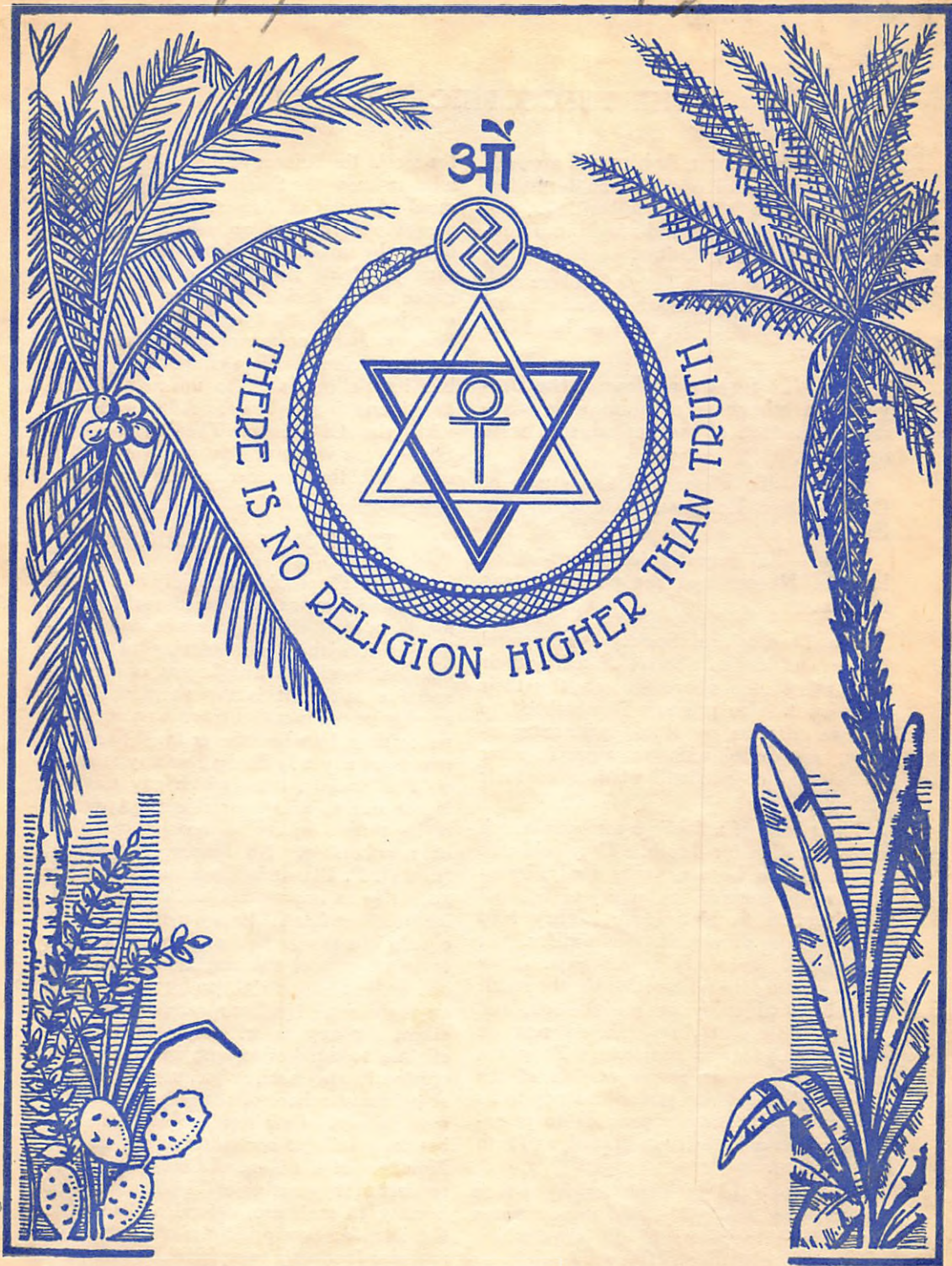


*Theosophy is the next step for Scientists*



# THE THEOSOPHIST

ADYAR

AUGUST 1939

## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

**First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.**

**Second—To encourage the study of Comparative Religion, Philosophy and Science.**

**Third—To investigate unexplained laws of Nature and the powers latent in man.**

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

# THE THEOSOPHIST

Vol. LX

(Incorporating "Lucifer")

No. 11

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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# YOGA

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## THE LOTUS FIRE

A STUDY IN SYMBOLIC YOGA

George S. Arundale

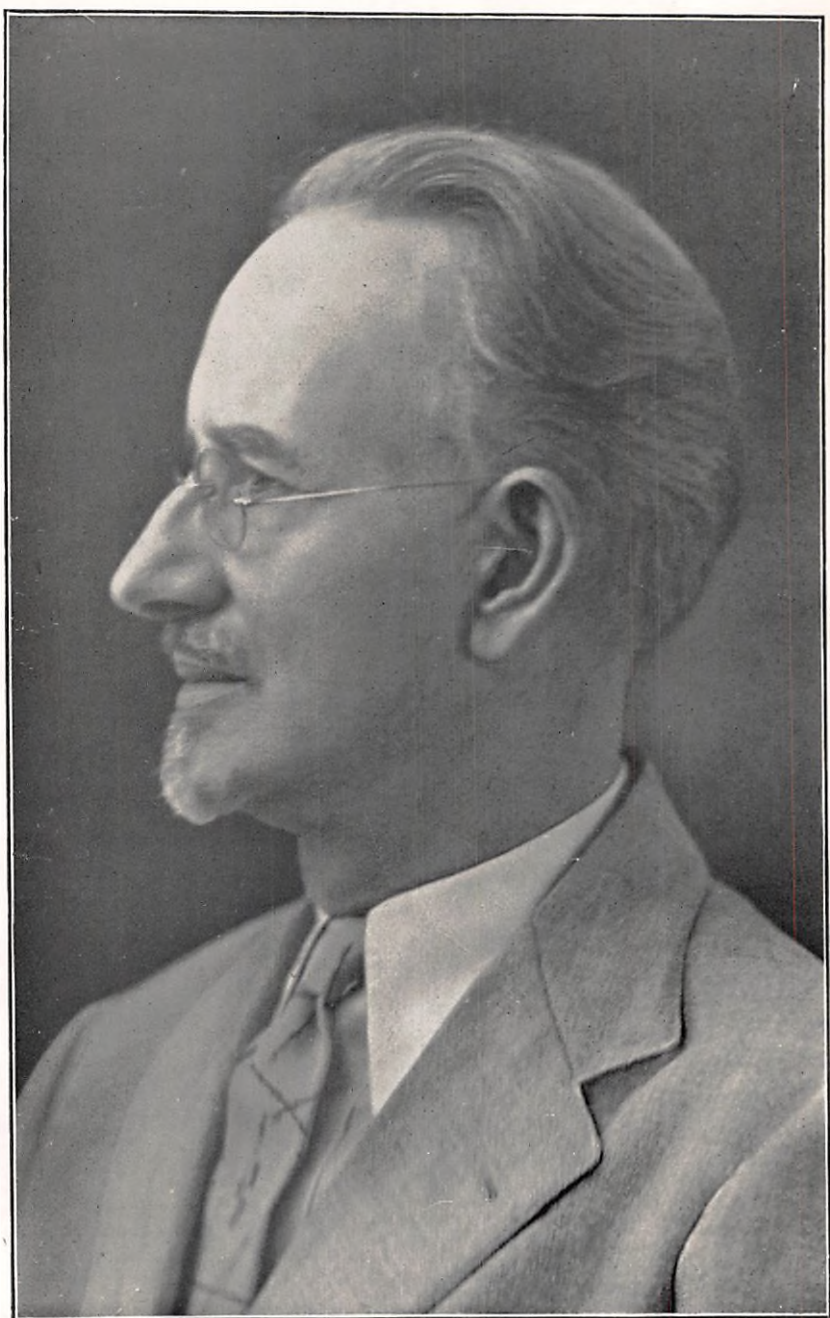
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A. P. WARRINGTON

1866-1939



## ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

ALBERT POWELL  
WARRINGTON

IT is conventional and natural for those whose knowledge of life stops short at death to voice deep regret when some cherished individual passes away and seems to disappear for ever from his erstwhile surroundings.

But to Theosophists death is nothing more than a changing of trains *en route* to a destination, and in the case of a Theosophist who has lived the life that Mr. Albert Warrington lived there cannot be even a modicum of regret that he

has left awhile—on June 16th—for a well-earned rest close to Those whom he served so well, and in that heaven of recreation wherefrom he will return renewed and refreshed to continue his journey.

Born in 1866 in The United States of America, he was still a young man when he renewed in this life his acquaintance with the Science of Theosophy, and without delay he became a member of The Theosophical Society.

From that time forward he grew into one of Theosophy's most earnest students and into one of The Society's most devoted members.

He was a friend of Colonel Olcott, of Dr. Besant and of Bishop Leadbeater, and worked in closest cooperation with one or another of them for well over forty years. He occupied various offices including that of General Secretary of the American Section, Vice-President of The Theosophical Society, and head of the Theosophical colony in the Ojai valley which he himself established. And it hardly needs to be said that he was one of The Society's most polished and erudite lecturers.

But I like to remember him less for all the honours his fellow-members and the heads of The Society were so happy to shower upon him, and more for the exquisite quality of graciousness in which he excelled, I make bold to say, above most other men either within or outside The Society. And in these days this quality is rare indeed, and therefore all the more precious.

I remember particularly how he met and accompanied Rukmini Devi and myself throughout The United States on the occasion of our first visit. He was the most perfect host imaginable. There was no trouble, however tiresome, which was not to him a joy; in fact, as Mrs. Hotchener often says, he spelt t-r-o-u-b-l-e in only three letters—j-o-y, as she herself does. He was not in very robust health even then. But no one could have known he was otherwise than a young man

in the heyday of enthusiasm and energy.

He accompanied Dr. Besant on one of her American tours, and was a close friend and for a time guardian of Mr. J. Krishnamurti and his brother J. Nityananda. They had a deep affection for him, as he had for them.

When Dr. Besant became very ill, he and his wife—he was indeed blessed in her companionship and wonderful care—hurried to Adyar and settled down to relieve the President of all administrative work. He was at Adyar when she passed away, and in the following year most graciously inaugurated me as her successor in the office of President.

I have written that there cannot be even a modicum of regret that he has passed away. That is true, for neither have we lost him, nor is he otherwise than happy—how could he be when he is at last free from a worn-out body, when he is near to the Great Ones he faithfully served unto death, and when his comradeship with those near and dear to him and his activity in the work have suffered not a whit of diminution. More than ever is he alive. Closer than ever is he to all for which he cares, to all for whom he cares.

But I cannot help adding that there is a loss which we suffer who are left behind, and which his beloved wife suffers more than all.

There is the loss of a wonderful friend and of a great gentleman from our physical plane surroundings. And we miss that, we shall go on missing that, very acutely. There is a void, be it only a physical void, and we cannot help feeling it intensely. No doubt, when our ignorance is less and our truth more, we shall know that there is no void, as we shall know that there is no death. But we are still ignorant, and we must needs grieve for that which we can no longer see.

This is what sorrows us, and this is what sends out our hearts in affection and deep sympathy to Mrs. Warrington.

The following cable was sent by me, as President, to Mrs. Warrington on behalf of The Theosophical Society :

The whole Society deeply sympathizes with you in the passing of a great Theosophist.

\*  
\* \*

### NEUTRALITY OR BROTHERHOOD?

The following statement which was signed by a number of members of the General Council and of those who held proxies for various countries, at the Benares Convention (1938), now becomes an Official Pronouncement by the General Council, since it has received endorsement without a single adverse

vote by all the thirty-eight members of the General Council who actually sent in their votes, the remaining members not having voted :

#### RESOLUTION

“The undersigned members of the General Council have noticed with deep apprehension and horror that atrocities and acts of cruel aggression are being committed and forces inimical to human liberty and progress, running counter to the great principle of UNIVERSAL BROTHERHOOD for which The Society stands, are gaining ascendancy in many parts of the globe and are threatening to plunge the world back into barbarism for many centuries.

“Therefore, in endorsing the opinion of the President that it is inexpedient for The Society as such to record its official condemnation of such atrocities and acts of cruelty and violence, they urge every member of The Society throughout the world to exert himself to the utmost, both by example and by precept, in the cause of UNIVERSAL BROTHERHOOD.

“They are further of opinion that since now, if ever, is the time for all of goodwill to be active for Brotherhood, it is therefore specially incumbent upon members of The Theosophical Society to realize that upon each depends in no small measure the safety of the



world, and that neutrality in the face of the wrongs which each must perceive around him is a failure in duty towards the **FIRST OBJECT OF THE SOCIETY.**"

George S. Arundale  
Hirendra Nath Datta  
G. Srinivasa Murti  
N. Sri Ram  
Rukmini Devi  
Adelaide Gardner  
G. N. Gokhale  
Jamshed Nusserwanji

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William Crawford

Clare Tracey, Representative for  
Mr. R. G. Litchfield

H. van de Poll, Representative for  
Monsieur Tripet,  
Madame Eugenia Vasilescu,  
Gospojica Jelisava Vavra,  
Dr. Anna Kamensky.

Adelaide Gardner, Representative  
for Miss Serge Brisly,  
Herr Ch. Bonde Jensen,  
Herr A. Rankka,  
Mr. T. Kennedy,  
Mrs. Jean Allan.

\*  
\*\*

## MODERN CIVILIZATION

It is constantly being borne in upon me that more and more is it essential for any of us who desire to retain contact with the inner life, with the life of which all that we see around us is but the form, to retire from time to time into wildernesses, into the open spaces and hidden retreats, where nature has not yet been enslaved by man,

and where the great silences have yet to be disturbed.

The more I travel anywhere, the more I become conscious that civilization in those blatant aspects which today so much distort it, in its cacophonies and not in its harmonies, is widening the gulf between man and true culture. The ugliness of civilization, its noise, its glare, its sordidness, its vulgarity, its prostitution of the noble to the base: all these spread abroad like a disease, so that it becomes increasingly difficult to retreat from them.

In the olden days the would-be Yogi retired from the simplicities of living, as living was then, into the silences of living, either in the forest or in conditions which were forest-like. The change was not great, and the forest silence was not difficult to find.

But today even the countryside has become contaminated. The would-be Yogi of today must go far afield before he can hope to reach the silence of a forest; and if he is fortunate to find a forest he never knows how long it will be before the forest becomes civilized, and therefore uninhabitable.

## THE TRAGEDY OF INDIA

One of the saddest of spectacles in the world is the gradual "civilization," which is the same thing as saying westernization, of India. Western-enslaved politicians,

placing in power western-enslaved ministers, are quickly pouring India into western moulds, so that we have the sorry spectacle of new and disintegrating wine being poured into age-old vessels—a far worse state of affairs than the pouring of new wine into new vessels, as takes place in the West. The tragedy of India is not her foreign rule, not even the desecration of her education, her arts and her crafts, her culture, by foreign influences. Her tragedy lies in the servility of her leaders, with only here and there an exception, to that spirit of the West which during the last 150 years or so has obtained a strangle-hold upon India's very soul.

This is not the fault of the West. The West must needs be her own obtuse, but in its own way fine, self. The West came to India to awaken India with those very differences so conspicuously characteristic of the West. The West was already awake in her own way. So was she commanded to awaken India. She has awakened India. But India is awake to western modes of living, instead of becoming awakened to her own genius of life. And today we see those who have the great opportunity to lead India forward to herself, throwing it away, and desecrating India's spirit to western standards.

The greatness of the West is ignored. The nobility of Britain,

her championship of great causes, of liberty, and of those who suffer under the tyranny of oppression: these are ignored, no homage is paid to them. Constantly is she attacked for her weaknesses. Constantly is the West laughed at for its futilities. But while there is all this, there is at the same time a widespread subservience even to the very weaknesses themselves, and to the western forms of polity.

At the present moment most of our Indian ministries are enjoying their new-found power with its comfortable majorities, so that, with little opposition, they can place upon the Statute Book a number of comparatively minor reforms by no means of the first order of importance. The two major reforms—the framing of an Indian Constitution and the establishment of an understanding with the great Mussalman people—are entirely ignored. They have been forgotten in the pursuit of the spectacular. Not that the Indian leader is to be altogether blamed. He is but the product of his education, of the foreign education which is all that he has received, but which has left an indelible mark on his nature, so that he cannot help being West-dominated. Subtly he cannot help showing his subordination, even though he may shout aloud the slogans of Indian freedom in the market-places.

### THE INDIAN FILMS AND RADIO

Nowhere is this enslavement more marked than in the way in which the Indian people as a whole are provided with leisure occupations. The radio must be utilized to this end, which might be all very well were there a distinctively Indian radio, with beautiful Indian talking pictures and music available over the air. But the Indian cinema trade is nothing if not highly commercial and supremely servile to its western prototype. And the result is that even the most wonderful Indian themes—and there are more such themes in India than in any other part of the world—are distorted into western forms far cruder than any form in the West would ever be allowed to be. Close to Adyar there is a terrible monstrosity of a "talkie" which goes on and on into the small hours of the morning, screeching and howling and grating its way along. A single anna (about a penny) is all that is charged. But think of the horrible desecration of India's soul and of the evil that is wrought upon the minds and emotions of thousands of villagers who flock to the slaughtering of their heritage.

### LACERATING TO ADYAR

The District Board sanctions this infliction which not only perverts its audience but lacerates those glorious silences which used to be

so wonderfully characteristic of the hush of Adyar's evenings and nights.

This is going on everywhere, and in the cities there is a concentration of it. Sordidness everywhere, and the Indian town and city but a tattered and tawdry imitation of the western originals.

Almost is Adyar too near to Madras, seven miles away though it be. And there begins to arise sometimes a longing for a peace which passeth the understanding of civilization as we have it in these days. One longs to find refuge in these quiet places where life is smooth and even, where the music of nature is unpierced by the discords of man, where it is possible to hear and to commune with Nature singing on her unfolding way, and not to be deafened by the shouting of those who seek to overcome their fellow-men. Has Adyar been placed too near to civilization? Sometimes I think so. And yet, well-known to all who pass her gates, there abides in Adyar a Peace and a Power no external circumstances forged by man can disturb.

### INDIA OF THE FUTURE

And then I think that in course of time a generation of Indians will arise which shall be no race of slaves, which shall be free, which shall be powerful and wise to make India Indian. Then

shall the present tinsel and vulgarity disappear, to give place to a true Indian culture which shall be the wonder of the whole world. I am not exaggerating. I am saying just that which Dr. Besant used constantly to say as she strove for India's true freedom and restoration to her ancient culture and polity.

### THE TEMPLE OF NATURE

But in the meantime, and in the very midst of one of those transition stages which are not yet off from the old servilities nor on with the new happiness, there are many of us who long for occasional and intimate glimpses of the simplicities, the silences, and therefore the sublimities, of nature as mother and of man and animal as friend. For be it known that in India, as in every other country throughout the world, there are hidden spots, which some of my readers may be knowing and remembering as they dwell with me awhile on the Watch-Tower, where nature is indeed mother, and where man and animal are friends. There are places where all creatures grow together, not with the ornaments of civilization around their necks, but bejewelled with the splendours of a natural life.

I do not think it is possible to be a real Theosophist without regular withdrawals from civilization's tinsels and cacophonies into the fragrant silences of nature. There must be times for pure being as

well as for active doing. There must be times for re-absorption in the One as well as for externalization among the many. There must be times for knowing as well as for experiencing. And while I am well aware that it is possible to live in a spirit of solitude in the midst of crowds, I also know that the greater depths and the more vibrant silences need the collaboration of nature's quietudes and silences when she is most deeply stirring with Life.

Every Theosophist needs periods of meditation in which he shares his life with life around him, with the life of mother earth in her rocks and mountains and pregnant soil, with the life of flowers and trees growing from mother earth's very body, with all her creatures living natural lives. He may meditate in temples and churches. He may meditate in shrine-rooms, and observe disciplines. He may perform rituals and ceremonies. But all these come and go impermanent. Today they are here. Tomorrow they pass away. But the Temple of Nature is everlasting, and her discipline shines forth in all that lives.

I think that the rules and regulations of all schools of esotericism, whether eastern or western, take far too little account of the importance of personal communion with nature, of growing with nature, of living, that is, the truly natural life. There are exhortations to study. There

are demands for the observance of modes of living. In the case of some schools of pseudo-esotericism there is the promise of results in so-called psychic powers. I think that every member of any real school of esotericism should be called upon to retire within himself once in each year for at least a fortnight, to go to some very quiet place where the music of nature takes the place of the noise of towns and cities, to relax to the uttermost, to fall awake in nature instead of going to sleep in the artificialities of what we call civilization.

#### TO DEEPEN UNDERSTANDING

Every member should also be asked to take with him to such a place some great Truth for its deeper understanding, so that with the higher consciousness awakened he may know the Real more really. He should be asked to shut himself off from all his normal preoccupations, from all reading, from all letter-writing, from all newspapers, from all contact with outer forms. And in the quietude he should be asked to discover more of himself than he has known before, and to renew and adjust his living in terms of his deepened understanding. No external organization can ever be to him that which he can be to himself. And it is for him from time to time to see how far the external organizations which so far have sufficed him are likely to continue to suffice.

He must never be afraid of giving new birth to himself, even if this means the destruction of some of the constituent elements of the old birth. He himself must be the final arbiter of his destiny, the captain of his fate. His soul must be his king, and there can be no other claimant to his throne.

The *Autobiography* of Dr. Besant abounds in such rebirths, in the abandonment of that which has been very dear for that which is perceived to be dearer still. And while others may deplore that which to their eyes is retrogression, is a receding from the truth, it is the inner voice alone, as in the case of Dr. Besant, which can determine between what is right to do and what is wrong.

But if we give up that which has become for us a less, so that we may enter that which for us is a more, we must take care lest we so do in any spirit of superiority, thinking that we have left other people behind us, that we see more clearly than they. We see otherwise than they. That is all. And indeed it may be that in course of time we shall see again as they now see. Each of us must travel along his Self-appointed way, without pride, in all humility, but in all enthusiasm and confidence.

#### THE RETREAT MOTIF

But in order to discover the Way of the Self we must find our

Selves in the mighty silences in which they dwell. We must seek them in the quietudes and simplicities of Life. For a wealth of experience the Self sends forth into the outer worlds the messenger-vehicles of its Self. It garners wealth from the very frontiers of manifested life. But from time to time these messenger-vehicles must return home for renewal, for re-dedication, for remembrance. And the home of the Self is no less in the solitudes than in the market-places.

I cannot help thinking that we have stressed this retreat motif of living far too little. We have summer schools, but we have few if any retreats. And retreats must be taken in the utmost solitude possible, not in groups. I think it would prove a great boon to our work if every year our principal workers, including General Secretaries, lecturers, Presidents of Federations and of Lodges, were to move away for a time into the great quietudes of the countryside. And every member might very well do the same, even if his quietude must involve the presence of his family. Indeed, there is no reason why the family should not together have its collective quietude, including the necessary enjoyments for the children, and even certain recreations for the older folk, provided a definite time were set apart for each member to enjoy his quietude

undisturbed. It is impossible to be rigid in these days, and one does not want rigidity in any case. But each individual who is seeking the expansion of his consciousness must from time to time be where it can expand with least resistance and with greatest opportunity to stretch.

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### THE OLCOTT DIARIES

There is a wealth of material in The Society's Archives which, after judicious selection, should be made available, especially to members of The Society, but also to the world at large.

There are in the Archives 31 leather-bound, large-folio Scrapbooks of H. P. Blavatsky. Much of the matter in these has already been published, indeed, I believe, most of that which is worth publishing. We may take up, in due course, what remains to be published, so far as the Scrapbooks are concerned. But there are 30 cloth-bound, small-quarto volumes of Colonel Olcott's diaries, every line of which is in the handwriting of the President-Founder himself, except for a few lines by H. P. Blavatsky in the earlier years and a page or two by Mrs. Marie Russak (now Mrs. Henry Hotchener) during Colonel Olcott's final illness.

We are about to undertake the publication of these Diaries, and I

refer the interested reader to a note on them under the title of "Colonel Olcott's Diaries" by the able and devoted Director of our Archives, Mr. A. J. Hamerster. I have said that H. P. Blavatsky's Scrapbooks can wait, so far as any material is concerned which has yet to see the light of day. The fact is that practically the whole of the contents of every Scrapbook consists of already printed matter, while Colonel Olcott's diaries remain unpublished and are in his own handwriting. His *Old Diary Leaves* in six volumes are in the nature of personal reminiscences and in no way duplicate the personal entries to be found in the actual diaries themselves, even though based on them.

What a herculean labour of our President-Founder to keep diaries for thirty years, in his own handwriting and in the midst of all his heavy preoccupations!

I am hoping that in due course when the time begins to arrive for actual publication, I may be able to indicate the cost, so that members who appreciate the great importance of this work may come forward to help.

\*  
\* \*

## ANOTHER GREAT THEOSOPHIST

There has been no more devoted soldier in the cause of Theosophy and The Theosophical Society than our old friend, Mme. Helena Pis-sareva. She has been responsible for much valuable literature and translations into Russian and in 1934 was awarded the Subba Rao Medal for this work. Even now, over eighty years of age, she remains as heroic as ever, and in the midst of great financial privations, as well as of the very serious illness of her daughter, she is ever intent upon the fulfilment to the uttermost of all the service she can render.

I feel very reverent towards so noble a figure—faithful to the very last. And as I bow before her, I pray that I myself may follow in her footsteps. Even though she is in dire need of help, she makes no complaint; and only indirectly did I learn of her needs. Of course, everything is being done that can be done to make her life a little easier for her. But I hope these lines may come to her notice, so that she may know that we cherish the honour she does to the Masters' work in the outer world.

Georges Arundale

# THE INDIRECT WAY

BY ALEXANDER HORNE

THE things we most prize—the spiritual things, as distinguished from material possessions—are acquired only indirectly, as a sort of by-product of something else, and only when our efforts seem to be directed to an end entirely different. Thus, while wealth may be gained by bending all one's efforts toward its acquisition, he who centres all his attention on the attainment of happiness—even spiritual happiness—never seems to find it.

The alchemists are said to have discovered the art of transmuting baser metals into gold and the production of the elixir of life, but they were apparently philosophers rather than metallurgists, and metaphysicians rather than doctors of medicine. Striving with all their might at an understanding of the most fundamental truths about life and the universe, some of them stumbled on the more material phases of that understanding, as a precipitate, so to speak, of their solution of spiritual truths. Yet it is the irony of fate that their notoriety is due to a by-product of their real endeavours rather than to that which, according to the most trust-

worthy authorities, they had actually set themselves out to attain.

The Lord Buddha, similarly, is traditionally believed to have had the power of subjugating wild beasts, but we can well believe that if this were so, it was purely an instinctive response to that natural outflow of love to all created things which is an outstanding feature of Buddhism even today, and which was developed in its Founder to a superlative degree. In other words, he did not consciously set out to be a wild-animal trainer.

It would thus appear that we are sometimes too preoccupied with "evolution" and "self-perfection," "liberation" and "the path," when what we should be most concerned with is life itself, and the living of that life in whatever circumstances we find ourselves to be, to the very best of our ability, merely responding to our highest natural impulses, merely letting ourselves float along the sea of our own natural capacities, and fulfilling easily and naturally—superlatively if we can—those immediate duties and obligations that come first to hand in our station of life, as members of a



family, of an economic structure, of a social unit, of a political body. Happiness, peace of mind, a relative liberation from the hampering effects of our circumstances of life—all these are by-products of the mere attempt to live life at its fullest and richest. They are not attained by going directly after them. They come, when they come at all, unbidden. You cannot “strive” successfully after greatness, genius, immortal fame. Art is at its best when it is the most free from effort. The art of spiritual living—the highest of the arts—is at its noblest when it is the least self-conscious.

The Vedāntins say that final liberation is not attained by an effort of will, and is thus not the direct result of personal endeavour. We reach a certain stage of life, and liberation comes. We reach the peak of the mountain, and the infinitudes of space open up before our gaze. It is a truth that is often misunderstood, through its apparently paradoxical character.

How often have we caught ourselves striving energetically, persistently, almost fiercely, after the things of the spirit (or the things we mistakingly think are the things of the spirit) only to find ourselves getting hard and cold, lacking in sympathy and understanding, becoming impatient with mediocrity, intolerant of weakness, self-righteous, smug, puritanical; burning

ourselves to a dry state in our desire to purge ourselves of dross; stifling our finer sensibilities to the “little” things, in the hope that a larger intuition will be ours; starving our “human” love for a few, in the hope that we would thereby attain the “superhuman” love for all things. Concentrating our gaze on the tip of our nose, metaphorically speaking, we only attain a spiritual myopia. Turning our forces of growth inwards, we only succeed in developing ingrown-hairs. We must look away from ourselves to keep our vision clear and in focus; our life-energy must be directed outwards, rather than inwards.

A rich man came to a famous Hasidi Rabbi to seek the truths of life. The Rabbi took him to a window and asked him to gaze out through the clear glass into the world below. “What do you see?” “I see people running to and fro, going about their business.” The Rabbi then took him to a silvered mirror. “Now what do you see?” “I see only myself.” “You notice,” said the Rabbi, “what a world of difference a little silver makes!”

Self-centredness, whether in the interests of spiritual or material progress, is self-defeating in the long run. In material things, the effects of self-intoxication evaporate, only to leave that dry, ashy “morning after” feeling. In spiritual things, we do not even have

the satisfaction of having attained our desired end. Whether we spell "self" with a small or a capital "s," it is in either case the wrong end of the telescope. Our gaze should be ever outwards, in terms of service, in big or little things according to our capacities and our immediate circumstances, naturally and easily, without strain.

And so the Master Hilarion says :

Grow as the flower grows, unconsciously, but eagerly anxious to open

its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity ; in the other you harden by the forcible passion for personal stature.

And so another Master has said, speaking of the indirect way, the paradoxical way of all spiritual things : "He who loses his life shall find it."

### THE SEARCH

Stillness is ever with me,  
For I have laid aside  
The pleasures which must flee away  
That stillness may abide.

Peace is for ever with me,  
For I have understood  
The meaning of love's ecstasy,  
Of evil and of good.

Assurance is my bounty,  
And solitude my friend ;  
I ask no gift of any man  
Nor on his words depend.

Reality is with me,  
For I have cast away  
The brief illusions of the world  
That glitter and decay.

There is a perfect stillness,  
A richness of delight,  
That lies within my hidden self  
Upon the inner sight.

And in that tranquil living,  
Through that eternal youth,  
The stillness of my joyous search  
Will be the breath of Truth.

MENELLA STREET

# KESHUB CHUNDER SEN: A GREAT INDIAN REFORMER<sup>1</sup>

BY B. B. DEY, D. Sc., F. I. C.

THE East is the cradle of all faiths, and India in particular is justly regarded as the land of prophets and reformers and founders of religions. In the last century we had one such outstanding personality whose advent synchronized with the consolidation of British power in this country. This was Keshub Chunder Sen, the centenary of whose birth in 1838 was celebrated last year with great enthusiasm in different parts of India.

Keshub Chunder Sen, or Keshub, as he is generally known to his country-men, was one of the greatest social-religious reformers in living memory, and perhaps the best orator that India produced in the last century.

## HIS GREAT VISION

In a country where the aspirants for a deep religious life have usually fled from the world, Keshub was the first to show that it was possible to live true to heaven as well as to earth, for the two have kindred points. In a country where the existence of many sects and religions has led to endless discord and

difference, Keshub raised the banner of harmony and love, and saw the vision of a Universal Brotherhood of man. At a time when religion was confused with priest-craft and external rituals and ceremonies, Keshub taught that religion was a spiritual condition of man, and not to be confused by any means with these outward symbolisms and observances.

## EARLY LIFE: SAD AND RESTLESS

Before speaking to you about the message which Keshub brought to India and to the world at large, I should perhaps dwell briefly on some of the salient facts connected with his early life.

Keshub was born in an illustrious Vaidya (Vaiṣṇava) family of Bengal; his ancestral village, "Garifa," being pleasantly situated on the banks of the Ganges some twenty-four miles from Calcutta. Like Goldsmith's "Auburn" this ancient village has now changed beyond recognition. The gardens, the lakes, the peaceful riverside scenes in the summer twilight, have all vanished, and jute mills with all their unromantic accompaniments have encroached upon these idyllic

<sup>1</sup> A talk by Prof. Dey, of the Madras Presidency College, to the Class in Indian Thought and Culture at Adyar, 30 March 1939.

scenes. Keshub's boyhood was, however, spent mostly in Calcutta. His grandfather Ram Kamal Sen, was a well known person of culture and affluence in those times. He, as well as Keshub's father, died when Keshub was very young, the training of the child thus falling to the widowed mother. The latter was a remarkable lady combining deep piety of character with grace and clear intelligence. Keshub always used to remark that it was the wonderful spirituality and character of his mother which proved to be of the greatest help in his early training. As a youth, Keshub was tall, fair and handsome, a leader among his school-fellows, always devising new games and enacting dramas which he composed and in which he took a leading part. He was very scrupulous about personal cleanliness, which, to him, was almost a part of religion. He loved to bathe in the Ganges and to smear his body with sandal paste, habits which might be traced to the Vaiṣṇava influence of his family. He was rather reserved in manners—a reserve which was due not to any pride or conceit but which served as a cover for much force of character.

Considering the spirit of the times in which Keshub lived, when almost every educated young man born in a wealthy family considered it to be a part of his education to learn drinking and other vices

of western civilization, Keshub's youth must be regarded as a most unusual one. Simple, austere and almost stern in his outward demeanour, Keshub shunned all youthful frivolities. He became sad and restless. In one of his sermons delivered in later life, Keshub has vividly described the condition of his mind in that period. He says :

I had no peace either by day or by night. I shunned as poison all the pleasures which I found youth enjoying all round me. To amusements of all kinds I said : "Thou art Satan ; thou art sin." To desire I said : "Thou art hell—those who trust thee fall into the jaws of death." To my body I said : "Thou art the road to perdition, I will rule thee or thou wilt surely lead me to death." Gradually I became almost taciturn and spoke little. True, I did not retire into any wilderness, but the world became a wilderness to me.

His favourite books during this period were books of philosophy and books of sermons. Two books in which he found sublime truths and great solace at this time of his life were Young's *Night Thoughts* and Shakespeare's *Hamlet*. It was when he was passing through this kind of troubled state of mind that a door suddenly opened to him—the door of prayer. His experience is thus expressed by him :

In that dawn of spiritual life, the voice that insistently sounded in my heart was "Pray, Pray." I never knew very well why I should pray, and for

what I should pray—there was not time then to reason. It never occurred to me that I might be mistaken. I prayed. . . . The dawn brightened into morning. . . . All that was hidden in darkness began to clear up. . . . Doubts vanished. . . . By this practice of prayer, I gained endless, resistless strength. . . . I had no longer the same body or the same mind. . . . Temptation was conquered, sin was vanquished and lost its terrors.

### THE BRAHMO SAMAJ

In 1857, when Keshub was only nineteen years old, he joined the Brahmo Samāj almost by accident. One day while he was passing through the streets, restless and moody, a small publication entitled *What is Brahmoism* fell into his hands. He found that its principles coincided exactly with the inner convictions of his soul, and he immediately felt that the voice of God was calling him to join this Church. As most of you are probably aware, the Brahmo Samāj had been founded by the great reformer Raja Ram Mohan Roy in 1830—*i.e.*, just twenty-seven years before Keshub joined it. It was a monotheistic religion based largely on the teachings of the Vedānta and of the Upaniṣads. When Raja Ram Mohan died in 1833 in Bristol, the leadership went to Maḥarṣi Devendranath Tagore, the father of our poet Rabindranath Tagore.

For nearly ten years Keshub remained in this Samāj struggling hard to liberalize the movement. The Brahmo Samāj, it must be noted, was at that time regarded as one of the numerous sects of the larger Hindu Religion, and was hardly known to people outside the limits of Calcutta. The few members, mostly elderly gentlemen with Maḥarṣi at their head, were cautious and conservative persons who would not care to come into conflict with Hindu society by leaving the existing orthodox customs. Even divine worship was entrusted only to Brahmins wearing the sacred thread. Keshub planned various improvements in the Samāj. He started societies for theological discussions, young men's prayer meetings, wrote tracts on religious subjects, delivered lectures for the public, organized bands of enthusiastic young men and went with them on preaching tours to different parts of India—Ceylon, Bombay and Madras, where he was called the "Thunderbolt of Bengal," were visited at this period—and in various ways, laid the foundations of the future greatness of this theistic movement in India. He became in fact the life and soul of the Brahmo Samāj, the organizing of which into a great religion for the whole of India, if not the world, became a passion with him. Keshub wanted to abolish all distinctions of caste and to permit

non-Brahmins to sit in the pulpit and conduct service as Ministers. He openly advocated the re-marriage of widows, the prevention of child-marriages and other types of social reform, innovations which were opposed by the older members of the Samāj. The struggle between these and the younger members under the leadership of Keshub continued for nearly ten years (1857-1866), and at last in 1866 Keshub and his young followers had to break with the old Samāj and come out of it.

#### A MISSIONARY EXPEDITION

The year 1866 may be said to mark the beginning of the second great period of Keshub's life as a reformer. The desire to spread the new ideas throughout the length and breadth of the country had been growing in Keshub's heart, and during this year (1866-67) he and a number of his followers went on a great missionary expedition through the North-West Provinces and the Punjab. They wore very humble garb, travelled only by Third Class in the trains wherever these were available, went long distances on foot and endured great hardships. The spirit of Buddhism and the Buddhist missionaries made a great appeal to them, and he and his followers literally lived the lives of the ancient Bhikshus. Their preachings and the examples of their lives

had a tremendous influence on the people of the places they visited.

#### WORK IN ENGLAND

Three years afterwards, in the spring of 1870 when Keshub was 32, he visited England with the object of carrying the message of his new faith to the wider public in Europe. He met with the most cordial reception, from all classes of people in England, that has ever been accorded to any Indian in that country. Dean Stanley, Prof. Max Muller, John Stuart Mill, Gladstone and a host of other outstanding personalities in England at that period became his admirers and staunch supporters. He was received in private audience by Queen Victoria.

He was invited to speak from the pulpits of many Christian churches and he told the people not only about his work of social and religious reform in India but also of various evils, moral and political, which had come to India through British domination. He spoke of the Government of India as a sacred trust imposed on England by Divine Will, and he appealed to the larger English public to see that the administration of his great country was conducted in that spirit. If England had brought modern science and its advantages to his countrymen which Keshub greatly appreciated, India, he said, had

also rich spiritual treasures to give to England.

The honour he received in England did not turn Keshub's head, and he came back confirmed in his simple national ways of living. The one thing which more than any other greatly impressed him was the Englishmen's methods and capacity for carrying out organized social work, and on his return, he set his mind specially to such work on broad and general lines.

#### THE INDIAN REFORM ASSOCIATION

He established at this time what is now known as the Indian Reform Association. The work of the Association was divided into numerous sections such as (a) the establishment of printing presses and the publication of cheap vernacular newspapers with a view to disseminating instructive reading matter widely among the masses; (b) the promotion of the temperance movement by rousing public opinion against the liquor policy of the Government; (c) the opening of industrial and night schools for the benefit chiefly of men of the working classes; (d) the starting of special schools and associations for women for improving their condition; (e) the introduction of acts of social reform of which Act III of 1872 for legalizing intercaste marriages among the Brahmans may be mentioned as one, etc.

Keshub recognized social reform as part and parcel of religious work. He was not a sudden or a violent reformer, nor did he make his reforms rigid and final. He knew that such reforms, to be really beneficial to his country, must be progressive and elastic in character so that they might grow with the spirit of the times. He knew that nothing could be in the permanent interests of a nation which was not founded on its character, and the reforms which Keshub sought to introduce were therefore always national in their outlook and in consonance with the pure and simple customs of the country. While he was engaged in these numerous social reforms on the one hand, his spiritual life on the other hand became richer and nobler at this time. His utterances, both in English and in Bengali, in public lectures or in sermons from the pulpit, began to attract unparalleled crowds of men and women. Some of the lectures delivered at the Town Hall at Calcutta during this period have since been published and read by people wherever English is spoken.

#### THE MODE OF HIS MESSAGE

He delivered these lectures extempore. There was no preparation but he let himself be carried away by the emotion of the moment. "The flood of his oratory" says his biographer Mazumdar,

“fell like a torrent from some Himālayan height, instantaneous, vast, clear and overpowering.” Keshub never learned elocution. His delivery was completely free from any kind of affectation. He never gesticulated. There was no effort or straining either in the lucid, limpid thought or in the rich, deep voice. It was as if the Lord had chosen to speak with Keshub’s tongue. Those who saw and heard him in those days declare that they never listened to anything like it in their lives. If this was the testimony borne by people with regard to his English addresses, his Bengali sermons from the pulpit of the Brahma Mandir were even more greatly admired. These sermons and prayers have fortunately all been preserved in print, and serve for the edification and moral and spiritual guidance of generations of his countrymen. Keshub proved to be a born master of his vernacular, and his prayers are still quoted as models of the purest and the simplest Bengali. The words in his sermons seemed to flow like a clear tinkling brook on the waters of which were reflected the great Heavens. The fame of Keshub’s preachings and sermons spread far and wide, and *The Statesman* of Calcutta wrote at the time: “When Keshub speaks, the world listens.”

Yet the secret of the impression that Keshub made did not lie in his

language. Keshub spoke, as all great religious preachers do, straight out of the deepest spiritual experience. He never argued. He appealed to something deeper than reason. His words came charged with a force and a meaning that mere reason cannot give. His sermons were not philosophical discourses but more like the inspired utterances of a poet. At the beginning of one of his sermons, he spoke thus :

**“ARE WE SEATED?”**

Are we all seated? I do not think so. Some are wandering about, some trying to sit down, some are restless, some, after sitting down for a while, are getting up again. Have you succeeded in seating yourself or have you not? It is a deep question, for the whole secret of worshipping God lies there. It is the sitting down of the soul. If you can sit down in the secret place of the heart, then you can truly worship. When the mind is distracted, when it is infatuated with the pleasures of the world, it cannot worship. Men in that condition have continually to try to get hold of their souls by the shoulders and force them down. O Worshipper! sit down in the immediate presence of God, sit facing Him. Turn not a hair’s breadth to this side or to that. If you do, you may be sure that either pride or doubt has come between. In the sphere in which your soul lives, there is only one little spot for you. To sit down there is to worship. There is a condition of the soul in which seeing God becomes easy, natural. [Similarly to “hear” God’s command was not



listening to a sound but instinctively receiving inner guidance by waiting trustfully and prayerfully on God. If the heart is utterly selfless and utterly dependent on God, these divine promptings in the heart can be caught. Then the faithful devotee must obey them, though the whole world might stand against him.]

#### IDEALS OF UNIVERSAL CHURCH AND BROTHERHOOD OF MAN

His interpretation of human brotherhood was as fascinating as it was convincing. He said that if a man is truly religious he cannot help loving his fellow-man as his brother, in spite of external differences, for there will always be this one common factor in the relation between them, *viz.*, that of being the children of the same Father. This should and must make him lovable in spite of everything. Keshub believed with all his heart in the national regeneration of India and indeed might be regarded as the prophet of the present national movement. He led his countrymen to the true source from which national regeneration was to spring, *viz.*, self-sacrifice and moral and spiritual strength—a truth so strikingly illustrated in the life of Mr. Gandhi today.

The third and last period of his activities may be put down between the years 1878 and 1884. During this period, he felt more and more that the unsectarian universal religion, the spirit of which had

breathed through all his teachings in the previous periods, was the distinct new message which India and humanity in general needed. He was fired with the ideal of a Universal Church and a world-wide Brotherhood of Man where caste and creed would find no place at all. Books were written in which selections were compiled from all the scriptures of the world: the Hindu Sāstras, the Quran, the Zend Avesta, the Lalita Vistara and even the Chinese Sacred Texts; readings from such books formed a regular part of their daily worship. The largeness of Keshub's conception of religion, which was put into Samskr̥t verse by one of his followers, may be translated as follows:

Behold this spacious Universe  
Which stands as God's mighty and  
holy Temple :

The pure heart is the pilgrim shrine ;  
One Scripture all Truth of all lands ;  
Faith is the root of all the creeds ;  
Love the culture that is for all,  
And the effacement of the Self  
Is what we call asceticism.

The New Message, or New Dispensation as he called it, revealed that all the Scriptures of all the religions formed One Great Scripture; that all the prophets and religious teachers had contributed, each in his own way, to the evolution of One Great Religion; and that Man cannot, therefore, leave out any of them—that the different

methods of spiritual culture were not meant to exclude one another, but were to be harmonized into a fuller and deeper culture.

In speech and in writing, through ritual and symbolic observance, Keshub tried to bring home to his countrymen and to the world at large the meaning of this universal religion of harmony. Before Keshub's time, the spirit of toleration had often been invoked to prevent conflicts between the members of different sects. Keshub preached not "toleration" but "assimilation" and "harmony." Thus his new conception of Human Brotherhood was based on mutual respect—even on mutual need. This need was not merely temporal or material, it was not for neighbourliness or political expediency. It was something deeper. In one of his lectures—"Asia's Message to Europe"—Keshub said :

By Unity I do not mean Uniformity. Uniformity is the death of nature ; it is the death of the soul. Where Life is, there is variety. The unity I contend for is the unity of music. In music, though there are hundreds of diverse shapes of instruments producing various sounds, there is sweet harmony among them. Each set represents an idea and has a distinctive mission to fulfil which belongs to no other. Therefore none can be ignored, none can be crushed, but all must be represented and included.

With such a conception of religion, Keshub assimilated into his wide and deep spiritual culture, the special concepts and ideas of different religions. The idea of the motherhood of God was one of the conceptions of Hinduism which coloured and sweetened his devotions ; and herein perhaps is to be found the secret of that strange affinity between Keshub, the pure monotheist, and Śrī Rāmakrishna Paramahansa, the worshipper of the Goddess Kālī, which ripened later into a beautiful spiritual intimacy and friendship between them.

#### EARLY DEATH LIKE OTHER PROPHETS

Like many other prophets of India, Keshub died very young—at the age of about forty-six. At the present moment when India is going deeper and deeper into communal wrangling and discord, and the world itself is standing on the brink of another great war, the life and teachings of a person like Keshub stand as a beacon-light showing us the way towards real and lasting unity and harmony between the warring sects and castes, creeds, communities and races of mankind. Keshub's was not the way of treaties and pacts, conferences and committees, which are failing so ignominiously today. His was the way of spiritual fellowship based on mutual respect.

# THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

(Concluded from p. 322)

## ORIGEN ON "TRANSCORPORATION"

WHETHER there was a previous life in a body or not is discussed by Origen in his Commentary on *John*, Bk. 6, ch. 7, with reference to the denial by John the Baptist (*John*, 1 : 21) that he was Elijah returned, in connection with the direct statement of Jesus concerning John : "If ye will receive it, this is Elijah which was for to come" (*Matt.*, 11 : 14). Origen's comment is in the form of an imaginary discussion between one who supports and one who denies the theory of "transcorporation," in which he jumps back and forth from one side to the other, stating the arguments for and against with such cleverness that it is quite impossible from this commentary alone to tell what he himself thought about "transcorporation," for he leaves the debate unconcluded. The holders of this theory are those who believe in the return of the soul into a body and see in the newness of the body the explanation of the

failure to remember former incarnations.

Origen remarks : "These thinkers, accordingly, entertain an opinion which is by no means to be despised." His objection to the doctrine seems to be an unwillingness to admit that a *soul* (see above discussion of *soul* and *understanding*) could re-enter a body, that the *soul* of John, for example, was ever in Elijah. At any other time, he says, the subject "would certainly call for a careful inquiry," and he outlines the series of sub-topics that would have to be taken up in an adequate treatise on the subject. He apparently believes that there are two possible positions on the subject, "transcorporation" and "incorporation." In his Commentary on *Matthew*, Bk. 10, ch. 20, he discusses the same matter more briefly and adds substantially nothing to what he says here, except that he speaks of the doctrine of the transmigration of souls as "false."

In his *Against Celsus* Origen says: "But on these subjects much, and that of a mystical kind, might be said"; in keeping with which is the following: "It is good to keep close the secret of a king" (*Tobit*, 12: 7), in order that the doctrine of the entrance of souls into bodies (not, however, that of the transmigration from one body into another) may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God's wisdom, of which it has been well said: "Into a malicious soul wisdom shall not enter, nor dwell in a body subject to sin" (*Against Celsus*, Bk. 5, ch. 29).

Also: "We do not believe that souls pass from one body to another, and that they may descend so low as to enter the bodies of the brutes" (*Against Celsus*, Bk. 8, ch. 30).

#### A REINCARNATION THEORY

From Origen's denial of the transcorporation or transmigration of souls, and his preference for incorporation, or the entry of souls into bodies, it does not follow that he disbelieves in the reincarnation of human individuals in bodies, since he has made very clear his distinction between the human individual, or rational portion, or nous

(*νοῦς*), and the soul (*ψυχή*) of a man. In a passage of his *De Principiis* which has been preserved in the Greek (Bk. 4, ch. 1, sec. 23) he makes the clearest statement to be found in his writings on this point:

"And perhaps as those here dying according to the death common to all, are, in consequence of the deeds done here, so arranged as to obtain different places according to the proportion of their sins, if they should be deemed worthy of the place called Hades, so those there dying, so to speak, descend into this Hades being judged deserving of different abodes—better or worse—throughout all this space of earth, and (of being descended) from parents of different kinds, so that an Israelite may sometimes fall among Scythians, and an Egyptian descend into Judea."

Some points in this passage seem to imply a reincarnation theory of some sort.

(1) Those "dying" in Hades are born here. Yet the inhabitants of Hades seem to be those who have formerly lived and died here. At least some of its inhabitants have so lived and died.

(2) There are Israelites and Egyptians in Hades. How could they be distinctively Israelites and Egyptians except by reason of having been in Israelite or Egyptian bodies in their former lives? And yet these are the ones who are to be born here. They are not Israelite

or Egyptian by virtue of becoming such in this earth-life, inasmuch as, on the contrary, in this life some of them are to be Scythians and Jews respectively.

#### THE NATURE OF THE SOUL

It should be noted as regards the first point, the "dying" in Hades, that there is nothing in the nature of the soul as Origen conceived it which will guarantee its permanence. On the contrary it had a beginning, and presumably will have an end, the *nous*, however, of which it is an imperfect expression is in the image of God, capable of assuming the form of a soul and so far mutable, but itself immortal, since when it ceases to have a soul it will remain restored to its pure form. The "dying" in Hades mentioned in this passage would seem to mean the extinction of the soul and its replacing with another, as he who was an Egyptian in his former Hades-life is now a Jew and presumably will be a Jew in his succeeding life in Hades, for what is a Jew in Hades but one who was a Jew in the preceding life on earth? This extinction of the soul and the taking of a new one at the new birth here, would explain the impossibility of the soul of Elijah becoming the soul of John the Baptist. (See Commentary on *John*).

This passage is a good illustration of the way in which Origen's

*De Principiis* was mutilated by the translator, Rufinus. For example, the words quoted above, "if they should be deemed worthy of the place called Hades," become in the Latin translation "according as they shall be deemed worthwhile in the place which is called 'hell' (infernus), others in the bosom of Abraham, and in different localities or mansions"; and the words "so those there dying, so to speak, descend into this Hades" become "so also from those places, as if dying there, if the expression can be used (*velut illic, si dici potest, morientes*), do they come down from the 'upper world' (*a superiis*) to this 'hell,'" and so on with still wider variation in the succeeding part. It is clear, therefore, that Rufinus has not exaggerated the changes which he made in the interests of "orthodoxy." This fact taken in connection with the utter and early disappearance of two books of Origen dealing with this doctrine, entitled *On the Resurrection* (see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 24), makes it seem legitimate when in doubt as to Origen's exact meaning to consider it to have been the less "orthodox" view of any two possible opinions.

This, however, is by the way. To return to the subject under discussion, Origen denies the possibility of the discarnate soul returning into a body (see above) while,

on the other hand, not only in the above passage does he imply such a return of the human individual, but elsewhere, in discussing the resurrection of the body, he clearly states that this will take place. Conceding that it is absurd to suppose that the present body will ever be reconstructed after its post-mortem disintegration, he holds that there is "a vital assimilative 'spark', or 'principle,' which lays hold of fitting matter, and shapes it into a habitation suited to its needs. The same process by which it repairs the daily waste of our organism now will enable it then to construct a wholly new tenement for itself." Bigg, *Christian Platonists of Alexandria*, p. 271; *De Prin.* 2: 10: 3; 3: 68 sqq.; *Contra Celsum* 5: 22 sqq.

As to the possibility of the entry of the rational soul into an animal body, the following fragment from *De Principiis* occurs in Jerome's *Epistle to Avitus*: "It is an evidence of great negligence and sloth, that each one should fall down to such a pitch and degree, and be so emptied, as that in coming to evil, he may be fastened to the gross body of irrational beasts of burden." In Rufinus' translation, the opinion "that souls descend to such a pitch of abasement that they forget their rational nature and dignity, and sink into the condition of irrational animals, either large or small," is stated as one

which is rejected. Origen's pupil, Pamphilus, in his *Apology for Origen* (extant only in a translation by Rufinus), so interprets his instructor's belief. While Rufinus is not always reliable, there can be no doubt that he is right here as to Origen's doctrine (whatever may be the history of this passage), for the sentence above quoted from *Against Celsus* is explicit enough (see above, p. 419).

For Origen a *soul* could not enter an animal body, it could not even enter another human body. The passage given by Jerome (above) may refer to the fall of the *nous* implying that it evolved out of the sub-human states to its present human stage of experience. As modern Theosophists say, the monad evolved through sub-human kingdoms to the human, while my personality, now the expression of the monad in my human life, never was in an animal, nor could be; nor was, nor could be in any other human incarnation than this present one. Likewise, Commentary on *Matthew*, Bk. 11, ch. 17: "Let others, then, who are strangers to the doctrine of the Church, assume that souls pass from the bodies of men into the bodies of dogs, according to their varying degree of wickedness; but we who do not find this at all in the divine Scriptures, etc." So also *De Prin.* 1: 8: 4; *Contra Celsum*, 4: 8: 3.

### A SUMMING UP

Origen's doctrine as to immortality may then be summed up, as follows :

Human "understandings" are spirits created by God in eternity, possessing his "image" and capable of attaining his "likeness" (the distinction later crystallized in Christian theology) by their free choice and pursuit of good. In themselves, they are without defect and immortal but as, exercising their freedom of will, they neglect the good, they then form for themselves "souls," imperfect and transitory.

Each soul receives an appropriate body. It cannot exist without a body, when life ends here it persists in a subtle material body in Hades. When that life in turn comes to an end, a new soul and body replace the old. The soul cannot outlive its bodies, the continuation of its life in Hades being due to the preservation through physical death of a part of its material envelope (*De Prin.* 22 ; 2 : 3 : 2. sqq.). Instances are recorded of this having been seen hovering over the grave of the earthly body. Each new soul and body are given to the spirit in accordance with the deserts of its previous existence. This cycle of births and deaths draws to an end as the soul increases in virtue ; when it is perfected, it will have become identical with the spirit, and thereby immortal. Meanwhile,

the spirit lives in the soul, the soul not being merely mortal, inasmuch as it is an expression of the immortal spirit.

There is a connecting link between the bodily lives, a germinative principle by which each body is connected with its predecessors, individual identity being preserved, although the materials are entirely changed, just as any particular body remains one body during its lifetime, although its particles are continually changing. (It should be remembered, however, that this is doubtless not all Origen taught on the subject but as much as we can gather of his teaching from his writings which have come down to us.)

### HOW A THEORY OF REINCARNATION IS IMPLIED

Thus, it will be seen that, while Origen could not accept the doctrine of the transcorporation of souls, he did believe in a series of embodiments of the *spirit*. See Commentary on *Matthew*, Bk. 13, ch. 2 : " John was Elijah himself," yet "the soul of John being in no wise Elijah." All the commentators on Origen whose writings I have seen, call attention, in connection with their discussion of his doctrine of pre-existence and bodily birth being according to the deserts of an antecedent life, to his rejection of the idea of the transmigration of souls, not noticing that to

say this is not to tell the whole story, and forgetting that Origen's distinction between soul and spirit is one of the most emphasized portions of his treatment of the soul. Professor George Foot Moore's excellent Ingersoll lecture on "Metempsychosis" is subject to this same criticism. It may be seen from the quotations above, however, that a theory of reincarnation is implied

(1) in his teaching as to a previous life in such an order of existence that its deserts can be adequately satisfied in this life ;

(2) in the immortality of the spirit taken together with his teaching that the Hades-life like the earth-life will come to an end ;

(3) in the idea of the possibility of one now a Jew having been, in his previous life in Hades, an Egyptian, etc. How could he be an *Egyptian* in Hades, before having any earth-life, and if his one earth-life was to be as a Jew ? Hades, according to the teaching of the same paragraph, is the abode of those who have died here on earth ;

(4) in his positive teaching as to the resurrection of the body.

#### A GREAT STUDENT AND A GREAT TEACHER

It is not likely that Origen could have failed to see these implications. He was one of the clearest and boldest of thinkers. Also, it must be noted, he was not only

familiar with, but in sympathy with, steeped in, Neo-Platonic thought. This is evident from all his works, and further, we know from his own testimony that he had studied under one of the great teachers of Alexandria. According to Porphyry, this teacher was none other than Ammonius Saccas. (For the testimony of both Origen and Porphyry, see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 19).

I am aware that Porphyry in his *Life of Plotinus* (3, 14, 20) is usually understood to be referring to another Origen, a pagan, and that some are of the opinion that, in the passage quoted by Eusebius, Porphyry may have been confusing our Origen with the Neo-Platonist one he knew. Porphyry, however, was a native of Tyre (*Life of Plotinus*, 7) in which city Origen died, according to Jerome (*De Vir. Ill.*, LIV ; *Nicene and Post-Nicene Fathers*, 2nd series : III, 373-74) and, as the passage quoted in Eusebius shows, he remembered the Christian Origen whom he had met, and it is this Origen of whom he says that he had been a pupil of Ammonius Saccas. He may well have known him in his youth, and Eusebius amply supports the view that Origen was well known to the philosophic teachers of his time. (See Eus. 6 : 18 and the several instances of debates and invitations to speak before rulers, etc. ; also Gregory's panegyrics.) Origen had



studied with the philosophers in Alexandria and must have had acquaintances among their pupils. At any rate, when all possible allowances are made, Origen lived in the intellectual world of the third century in more than one of its great centres.

If these implications be not admitted, Origen will be found to have obscured where he was avowedly trying to explain. Yet in his own day, no one seems to have thought him obscure. He was an extraordinarily successful teacher, and no one at any time since has ever regarded him as other than a great teacher.

His failure to make explicit these implications in his extant writings is amply explained by his constant reference when discussing the subjects in these writings to his fuller treatment in his books *On the Resurrection* which have since disappeared. The loss of these books (considering the widespread admiration for Origen and efforts to preserve his works) is in itself sufficient proof that their teaching was not consistent with later conceptions of orthodoxy. They must have contained teachings even more unorthodox than pre-existence, etc., which have come down to us. There is no doubt, also, that these latter ideas, striking as they are, have been touched up by Rufinus (some of the evidence has already been given in this article,

pp. 319, 420). Rufinus later had a quarrel with S. Jerome and became quite unpopular on account of his "Origenism." He was regarded as having been much too kind to Origen's "heresies" in editing his books. We may be glad that they were not translated by an anti-Origenist. This, however, exhibits to us the state of mind in the circles through which Origen's books have survived to latter days and explains much. As to the books *On the Resurrection*, see Eusebius, *Hist. Ecc.*, 6:24:3, and Dr. McGiffert's note: "The work was bitterly attacked by Methodius but there are no traces of heresy in the existing fragments."

#### ATHENAGORAS

In this connection, a reference in one of the works of Athenagoras, a second century apologist for Christianity, is interesting. Athenagoras, an Athenian philosopher who had become a Christian, wrote his *Embassy*, a plea for his fellow-religionists, for presentation to the Emperors Aurelius and Commodus, about A.D. 177. It is at nearly the end of this apology (ch. 31) that he makes a comparison of the Christians' belief in the resurrection of the body with the corresponding teaching of certain Grecian philosophers, in these words:

"But that it is not our belief alone that bodies will rise again, but that many philosophers also

hold the *same* view, it is out of place to show just now, lest we should be thought to introduce topics irrelevant to the matter in hand"; and a little further on: "for nothing hinders, according to Pythagoras and Plato, that when the dissolution of bodies takes place, they should, from the very same elements of which they were constructed at first, be constructed again"—clearly a reference to the transmigration theory.

While an examination of Athenagoras' later work, *On the Resurrection of the Body*, shows that his speculation on this subject was fragmentary, being apologetic in aim, and not constructive, and that his belief in immortality had its basis in his Christian faith, rather than in philosophy, yet, and just for these reasons, his appeal in the above-quoted passage to Greek philosophy and especially to Pythagoras and Plato, illustrates the inevitableness among Christians educated in Hellenic culture at a time when there was no distinctively Christian philosophy, even a systematic Christian theology having yet to be constructed, of seeking a reason for the faith which was in them amid the philosophic theories of their forefathers, as well as the naturalness of comparing the teaching as to the resurrection of the body with the doctrine of the re-entry of souls into bodies.

#### THE PYTHAGOREAN-PLATONIC TRADITION

This slight allusion in Athenagoras to the teaching of Greek philosophers on a resurrection of the body is therefore noteworthy, when viewed with reference to the later elaborate doctrine of Origen in the first half of the third century, for these reasons:

(1) as showing that Origen's view, far from being peculiar, was only a thorough-going instance of a manner of considering the subject which would be more or less adopted by anyone who, like Athenagoras, combined adherence to the Christian faith with the study of philosophy; and

(2) as showing that, instead of assuming at the start that Origen could not have taken the transmigration theory seriously, on the contrary, we might well be surprised if we should find that he had ignored that theory in his speculation as to the future life. In fact, in the whole of philosophy, as he knew it, there was not any doctrine more evidently related to the resurrection idea.

That, in fact, Origen himself in spite of his objection to transmigration of souls regarded his own teaching as similar to that of Plato and Pythagoras may be seen from *Against Celsus*, Bk. 1, ch. 32:

"Or is it not more in conformity with reason, that every soul, for certain mysterious reasons (I speak

now according to the opinion of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions?"

It would seem indeed that Origen's teaching on immortality must be attributed, as to its source, chiefly to the Pythagorean-Platonic tradition of his day from which he deviated, or which he clarified, as he was compelled by his speculation as to the deity and the origin of the world and of men—his unwillingness to ascribe to God the direct and sole responsibility for the existence of the imperfect human soul. The distinction between soul and understanding *νοῦς* is Platonic and is elaborately discussed in the *Enneads* of Plotinus, but both Plato and Plotinus, however, give their teaching as to rebirth in myths in which it is difficult to discern how much is philosophy, how much poetry.

#### ORIGEN AND THE Gnostics

It should be remembered also that in Origen's time great societies of Christians, the Gnostics, held that such a presentation as he was attempting of Christian dogma in harmony with the mystic philosophy of the pagan world, had a basis in the teaching of the Apostolic Church; that there was an inner, a deeper side to Christian teaching handed down from its beginning

which could only be communicated to the more thoughtful among the adherents of the Church. Both Clement and Origen appealed to such an esoteric tradition although there is no evidence that with them it was represented by an organized inner circle. They were kept apart from the Gnostics, so distinguished in history, (although Clement at least regarded himself as a Gnostic) by the inadequacy of the theology of the latter, but both the "heretical Gnostics" and such as Clement and Origen, were spreading Christianity among the educated classes and thus making possible the work of Constantine in the succeeding century—the establishment of the Christ-cult as the religion of the Empire.

So while Origen here is a thinker utilizing Neo-Platonic thought to help clarify Christian teaching and to intellectualize it, much of his teaching probably has more links than by the nature of the case we could hope to discover with kindred expositions of Christianity more or less reserved for select circles among those who held that the Church had a higher as well as a popular teaching. Reincarnation, for example, is known to have been a teaching of many of the Gnostic schools.

Of those who went under the name of Gnostic, the Basilidians and Valentinians were very estimable people whose leaders had been

really great teachers. Their origin and their main strength was in Egypt. Origen shows his kinship with them by the fact that in his Commentary on *John* he so often refers respectfully to the earlier Commentary of the Gnostic, Heraclion. Origen seems to have gotten much from it.

It should be remembered that the Gospel of John and other New Testament books were contemporaneous with these Gnostic circles. The first known use of S. John's Gospel was among the Gnostics, witnessed by Heraclion's Commentary. The bearing of these facts on the questions of the sources and of the interpretation of this Gospel has not been sufficiently recognized. At any rate, in view of this Gnostic teaching in the background, we should not be surprised at the question asked in *John*, 9: 2: "His disciples asked Him saying, Rabbi, who sinned, this man or his parents that he should be born blind?"

#### THE FOURTH AND FIFTH CENTURIES

As Christianity, however, became the dominant religion in the Empire in the fourth and fifth centuries, the sheer increase in numbers brought down the average of mental ability in the Church. The work of men like the third century Alexandrian leaders prevailed and was further developed, so far as they had clarified and defined the

great Christian doctrines. But so far as they had enriched theology by linking its dogma to kindred religious philosophy and mystical experience which contemporary Hellenic thinkers, following the example of Plato and Pythagoras, were salvaging from the traditional speculation and enthusiasm of the Orphic, Hermetic, Mandæan, and related esotericisms, they became suspect of heresy—and, in particular, the doctrine of a cycle of earth-lives with intervening lives in Hades, the Orphic "wheel of birth" (*Jas.* 3: 6, American revised version margin) was marked out, as one of the points in Origenism to be "anathema." The condemnation of the Emperor Justinian in 543 and that of the Council of Constantinople in 553 completed the rejection of these teachings by official Christendom.<sup>1</sup>

Even then, however, the anathemas did not cover Origen's real teaching. They condemn those who teach the pre-existence and the return of the *soul*. Neither Origen nor such of the Origenists as understood him so taught. The Council believed that he had—Jerome, Rufinus and their like had obscured

<sup>1</sup> The evidence for the condemnation of Origen by the Council of 553 is very slight and is rejected by some scholars. It is possible that a synod held at Constantinople in 543 was later mistaken for the more representative Council of 553. See the article, "Constantinople, Councils of" in *The Encyclopædia Britannica*, 14th edition. It is significant of the growing appreciation of Origen in recent years, that today scholars are more reluctant to concede his condemnation by a general Council.

his thought in the attempt to make his works acceptable to their circles and perhaps some of the Origenists had followed Origen with more zeal than intelligence. So, for the Church, his brilliant thought was seen "through a glass, darkly."

Today, our unfamiliarity with such thinking which, while in keeping with Indian faiths, seems entirely foreign to Christianity, makes it difficult for us even to see it, where it occurs in the earlier Christian teaching—hence the usual ex-

plaining away of the thought, when signs of it appear in Origen's extant writings, let alone our appreciating it, if discovered.

But, as Dr. McTaggart, a foremost modern exponent of the doctrine, asks (J. E. McTaggart, *Some Dogmas of Religion*, p. 112): "Why should men who are so anxious today to prove that we shall live after this life is ended regard the hypothesis that we have already survived the end of life as one which is beneath consideration?"

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### OUR CONTRIBUTOR

The Reverend Harold O. Boon who has been travelling under the auspices of The Theosophical Society in America, is an Episcopal minister. He has had exceptionally fine training in Biblical studies, Christian history, philosophy, etc., under some of the world's greatest scholars. He has spoken under various conditions; officiated in the New York Cathedral, was repeatedly a guest-preacher at the open-air pulpit of Grace Church at 10th-and-Broadway, as well as in several New York churches, and in pulpits of several denominations in many parts of the United States.

The Reverend H. Boon came into The Theosophical Society when he was seventeen years of age, from an intelligently believing and devout Christian household. As a scholar, particularly in the field of Christian doctrines, he combines a thorough knowledge of Theosophy, and in his correlating of Theosophy and Christianity he is able to serve our Christian land in a way both unique and timely.



Facsimile (1/4) of the Frontispiece to Bacon's *Opera Omnia* printed at Frankfort in 1665. Note the Boar for Bacon's crest, standing with three feet—front forefoot lifted—on the "wreath" or "torse," originally a band or roll encircling the helmet and supporting the crest, now generally presenting a twist of two cords of silk, one tintured like the principal metal, the other like the principal colour in the arms. I have not been able to ascertain which were Bacon's colours. In the original picture the Boar's tail is more clearly seen to be curled, as it were, with a loop.

# BACONIAN STUDIES

## I. A ROYAL ROMANCE

BY JAMES ARTHUR

### 1. FRANCIS TUDOR AND MARGUERITE OF VALOIS

“MY name is Tidder [Tudor], yet men speak of me as Bacon”—grudgingly writes England’s greatest genius on the eve of his death, and continues in growing resentment—“even those that know of my royal mother, and her lawful marriage with the Earl of Leicester, a suitable time before my birth” (II, 336).<sup>1</sup>

Francis Tudor grew up to be fifteen years old—he was born on the 22nd of January 1561—before ever he heard that it was not good Lady Anne Bacon, who had fostered him all these years, who was his fleshly mother, but Elizabeth, the Virgin Queen so-called. Proud of her title, jealous of her lone-star power, she wanted to preserve her secret undivulged. Upon his accidental discovery of his royal birth, there immediately followed, Francis Tudor writes, “our summary banishment to beautiful

France, which did intend our correction but opened to us the gates of Paradise” (I, 88). He went there in the company of Sir Amias Paulet, the English ambassador, and set foot in France, landing at Calais, on the 25th of September 1576. Sent to the sunny Southland during the most susceptible age of masculine youth, he fell a ready victim to the exquisite charms of the mind and body of lovely Marguerite of Valois; though eight years his senior she was, and married five years previously to gallant Henry, King of Navarre, and leader of the Huguenots.

Alexander Dumas, *père*, in *La Reine Margot*, gives the following description of the French princess:

The bride was the daughter of Henry II, the pearl of the crown of France, *Marguerite de Valois*, whom, in his familiar tenderness for her, King Charles IX always called *ma soeur Margot*. Never was a more flattering reception, never one more merited than that which awaited the new Queen of Navarre. Marguerite at this period [23rd of August 1572, the night before the S. Bartholomew Massacre] was scarcely twenty years old, and already she was the object of all the poets’ eulogies, some of whom compared her

<sup>1</sup> The references are all to *The Biliteral Cipher* of Sir Francis Bacon, discovered and deciphered by Mrs. Elizabeth Wells Gallup. Three parts have appeared. The numbers between brackets refer to the third edition of the first and second part, and to the first edition of the third part. For the form “Tidder” of the name Tudor, see Bacon’s *History of King Henry VII (Spedding, VI, 167)*.

to Aurora, others to Cytherea ; she was, in truth, a beauty without rival in that court in which Catherine de Medici had assembled the loveliest women of the age and country. She had black hair, a brilliant complexion, a voluptuous eye veiled by long lids, coral and delicate lips, a graceful neck, a full, enchanting figure and, concealed in a satin slipper, a tiny foot scarce larger than an infant's. The French, who possessed her, were proud to see so lovely a flower flourishing on their soil, and foreigners who passed through France returned home dazzled with her beauty if they had but seen her, and amazed at her knowledge if they had discoursed with her : for not only was Marguerite the loveliest, she was also the most learned woman of her time. And on all sides was quoted the remark of an Italian savant who had been presented to her, and who, after having conversed with her for an hour in Italian, Spanish, Greek, and Latin, had said on quitting her presence : "To see the court without seeing Marguerite de Valois is to see neither France nor the court."<sup>1</sup>

It was a case of love at first sight, and as the sequel shows, his first as well as his last great love. So struck was he by his lightning-like infatuation, that he made it into a maxim for the true lover, composed a verse on it, and incorporated this in his unfinished poem, *Hero and Leander* (vs. 175-6),

<sup>1</sup> An English translation of Dumas' book is found in Everyman's Library, under the title *Marguerite de Valois*, from which the above description is taken.

published ten years later as a work of Christopher Marlowe, who had died five years before :

Where both deliberate, the love is slight,  
Who ever loved, that loved not at first  
sight ?

Twenty-five years later, that is, three years before his own death, when the First Folio of Shakespeare's plays was issued, the second line made its re-appearance in *As You Like It* (Act III, scene 5), quoted as a mighty saying of the dead Marlowe :

Dead Shepherd, now I find thy saw of  
might,  
Who ever loved, that loved not at first  
sight ?

Francis was however a too seriously minded young man to spend his time in France exclusively or even for the greater part in love-making. On the contrary, "making ciphers our choice," he tells us, "we straightway proceeded to spend our greatest labours therein, to find a method of secret communication of our history to others outside the realm" (I, 88-9). Among these ciphers was "this double alphabet cipher," or the biliteral cipher, to which we owe the astounding revelations regarding the private life and history of the grandson of Henry VIII and the much slandered Anne Bullen—Francis Tudor: "I, last of my House," as he writes regretfully the year before he passed to happier regions (III, 36).



## 2. TENDER HOPES OF MARRIAGE CRUSHED

His love, as his whole life, was bound to sail upon an adverse sea. If for no other cause, the former was doomed to ship-wreck through the opposition of his royal mother. Marguerite herself was not too happily matched. For political reasons Henry wanted to be released from his marriage-bond, but he remained her constant friend throughout life. "When Sir Amias Paulet became advised of my love," writes Francis Tudor, "he proposed that he should negotiate a treaty of marriage, and appropriately urge on her pending case of divorce from the young Huguenot; but for reasons of very grave importance these buds of an early marriage never opened into flower. But the future race will profit by the failure in the field of love, for in those flitting days afterward, having resolved to cover every mark of defeat with the triumphs of my mind, I did thoroughly banish my tender love-dreams to the regions of clouds unreal, and let my works of various kinds absorb my mind. It is thus by my disappointment that I do secure to many fruition" (II, 337). By thus turning his libido, the creative life-energy that was his, from the bed of love into the fields of poetry and philosophy, he has given us the most magnificent example of what the psychoanalyst has termed sub-

limation, and what the religionist would probably call conversion, or in general the turning of the soul from the material to the spiritual.

In somewhat greater detail, revealing also the principal force that worked against him at the English court, the story is retold elsewhere. "I was entrusted at that very time with business requiring great secrecy and expediency. This was so well conducted as to win the Queen's frank approval, and I had a lively hope by means of this entering wedge, to be followed by the request nearest unto my soul, I should so bend her Majesty's mind to my wish. Sir Amias Paulet undertook to negotiate both treaties at once, and came thereby very near to a breach with the Queen, as well as disgrace at Henry [III]'s Court. Both calamities however were averted by such admirable adroitness that I could but yield due respect to the finesse, while discomfited by the death of my hope. From that day I lived a doubtfull life, swinging like a pendent branch to and fro, or tempest-tossed by many a troublous desire. At length I turned my attention from love, and used all my time and wit to make such advancement in learning or achieve such great proficiency in studies that my name as a lover of sciences should be best known and most honoured, less for my own aggrandizement

than as an advantaging of mankind, but with some natural desires to approve my worthiness in the sight of my book-loving and aspiring mother, believing that by thus doing I should advance my claim and obtain my rights, not aware of [Robert] Cecil his misplaced zeal in bringing this to her Majesty's notice, to convince her mind that I had no other thought save a design to win sovereignty in her life-time. I need not assert how far this was from my heart at any time, especially in my youth, but the Queen's jealousy so blinded her reason that she, following the suggestion of malice, showed little pride in my attempts, discovering in truth more envy than natural pride, and more hate than affection" (II, 361-2).

### 3. MARGARET HIS LOVE

When back in England in 1579, his genius therefore sought and found a secret outlet for the fullness of his heart under the masks of the most brilliant of the galaxy of Elizabethan poets that then made their appearance—Spenser, Peele, Greene, Marlowe and Shakespeare, especially the latter. "Through love I dreamed out these five plays," he tells us when forty years of busy life had abated the youthful ardour but not the lasting inner glow, "filled up—as we have seen warp in some hand-loom, so as to be made a beauteous colour-

ed web—with words Marguerite has so oft, like to a busy hand, shot daily into a fairy-hued web, and made a rich-hued damask, vastly more dear; and should life betray an interior room in my calm but aching breast, on every hand shall her work be seen" (II, 12-13).

Supreme among these love-plays was *Romeo and Juliet*, "very seldom heard without most stormy weeping, your poet's commonest plaudit. Since the former issue of this play [1597], we have all but determined on following the fortunes of these ill-fated lovers by a path less thorny. Their life was too brief, its rose of pleasure had but partly drunk the sweet dew of early delight, and every hour had begun to open unto sweet love, tender leaflets in whose fragrance was assurance of untold joys that the immortals know. Yet it is a kind fate which joined them together in life and death. It was a sadder fate befell our youthful love, my Marguerite, yet written out in the plays it scarce would be named our tragedy since neither yielded up life. But the joy of life ebbed from our hearts with our parting, and it never came again into this bosom in full flood-tide. Oh, we were Fortune's fool too long, sweet one, and art is long. So rare (and most brief) the hard-won happiness, it afforded us great content to relive in the play all that as

mist in summer morning did roll away. Our fond love interpreted the hearts of others, and in this joy the joy of heaven was faintly guessed." Pure sorrow, free of earthly taint, brings divine grace.

#### 4. SWEET AS A ROSE

Few are they whose love survives middle-age, still fewer they in whom it outlives frustration, but rarest of all is that inspired soul who, maugre time and adverse fate, cherishes his treasure till his dying day as the most precious gift bestowed upon suffering mankind by the gods, its joys and ecstasies even in the face of defeat to be sung out in prose and verse, and thus shared with his less happy fellow-men for their enjoyment and upliftment. For too many the love-passion is the opposite of a boon—a source of debasement, an excuse for cruel jealousy; and frustrated love still worse—a source of hate, and an excuse for vindictive malice. No one knew these dangers to man's nature, "far from angelic" as it is, better than the creator of Othello and Iago. But none also knew better and had personally drunk deeper of the ennobling power of pure love. "Far from angelic though man his nature, if his love be as clear or as fine as our love for a lovely woman (sweet as a rose and as thorny it might chance) it sweeteneth all the enclosure of his breast, oft changing

a waste into lovely gardens, which the angels would fain seek. That it so uplifts our life who would ever question? It is sometimes said, 'No man can at once be wise and love,' and yet it would be well to observe many will be wiser after a lesson such as we long ago conned. There was no ease to our heart till our years of life were eight lustres. The fair face liveth ever in dreams, but in inner pleasures only doth the sunny vision come" (II, 79-80).

Than this affection of the royal prince for a royal princess, daughter of King Henry II of France and Catherine de Medici, I do not know in the whole range of world literature—Dante's love for Beatrice not excepted—a more radiant example of the highest inspiration, illuminating the whole of the inner life, the farthest and darkest corners of the heart and mind, transmuting the evil passions lurking there into their shining counterparts.

#### 5. PRINCELY HATRED

If ever Francis Tudor came near hating a living man with intense hatred, it was Robert Cecil, Elizabeth's evil genius. It was his love for Margaret which saved him from his own evil genius. To the younger Cecil, his adoptive mother's sister's son—physically and intellectually his exact counterpart—whom he so forcefully portrayed

in the hunch-backed Richard III, (see p. 440, this art.) and in his Essay "On Deformity." To Cecil, he ascribed all his woes—his banishment to France, his love's frustration, his continued disinheritance by the Queen. "We ourselves hate with princely hatred arts now exercised [at court] to keep the vanity of our regal parent glowing like fire, for God has laid on that head a richer crown than this diadem upon her brow, yet will she not display it before all eyes. *It is the rich crown of motherhood*" (II, 81). And directly apostrophizing the decipherer of his "double alphabet" story, he writes elsewhere: "Read of a man of our realm that at morn or eve plays spy on my every act under great secrecy, and gave me many a cause in my youth to make life in France most beneficent. Of his great hatred one of my greatest sorrows grew, and my hasty banishment following quite close, that at that time seemed maddening, but as in the most common of our youthful experiences, became the chief delight. In plays that I wrote about that time, the story of bane and blessings, of joys and griefs, are well set forth. Indeed, some might say my passion then had much youthful fire, but the hate that raged in me then was not so fiery in truth as the fierce hate so continually burning in the breast and oft unwisely betrayed by the overt acts of the man of whom I

have writ many things." In his own soul love overcame hate. "In my heart too love so soon overthrew envy as well as other evil passions after I found lovely Margaret, the Queen of Navarre" (II, 12).

## 6. A FOX AT COURT

"A fox oft seen at Court in the form and outward appearance of a man named Robert Cecil, the hunch-back, must answer at the Divine Arraignment to my charge against him, for he despoiled me ruthlessly. The Queen my mother might, in course of events which followed their revelations regarding my birth and parentage, without doubt having some natural pride in her offspring, often have shown us no little attention, had not the crafty fox aroused in that tiger-like spirit the jealousy that did so torment the Queen that neither night nor day brought her respite from such suggestions about my hope that I might be England's King. He told her my endeavours were all for sovereignty and honour. He bade her observe the strength, breadth and compass at an early age of the intellectual powers I displayed, and even deprecated the generous disposition or graces of speech which won me many friends, implying that my gifts would thus no doubt uproot her, because I would like Absalom steal away the people's hearts and usurp the throne whilst my mother was yet

alive. The terrors he conjured up could by no art be exorcised, and many trials came therefrom, not alone in youth, but in early manhood" (II, 28-29).

Who would not think the prince's hate was justified? "Hate is just in him who is made the prey to the ills which do fall" upon him. And yet . . . "love is so great a requital of wrong, the anger in the human heart is seen a fire-eyed Fury's child, turned from a region of Nox and her compeers, and then we control our passions. My love for Marguerite was the spirit which saved my soul from hatred, and from wild passions" (II, 173-4).

#### 7. PEARL OF WOMEN

Yet do not think that Francis' love was all bodiless adoration, all of the spirit, and nothing of the flesh. The passion shown by Shakespeare's lovers in so many of his plays tells of another tale. So do "Spenser's, as Shakespeare's numerous love-poems of many kinds, sonnets and so forth, that shower my Margaret as with water of Castaly"<sup>1</sup> (II, 181). Even when he had reached his five-and-fiftieth year of life, and had been married for nearly ten years to another woman, the charms of Margaret's physical personality still haunt his thoughts in undimmed brightness. When he is thinking of "some rude

notes" sung in his youth, there immediately rises in his mind the reminiscence of "one strangely sweet strain of our early fancy, painting not what we knew, but every winsome grace, or proud yet gentle motion of lily hand or daintily tripping foot—long worshipped as divine—heavenly Marguerite, Queen of Navarre" (II, 72). None was to be compared to her, not even the loveliest ladies of his own country and clime. She was "dearer, and as our memory doth paint her, fairer still than the fairest of our English maidens, sweet traitress though we should term her—Marguerite, our pearl of women" (II, 119-20). Oh, could beautiful Margaret but have been true to him, as he was to her. How willingly would he—like his distant relative of our own day—have sacrificed all to his love, the ties that bound him to his country, to his friends and relatives, even the ambition at one time to wear the royal crown of his illustrious forebears with at least equal if not greater dignity.

#### 8. A BATTLE-CRY FOR LOVE

This ambition had always been very strong in him, because the consciousness of his own worth had been so overpowering as to amount to a call from on high. In the event of our inheriting, he once wrote, "this throne and this crown, our land shall rejoice, for it shall have a wise sovereign. God

<sup>1</sup> Castalia, a fountain on Mount Parnassus, sacred to Apollo and the Muses.

endued us with wisdom, the gift granted in answer to Solomon's prayers. It is not in us aught unmeet or heady-rash to say this, for our Creator only is praised. None will charge here manifestation of worldly vanity, for it is but the pride natural to minds such as we enjoy, indeed in common with all youthful royal princes. If it should be wanting, then might all men say we lack the very essence of a royal spirit, or judge that we were unfit to reign over mighty England. It is only one of our happy dreams of a day to come, that doth draw us on to build upon this ground, inasmuch as it shall be long—if so bright a day dawn—ere we shall bask in his sunny rays" (I, 82).

Yet all these hopes of glory he would with a joyous heart have renounced to wear the humble crown of his Margaret's affection, as others before him had done, and others after him will do. At the age of twenty-six he wrote: "Our lovely Marguerite of Navarre, Queen of that realm and our heart. Love of her had power to make the Duke of Guise forget the greatest honours that France might confer upon him; and hath power as well to make all such fleeting glory seem to us like dreams or pictures, nor can we name ought real that hath not origin in her" (II, 91). And when he was forty: "A wonderful power to create heaven upon earth

was in that loved eye. To win a shew of her fond favour, we were fain to adventure even our honour or fame, to save and shield her" (p. 12). And still the same when he died at sixty-six: "That sunny land of the South I learned so supremely to love, that afterwards I would have left England and every hope of advancement, to remain my whole life there. Nor yet could this be due to the delights of the country, by itself, for love of sweet Marguerite, the beautiful young sister of the King<sup>1</sup> (married to gallant Henry, the King of Navarre) did make it Eden to my innocent heart" (II, 336). Which lover—young, middle-aged, or old—in whose heart romance still blossoms fragrantly, will not re-echo Francis Tudor's sentiments with the battle-cry: "My love, my love, a kingdom for my love!"

## 9. SWEET TRAITRESS

Yet, Robert Cecil was not the only one to inflict untold miseries upon Francis Tudor. His own dearly beloved Margaret had her share in them. We have already heard him call her "sweet as a rose," but at the same time "as thorny it might chance." One natural reason for this was her being the wife of another. "At one time a secret jealousy was constantly burning in our veins, for Duke

<sup>1</sup> Henry III. Their parents were Henry II and Catherine de Medici.

Henry then followed her day in and out, but she hath given us proof of love that hath now set our heart at rest on the query" (II, 91). If only Duke Henry had been the sole cause for jealousy, and if only Margaret had been more constant or single-minded! But "the Queen of Navarre willingly framed excuses to keep me, *with other right royal suitors*,<sup>1</sup> ever at her imperial commandment" (II, 12). If only for her, as for him, there had existed but one other mortal in heaven and earth, if only he had had no cause to call her a "sweet traitress," "whose mind changed much like a fickle dame's." "So fair was she, no eyes ever looked upon such a beauteous mortal, and I saw no other. I saw her, French Eve to their wondrous Paradise, as if no being, no one in all high heaven's wide realm, save only this one Marguerite, did ever exist, or in this nether world, ever, in all the ages to be in the infinity of time, might be created. But there came in days, close in the rear, when I would fain have lived my honoured days in this loving-wise, ruin-worthy husband's hopes, and many a vision, had there been only one single Adam therein—which should be and was not—solely myself." But "my love's mind changed much

like a fickle dame's. Years do never pay his sin's pain-boughten bond in man, or take pain from the remembrance ever keen with the ignominy which this fickle lady put upon dumb, blind, deaf, unthinking and unsuspecting lovers. Ever kind, true in hour of need as in that of pleasure, I suffered most cruel torments in mind" (II, 175-6).

#### 10. TWO LOVES I HAVE

Therefore in later years the reproaches to his love fall into a harsher strain. "Rare Eve, French Eve, first, worst, loveliest upon the face of this earth, the beauteous Margaret" (p. 181). Severer still towards the end of his days. "Even when I learned her perfidy, love did keep her like the angels in my thoughts half of the time—as to the other half she was devilish, and I myself was plunged into hell. This lasted during many years" (p. 336). Who, on reading this, is not forcibly reminded of the *Sonnets* that bear Shakespeare's name, but were written by Francis Tudor? Nowhere else has the fight between the good and the evil in love, Eros and Cupid, between light and dark, the white and the black in man's soul, the struggle for supremacy between the soul's aspirations and the desires of the body, been portrayed with greater poetical force than in these sonnets, to many of which the epithet "sugared" given to them by a contemporary does

<sup>1</sup> "The most of a play in this same name, George Peele's, *The Arraignment of Paris*, continueth the stories of Margaret's many *affaires du coeur*" (II, 214).

not apply. Sonnet 144 is an example.

To win me soon to hell, my female evil  
 Tempteth my better from my side,  
 And would corrupt my saint to be a devil,  
 Wooing his purity by her foul pride.  
 And whether that my angel be turned fiend,  
 Suspect I may, yet not directly tell ;  
 But being both from me, both to each friend,  
 I guess one angel in another's hell : [doubt,  
 Yet this shall I ne'er know, but live in  
 Till my bad angel fire my good one out.

The desires of the coarser nature drive the poetical inspiration away "from his side." The poet feigns that his genius has left him because it has become the friend of the other. Yet he does not want to yield to his bodily nature and thereby lose his own pride, letting it triumph in its "foul pride" of having enslaved his better nature. So he loses both, his love as well as his inspiration, and this leaves him in doubt whether his carnal nature has altogether destroyed his genius. Of this he cannot be sure until it returns to him, as a proof that it is still alive.

### 11. ONE LASTING MEMORY

When his love for Margaret lifted him half of the time into heaven, but plunged him the other half into hell, did he ever try and succeed in shaking the direful bondage off, swearing fealty to his genius only? He did, working his redemption through devotion to his art and intellectual pursuits, which made him in time forget the old miseries. "Often mid a waste appear many

purest water-rises. I found a pure cup which nature's prettiest dales do form, filled to its brim as with Nepenth: this I drank, and so in time I did shuffle off my old *amour*." The French word sounds so light, but do not read the sentiment amiss. The "*amour*" that was slipped off was but the earthly vesture of his love. And though the necessities of life forced him even, in middle age, to let another woman take the place in his house that should have been occupied by Margaret, the undying memory, nay, the presence of the latter in his innermost being could not be banished, and was never wanted so to desert him. "Not until four decades or eight lustres [to be exact, 46 years] of life were outlived, did I take any other to my sore heart. Then I married the woman [Alice Barnham, "the alderman's daughter, an handsome maiden to my liking"] who hath put Marguerite from my memory—rather, I should say, hath banished her portrait to the walls of memory only, where it doth hang in the pure, undimmed beauty of those early days, while her most lovely presence doth possess this entire mansion of heart and brain" (II, 336-7).

### 12. THIS DOUBLE ALPHABET CIPHER

Unhappily there will be many who believe the biliteral cipher



story to be but the fruit of Mrs. Wells Gallup's fertile brain. These have either not made a serious study of it, or are entirely incapable of distinguishing the commonplace from the works of genius. If Mrs. Wells Gallup did invent it all, we should have to acknowledge that in our own days there has lived another Bacon and another Shakespeare, and to hail *her* as such. Who that has read the above extracts with an unbiassed mind—his soul open to the dramatic power, the poetical beauties, the spiritual lights that shine through the story—will not have sensed that he has been in communion all the time with the real soul-life of an exalted philosopher, who indeed "had nothing in common with vulgar minds" (p. 58), an exquisite poet, whose "pen is dipped deep into the Muses' pure source" (p. 4), above all a true man with a heart full of the tenderest, yet most enduring sentiments? Rank prejudice or gross dullness alone can make one lay the story aside as so much trash. To me the strongest proof for the genuineness of the "double alphabet cipher" is the highly inspired nature of the narrative in every sense, both as the work of a consummate genius, and as an amazingly living human document. To Mrs. Wells Gallup the decipherer, then, be our unbounded thanks for her precious gift to humanity.

I have been very full in my extracts from her book, or rather from Francis Tudor's secret diary. Nearly every single scrap about the beautiful Margaret has been gathered together here. (See note below.) Some may for that reason think the tale too long. I will not apologize. I did not take into account anybody's taste in the matter, except the author's. In deference to his expressly stated wish, and not the less in homage to his great love, the above was compiled. "We would wish you [the decipherer] might leave out nothing of a history of one who cannot be banished from my memory while this heart doth live and beat, but we are aware it cannot interest others in like degree. To me it will be the dream, day and night, that never will be aught but a vision, and yet is far more real than all things else" (II, 203).

*Note.*—The few disjointed passages which could not be worked into the story above, are for completeness' sake reproduced here. "I have many single *livres* prepared for my dear Marguerite; one is in these other historical plays, and in the play *Jas. Fourth of R. Greene*. It is her own true love story in the French, and I have placed many a cherished secret in the little loving worthless books: they were kept for her wishes to find some lovely reader in future *Æons*. A part of the one I place in my own history, lives so pure, no amorous soilure taints the fair pages" (175). "Join Romeo with Troy's famous Cressida, if you wish to know my story. Cressida in this play, with Juliet—*both*

that one in the Comedy [*Measure for Measure*, Act II, scene III], where she first doth enter as Claudio's lady, and the one of my Tragedy [*Romeo and Juliet*] just given—are my love, whose mind changed much like a fickle dame's. Thus Trojan Cressid, Troylus did ensnare, and the words his sad soul speaks do say to you that his ill-success, and that I did have, such oneness was in his sorrowful hap and mine" (176). "Spenser's, as Shakespeare's, numerous love poems of many kinds, sonnets, and so forth" (181).

"Margaret's sunshiny France" (183). "A few small poems in many of our early works of various kinds, which are in the French language, tell a tale of love when life in its prime of youth and strength sang sweetly to mine ear, and in the heart-beats could one song ever be heard—and yet is heard" (202). "A little book . . . It is French, to please Margaret, but very short, and is in several small divisions . . . a book of French poems" (203). "Many French poems written at an early age, and little worth" (345).

[Next month: Another Chapter, "Lovers in the Forest."]

## OPENING SCENE OF RICHARD III

*Gloucester, Solus*

But I, that am not shaped for sportive tricks,  
 Nor made to court an amorous looking-glass;  
 I, that am rudely stamped, and want love's majesty,  
 To strut before a wanton ambling nymph;  
 I, that am curtailed of this fair proportion,  
 Cheated of feature by dissembling Nature,  
 Deformed, unfinished, sent before my time  
 Into this breathing world, scarce half made up,  
 And that so lamely and unfashionable,  
 That dogs bark at me as I halt by them;  
 Why, I, in this weak piping time of peace,  
 Have no delight to pass away the time,  
 Unless to spy my shadow in the sun,  
 And descant on mine own deformity.  
 And therefore, since I cannot prove a lover,  
 To entertain these fair well-spoken days,  
 I am determined to prove a villain,  
 And hate the idle pleasures of these days.  
 Plots have I laid, inductions dangerous,  
 By drunken prophecies, libels, and dreams,  
 To set my brother Clarence<sup>1</sup> and the king<sup>2</sup>  
 In deadly hate the one against the other:  
 And if King Edward be as true and just,  
 As I am subtle, false, and treacherous,  
 This day should Clarence closely be mewed up.  
 About a prophecy, which says that G  
 Of Edward's heirs the murderer shall be.  
 Dive, thoughts, down to my soul! here Clarence comes.

<sup>1</sup> Francis Bacon.

<sup>2</sup> Queen Elizabeth.

# DEATH: A SYMPOSIUM

## I. WHAT SHOULD WE OFFER TO DEATH?

What should we offer to death?

Eagerness instead of fear. Happiness instead of sorrow.

We must be planning ahead in our Lotus time, and beforehand when we aspire but see no hope to achieve.

Death brings dreams and aspirations nearer to their fulfilment, sorrows and troubles to their peace, and frustrations to their conquering.

What do I desire as the reward for dying?

What do I desire as the reward for descending into earth?

In either case let me plan my way ahead.

I want to stand on mountain heights surrounded by all who are near to me and dear, and by all who live in pain and suffering.

I want them to live in peace and joy awhile, in a resurrection after their crucifixions.

I want them to know the Glory of God and to wend their ways again refreshed.

G. S. A.

## II. HOW TO DIE

BY M. FLORENCE TIDDEMAN

THE very first step towards learning how to die is taken by beginning to teach *others* not to fear death—by finding out all the things that could be told them about death that are helpful and interesting; for there are so many details that people—ordinary people—should be told about death.

### WHAT IS UNCONSCIOUSNESS?

For instance, what is unconsciousness? Now, most ordinary

people, and all ordinary nurses, would consider that the sick person was *there* but could not carry out many of the ordinary activities of the body, such as seeing, feeling, moving, speaking—that he was just, somehow, *shut in and deadened to all that was going on around them*. Sometimes the relations will even begin to turn out clothes, and make all sorts of alterations in the room, if the Doctor has said that his patient will not

regain consciousness and can only "live" a few days or hours. Whereas, if those people knew what unconsciousness really is, that the person is out of the body, but *there* and free to see and know all that is being done in the room, *then* nothing of this sort would ever be attempted.

There is another point about unconsciousness that the ordinary people should be told—they should be told that the body goes on breathing and trying to keep itself going, long after the patient has really retired from it—that the person has slipped out of his body, and that this happens many hours, and sometimes days, before the body ceases to breathe and even sometimes to show signs of being in suffering.

My own sister, who was a nurse and very clairvoyant, used always to see her patients free of the body some time before it ceased to breathe. I well remember sitting up with this sister, through the last night of my very old father's life. Between nine and ten o'clock his nurse went to get some sleep and left my sister and me in charge. Suddenly my sister jumped up, calling "Nurse, Nurse," and then, as suddenly, stopped, with a smile on her face, for she saw that our father was free from his body, that he was standing up under his crucifix, looking very happy and strong, standing upright and not the little bent old man of a few hours before. We looked at his body, lying there

on the bed, breathing heavily, and, as we looked, a spasm as of pain passed over the face, as if he suffered. Yet, there he was, looking down at himself, and at us, free and happy! At 3 a.m., exactly, the body ceased to breathe and, at that moment, a robin in the garden sent up a clear and glorious trill of song—for it was May!

Now, if more and more people were told that those they loved, and were watching over through their "last hours on earth," were no longer *in* that poor body and that they were *not enduring* any of the suffering which their body was exhibiting—how much unhappiness would be taken away from the watchers at a death-bed!

#### FREEDOM DURING SLEEP

Then, too, we should tell people facts about our freedom during sleep: that we leave our body lying asleep on the bed, and are free to go and see things and places at a distance. This would explain to them the many instances which are told, from one to another, and of which we read so often in the different newspapers—instances of dreams which "came true," dreams, perhaps, of accidents which actually happened during that night, or very soon afterwards.

When once we can prove to the "ordinary person" that he is free, during sleep, to travel and to see things in other parts of the world,

then it becomes also possible to make him understand that, during sleep, he is in that part of God's universe where he will find himself after death; that it is not an unknown country, but one which he visits every night while asleep. This will also explain, to those whom we are helping to understand about death, the fact that they so often dream that they are with friends or relations who are dead; it is a dream which comes so constantly.

I think that these things should be talked about much more openly and naturally. I often make a group of people laugh over a dream-experience of my own. On one occasion I found myself in a room looking at a shelf on which was a collection of old china, on the shelf there was a black Wedgwood cream-jug and a sugar-basin; and, in my dream, I thought the cream-jug too badly cracked to be bought. The next day my husband looked in, unexpectedly, at a sale room, saw that very sugar-basin and cream-jug and did not bid for them because of the badly cracked milk-jug! He was astonished when I told him that I had seen these things in a dream, and described the exact position of the black Wedgwood china on the shelf.

#### STORIES AND POEMS HELP

Then there are books that can help; every year more books are

published telling of things that happen at death. Vachell wrote one, years ago, in which he describes a car accident at a dangerous corner in a road; he tells how the man who was driving found himself standing looking down at his body lying on the road, and at the other dead occupants of the car, who were thrown out on the road when it crashed. He tells how annoyed the man was that the crowd who gathered would not pay any attention to what he told them of what had happened. There is, however, a more recently published book called *The Future of Mr. Purdew*; this tells, in great detail, what the different people, from a crashed air-liner, found themselves doing after death—none of them having realized that they had been killed, as they felt so very much alive and able to go about and do all sorts of things. Later, one of them, who had discovered the truth, tried to send a message through a medium at a spiritualistic séance, but failed.

I must not forget to mention another story by that well-known writer and dramatist, Algernon Blackwood, *The Survivors*. Here a man, thinking that he had escaped unhurt from a bad bus-smash just outside Hyde Park, had sat himself down on a seat under the trees. He was very much surprised when told that he was dead by a young man who came and sat on the seat beside him and who told him that

he himself had been killed, a month before in an air-crash, and that he had come to talk to him because he saw that he did not realize that he was dead. It is a very good story, and well worked out.

I have felt for some time that we should talk to people much more about death, and I sometimes "blurt out" things to astonish them, and to make them begin to discuss the subject and ask questions. I tell them how I am looking forward to my own death, how when I was very ill a little while ago, I sent a mental S. O. S. to my husband, who is already on the "other side," telling him to look out for me because I was coming "over" very soon. Unfortunately it did not "come true," as I recovered, and I suppose that I must still have some work to do in my body, or I should have passed over then—at least that

is, I think, the best way of looking at it.

There is still another way of helping people, and it is to collect, and quote to them, beautiful poems on the subject. Here is one which I found; the little verse came out, years ago, in a wee booklet of poems ("The Shadow," by John Oxenham)":

One said: "It is Death."  
 And I, in weakness slipping through  
 the night, in some afright,  
 Looked up.  
 And lo, no spectre grim, but just a  
 dim sweet face,  
 A sweet, high, Mother face, alight  
 with tenderness and grace.  
 "Thou art not Death" I cried, for  
 life's supremest fantasy  
 Had never thus envisaged Death to  
 me;  
 "Thou art not Death, the End!?"  
 In accents, winning, came the answer:  
 "Friend,  
 "There is no Death! I am the  
 Beginning, not the End."

### III. DEATH—WHAT THE POETS HAVE SAID OF IT

BY JESSIE R. McALLISTER

LET us turn to the poets to learn what death is. All through the ages they have told us about death; and an ancient Chinese Scripture tells us that death is a journey:

Death is to Life as going away is to coming.  
 After blossoming for a while every-  
 thing dies down to its own root;  
 This going back to one's origin is  
 called Peace.

William Cullen Bryant (1794-1878) has told us in his "Immortality of the Soul" that death is happiness:

So live that when thy summons  
 comes to join  
 The innumerable caravan that moves  
 To the pale realms of shade, where  
 each shall take  
 His chamber in the silent halls of  
 death,  
 Thou, go not, like the quarry-slave  
 at night,

Scourged to his dungeon, but, sustained and soothed  
 By an unfaltering trust, approach thy grave  
 Like one who wraps the drapery of his couch  
 About him, and lies down to pleasant dreams.

Henry Wadsworth Longfellow (1807-1882) in his "Resignation" has told us that death is only change:

There is no death! What seems so is transition;  
 This life of mortal breath  
 Is but a suburb of the life elysian  
 Whose portal we call Death.

Walt Whitman (1819-1892) told us that death is beautiful:

Come, lovely and soothing death,  
 Undulate round the world, serenely arriving, arriving,  
 In the day, in the night, to all, to each,  
 Sooner or later, delicate death.

And from Sir Edwin Arnold (1832-1904) we learn that death is a release:

Within yourselves deliverance must be sought;  
 Each man his prison makes.

Again, he tells us that death is but a change of garments:

Nay, but as when one layeth  
 His worn-out robes away,  
 And, taking new ones, sayeth,  
 "These will I wear today!"  
 So putteth by the spirit  
 Lightly its garb of flesh,  
 And passeth to inherit  
 A residence afresh.

Then our contemporary poets tell us of death. Delia Tudor

Thacher tells us that death is a separation and she suggests "space-fillers" while we await its coming, after another has preceded us:

Laugh, beloved—for the days that seem so long,  
 Are hardly noted in the Eternal Song.

Sing, beloved—for the months we spend apart,  
 But teach the patience of the Almighty Heart.

Smile, beloved—years are fleeting things;  
 With the Great Plan unfolded, years have wings.

Work, beloved—so shall the work-filled hours  
 Free us by night to seek the fields of flowers.

Paul DeBranco Niles has told us in his poem "Some Call it Death" that death is birth. He closes with these words:

Some call it Death—well—Death is Birth,  
 If man can fathom that—and learn  
 To strike the chords that bind him still to Earth  
 In truer harmony, on his ordained return;

Then what a magic stairway life will be,  
 With Death a door that opens on each steep ascent,  
 To give us rest, and vistas of immensity,  
 To realize what each swift journey meant.

Now hear two more women poets—Helen W. Robinson tells us that death holds no fear:

Afraid to die?  
 Why, I'd as soon fear being born,

Which, I, indeed, have been and  
 shall be yet again,  
 It's no more strange to die  
 Than for the sun to set.  
 The birds fly south,  
 The tides go out,  
 All will return.

So too shall I come yet again this  
 way,  
 A child once more, as winter turns  
 to spring,  
 Buoyant with hope and promise of  
 new life  
 Refreshed as if by sleep,  
 As sleep it is—  
 That interval in life we know as  
 Death.

Here is a gay poem about death  
 by Catherine Atkinson Miller,  
 called "To One Who Is Afraid":

Death is only a turn in the road,  
 my dear,  
 Only a turn in the road,  
 And beyond the curve there is light  
 more clear,  
 Faith for our doubting and peace for  
 our fear,  
 And rest from Life's irksome load.  
 Smile! It's only a turn in the  
 road, my dear,  
 Only a turn in the road.

Don't cry! I'll be waiting for you,  
 my dear,  
 Loving you all the while:  
 If my part must be to go round the  
 turn,  
 And yours be to wait, for a time,  
 and learn

To wait—and work—with a smile,  
 Don't cry! It's just for a while,  
 my dear,  
 Just for a while.

But the finest poem of all—the  
 one that tells us more of what  
 death is than any other—is James  
 Whitcomb Riley's (1853-1916),  
 "He is Just Away":

I cannot say and I will not say  
 That he is dead. He's just away!  
 With a cheery smile and a wave of  
 the hand  
 He's vanished into an unknown land,  
 And left us dreaming how fair  
 It needs must be since he lingers  
 there.  
 And you, oh, you who the wildest  
 yearn  
 For the old-time step and the glad  
 return,  
 Think of him as faring on, as dear  
 In the love of there, as the love of  
 here;  
 And loyal still, as when he gave the  
 blows  
 Of his warrior's strength to his  
 country's foes!  
 Mild and gentle as he was brave,  
 When the sweetest love of his life he  
 gave  
 To little things.  
 Think of him as the same I say,  
 He is not dead, he's just away!

Ah, yes, the poets have told us of  
 death—all down through the ages.  
 All we need do is believe what they  
 tell us, and live daily in that belief.



## IV. WHAT IS DEATH?

BY JASON

IS death the mere incidence of dropping the physical body? Does the Lord of Death contact His children only once a life in their pilgrimages from one-consciousness through matter-consciousness to Self-consciousness? Or rather is He, the Lord of the Burning-Ground, constantly priest of His sacrificial fire, and we die uncountable times both before and after the incidence of body-dropping?

Only as we learn to die can we learn to live. We die to childhood to be reborn to virile youth. But yet we die not till the essence of childhood has become ours and only the forms of childishness need be broken. We die to the follies of youth to be reborn in discriminate maturity, but only when we have that essence of youth's enthusiastic gold. We die to maturity to be reborn to glorious age, but only when maturity's spirit of full service is now innate within us. Death never breaks a form until it is outgrown and the life in it has been absorbed into its essence. Did we say "never"? Even though there must of necessity be abortions and

still-births in Time, in the Eternal all comes into its own.

But there are the thousand little deaths, heralded usually by Death's Doorkeeper—Suffering. If we do not recognize the Lord who waits behind, it is because of our very erroneous ideas and misconceptions as to Death's function.

In every case Death is only Lord of Release. When one feels that sense of escape from what has bound one, a form has passed away, a prison-house has burned, we have had the friendly ministration of Death.

Suffering is Death's flame and we should welcome the burning, knowing only so shall we be free from that which is imprisoning us. Not always is suffering needed. Sometimes we wear our casement so thin that a touch of Death's finger gives release. Sometimes we have tightened the shackles so upon our wrists that they pain with agony at the heat of the blow-torch skilfully wielded by the Master Deliverer.

But in every case Release and Relief follow the ministrations of the Lord of Death.

Death is only a change that gives the soul a partial liberation.

—A. B.

## V. AFTER DEATH: HELL, THE HIGHER ASTRAL PLANE, AND HEAVEN

BY CLARA M. CODD

**A**N old saying has it that an ounce of experience is worth a ton of theory. I am not normally clairvoyant, but on occasions I bring through from the other side some very illuminating experiences. On three separate occasions in life I have thus brought through a very clear memory of the three conditions named above, and these memories have taught me more about the after-death states than any book could ever do.

### FIRST: "TARTARUS"

I will begin with the Hell experience. It took place some years ago, when a great murder trial in the United States was in all the newspapers of the world. I refer to the trial of Ruth Snyder and her paramour Judd Gray for the murder of Ruth Snyder's husband. At the time I wondered what must be the effect upon Mrs. Snyder of all the millions of thoughts of execration poured upon her from all sides. In all its gruesome details the account of her execution and her condition leading up to it filled the papers.

The morning after her execution I awoke with a startlingly clear picture before me of Ruth Snyder. She was moaning and wringing her hands, continually repeating:

"Why must I die?" She seemed at times to be unaware that she had died, and by her thoughts built up again and again with wearisome repetition all the circumstances that had led to her execution. Her agony and fear were such that I felt deeply moved by compassion. So moved was I—and here I might interject that all emotions are enormously heightened upon the psychic plane—that I flung my arms round her and kissed her cheek. But to my horror I found she was totally unaware of my presence and touch. Nothing that I could do made her in the least aware of my presence. She seemed to be truly in a prison, out of touch with any other living soul. What could I do but try to find someone much greater and more powerful than I to render the help so terribly needed?

### SECOND: "ELYSIAN FIELDS"

As regards the Higher Astral Plane, what I feel truly is the "Elysian Fields" of the Greeks, just as the state I have just described may be their "Tartarus." Here I found myself one night seated by a flowing stream, on a grassy bank covered with long waving grasses and flowers. Behind grew flowering trees and shrubs. Seated with me was one whom I

greatly revere and love, and what she told me belongs to myself alone. But the lovely thing I remember about the scene was that every stalk of grass, every flower, every atom of its matter, every drop of water, was shining as with a million tiny jewels, radiant, sparkling, inexpressibly lovely.

### THIRD : AN OCEAN OF LIGHT

And lastly, only a few months ago, came the most glorious memory of all, a clear vision of the Heaven-world. The night before, I had been thinking long upon that which we all often look back upon, all the mistakes and sins we commit, all the sorrows that come to us, mostly through ignorance and illusion. When I woke in the morning all round me was an inexpressibly glorious world. Perhaps I was hardly yet awake. All I can say—for so delicate, evanescent, unearthly was it that now I have only the dim memory with me—is that I found myself in an ocean of living light, so fathomless, so tremendous, so unbelievably lovely that I cannot describe it. My whole transcendent form was full of light, and an extraordinary bliss pervaded my whole being.

Far, far away I saw inky black clouds, and I knew that there lay my earth-body to which I must now descend and return. All that I had thought over and grieved about the night before was pres-

ent in my consciousness, but the sting and hurt of it was gone completely. I remembered it perfectly, but somehow it seemed to be sublimated and to hurt no more. And what is more, not only had all pain gone, but I saw that all that had happened was necessary and foreordained, that many a lovely jewel of consciousness, many a gift of mind and heart, would never have developed if they had not happened. In that world there was no sin, no pain, no sorrow. All was for good, for beauty, for bliss.

I am reminded here of a similar vision which came to an old English mystic, the Lady Julian of Norwich. She was an anchoress, dwelling in a little cell built outside the church-tower of Norwich, and after years of contemplation she developed what the Catholic Church calls "interior locutions." It seemed to her that she conversed with Deity, and she recorded the answers God gave to her questions. And so, one day, being very troubled for the world's sin and sorrow, she "asked God for sin," and God showed her "that there was no sin," but that for every sin and sorrow suffered here on earth we should have in heaven "added glories."

### AND NOW I KNOW

I knew that. The complete realization has now passed from me, as it needs must down here, but I *remember*, and ever shall. When

I fully awoke, my very physical body was singing with light and joy, and for all the rest of that day it felt as if made of thistledown, and such a joy possessed me that I felt I could compass the universe with power and endeavour.

These experiences come to me very rarely, but I am grateful that they have come, for I can remember, and I know that in my soul I know infinitely more than ever a book could teach me, or even the vivid experience of another.

## VI. I HAVE NOT FEARED TO DIE

I have not feared to die since once I met  
 An aged woman hobbling on her cane,  
 Mumbling and toothless, crouching in her pain.  
 May Death be swiftly kind when I forget  
 The stars, the sea, the rainbow's coronet ;  
 The scent of wind in April and warm rain  
 To drift down orchards when the shifting vane  
 Turns gold and gray in fickle silhouette.  
 And when the great moon rests a flaming edge  
 On rusty meadows where the pheasants cry  
 In autumn, and thin smoke-like violet thread  
 Winds over housetops and the purple hedge—  
 And I heed not—then know it is not I ;  
 But burn a candle and proclaim me dead.

LEILA JONES

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Death itself is nothing more than a great kiss of affection. . . .  
 When a human being quits this earthly life it is God who takes  
 His child in His arms, kisses it and carries it away from earth to  
 brighter and more blissful spheres.

—R. P. DOWNES

Death slew not him, but he made death  
 His ladder to the skies.

—SPENSER

Death is a cessation from the impression of the senses, the tyranny  
 of the passions, the errors of the mind, and the servitude of the body.

—ANTONINUS

Death is a friend ; death is a consoler who will not leave you alone.

—G.S.A.

# FROM EMBERS TO FLAMES<sup>1</sup>

BY GEORGE S. ARUNDALE

**S**PEAKING on the world situation, it looks as if we were going to be able to avoid a war, though I suppose we all see how near we have been to the threshold of it. The reason why I have always felt we should not have a war is that I do not see, with the terrible briefness and universal devastation that war would bring today, how the Elder Brethren could bring the world back to recovery so as to be abreast of their schedule of work. There is a certain contract, you might almost say, that the Elder Brethren are given by far Higher Authorities still, and that contract has to be fulfilled, allowing of course for the play of the pendulum between darkness and light. Of course, there is much we do not know, but with such common sense as one has and still more with the uncommon sense one ought to have, one felt that the Higher Authorities would be able to deflect the world from war, while giving full play, as They have to give, to the various national and international elements which constitute the world organism.

## A HARNESSING OF ALL FORCES TO NOBLE ENDS

There is nothing more complicated than the Inner Government of the world, at least as we look up to it from below. It is not merely a question of governing according to certain principles. It is also an extraordinarily acute manipulation of all the forces current in the world, to bring about certain ends. As one tries, as it were, to perceive the working of the Inner Government, one sees how from each country there is drawn in an almost miraculous way all elements, whether negative or positive, dark or light, that can be made to contribute to the purposes the Elder Brethren have in view, either immediately or remotely. They have an extraordinary faculty for manipulating, in the very highest sense of that word, for utilizing, harnessing to Their purposes, forces which we ordinarily would consider never to be harnessable, because They not only use the forces of Light, but They use the pairs of opposites of which the world is constituted, in order to fashion something which will serve Their noble ends.

<sup>1</sup> From an informal talk to an Adyar gathering on 4 June 1939.

One can be quite certain that every single prominent person, whether Mussolini, Hitler, Stalin, or Chamberlain, has his uses. Naturally from our point of view we see through a glass darkly, and it is part of our education to have to condemn utterly this, that, and the other circumstance or person. I suppose that unless we were able to do that, we should not be able to grow. Just as the savage is bound, is intended, to hate, so are we intended to condemn, if not to hate, because that is the next stage above hatred. It is a semi-spiritualization, transmutation, of hatred, by which I mean that hatred has been transcended but there is that which is left which is of the essence of separativeness. The Elder Brethren, of course, have passed entirely beyond that separativeness, and they have no need to grow through opposition. They see entirely otherwise from the way in which we see, and while today it may be our duty to condemn, to fight against this, that, or the other, were we Elder Brethren, there would be other means at our disposal for achieving the necessary results. They are able to utilize forces of which at our stage of evolution we have no knowledge. If we realize that evolution grows at a certain stage through hatred, that hatred is part of the purposes of life at a certain stage, then we shall realize how there are stages less than hatred which

also have their part to play in growth.

As I said, without any knowledge, I did not think there would be war, because of the difficulty for the Elder Brethren to bring the world to recovery within the schedule of Their work. Though there is immense latitude, that latitude comes to an end sooner or later, and a particular part of the work must be finished within a given period.

#### INDIA AND HER FREEDOM

There is great latitude with regard to the attainment by India of her full and responsible freedom. We have been told that it would be wiser to delay India's advancement to freedom than that there should be any danger of bloodshed or revolution. Dr. Besant laid very great stress on that. And we see today a very considerable slowing down of freedom unfoldment in India. I am very much inclined to think that the setting up of diversities within that which should be, if not a unity, at least a solidarity, may be to enable India to stave off any coming face to face with any dangerous clash, especially in this particular period. All these things are manipulated, as far as may be, from within, and I think this explains the slowing-down which is very noticeable in the country and against which it is our business to inveigh. Though

it is our dharma to work for the speeding up, it may be a reflection of the will of the Elder Brethren for India in this critical period not to complicate the world difficulties. So you have much diversity, much difference, and even Gandhiji himself reflects the halting nature of the times. It is all part of the process, and we have to try to perceive clearly what each trend of the times involves.

We very urgently need in India today Indians who will emphasize that pathway along which alone India can travel safely to her appointed destiny. There is a tremendous confusion and doubt with regard to the Manu's declarations, especially in Southern India. If only we can clear all these difficulties out of the way, we shall have a great release of force, and we shall begin to do what is not being done by Indian politicians at the present time—build the New India, the Eternal India, the Real India, into which They will cause to penetrate the various influences which make India a melting pot in the world of Christian, Mussalman, Parsi, Buddhist, Hindu and other influences. If only we had an Indian who could see, an Indian who had vision backwards as well as forwards, an Indian who could integrate the constituent elements of this splendid diversity, for the purpose of making a real organism into which the true life of India could

be poured, India would very rapidly grow and the world would hasten very rapidly onwards to peace. If you look at every single one of our politicians from the greatest of them all downwards, the larger vision is absent which includes the splendid past and brings that in vibrating reality and activity and co-ordination into the present. Again I suppose it is ordained that it shall be absent in order to help the world to tide over the great difficulty of the danger of a world war without the potent and probably disintegrating intervention of an India materially but not spiritually awakened. Most of India's energies at the present moment are let loose in talk, discussion, and difference of opinion, and perhaps that is just as well.

#### THE BESANT SPIRIT

I do hope that all of us, and all of us here have known and revered Dr. Besant for her marvellous work, try to impregnate ourselves with her wise outlook. I myself had the very great advantage of being near to her personally during some of the major parts of her tremendous life, and so in me dwells, I hope, through association with her, some small reflection of that vision and that wide outlook, though, of course, I have not the means whereby to express even the little I have as she could express them. But every single one of us should at least strive to be full of what we may call the Besant

Spirit. We could not do better for ourselves. Perhaps many of us are filled to the brim with that spirit. Only when we *are* filled to the brim, can we then begin to talk, admonish, inspire, guide, direct. Whatever may be our occupations, our activities, our duties, however restricted these may possibly be, there must be beginning to burn in each one of us that creative spirit which we can set alight in ourselves from the fire of Dr. Besant herself, who in her turn set hers alight from the Elder Brethren. Each one of us, however humble his occupation, though no occupation is really more humble than another, ought to be able to bring to it something of the creative spirit, something that enables us to give in our job, or perhaps outside our job, a contribution from our uniqueness. If we simply copy, continue with the work as it is, simply fulfil our activities according to the orthodox and conventional requirements, we are doing very little to take advantage of the fact that there is this great Fire in our midst from which we can light our own. No one of us should quit the body without having given something of himself to the world, without having fanned his fire somewhat so as to give a little of his own uniqueness.

#### THE FIRE OF ADYAR

Here we are at Adyar living in a veritable Fire, and yet there are

so many who go on every day and all day doing exactly the same thing, with little sense of inspiration about them, seeming to be creatures of routine and nothing more than routine. It is so important to realize that Adyar is a Fire and those who live at Adyar are here in that Fire. They are either taking advantage of it or are simply dead, unglowing in the Fire. They remain at Adyar performing certain functions here and there, but they neither contribute to the Fire or draw the Fire into themselves in order that they may burn or be alive with Fire.

No one is very likely to go far on the Path of Holiness who is not fiery in one or another way. We cannot afford in Adyar or any other great Centre not to be fiery in the sense of being creative. There is not a single individual at Adyar who should not be creating, not according to a conventional pattern, but creating according to his own inner and unique conceptions.

#### DID DR. BESANT COME TO INDIA TOO SOON?

Did Dr. Besant arrive rather too early for India to be ready for her? If so, there were surely good reasons for it. She had to come at a certain time for the sake of Theosophy and The Theosophical Society. You know the story, once printed by Dr. Besant in a Watch-Tower. The question arose as to



whether H.P.B. or she should lead. For various reasons H.P.B. came first. But even though Dr. Besant came later, it was too early for India. India saw her and recognized her, but could not retain hold of her. It was one of the peculiar tragedies that she was unable to see in her life-time Home Rule for India as an accomplished fact. There were all these various intricate and difficult circumstances which prevented the synchronization of her work for Theosophy and The Theosophical Society, which was more important, with the work for India, which, compared with the greater work, was of lesser importance. However, she plunged in, as directed, and gave her very soul to the India she loved above all other countries. But the time had not yet come, and it may well be some years before it will come unless there comes down into this country another real Messenger from the Elder Brethren. It is one thing to be a Messenger from the Elder Brethren. It is a vastly different thing to be used from time to time by the Elder Brethren. Dr. Besant was Their Messenger, sent by Them, directed and instructed while she was here, guided and encouraged in innumerable matters of detail, and was in intimate personal everyday intercourse with her Chiefs. It is quite another thing to be merely a leader.

The greatest who live on earth are never recognized for their greatness. It is only the more conventionally orthodox great who are acclaimed more or less consistently by the crowd. But the really great, the great who do not belong to this period but are calling from a future period, those who speak as in the wildernesses and with the voices of the wilderness, those are the great rarities who, normally speaking, are only recognized by a future generation, if at all, and never by the present.

#### WHEN WILL YOUNG LEADERS ARISE ?

How I wish there would begin to arise in India young Indians afire with their own life, their own realities, adapted to the needs of India, young Indians who do not belong to crowds, who do not echo the voices of the crowds, but who listen to the Eternal Voices that come from far-off, and then proclaim Truth as the world needs to know it, but does not.

There is a terrible danger in India today of everything in Government being without any opposition. There is hardly a newspaper that you can open which does not say the same thing as every other newspaper. One welcomes solidarity up to a certain point, but beyond that it loses its virtue. There is nothing better for growth than a healthy opposition, a respectful, virile,

emphatic opposition, an opposition no less intent upon the well-being of the country than the majority who may have captured the newspapers and the acquiescence of crowds.

When will the time come for young people to arise, any young person in whom there is the will to lift up his people, in whom there is the ardour, even though it may be an ardour in the midst of incapacity, to lift up his people, to cry aloud, perhaps fanatically, a truth which he sees? In every young person in whom there is that will, even though he may need to be occupied in the most sordid affairs of life in order to earn his livelihood, in every such individual there is hope. But in how many is there the will that will rise above the mind, even above those higher emotions on the plane of ideality, that will which is, you may say, almost an irresistible force which he has difficulty to control, which makes him rebellious, impatient, even though forced to be patient in the work he has to do to keep body and soul together. Where there is that type, there is hope.

That is what one wants to see in the younger generation of Theosophists. If we cannot produce such types, then, so far as the younger generation is concerned, we have been a failure. It is very damning to say of a young man or woman that he or she is a "good young

Theosophist." That he attends the meetings of his Youth Lodge, participates in the conversations, is always willing to help where help is wanted, and leads an ordinary conventional life; is always willing to be guided by someone outside himself, but has no imperative voice calling to him from within, has not yet learned from within himself that there are things he must do. We must have young people who want to move India forward. We want young people in every country who feel that they must move that country forward. We want young people who feel that they must move The Theosophical Society forward, that they must give to the Theosophical world a new Theosophy, or the old Theosophy in terms of a new presentation. How many Young Theosophists are there of that type?

We old Theosophists tend to be set, I will not say "dead," as that implies that we are really cremated or buried and just waiting for the actual funeral ceremonies. But the moment we get into the region of the forties, or are approaching it, we are in danger of beginning to be set, to be just plodding along. Naturally, there are brilliant exceptions.

#### THE VOICE WITHIN

But let me say to every single young person, or older person if he cares to hear it, that there is an

imperative voice within him calling upon him, pleading with him to lead the great life. Have you sought that voice? Have you heard that voice? If anyone says: "I do not quite know what you mean," he is still in the outer court. It is the voice of the whole of you that has so far achieved, the present consummation of you, your experience from the beginning of time. In the human kingdom that voice speaks as in no other kingdom. In the human kingdom that voice is to become imperative and to call upon you to live according to its dictates which are the dictates of your highest self. Sooner or later you must live according to its dictates before you can achieve kingship and pass into the superhuman kingdom beyond. It is not a question of religion or of the outer circumstances in which you happen to be enveloped in this particular incarnation. The voice is one which sounds beyond and above all these particular limitations in which you find yourself, and calls upon you to tread your own great and eternal way, the way for which you have been preparing from time immemorial.

That, of course, is not merely a way so far as India's freedom is concerned, nor so far as your present incarnation is concerned. It is an Eternal Way you will tread no matter what your incarnation. In H. P. Blavatsky, Bishop Lead-

beater, Dr. Besant, Colonel Olcott, Sir Subramania Iyer, in many of our greatest Theosophists, it is clear that they are treading a way which is independent of any particular time-clothes which they may happen to be wearing.

#### WAKE UP, INDIVIDUAL!

King George V is supposed to have invented the phrase "Wake up, England!" which Dr. Besant respectfully imitated in "Wake up, India." Our phrase must be "Wake up, Individual!" for unless we are awake, how can India or any other country be awake? Unless we are awake to our individual and splendid Self, full of genius as each Self is, unless we are awake in some measure at least, unless we refuse to tread the common mode of living, we cannot wake up India, and still less can we hope to wake up the world. I think that is a slogan that is very useful for every single Young Theosophist, and no less every single older Theosophist: "Wake up, Myself," "Wake up." Let us burst all the barriers, all the conventionalities, all subserviences, all the even tenors of our way, remembering that so long as a way is an evenness, it is not getting near to the regions of the mountains. Only when we begin to come near to the regions of the mountains does the way begin to become uneven, rocky, do the valleys begin to recede and the little hills

and eminences begin to come before us, as we make our way upwards.

But it is not for any outside person to do more than knock upon our doors. I can knock on the doors of each one of you and say, "Awaken," but it is you who must awaken, and the awakening must be according to your own genius, and not according to what I might regard as the genius of each one of you.

If you say: "How should I awaken, and in what direction should I move?" then you are asleep. An outside person can knock at the door but the inside person must awaken and fulfil his

own destiny. No one can carve it out for him. The only inspiration that any one of us can give is the inspiration of our own awakening, of our own living, such as that may happen to be.

But in these days there is need for a very vibrating individuality, a very fine understanding spirit of difference, so that we contribute, however poor the contribution may be, something that is from our very being. There is nothing more valuable than that, however ill-informed that being must temporarily be in the beginning of its manifestation.

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## THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest saints, prophets, and founders of religions. All that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the ethics of Theosophy. As man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in evolution is right; that which works against it is wrong; and the best examples of that Will are found in such divine men as the Buddha and the Christ. These the Theosophist looks up to as examples, and strives to reproduce their likeness in himself.

ANNIE BESANT

# THE PRICELESS GIFTS OF THEOSOPHY

BY HELENA PISSAREVA

AT the end of the last century, materialism threatened to hold back for a long time the evolution of humanity, and therefore the Inner Government of the world permitted the revelation, to those who were ready, of a part of the occult side of the earthly life. Thus was born our Theosophical Society. Thanks to its efforts, a part of the impenetrable wall erected by the materialistic consciousness of the European peoples between the visible earthly life and its invisible infinite propagation was broken. The Theosophical Society has successfully fulfilled this task.

## THE COMING NEW ERA

In our days, The Society has a new task. The world is standing before the danger of being delayed in its evolution; even more—the danger of going back and falling into the state of the savage, or perishing as Atlantis perished.

The approach to a New Era is signalized by a deep change in the economic and social spheres of life of the European nations and in their inner attitude: all the old foundations are shaken, ancient

forms are shattered, and their destruction is provoking fear and trouble, and incertitude as to the future. Never was statesmanship so much necessary as in our days for our governing classes, for neither religion, nor science, alone, can solve the accumulated problems, which are asking in a terrific way for an immediate solution.

The main cause of the tragic situation of our time is rooted in the absence of religious consciousness. Therefore we can affirm with conviction that the chief value of Theosophy in our present time lies in the fact that Theosophy leads to the awakening of the religious consciousness, to the realization of the unity of universal life, and to the understanding of the deep mutual connection of all earthly events. Thus Theosophy shows with irrefutable power that our salvation is in brotherhood, and in the peaceful collaboration of nations for the right direction of the constructive activity of the coming era. If in this time of stress and storm, the leaders of nations could be guided by the wisdom of Theosophy, the world

would be saved many unnecessary sufferings.

#### THE LOWER MIND RULES

Two terrible lessons given to the nations in recent times (the great European War and the Russian Revolution) of unheard of cruelty, have not made people wiser. The chaos which we see shows clearly that the *lower mind is ruling our life* and not wisdom. The lower mind, being a faithful servant of selfishness, reduces all human relations to the simplest formulæ of personal and national self-interest. All the discussions on a proportional diminution of armaments, on the erection of high customs and international barriers, which divide nations, on illusory pacts of non-aggression, all these are the result of fear, born from mutual distrust and selfish calculation. The apotheosis of the lower mind expressed in bolshevism in its most primitive forms, is not only tolerated, but seems to become in our days a rather fashionable current of thought.

It is also the supremacy of the lower mind which is the cause of the taboo laid till now in cultured society on Theosophy, so far that many writers finding their inspiration in Theosophical literature, never mention it, as if they were afraid of compromising themselves.

Positive science, being the highest authority in the intellectual

realm today, is for the public an absolute arbiter; as long as science has not put its seal and not given free a ticket to a thing, it may be genial or may be helpful for the solution of problems of our time, but it will not be considered. Thus, such valuable books as Dr. Annie Besant's *Civilization's Deadlocks and the Keys*, *The Changing World*, *The Riddle of Life*, *The Inner Government of the World*, the Āsrama lectures; Dr. Bhagavan Das's *The Science of Social Organization*, etc., etc., will be ignored by the press and remain unknown outside the Theosophical circle of readers.

#### SCIENCE AND ART

This brings us to the thought that our present task is to enter into a vital contact with the scientific world, conquer its recognition, and show that our Theosophical teachings are built on an unshakable scientific basis.

The possibility of opening a Theosophical University, of which our President speaks, should be the first earnest step in this direction. But, in the meantime, we could try to establish in a more active way friendly relations with the professors and scientists. We have in our Theosophical literature such competent books as *Occult Chemistry*, *A Study in Consciousness*, by Dr. Besant; the work of Dr. Marquès, *Theosophical Teachings*

*confirmed by Science*; also the remarkable lectures of Prof. Marcault on psychology and education, based on scientific facts and laws; and the very valuable books and brochures on education by Dr. J. H. Cousins and Dr. G. S. Arundale. As to *The Science of Social Reorganization*, by Dr. Bhagavan Das, edited in a more popular style and without Samskr̥t quotations, it could be, if known, of priceless value to all leaders and governmental representatives of our time.

We are happy to hear of the "Research Groups" working in various countries, as seed-faculties of the Theosophical World University, which are trying to lead a synthetic study of sciences of various disciplines.

All this concerns the conquest by Theosophy in the scientific world. Another channel for a quick spreading of Theosophy could be the way of art. In this direction, some attempts have been and are being made, but they are insufficient. The influence of Theosophy must go like a purifying fire through all departments of contemporary art. The fashionable currents in the world of music, picture and drama, especially in literature, have lowered the tastes of contemporary society to a dangerous extent. The noble, the pure, the spiritual element is drowned in an ocean of vulgar sounds, and of vulgar scenery in cinemas and love-tales, which

awake the lower passions. It would be perhaps the most accessible way to influence Theosophically, to give romance-literature, the more so, as in the public at large, there is born an interest for occult and mystical tales.

Thus, The Theosophical Society can affirm and prove with certitude that Theosophy is not a spiritual movement of abstract dreamers, but that it is based on scientific laws, which are mightily manifest in the highest spheres of our being, as well as evidently active on the physical plane, and that Theosophy possesses all the elements needed to solve the most important problems of our actuality, and also all the needed knowledge for the building of a New Era.

#### THE VALUE OF THEOSOPHY

Coming now to the question of the value of Theosophy to the individual, we can only repeat what has been already said of the value of Theosophy for the whole world. Never so much as in our troubled time was the human soul in such need of help for the right solution of life's problems. In the consciousness of our time, the inner life of man is full of riddles. Their solution will lead to the solution of the most urgent contemporary problems, and give a right direction to the construction of the New Era. "The world problem is the individual problem," as was stated by

Krishnaji in a brief and luminous formula. As long as man does not change, the general plan of life will not change, and the future will not be a new bright era but will repeat old mistakes, old sins and old follies.

The collective soul of European nations goes through a crisis, she is ripe for a new stage of human evolution, but she has not yet overcome the domination of the limited lower masses and has not a sufficient appreciation of the value of religious consciousness. It is a great tragedy that the European vanguard is unable to understand the real meaning of the suffering of the masses, falling alike on sinners and saints, on criminal and innocent beings. This callous attitude to people's suffering has, during the romantic period of European literature, found an expression in the world tragedy, *Welt-schmerz*. Being cut off from the invisible side of the universal life, convinced that man lives only once and that his soul's future will always remain an unsolved riddle, the European's attitude to life must necessarily be a tragic one.

I have met people who could not accept the apparent injustices of earthly life, and whose anguish was so acute that they were on the threshold of madness or suicide. They were saved by Theosophy, which revealed to them the invisible connection of events, explained

the laws of Karma, inspired faith in the justice ruling the cosmic order, unveiled to them the invisible process of human evolution, showed the infinite possibilities latent in man, and the greatness and beauty of the ultimate goal of evolution, and last, not least, Theosophy gave them back faith in God. The fact that those men and women have been saved by Theosophy, shows in a striking way its value in our present days.

### THREE CATEGORIES OF SOULS

Contemporary humanity is standing on three degrees of spiritual evolution: those, whose conscience is not yet awakened—the majority; those who are awakened and possess an evolved conscience, but who have not yet found a way out of the complicated labyrinth of the contemporary world-conception of its ideology; and those on the higher degree—the minority, "the inner circle"—whose awakened conscience and intuition have brought them to the religious consciousness. These are the *élite*, who shall build the New Era.

Theosophy has priceless gifts for all three categories of human souls: to those who are not yet awakened, it gives the teaching of Karma, of the way in which a man builds his own destiny, so that he sees that doing evil he prepares for himself a heavy sorrow; to those who are awake and are searching



the way out of the chaos and darkness of the present epoch, it teaches the unity of life, and that brotherhood and the peaceful co-operation of nations, applied to life, are the unique way to avoid the approaching terrible world-catastrophe; to those who are wide awake, the altruists with a religious consciousness, it reveals the laws of Spirit and the existence of the Path, which lead to victory—Theosophy lifts before them the veil and shows the infinite summits to which victory can lift, when man has overcome his lower self and has united himself with his divine centre.

#### TWO ASPECTS OF THEOSOPHY

Theosophy gives both aspects of the Ancient Wisdom: first, the Secret Doctrine (*Gupta-Vidya*), which reveals the inner scheme of the manifested universe, and God's

Plan according to which earthly creative activity is guided; and secondly, the Science of Spirit (*Brahma-Vidya*), which leads man to divine perfection by means of laws as immutable as those on which our earthly science bases itself.

All this shows that Theosophy and The Theosophical Society are active on both fronts: their occult teachings give a right basis for wise earthly activity, and their esoteric part gives a science of Spirit, fruit of a secular verified experience of sages as to the process of a quicker unfoldment of the divine nature in man, *i.e.*, the Path, which leads man to union with God.

If we take the whole history of mankind, never was the world in such bitter need of the deep Wisdom proclaimed by Theosophy as it is actually in our troubled time of transition.

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### TO READERS OF "THE SECRET DOCTRINE"

He that hath ears to hear; he that hath eyes to see: let him seek to read between the lines of this Book, which cries aloud a Truth, and within which a Yoga lies concealed.

G. S. A.

# BODY, SOUL AND SPIRIT

BY ETHEL J. YEATES

FEW persons need argument to convince them of the existence of their physical bodies. Experience has made that quite clear. If there is anything wrong with the machinery of the body it sets up pain and limitation, so that, for the time being, the mind is caught by that, and nothing else matters. Christian Scientists say that matter is non-existent, that all is Mind—but it is difficult to be satisfied with that theory when toothache or disordered digestion grips one's consciousness.

To be able to be oblivious to physical illness, old age and death, requires a very advanced stage of spiritual awareness, so that the mind can be focussed *away* from the body, or form, to the Life, which is ever moving, free, and creative of new conditions.

For some purpose, man is born into a physical body, which is animal in type, with instincts and functions and wants that are animal in nature.

## THE EVOLUTION OF THE BODY

Evolutionists tell us that a process of form-building is carried on by Life, from the mineral to the vegetable, from the vegetable to

the animal, from the animal to the human kingdom :

God sleeps in the mineral,  
He wakes in the vegetable,  
He moves in the animal,  
He thinks and speaks in man.

In *Genesis*, 2 : 7, we read :

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

The body of man was made by the hidden life within the dust of the earth—the mineral kingdom—evolving, unfolding, building new forms, through the vegetable and animal stage to the human. With each new unfolding of life, an increasing awareness is apparent. The vegetable kingdom is aware of and responds to light, air and moisture. The mineral kingdom shows little response to these, though it is aware of them in a quiet, slow, apparently dull way. Each new form which is evolved, out of a former condition, sets life a little more free to contact the world outside, and movement—and joy in movement—increases.

Evolution is everywhere the outcome of response from within the form, to impacts from outside. The life *within* seeks to escape from its

bondage in the form to mingle with the larger life outside. Certain precious stones and metals are said to show more brilliance in some surroundings than in others. How the little daisy turns its face to the sun, and closes its petals in the cold dark night. Animals, and children, and adults, too, respond to goodwill and generous impulse from those who approach them.

But the process of evolution is not all straight outgoing; there is the inbreathing as well as the outgoing movement—storm as well as sunshine, pain as well as pleasure, repulsion as well as attraction. Both are necessary, in order that the essence of past experience may be gripped firmly, to give a foundation for future understanding.

#### THE BUILDING OF THE SOUL

The understanding of experience has its root in thought and feeling, and is the essence of individuality. Within the lives in the physical body individual self-awareness is realized. Out of self-realization, purpose grows; and purpose is the *root of Creative Will*. The individual wants or needs—food, shelter, security, and the instinct for reproduction of the species—are found among animals.

Instincts are actions performed without apparent thought or choice, and belong to the group, rather than to the individual. A black-bird's nest is like every other black-

bird's nest—but not like any swallow's nest. A terrier hunts in its own way, not like a spaniel. All terriers alike; all spaniels alike. But when we come to human beings, we find that each has some degree of uniqueness; the more the soul has evolved from the understanding of the experiences of the body, the more distinct is its uniqueness.

The two especial faculties that go to the building of the soul are those of thinking and feeling. In the body we are provided with organs of sense for contacting the outside world, but unless we apply our thought and feeling to our experiences of sight, hearing, touch, taste and smell, we shall not become intelligent. It is necessary to have a healthy, perfectly formed body, in order to make right contacts with the world, and a heart and brain that will link our experiences with the Overmind or Over-soul of Man. As Madame Blavatsky puts it:

A clean life, a pure heart, an open mind, an eager intellect, a keen spiritual perception . . . these are the steps up which the learner may climb to the Temple of Divine Wisdom.

The increasing interest in biology, physiology and psychology is so interesting, as we are undoubtedly beginning a new cycle in human evolution. The few past decades have seen a most amazing development in the knowledge of

Nature's forms and forces. None can say that the present condition of the world justifies the idea that material advancement alone will give real satisfaction, even to the primary wants of the animal side of man's being. Certainly the soul of mankind appears to have been warped by too great concentration on those things which affect our senses, and too little on those things which enlarge and expand our hearts and minds. We are being driven to the conclusion that only the God within a man can build an immortal soul; the God without can only act as an inspiration to right thought and feeling and action; the creative effort must be made by man himself, realizing the God within his fellows and in all creation.

Now when a person is concentrated on the welfare of his own being, his thought and feeling turn inwards, and his aura is dull, his atmosphere is negative. He gives nothing to the world, because he is not aware of himself as a channel of life to the world. We say a great deal in Britain about the sanctity of the individual—and rightly too, I think; but, the individual is of no use to himself or to the community, except in his right relationships with others. Self-realization is usually brought about by contact with others who are different.

It has been thought by some that religion, or religious practices

are the only pathway of the soul—but living contact with a pure heart, a just mind, or well-balanced conduct are equally potent in calling out from us a cultivation of the true, the good and the beautiful, which are the attributes of the Spirit. The world of the Spirit is the world of principles which illuminate and guide the soul, away from the imprisonment of the limited, personal self to the realm of eternal things.

#### THE PILGRIMAGE OF MAN

The pilgrimage of mankind from the material to the spiritual is a long one; in a way it is a lonely one, as each one has to develop his own soul out of the pains, pleasures, joys and sorrows, hopes and fears, delights and disappointments of his individual existence. He must get his own experiences, and understand them with his own heart and mind.

But he is not alone; he belongs to the Brotherhood of Man, and there are those before him who help and inspire by their example and presence; and he must be ready to help any who need help to rise up the next rung of their individual ladder.

Life will not allow man to exist as a separate entity, though it drives him to realize himself as an individual. The Life within him urges him to contact with his fellows—he must give of his own

being to them, for Life cannot exist for long if it is cut off from the main stream.

There are three stages very evident in the life of any individual, or of any organization—that of getting, of holding and of giving. The child is getting or drawing around himself experience with which to build up his self-awareness, that which makes him sure of "I," "my," "me." This is natural in childhood, though we adults often forget that we have passed through that stage, and we demand of children more than they are able to give. During middle life, one is fairly sure of one's own individual consciousness of self and its possessions, and then comes the period of conflict, when other selves are asserting themselves, and we are very concerned to "hold our own." The third stage is reached, when we recognize that the only way really to hold our own is to co-operate with others, to concede readily to others those things which we think necessary for ourselves.

The same stages can be seen in the evolution of the soul. A child soul sets out to get for itself either knowledge, or love, or beauty of form. The second stage is often taken up with declaring that the particular expression of the individual soul is *the* way to spirituality; hence the rivalries of schools of art, sciences and religions and sects—each endeavouring to hold su-

preme power. This stage is the stage of "holding on" to the particular aspect of Truth, Beauty and Goodness which has for the time being possessed the soul. This is the stage of separation, of pride, of power. It belongs exclusively to the form side of soul-life, the egotistic, individualistic stage. But as the result of struggle and conflict, disappointment and loneliness, gradually the light of the spirit of true art, true science and true religion illumines the soul, and the light of the universal life, seeking expression through diversity of form, destroys the spirit of rivalry and shows that co-operation between different arts, sciences and religions will ultimately create peace and brotherhood among the nations of the earth. The saying "Great souls think alike" is explained by this theory of the evolution of the soul of man out of the experiences of the body. After the death or dropping away of the body, the soul escapes into the etheric world, there to experience many readjustments in the understanding of life and its purpose. The lack of reason and affection displayed during earth-life, will be more readily understood when free from the pull of the body, and the distortions which its appetites create in the mind. Man is a trinity—body, soul and spirit; he becomes a truly human being, that is, a bridge between animal and divine

awareness, when he learns to change animal reactions from personal possessive devouring propensities into social, co-operative, constructive effort, guided by reason and love.

The birth of the soul takes place when a man realizes that he is not his body—that its appetites and passions are the urge to satisfy the senses at whatever cost to himself and to others. Often this awareness comes to him through pain and suffering, loneliness and separation, caused by his own pride and selfishness. Then he feels the need of sympathy and understanding from others who have trodden that path before. Personal affection is often the first step in the awareness of the larger life outside oneself. One cannot conceive of a living soul that is devoid of personal affection, and the wider the area of our love and reason, the more distinct is the aura or atmosphere which is the body of the individual soul. This is the part that lives on in the hearts and memories of our friends, after our bodies have been cast off. We are creating our soul-bodies, here and now, for the thoughts we think and the feelings we cultivate are the materials out of which the soul is built.

#### AND WHAT OF THE SPIRIT?

And what of the Spirit? That is finer and more subtle than the soul. Just as the soul is the life and light of the body, and has a

wider sphere of action than the body has, so the Spirit is the life and light of the soul, and has power to create energy and power in the soul. It is part of the Light of Creation, and can shine through the soul and direct the action of the body, when the serpent of selfishness which is inherent in matter is laid low. Matter is the body of Spirit, but in itself it is helpless. Likewise Spirit needs matter in which to clothe itself before its essence becomes powerful. The true individual is he who organizes the body in the light of the Spirit. The purpose of life on this plane is to make a relationship between Spirit and matter.

Mystics have often taught that by prayer and fasting the body can so be brought under control that it can no longer dim the light of the Spirit; but sometimes they have warped the mind and distorted the vision by hard practices. The world seems to need today persons who can contact their fellow-men in all walks of life. Life is passed on by contact, thought to thought, heart to heart, body to body. Men, who by their conduct and relationship with others, express the fruits of the Spirit—meekness (not weakness), patience, love, happiness, courtesy, sincerity, courage and understanding—are everywhere needed to lift the souls of men out of the rut of materialism into which so many have fallen.

# GERMANY BREAKS THE TREATY OF VERSAILLES

BY H. S. ALBARUS

THE persecutions of the Jews were still raging, when Europe was agitated again by Germany annexing some more territory of independent states. It is perhaps but natural that members of our Society should feel indignant at the pogroms, because they are a gross violation of the principle of Brotherhood, and there are, of course, many people in The Theosophical Society and outside it who condemn the arbitrary measures taken by Germany in the case of Bohemia, Moravia and the Memelland. But even if we cannot approve of certain actions, let us as Theosophists try to understand with a sense of fairness why they were done.

After the "Anschluss" of Austria in 1938, the annexation of Czechoslovakia—although hardly expected after "Munich"—was not such a shock if one realized that those two Slav communities had never been really independent states, but had before the War been under the protection (or oppression) of the Austrian monarchy. Now Hitler, being an Austrian, tried to play the part of the Habsburg Emperors.

As to the recent annexation of the Memelland, although it was an-

other breach of the Treaty of Versailles, this was no acquisition of foreign territory, but the regaining of a once German-owned district. The Memelland, as well as the two Provinces of East and West Prussia, the latter including the "Polish Corridor," were formerly inhabited by a Slav race, the heathen Prussians. This territory was christianized, civilized and germanized by the Knights of the Teutonic Order who arrived there in A.D. 1229. The members of this order who were not only devout Churchmen, but also able colonizers, rulers as well as military commanders, cleared the Prussian forests and built strong castles, cities and cathedrals, their headquarters being then the castle of Marienburg. As was to be expected, they had to carry on war, not only with the inhabitants, but also with the neighbouring countries, especially the Lithuanians and Poles, who disputed their possession. As the order which had reached its height under Winrich von Kniprode was gradually degenerating, the Knights suffered a decisive defeat by the Poles in 1410, in the first battle of *Tannenberg* (the second battle of that name

being fought in the late War between the Germans and Russians), and later, at the Peace of Thorn, in 1465. West Prussia, including Marienburg, Danzig, the right and left bank of the Vistula as far as Pommerania, was ceded to Poland. Later the Margraves of Brandenburg were also Kings of East Prussia, and Frederic the Great, in 1772, at the first partition of Poland, regained the Province of West Prussia for his Kingdom. Thereafter that Province was German territory and bore the stamp of German civilization, till the end of the Great War.

I should know something about this, as I was born and partly educated in West Prussia. Later I left Germany, and after having lived in the British Empire, first as a student and later as a teacher for twenty-five years, I was strongly attracted by British ideals and the democratic form of Government. So I feel no sympathy whatsoever with Hitler's methods, but as a member of The Theosophical Society and a student of world conditions I am trying to understand them.

Not long after the Great War had closed and the punitive Peace was imposed upon Germany, for having aimed at the hegemony of Europe and committed outrages in Belgium, the general public in the countries of the Allies, especially the Labour Party in Great Britain, which was

then in power, began to realize that the conditions imposed upon Germany were perhaps unduly hard. I shared this feeling, and, in 1920, discussed with a friend, an M. P., with whom I had corresponded for some years previously about the European situation, if it was possible to use his influence with the Labour Party he represented and which was then in power, in favour of a revision of the Treaty of Versailles. He did not seem very hopeful that this could be done, as public opinion in Great Britain was divided on this subject, although the Labour Party was in favour of it.

So the years passed, economic conditions began to worsen all over and the world crisis set in. In 1933 Hitler assumed the Government in Germany, and soon began to shock the world by his arbitrary measures. Re-armament was begun, and the left bank of the Rhine was re-occupied. Indignant comments appeared in the papers of France and Great Britain, but such writers as Sir Norman Angell boldly declared that Hitler was the outcome of the Treaty of Versailles. Gradually more voices were raised among the Left, attaching the blame for the worsening of economic and political conditions in Europe to the Treaty, but a revision of it was never considered by the signatories thereof. The inefficiency of the League of Nations was glaringly shown by the



attacks on Manchuria, Abyssinia and the desertion of the legitimate Government of Spain. After the peaceful measures taken by Mr. Chamberlain came a temporary lull, but it soon appeared that they had not produced the effect on Hitler that had been expected from them. And the democrats all over the world recently noted with satisfaction, from Mr. Chamberlain's declaration in the Commons, that the British Government will not allow the independence of small states to be violated in future.

What can we learn now from the present conditions in Europe? That a Treaty made between two states, or groups of states, should never be *static*, but *dynamic*, as Signor Castellani expressed it at the Theosophical Congress at Geneva in 1936. This does not mean that solemn pledges given by one party to another should be rashly broken, but it does mean that the constant change in physical and mental conditions, implied in human Evolution, should be clearly understood, and that an Agreement should be modified accordingly, especially if such hard conditions are imposed on one of the parties, as in the Treaty of Versailles. If the Allies had made peace with Germany on the "fourteen points of Wilson," instead of demanding unconditional surrender, Hitler would perhaps not have been led to violate the independence of

smaller states. He had, however, no right to break the Treaty of Versailles, in the way he has done. If Hitler does not believe in the democratic rights of the nations, he may be induced to respect them through economic and financial pressure, through the necessity of regulating Germany's imports and exports with those of her neighbours.

But although most of us feel no sympathy for Hitler's Government, we need not lose our faith in the German people, for did not our President-Mother see in the Ākāṣa "the great Federation of all Teutonic peoples," including Germany, Great Britain and her Dominions, India, as well as Holland, Scandinavia and the United States of America? Did she not see it as a great alliance of industry, thought, of science and philosophy, of all that makes nations really great? This is what she said to the German people at her last visit to Berlin in 1927:

For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

These words should be a source of comfort to us in the anxious time through which Europe is passing today.

# THE NIGHT BELL

## III. The Cat and the Mouse

BY G. S. ARUNDALE

(With sincere apologies to the tribe of cats, which I greatly esteem)

### I SEE A CRUEL GAME

THERE was a very undesirable person who was occupied in tantalizing an unfortunate victim, so that through that tantalization he might terrify him to death, and sadistically revel in his victim's agonies. His mode of tantalization was to appear at irregular intervals in forms as shocking as possible to his victim, and of course without any notice; and the victim, in a great state of despair, sent out, so to speak, a general S.O.S. to anybody who might happen to receive it.

I happened to receive it, and went straightway to his help. I saw how this very unpleasant person was really playing with his victim as a cat plays with a mouse, but not with the impersonality of the cat, nor with that absence of any deliberate cruelty which is, of course, characteristic of the cat. The cat has no desire to be cruel to the mouse. The cat only feels that she lives more abundantly with the aid of the mouse, even though the mouse becomes petrified. But here we had a human mouse and a

human cat with all the added capacity for cruelty that goes with membership of the human kingdom, just as there is all the more capacity for love.

### I INVENT A CURING GAME

I could see that this undesirable person changed himself into enormous shapes of a horrible nature and projected his life into them, while remaining at his base, so that at any moment he would send out a thought-form, partially vitalized with his life, come upon the victim unawares and all of a sudden, and so gradually decrease in him the very power to live itself. I thought that I would like to make of this undesirable person a mouse and that I would like to play the role of a cat, so as to pay him back in his own coin. Of course, one feels no anger on these occasions. There has to be an impersonal adjustment of the situation, and the beneficent power concerned—in this case myself—had a job of surgery to do.

So I said to this undesirable person: "You are having what you regard as a very interesting game

with this unfortunate victim of yours, and I suppose you are enjoying it thoroughly, glad to make him suffer and hoping to make him die, but die slowly so that you may exult in the protracted agony. Very well, I propose to do the same with you, not at all in any spirit of revenge nor of unfriendliness, but just to show you what you are doing and to make the penalty come to you as quickly as possible, so that you may have the more time to reform. You are a cat to this victim. With most sincere apologies to the cat tribe, I am going to be a cat to you."

This undesirable gentleman at first grew intensely angry and told me to mind my own business, which, I told him, was exactly what I was doing, for it is exactly my business to try to help to right wrongs wherever I can find them. Perceiving that I was perfectly calm and cool, impersonal, and almost indifferent, he became nervous, recognizing that I had a power greater than his, and wondered what I was going to do.

At first I thought I would not tell him that he might be still more nervous. But then I felt I ought to give him a chance. So I said to him: "Just as you are little by little taking the life away from this unfortunate victim, so that, as you appear before him time after time in terrifying garbs, he becomes

more and more impotent before you, so am I going to squeeze out the life from these thought-forms of yours one by one. For every thought-form you project, you are going to lose a little piece of your life. I shall see to that, and I shall only be doing to you exactly what you are doing to this unfortunate victim. You are obsessing him in this way. I shall be obsessing you, but while your obsession is malevolent, mine will actually be benevolent. For each ill that you do to your victim, I shall be doing a good to you. Remember that you will not catch me napping, for I shall project from myself a sentinel thought-form which will be on duty day by day and night by night, and this thought-form will be so strong with my will that the moment your thought-form appears, it will be strangled to death, and you will lose that amount of life which you have put into it. If you do not believe me, make an experiment and see what happens."

I comforted the victim and told him that whenever the horrible thought-form appeared, he had only to think of me and that I would protect him. In fact I told him that I should protect him whether he thought of me or not. This gave him a certain amount of encouragement, but he had been so terrified, that I knew it would take some time for the sense of protection to enfold him.

### I TANTALIZE THE TANTALIZER

The undesirable person, while nervous, was intensely annoyed at the prospect of losing the evil amusement he found in his cruelties. So with not a little bragadocio, he laughed as courageously as he could, as who should say: "We shall see what we shall see."

Well, we *did* see. He tried sending out his usual thought-form of hate, his victim was duly terrified once again, because he had not yet felt occasion to trust in me, but my sentinel thought-form was on the spot on duty and as per schedule shattered the thought-form, so that it was as if there came about an amputation of a fragment of the life of the sender.

Naturally, the reaction of this disintegration of his thought-form severely upset the bodies of his lower mind and emotions, and the physical body itself. I think he received the shock of his life. He found that the one who warned him could "deliver the goods," as indeed was not particularly difficult, since he was only one of the lesser haters,

just lustfully cruel, not scientifically cruel. He made one more effort, and it met with the same devastation. Curiously enough the undesirable person began to suffer from a fear of a creeping disease which I can only call a "progressive vacuum." He could see that the disintegration of his thought-form created a vacuum in his life. This was a little foretaste of what we Theosophists sometimes call *avitchi*, and I suppose he had a glimpse of the effect that the intensification of the vacuum in him would have upon his life. He felt the beginnings of a slowing down of the rate of his vibrations, and the terror he experienced was a kind of cash payment for the terror he inflicted.

### AND IT WORKS

The victim is now beginning to recover, and while I shall keep the sentinel thought-form on duty for a little time longer, I think that the S. O. S. has been satisfactorily answered, so that there will be no more trouble of the kind the victim experienced.

(Next month: "A Corps de Ballet")

# THEOSOPHY IS THE NEXT STEP FOR SCIENTISTS

BY LANCASTER D. BURLING

P. D. OUSPENSKY, in *Tertium Organum*, believes with Kant that this development of knowledge under existing conditions of receptivity will bring us no closer to appreciating things in themselves, that science can go on studying the more and more infinitely minute without making any progress whatsoever toward the real understanding of the universe. And he writes a book proving that the human mind is quite capable of improvement, and that it is worth while.

## ABOUT INTUITION

C. Jinarājadāsa, in *The New Humanity of Intuition*, cites Bergson as saying that intelligence alone cannot understand life, that intuition must fill in the gaps; and he quotes from another the words: "Intuition leads us to the very inwardness of life as successfully as intelligence guides us into the secrets of matter."

Can we find a framework which includes this intuition, a framework in which there is provision for people at all stages of evolution, a ladder, if I may change the metaphor, upon whose rungs we may all climb to greater and greater understanding?

With such men as Newton, Darwin, Wallace and Kelvin scientific discovery seems to come as the result of intuition-al flashes. The end is seen before the

means. A Mozart can hear whole symphonies in a moment of earth's time. Sir J. Arthur Thomson tells how Sir Patrick Geddes ascribed to a period of eye trouble in Mexico the development of reflectiveness that enabled him always to see everything as part of an endless process. Goethe has left a record of his growing self-identification with the world around him. Tagore acknowledges the inspiration and guidance of his inner self. Tennyson linked himself with that Self by the repetition of his name. Dr. Arundale says in *Nirvāna*: "An act of consciousness, like tuning in, and I contact whatever I desire to contact."

## SEQUENCES WHERE INTUITION IS HIGHEST

But what of lower steps? And we are drawing freely from the authors we have mentioned. Is there evidence for the conception of an orderly sequence in such facts as, first, that many college graduates spend their time in observing phenomena, that even more are studying differences, naming and describing species, analysing? And, second, is there nothing for us to learn from the fact that another group, very much smaller and not necessarily older, is devoting its energies to synthesizing the work of others, to philosophizing? The difference between these groups

cannot be accounted for by the extent of their education or experience. Is not such a sequence definitely evolutionary?

Let us endeavour to understand the evolution of discoverers from species-makers by outlining several evolutionary sequences, in each of which intuition is the highest flight :

- A. 1. Perception—as, a clock ;  
 2. Conception—the passage of time ;  
 3. Intuition—inexpressible in concepts. A fruitful illustration might be the sudden realization that infinity is an infinite expansion of the time between two ticks rather than an infinite succession of ticks.
- B. (Plotinus)  
 1. Sense knowledge ;  
 2. Understanding or discursive knowledge—gained by thinking ;  
 3. Reason or intuitive knowledge—apprehending the reality of a thing by turning one's attention inward upon one's self.
- C. (Ouspensky)  
 1. The person is two-dimensional in his outlook—the Australian aborigine described by Dr. Besant as throwing away his blanket in the morning, not yet having grasped the fact that cool nights follow warm days ;  
 2. Three-dimensional in his outlook—such a person has not yet realized that morning does not bring a new day, nor that it is not a new morning ;  
 3. Four-dimensional in his outlook—he can actually conceive of a book that combines within itself the properties of all books, of one

man who combines Pharaoh and the Israelites, the gladiators and Il Duce, Plato and the Pre-Raphaelites.

- D. 1. Expressed in words—jack-rabbit, cotton-tail ;  
 2. Expressed in words having a common meaning—rabbits ;  
 3. Expressed in art, the first experiments in a language of the future.
- E. 1. Tries to understand the present ;  
 2. Tries to understand the past ;  
 3. Understands the everlasting Now.
- F. (Bergson)  
 1. The scientist who believes that reality is that which endures without changing ;  
 2. The philosopher who considers reality to be that which endures by changing ;  
 3. The seer who senses reality as time and duration, as becoming and change.
- G. (Spinoza, cited by Jinarājadāsa)  
 1. Empirical knowledge, from experience through the senses ;  
 2. The scientific method of acquiring knowledge, begun when the mind examines, analyses, judges ;  
 3. The intuitive method by which consciousness understands the true and inner nature of all that is present before the mind.

#### GRADES OF INTUITION

Let us glance for a moment—and space limits us to the highest stage—at the types of those who have some contact with their intuitions. First, we have those who have brilliant ideas which they seldom carry into execution.

Next is the class to whom brilliant ideas form the mainspring of action. In both these there is no thought upon the subject, and the flashes are unsought and not understood. Third, there are those who have begun to realize that they have a higher faculty and that this works most clearly when they are asleep; in other words, those who present their problems to their intuition without knowing what they are really doing. Fourth come those who would not dream of undertaking anything of importance without definitely endeavouring to use their intuition. Fifth is the class of geniuses in whom the intuition functions more or less uninterruptedly.

This is a fairly complete series leading from ignorance to the continual manifestation of a power which enables its possessor to know the why and wherefore of things visible and invisible. Should we not seek to understand and to contact such a power? As scientists can we honestly ignore the actuality of a power which some of us are already using, or refuse the attempt to understand it and to bring it within the realm of the conscious and the intentional?

#### TO DEVELOP INTUITION

A scientist who is attempting to use his intellect must allow no emotion to come between himself and the facts; a man who is attempting to use his intuition must rest his intellect. Dr. Besant has suggested that he might previously have refrained even from those casual conversations which merely add the puzzlement of others to his own. Then, in the quiet, he may have one of those flashes which we call conscience when

the message is one regarding moral conduct, intuition when the message is one within the fields of art or science or literature. These sudden illuminations are common; the study of their rationale is not.

Pliability of intellect and the development of faculties even higher are largely matters pertaining to our stage of evolution. But their entrance into manifestation may be hastened. How shall we do this? Mr. Jinarājadāsa suggests that we contemplate totalities, become tenderness personified, commune with nature, take up some form of art, surround ourselves with beauty, see beauty everywhere, love all. Mr. Ouspensky tells us that we must do the work ourselves, that we must search for the hidden meaning in everything, that we must develop the ability to discover analogies, that we must realize that the meaning of life is knowledge, that we must cultivate the unitive emotions of love, sympathy, friendship, compassion, love of country, nature, humanity, rather than the disruptive emotions of hatred, fear, pride, jealousy and envy.

If we seek for the whole to which we can refer each part, he says, we shall realize a feeling of infinity, of illogicality in the world around us, and "behind the crumbling old world will appear one infinitely more beautiful and new." Does this new world sound spiritual? Naturally. Schopenhauer once said: "Genius and sanctity are akin." According to Ouspensky, spirituality is not opposed to intellectuality or emotionality. It is only their higher flight. Science and philosophy on the intellectual side, he says, religion and

art on the emotional side, begin to serve true knowledge only when intuition commences to manifest itself in them. How important, then, that there should be scientists upon the higher levels; how essential that we make an effort to reach these higher levels ourselves. If the task does not appeal to us, our field of work is on the lower levels. If the task appeals to us, we can be sure that we are at the point in our evolution where contact with our intuitions is a possible goal. Those of us, permitted by this classification to continue working on the lower levels, need not feel for one instant that our work is not important. But we might consider the warning: "There are already too many specialists who know what they are doing hardly more than the bees do." In the erection of a building, masons, plumbers, carpenters and architects are necessary. The only mistake would be for the mason to spend his time in sketching perspectives or for the architect to spend his time in soldering pipe. And those upon the upper rungs have not been left without advice. Since real art, according to Morris, is the expression by man of his pleasure in

labour, it follows that unless we are deriving a real pleasure from our pursuit of science, unless we love the subject of our research, we are not approaching the level of genius.

#### HONESTY FIRST

Where shall we begin? At home, away from our microscopes, we can often be charged with a total lack of the scientific spirit. We have prejudices,—prejudices which seem so often to be those of the ordinary person. In thus failing to carry the scientific spirit beyond the walls of our laboratories we lead a double life; we fall short of the power we might display in our work; we fail as men and women. It should be impossible for any honest man to think one way and live another. It is impossible for the scientist who carries the honesty of his profession into his family and religious life.

And according to Ouspensky, the development of the intuition demands this singleness of life. It is strange that in its last analysis the enlargement of one's powers to help the muse to which scientists are dedicated should rest upon the development of common honesty, but it is true.

Intuition is contacting the eternal memory of nature.—G. S. A.



## COLONEL OLCOTT'S DIARIES

NEXT to H. P. B.'s *Scrapbooks* in 31 leather-bound, large-folio volumes, there is no more precious possession in the "Archives" of The Theosophical Society at Adyar than the 30 cloth-bound small-quarto volumes of the President-Founder's *Diaries*. These two great series are in a way parallel productions, but they are also complementary to each other, reflecting the curiously complementary characters of their respective authors. Both give us, to put it in the words of the title-page of the first volume of the *Scrapbooks*, "The Ante- and Post-Natal History of The Theosophical Society, and the Tribulations, Mortifications and Triumphs of its Fellows," with this exception only, that the Ante-Natal part belongs to the *Scrapbooks* alone, the *Diaries* having been started three years after the foundation of The Society. On the other hand, they form a contrast in that the *Scrapbooks* consist entirely of printed matter with only an occasional MS. note here and there, whereas the whole of the *Diaries* is in the handwriting of H. S. O. with here and there some lines by H. P. B. in the early years, and a few pages by Mrs. M. Russak during the Colonel's last and fatal illness. Another contrast is that the *Scrapbooks* contain largely ideas (mostly articles by members and non-members) before which the persons retreat in the background, while the *Diaries* have a strong personal touch. They treat mostly of persons, of their characters, good or bad, and of work

they have done or not done for The Theosophical Society. They are therefore full of life, the active busy life, that tries to influence and work changes for the better in the world of things around us. The *Scrapbooks*, concerned with the world of ideas rather than with the world of things, would influence and change man's thoughts for the better rather than his actions, though with the ultimate aim of course that from right thought right action may naturally follow. As said, therefore, the *Scrapbooks* and *Diaries* are complementary.

For obvious reasons—if only for the fact that its contents have already been published in print—there can be no question of reprinting the *Scrapbooks* in their entirety. There is much matter of the greatest interest in them, but also much that is of little or no interest at all. Besides, much if not all of the former matter has already been republished at one time or another, I have particularly in mind H. P. B.'s articles, leaving only matter of secondary importance to be collected and republished at some other time. To give one or two examples—the articles written by such well-known Theosophists of the olden days as Damodar K. Mavalankar, Hume and others, not to forget the President-Founder himself.

But all this can wait. What cannot wait any longer, however, are Colonel Olcott's *Diaries*. The time has arrived, I think, that these can and should be given to the world, *verbatim*, without any verbal omissions or changes, just

as they are and as they constitute a monument to the unflinching devotion of the first President of The Theosophical Society for the cause of the Masters, who had selected him just for this Their special work. A devotion which kept him day after day, during thirty long years (1878-1907) of heavy work and many crucifixions, to note down faithfully and conscientiously all the important and unimportant, great and small, events and persons, that crossed his way and his work. We are given many intimate glimpses into the characters of the principal actors—some of them world-famous men; also many peeps behind the scenes, where dimly appear the shadows, sometimes the outlines, of the real Founders of The Society—the Masters and Their Pupils.<sup>1</sup>

More than sixty years have passed since the first *Diary* was begun, more than thirty since the last was concluded. It seems safe to promise a *verbatim* publication, but if in the later volumes perhaps a too intimate or personal note is sounded in connection with still living persons which would for the time at least preclude publication, this shall of course be duly marked in its appropriate place. But one may rest assured that if such passages exist, they are exceptionally rare. It would also not do to curtail the publication too much through a too great diffidence or sensitiveness, for each curtailment, even in the withholding of names, means a lessening of its historic value. And it would be a pity to subject to such mutilation the one

authentic history of The Theosophical Movement and The Theosophical Society, by one who next to H.P.B., and as long as she lived backed by her authoritative power, had taken the lion's part in the creating of an organization for the spreading of Theosophy, which like a gigantic net gradually emmeshes the whole world.

To the unbiassed student this history will also give food for thought as regards the daughter-societies which now and again have broken away from the parent-trunk, assuming its name and position for itself. It will teach him how the Father of the Theosophical Movement—if we might call H.P.B. its Mother—carried on the faithful management of the Organization he had created, through H.P.B.'s time, through the Judge secession, up into the twentieth century, to the very moment of his death on 17 February 1907, in an unbroken line. If a continuous line of succession (*paramparāsilsilah*) has any value—and who will deny such a thing, especially in occult matters?—then his Society, that the Masters were wont to call the "Parent Paramount Power," is still the *Primus inter Pares* amongst all the younger growths, however much youth, as is youth's wont, does not want to recognize this relation.

If the unbroken chain of H.P.B.'s succession is invariably claimed by every single one of all these daughter-societies, why then not also the unbroken chain of H. S. Olcott's succession, of whom the Masters have explicitly stated, that he "stands, with Upasika [H.P.B.], closest to ourselves in the chain of Theosophical work" (M.L., 398)? Mark well, "H.S.O. with H.P.B.!" Would

<sup>1</sup> Excerpts from the *Diaries* were published by C. Jinarājadāsa in the Olcott Centenary number of THE THEOSOPHIST (August 1932).

the mere death of one of these two lifelong friends and co-workers dethrone the other from his place "close to the Masters," or would it not make him rather closer, even closest to the Masters in the chain of their work, now that he remained all alone to do it? Are the Masters liable to abandon a faithful servant in the hour of his greatest need? Have they not on the contrary declared that "ingratitude is not among Their vices" (M.L., 9)?

After this digression we must now return to our main subject. The value of the publication might be questioned in view of the already published *Old Diary Leaves* in six volumes, which were largely based upon the *Diaries*, and further amplified from the President-Founder's own memory, personal correspondence and other documents. It is true that the printed work in one way gives much more than the MS. ever can, but in another way it gives much less. Many names of persons, occasional happenings, less important events, little touches, personal feelings, events of more or less local interest, could find no place in the main narrative of the published book, and had therefore to be suppressed.

Concerning the last item specially, the things of mainly local interest, I am sure that many of the National Societies will find information of importance here for their national histories, as I have found for the story of Theosophy in the Netherlands, for example. The Colonel was a much-travelled man. He personally visited all or most of the countries where his Society had taken root, made contact with all the principal workers in each country, was personally

consulted in the most important problems of each national Section, and faithfully noted all this down in his *Diaries*. Sometimes concise, sometimes barely more than mentioning names and events, but, as in the case of the Netherlands, I have found that, when supported by one's own memory of persons, problems and events, they seem to give new life to half-forgotten, half-obliterated facts, and throw into relief persons and circumstances who since have retreated somewhat into the background by the passing of the irresistible flow of time, but who should never be forgotten for their faithful services.

For these reasons I have hopes that the National Societies in the first place, but further also every one who has the history of Theosophy and The Theosophical Society and its first great President at heart, will be induced to support financially this undertaking of publishing Colonel Olcott's 30 volumes of *Diaries*. It will be of course a somewhat costly enterprise. Even if we can manage to crowd into one volume each, the *Diaries* of every five years, it would take 6 volumes to complete the lot. Besides it is not to be expected that the series will "sell" as the term is. It is a work of historical value, not of popular interest. Financial support, therefore, is highly desirable. May it come forth in unstinted measure.

20-6-1939 A. J. H.

#### NOTE

In connection with the above, the following excerpts from Colonel Olcott's *Old Diary Leaves* will be found interesting:

The Diary from which the present series of chapters has been compiled

was opened in January, 1878, three years after the formation of the Theosophical Society at New York, by the late Madame Blavatsky, myself, and a few others, and has been systematically kept up ever since . . .

So world-covering a movement and so strongly based a Society is entitled to be taken seriously by men who think, and, since the Diary of one of its two chief founders gives the data for a truthful history of its rise and progress, and he, the survivor, alone knows all the facts, it seems to be his clear duty to write it while his memory is still strong and his strength unimpaired.

One motive which prompted me to begin was that I might leave behind me, for the use of the future historian, as accurate a sketch as possible of that great personality-puzzle, Helena Petrovna Blavatsky, co-founder of the Theosophical Society.

(O.D.L., II, Introduction.)

It will have been seen from what is written in previous chapters how much my mind was exercised about the evident probability of a new sect springing up around the memory of H.P.B. and her literature. From week to week things seemed to be going from bad to worse: some of my most fanatical colleagues would go about with an air "of wisdom, gravity, profound conceit; as who should say, *I am Sir Oracle, and, when I ope my lips, let no dog bark!*" One would have thought that H.P.B. had laid upon their shoulders the burden of the whole Himālayan

Mysteries; and when one ventured to challenge the reasonableness of something which they were quoting, they would answer with a sort of restraint of the breath: "But, you know, she said so"—as if that closed the debate. Of course they meant no harm, and, perhaps, to a certain extent, were really expressing their awe of the departed teacher; but all the same it was a most pernicious tendency, and, if unchecked, was calculated to drag us into a sectarian pitfall. I bore it as long as I could, and at last, believing that the truth alone would give my dear colleague her rightful place in history, that "An honest tale speeds best, being plainly told," I began, as my Diary states, on the 16th of January, "a series of historical reminiscences of the T.S. and H.P.B. under the title of 'Old Diary Leaves'." From that time forward until now there has been no necessity for time to hang heavy on my hands, because whatever might not be occupied with the day's current business could always be usefully employed in hunting up facts for this historical narrative. It was such a happy inspiration, as events have shown, that I am quite ready to believe that the thought was put into my head by those who watch, unseen, over our movements. Certainly the creation of the Blavatsky sect became impossible: after nine years she is now fairly estimated, and the solid appreciation of her is continually gaining in strength.

(O.D.L., IV, 456)

# NOTES AND COMMENTS

## PEACE THROUGH EDUCATION

Condensed from an article "Peace through Education" by Maria Montessori, the world-famous educator and for years a confirmed pacifist, which appeared in the April issue of *Fellowship*, the journal of the Fellowship of Reconciliation.

Madame Montessori challenges a negative training for peace by saying that "clearly an education that will bring about peace cannot consist merely of those measures that keep the child away from every suggestion of war; which never give him toy soldiers; which avoid the study of history as a succession of wars, and try not to suggest that victory in battle is the supreme honour. This negative training will not be enough. Equally inadequate is the education that tries to make the child love and respect all things—living and inanimate—so that he will then have a respect for human life and for the works of art" which civilizations have built up, for it is only too clear that wars are not influenced by such training. Men do not go to war because they are blood-thirsty or longing to use their weapons, nor because war was suggested to them in childhood by a toy; nor is the memorization of dates in history calculated to inflame martial passions!

What we have to recognize is that mankind is bewildered by developments with which education has never dealt. Men do not know what forces draw them into war, and therefore are help-

less against them. Education must become the "armament" on which the people depend for security and progress, but education lags behind the needs of the times and must be reconstructed with haste and energy.

Nations of today are disunited, made up of individuals who are thinking of their own immediate welfare, and education actually *trains* people to remain isolated by their own personal interests. Instead of being taught to help one another, they think only of moving from class to class, and of winning a prize in competition with others.

The education that can save man is not a small undertaking. It must include the development of man's spiritual powers and of a harmonious and self-confident personality. Human energies must be regarded as of scientific importance. Man must come to understand that the fire of genius, the power of intelligence, the guidance of conscience, are all energies to be organized, to be disciplined, to be given an effective place in the social life of man. These energies today are dissipated and wasted, and worse still, they are repressed and forced into abnormal manifestations by the errors of education that still hold sway in the world. The child is misunderstood by the adult, parents unconsciously fight against their children, and throughout it is misunderstanding that makes a child sullen or rebellious, neurotic or stupid; it is misunderstanding between child and adult that causes those tragedies of the human heart that

result in callousness, idleness and crime.

The child is a "spiritual embryo" able to evolve by itself and to give actual proof of the existence of a better type of humanity. We have seen children who, when given a suitable environment, changed completely. Instead of clamouring for anything which catches the eye, quarrelling for it only to damage and discard it, they were content to observe, to use, to handle, and return it to its place. In place of jealousy, aggressiveness, sullenness and disobedience, they showed only friendliness and willing co-operation to each other and to adults. These children we have seen; they are both a hope and a promise for humanity. Let us go on, then, and create such an environment for the older child and the adolescent, for there is very little provision made for them today.

Education must appreciate the value of those hidden instincts which guide man in the work of constructing himself, and one of these is the very powerful social instinct. If the child and adolescent are deprived of social experience they do not develop a sense of order and morality, and they have to accept these in the form of submission and slavery instead of in their true form of nobility and freedom. To cultivate man we must prepare for infancy, childhood and youth, the suitable environments that will allow them to have these formative experiences, in the first years in the home and later in the external world. The seven-year-old begins to feel the need to go out from the home and school, to see the world, make new friends, to submit voluntarily

to a stricter discipline, to face and overcome new difficulties. These are social experiences that will satisfy the needs of his developing personality, and if it is impossible to obtain them in the family it is still more impossible in the ordinary school where every spontaneous activity is checked and regulated by arbitrary authority. We must organize to give children the opportunity to explore the world.

But the adolescent is not satisfied with exploration. He wants to master his environment, to work, to earn money and be independent. He does not need new friends, he wants to become a citizen, a member of great associations, so he should be allowed these experiences, to live away from his family and to do a certain amount of real work, to take part in production and exchange, to realize his responsibility to society.

Those nations today that are seeking war have not forgotten the children and young people; they have organized them as an active social force, and it is a terrible misfortune that so far this method has only been adopted by those nations pursuing a warlike policy. Those who want war are preparing their youth for war, but those who want peace abandon their youth, in the sense that they do not organize it for peace.

### DEAN INGE ON SURVIVAL AND IMMORTALITY

*The Madras Mail* of June 18 prints an article, "Eighty Years Old," by the Very Rev. W. R. Inge, D.D., written on the occasion of his 80th birthday on June 6. The last section of this article is of Theosophical interest:

The old man looks forward as well as back. What do we really feel about

survival and immortality? Tennyson said that if he did not believe in personal survival he would put his face in a chloroformed handkerchief and have done with it all. Browning believed in reincarnation.

I shall thereupon  
Take rest, ere I be gone  
Once more on my adventure brave  
and new.

For myself, I feel more and more that the conscious *ego* is not the real self. I am frankly tired of the "body of our humiliation," and have no wish to see it resuscitated. Nor do I look forward to any future in time and place—certainly not to the kind of survival which our misguided necromancers dream of. In the world of spirits "there shall be time no longer." Goethe writes to Eckermann: "When a man is 75 he cannot help sometimes thinking about death. The thought of it leaves me perfectly calm, for I am convinced that our spirit is absolutely indestructible; it is something that works on from eternity to eternity; it is like the sun which only seems to sink and in reality never sinks at all."

This line of thought has more affinity with Indian philosophy than with popular Christianity.

Never the Spirit was born; the Spirit  
shall cease to be never;  
Never was time it was not; end and  
beginning are dreams.

Birthless and deathless and changeless  
remaineth the Spirit for ever;  
Death hath not touched it at all, dead  
though the house of it seems.

"God is not the God of the dead but of the living." This is the only argument for immortality from Christ's own lips; and we cannot go much further.

## THE CONGRESS OF FAITHS

The World Congress of Faiths, of which Prof. J. Emile Marcault, General Secretary of the French Section, is a member of the Council, held its fourth Congress in Paris at the Sorbonne July 3rd—11th. World Fellowship is the object for which the World Congress of Faiths is organized, and it seeks to attain that end by means of religion though not in discussions as to the respective merits and demerits of the different religions. Nor does it attempt to form a new syncretic faith of existing religions; rather does it expect each member to be loyal to his own religion and his own country. It seeks, however, to join all religions together in the common task of developing a world-loyalty to a world-community. The means are religious but the end is social, namely, the fellowship of mankind. The Congress feels that the sense of a common humanity has faded from men's minds, and it seeks to revive it, to revitalize it until it becomes active, operative and effective. For that purpose it brings together in this Congress Hindus from India, Buddhists from the Far East, Muslims from the Near East and Africa to join with Jews and Christians from Europe and America to discuss the main problem, namely:

"How to Promote the Spirit of World-Fellowship through Religion."

## SPANISH REFUGEES IN FRANCE

The General Secretary [of the Theosophical Society in England, Mrs. Gardner] has received a communication

from the General Secretary of France, Prof. Marcault, giving full details as to the present situation in regard to those members of The Society who have been forced to leave Spain owing to their having taken part in movements which will now, under General Franco's rule, be banned. Prof. Marcault writes :

We have examined the situation altogether and compared the needs of our brethren and the funds at present in our hands ; and have taken the first decisions concerning the best use to be made of our fund. The situation is this : As I told you, our Government authorized us to take our brethren out of the camps, group them together in one place, and keep them there until their papers are in order, and to effect their transfer to Latin America. Now the funds so far received amount to 112 pounds ; that is, 20,000 francs, and we must help fifty people, the Government insisting that if we take them out of the camps, as we are authorized to do, we shall be responsible for all of their expenses (travelling, maintenance, voyage, etc.). Our fund is totally inadequate for such needs. We have, therefore, resolved to ask our Spanish brethren to continue to bear the inevitable hardships of the concentration camps until their situation is in order ; to give to those completely destitute a monthly allowance of 100 francs per head for their personal expenses and necessities (some need medicine, etc.). We have asked our members for clothing and extra bedding, which we collect at Headquarters and send on to those needing them—men, women and children ; but we prefer not to curtail our general fund too much, in order to dedicate that to the help most greatly needed by them all, which is transfer to Latin America. I shall, therefore, ask the Government to grant our brethren the privilege of shortening their stay in France because we can cooperate in paying their steamship expenses. We have calculated that the total amount for that expense, if we bore the whole cost, would be about 1000 pounds. If we could deal with that problem ourselves it would greatly reduce the time before they embark,

as we would then not have to wait until the Government could fill a ship. We shall in the meantime bring together in the same camps those who ask to be thus grouped, and do all in our power to diminish their sufferings.

—From *Theosophical News and Notes*

## LIVING IN GLASS HOUSES

*Parade* (Feb. 1938) condenses an American article under the above title. Not only have we fire-proof glass dishes for cooking, but "glass can be made resilient now . . . so that we have glass spring-boards at swimming-pools . . . Possibly the most amazing fact is that we now have offices and houses of glass blocks that may cause a revolution in building. Buildings made of glass blocks are twice as well protected against heat and cold as buildings made of ordinary bricks. They are not transparent, because there are ribs on the outside which scatter the light. . . Glass wool, glass yarn and glass cloth are now on the market, very similar to their animal and vegetable counterparts" and the additional advantage is that they are fire-proof and the colours are really permanent.

Compare this "most amazing fact" regarding glass houses with what C. W. Leadbeater has said about houses on the planet Mars, in *The Inner Life* :

These houses look exteriorly as though built of coloured glass, and indeed the material which is used is transparent, but it is somehow so fluted that while the persons inside enjoy an almost unimpeded view of their gardens, no one from outside can see what is going on in the house.



# CORRESPONDENCE

## HERR HITLER

WHAT *did* Dr. Arundale say in 1933? He said in THE THEOSOPHIST of May 1933:

I wonder, by the way, how many Theosophical brethren perceive in this swerving of Europe in the direction of dictatorship the first beginnings of a real United States of Europe. We must learn to be able to discern great forces at work even in forms which are distasteful to our own individual temperaments. Hitler and Mussolini are Men whether we approve of their methods or not.

Leaving aside the question of the stature of the two persons mentioned, it should give us to pause a great deal to find reasons for the enormous power and authority of Germany and Italy under these two dictators. We must try to find reasons, also, for the continuance of the Nazi and Fascist regimes. I do not know whether the President today thinks that the swerving of Europe in the direction of dictatorship may be the real beginning of a United States of Europe, but I think that that will be the result now whether the dictators like it or not. Their attempt to set a rival grouping to those Powers who professed allegiance to the League of Nations and its excellent Covenant (under the name of the Anti-Commintern Pact), is only now being appreciated in many quarters. (Some commentators insist that the Anti-Commintern Pact is really a pact against Pax Britannica and the British Commonwealth of Nations, and there

is a great deal to be said for that view. On the other hand, there is a shrewd instinct behind the attempt to fix on Moscow the responsibility for the effort to establish real collective security and therefore to safeguard world peace, which Moscow sees to be indivisible.)

Whether the Anti-Commintern Pact will become a military alliance or not remains to be seen. It seems that it is Japan that has so far refused to convert the negative Pact into an active military instrument of a Triple Alliance embracing both East and West. It may be that the difficulties facing Japan in the prolonged war in China may bring her to change her mind about the value of a military alliance. If that happens, there should be no misapprehension as to the result, both in the East and in the West. It will be Germany who will direct affairs and be the master-mind behind all operations intended, not only against China, but also against all the Western Powers having financial and other interest in China and in the East. There is an implicit threat to Britain, to Hong Kong, to the Straits Settlements, to the Australias and to India.

There is a discussion among some leading political thinkers in Great Britain just now (June 1939) as to the precise meaning of Herr Hitler's dream of *Weltmacht*. Only Great Britain is today a world-power *in all continents*. And it is Herr Hitler's desire to see

Germany a "world-power (Weltmacht) or nothing." This does not mean that he aspires to world domination, or that he has ever expressed a desire for world domination. On the other hand, to be a rival world-power, and eventually a world-power without a rival, that appears to be Hitler's dream.

*Here* are the main outlines of a titanic struggle for power, and the destinies of nations are once more involved in its outcome. For the struggle has been joined down here on the physical plane in many senses except that of the strict military sense. (Let us hope the struggle on the inner planes *has* been decided!)

Here are two men who live for storm and strife, glory in struggle, in effort, in dangerous living—who despise peace, despise inaction as effeminate, who think fame and honour given mainly to shopkeepers and state officials as something insufferable, and who reject the dream of a "comfortable mutual swindling" among individuals and nations as a desirable end to attain! (The "comfortable mutual swindling" is the peaceful competition in trade among peoples.)

Here are two men in Europe who are not exactly devotees of truth, who are not the last word in the keeping of a pledged word, who are not undeviating in following after righteousness, in the policies—diplomatic, economic and military—they espouse and carry out.

Here are two men with the destiny of more than one continent apparently endangered as a result of their plans, overt and secret. Here are two men now facing the possibility of a European combination of forces that may prove

to be too formidable for them. Here are two men who have re-armed the civilized world against themselves. (About that there can be no doubt.)

What is the real meaning behind all this? Why is all this allowed once again in a short life-time? Do we need another lesson equivalent to that which we failed to learn in and as a result of the Great War? I recall a well-known English writer summing up an impression he had of that War in words that I quote from memory (they were written in 1918). "There was," he said, "in this a tremendous rush to ruin the force of a rebellious and unconquerable life. . . . It was bent on change . . . for it knew that the real denial and surrender of life is not physical death, but the refusal to move and progress." There was a glowing intuition in those words. They are glowing in their truth—and in their warning—today.

How much denial and surrender of life is around us today? In how many ways are Life and Progress denied, damned up, obstructed? Must the Great Dam of War break down our barriers once again for us? Must we win release and redemption from our rigidities and imprisonments by a mighty force outside ourselves that takes all to ruin and destruction? Is there no other way? Can we find and take that other way in time? Can we set the very foundations of, say, the British Commonwealth and of the Free Nations, still more soundly in solid earth? Shall we get away from the sands of inhumanity (in so many conscious and unconscious ways) in time? Are our National edifices built upon sand in one way or another? The test is here. War or no war, the

testing time is here. The dams may not break. The mighty single rush to ruin and disaster may not come. But the pressure of the waters will still be there, and the foundations of our very lives,

the lives of our cities and nations, will be washed by them. Will they survive?

A STUDENT OF THE TIMES

18 June 1939

### IS PERSECUTION IN THE PLAN ?

After reading your very sympathetic editorial on "A Chosen People" in the May number, as well as Mr. Cohen's article on "The Jewish People" in the same issue, and other articles of a similar character here and there, one might perhaps come to the conclusion that whatever happens in a nation's history—whether it be its rise or fall, its increase or diminution, its world-mastery or its enslavement—is all part of a "Plan." The danger in any such tacit assumption lies in the fact that, to many minds, it leads to what might appear to be an inescapable corollary; namely, that even such brutality as has been inflicted upon the Jews of Germany—such agonies and atrocities as do not ordinarily find their way into print, but are only carried by word of mouth by those who have actually suffered such experiences—even such things are part of a "Plan," a Plan which we may not understand in all its bearings, but which we should endeavour to accept as part of the greater Plan of the world we live in. I hasten to add that I am quite sure that such an extreme interpretation is as far from your thought as it is from mine, but unfortunately it is an interpretation that many might be prone to accept as the intended one. I have given a good deal of troubled thought to this perplexing problem, and may perhaps be

allowed to offer such suggestions as have occurred to me as perhaps having some validity.

Without pretending access to any source of knowledge outside of that which is open to any man-in-the-street grappling with everyday problems, it appears to me incredible that any Divine Plan can include such elements as hate and bestiality, intolerance and bigotry, or any one of the elements that have made "man's inhumanity to man" so proverbial in the three or four thousand years of history of our much-persecuted people. The Bible does indeed speak of God as having used the Philistines to chastise the Israelites, and we might similarly speak of the Lords of Karma as using the Nazis for the same purpose, but it is hardly permissible to take an allegorical manner of expression for literal truth. That is what I am afraid we are sometimes prone to do.

What, then, is the solution? It seems to me that the only solution consonant with the belief that only Love can be at the basis of the Divine Plan, and never Hate, lies in the recognition of free will as the foundation-stone to all human behaviour. And where the will is free it must be allowed to wreak evil as well as do good, and commit every sort of atrocity if that is an expression of its nature, for in that

does freedom consist. Human evolution, in fact, works toward a free choice of good, and that necessarily implies the freedom also to choose evil. Free will may indeed be taken to be part of the Plan, and indirectly all the evil that such a will can accomplish also comes under such a Plan and takes its rightful place in the scheme of things. On the side of those who must perforce act as the unwilling recipients of evil, it may even be said that such suffering as befalls each of them individually is no more than their just karmic lot, to be worked into wisdom and understanding by the divine alchemy of spiritual experience; in the long run the

balance is made right and justice is restored and vindicated. But on the side of the mass suffering of a whole people, let us not for a moment think of any "Plan" that would explain or condone or justify. Evil can never be anything else but the creation of evil beings, and suffering as such can never be part of any Divine Plan, except, perhaps, to be used by that Plan (after it has occurred through the operation of free will) to ennoble and impress with dignity the features of mankind.

ALEXANDER HORNE

San Francisco,  
24 May 1939

## THE STANDING-UPRIGHT POSTURE IN YOGA

In the *Indian Theosophist* for January 1939 it is reported that our President, Dr. Arundale, speaks of "standing upright" as a posture in Symbolic Yoga. Of course it is. Erect and poised, a man is ready for all demands of activity. It is the pose of alertness. In that we see that for all races of men it is the essential attitude for inspirational judgment in all activity, action and intense skill in action. It is the attitude for all men skilled in responsible action, such as sailors, soldiers, swordsmen, men on watch, orators, commanders and captains. In such actions men often see with insight and foresight equal to the best clairvoyance of the mental body and even of a real samādhi.

In the traditions of the Norsemen from whom the writer is descended, the warrior-worshippers of Odin and Thor "worshipped their God standing, that

being the only posture no animal could assume"; also: "standing thus erect no man can then debase himself by grovelling in the presence of his God."

The posture with forehead in the dust is certainly not edifying, nor uplifting to the devotee or to the bystander. It is an attitude of abasement—not of worship. So one approaches and appeals to a petty tyrant, to a pirate, not to a benign father. A father does not destroy his son's self-respect, does he? So that attitude should be abandoned by one on the Way of Truth.

But "upright!" Why not be a self-possessed and to all appearances an upright man, in body as well as in soul and spirit? Surely we are needed in action, in constant action, as we fight the good fight on the Kurukṣetra Field, that today is the whole world.

There is a splendid old picture in Japan: "A devout Man in the Presence

of Temptation" is the title on my copy. It is just a simple warrior, fully armed and drawing his sword. As significant a bit of symbolism as one could wish for, the sword being discrimination.

In my youth, from early childhood, I had visions—it was just the Scottish "second sight" inherited from my Highland grandmother. These "sights" usually came when I was active, alert-and-standing; once when sitting on my horse. Later I had five or six visions of a very high and inspiring nature; all while standing, even when walking fast; once when steering a yacht in a gale, and at the same time mentally concentrated on the matter in hand. It was one of these, in September 1896, that showed me the reason for my coming to India; it lasted half an hour, and following it I arrived at Adyar in February 1897. In my busy frontier and engineering life I have witnessed several cases of phenomenal "presence of mind," great strength or quick action in emergencies; I mean such as even amazed the performer and saved a life.

Do we not rather ignore this stage, this unpremeditated act of "bringing the Kingdom of Heaven upon Earth," in presenting our Yoga Philosophy to the public? It is a precursor of the incarnation in which we insist on a seat, a sitting posture, a variety of postures,

as a *sine qua non* in the experience of higher states of consciousness.

When in an organized social environment, when seeking as mystic, or as candidate for Yoga, then certainly insist on all the concomitants, helps, protections and warnings; insist on posture, recollectedness, preparation on as many planes as one is aware of; then practise your "austerities," concentration, meditation, Samādhi; then experiment and correct the posture of your moral, mental, intellectual, astral and also your physical body. But the busy marts of men claim you, perhaps daily. Then keep your head erect on the spine, "chin in" as S'rī S'ankarācārya says. At least have the posture in which the R̥ṣi walks, sits, stands among men. Be upright. But let the uprightness be not only the bone-and-sinew-man, but also the austere man, the dutiful man, the thinking man and the unconcerned man. Be he who is "watching the hidden light." It is the man who unconsciously loses himself in his duty that is the hero.

What Ideals do you *stand* for?

Thus Arjuna went into the battlefield; and the Siegfrieds, the Sir Galahads, and the Davids—Heroes all!

Shanghai,  
17 April 1939

A. F. KNUDSEN

### A CORRECTION

By a curious oversight, in running through the book *The Mind-changers*, reviewed in the July THEOSOPHIST, it escaped the reviewer's waking consciousness that the author was an authoress, for which he tenders herewith his sincere apologies.

A. J. H.

## BOOK REVIEWS

*My Life in Time*, by Bertha Newton. The C. W. Daniel Co., London. Price 7/6.

This is a remarkable book, requiring much effort after expansion of consciousness on the part of the reader if any comprehension is to be reached. Perhaps such effort is the chief part of its usefulness to others, for each has his own hinterland of consciousness to explore, and much is incommunicable to others, or at least unrecognizable. It seems that from reading and pondering the Stanzas of Dzyan, and commentaries on them in *The Secret Doctrine*, the writer slips into dream in which pictures of the primeval beginnings are unrolled before her eyes. From this she passes into a deeper layer of consciousness, and, escaping Time's barriers, is in some Golden City of Silence, representing a far-future stage of human evolution. She feels "lost in Time," but establishes thought-contact with the gentle inhabitants of this aerial abode, who are far nearer to the divine goal and to complete understanding than herself, but yet are still under some bondage to time, and are seeking release.

The vision bears the stamp of authenticity and sincerity, especially interesting being the description of her entrance into "The Sphere of Music." The description is worth quoting :

It was sound itself. It was the keynote of nature. It was a binding-up of vibrations, which rippled outward and upward, sending out forms of their own

making. I could only describe them as lines of force streaming from a great wheel, constituting its spokes, continuously revolving around and around, leaving their impressions only where they could be received . . . and missing man. Should I upon returning to earth, if such a catastrophe should happen to me, ever be able to remember them ?

Near the end comes a chapter on the mystery of the Golden Lotus, reminiscent of Dr. Arundale's Symbolic Yoga.

H. VEALE

*Your Child and Diet*, by Cyril V. Pink, M.R.C.S., L.R.C.P. Blandford Press Ltd., 16 Hyde Street, London, W. C. 1. Price 3s. 6d.

This very useful book on diet for the child would serve as an introduction to the lacto-vegetarian diet and purely vegetarian diet not only for children but also adults.

While not being dogmatic, the author speaks out plainly against the fallacy that flesh food is necessary for health.

(1) Those who have seen some hundreds of nursing mothers eat no flesh food have observed that as a group they and their babies are healthier than those who eat more conventional food. Inflammation of the breast, for instance, is rare, and in our experience abscess never occurs.

(2) When flesh decomposes, very poisonous substances are found (our noses tell us this!). Decay begins as soon as the animal (or fish) dies. Though our bodies have acquired the power of protecting themselves against daily doses of these poisons contained in the flesh foods (while suffering to some extent), the baby has not developed this immunity, and so is more liable to suffer harm from them. These

poisons are only present in exceedingly small quantities in breast-milk, but we are convinced that continued dosage with them has a bad effect on the baby.

(3) More and more people are beginning to feel ashamed of the cruelty inseparable from the meat trade. If you want mutton on your table, someone must kill a sheep; if you are to have pork, some pig must have his throat cut; the responsibility is inevitable. A story is told of Count Tolstoi, who after witnessing the killing of a pig remarked, "Humanity will answer for this."

One would have preferred, after having advised against the use of Cod Liver Oil, that formulæ be omitted, for the reviewer has noticed people give more credence to tables than to statements in the text.

The author's thesis could also have been strengthened by references to standard orthodox authorities, as, for example, the strong statement by Sherman, world-famous among dieticians of all creeds, that the flesh diet is inferior to the milk-vegetarian diet. And in Chapter 21 on "The possibility of bringing up children without Cow's milk," one would have wished that the very excellent work of Dorothy Lane and others had been mentioned by name rather than merely referred to in the remark "in America a progressive Doctor. . . ."

This in no way detracts from the value of this little work as a vademecum for the mother. And it will add to its value to note that the book is based on the experience of Dr. Pink and his colleagues "in eighteen years of work at Stonefield Maternity Home and represents the advice given to our patients there."

A. H. P.

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The American Theosophist	...	June
The Beacon	...	June
Boletin de la Sociedad Teosofica en el Uruguay	...	April
The Bombay Theosophical Bulletin	...	July
Builetyn Miesieczny (Poland)	...	May
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The Canadian Theosophist	...	May
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The Christian Theosophist	...	June-Sept.
Contact (News-sheet)	...	No. 41
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