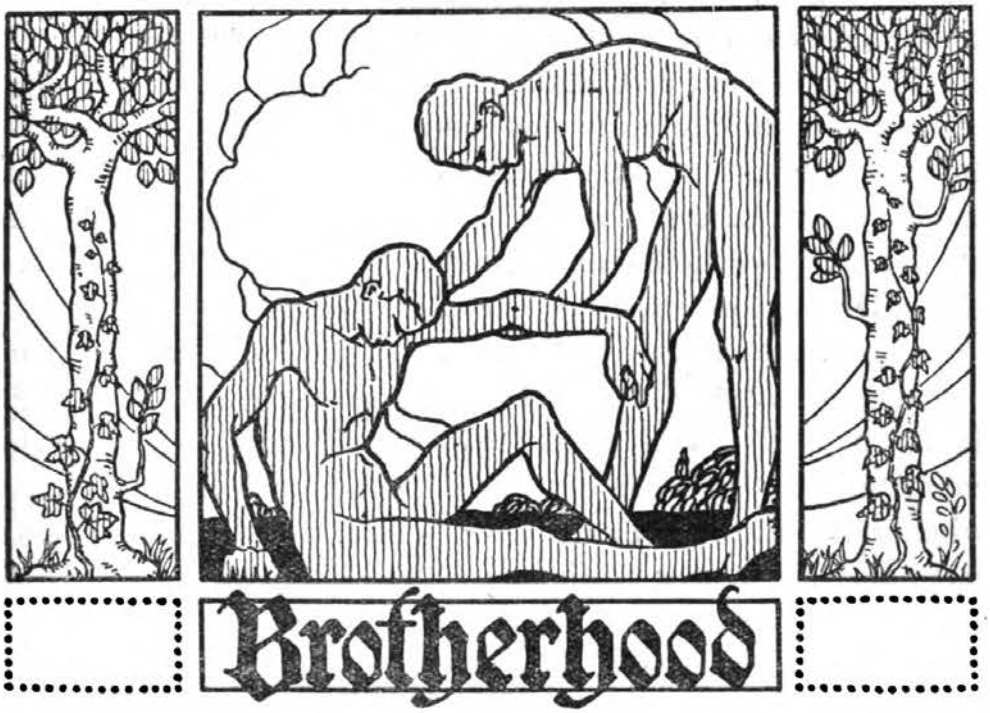
* * *

We are glad to note that the Britain and India Association continues its most useful work of drawing the countries together. It has just held four fortnightly meetings, beginning with chat and tea, after which follow a lecture and discussion. The lecturers were :

Mr. H. S. Polak, on "An Urgent Imperial Problem".
Prof K. N. Sitaram, M.A., on "Some Ancient Indian Ideals".
Dr. Stella Kramrisch, on "Indian Art and Europe".
Mrs. H. Tata, on "Progress of Women in India".

* * *

The South Indian Federation meets at Adyar on March 25, 26 and 27, and boarding and general accommodation are given to all delegates, provided they notify their coming by March 15, and send the registration fee of Re. 1. As I was among the South Indian delegates at the Annual Convention, I preside at the Calcutta Federation on the same dates.



PHYSIC AND FASHION

By Robert H. Spurrier

WE have it on high esoteric authority that the rule of fashion is not unknown in the realm of medicine. To the attainment of this knowledge, it is true, uninitiated but enlightened laymen had reached aforetime, but to-day that which was spoken in secret is proclaimed from the housetop, and the truth which should be concealed from the Philistines is told in Gath and published in the streets of Askalon. For the statement made in 1911 by *The British Medical Journal* into the ear of the profession—the statement that

> **Remedies and modes of treatment, like systems of philosophy or fashions in dress, have their little day and cease to be. Back**

numbers are graveyards of departed theories of which the various forms of quackery are the ghosts—

has been given widespread publicity through the medium of the lay press and by speakers from the public platform.

This statement does not apply only to remedies and modes of treatment belonging to bygone days; it applies with accumulated emphasis to the present-day theory and practice of medicine, that is to say, to the Germ Theory of Disease and the methods of medication and treatment to which it has given rise. This theory from its inception earned the ridicule and scorn of one whose "characteristic common sense" has recently received the commendation of a medical reviewer. True, it was many years ago that Florence Nightingale characterised belief in the germ fetish and belief in the witchcraft fetish as products of one and the same mental condition, but recent testimony, which confirms the sanity of her point of view, has recalled it to memory. Only some two and a half years ago Sir James Barr, M.D., LL.B., in the course of a caustic criticism of a contemporary declared :

> On causation he is not the only writer who flies to that resort for the destitute, microbes and their toxins—to explain all the ills that flesh is heir to. (*British Medical Journal*, April 15th, 1916.)

To such an extent, however, have the medicine men of to-day succeeded in spreading the fear of the germ, that the writer of a leading article in *The British Medical Journal* has been constrained to cry out that

> the fear of the microbe now haunts the minds of men till it becomes an obsession.

And just as, in days gone by, the mere belief in the power of witchcraft brought upon the ignorant and unenlightened the very evils they feared, so to-day it cannot be denied that belief in the baleful effect of bacteria is in itself an active agent in the causation of disease. Indeed, fear is the cause of many ills, and its dissemination by those whose function it is to

make men whole, alone suggests that medicine has gone astray on a road which is leading it away from the true art of healing. Dr. Bean, an American osteopathic physician, in his book on *Food Fundamentals* declares:

> There is no greater menace to the health of the people to-day than the teaching about germs. The distorted truth about germs has shunted the vision astray from the real cause of disease and has resulted in blinded efforts to palliate and relieve, and a damnable continuance in unhealthful habits of living. Wrong teaching about germs has instilled into the minds of many a poisonous fear which in itself is a curse to good health.

There are, however, and always have been since its coming, medical men who wholly reject this theory; men who hold that the presence of germs in disease is the *result* and not the *cause* of it; who are convinced that the action of the microbe is beneficent and not maleficent, and maintain that, just as outside the human body they are used in the purification of sewage, so also, within the human body, one of the rôles they play is that of scavenger. This conception of the function of micro-organisms within the human economy was put forward very clearly by Dr. Granville Bantock in the *précis* of evidence which he gave to the 1906 Royal Commission on Vivisection; and Dr. George Wilson, one of the members of that Commission, in quoting from it in his reservation memorandum, says:

> I may state very frankly at the outset that I feel bound to associate myself with the views of Dr. Granville Bantock on "the germ theory of disease" as set forth in his *précis* of evidence.

And, adds Dr. Wilson,

> I can do this the more readily because he and I, as well as others, have arrived at similar conclusions from a very close study of the subject, quite independently of each other—he, in the first instance, from the surgical side, and I all along from the public health point of view.

Dr. Wilson proceeds to quote from the *précis*, and from his quotation the following is an excerpt:

> Bacteriologists have long since discovered that in order to convert filth or dead organic matter of any kind into harmless

constituents, Nature employs micro-organisms or microbes as her indispensable agents. Thus, in the modern septic tank, which is now so largely used in the treatment of sewage, it is the action of micro-organisms . . . which dissolves the sewage, and it is the continuous action of these microbes which converts all manurial matter into the saline constituents which are essential for the nutrition of plant life. In the natural purification of filth-polluted streams, or in the conversion of dead animal or vegetable matter into the flora of the vegetable world, it is admitted that the micro-organisms play a beneficent part, and so I am prepared to contend that, however these innumerable and infinitely minute vegetable organisms may be designated, they always play a more or less beneficent part when they are found to be associated with disease, and that, however characteristic any micro-organism may be of any particular form of infectious disease, it cannot be classed as pathogenic, in the sense that it is the actual agent causing the disease . . .

The conclusions, however, to which Dr. Bantock, Dr. Wilson, Dr. Vincentini and others have come, as the result of their researches, have not interested the medical profession generally, except to excite its hostility; indeed, they have met with the usual fate that befalls heterodox opinion and have been despised and rejected of men. But it is significant that to-day criticism of the insufficiency of the germ theory to explain all the facts of disease, and recognition of the beneficent action of micro-organisms *within* the human body, are finding expression among the orthodox who have hitherto accepted it as a true theory of causation. So far back indeed as the year 1909 we find, in a leading article in *The Lancet*, the statement that

> the bacterial theory of infectious diseases has been unchallenged for many years, and though it has not been upset, yet it must be acknowledged that there are certain facts for which the theory does not account fully.

The writer goes on to suggest that, as it is not at all rare to fail to find the causal organism in an individual case of disease; that, as many microbes which are considered to be disease-producing are frequently found in healthy persons: that, as there is a profuse diffusion of causal organisms without a corresponding production of disease, and as it has long been

known that a microbe can lose part, or even the whole, of its power to produce disease and that normally harmless microbes can become harmful; therefore some factor, other than the microbe, must play a complementary part to it in causation.

Subsequent to 1909 many other pronouncements have been made by medical authority, pronouncements which indicate a remarkable movement of opinion, not only away from the orthodox conception of the part played by germs in the causation of disease, but also in the direction of the unorthodox views of Dr. Granville Bantock and those who think with him; but within the limits of this article it is impossible to quote from more than two or three of them. One of the most suggestive and significant of these, perhaps, both on account of its tenor and also because of the status of the speaker, is contained in the Harveian Oration of 1912, in the course of which Sir James Goodhart, Bart., M.D., LL.D., delivered himself of the statement that

> . . . pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

In the following year, the year 1913, we find Professor Dixon, F.R.S., giving it as his opinion that

> the micro-organisms in the intestinal tract probably exerted a beneficent influence; the body depended on these extraneous organisms for the effectiveness of digestion.

This opinion, though limited in its application, it will be noted, to the micro-organisms of one specified area, *i.e.*, those inhabitating the intestinal tract, appears, subject to this limitation, to echo the views expressed by Dr. Wilson; but it echoes them neither as clearly nor as fully as they are echoed in an article which appeared in the issue of *Popular Science Siftings*, September 2nd, 1919, in which the writer says:

> Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion . . . Medical

science found the various kinds of bacteria swarming in the different germ diseases and had no doubt that they were the cause of the trouble. Now science has shown that that view of the cause of disease is almost entirely wrong. . . . The old microbes were present in the disease, of course, but it has been found, we are assured, that they were comparatively harmless, perhaps beneficial, because they ate up dead organic waste matter in the system. . . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

Despite, however, the revolutionary change in orthodox opinion indicated in these and many similar utterances, the truth of the statement made in the pages of *The British Medical Journal*, that "it is the fashion of modern times to attribute everything to microbes," was never more apparent than it is to-day, and it is from this fashion that the prevailing remedies and modes of treatment take their rise.

In this connection it is a legitimate question to ask: "What are the results obtained by these remedies and modes of treatment—are they so successful in their application to diseased conditions as to carry the conviction that the theory on which they are founded is a true theory of causation?" It was said by One of old time, whose word and touch brought healing to many, that a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit, and He went on to ask: "Do men gather grapes of thorns or figs of thistles?" It is, then, a pertinent question to put: "Are the fruits brought forth by this tree of modern medicine those rare and refreshing fruits which, borne only by the tree of life, are for the healing of the nations?" A partial answer to this question is to be found in the testimony of Dr. Exham, who, speaking from the presidential chair of the Shropshire and Mid-Wales Branch of the British Medical Association, said:

The germ theory of disease having been accepted, it was hoped by many that we should be able to manage disease better. Was this hope realised? Did the treatment of disease alter much, and were we more successful? Surely it was not so.

A further and fuller answer is supplied, involuntarily, in the pages of *The British Medical Journal* (January 16th, 1915) by Dr. J. C. McWalter, in these words:

> The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism, the problem apparently was to kill the microbe! Hence there came an era of microbicidal treatment. It mostly ended in failure . . .

But a condemnation, even more damning than the above, is contained in the words spoken by the same doctor a few months later:

> There seems to be little doubt that almost all our meddlesome methods of medication do more harm than good. (*The British Medical Journal*, June 12th, 1915.)

Proceeding now to examine more specifically the effects of the germ theory of disease as disclosed in the results of the remedies and treatments with which it is so closely associated, we hear the same lament of futility and danger arising from members of the medical profession. Take, for instance, the condition known as *pyorrhœa alveolaris*. In referring to this disease and its treatment, Dr. Vaughan Pendred writes:

> It is high time that a strong protest was raised against the very modern craze of *pyorrhoea alveolaris*. As a general practitioner I have seen many cases that have consulted physicians, with the result that if nought else could be found the symptoms were referred to *pyorrhoea*—in several cases, I regret to say, in my experience, non-existent.

After stating that he had seen people rendered toothless because of the diagnosis of pyorrhœa, but that in not more than ten per cent of the cases had he seen the slightest advantage gained from the extraction of the teeth, Dr. Pendred roundly asserts:

> Our profession is for ever flying off on some new scare that lasts three years and then dies, as indeed it as a rule deserves. Fortunately the greater part of these crazes are harmless, but this is causing an infinite amount of sorrow and injury. The claim that pyorrhœa is the universal cause of everything that avoids diagnosis is

too scandalously unscientific to need comment. Sometimes the removal of the teeth does good, but to sentence everybody, on the discovery of some baneful microbe, to have teeth removed—or all their teeth—is monstrous. It is gravely trying the general practitioner, who has a steadier, more equipoised mind than the consultant.

Dr. Pendred does not stand alone in his condemnation of this fashion. In an address delivered to the West London Medico-Chirurgical Society on October 8th, 1915, Dr. Leonard Dobson uttered a word of warning against the follies of fashion in medicine in general and of the pyorrhœa fashion in particular. He said: "There is too strong a tendency to follow fashion in the practice of medicine," and, proceeding to enumerate a few of the more recent ones, added:

At one time patients were put on soured milk, then came the turn for vaccines, and at the present time every patient is said to be suffering from *pyorrhoea alveolaris*—a craze which is responsible for the sacrifice of innumerable sound teeth.

Indeed, the extent to which this craze obsesses some members of the medical profession can be gauged from the statement made by one of them, that "mankind could live quite well at all ages without teeth". Apparently, too, in the opinion of some of them, mankind can live quite well at all ages minus a portion of the large intestine; and among the morbid manifestations which it is claimed can be cured by the operation of short-circuiting the colon, we find included "infection of the gums and pyorrhœa". The danger of the false doctrine that the big colon is merely "a common sink," combined with the brilliant advocacy of it by one of the leading surgeons of the day, is, we are told, that

Encouraged to regard the colon as of no account, the immature surgeons of two continents will inaugurate an era of short-circuiting performing this or the yet graver colectomy for all sorts and conditions of disease in all sorts and conditions of men, women and children on the smallest possible pretext. (*The British Medical Journal*, January 24th, 1914.)

Truly a cheerful prospect!

Passing on to deal briefly with inoculation and vaccination, which also take their rise in the germ theory of disease, many are the medical witnesses who give weighty testimony of the futility and danger of these fashionable modes of treatment, but here again exigencies of space will permit of reference to three or four only, of the most striking. We will take first the testimony of Dr. William Bramwell, who, referring to the use of vaccines and sera, describes the administration of these remedies as, in some cases,

> being fraught with the gravest possible danger and soul-harrowing anxiety on the part of the administrator. (*The British Medical Journal*, January 6th, 1912.)

Sir J. Dyce Duckworth's statement, which we will take next, if more guarded in expression, is none the less suggestive. Writing with special reference to pneumonia-vaccine in *The Lancet*, November 28th, 1914, he said:

> I also prefer to begin with the older methods before resorting to vaccine treatment, and I would venture to suggest that some of us are now in danger of losing the older acquired knowledge of appropriate treatment for many common ailments.

An indication of the extent of the danger alluded to by Sir Dyce Duckworth is given in Dr. Bernstein's book on *Applied Pathology*, wherein he describes that "new product, the vaccinist" as

> a man often young and lacking experience, trained for a few months at the fountain-head and treating disease, about which, owing to his inexperience, he can know but little, with a few chosen bacteria with which he has familiarised himself. (*The British Medical Journal*, September 27th, 1913.)

Perhaps, however, the most damaging confession is that made by Sir Watson Cheyne in the columns of *The Lancet* of February 27th, 1915. It is therein that he writes:

> Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases

we can definitely recognise an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body . . . I have used vaccines extensively . . . and I have in only two or three cases seen any result which I should not have expected without their use. I have seen lesions getting well in one part of the body, and yet, while still under vaccine treatment, fresh lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines.

Sir Watson Cheyne draws a sharp distinction between the value of vaccines as *remedial* agents and their value as *preventive* agents. Speaking of their employment in the treatment of wounds of war, he says:

While I would welcome vaccines as a prophylactic measure, I think they are very broken reeds to trust to, once the org nisms have established themselves in wounds.

A similar distinction between the general remedial and preventive value of inoculation and vaccination is drawn by many medical men, but evidence is accumulating to show that the futilities and disasters which attend the use of these remedies in the treatment of disease also attend their use in the realm of preventive medicine. Their absolute failure to prevent the 96,000 cases of medical illness which occurred amongst the troops in Gallipoli—not to mention Mesopotamia—in the absence of proper sanitary arrangements, appears to indicate pretty clearly the worthlessness of the so-called "protection" conferred by them. And indeed recognition of the fac of the failure of vaccination to protect against typhoid feve in the absence of proper sanitary and hygienic precau tions has been made in the United States *Public Health Repor* of March 28th, 1919. In this document is reproduced in ful an instructive circular entitled "Typhoid Vaccination N Substitute for Sanitary Precautions," written by the chie surgeon of the American Expeditionary Forces, in whic attention is called to severe and fatal epidemics of typhoi

fever occurring among inoculated American troops. Further, in it complaint is made that medical officers have utterly failed to grasp the significance of reports and warnings issued weekly to them on the occurrence and distribution of typhoid fever among the troops—a fact, it is stated, which may be due to

> a false sense of security under the popular belief that vaccination against typhoid and paratyphoid gives a complete immunity, even in the midst of gross insanitary conditions.

But perhaps more menacing than its futilities are the dangers of these treatments, which are convincingly described in a letter written by a Canadian soldier at Camp Sewell and published on August 5th, 1915. In it he tells of the perfect health of a contingent of 33,000 men who had been tested by rigid medical examination and had hardly known a day's illness. He goes on to describe how, after each of the three anti-typhoid inoculations, more and more illness crept into the camp, until, on the third, there ensued a fatal epidemic of cerebro-spinal meningitis and pneumonia. He concludes his letter as follows:

> There is nothing for it but the Canadian Army is being drugged and doped to death, and to the point of inefficiency, by the medical man . . . From my point of view 75 per cent of the disease at Val Cartier, Quebec and Camp Sewell is traceable to vaccine and typhoid serum.

And an officer of a British Service battalion tells how, after inoculation, the men, from being "hard as nails," became demoralised, and about 10 per cent of them had to be sent home as medically unfit.

That the deplorable and dangerous results discovered in the evidence quoted in this article attend the application of the remedies and modes of treatment arising out of the germ theory of disease, will not surprise those who hold that "a science built on cruelty can never bring health to man"—to put it in the words once used by Mrs. Besant—when once they realise the close connection between the present-day theory

and practice of medicine and the practice of experimentation on living animals. We have it on the authority of the Report of the 1906 Royal Commission on vivisection that :

> In the early seventies of last century a great impetus was given to the study of physiology and the experimental sciences generally. Physiological and pathological laboratories had recently been founded in England, and animal experimentation was introduced on a more extended scale than previously. The researches of Pasteur led up to the science of bacteriology and opened new fields of investigation which were eagerly pursued.

Indeed, so eagerly were they pursued in the bodies of living animals, that the total number of experiments rose from 317 in 1878 to 7,500 in 1896, and from 9,822 in 1897 to the high-water mark of 95,731 in 1910, falling to 62,877 in 1919. A useful estimate of the extent to which the germ theory of disease is responsible for this enormous increase, can be formed from statements made by the Chief Home Office Inspector in his official Report for the year 1896. He says:

> The rapidly increasing knowledge of diseases caused by inoculable organisms has necessitated the study of the life history of such organisms by inoculation experiments and other measures . . .

and then proceeds also to explain that the discovery of antitoxins has led to their preparation on a large scale, and that the preparation of them has necessitated a large number of inoculation experiments. He adds :

> The large increase of inoculations and allied experiments, which has been noticeable for the last few years, is likely to continue.

The inspector, Dr. Poore, was correct in his surmise, and so great has been the increase in this class of experiment—and we have this on the assurance of the Hon. Secretary of the Research Defence Society—that 95 per cent of the total number of experiments on living animals performed annually in Great Britain are inoculations or of the nature of inoculations. These are all performed without anæsthetics, the vivisector being under the protection of Certificate A ; and that some of

them cause great suffering to the animal victim of the experiment is a fact admitted by the Chief Home Office Inspector, who, in reply to a question put to him before the 1906 Royal Commission on Vivisection, admitted that

> It is certain that in some cases of this group, that is, experiments performed under Certificate A, the infection or injection is followed by great pain and much suffering.

Corroboration of this testimony is afforded by the Principal Clerk to the Home Office, who admitted that inoculation experiments which may terminate in actual disease, "the disease being a painful process," are allowed in large numbers.

The extent to which this fashionable theory of disease, its remedies and modes of treatment, are inseparably associated with the practice of cruelty, is thus clearly established, and its reaction in terms of human suffering will be recognised as just and inevitable.

Much more evidence than has been given here of the futility and danger to humanity of the present fashions in the theory and practice of medicine could be given, did space allow. True, they are but fashions and will pass; but until the theory does pass, along with its empirical therapeutics, until medical authority has learned to practice the virtue of tolerance, and medical opinion has ceased to be swayed by the particular superstition of the day and repudiated all association with vivisectional experimentation, the Ministry of Health, in spite of its potentialities for good, cannot fail to prove a curse and not a blessing to the health and well-being of the people, unless accompanied by an unfettered lay control in all fundamental questions of policy and right treatment. For there can be little doubt that the same influences which succeeded in making inoculation and vaccination *in effect* compulsory in the Army are seeking to gain complete control of the Ministry. And, gaining it, there is grave danger that the combination of

medical hierarchy and vested interest, which was behind the persecution of the men who refused these treatments, will display the same intolerant and tyrannical attitude towards the civil population, should it ever pass under its control. There is only too much reason to fear that they are seeking to impose their meddlesome methods of medication, to force their vaccines, and all the rest of the poisons they are now pouring into the human body—which, as Mrs. Besant says, are "lowering the vitality of the race," "diminishing the resisting power of man," and "making it [the body] a prey to innumerable diseases under the pretence of saving it from a few"—upon the large and growing number of people who believe that the way to health lies in clean living, pure food and moral self-control.

Thus would attention be diverted ever farther and farther from that line of true preventive medicine, which consists in the sweeping away of the slums and all the disease-breeding conditions of civilisation, and from the provision of an environment in which it is possible to live the clean, free, open, joyous life, apart from which there can be no true health either for a nation or an individual.

Robert H. Spurrier

THE MEANING OF BIRTH

By RICHARD WHITWELL

ONE might rightly and truly say that the main and vital problem of life is the realisation of the meaning of birth. For it contains all other problems, and to understand it is salvation, and the entering into complete deliverance from all the cramping conditions of the human spirit which, taken together, we embody under the term Evil. It touches life at the beginning, it touches life at the end, and it influences life all through. But dimly to apprehend its full content is to be filled with wonder and amazement. For as we approach it, the problem rises in marvel and grandeur until it enfolds the universe and we look into God's Plan—see into the heart of Good and Evil and, in all, the mystery of Birth.

Love is the one Life, and Love is always bringing to the birth. And the problem of the babe rises in wonder until it becomes the problem of Incarnation. There is truly but one birth, and that is the spiritual birth. When we use the word spiritual it almost suggests, to some, something partial, something incomplete. Yet really it is the whole thing, and implies the fullness. It is the full birth. We go through many births, many deaths, in each department of our whole nature: each is partial and temporary, witnessing to, and therefore symbolical of, the full and complete thing. It is the birth of the God, that is, of God in man. Life, or existence, flows on in one clear continuity till this be consummated. The soul, that pure essence in each, journeys on in one clear continuity through

existence, till at length it emerges in the splendour of God, finding itself at length in pure livingness, that is also both beginningless and endless. And wholly it is the infinite movement of the God-nature through all the spheres unto the Holy Birth, or Self-realisation at every point of the creation. Every human birth is an approach of the thread of continuity of a soul journeying through existence unto its own great realisation. With each it is a great journey, a mighty quest, a great overcoming, but he that overcomes shall receive a crown.

We hear much concerning life here and life beyond, of the first birth and the second birth, but truly there is but one life and truly there is but one birth. The first birth is in the Christian Scriptures referred to as "in Adam," and is into the physical, the outward, separate from the great consciousness, and truly the thread of our soul's continuity through existence had its first outworking there, right at the beginning; and truly our emergence, the birth of the God "in Christ," is implicit in the one Supreme Realisation; mystically we are there (as it were hidden with Christ), and it only awaits our unfoldment. The Resurrection-life is ours, abiding in our clear consciousness. This is the Reality. Till then all things are shadowy and symbolic. We abide in a world of symbols till Life inflows, disclosing the Real. For where the Real is not apprehended everything perforce takes on symbolic aspect. The human seedling is at first too delicate to bear the full sunlight of the Present. When it is able to absorb the full magnetism of the life-giving Ray, it will yield much fruit. Because of the meaning searching deeply through all things, everything partakes of a symbolic relationship to the unfolding life, corresponding to the degree thereof, witnessing to the Truth. There is then a perpetual and eternal witness of symbol till the Reality be manifest. The God ultimately comes, fulfilling all things. Then the symbol passes, disclosing the Real. This is indeed the Second Coming, as it is called—in

truth *the* coming. The first coming, the vision of the Real within the symbol, was as a breath of heaven, was itself symbolic, though supremely so, for He came to His own, and His own received Him not.

That God comes to His own is Life's great meaning; and therefore, for us all, the divine meaning behind our life is that in our whole nature we become a pure vehicle of the Holy Divine Spirit, a radiating centre of the creative goodness, releasing the Inward Splendour at that point of power where our selfhood melts into the pure life. All that we truly know or realise is in the look of God beholding His creation that it is very good. Such knowing is the Light shining through. Consequently all true knowledge is the Light of God's Presence that illumines all our being, so that we become one therewith. Although we seem to see, it is God seeing in us. Our consciousness is then as a dark chamber lit up. More truly our own it seems, and yet God is the actor, we (in the personal compass) the acted upon; the divine nature the seer, the human nature the organ of vision. There is then a point when the divine and human become mystically blended, when the human becomes the organ of the Higher Power. Unto this end we journey, and then the life, hitherto held in by the contraries, breaks out in glory, when the personal life loses itself in the cosmic.

Then the soul, absorbed in the wonder of it all, emancipated from the self-conscious state of its funny little fears and prides, and knowing its own nothingness, is at Rest. Self-freed, there is nothing to disturb our serenity and loving equipoise in the good Life. The soul is now fully alive and awake in the present tense, in comparison with which rich consciousness the preceding condition was but halting and imperfect, and as a restless dream. The one pure Love, the God-Life, is all in all, and divine meanings flash through every experience, and good henceforth is its own witness, needing

not an opposite for its demonstration. For Man henceforth is not apart from Light: he is Light. He is not apart from good: he is Good. Love is a living, active power within his whole nature and circumstance. The breath of this Life is too rarified for the selfhood: it could not live. At every moment the magic and marvel flow by in living streams, and the God-vision spreads everywhere in a pageant of glory, and the child of Life is absorbed in and at one with it all. Oh the height and depth of the wonder and richness of God! Who may declare that which cannot be expressed—so great, so passing wonderful is the goodness, abiding with infinite patience the soul's majority—aye, awaiting almost eagerly *that* day, and almost with divine impatience—and when it comes there shall be joy in heaven. Strange blending of great and small, that in God's sight there is no difference, and that at every point there is infinite concern, an infinite, flowing Love! Man's majority, of which we speak, is his birth indeed, unto which he passes through the initiations of experience, out of the kindergarten and adolescent stages of the realm of symbols. In the great content all things minister to the whole. Seen alone and singly, they bear imperfect witness, but from the higher standpoint they are seen to be interwoven with the Perfect.

Hence it is unwise to brush aside experience or visible facts as meaningless. It is better to search through their full content, and it will be odd if a little of the divine radium is not discovered among the debris: and then hold thine eyes lest it blind thee. There is nothing meaningless. Believe it, that thy heart be full of compassion unto all living things. Believe it, in order that Love may awaken at thy touch. Yet see things in the whole and not the partial sense, that thy compassion be lovingly strong, not degenerating into weak sympathy and comminiseration. Do not "sit in the ditch" with your brother, but take his hand and lift him right out. All

that we see of the life around, and every living thing, take on marvellous meaning as they are related to the whole; there is not a sparrow falls but your heavenly Father knoweth.

There is a curious thought, that some whom we have met have held, that the married life is a fall from singleness, and is in its nature a partaking of the forbidden fruit. Perish the thought, with its dark implications, which these good people would not by any means admit! Some of our Puritan forefathers accepted the implications, yet did not hold to the thought. For it affects the generation of life and the manifold nature of experience, out of which through generation man journeys unto regeneration. It makes possible the renewal of the freshness of things that we see in little children, and it makes possible the passing unto "sweet enfolding Death," and man's periodic rest from his labours. If that thesis were correct, little children would be abnormalities, and their advent be regarded with hard eyes. Nay, they come fresh and fair from the loom of Nature, the purest living symbols of the holy realisation; the Master broke the same false inference of His disciples with the words: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Depths are in their eyes they never know, and about their ways heaven's radiance streams. And, as the poet speaks, "their whole vocation is an endless imitation," and all the time they are acting parables of life and of the deathless life.

Among the mountains in early spring I have seen tiny little lambs fresh from the heart of Nature, scarcely a week old, perfectly snow-white and marvellously beautiful in their every movement, looking, upon the green background, the very embodiment of purity and gentle sweetness, full of playfulness, gambolling this way and that way with quick, eager, happy movements. The sight could not but fill one with great joy and a feeling of something in Life that they represent. In a similar way do we find wonderful meanings, with richness

and variety, in all the little ones of Nature—a freshness, and sometimes, if we might use the word, a pure aroma that quickly passes as they get beyond the early days. With the little children, how much more is this the case. Heaven itself is almost open, for they symbolise almost the complete thing as at the threshold of Reality, for through their spontaneity the marvellous Truth is trembling to expression. It is indeed the spontaneity of the young things, utterly un-self-conscious. Well might Wordsworth say of the little children that " trailing clouds of glory do they come ". And it is almost literally true, though they know it not.

And Blake :

> When the voices of children are heard on the green,
> And laughing is heard on the hill,
> My heart is at rest within my breast,
> And everything else is still.

Life in its detail is resolved into harmony in the light of God's seeing, and that is the pure witness in every one of the Truth, everywhere to be fulfilled, though they know it not. All things inwardly turn unto the truth, according as they have that light, and God is glorified in His creation. According as our eyes are cleansed and our ears opened, do we not find infinite marvel, even in the little thing just at our hand, or the bird-song that stirs us at daybreak, or the fragrant breathing of all things on a sweet April day. Look at this little primrose, nestling in a bed of moss, near the dark waters of a mountain tarn ; is it not amazing—the delicate, marvellous, infinitely perfect workmanship of the Spirit of Life? Everywhere there is the witness of perfection, and man has the seeing eye, that Light indeed (in witness) that, looking on creation, beholds it very good. Truly it illumines all that it shines upon. Love moves among the symbols with the wand of awakening. The awakening primarily is in man, for he is the magic stone. Real in God's eye is the whole vesture of Life, but to man it is symbol-wise, till Love is fully formed

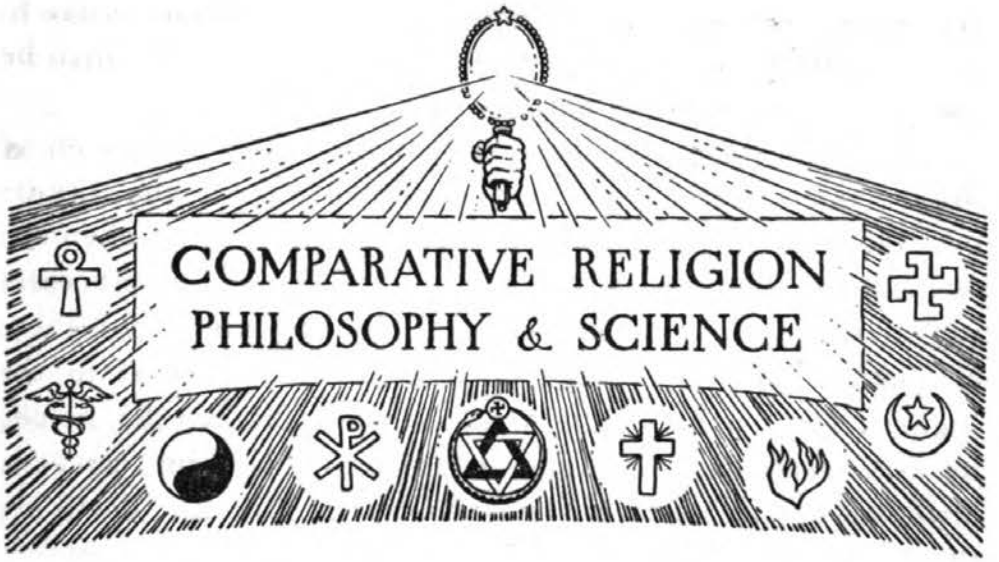
and God comes to His own in that marvellous birth, and man sees with the eyes of God.

As that light manifests in the soul, there is a breath of joy in all creation. Despise not then the symbol, despise not the purest living symbols, the little children, but know that it is because of inherent life that they are symbols, and that the very threads of order in the curious semi-dream consciousness that fills so large a part of human experience, is also a witness of inherent Life. Rather love, and bid the soul awake. It may be awakened everywhere. Form not opinions, but inform the pure opinion which is the perfect body of God's Love-light. Unreal as things are, the unreality is never absolute. It is through that rift of Truth that is everywhere, that salvation comes. With truth in our seeing and Love in our living let us go forth, renewing and re-creating. Let us invite God's purest symbols. Let us love them into Truth. Let us be taught of them, and learn through all something of the infinite lovingness of God, and the everywhere Love and Goodness, and see in them the Reality that is "wonderful"—teach, as we know in believing, the Reality amid the form, taking the little children and blessing them as Jesus did, seeing as He the token of a new humanity. We become co-operators with God, helping souls unto the birth, and there is no greater service than that of loving into life the little children, in whom there is a sacrament and linking of the visible and invisible worlds.

There is a perpetual stream of created life like sparks from the fire, and an instreaming and outstreaming like the winds breathing amid the poppied fields of sleep. Yet with man there is ever a measure, howsoever small, of wakefulness, whereby the Self is known. Hence we imagine a continuity of experience; and from form to form the soul journeys till it takes on a vehicle that is fit to express the great Love-consciousness.

Feeling something of the wonder and meaning of birth, let us approach the symbol of the little child. Then, within the Great Love and Wisdom, finding here sacred ground, approaching with clear-seeing eye, intent ear and simple heart, may we not touch the Reality, awaken it through the symbol. The Holy Family is realisable everywhere, and the little child, being the nearest approach to heaven, may be awakened unto the divine childhood through the potent alchemy of Love and Wisdom. The mind is so plastic during infancy and the early years, that with Wisdom to direct and Love to environ and control, there is a possible growth in grace and in favour, through near, loving affinity with God and man. Truly there is only One Birth, the Divine Incarnation; and with open vision we may see it everywhere. Through every child of life is it being wrought. The divine Incarnation interprets the whole of Life, gives meaning to the manifold experiences. It began with the earliest spark of Life within the great Dark: it ends with the consummation of all things. The great sorrows and joys witness this Birth. Through this mystery the holy fiat works and the Kingdom of Heaven comes. It is God giving birth to His own child.

Richard Whitwell



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(*Continued from Vol. XLI, Part II, p. 454*)

XI. THE EVOLUTION OF LIFE

OF all the perennially inspiring facts in life which Theosophy reveals, none is so overwhelming as the fact that Matter, Life and Consciousness are three aspects of one indivisible Unity. It is impossible to conceive of matter which is not living, nor of life which is not conscious. And when a man realises that all forms of consciousness, from that of an electron to that of a Dhyān Chohān, are embodiments of the one LOGOS; that, cribbed, cabined and confined though HE be there, yet HE is in the electron; then he begins to live in a universe of perpetual light, and Nature at work in realms

visible and invisible is one blaze of glory of the Ineffable. To know this, even merely intellectually, is to gain a new insight into everything in heaven and earth. But to feel it, to live it, is to discover an exhilaration and an enthusiasm of which he had not thought himself capable.

It was shown, in the section on "The Evolution of Matter and Force," that the consciousness of the LOGOS pervades all the processes in the building of the chemical elements. The same is true when we watch all the processes which we consider characteristic of life, as distinct from those of matter. At each stage of life, from the lowest to the highest, from a bacterium to an archangel, HE works, helped by HIS agents, with HIS plan before HIM. Nothing comes to birth by chance; nothing dies by chance; life and death are the warp and woof of HIS loom. Each organism contains, when the seed, as too when the tree, in life as too in death, one chapter of the Divine Wisdom to him who will study its processes.

What are the principles which guide the evolution of life? There are many, and one of them is that life grows in response to a stimulus from without. Stimuli from the world without are needed to rouse the slumbering life, whether of mineral, plant, animal or man. Heat, strain, pressure and other external impacts, which impinge on the slumbering life in a mineral, awaken that mineral to its higher possibilities of organisation. The fiery glow of a nebula has no meaning to us men, and we die, not grow, in that whirling mass of heat and pressure and movement. But to the chemical element, all that incandescence is as the breath of its life. Our earth, when it was one seething mass of lava, was impossible for us as a habitation; but it was as a fairy garden to the mineral, who rejoiced in receiving those fiery impacts and pressures which would have annihilated plant and animal organisms. An inner impulse in the life and a stimulus from the outer

environment are both necessary for the life's growth ; without the impact, the life is dormant ; with stimulus alone, but without the inner impulse, the form is dead.

A second principle to note is that life grows by building and unbuilding. A myriad deaths or unbuildings little matter for the life, so long as one opportunity can be seized to build a more fitting form. Life lavishly builds and unbuilds, ever seeking to build for itself that garment which is placed before it as its ideal. In all this process, there seems to be a terrible waste of forms ; yet in reality there is no waste at all. The matter of the forms, after these are broken up, still remains the same matter. As for the life, that withdraws from the dying organisms, to reappear undiminished in the forms of succeeding generations. Since life is indestructible, it works at its self-evolution by experiment after experiment in the building of forms. (See Fig. 57.)

Perhaps the most vital principle to grasp is that, as life evolves, more and more consciousness is released. A successful evolutionary form means one through which the consciousness locked up within the life can manifest more fully. Simply to live means little for the life ; but, while living, to think, to feel, to intuit, to aspire, however vaguely, however feebly, is what all Nature is striving for. There is not an electron that is not vaguely aspiring to be a fuller representative of the Divine Force of which it is a channel ; each plant and each animal, from the dim recesses of its thought and feeling, is dumbly hoping and trying to be a larger mirror of the Divine Life which it contains. Life is ever striving to be more and more self-conscious, and, above all, to be conscious of the Great Plan, and of its own joyous participation in that Plan.

These principles of the evolving life are seen in operation in that struggle for existence which characterises the evolution of our vegetable and animal forms. Seen through the cold passionless eyes of a scientific materialism, Nature is " red in

tooth and claw with ravin"; what else may one think as he examines Nature with the magnifying lens of a botanist?

The gaily-coloured lid of the *Sarracenia* pitcher is bedewed in spring and early summer with drops of nectar, which lie on its inward surface, at least for the most part; not on both, as in the pennon of the *Darlingtonia*. A closer examination of its surface shows that these drops are at once helped to form, and if sufficiently large to trickle downwards by a coating of fine but short and stiff hairs which arise from the epidermic surface. Here, in fact, is in every way an admirably-constructed "attractive surface," and it is obvious as well as natural that the insects which sip the honey should travel down into the interior of the pitcher to seek for more. Beyond the lid surface, with its hairs and nectar-glands, they come upon the smooth and glassy "conducting surface," a well-paved path leading indeed towards destruction. In *S. purpurea* there are indeed a few fresh nectaries to be reached by this descent, a new secreting surface below the conducting one—in *S. flava* and other species not even this—but in all cases we soon reach the "detentive surface" of the whole lower part of the pitcher. This is covered with long, stout, bristly hairs, averaging say ¼ inch long, all sloping downwards into the cavity of the pitcher, and so presenting no obstacle towards descent, but much resistance towards return, as the finger can easily verify, or as the dead inmates of the tubular prison still more conclusively show. That so comparatively powerful an insect as a wasp or bluebottle can be thus detained may be at first sight perplexing; but we see that there is no scope to use the wings for escape, while legs and wings alike become entangled and held back by the stiffly-pointed hairs, which the struggling insect can at most only thrust along, and thus not break. Another captive soon comes on top; ventilation becomes checked, and the foul air rising from dead predecessors must still further check respiration; little wonder then that life must fail. Even in our greenhouses the leaf thus becomes filled, not only 1 or 2, but often 5 or 6 inches deep with dead insects; while observers on the spot, notably Dr. Mellichamp, to whom our knowledge is mainly due, have shown that there is normally a considerable amount of fluid secreted by the pitcher, although this does not seem to appear in European cultivation, and that this fluid has distinctly anæsthetic and fatal properties to insects immersed in it.

It is an old fact that while with us the bluebottle falls an easy and natural prey to this unwonted trap, being doubtless attracted like the wasp by that odour of decomposing carrion to which the bee and butterfly in turn owe their safety, a shrewder American cousin (*Sarcophaga sarraceniae*) lays a few eggs over the pitcher edge, where the maggots hatch and fatten on the abundant food. In April three or four of these larvæ are to be found, but in June or July only one survives, the victor who has devoured his brethren. But nemesis is often at hand in the form of a grub-seeking bird, who slits up the pitcher with his beak, and makes short work of all its eatable contents.

For this bird in turn the naturalist has next to lie in wait, and so add a new link to the chain.

The larvæ of a moth (*Xanthoptera semicrocea*) also inhabit the pitcher, but devour its tissue, not its animal inmates; in fact, they spin a web across its diameter, as if to exclude further entrance of these, and then devour the upper part of the tissue, especially, it would seem, the nectar-glands, finally passing through their chrysalis stage within the cavity of the pitcher, and not, as in the case of the *Sarcophaga* larva, making their exit into the ground.

It is said that spiders also spin their webs over the mouths of the pitchers and wait to reap the profit of their attractiveness—again a point of almost human shrewdness.[1]

The struggle for existence in the vegetable and animal kingdoms is a wonderful part of the Great Plan. Ever at its work of releasing more and more of consciousness, it strives to select those forms which are most responsive both to the inner urge of the life and to the changing environment. It works at selection first by multiplying forms, and then by segregating those most suited to survive in the struggle for existence. Hosts of Devas or Angels, higher and lower, are guardians of the multitudinous types of evolving life, and they carry on a fierce warfare, each Deva arranging for his charges to fatten on those of another Deva, slaying and counter-slaying, each concentrating on his own type of life and form as if it alone were intended to flourish according to the Great Plan. But since the death of a form is not the waste of the life, and since, too, each seeming loss brings with its experience both wisdom and force to the life, to help it towards its ultimate success, the ghastly warfare in Nature is a mimic warfare after all, for all the unseen Builders are one in their dedication to the needs of the Plan.

The conception that the life-energies in Nature do not work blindly nor at haphazard, but are guided by Builders, is not only novel to most, but startling to many. Yet the idea is as old as the hills. Mankind has ever believed in the

[1] Geddes, *Chapters in Modern Botany*, pp. 8—10.

greater invisible workers, Angels or Devas—that they ruled planets and stars, and that patron saints guided the destinies of nations. The belief is still vital in Hinduism and Buddhism; Zoroastrianism and Muhammadanism have it as an integral part of their teaching. It exists in Christianity, but is professed sincerely only by a few to-day. The belief in the lesser invisible workers is equally widespread; fairies of earth and water, air and fire, are well known in Oriental traditions; faith in their existence began to disappear in Europe only after the birth of modern science. But that such a faith is not irrational is well illustrated in this description of a process in embryology by Huxley, whose trained scientific imagination led him beyond the bounds of his temperamental agnosticism.[1]

> The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid eggs of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globe. Let a moderate amount of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamadrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

This is exactly what happens. Myriads of Builders, great and small, are ever at work, building cells, guiding organs to

[1] *Lay Sermons, Addresses and Reveries*, chapter, "The Origin of Species".

form, moulding and colouring the flowers, selecting from the Mendelian "factors" those which are most suited to bring about the particular form, the model of which is placed before them by the Deva in charge. Nature is truly a factory, but so vast and stupendous that the imagination of man can but stand dazed at the sight of her many creations.

Stage by stage life evolves, and in these days we need but take some textbook of Botany or Zoology to see what is God's Plan for the vegetable and animal kingdoms. But while we study that plan, we must never forget that the plan is HE, and that it is HIS self-revelation that we are watching as the pageant of Nature passes before our eyes. The crude ideas of Animism professed by primitive savages are in some ways nearer the truth than the expositions of modern sceptical scientists; the former have discovered the truth as to the Life, while the latter have found the truth as to the Form. Both are blended and given us in symbol in Hinduism in its doctrine of the Avatāras (Fig. 93). An Avatāra is literally a "descent," and is specially used to describe the descents or incarnations[1] of Vishnu, the Second Person of the Hindu Trinity.

EVOLUTION
ACCORDING TO HINDU MYTHOLOGY
THE AVATĀRAS OF VISHNU

1	Fish	Sea-Animal	Animal
2	Tortoise	Amphibious (transition)	Animal
3	Boar	Land Creature	Animal
4	"Man-Lion"	Animal-Human	Transition
5	Dwarf	"Missing-Link"	Human
6	Destructive Giant	Primitive Man	Human
7	Rāma the King	Ideal Man	Human
8	Krishna	God as Man	DIVINE
9	Kalki (yet to come)	God as Man	DIVINE

FIG. 93

In all the Trinities, the Second Logos is specially identified with the Life-Form activities in manifestation. Thus it is that the Avatāras are of Vishnu, and not of Shiva or Brahmā, the First and Third Persons of the Hindu Trinity.

[1] In the literal sense of the word, *i.e.*, entering into flesh, into physical life for the first time. Compare in the Christian Gospel: *Et Verbum caro factum est.*—"And the Word was made flesh".

According, then, to the Hindu myth, the first stage in the Divine Revelation is marked by the fish, the creature of water. The statement that God was a fish seems revolting, until we grasp its inner significance. How that statement appears to the Hindu imagination is shown in Fig. 94, which represents the popular idea of the Matsya or Fish Avatāra. The Avatāra came at the time of the "Deluge" to save the human race, and mankind in the picture is represented by the four rescued children, whose colours are white, brown, yellow and black. From them, after the "Flood," the human family was started once again, with its many races. The next higher stage is one of transition, as the life in water creatures slowly ascends to life in creatures of the land. Hence the Avatāra is the Tortoise, the animal both of land and water. The next stage in evolution is represented by a creature who lives completely on land, the boar. Next comes once again a transition, that of the Divine Life in animal forms as it slowly begins to manifest in human forms. This is the mythical "man-lion," the lion being taken to represent the highest stage of animal evolution. After the man-lion, the next stage is that of complete humanity, but of a primitive kind; and the Divine Life in the early stage of human activity is represented by the "dwarf," the primitive man. The human life, after ages of growth, becomes strong in body, with giant shapes, violent, selfish, destructive; yet

FIG 94 *Ravi Varma*

that life is God Himself, and so the Avatāra is Parashu Rama —Rama with the axe—whose energies were bent more on destruction than on reconstruction. Now comes the stage of the Divine Life as full and perfect humanity, and the Avatāra is Ramachandra, the ideal king of the Hindus, who reigned in India tens of thousands of years ago, and whose exploits and sacrifices for Duty and Righteousness are treasured in every Indian heart to-day. Comes thereafter the succeeding stage, when the perfect man is both man and conscious God, and so the Avatāra is that of Shri Krishna, who taught with authority, ruling and guiding men because He was God. A further Avatāra is promised, though our imaginations can scarce grasp what it is; the books says that Kalkī will come, riding on a white horse, again to establish Righteousness for the sake of men.

So life evolves, at each stage releasing more of the consciousness enshrined in it, and steadily becoming a fuller reflection of Divine Wisdom, Strength and Beauty. Whoso can dream with a mineral, feel with a flower, rejoice with the birds, sympathise with the cravings and delights of the animals, is a poet, a seer, whose imagination senses what is the Divine purpose for which they were planned. Not merely to look at a landscape, but to think and feel as each blade of grass, as each shrub and tree, opens its heart to the sun's rays, as each of them contributes its tiny note to Nature's wondrous harmony, is to transcend man's limitations and put on the attributes of an Angel, a Deva, and lastly of God Himself. It was not a beautiful phantasy but a most glorious verity which Coleridge saw when he sang,

> And what if all of animated nature
> Be but organic harps diversely framed,
> That tremble into thought, as o'er them sweeps,
> Plastic and vast, one intellectual breeze,
> At once the Soul of each, and God of All?

XII. The Evolution of Consciousness

Could one but understand what Consciousness really is, one would find the clue to all problems in evolution. For consciousness is the highest expression of that One Existence which is both the force and the matter, the form and the life.

> Om! Amitaya! measure not with words,
> Th' Immeasurable; nor sink the string of thought
> Into the Fathomless. Who asks doth err,
> Who answers, errs. Say nought!

Yet such is the fabric of our nature that we *must* ask, and we can only find satisfaction in life as we deem to have found answers to our questions. The answer of yesterday may not satisfy us to-day; but we cannot be content to-day unless we find some answer for to-day, though we may discard it to-morrow. An intellectual grasp of how consciousness evolves does but take us part way to the realisation of what consciousness is. Nevertheless, the knowledge of how consciousness evolves is the science of sciences.

The first great marvel about consciousness is that the whole is in the part, the total is in the unit. For, though the consciousness in an electron be as a pin-point of consciousness, yet that tiny unit is linked to the vast totality of consciousness that is the Logos, and all of Him is there, though we with our limitations can only find so much of Him as makes the electron. Just as, when a myriad diffused rays of sunlight are focused by a lens into a point, all the rays' energies are there in that point, so is it with every type of consciousness ensouling every form. All possible revelations of consciousness are in each ensouled unit, great or small. The Mendelian biologist is but stating the occult truth when he says that "Shakespeare once existed as a speck of protoplasm not so big as a small pin's head".[1] Place a lens before a great panorama extending for

[1] Bateson, Presidential Address, British Association, 1914.

miles; the lens will bring all the rays from the panorama into one focal point. The whole landscape will tl ere exist, and yet no picture will there be to be seen. It is only as we get away from the focal point, that picture after picture will appear on a screen placed to reflect the rays, according to the distances from the point where we place the screen. According to the distance is the size of the picture; and according to the size will be the legibility of the picture's details. The picture is all there, in the point; it is only as we get away from the point that the picture steps out of nothing towards us. This is an apt illustration of the evolution of consciousness.

The evolution of consciousness is also as the drawing aside of a curtain which screens a light; the action of drawing the curtain aside adds nothing to the light. Having nothing to gain, the Light yet wills to banish the Darkness. Till we ourselves consciously identify ourselves with the Light, we shall not realise why It so wills. Its action is both a sacrifice and a joy; the sacrifice comes from enduring a limitation, the joy from a giving. To partake of that Sacrifice and that Joy is to attain Divinity.

The evolution of consciousness in man is by giving. The principle of growth for the animal and vegetable kingdoms is competition, rivalry and self-seeking; the principle of growth for man is co-operation, renunciation and self-sacrifice. The LOGOS is eternally sacrificing HIMSELF on the cross of life and matter; only as man imitates HIM does man grow into HIS likeness. This is the great principle ever to keep in mind. The consciousness in man unfolds its hidden possibilities stage by stage, but without self-sacrifice there is no passing from one stage to the next stage. Man must die to every remnant of the brute in him, though it take hundreds of lives. When, after many births and deaths, self-sacrifice has become instinctive with him, then does he know that sacrifice is joy, the only conceivable joy.

Before consciousness can e-volve, it must first have been in-volved. It is that process of involution which we have outlined in our next diagram, Fig. 95. There are in it seven horizontal divisions to mark the seven great planes of our solar system; and above them all is the symbol of the Unmanifested LOGOS, before cosmic processes begin. As the first step of involution, HE descends on to the Ādi plane; there all the three great Aspects, as Shiva, Vishnu and Brahmā, or Father, Son and Holy Ghost, function in perfection. When the LOGOS descends to the next plane, the Anupādaka, HE endures limitation, for HIS aspect as the First LOGOS is there latent, and only the aspects as the Second and Third LOGOS can find perfect expression. At the next stage of descent, the LOGOS undergoes still further limitation, and on the plane of Nirvana, the Third LOGOS alone can fully manifest, the aspects of the Second and First LOGOS finding it impossible to manifest Their attributes on that plane.

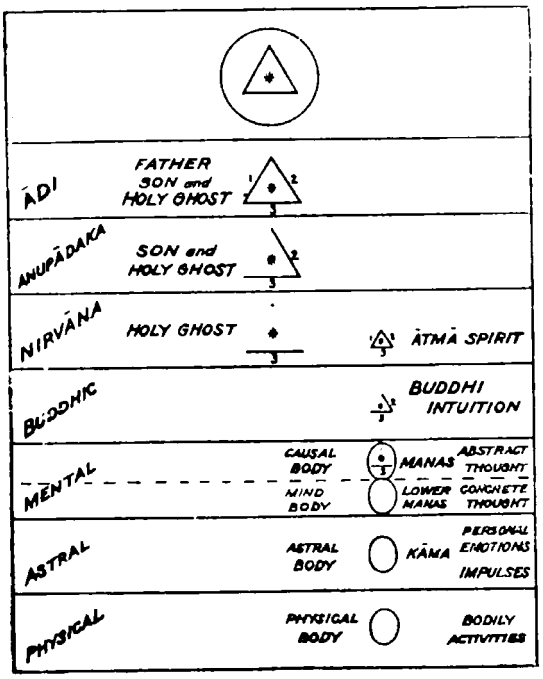


FIG. 95

Perhaps it may be difficult to some to grasp how an omnipotent LOGOS should suffer limitation, as HE descends from plane to plane. We can grasp the idea if we take an example from our knowledge of space relations. We all know what a cube is; it has three dimensions, of length, breadth and height. To every one who can walk round the cube, and look down upon it, and look at its bottom by lifting the cube, it is a solid object, having

six square faces, with twelve bounding lines. But suppose we put ourselves into the consciousness of a microbe which is on a piece of a paper, a microbe which is unable to lift itself out of the surface of the paper. Then, when the cube is placed on the paper, the microbe, coming up to the cube, and walking round the cube where it touches the paper, will see or feel only four equal, impenetrable lines; with its highest imagination, it may be able to conceive of a square, that is, a plane surface bounded by four equal lines. But, since the microbe cannot leave the plane of the paper, the cube will never be able to reveal itself to the microbe as a cube. The cube may present its six faces in succession before the microbe's eyes; but the microbe will say each time: "It is only a square." So too, when any object of three dimensions appears to a consciousness which knows only two, that object undergoes a limitation. That limitation is not its own nature, but it exists with reference to the power which the object can exercise in the two-dimensional world. Similarly is it with the limitations which the LOGOS undergoes as HE descends from plane to plane. In HIS nature, HE is ever the same; but as HE works on the planes which HE creates, HE suffers limitation plane by plane, according to the materiality of the plane.

During all the period of the descent of the LOGOS on to the three highest planes, the human Monad is within HIM. This fact is symbolised in the diagram by the tiny star within the Triangle. There is never a moment when each of us as a Monad does not live and move and have our being in HIM. Though we know nothing of HIM, though we, knowing, yet go contrary to HIS Will, in all the stages through which we have gone, from mineral to plant, from plant to animal and man, no

separation from HIM has ever been possible. Thus speaks the ancient stanza of *The Secret Doctrine*:

> The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed.

And ever the Spark hangs from the Flame. The sense of individuality, as a doer, begins in the Monad when, on the plane of Nirvana, it finds itself as a triplicity of Ātmā, Buddhi and Manas, separate from the Flame as a spark, and yet gaining from the Flame all the qualities of the fire. The triple Monad, on the plane of Nirvana, is a miniature LOGOS, in all ways in the image of HIS Maker. It is represented in the diagram by the little triangle.

Just as the LOGOS underwent a process of involution, so too does the Monad in his turn. All three aspects of the Monad reveal themselves on his true plane, that of Nirvana. The moment he descends to the Buddhic plane, he undergoes a limitation, and his aspect as the Ātmā is veiled, and only Buddhi and Manas manifest themselves. So one side of his triangle becomes unmanifest and latent. Similarly, when he descends one plane lower still, to the mental plane, he undergoes a further limitation, and in the causal body, which he forms there, only his aspect as Manas appears, the other two being latent on the higher mental plane. Now only one side of his triangle, its base, can manifest.

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation plane by plane, as he makes successively the mental, astral and physical bodies.

The evolution of consciousness is the process of releasing the hidden energies, first of the Ego, then of the Monad, and lastly of the LOGOS, through the vehicles made on all the planes. The mode of releasing the consciousness of the Ego, by the process of training his vehicles, has already been dealt with in Section VI, "Man in Life and in Death," where the process is described with the aid of Fig. 53. After the Ego has gained the requisite control of his vehicles, the next stage in the expansion of consciousness comes when he enters the Great White Brotherhood, and he is taught at the First Initiation how to function in full consciousness on the lowest sub-plane of Buddhi. Then, for the first time, he begins to know, by actual realisation and not by mere belief, the unity of all that lives, and how his destiny is indissolubly linked with the destiny of all those myriads of souls who with him form Humanity. Nay, more, he realises that they are a part of him, and that all those divisions of "I and Thou, mine and thine," which mark existence on the planes below Buddhi, are illusions. He has now, at this ascending stage on the Buddhic plane, realised two sides of his triangle.

Further expansions of consciousness, at the Second, Third and Fourth Initiations, give him mastery of the remaining sub-planes of the Buddhic plane, till, at the Fifth Initiation, that of the Asekha, his consciousness works directly on the plane of Nirvana. The triangle of the Monad is now complete, and the "Eternal Pilgrim" has now returned home, "rejoicing, bringing his sheaves with him".

Him the Gods envy from their lower seats;
Him the Three Worlds in ruin should not shake;
All life is lived for him, all deaths are dead;
Karma will no more make

New houses. Seeking nothing, he gains all;
Forgoing self, the Universe grows "I";
If any teach NIRVANA is to cease,
Say unto such they lie.

If any teach NIRVANA is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless, bliss.[1]

At this stage of the Asekha Adept, the Monad knows, by direct realisation, the marvel of marvels—that, spark though he be, he is the Flame. He is thenceforth the Christos, the Anointed, crowned with that kingly crown which, as the Son of God, he went forth "to war" to gain. From this time, the triangle of the Monad is in direct contact with the Triangle of the LOGOS, though only with one line of it, with its base, which is the aspect of the "Holy Ghost". Hence Christian tradition tells us that there are two baptisms, one of water and the other of "fire". John the Baptist could give the first baptism, with water; but only a Christos could give the second, with the Holy Ghost and fire: "I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost, and with fire." It is when the Monad is so baptised "with the Holy Ghost and with fire," that he can say in triumph and in dedication: "As the Father knoweth me, even so know I the Father . . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die . . . I and my Father are one."

To further heights still, inconceivable now to us, does the Eternal Pilgrim go, making, on the Anupādaka plane, his Buddhi one with the Buddhi of the great Triangle, and at last, on the Ādi plane, making his Ātmā one with the eternal Ātmā of all that is, was and ever shall be, the LOGOS of our System.

Man's ascent to Divinity can be studied from many points of view, and another such is given in the next diagram,

[1] *The Light of Asia.*

Fig. 96. The fundamental thought in it is that, as is the kind of impact on a consciousness from outside, so is the discovery of the world by that consciousness. Response to impacts, physical, astral, or mental, gives us a knowledge of the world; according to the type of response is the expansion of consciousness in the individual. A stone responds, in the main, only to the impacts of heat and cold and pressure; therefore it knows only the physical world. A plant responds to astral vibrations of like and dislike, and hence it has an instinct of adaptation to environment; it knows both the physical and astral worlds, though the latter only dimly. The animal responds to the vibrations of the lower mental world, and so thinks as well as feels; it therefore knows the physical, astral and mental worlds, though the last only vaguely. But man is capable of being affected by the higher mental world, which means that his vision of the universe is from that plane.

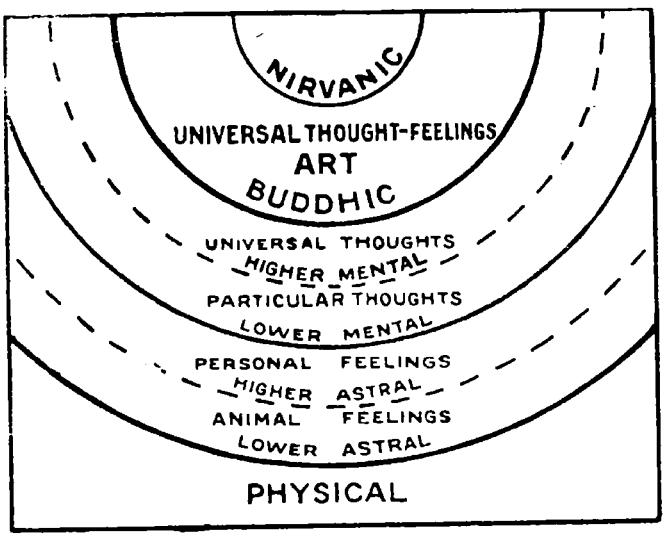


FIG. 96

The lower astral world is thrown into activity by animal feelings in man, like anger, lust, envy and jealousy. As man's astral body gets refined, and he is capable of affection, devotion and sympathy, though they may be strongly tinged with his

personal needs, he discovers the higher astral world of feeling. In a similar fashion, the disjointed, unrelated thoughts which we have about things in general enable us to contact the lower mental world of particular thoughts. It is only when we can arrange our ideas into categories of thought and feeling, and discover laws from them, that we reach up to the vision of the higher mental world. To think with the causal body is to rise above particular thoughts, and to come to those universal thoughts of religion, philosophy and science which characterise the philosophic mind.

Beyond the highest attribute of pure thought, man has yet another faculty, or instrument of cognition, which, for want of a better term, Theosophy calls by the Hindu philosophical term Buddhi. Its characteristic is that by it an object is known not by examination from outside, but by identification with it by the knower. Buddhi is a mode of consciousness which is neither thought alone, nor feeling alone, nor both simply combined; yet it is both at once, and more, a kind of indescribable thought-feeling. One can only say that when Buddhi affects the higher mental plane, the mind grasps universal concepts; and that when the force of Buddhi is reflected on a pure astral nature, the tenderest of sympathies result. It is a Divine Intuition, surer than science, because it judges not only from a past and a present but also from a future, more precise in understanding than the profoundest emotion, because at will the knower is the known.

If already words fail to describe what Buddhi is, how may one describe that faculty of the Monad which expresses itself on the Nirvanic plane? Suffice it to say that, as Buddhi is different and more wonderful than pure thought and pure emotion, so is the Ātmā aspect of the soul more wonderful still than Buddhi.

The cultural growth of humanity will not be complete till all can function on the plane of Nirvana. So far, the highest

achievement of mankind has been to touch, through the efforts of a few geniuses, the Buddhic plane through Art. But it is as if only yesterday that mankind discovered that there was a realm of being where man could fashion objects of beauty that are joys for ever, and create not for a day but for all time. When the genius, whether of religion or art, of philosophy or science, breaks through into the Buddhic plane, what he creates has the essence of art. If as scientist he deals with nature's facts, he conceives and presents them so artistically that his science is luminous with intuitions; if as philosopher he creates a system, he broods with tenderness on both the small and the great, and enwraps them with a beauty and unity. The ethical precepts of the great Teachers are revelations of the purest art, for their commandments are universal in their applicability to all men's problems, and un-ageing in their freshness and beauty at all epochs of time.

Any one expression of art contains within it the characteristic of all the others; a picture is a sermon, and a symphony is a philosophy. When Buddhi gives its message, religion is science, and art is philosophy; it is only on the lower mental plane of particular thoughts that the unity breaks into diversity, and he who cannot sense the unity through one particular expression sees the particulars as contradicting each other. Man the thinker, the lover, the doer, when the Buddhi is awake in him, achieves a unity of himself which he cannot reveal except on the Buddhic plane.

Mankind is being taught to attain to THAT, which exists out of time and space, by using time and space. Our highest tool of cognition, so far, is creative art. How its various aspects are related to each other is one of the problems in philosophy; one

mode of their relation is suggested in our next diagram, Fig. 97. In literature of the highest type, we have both a brilliant

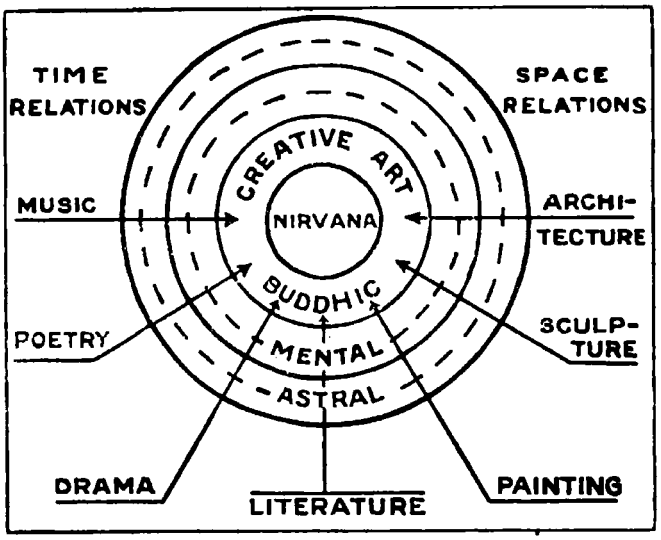


FIG. 97

"word-painting" and a graphic dramatisation of events and ideas. From literature, according as time-values or space-values are dealt with, the arts develop. On the side of time, literature leads to drama, and drama tends to poetry, and poetry through its essential musical quality leads on to music. On the side of space, the word-painting of literature is linked to painting, and painting in two dimensions rises to a three-dimensional manifestation in sculpture, and sculpture to those wonderful abstract conceptions of rhythm and beauty which architecture gives. It is not difficult to see how drama, narrating events in time, is related to painting, which depicts events in space. Sculpture is like a dumb poetry, while poetry sculptures image after image from the matter of the imagination. The description of Goethe and Lessing, that architecture is "frozen music," gives us the clue to the relation between music and architecture.

All the forms of art lead man's consciousness to grasp those values to life which the Monad finds on the Buddhic plane. The artistic sense of humanity is rudimentary as yet,

but with the growth of Brotherhood more will be sensed in life of art. On the other hand, with the development in men of their artistic sense, there will be a greater power to realise Brotherhood.

Lastly, when we have come to the utmost limits of artistic creation, and begin to feel in us powers and realisations not expressible even in the highest art, then shall we know those activities which characterise the Monad on his true plane of Ātmā. But how we shall join Nirvana and this earth of ours into one realm of action is a mystery of the future.

* * * * *

To understand fully the evolution of consciousness is to solve the mystery of God's nature. Yet since all life is HE, and since we too are fragments of HIM, our growth in consciousness is both a discovery of HIM and a growing into HIS likeness. Yet while we discover HIM, it is ourselves whom we discover. This is the mystery of consciousness, that the part is the Whole. But to know this is one thing, and *to be* this another. To be the Whole is only possible as we act as the Whole, and that is by giving ourselves as fully and freely to all within our little circle of being as the Whole gives of Itself to all within the vast circle of Its Being. It seems incredible that we shall ever be capable of imitating the Whole. Yet because that indeed is our destiny, HE has sent us forth from HIM to live our separated lives. That the only life worth living is to join in HIS eternal Sacrifice, is the testimony of all who have come from HIM and are returning to HIM.

C. Jinarājadāsa

(*To be continued*)

THE CULTURAL UNITY OF ASIA

By JAMES H. COUSINS

(*Concluded from p. 449*)

FROM Korea Buḍḍhism passed, as we have seen, into Japan. Some opposition to the acceptance of the recommendation of the Korean king (552) was encountered from Japanese nobles who had a vested interest in the retention of the indigenous Shinto ritual; but the influence of Prince Wamayado (born 573) carried Buḍḍhism into favour; and while the prince preached the Buḍḍhist ideal, he also emphasised the ethical value of the teachings of Confucius, and so began a tendency to religious fusion and tolerance which persist in Japan to the present time.

Japanese art, which had already been moulded by the influence of China, responded to the new impulse. Temples began to rise, and artists, inspired to concrete representation of the *Butsu* (more than man), erected huge statues cast in bronze, and made others, smaller in size, out of wood covered with lacquer. These beginnings of Buḍḍhist art in Japan came through China and Korea; but later, in the Gupṭa period of Indian history, Indian artists went direct to Japan, and carried on the

work of infusing the spiritual quality of Indian sculpture into the strength of China which has been carried across to the island empire. Japan herself gave the touch of *finesse*, and thus completed the Asian trinity of artistic quality—the spiritual intuition of India, the keen intellectuality of China, the æsthetic sensibility of Japan.

Buḍḍhism was now (eighth century) the religion of Japan. The Emperor Shomu called himself the "slave of the Trinity" —Buḍḍha, the Law, and the Church. It was he who erected the colossal Buḍḍha at Nara, the largest cast-bronze statue in the world. It is said that the Japanese artist, Giogi, was dying just as the statue was nearing completion. A monk from India arrived, and was asked, as a native of the holy land of eastern Asia, to carry out the unveiling ceremony.

Japanese painting shared in the stimulus from India. Early in the eighth century the walls of the temple at Horyuji, near Nara, were decorated in the Ajanta manner, and to-day, under the jealous care of the authorities, these venerable paintings remain, the classical ancestors of the pictorial art of Japan, inspired by Indian ideas and executed by Korean artists. Music, too, in Japan spoke the soul of Asia. The musicians of the Imperial Court to-day (notwithstanding the encroachments of Western music) play the ancient *bugaku* or dance music which originated in the era to which we are referring —a combination of the Hang music of China and of Indian music. The very name of the favourite Japanese musical instrument, the *biwa*, is said to have been derived from *vīṇa*.

In the era to which we refer in Japan, literature shared in the widespread dissemination of the Asiatic spirit through the spread of the Buḍḍhist religion and culture. Poems that began a long succession have come down to us charged with the special genius of the Japanese race, charged also with the religious zeal of the time. Here is a translation of a little

lyric made by the Empress Komio (consort of the Emperor Shomu who raised the Nara *Daibutsu*—Great Buḍḍha) :[1]

'Flowers for the Lord—but wherefore shed
Defilement from these mortal hands,
Or to the living give the dead?
Here, in the windy meadow-lands,
I offer these ungathered flowers
To Buḍḍhas whom the past set free,
To Buḍḍhas of the present hours,
Wild flowers to Buḍḍhas yet to be.

In the ninth century (the Kyoto period of Japanese history) there was felt in Japan a second cultural influence arising out of the movement in India towards the fusion of Hinḍūism and Buḍḍhism. A new sect arose in Japan which proclaimed the familiar Indian doctrine of the unity of all beings in the Absolute. The members of the sect directed their worship towards the Buḍḍha, but held him to be one of many manifestations of Divinity. They granted the efficacy of all disciplines towards spiritual realisation, and found truth in all forms of expression. Their own method was *mantric*, and they called themselves the sect of the *Shingon*, the True Word. The influence of this sect on art was profound. It made eligible for art-expression all phases of life, and it gathered around the calm image of the Buḍḍha a fellowship of divine figures taken straight out of Hinḍūism. Maheswara is there, still with his symbolical trappings of skulls, snakes, and tiger-skin. Kāli is there, with blood-sacrifice chastened to offerings of the red-juiced pomegranate. Saraswaṭi Ḍevī plays her *vīṇa* in Japan. The Goddess Lakshmī brings luck there as in India. The Japanese villager offers his earliest worship of the day to the Breaker of the Path, the elephant-headed divinity, called Shoden in Japan. These images remain with us to-day, and in the midst of the confusion of modern Japan through the impacts of the non-Asiatic genius, speak to us of

[1] Quoted from *The Adyar Bulletin* of October, 1920.

that era over a millennium ago, when a new impulse in religion and the arts led only to a deeper enrichment of all life.

Up to the time to which we refer (the ninth century) Japanese culture was inspired and guided from the Asian mainland, but with the opening of the tenth century and the Fujiwara epoch a change took place. The Tang dynasty in China broke up under the onslaughts of feudal powers that kept the country in turmoil for fifty years and severed its diplomatic connections with Japan. The cultural effect of this turmoil was twofold. The culture of Eastern Asia was carried to the borders of Europe on the one hand, and on the other, Japan was cut off from the continent and thrown back upon herself. Then she essayed the task of building up a purely national polity and culture, taking as material the heritage of her continental ancestry, but shaping it to the racial spirit that had incarnated in the Island of the Far East. The Japanese language, heretofore neglected in favour of the classical Chinese, and regarded as only fit for women, became the favoured literary medium, and women writers of romance and satire, of philosophy and poetry, led the national awakening. A great movement of religious devotion, a reaction from theological discussion and asceticism, stirred the people. The feminine aspect of Divinity was given prominence in Kwannon, a personification of the gentler qualities of the Buḍḍha.

The effect of this psychological change showed itself markedly in the arts, as they developed towards the future perfecting of the characteristics summed up by Okakura—"that tender simplicity, that romantic purity, which so tempers the soul of Japanese art, differentiating it at once from the leaning to monotonous breadth of the Chinese, and from the tendency to over-burdened richness of Indian art. That innate love of cleanness which, though sometimes detrimental to grandeur, gives its exquisite finish to our

industrial and decorative art, is probably nowhere to be found in continental work." In this era were made the beginnings of the Noh drama with its constant Buḍḍhistic element.

The Fujiwara era closed in 1186. The feminine influence, good in itself, was degraded by sense-gratifying men into effeminacy, and the Fujiwara barons went down in the weakness of perverted culture before the uncultured but powerful family of Minamoto, who established themselves at Kamagura, near Tokyo, and brought in a new era in the history of Japan. Feudalism was developed. The *samurai*, a military monastic order, was established, which sought liberation through the practice of mind-control taught by the *Zen* (*dyan*) sect of Buḍḍhism. The people now began to assert themselves, and the philosophy of the Buḍḍha became obscured by the smoke of threatened torment after death, as religion was distorted into an instrument of punishment. Art suffered likewise from the hardening that comes of insularity. Painting takes on muscular strength and motion, instead of spiritual power or delicacy, and glaring realism in pictures of *post mortem* punishment indicate a lowering of æsthetic sensibility.

Individual consciousness, heroic exploits, exalted human personality—these were the main forces of the era, and, directed through the stern genius of the *samurai*, and the nakedness of the *Zen* discipline, they found a simplified expression in the arts of the succeeding period, the Ashikaga, which has been called the classical era—1400 to 1600. The impulse of artistic creation, formerly largely directed towards the expression of spiritual ideas, was now turned towards decoration and personal use, with an austerity of purpose that devoted an infinitude of craftsmanship to the inside of a box or to undergarments, and covered these with external simplicity.

A total reversal of this simplicity followed in the periods of Toyotomi and Tokugawa, which terminated in 1868 with

the restoration of the monarchy and the break of feudalism. During these pre-restoration eras the feudal barons vied with one another in the ornate decoration of their palaces, shrines and tombs, which, being made of timber, lent themselves to minuteness in carving and colouring. The original cultural impulses had passed into modifications and around corners that hid its origin and deeper significances. Then came influences from beyond Asia that have created the complexity of present-day Japan—the scientific and commercial spirit of Europe and America. What will follow we cannot forecast, but the recollection that only half a century ago the barons of Japan were capable of a great act of renunciation in order to restore the long-overshadowed Mikado to his place of power, gives hope that Japan may still be capable of responding to the urge of the Spirit of Asia.

Thus far we have confined our study to the Asiatic mainland and the Japanese Empire. But our realisation of the extent and character of this vast process of cultural unification would be incomplete without at least a passing reference to the migration of the thought and art of the continent to the Asiatic islands, Ceylon, Java, Sumatra, where splendid remnants still stand to tell of the glory that was Asia and the grandeur that was India. Fuller reference might also be made to the development of Burman and Siamese civilisation as influenced by the sea-going people of the Eastern Coast of India. Obviously also we must take account of the influence of Muhammadan culture in its phenomenal spread, within a century of the Prophet's death, as far west as Spain and into Sind on the east; and its later epoch-making influence in India by its gift of a special refinement and poetical quality to the arts.

We return, with a fuller comprehension, to the central thought of our study—"Asia is one"; and again, by way of summary, hear our Japanese scholar and artist, as he makes

the shuttle fly before our eyes in the hand of the unseen Weaver of the Destinies of the Nations:

> For if Asia be one, it is true also that the Asiatic races form a single mighty web . . . If the history of Delhi represents the Tartar's imposition of himself upon a Muhammadan world, it must also be remembered that the story of Bagdad and her great Saracenic culture is equally significant of the power of Semitic peoples to demonstrate Chinese, as well as Persian, civilisation and art, in face of the Frankish nations of the Mediterranean coast. Arab chivalry, Persian poetry, Chinese ethics, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard-and-fast dividing line.

In all this process the influence of India is felt. You may feel your way along the great concentric thread in the web of Asian culture from Russia to China, and you will touch on the way radiating threads from the Indian centre, at Samarcand, at Tibet, and elsewhere. Within the era of cultural exchange India takes the place of originator; not through seniority, or by force, but by the silent and deep pressure of the basic truth which it has been given her to utter, the truth of the unity of all things in the Divine Mind. And this truth has found its expression in action in the simple perpetual attitude of *give, give, give.* That is the business of a fountain-head. Its subsequent waters may be turned into the heady wine of ethical disquisition in China, or may turn the wheels of handicraft in Japan; but the fountain-head may be only truly itself by simply flowing. India announces, so to speak, the fundamental attitude of the Water of Life—to *flow*, "without money and without price"; and the wells of the world's inspiration and knowledge are kept sweet because of that flowing; and the flow is itself but the response to the far-off call of the ocean in which all the streams of humanity will find their unity, and all the winds of human passion be folded in a "peace past understanding".

But India has been not only an originator in her sending forth of the religious and cultural impulse of Buddhism and

of Hinḍūism. She has not only sat high among the cloudy sources of things in eternal contemplation; she too has searched out the Particular—but her search has not been for the thing itself but for its indications of her open secret of the involved Divinity. To religion, philosophy and the arts she has given richly. She has given richly also to the exact sciences. Okakura summarises her contribution to science thus, and links up the eighth century with the twentieth:

> In India (in the seventh century) we catch a glimpse of the great river of science which never ceases to flow in that country. For India has carried and scattered the data of intellectual progress for the whole world, ever since the pre-Buḍḍhistic period when she produced the Saṇkhya Philosophy and the atomic theory; the fifth century, when her mathematics and astronomy find their blossom in Āryabhatta; the seventh, when Brahmagupṭa uses his highly developed algebra and makes astronomical observations; the twelfth, brilliant with the glory of Bhāskarāchārya and his famous daughter, down to the nineteenth and twentieth centuries themselves, with Ram Chandra, the mathematician, and Jagadis Chunder Bose, the physicist.[1]

English authorities on these matters appear to perpetuate an error with regard to Bhāskarāchārya, which we refer to because it brings out an important point with regard to India's contribution to science. The poet Longfellow, in his novel *Kavanagh*, refers to Bhāskara as the author of *Līlāvathī*, a treatise on mathematics called after his daughter. But it appears that Bhāskara was both mathematician and astronomer. In his work *Sūryasiḍḍānṭa*, in the twelfth century, he posited that the earth moved round the sun. This was probably at least three hundred years before Copernicus (1473—1543) rediscovered for Europe the ancient heliocentric theory which Pythagoras had accepted centuries before Christ, and which is claimed to have been known to the early Āryans from certain references to the fixed position of the sun in the *Ṛg-Veḍa*.

[1] This was written in 1902, the year of the publication of Bose's *Response in the Living and Non-Living*.

In the seventh century, to which Okakura was referring, he says :

> The whole energy of Buḍḍhism was thrown upon this scientific research into the world of the senses and phenomena, and one of the first outcomes is an elaborate psychology treating of the evolution of the finite soul in its fifty-two stages of growth and final liberation in the infinite. That the whole universe is manifest in every atom ; that each variety, therefore, is of equal authenticity ; that there is no truth unrelated to the unity of things ; this is the faith that liberates the Indian mind in science, and which, even in the present day (1902), is so potent to free it from the hard shell of specialism, that one of her sons has been enabled, with the severest scientific demonstration, to bridge over the supposed chasm between the organic and inorganic worlds. Such a faith, in its early energy and enthusiasm, was the natural incentive to that great scientific age which was to produce astronomers like Āryabhatta, discovering the revolution of the earth on its own axis, and his not less illustrious successor, Viramihira ; which brought Hinḍū medicine to its height, perhaps under Susruṭa ; and which finally gave to Arabia the knowledge with which she was later to fructify Europe.

I have put these facts before you in their special bearing on the cultural linking up of Asia, not merely as a pride-inducing or entertaining academic study ; but because, in my search for a clue to the present collapse of European civilisation, I have perceived that that downfall has come about through the simple negation of the Asian message of unity. We have spoken much, we Westerners, in recent years, of the "Fatherhood of God"; but, with that spirit of exclusiveness and superiority which has, no doubt, been given to us for some subtle purpose in the Divine Plan, we have reduced the Universal Parenthood to the limits ot one of its formulations by the human mind ; and we have narrowed down our interpretation of its corollary, "the Brotherhood of Man," to the professed adherents of one particular expression of ineffable truth. We make brotherhood contingent on colour, creed and conduct, and not on the simple truth of human kinship. Thus we have opened the way to the development of contempt for others who are not of our view, and to that religious ferocity which made the history of Christianity in Europe (despite its

inherent Asian gentleness and tolerance) a record of unchristian persecution that makes us blush to-day.

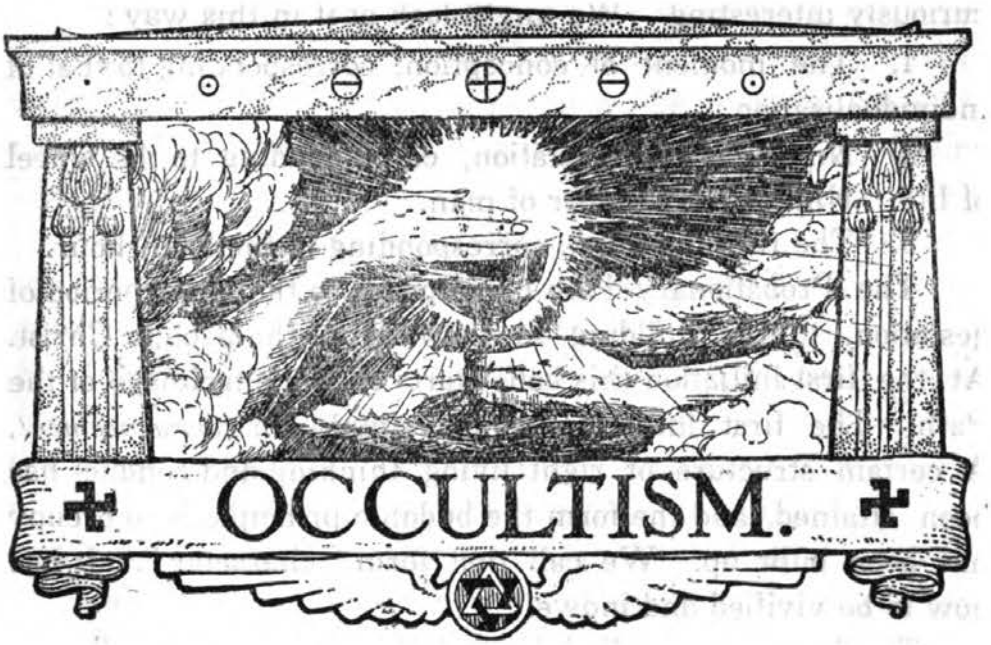
What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator from which she has fallen by putting a gulf between precept and practice, is a return to the universals that are wrapped up in the four great Asian religions that are active to-day. The true Spirit of Asia speaks in the Upanishaḍ which says: "Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt." The Lord Buḍḍha said: "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Prophet of Islām said: "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for whoso is saved from his own greed shall prosper." These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures, irrespective of distinction. This truth is taught in the Asiatic religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come "the healing of the nations".

James H. Cousins

THE INEVITABLE AWAKENING

. . . AND on that day I whispered
To my storm-tossed heart: "Wait!
For the knowledge that MUST come
At last!"
And it did come. But now,
Musing awhile beside the limpid stream,
With quenchèd thirst, and vision inward turned,
Somehow I understand 'tis not enough:
Knowledge from books, from ancient manuscripts,
From well-loved comrades and from Nature's school,
Does not suffice nor bring the dawn
To the long-waiting watcher in the silent night.
Somehow I know there comes to every soul
His high appointed hour—nearer perchance
Than earthly eyes may guess—when Māyā's veil
Rolls backward, and the slumbering God awakes
For whom there is no wisdom-shaking doubt,
No barriers of separateness, nor loss . . .
And so I wait, nor passively but purposefully wait,
For that awakening which MUST come
At last.

IVAN TLASANEFF



INITIATION AND THE SOLAR SYSTEM

By Alice Evans

(Continued from p. 472)

The Probationary Path

THIS Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man, when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the causal body with deliberate intent, filling any gaps that there may exist, and seeking to make it a fit receptacle for the Christ or buḍḍhic principle. The analogy

between the pre-natal period in the history of the human being and that of the development of the indwelling Spirit is curiously interesting. We might look at it in this way :

1. The moment of conception, corresponding to that of individualisation.

2. Nine months' gestation, corresponding to the wheel of life. Nine is the number of man.

3. The first initiation, corresponding to the birth hour.

The Probationary Path corresponds to the latter period of gestation, to the building in the heart of the babe in Christ. At the first initiation this babe starts on the pilgrimage of the Path. The first initiation stands simply for *commencement*. A certain structure of right living, thinking and conduct has been attained, and the form the buḍḍhic principle is to occupy has been built up. We call that form "character". It has now to be vivified and indwelt.

Thackeray has well described this process of building in the words so often quoted from one of his books :

> Sow a thought and reap an action ; sow an action and reap a habit ; sow a habit and reap character ; sow character and reap destiny.

The immortal destiny of each and all of us is to attain the consciousness of the Higher Self, and subsequently that of the Divine Spirit. When the form is ready, when Solomon's Temple has been built in the quarry of the personal life, then the Christ-life enters, and the glory of the Lord overshadows His temple. The form becomes vibrant. Therein lies the difference between theory and making that theory part of oneself. One can have a perfect image or picture, but it lacks life. The life can be modelled on the divine as far as may be ; it may be an excellent copy, but it lacks the indwelling Christ Principle. The germ has been there, but it has lain dormant. Now it is fostered and brought to the birth, and the first initiation is attained.

Whilst the man is on the Probationary Path he is taught principally to know himself, to ascertain his weaknesses and to correct them. He is taught to work as an invisible helper at first, and for several lives is probably kept at this kind of work. Later, as he makes progress, he may be moved to more selected work. He is taught the rudiments of the Divine Wisdom and is entered into the Hall of Learning. He is known to a Master, and is in the care (for definite teaching) of one of the disciples of that Master, or, if of rare promise, of an initiate.

Classes are held by initiates of the first and second degrees for accepted disciples and those on probation between the hours of ten and five every night in all parts of the world, so that the continuity of the teaching is complete. They gather in the Hall of Learning, and the method is much the same as in the big universities—classes at certain hours, experimental work, examinations, and a gradual moving up and onward as the tests are passed. A number of the egos on the Probationary Path are in the department that is analogous to the High School; others have matriculated and are in the university itself. Graduation results when initiation is taken and the initiate passes into the Hall of Wisdom.

Advanced egos and the spiritually inclined, who are not yet on the Probationary Path, attend instructions from disciples, and on occasions the large classes conducted for their benefit by initiates. Their work is more rudimentary, though occult from a worldly standpoint, and they learn, under supervision, to be invisible helpers. The invisible helpers are usually recruited from amongst the advanced egos. The very advanced, and those on the Probationary Path and nearing initiation, work more frequently in what might be termed departmental work, forming a group of assistants to the Members of the Hierarchy.

METHODS OF TEACHING

Three departments of instruction watch over three parts of man's development:

1. Instruction is given tending to the disciplining of the life, the growth of character, the development, if I may put it so, of the microcosm along cosmic lines. The man is taught the meaning of himself; he comes to know himself as a complex complete unit, a replica in miniature of the outer world. In learning the laws of his own being comes comprehension of the Self, and a realisation of the basic laws of the system.

2. Instruction is given as to the macrocosm, the amplification of his intellectual grip of the working of the cosmos. Information as to the kingdoms of nature, teaching as to the laws of those kingdoms and instruction as to the working of those laws in all kingdoms and on all planes, is given him. He acquires a general deep fund of knowledge, and when he reaches his own periphery he is met by those who lead him on to encyclopædic knowledge. When he has attained the goal he may not know every single thing there is to know in all the three worlds, but the way to know, the sources of knowledge and the reservoirs of information, are in his hand. A Master can at any time find out anything on any possible subject without the slightest difficulty.

3. Instruction is given in what I may term *synthesis*. This information is only possible as the buḍḍhic vehicle co-ordinates. It is really the occult apprehension of the Law of Gravitation or Attraction (the basic law of this, the second, solar system) with all its corollaries. He learns the meaning of occult cohesion, and of that internal unity which holds the system as a homogeneous unit. The major part of this instruction is usually given after the third initiation, but a beginning is made early in the training.

Masters and Their Disciples

Disciples and advanced egos on the Probationary Path receive instruction at this particular time for two special purposes:

(*a*) To test out their fitness for special work lying in the future, the type of that work being known only to the Guides of the race. They are tested for aptitude in community living, with a view to drafting the suitable ones into the colony of the sixth sub-race. They are tested for various lines of work, many incomprehensible to us now, but which will become ordinary methods of development as time progresses. The Masters also test for those in whom the intuition has reached a point of development that indicates a beginning of the co-ordination of the buḍdhic vehicle, or, to be exact, that has reached a point where molecules of the seventh sub-plane can be discerned in the aura of the ego. When this is so, They can go ahead with confidence in the work of instruction, knowing that certain imparted facts will be understood.

(*b*) Instruction is being given at this time to a special group of people who have come into incarnation at this critical period of the world's history. They have come in all at the same time throughout the world, to do the work of *linking up the two planes, the physical and astral, via the etheric.*

This sentence is for serious consideration, for it covers the work that a number of the newer generation of the Theosophical membership have come to do. In this linking up of the two planes people are required who are polarised in their mental bodies (or, if not polarised, they are nevertheless well rounded out and balanced) and can therefore work safely and with intelligence in this type of work. It necessitates primarily people in whose vehicles can be found a certain proportion of atomic sub-plane matter, so that direct

communication can be effected between the higher and the lower via the atomic cross-section of the causal body. This is not easy to explain clearly, but if considered along with Mrs. Besant's diagram in *A Study in Consciousness* on page 27, may prove an explanation of some matters that are apt to puzzle.

We must recognise two things in pondering the subject of the Masters and Their disciples. First, that in the Hierarchy nothing is lost through failure to recognise the law of economy. Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach the beginners, so instruction in the Masters' schools is properly ordered and graded. All progresses under the law and with wise judgment.

Secondly, we must remember that each of us is recognised by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling Light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence nothing can prevent a man's progress forward, if he but attend to the purification of his vehicles. The light within will shine forth with ever greater clarity as the refining process goes on, until, when atomic matter predominates, great will be the glory of that Inner Man. We are all graded, therefore, if I may so express it, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the colour. Who our teacher is, depends therefore upon our grading. Similarity of vibration holds the secret. We are frequently told that when the demand is forceful enough the Teacher will appear. When we build in the right vibrations and atune ourselves to the right key, nothing can prevent our finding the Master.

Groups of egos are formed :

1. According to their Ray.
2. According to their sub-ray.
3. According to their rate of vibration.

They are also grouped for purposes of classification :

1. As egos, according to the egoic ray and age.
2. As personalities, according to the sub-ray which is governing the personality.

All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us, owing to its magnitude and its necessary intricacies, wherein these charts are kept. They are under the care of a Chohan of a Ray, each Ray having its own collection of charts. These charts, being in many sections (dealing with incarnate, discarnate, and perfected egos), are again all under the care of subordinate guardians.

The Lipika Lords, with Their vast bands of helpers, are the most frequent users of the charts. Many discarnate egos, awaiting incarnation or having just left the earth, sacrifice their time in ḍevachan to assist in this work. These Halls of Records are mostly on the lowest level of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible.

Initiates receive instruction direct from the Masters or from some of the great Ḍevas. These teachings are usually imparted at night in small classes, or individually (if the occasion warrant it) given in the Master's private study The above applies to initiates in incarnation or on the inner planes. If on causal levels, they receive instruction, at any time deemed advisable, direct from the Master to the ego on causal levels.

Disciples are taught in groups in the Master's *āshrama* at night, if in incarnation. Apart from these regular gatherings

to receive direct teaching from the Master, a disciple (for some specific reason) may be called to the Master's study for a private interview. This occurs when a Master wishes to see a disciple for commendation, warning, or to decide if initiation is desirable. The major part of a disciple's tuition is left in the hands of some initiate or more advanced disciple who watches over his younger brother, and is responsible to the Master for his progress, handing in regular reports. Karma is largely the arbiter of this relationship.

Just at present, owing to the great need in the world, a slightly different policy is being pursued. An intensified training is being given to some disciples by some Masters who have not hitherto taken pupils. The press of work on the Masters who do take disciples being so great, They have delegated some of Their most promising pupils to some other Masters, drafting them into small groups for a brief period. The experiment is being tried of intensifying the teaching, and of subjecting disciples, not initiated, to the frequent strong vibration of a Master. It involves risk, but, if the experiment prove successful, will tend to the greater assisting of the race.

Alice Evans

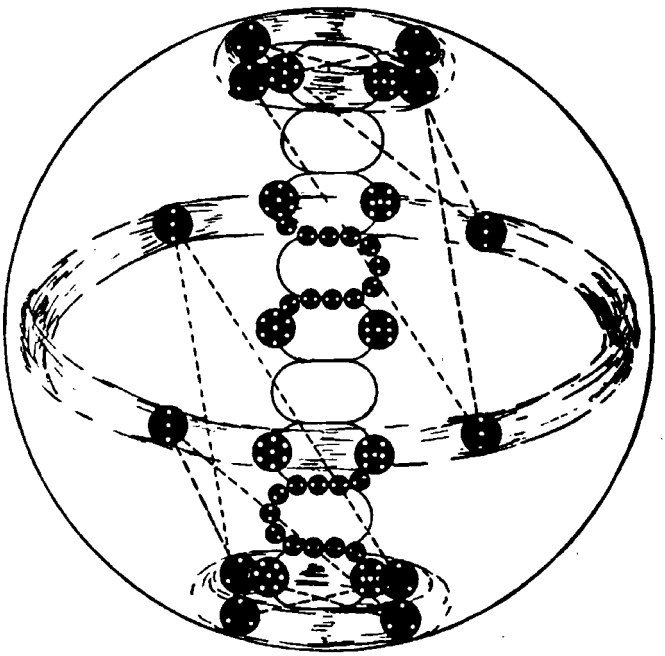
(*To be concluded*)

THE WATER MOLECULE

By F. K.

THE work which Mrs. Annie Besant and Mr. C. W. Leadbeater began in 1895, in drawing diagrams and pictures—if they may be so called—of the chemical atoms as they appear to trained clairvoyant vision, when that vision is backed by a will sufficiently strong to hold the lively little things still for observation, has been continued by them at various times subsequently. Mr. Sinnett mentions those beginnings in the first chapter of the revised edition of *Occult Chemistry*, and opposite page 8 therein he gives the original diagrams of the first three elements so dealt with. Two of those are hydrogen and oxygen, the components of water, but it is only this year (May, 1920) that, nearly all the elements in their atomic and super-atomic states having been laboriously charted, Mr. Leadbeater has had the opportunity to indicate the structure of one, the first and happily most important, of the molecules, that of water.

I have made a diagram of it from the sketch which was made under Mr. Leadbeater's directions, after having made a model, which we have here at Adyar. The diagram is self-explanatory to those who have followed *Occult Chemistry*, and to those who have not it will mean little—save to the stereochemist, who may find it of immense interest. He too must go to *Occult Chemistry* if he would understand the full significance of the drawing. The student will note that I have shown the ultimate physical atoms as white dots against a



THE WATER MOLECULE

The hydrogen atoms (two, as indicated by the formula H_2O) revolve around, and symmetrically with respect to, the oxygen atom, which consists of the two spirals forming the axis. The oxygen atom consists of a positive spiral bearing the disks ⁘ and a negative indicated by ⁙ which are very brilliant and active. The dotted lines indicate merely the lines of force holding the hydrogen triangles together, put in here so as to make the hydrogen atoms more easily identifiable. The elliptical shading suggests the gyrations. The surrounding circle indicates the spherical wall which the molecule makes for itself by its motions.

black background. This was merely for convenience and vividness. Likewise for convenience I have indicated only portions of the two-atom parts of the two oxygen "snakes," but all the rest of the atoms are drawn in full. The shaded lines indicate that the whole is whirling round the axis of the oxygen molecule. There are other motions in the gaseous and liquid states, characteristic of those states; but probably in the solid state, that of ice or the snow crystal, the molecule as a whole is quiescent, though its component parts still continue to gyrate. That is to say, the whirling on an axis ceases, but the three-atom hydrogen and other component particles still continue to spin in place. Perhaps at absolute zero even this motion ceases.

It is obvious to the merest tyro that when the spinning on the axis ceases, the hydrogen particles, being equidistant on the greater and lesser circles of the little globe, form, in sections which are at right angles to each other, hexagons. It is this which conditions the shape of all water (snow) crystals. They are always hexagons when produced in freedom, and can never be anything else, because, as one sees from the molecule, its components are themselves hexagonal.

I have made no attempt to make a correct proportion in the drawing between the diameter of the ultimate atoms (white dots) and their relative distances from one another, because we have no data on this as yet, and because it is most likely that the distances as compared with the diameters would make a diagram impossible on the page size at our disposal. No doubt the proportions are comparable to those in the solar system.

It is a source of interest to compare the early and later diagrams of hydrogen and oxygen, and see how from those earliest years the gradual noting down of facts whose significance was not then understood—as indeed they are now only most partially comprehended—has led slowly to this result of

the drawing of the water molecule, which brings us to an explanation of the shape of the ice crystal—blindly perhaps, but inevitably. An interesting comment on the care and accuracy of the observers! Indeed, Mrs. Besant said the other day, when the model of the water molecule was shown to her, that it would be useful to those who do not understand the labour and care involved in the work of the occultist-chemist to have a whirling model for the delectation and confusion of the unthinking! The reader can imagine this intricate system of fiery dots gyrating in every conceivable direction, as a whole and internally. That will give some idea of the extraordinary labour the investigators have gone to for what seems so small a result. We have made little use of this material as yet, but perhaps when, if ever, the bewildered world needs just a little less of our valuable attention, we may be able to turn seriously to the study of chemistry from the occult point of view. When that is possible, we shall put the two of the one kind with the two of the other kind of chemistry, and make something more than four!

F. K.

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from p. 489)

III

Time: 12,000 B.C. Place: Peru. Sex: Male

URSA'S parents in this life were Vega and Pomo. He was a little red-bronze baby boy with straight black hair, fond of bright stones, and wore a row of jewels hung about his neck. He was a handsome boy, but pettish and bad-tempered, crying unless everything went just as he wanted it. The home was built of reddish stone set on the slope of a green hill-side, terraced down to the river, across which was a great bridge built with enormous arches, and of masonry far surpassing in workmanship anything the world can produce to-day.

Here is a scene in Ursa's boyhood days. It is a bright day of brilliant sunshine and blue sky; he stands in the door of his house, looking out and down the hill. He is in an unhappy and peevish mood, almost crying, when he sees a boy friend coming up the hill with a curious animal (a goat or llama) trotting after him. This boy, Vajra, is somewhat older han Ursa, and has flashing black eyes. He is very friendly, and soon Ursa is smiling and happy, playing with the goat. The

goat stands upon his hind feet and knocks Ursa over, and, as is his habit, Ursa grows angry and begins to cry. Vajra speaks sharply to him, and goes off down the hill, carrying the goat with him, and leaving Ursa feeling abused and ill-tempered. Soon after, however, Vajra returns, takes Ursa up in his arms, shakes him, and says that perhaps he is not to blame after all.

Vajra was a very clever, erratic young fellow, and as they grew up, Ursa admired him very much. He stood by him and always spoke in his favour in his absence. Vajra had a sister, Lacey, a bright-eyed humble little girl, who is Ursa's constant playmate and to whom he is very devoted. Her parents were Castor and Herakles. Ursa often visited them and their children; and Herakles, the mother, though worried and harassed with many family troubles, was very kind to the young visitor.

As the boy grew up, he improved somewhat in self-control, although he was rather idle and much given to grumbling. He had some failings which have since been eliminated, but he did not half do his work; he never seemed to have his heart in it.

His family was closely related to a very high family in the State and belonged to the governing class, whose duties were the care and supervision of the people. He was however very proud, and rather despised the people whom he was called upon to govern, instead of thinking only of their welfare. As he grew older, and was given responsibilities, he was rather slack, and regarded his work as a bore. He spent much of his time dreaming day-dreams of ambitions, and wishing mainly that he belonged to a still higher family than he did. But being very conventional in his ideas, he kept himself somewhat under self-control for pride's sake. He then tried to overcome some of his characteristics, which, to say the least, were not entirely suited to the ruling class, whose chief ideal then was unselfishness. He did what was expected of him, but with

very little life, and chiefly because he cared much for the opinion of others.

He married the little girl friend of his boyhood, and Lacey contrived to inspire him with more enthusiasm in his work, and in many ways was his salvation. He had relapses, but she always brought him round and did part of his work for him. He was put in charge of an outlying district in his father's country, and had an office something like that of a Judge of to-day, but with much more executive power. He looked after his small town, and relied much upon his wife's judgment in different cases. She inspired him to the development of some will-power. They had four children, one of whom, a son, Alastor, caused them some little trouble.

Later he was promoted to the charge of his father's province, Vega having gone on to a higher position. While Governor of this province, a curious case was brought to Ursa to decide, on appeal from some lower officer's decision.

A man, who stoutly asserted his innocence, was accused of having murdered his wife and sister. He had been last seen walking with them away from the town, and towards a lonely spot of country. While no bodies were found, appearances were very much against him, as he could not explain his own whereabouts for several days, or account for the disappearance of the two women. Ursa was inclined to decide against him, and to sentence him to exile, when a messenger came to him from his wife, saying that she must see him before he decided the case, and on no account to give his decision until he had heard what she wanted to tell him. He rather resented this vague message, and reluctantly announced that he would postpone his decision until the next day.

When he went home, his wife told him that she felt a strong impression during the day to warn him to postpone his decision, as she believed that more information would come the next day to throw a new light on the case. He was

inclined to be annoyed with her, as his pride told him that she had put him in a foolish position with no sufficient reason.

During the night, she had a curious dream, the details of which she could not remember on awakening in the morning. She was however positive that it was connected with the missing women, and that the decision ought to be delayed, awaiting some unexpected turn of events. So Ursa went to his office, feeling impressed that some news would come that would change the situation. He delayed proceedings at every turn, waiting for he knew not what, and at the last moment, when he could make no excuse for further delay, the news came. A messenger in great haste arrived to say that the younger sister had been discovered, and there was a great scene in the Court room. She had been found senseless among some rocks, and had been carried home.

It was a long time before they could bring her to consciousness to tell her story. Then it was made known that the accused man was subject to intervals of catalepsy and sleep-walking. At times also he appeared not to be quite himself, and as if dominated by some outside influence, which made him unaccountable for his actions. In this condition he had wandered off with these women into a lonely defile, miles away from home, they not realising his true state nor questioning as to his purpose. At last a change came over him, and he sank into a stupor. The women were frightened and tried to get help, and lost their way. They finally returned to where they had left him, only to find him gone. He had awakened, returned home, and gone to sleep with no memory of what had happened.

The two women wandered in the woods several days and nights, without food, until the wife fell over the edge of a rocky ledge and seriously injured herself. The younger sister, not being able to carry her, stayed with her until she died, and finally, utterly exhausted, fell senseless, where she was fortunately found in time. The man's mind was a blank

concerning it all, with not the slightest memory of his wanderings in the forest. But for the intervention of Ursa's wife he would have been unjustly condemned.

Ursa lived to be an old man, after retiring from active service. His life was on the whole a good one which developed some will-power. He loved his wife dearly, did very well for the children, and especially for the son mentioned above. He had a long Devachan.

IV

Time: 9,600 B.C. Place: Atlantis. Sex: Male

The city in which Ursa was next born was a very corrupt one, and its surroundings were about as bad as could be. It was at the time of the greatest degradation of Atlantis, when nearly everybody knew something of magic and used his powers unscrupulously. The Lords of the Dark Face were at the height of their supremacy, just before the submergence of Poseidonis.

Ursa was born in a good family for the time, though that was not saying much. He had a Turanian kind of face, and was a boy very much like himself in a previous life. But the worst of it was that this time society ran in the same direction as his bad qualities did, and these were developed, in place of being repressed as they were by the conventionalities of the previous life. In his early life, there were many discreditable scenes. He was passionate and impulsive, and involved a good many other people in his selfish pleasures. There were two or three young women to whom he did not behave very honourably.

Later he married Erato, a good woman for the time and place, but he did not treat her very well. Being wealthy, he gave himself up to pleasure and led a dissolute life. In Erato's

"Lives," Ursa is thus described:[1] "His character did not improve with time; he became dissipated and had round him people that his wife was thoroughly disgusted with. He also took to drink or drugs of some kind, and soon became bloated and coarse-looking. Later he took up magic of a very doubtful kind, magic of all kinds being practised by great numbers and more or less known to all, and as there were everywhere professors of the art, who for a consideration would give instruction, it was not difficult to find a master."

He fell under the influence of one of these men whom he admired very much, and who had many dark, if not black, powers. This man taught Ursa some magic, and set him to some rather horrible practices to develop his will-power, though not for a good purpose. He failed however, not having sufficient will power for the final tests—practices of a very loathsome nature; and so he was cast off as a pupil.

His wife, Erato, was warned by an old seer that the destruction of the country was impending, caused by its state of wickedness. But Ursa refused to believe it; he laughed at the story, saying that the old man was mad, or had some purpose in thus frightening his wife. She could have taken the warning and saved herself by escape, but she refused to leave her husband, and they met death together at the sinking of the island.

V

Place: Arabia. Date: Not fixed. Sex: Female

In a great desert country, with no trees, not far from Arabia, Ursa was next born as a girl, a dark brown little thing roaming round in the sand. As far as one can see, all is yellow

[1] "The Lives of Erato" was the first series ever done, in 1893. Erato's husband, Ursa, was not then recognised.—C. J.

sand, dotted by red rocks, and it never rains. The child was the daughter of an Arabian of a common family, belonging to a tribe with a good deal of black magic practised among them. The father was a poor man, and the child was taught very little. She grew up petulant, and rather revengeful in her nature.

Later in life, she was badly treated by a man to whose establishment she belonged, but who did not marry her. He was very fond of her for a while, and then grew tired of her, and gave his attention and affection to some one else. She had a child, a boy, whom he sold into slavery, and she was naturally resentful. She tried to kill him, but he drove her away from the establishment, with many insults. She made a vow to herself that somehow she would wreak vengeance upon him. She gave constant and bitter thought to the means of attaining this end.

Meanwhile, she spent years of her life with this undying hatred in her heart, trying to discover her child. Brooding over her wrongs with fierce resentment, she developed a very strong but undesirable nature. She undertook long journeys on rumours of the whereabouts of the child, and when unsuccessful came back to work schemes against the man whom she hated. She laid a deep plot to bring him to open disgrace, and just at the moment when all was in her hands, and the time had come for exposure, she obtained news of her child again.

This time the clue seemed very certain, and the boy was said to be dying. She struggled with herself to decide whether she would try and save the child, or consummate her revenge upon his father. She finally decided to go to the child, but before starting she went to the man, laid bare her plot, showing him that he was in her power, and asking what he meant to do about it. He mentally resolved to kill her, but was politic in his actions. At this point, she told him that she

was about to start on a long journey to find the son, and so had abandoned her plot. He was suspicious, and determined that he must dispose of her—that he was not safe while she was at large.

She succeeded however in leaving the town, and in reaching her son, whom she found, as was reported, in a dying condition. She nursed him devotedly, declaring that he should not die. She poured her own vitality, strength and will-power into him until he recovered. She thus weakened herself seriously, and did not live long after it. Her son was worth the sacrifice, and he lived to be a great man after her death. He became a chieftain, a leader and organiser of men.

C. W. Leadbeater

(*To be continued*)

ECHOES FROM THE CHANGING WORLD

H. G. WELLS ON A COMMON CONSCIOUSNESS IN MAN

"AN unconscious occultist"—a favourite expression of H.P.B.'s —is becoming more and more applicable to some of the most advanced minds of the present day. Mr. Wells is a good example. His article in the December *Review of Reviews* on "The Organisation of a Common Consciousness in Man" (the third of a series on "The Probable Future of Mankind") shows a grasp of the situation, as it exists in the world of to-day, that is almost prophetic in its insight. To comment on it further, would be to deprive the reader of the freshness peculiar to a first impression, so an extract has been chosen, as containing four points for Theosophists to take up—or leave for others with more energy, if with fewer opportunities: (1) The necessity for organised action, to prevent the masses again drifting into the net of the militarist politician; (2) the recognition of responsibility by the few on whom such a change of mentality depends; (3) the inspiration to be gained by realising the great changes produced by the Founders of Christianity and Islām and their immediate followers; and (4) the broadening and humanising of the narrow and aggressive patriotism instilled in schools and colleges.

"The catastrophe of the great war did more or less completely awaken a certain limited number of intelligent people to the need of some general control replacing this ancient traditional driftage of events. But they shrank from the great implications of such a world control. The only practicable way to achieve a general control in the face of existing governments, institutions and prejudices, interested obstruction and the common disregard, is by extending this awakening to great masses of people. This means an unprecedented educational effort, an appeal to men's intelligence and men's imagination such as the world has never seen before. Is it possible to rationalise the at present chaotic will of mankind? That possibility, if it is a possibility, is the most important thing in contemporary human affairs.

"We are asking here for an immense thing, for a change of ideas, a vast enlargement of ideas, and for something very like a change of heart in hundreds of millions of human beings. But then we are

dealing with the fate of the entire species. We are discussing the prevention of wars, disorders, shortages, famines and miseries for centuries ahead. The initial capital we have to go upon is as yet no more than the aroused understanding and conscience of a few thousands, at most of a few score thousands of people. Can so little a leaven leaven so great a lump? Is a response to this appeal latent in the masses of mankind? Is there anything in history to justify hope for so gigantic a mental turnover in our race?

"A consideration of the spread of Christianity in the first four centuries A.D., or of the spread of Islâm in the seventh century, will, we believe, support a reasonable hope that such a change in the minds of men, whatever else it may be, is a practicable change, that it can be done and that it may even probably be done. Consider our two instances. The propagandas of those two great religions changed, and changed for ever, the political and social outlook over vast areas of the world's surface. Yet, while the stir for world unity begins now simultaneously in many countries and many groups of people, those two propagandas each radiated from one single centre and were in the first instance the teachings of single individuals; and while to-day we can deal with great reading populations and can reach them by press and printed matter, by a universal distribution of books, by great lecturing organisations and the like, those earlier great changes in human thought were achieved mainly by word of mouth and by crabbed manuscripts, painfully copied and passed slowly from hand to hand. So far it is only the trader who has made any effectual use of the vast facilities the modern world has produced for conveying a statement simultaneously to great numbers of people at a distance. The world of thought still hesitates to use the means of power that now exist for it. History and political philosophy in the modern world are like bashful dons at a dinner party; they crumble their bread and talk in undertones and clever allusions to their nearest neighbour, abashed at the thought of addressing the whole table. But in a world where Mars can reach out in a single night and smite a city a thousand miles away, we cannot suffer wisdom to hesitate in an inaudible gentility. The knowledge and vision that is good enough for the best of us is good enough for all. This gospel of human brotherhood and a common law and rule for all mankind, the attempt to meet this urgent necessity of a common control of human affairs, which indeed is no new religion but only an attempt to realise practically the common teaching of al the established religions of the world, has to speak with dominating voice everywhere between the poles and round about the world.

"And it must become part of the universal education. It must speak through the school and university. It is too often forgotten, in America, perhaps, even more than in Europe, that education exists for the community, and for the individual only so far as it makes him a sufficient member of the community. The chief end of education is to subjugate and sublimate for the collective purposes of our kind the savage egotism we inherit. Every school, every college, teaches directly, and still more by implication, relationship to a community and devotion to a community. In too many cases that community we let our schools and colleges teach to our children is an extremely narrow one; it is the community of a sect, of a class, or of an intolerant, greedy and unrighteous nationalism. Schools have increased greatly in numbers throughout the world during the last century, but there has been little or no growth in the conception of education in schools. Education has been extended, but it has not been developed. If man is to be saved from self-destruction by the organisation of a world community, there must be a broadening of the reference of the teaching in the schools of all the world to that community of the world. World-wide educational development and reform are the necessary accompaniments of a political reconstruction of the world. The two are the right and left hands of the same thing. Neither can effect much without the other."

Well Done, Professor!

Men of science are often blamed for the instruments of destruction developed by warfare, for it is generally forgotten that they can seldom foresee the uses or abuses to which their discoveries are afterwards put. Before war was declared in 1914, a memorial from prominent scientific men was sent to the Prime Minister, urging that no effort be spared to avert the calamity of war; and, now that the Powers of Darkness have made undisguised overtures to science, Theosophists will be proud, though not surprised, to find one of the greatest of our modern scientific pioneers indignantly repudiating the insult conveyed in this attempt to degrade the noble ideal of understanding Nature's laws. It is to be hoped that Professor Frederick Soddy's colleagues will support him in the dignified stand he has made. *The New Republic* of New York comments as follows:

"While neither dreadnoughts nor army estimates can multiply unperceived, researches in chemical warfare, even on a very small and inconspicuous scale, can produce poison gases far more deadly than any used or developed during the war. Just lately, the British

War Office invited a number of scientists to become members of a committee to develop to the fullest extent 'both the offensive and defensive aspects of chemical warfare'. One of those so invited, Dr. Frederick Soddy, a Professor of Chemistry at Oxford, refused indignantly, as he 'felt that universities and scientific men stood for something higher than anything that had yet found expression and representation in governments, particularly in their international relations'. This is a brave and independent view to take, and if all scientists, on whom Governments have till now always been able to rely for the deadliest improvements in warfare, were to take Professor Soddy's lead, war could not so easily continue to be increasingly horrible and destructive."

"THE FIVE STATES OF MATTER"

Under the above title there appears in *The Scientific American* an excellent summary of the latest views of physicists regarding the constitution of matter. There is nothing of special interest to Theosophists in the definitions given of solids, liquids and gases, but the properties attributed to "radiant" and "ionic" matter closely resemble those found by the occultist.

"*Radiant.*—Radiant matter is that which is existing capable of being transferred from one substance to another, or being condensed and focused. Light and heat are the two most common occurrences of radiant matter. Of course the argument that is still advanced, that light is not heat, may be considered, but the fact that radiant heat traverses space with the same velocity as light, tends to disprove that theory, so that with great probability, if not certainty, light and heat may be considered radiant matter or varieties of it.

"One of the characteristics of the radiant state is that it is capable of passing through certain substances without being perceptibly absorbed. This is not a true scientific statement, in so far as probably there are no bodies that are perfectly diathermic.

"*Ionic.*—Ionic matter is capable of being transferred through space without changing its natural state. It is capable of existing anywhere, and might be termed etheric or kinetic matter. It is the unity atom, potential matter, or the protyle of Sir William Crookes. It is the cause of the evolution, or genesis, of the elements, together with its accompanying phenomena. It is the electrical phenomenon responsible for all matter.

"It differs from the other four states, as it is invisible, so indefinitely small that it possesses the property of being able to penetrate all other matter, but still so great in latent properties that

under certain conditions it is responsible for other conditions and states of matter.

"As is noted, the differences between the five states of matter are very indefinite, in fact, so obscure that they terminate into each other. It is similar to those (literal) changes of matter which some state are physical and others chemical. However, when the true nature of these changes is understood, it is probable that it will be able to account for these properties.

"In studying the states of matter, the idea of the law of periodicity or the cycle law, such as has been demonstrated by Mendelieff and Meyer, in the formulation of the periodic table through the grading of atomic weights, and by Sir William Crookes, through his differentiations of protyle by means of the vibration frequency and space of the hydrogen atom, has been forced to be taken into due consideration. To illustrate the law of periodicity or scientific equality, if the ionic state of matter is responsible for the radiant state, the radiant for the gaseous state, the gaseous for the liquid state, the liquid for the solid state, could not this process be reversed when the last-named state is reached, and it be responsible for the ionic state, therefore a cyclic process? Or, upon the hypothesis of Sir William Crookes, the unity atom being hydrogen (?), the differentiation of the elements and their various states can readily be explained."

How do Birds Soar?

The name of Handley-Page is already famous as that of one who has done much to bring the aeroplane to its present efficiency; so one would imagine that if the problem of soaring birds could be solved by the ordinary laws of aerodynamics, Mr. F. Handley-Page would not be the one to own himself beaten. But, according to the following extract—taken from a summary in *Nature* of a paper read by him and Dr. E. H. Hankin before the Cambridge Philosophical Society—he admits that some hitherto undiscovered source of energy must be granted, in order to account for the upward and apparently effortless planing of motionless birds. Theosophists will doubtless look wise and murmur "etheric force," but can we tell either the naturalist or the airman anything that he can connect up to in his programme of research?

"The source of energy used by birds in soaring flight is not yet clearly known . . . That soaring flight is not due to the lifting effect of lateral gusts is proved by the fact that the flying-fish, when at highest speed, carries its wings inclined so that the wing-tips are

on a lower level than the body. In this case, if lateral gusts were operative, their only effect would be to drive the fish under water.

"Certain facts suggest that turbulent motion is, in some unknown way, the source of the energy of soaring flight. But light objects, such as feathers or aerial seeds, may be seen floating in the air in the neighbourhood of soaring birds, and exhibiting only slow and equable movement. What form of turbulent motion can be imagined that enables a bird weighing 10 lb. or more to glide without effort to a height of 2,000 metres or to travel horizontally for indefinite distances at a speed of 50 miles an hour, and yet is unable to disturb the course of a piece of thistledown? Thus the facts of the case appear to offer insuperable difficulties to all theories that have hitherto been put forward as an explanation of soaring flight."

"THE SECOND COMING"

Mr. W. B. Yeats, the poet-mystic, has surely voiced the present groaning of creation in the significant lines to which he gives the above title. It is one of ten poems of his which appeared in *The Dial*.

"Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold,
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

"Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of Spiritus Mundi
Troubles my sight: a waste of desert sand;
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Wind shadows of the indignant desert birds.

"The darkness drops again, but now I know
That thirty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?"

CORRESPONDENCE

THE LOGOS AND KOILON

MAY I, as an earnest student of the matter for many years, endeavour to answer the questions put by Mr. Khandalavala in his letter in THE THEOSOPHIST of October, 1920? The remarks of C. W. Leadbeater on hyper-space, and Professor Einstein's theory read in their light, will, I think, afford the solution your correspondent seeks.

The ordinary scientific theory of space is that it is three-dimensional, similar to our earth-space, and extending in infinite directions everywhere from the earth, or sun, as a centre; secondly, that it is filled with æther, an unknown, homogeneous substance, which interpenetrates matter; and that suns and planets swim in this sea of æther without disturbing it in any way, so far as is known.

Einstein has shown this theory to be untenable. Since the path of a ray of light is not straight, owing to light being subject to gravitational influence, it follows that the Euclidean straight line is an impossible conception, to which there is no prototype in Nature. Moreover, owing to the finite velocity of light, objects which are separated in space are separated in time also, and, everything being at the same time in motion, it is impossible to reduce objects to a common chart, or frame of reference. There is a time-element in all space, and this makes Euclidean geometry, based on a static field of reference, impossible.

The reason for this is made still plainer by the clairvoyant researches of C. W. Leadbeater. We know that the seven planes of nature extend outwards from the earth, like concentric shells, or zones interpenetrating each other, but of greater and greater radius as we proceed outward from the dense to the rarer. Deducting the portion of each plane which is common to the planes next below it, we have left a series of concentric shells. The first, or physical plane, is occupied by the earth, its atmosphere, and four grades of etheric matter rarer than the atmosphere, but less rare than the interplanetary æther, extending up to a distance of several hundreds of miles above the earth's surface. This comprises the earth's physical plane, and is the field of operation of all the phenomena known to us, including light, electricity and magnetism, which are

vibrations of terrestrial ether, and not of interplanetary or interstellar æther, as science imagines.

Next comes the astral plane, a zone or shell of astral matter extending up to the orbit of the moon. Next is a shell of mental-plane matter, extending, possibly, to Mars or beyond. After this come three formless planes, which we may picture as shells extending outwards, further and further, into space, though they transcend in character any of the geometrical forms with which we are acquainted.

C. W. Leadbeater states that Euclidean or three-dimensional space is confined to the earth's physical plane entirely. Outside it, as far as the moon's orbit, we enter on a new sort of space, comprising a fourth dimension superadded to the familiar three, and conferring on it entirely new and unfamiliar properties. Beyond this again, on the mental plane, a fresh veil or limitation is removed, and space is still further metamorphosed. Beyond the mental plane, as above stated, space, as we know it, has vanished, become transformed into something else—*like* space, and yet vastly different!

Coming now to the cosmic planes, we must imagine, similarly, seven spheres of greater and greater radius, extending outwards from the sun. Within the first is comprised all the planets of the solar system, with their seven attached planes, from the physical to the highest spiritual or *mahā-para-nirvāṇic*. The other six radiate outwards towards the fixed stars, possibly including some of the stars which belong to the same cosmic system as ourselves. In all these seven cosmic planes space must become successively metamorphosed, possessing properties such as no kind of geometry that can be conceived of by man could adequately describe.

Now, with this thought in our minds, let us try and imagine That Space within which dwells the Nirguṇa Brahman, the All-Supreme. Evidently it must transcend in property the highest of the cosmic planes. What would remain, supposing all the millions of stars with their cosmic spheres, all the planets with their sevenfold planes, were removed? Blank void—nothing that we can have any idea of! No dimensions that we can conceive—no height, or length, or depth—nothing finite or infinite, would characterise it. It would indeed be something without parts or magnitude, although transcending and including all magnitude. Infinite void space is the nearest picture we can make of it in our minds.

Such, I conceive, is koilon. Rather than describe it as "filling all space," we should say it "swallows up all space". It is *not* space at all, but unmanifest space—the *root* of space, as its substance is the root of matter. The Logos, before manifestation, must be imagined as residing in this space—the words "residing in" being taken as our nearest effort to represent an unthinkable idea.

Herein lies the answer to Mr. Khandalavala's questions. He confuses this transcendental space with terrestrial space as known to us, which is something quite different. He asks: "If koilon is everywhere in space, what extra space is there to give habitation to

the bubbles?" Koilon, however, is not *in* space, but out of space; space is not formed until the bubbles are formed: when they are formed, *occupied* space, that is, *matter*, possessing *extension*, comes into existence; and this occupied space is the only space known to us as such.

Supposing we were able to fly about the celestial spaces and take samples of the æther in a bucket from different parts, we should probably only find koilon about midway between adjacent solar systems, away from matter altogether. Within the neighbourhood of stars, the koilon is modified and transformed into the stuff constituting the various cosmic planes above described.

Further, there can be no such thing as a "straight" path through space; space has nothing corresponding to straightness. The path taken by light varies according to the stratum of space crossed, each stratum having its own separate geometry, of more or fewer "dimensions" as the case may be. The nature of the vibration itself also undergoes a metamorphosis. What we speak of as "light" is a vibration of the earth's etheric envelope. What form that vibration takes in the interplanetary and interstellar spaces we have no idea, nor can we tell at what rate it is propagated.

Future generations will point to Einstein as the Galileo of the twentieth century, for he is the first to free men's minds from the remaining shackles of geocentric cosmogony. He has shown that Euclidean space is a hole-and-corner space, and is no proper foot-rule to measure the universe by. He has shown that Time cannot be separated from Space; that Space is, in fact, Space-Time. It is a dual *vibration*, which appears to us now as Space, now as Time, according as one string is damped and the other active or the reverse. The separating factor of Space is not distance—not so many miles or billion miles—but *difference of vibration*. To properly attuned souls, a million miles is no further off than the next room, and yet cosmic abysses may yawn between me and the friend I meet every day!

We need to revolutionise our ideas of what Space is, before we can understand.

A. L. S. WILKINSON

"CAN WE BE OPTIMISTS?"

IN the October number of THE THEOSOPHIST appears an article entitled "Can we be Optimists?" the writer of which would seem to be seriously at fault in his conception of the meaning of "Optimism," confounding it with foolhardy lack of providence, combined with incapacity to accept the result of one's rashness in a consistent spirit of cheerfulness! At any rate, this is the impression conveyed by his explanatory illustration.

This debasing of the noble philosophy of Optimism to the level of a happy-go-lucky insensibility to the actual conditions of life, is as unwarrantable as would be the degradation of Occultism to the

standard of the third-rate séance room; and the conclusions drawn are no more reliable than those of the critic in the latter case, who should dub Occultism a mixture of fraud and delusion.

In order to arrive at a somewhat truer estimation of the value of Optimism as a philosophy, it is essential that we should have a sympathetic insight into the fundamental truth upon which the philosophy is based. It seems to me that even the careless "optimism" of the man who, according to Mr. Whitby and the authorities he quotes, has never grown up, is based upon the instinctive belief that at the root of all is God (or Good), and that however much our own momentary interests, as we conceive them, may be crossed, Good will be the ultimate outcome.

The justification of this belief, notwithstanding the visible "facts" of life, lies in the intuition which appertains to the philosophy of Optimism—that the world is not a collection of "objects" and a series of "events," but an ever-flowing "stream" of Life, in which all "things," all "times," all "states of being," are inseverably interconnected, merging one into the other without interruption or cessation; the "future" continuously becoming the "present," the "there" becoming the "here," the "unknown" becoming the "known". It is this "stream of becoming" which constitutes life, evolution, the world, and which the optimist senses, and senses as Good. He does not regard some fragmentary section which his mind may choose to imagine it has isolated from the whole, and call *that* good: he endeavours to contact the whole stream of life, and realise that That is Good. The true optimist looks upon the "present" as merely the "field of vision" in which his powers of cognition are focused, and the "field of action" in which his powers of self-expression are working, and realises that the "present" is perpetually moving, ever expanding from past to future, from powerlessness to powerfulness, from unknowing to all-knowing; and he intuits that that, also, is Good.

That the majority of "optimists" may be unable to explain the grounds of their optimism, is of no more weight as an argument against the reality of such grounds, than is the inability of the majority of mankind to explain the grounds for their belief in God any evidence against the reality of God. Indeed, belief in God and Optimism are essentially identical, for one cannot believe in the Universal God and disbelieve in the Eternal Good!

Mr. Whitby's final lamentation—that "optimism . . . robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers on behalf of an ideal whose realisation *could safely be entrusted to the mere mechanism of evolution?*"—provokes the retort: "Thank God for such 'fools'!" The dismal prospect which he holds before us as the outcome of "optimism," is nothing but a bogey, for it is based upon the fundamentally mistaken assumption that man—any man—can, even for a moment, detach himself from the "mere mechanics of evolution". The martyr and

the hero, the saint and the mystic, and all the glorious host of "God's Fools," as well as the average man and he who is below the average, are all part and parcel of the "mere mechanics of evolution," and willy-nilly must bear a hand in its fulfilment. What distinguishes the hero from the coward, the saint from the sinner, the artist from the loafer, is that the one more or less consciously identifies himself with the forces of evolution, while the other still regards himself as a separate being, and consequently their victim; so that while the one has the joy of co-operating in an extended sphere, the other is compelled to drudge in a restricted one.

True Optimism never yet robbed the martyr's stake nor the hero's grave. True Optimism causes the eyes of the hero to shine with unearthly brilliance as the Divine Energy within urges him forward. True Optimism breaks from the lips of the martyr in psalms of praise, as the Divine Life sustains him. True Optimism shines in the face of the saint as the Divine Love enfolds him. True Optimism enwraps the mystic in Light as the Divine Vision entrances him. True Optimism upholds the artist, poet, musician, reformer, when the Divine Creative Powers within impel them to endeavour to translate into the world of forms the Ideas they have sensed, even though they know with what lack of appreciation they will be received. Yea, true Optimism radiated from the Christ in a blaze of Joy and Glory, as He poured out the fullness of His Life and Love, crucified in fulfilment of the inviolable Law of Good.

C. M. JAMES

ON BEING HUMAN

THERE is an unreal and a real tendency towards brotherhood. The unreal is that which loves a very abstract fellow man, a kind of divine essence, far removed from the turmoil of everyday life; which is blind to human failings and tries to ignore them. The real brotherliness loves man as he is, with his failings, loves him in his actual struggle of everyday life. The first loves an imaginary man, the last a real and living man.

How many of us love our friends in this human way? What we generally do is to make an image of them as we want them to be, just as we make images of our enemies as we should like them to be. It is these images we love or hate, and when any man does not come up to our image of him, it is him we blame. We should blame only ourselves. No man has a right to expect a man to be according to his image of what he should be. It is unfair to the man in question, because *he* will have to suffer when the image is not correct. Why do we always thus deal with illusions instead of facing realities? Why do we thus force our fellow men to wear masks of perfection and hide their failings? Because we lack the courage to take life as it is.

An incredible amount of suffering is caused by this unreal brotherliness. All the agonies of men living double lives, in their efforts to seem what people want them to be and what yet they cannot be, all the misery of social cant and falseness, is due to this terrible sin of forcing living men into the plaster casts of our imagination.

I have seen leaders of spiritual movements "adored" by their followers and trampled upon when they proved different from what these followers made them to be. The injustice of it! It is self-love which makes us adore an imaginary leader of our own creation, instead of the real man; self-love which makes us turn back upon him because—he is what he is. Oh for the man who will love his fellow men as they are, who will love them, and love his leaders, with their faults and imperfections! He only is the true friend, he only is human, he only knows the meaning of brotherhood.

We distinguish between decent men and criminals. This is theory. Every man is decent and criminal, or, putting it in human terms, every one has got faults. We should never be shocked in discovering these in our friends. If we are, it is but a proof that we loved an imaginary friend, not the real man.

In fact, sometimes I think we can only love men *because* of their faults. The perfect is beyond our love; it *is* Love.

Let us be human and love our fellow men as they are.

J. J. VAN DER LEEUW

A CORRECTION

MY attention has been drawn to a slip in "A Note on Evolution," in the January THEOSOPHIST. In the passage (p. 356): "The Seventh Root Race will then rise from the seventh Āryan sub-race," I should have said "from the seventh sub-race of the Sixth Root Race". I am obliged to the friend who has pointed this out, and gather that the error would have been corrected by most readers for themselves.

F. K.

BOOK-LORE

India's Nation Builders, by D. N. Bannerjea. (Headley Bros., Ltd., London. Price 7s. 6d.)

Short biographical notices of men prominent in the awakening of India have their special value in these transition times, when data which can help accurate judgment are of importance. The volume before us should find a place in all libraries where English is read, both in East and West; but especially is such a book valuable to the British people, for the sources of their information on men and things Indian are too seldom free from obvious prejudice.

This book, written for English people, seems singularly free from bias, if we take it for granted that the writer is inspired by that love for his home country which all must feel who are not dead to honour and aspiration. It is both useful and cheering. The fifteen men to whom we are introduced one after the other in its pages, come from all castes and varieties of religion; and, though Brāhmaṇas—represented by Ram Mohun Roy, Bal Gangadhar Tilak, Dayanand Sarasvati and Kali Charan Banurji—naturally preponderate, yet Pārsīs and Muhammadans, outcastes and high castes, poor men's sons and rich men's sons, are seen equally rising to eminence by their innate capacity and inborn love for, and understanding of, the needs of their Motherland and the spiritual ideals for which she stands. The eye of the seer might perceive this cluster of men, and others like them, as born with a haunting, vague remembrance of a past life in the times of India's greatness, trailing such "clouds of glory" that they are impelled to make an effort, however unworthy, to restart their countrymen on the path to freedom and self-control.

The author has endeavoured to create an atmosphere for each celebrity he tells us about, before he goes into details of the circumstances of their lives; and he has succeeded so well that we feel as we read that we are making their acquaintance as one of their understanding friends; we may not agree with everything they do or say, but we can yet realise that they are doing the best they can for their country—as they see it. This makes the volume as delightful to read as the Preface tells us that it was delightful to write.

Rabindranath Tagore is the first name taken, and we are a little sorry that half a dozen lines are not added to note his birthday and lineage. It is quite true that he is now so much before the public that journals give all these details; yet we hope this book will be read long after the press ceases to tell us constantly all about him, and our children will require to be told these things, even if we do not. Perhaps in other ways this biography is the least satisfying in the volume. Tagore is a poet, and he does not take our breath away when, for example, he tells us (p. 37) that "there was a party known as the Indian Congress; it had no real programme," because we do not accentuate the "was," but take it merely to be a humorous and idiomatic reference to a party which may still exist, but which Dr. Tagore considered to be then without a programme. Of course he may have been speaking prophetically, which calls to our mind Mr. Gandhi and his present Non-Co-operation, unheard of in India when the biography was written, although his work in South Africa was on the same lines. As a young man, Gandhi was made much of in London, when he "scorned delights and lived laborious days," and we cannot wonder that the contrast he found in South Africa, where Boer and Britain regarded him as a "nigger" and would not permit him to sit in the same car with them, was a great shock and embittered his outlook on life. The story of his father's passive resistance to brutal treatment shows whence he inherited his force; to tie the Thakur Sahab to a tree was not the way to induce him to apologise.

Many of India's Nation Builders have had to free themselves from caste prejudices before they could try to free India. Every one of them has had some troubles of the kind, although they did not all run away from home, as did Surendranath Bannerjea, when he was young and wished to accompany Romesh Chunder Dutt and Behari Lal Gupta to England to be educated. We notice that most of the remarkable men in this book have either travelled in England, or been intimately acquainted with well-bred Englishmen or Americans, and the fact seems to give us a little insight into what we are told is the benefit of the British connection. The Indian can brood and suffer, and proudly retire from all contact with insults that he dreads more than death itself; but it is from the Briton at home that he learns how to combine, and steadily strive to right the wrongs of his countrymen at the same time that he lifts the lowly amongst them.

Mr. Archer's mischievous book is hardly worth the pages devoted to it, for even a superficial reader soon finds out how meagre is the comprehension of Indian thought and life which it displays.

The story of Sir Syed Ahmad Khan, and how he founded the Aligarh College, can in these pages be read side by side with that of men who to-day are opposing his life work, but we lack space to do more than refer readers to it. We are glad to see that the Author is fair to the Theosophical Society as a factor in the uplift of India (p. 138), though he is mistaken when he considers it the "most outstanding feature" of the propaganda; all who have studied the accredited writers on Theosophy understand that men who acknowledge universal brotherhood must necessarily feel with the oppressed in every land. It is India's own dormant greatness, as a thought-breeder in the past, as the Mother of the great spiritual Teachers, that focuses upon her the help of such a powerful leader as Mrs. Annie Besant, who knows that to help to awaken India to be worthy of herself is to give to the whole world a spiritual outlook on life that it most sorely needs.

A.

Modern Saints and Seers, translated from the French of Jean Finot by Evan Marrett. (William Rider & Son, London. Price 4s. 6d.)

In search of the root of a sane religion the author of this volume has sought out and studied many curious sects and sub-sects, which to-day represent the effort of the race to establish itself upon a firm basis on which it may erect the structure of a renewed and intensified spiritual life. He looks for his material chiefly in Russia and the United States, and with the exception of one or two cases his examples are all offshoots of one kind or another of the Christian Faith. It is within this fold that all the restlessness is found. Curious and varied are the forms which this effort to intensify the spiritual life is taking, especially among the emotional and mystical people of Russia, where the Divine Men, the Self-mutilators, the Stranglers, the Fugitives, the Inspired Seers, and numbers of other enthusiasts, are trying to put a lop-sided creed into practice.

The book is not a scholarly treatise but a series of popular sketches, some of them very slight indeed. Judging by the very brief account given of the Theosophists, under the heading "The Reincarnationist's Paradise," one cannot help wondering in how far the other phases of thought described have been fairly treated. Under the rather pretentious sub-title: "Part III, The Depths of the Subconscious Mind" are included—(1) Sects in France and Elsewhere (all polished off in eleven pages); (2) The

Religion of Murder, an account of the Thugs, who worship the Goddess Kālī by strangling as many human beings as possible without being found out; (3) the Theosophists. As regards the latter, most of the author's information seems to be based on what he has heard of Theosophy as represented by Mrs. Tingley, and although not unfair in the sense of unsympathetic, the account is so fragmentary and yet ambitious, that it would make a rather unsatisfactory impression on the mind of a reader uninformed on the subject.

The Mormons are described and analysed at some length. The "Latter-day Saints" seem to have commended themselves to the writer as successful in applying their ideas of communism to every-day life and practical affairs. He gives a really very interesting account of their fraternal colonies. Of Christian Science Mr. Finot remarks:

> There is something almost disconcerting in the ardour and devotion of Mrs. Eddy's followers. Truly in the success of Christian Science we see one more proof of the ease with which a new religion can be started if, in addition to faith, it concerns itself with man's earthly welfare.

In conclusion we are told that all these strange sects are working together, consciously or unconsciously, for the re-establishment of the Gospel of Christianity, and are thus worthy of sympathetic study. All through the book one feels that the writer himself has approached even the most bizarre in a brotherly spirit.

A. DE L.

Occultists and Mystics of All Ages, by the Hon. Ralph Shirley. (William Rider & Son, Ltd., London. Price 4s. 6d.)

Here is a collection of short sketches of the lives of Apollonius of Tyana, Plotinus, Michael Scott, Theophrastus Paracelsus, Emanuel Swedenborg, Count Cagliostro, Anna Kingsford and Edward Maitland, written in attractive style and with considerable sympathy. For people who require a general idea of the times and difficulties of these great mystics, the book should prove one of great interest. It seems a pity that reference has not been made to the various sources of the information supplied, in order that further study could be made easier for those who would enquire further. But books such as this are helpful as showing that there has always been a survival of Occultism in Europe, even in times when the Esoteric Wisdom was driven below the horizon by bitter persecution.

A. W.

Sea-Change, by James H. Cousins. (Ganesh & Co., Madras. Price As. 12.)

A new book of poems by Mr. Cousins is always welcome, but the above collection is of more than usual interest. The poems herein were written during his recent visit to Japan—hence the title—and it is evident that the sea voyage and novel surroundings have provided Mr. Cousins with fresh material for poetic treatment. The old philosophic undercurrent is as characteristic as ever; but it is more than ever a joyous and vigorous philosophy, full of spontaneous and paradoxical touches of thought and feeling, and tinged throughout with a sense of the wonders and beauties of Nature—both great, as in "A Nuptial Ode," "A Planetary Conjunction," and "The Volcano Asamayama," and small, as in "Before a Golden Lily," "Poet and Cicada," and "A Song in Time of Rain"—of the last three, the first is a finished specimen of Mr. Cousins's art.

Among the "Other Poems" are some short but striking pieces of writing. "The Boon" is perhaps the most powerful of any, and we only refrain from quoting it because readers of THE THEOSOPHIST will have already seen it. A splendid piece of righteous satire is "The Two Crosses"—"in celebration of the occasion of a Christian prelate's not refusing the *croix de guerre*"—but a still finer summing up of the author's vision of the war is "Vox Populi—Vox Dei, 1914—1918"; we choose this for quotation:

"The People's voice,
It is the Voice of God."
O ancient boast!
Fulfilled in bleeding host
And cross-crowned sod.
Yea, from thy piercèd side
Whence blood and water flow
From death and grief, we know,
People! we know
Thou art a God—and crucified
Twixt thief and thief,
Shape-changing Lust
And blindness called Belief.

The book is a worthy successor to *The Garland of Life* and *Moulted Feathers*, and the very moderate price is a lesson to English publishers of fancy volumes whose covers often appear to be an attempt to conceal the flimsiness of their contents.

W. D. S. B.

What is a Dogma? by Edward Le Roy. Translated by Lydia G. Robinson. (The Open Court Publishing Co., Chicago and London.)

A most clever and ingenious little book, raising again, and yet so quietly, the problem of what the boundary is between what can be proven and what can be taken on faith. The author does not answer the question; he only sets you thinking. And he does not tell you where to stop. He really asks for answers from those whose "profession" it is to answer—"the professors; the religious orders and the priests". Those answers are not in the book. If you cannot answer for yourself, then you are left to seek one whom you accept as an authority.

There is much to think about in a small compass, for the writer is a keen thinker and brings out some of Paul Carus's ideas. The Publisher's Preface tends to give a leading thought or bias to the reader, but is on the whole fair. Still, we should have preferred to have it follow M. Le Roy's exposition of his question, rather than anticipate it, for it says dogmatically that "the dogma is a symbol," and "dogmas are truths". Of course it is so if you want it to be so, but that sort of dogma is not really in the author's mind—read him. M. Le Roy states his ground as to obedience explicitly: "The obedience we intend to render is not a simple obedience of formulas and motions . . . in short, an obedience of reasonable men and free agents, not of slaves or mutes." He refers to "those who make orthodoxy a monopoly or a standard" as "representative of nothing in the Church"; but is that so?—does his reception at their hands not disprove his assertion? The volume is dedicated "to those loyal and disinterested questioners of broad minds and upright hearts"; truly—but are they in control of the organised activities of the Church—any Church?

But to the title; can one really separate the "dogmatic formula" from "the reality that underlies it"? Certainly dogma that is objected to is not merely a working hypothesis. If we hold that "God is," many will agree; but add the words "a Person," and you have a very different theory. One who accepts the added last two words raises a whole realm of controversy as to the meaning of the word "person"; and its explanation on p. 70 does not half remove the objection. He says: "Any dogma whatever seems like a limit to the rights of thought . . . opposed to the very life of the Spirit"; why then come back to—"its [Christianity's] dogmas primarily concern conduct rather than pure reflective knowledge"? That kind of dogma has never raised a question; but there are dogmas that do, and we are afraid that the writer is only too glad to "catch a

glimpse of a possible solution". Does he not really side-step the real obstacle and ignore it? The recourse to authority is "entirely inadmissible in the realm of pure thought"; we agree—there is the dogma that the soul rebels at, who has caught a glimpse of his true relationship to the Godhead.

But the book is readable—very well worth while—if you can keep your mind clear of the sophistries and substitutions that the realm of theology is so prone to.

A. F. K.

Spirit Experiences, by Charles A. Mercier, M.D. (Watts & Co., London. Price 9d.)

We are regaled here with a delightful skit on the methods of Sir Oliver Lodge in connection with his researches into the subjects of telepathy and Spiritualism. The first chapter especially is refreshingly amusing and worded with such ingenuity that for a few pages one was inclined to rub one's eyes in amazement and murmur: "Is this really, as it claims to be, the conversion of so hardened a sceptic?" However, the doubt persists but a few moments after one's introduction to the "two youthful ladies with the genuine and artless manner" who assist the writer to several of his "psychological bèliefs". The following little passage is really worth recording as a sample of the rest:

> I am sure I voice the opinion of every worthy Spiritualist whose opinion is entitled to consideration when I say that it is the number of the experiments, not their character or even their success, that ought to weigh with us. The reasonableness of this attitude must be evident to every one who is not blinded by slavish adherence to the methods of science. The doubt that may be felt of the conclusiveness of any one experiment must be set against the doubt that is felt of another, and when the experiments become very numerous and there is a serious doubt of every one of them, *the doubts cancel one another*, and we are entitled, and indeed bound, to accept the whole series of experiments as conclusive.

Sir Oliver Lodge, if he has read *Spirit Experiences*, is probably almost as much amused as the rest of us, and it must be confessed that one is inclined to cry "*habet*" on occasions. Sarcasm however, clever though it may be, fortunately breaks no bones, nor does the fact that an investigator has somewhat rashly exposed himself to it, affect the question of the genuineness of certain telepathic and spiritualistic phenomena. Dr. Mercier's little book will prove a godsend to many who have an idle hour and desire to laugh.

G. L. K.

MAGAZINE NOTICES

Theosophy is the name by which the new magazine of the English Section, T.S., will henceforth be known; and the first number promises well for a career of usefulness. In the "Outlook" Mr. Baillie-Weaver explains the reasons which have led to its inception, and outlines its scope, which includes the aim of interesting people who have not gone the length of joining the Society. Its predecessor, *The Vāhan*, has maintained its high reputation under great difficulties; but now, we read, the increased cost of production has precluded its free distribution to members. This January number opens aptly with an article by Mr. Sinnett on "The Progress of Theosophical Teaching," in which he emphasises the place of knowledge in spiritual development. Speaking of recent additions to Theosophical teaching, he writes: "I look back on all writings belonging to that period [the last century] as preparatory, elementary teaching compared to that which is available for us now"; but on the other hand it may be said that there is more in some of the earlier books than meets the eye. Mr. Jinarājadāsa has chosen for the title of his article "Our Immediate Message"; those who have heard or read any of his recent lectures will easily guess what is the message which he regards as most vital to the present-day needs of humanity. It is here summed up in the words: "Man *is* God," and there is no doubt that he is right in his contention that, without this doctrine of the Divine Immanence, work for brotherhood is lacking in inspiration. It is a pleasure to find Mr. Dunlop's name among the contributors, and his views on "The Mystery of Matter" are as suggestive as ever. Dr. Chella Hankin deals with the problems of psychoanalysis in her usual able and balanced manner, and Mr. E. L. Gardner promises us three more fairy photos, even more remarkable than the first two. Miss Clara Codd is at her best in the beautifully worded essay "Prayer without Ceasing," and under the attractive heading "In the Study" will be found notes of scientific and sociological interest—in this number by Messrs. Ransom and Bibby respectively. A photograph of the President—one of the best ever taken—is sent with every copy. We welcome this excellent production and wish it all success in its mission of popularising Theosophy.
