

THE THEOSOPHIST

ON THE WATCH-TOWER

I DRAW special attention to my article on "The Wider Outlook" for the Theosophical Society, and ask my readers to consider it carefully and think out the matter for themselves. Specially I would ask them to remember and maintain the freedom and autonomy of National Societies, Lodges and individuals, so that each may pursue its National or local Path of Service, self-directed, neither feeling bound by the decisions of others, nor critical of the use they make of their equal freedom. Liberty and Tolerance, those should be our watchwords.

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Perhaps some will not be glad, as I am, of the cordial remark in a leading English provincial newspaper, that "no organisation has a better record of solid War work" than the Theosophical Society. It has paid heavy toll at the Front. One of the early deaths among the Anzacs at Gallipoli

was that of Colonel Braun, the president of an Australian Lodge. A recent V. C. was won by Lieut. Cather, who was killed as he was bringing in the wounded from under fire in the open field; the Central London Lodge will miss his energetic help, but his mother remains to it. Captain Cannan has won the D. S. O. for bravery under fire; he has been holding with his gun an outstanding fragment of ruined Ypres, exposed on three sides to the enemy's fire. Our men have died on all the fronts in all the Allied armies.

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The Canadians seem to have been specially grateful to the Theosophists of Folkestone, who gave up their rooms to make a club for the ladies who came over with their husbands, and found themselves lonely in a strange land. And the Belgians had reason to bless this same friendly Lodge, which had a Maternity Home ready on their landing, wherein a babe was born on the same night.

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Mr. C. Jinarajadasa's work both for the Theosophical Society and for India has been admirable, and he has won golden opinions in both fields. He lectured in Scotland from the 2nd to the 13th of October, beginning in the north at Aberdeen, and visiting Forfar, Dundee and Perth, then to Glasgow and Hamilton, and by Hawick and Falkirk to Edinburgh. Both Mr. Jinarajadasa and Miss Willson report the general public as being so fully intent on the War news, as to have no eyes for what is further afield. And truly it is not to be wondered at, for flaming Zeppelins crashing to the ground, and bombs hurtling through the air may

well make India and her difficulties seem far off and unreal.

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A letter of greeting came by this last mail from the Round Table at Whitechapel, London, the founding of which was noticed some time ago. The members also belong to the Pioneer Movement founded by Miss Edna Rubenstein, who is a Knight of the Round Table. There are three Knights and thirty-seven Companions. Lectures on Theosophy are frequently given at Toynbee Hall, and the Pioneer Movement is so successful that it is moving into a larger house. Further East, at Bow, the Bow Road Club of the Theosophical Society has been opened, and Mrs. Despard and Mr. George Lansbury are in charge. At the opening meeting, Mr. Lansbury recalled the noble work done at Bow by Mrs. Lloyd in the Match Girls' Club. The house is bright and cheery, a resting house for tired men and women. There are to be cooking classes, and other classes also for those who wish them.

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In Edinburgh a new Home for children has been started, for "the Care of Infant Life," now needed more than ever, and a nice country house with garden has been taken at Loanhead, a few miles out. One lady, who is giving up her house, gives the furniture to the new Home, saying that she is so happy that "my mother's things" should be used for so good a purpose. Very little babies are to be taken, reared, and later started in life. All these activities are on the lines to which we are bidden turn our attention in the preparation for the Coming and the new civilisation. One of our members, writing from England, reminds me how

some years ago I had advised Theosophists to devote themselves more to the helping of the outer world in all beneficent ways.

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Lodges of the Theosophical Society are springing up in unexpected places. One has lately been formed in Shanghai, Dr. Wu Tingfang having co-operated with Mr. Spurgeon Medhurst in forming a "Study Circle" on Theosophical lines, which later developed into a Lodge. Dr. Wu is preparing Theosophical literature in Chinese, and his lectures are largely attended. It is the first Theosophical Lodge in the Far East.

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Some time ago, we recorded the formation of a Lodge in Basra, at the head of the Persian Gulf, founded by soldiers. Now we have one founded at Heliopolis in Egypt, by soldiers once more, with Corporal V. Kipping (Australian) as President, and Serjeant W. Bladen (England) as Secretary. New Zealand also helped, as did the Secretary of the Cairo Lodge, Signor Egizio Veronesi. This Cairo Lodge—Lodge El-Hikneet-el-Kadim—was cosmopolitan and French-speaking, with the above devoted Italian as its heart. But the War has scattered its members, who belonged to many lands, the president being a Russian, who has gone back to Russia, and others to their own places, so that the Lodge is really dormant, if one can apply such a word where there is such a very wide-awake and hard-working Secretary as Signor Egizio Veronesi. The English Lodge has chosen a name more easy to pronounce than its Cairo sister, and is the Ra Lodge—clear and appropriate. French and English, yes ;

but we have not touched *Egypt*, we are concerned only with birds of passage *in Egypt*. Presently old Egypt will stir in her age-long slumber, Egypt the wise, the ancient land of Science and of the Mysteries, for these Lodge-sparks of light are signs of the coming relighting of her altars, and we shall see "the Wisdom of the Egyptians" poured into the Islâmic vessels, and the light which spread from Arabia and Mesopotamia to Europe shall again leap up to enlighten the world, and the days of Egyptian greatness shall return.

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It is quaint in these days to read such a letter on Reincarnation as one finds in the *Church Family Newspaper* from the pen of an Archdeacon and Doctor of Divinity. He puts with touching simplicity his arguments from the Bible, thus, *e.g.* :

God created man (Adam), he lived on this earth so many hundred years, and then died and was buried, but he lives on, and at the resurrection body and spirit shall be reunited and he shall be judged according to the deeds done in that body, for he had only one.

This principle runs through the whole history of the Bible; for example, of the patriarchs we read that "they died and were buried, and were gathered to their fathers." The burial and gathering to their fathers are two distinct things, their bodies were laid by the bodies of their fathers, their spirits the spirits of their fathers. S. Paul says: "We must all appear before the judgment seat of Christ that every one may receive the things done in the body, whether good or bad"—in *the* body, one body. We are also told that "it is appointed unto men once to die, but after this the judgment," but these people say you die ten, twenty, or any number of times. "After this the judgment," that is, there may be a long interval between the one death and the judgment, and an opportunity in Paradise for the soul's growth—but there is only one death.

It seems that "the crafty and cunning enemy of our souls wants to turn us away from the study of the

Bible," and "necromancy, crystal-gazing, star-gazing, palmistry, and planchette . . . aid the enemy of our souls in his evil designs". Surely we have in this reverend gentleman a theological Rip Van Winkle.

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But he is not the only one. Our cuttings bring us a page from *The Life of Faith*, apparently a journal. A lady writes, saying she is puzzled about Theosophy, and that some people believe in reincarnation. Here is the sapient answer :

Our correspondent asks us how we account for the things which she narrates. The explanation is simple ; they are nothing but the ravings of disordered minds. When a person solemnly declares that he (or she) lost his head in the French Revolution, it is obvious that he stands in immediate need of medical attention. The amazing thing is not so much that men and women are to be found ready to declare such nonsense, for certain types of intellect are scarcely responsible for what they say, as that people professing to be sane can be found to believe it. It is one of the marvels of the age that persons who refuse to accept the Christian religion because of its alleged difficulties show no hesitation in believing such fantastic rubbish as that quoted.

So Plato, and Pythagoras, and all the great Indian philosophers, to say nothing of Goethe and Lessing and modern philosophers, raved and had disordered minds. Evidently the life of faith needs no education. As Max Müller said, the greatest minds humanity has produced believed in it, but the little mind of the writer sees reincarnation as absurd. He concludes :

Compared with the Word of God, which "is the only rule to direct us," Theosophy stands revealed as a system of the evil one, and none can touch it without suffering the loss of all spiritual life and power ; for the works of darkness can never have any relationship with the things of light.

So little wit does it take to write in a journal.

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Every educated person knows the splendid intellectual support of the law of nature that brings back to earthly life the yet unperfected soul of man. Even Hume, the sceptic, allowed that it was the only theory of immortality that philosophy can look at, for it is obvious that if the human Spirit depends on a body for coming into existence, the perishing of that body would mean the going out of existence. The idea that the Spirit has a beginning but no ending is contrary alike to theory and to fact, and Prof. McCulloch rightly said that reincarnation was the most rational theory of immortality. Pre-existence to birth and post-existence to death must stand or fall together.

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Apart from this, the idea that Spirit is to be reunited to its old body has long been given up in face of the indubitable facts. The body decays in the grave, and its materials blend with the earth and the air; part of them nourishes the grass, and the grass, in turn, becomes part of the grazing sheep or ox, who in turn becomes mutton or beef, to be again eaten by man to form part of another human body, and so on and on in the ever-recurring cycles of interchanging materials. Moreover we are ever changing the particles of our bodies, and interchanging them for those of other men. How far more dignified and beautiful, as well as in accord with the laws of nature as we know them, is the fact of reincarnation, in which the Spirit clothes himself with physical matter for his work on earth, throwing it off again at death, and, as he unfolds into greater capacity and power, reclothes himself in a body fitted to express his loftier capacities, and so on and on, until he has reached human perfection.

Erratum.—In p. 125, line 10 from the top,
for McCulloch read McTaggart.

Then, and then only, does he escape from the "wheel of births and deaths".

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That the Spirit clothes himself in a new body suitable to his stage of evolution, is very beautifully expressed in that wonderful book entitled *The Wisdom of Solomon*, which by the great majority of Christians is regarded as part of "the Word of God". It is written: "I was a witty child, and had a good Spirit. *Yea rather, being good, I came into a body undefiled (Wisdom, viii. 19, 20)*. The "bad," *i.e.* the undeveloped, come into suitable bodies, and those who have followed evil ways into bodies diseased or deformed. We are making now the conditions of our next birth, hence is it wise to take heed to our ways.

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It seems likely that Headquarters will be rather full this winter, despite the War. Friends are coming from Scotland, from Russia, from America. India is not a comfortable country for non-British subjects at present, as they are subjected to various restrictions and reportings to magistrates. Objection cannot reasonably be raised to these under present circumstances, but they, none the less, introduce an uncomfortable element into daily life, and prevent free movement to a certain extent. But none should complain if they share some slight inconveniences, when so many countries are passing through the valley of the Shadow of Death. What a nightmare will be lifted from the world when peace is signed in Berlin.



THE WIDER OUTLOOK

By ANNIE BESANT, P.T.S.

STRANGELY the times have changed since the foundation of the Theosophical Society on November 17th, 1875, in New York City. It was founded by H. P. Blavatsky—a Russian, but a naturalised citizen of the United States—and Henry Steele Olcott, a born American, with a few Americans whom they had gathered round them. But the impulse to the founding and the strength of the impulse were not from them; those came from the higher world in which Men made perfect labour for the good of humanity, and it was They who bade Their initiated disciple plant a slip of the spreading Banyan-tree that shades the

human race with its wide-flung branches—the Banyan-tree of the Divine Wisdom, whose branches are the Religions of the World.

None of those gathered in that New York chamber—unless, perhaps, H. P. B. herself—dreamed that in forty-one years that little group would have become a multitude, with 23 National Societies, and close upon 1,000 Lodges and 26,000 members. None thought through how many changes its Objects would pass, varying with the changing conditions of the time, as indeed all living organisations must change, adapting themselves to their environment. Only fossils remain unchanged through ages, since from them the organising indwelling life has fled for evermore.

The present Objects were fixed by the Memorandum of Association, registered on April 3rd, 1905, by H. S. Olcott, W. A. English, S. Subramaniam, Francesca E. Arundale, Upendranath Basu, Annie Besant, N. D. Khandalavala. They are inclusive of all forms of human activity conducive to the formation of a nucleus of the Universal Brotherhood of Humanity, the study of Comparative Religion, Philosophy and Science, and the investigation of the unexplained laws of Nature and the powers latent in man; clause 2 (*d*) runs: “The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding or maintenance of a library or libraries”; these last words were added to remove Colonel Olcott’s anxiety lest, at any future time, any member should challenge the spending of the Society’s money on his beloved Adyar Library. In fact he wished to incorporate the Library separately, so as to ensure its perpetuation, but we persuaded him to

accept the above phrase so as to include it specifically rather than to weaken both T. S. and Library by dividing them. Few people who talk hastily about the objects of the Society and about its "neutrality"—a neutrality which exists nowhere in its memorandum of Association—realise that Object I with sub-clause (*d*) secures to the Society as such the right to do *collectively* all things incidental or conducive to the formation of "a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour".

Accepting the view held by Colonel Olcott of the Society's "neutrality," I, in common with the rest of us, had taken this "neutrality" for granted, and had not observed this providential insertion of "the doing of all such things as are . . . conducive to" any of the Objects. They did not exist in our Constitution until 1905, and I had only thought of them as regarding the Library. But the logic of events has forced their meaning on me, has put an end to the supposed "neutrality," against which I had often chafed and had openly rebelled, so far as I was concerned, though admitting it for the Society. We have accepted it from Colonel Olcott as an axiom, whereas it is merely an *ipse dixit* of his, not binding upon anybody.

The tendency of men to narrow and sectarianise the original breadth of a religious movement is but too sadly evident in the history of the world. Colonel Olcott himself yielded to this tendency in some of his pronouncements in the early days of the Society in India, though his free American mind—while denying to the Society the right of collective action in some respects—safeguarded the rights of individual members. But when the time came, after thirty years of experience,

to incorporate the Society, he agreed to the Memorandum of Association which secures to the Society, so long as it shall last, the fullest freedom to do "all such things as are incidental or conducive to the attainment of the above objects, or any of them". How far this liberty shall be used at any time and in any place is a matter for discretion, to be exercised by the General Council for the whole Society, by the National authority for each National Society, by the Lodge Committee for each Lodge. All our groupings are autonomous within their own respective areas, provided they do not contravene the Constitution, and the Constitution merely consists of the Memorandum of Association and the "Rules and Regulations for the Management of the Association named 'The Theosophical Society,' Adyar, Madras". But it is obvious that the freedom of the constituent units cannot bind nor implicate the whole of which they are parts. The actions of a Lodge cannot bind nor implicate the National Society of which it forms a part; the actions of a National Society cannot bind nor implicate other National Societies, nor the Theosophical Society as a whole. The Society as a whole can take any action within the wide limits of the Constitution, but it cannot deprive a National Society of its autonomy without a change in the Rules, made by three-fourths of the General Council, on which sit all the Secretaries of the National Societies. A National Society makes its own Rules, but may not contravene the Constitution, and, subject to this limitation, it controls its Lodges. It would, I think, be impossible for members of any organisation to be more free than are the members of the Theosophical Society. The only danger to which their liberty is

exposed is the insidious one of custom, which grows up naturally among members of a like-minded group working together for objects dear to them all. I have striven to minimise this by urging on Lodges to invite lecturers of different schools of thought, and workers on lines outside their own activities, as well as encouraging the expression of different views wherever I had influence.

H. P. B. and Colonel Olcott in their Indian work were a good deal handicapped by the fact that they were not British subjects, and H. P. B.'s Russian Nationality was a cause of serious suspicion in the days when the dread of Russian invasion dominated frontier policy. Hence the Colonel's exaggerated fear of political activity, and his refusal, as a foreigner, to take any part himself in any political movement, though he looked with warm sympathy on the National awakenings in India, and never did anything to discourage Mr. A. O. Hume from his Congress activities. The only Social Reform movement in which he took any part, so far as I know, was that for the uplift of the submerged classes, whose state was terrible to his democratic soul.

I suppose that I was chosen as the President of the Society in order to bring it more to the front in physical plane activities, for which my whole previous life had been a preparation; moreover the educational work into which I had thrown myself, the institution of the Order of the Sons and Daughters of India, the movement against child parentage, and the advocacy of foreign travel for Hindūs, with various other lines of work, had rendered it fairly plain that to me Theosophical work included all beneficent activities,

and that I was striving to carry out the injunction in a letter from a Member of the Occult Hierarchy, published by H. P. B., that "Theosophy must be made practical," and that in the neighbourhood of a Theosophical Lodge there should be a sensible diminution of poverty and misery.

Holding these views, I established in February, 1908, six months after my election as President, the Theosophical Society's Order of Service, with the motto: "A Union of all who love for the Service of all who suffer." We had had at Benares various Leagues for religious education, women's education, foreign travel, and the like, and this Order of Service was an expansion of the idea that those who thought alike on any object for which they wished to work, might unite into a League for the purpose, without committing any members of the Society who disagreed with them. There are some 40 Leagues in England, and a few outside it.

The Educational Trust was another movement of a similar kind, and is making good progress. A movement for Social Reform was also started, but has not done very much, though an inaugural series of lectures, published under the title of *Wake Up! India*, has had a very large circulation.

A few people objected to the Order of Service, but it caused no friction worth speaking of, while it attracted some who felt the need for such work as it encouraged. A far more serious trouble arose in 1910 over the definite declaration by many of us that we believed that a World Teacher would appear on our earth during the lifetime of persons then in the body, and the consequent founding of the Order of the Star

in the East, in 1911. This was held by a considerable number of good members of the T. S. to compromise the Society, though the Order was a separate organisation, and an embittered controversy arose. This was, I think, the first time that the cry of the neutrality of the T. S. was very strongly raised, though a few had used it against Colonel Olcott for his Buddhism and against myself for my Hinduism. The opposition has practically died down, though the fact that it arose is sometimes used, from outside the Society, against myself.

A serious struggle for liberty of thought within the Society took place in 1913, the then Secretary of the German National Society endeavouring to force on the T. S. in Germany his own form of Theosophy, and hampering the formation of any Lodges which would not accept it. Lodges for its study were formed in other countries, and a bitter attack was launched against myself as President simultaneously in Germany, Switzerland, Italy, Great Britain and the United States. It was not until the revelation of the German methods of influencing public opinion was made after the War began, that we understood that the attempt to capture the T. S. for Germany was part of a larger plan, that the establishment of a German in India as President would have facilitated German plots in this country, and that the large expenditure of funds, which had puzzled us, was rendered possible by the German Secret Service. I met the attack as one on Liberty of Thought in the Society—not knowing the true reason—took away the Charter from the National Society and transferred it to a group of Lodges which had been formed to guard freedom in Germany, was some months

after re-elected as President, my defence of corporate and individual liberty being thus emphatically approved by the Society.

The next difficulty—but a very small one—arose in November 1914, in consequence of my declaration that in the struggle between the Ideals of Right and of Power embodied in States, the Theosophist should be on the side of the Ideal of Right, and that in a War which was a War of Ideals rather than of Nations, the Occultist could not be neutral. This view was bitterly attacked by a few members, especially by an Australian and a Dutchman, as betraying the “neutrality” of the T. S. This, of course, it did not do, since I expressed only my own opinion, and no member is bound to agree with or to follow the opinion of the President of the T. S. The controversy went on for some months, but caused no trouble in the Society.

Another difficulty, however, arose in the same year over my political activities, and the cry of the neutrality of the Society was again raised. I agreed that the Society should have, and had, nothing to do with my political work, but claimed my liberty as an individual to do what I believed to be my duty to the Empire—to claim India’s place therein, to work for reform in order to prevent revolution, and to use my influence both in India and in Great Britain to win India’s freedom. I might have claimed, though I did not, that to try to draw India and England together in the only way that can make the link secure and permanent, that to help the entry of India into the Empire as an equal partner, is doing a work which is supremely conducive to the attainment of the First Object, the formation of a nucleus of Universal Brotherhood, “without

distinction of *race*, creed . . . or *colour*". How can any who accept this object maintain the inherent inferiority of the coloured races, their perpetual subjugation, because of colour, to the yoke of the white?

While I am myself free to work for Home Rule and thereby to strengthen the tie between India and Great Britain, I have no power, even had I the wish, to commit the Society to this policy. Only the General Council could do that, and I should not approve the action. The Council of the Indian Section could commit the Section to that policy, but I should strongly advise against it and there is not the smallest chance of its adoption. For, under an autocracy, such a Society as ours should not take, collectively, any part in politics. If it did, we should lose many of our best members, who, as Government servants, cannot enter the political arena.

The National Society for England and Wales has come under the lash of the critic for a resolution of its Governing Body which runs as follows :

In view of the fact that complaints have been made against certain actions of the General Secretary, the Executive Committee of the Theosophical Society in England and Wales are of opinion that such complaints are not well founded and do not disclose any ground for suggesting that he has in any way departed from the principles herein to be set forth. They take, however, the opportunity of re-affirming that the principal object of the Society is to form a nucleus of Universal Brotherhood.

The study of the world's religions and philosophies and the divine powers latent in nature and man is undertaken by its Fellows to further the idea of true Brotherhood among the nations of the world. They further re-affirm that the Society, as at present constituted, is unsectarian and imposes no creed, dogma or political or social theory upon its Fellows ; neither is it responsible for the opinions or activities of its Fellows, who are expected to accord to others that broad and sympathetic tolerance which they declare for themselves.

They declare that they will themselves continue to provide, and to encourage the Lodges of the Society to provide, opportunities for the Fellows to study and carefully to consider from all points of view, subjects of national and international importance, which in their opinion are connoted by the objects of the Society.

They also declare that they will, as heretofore, exercise the authority conferred on them by the Rules of the Society to ensure that its organisation, its funds, its premises and its property are only used for the furtherance of the declared objects of the Society.

This declaration is within clause 2 (*d*), and is constitutional.

Moreover, the fact that Mr. C. Jinarajadasa, a prominent member of the Society, has dared to accept invitations from some of the English Lodges to tell them something about the condition of things in India, has led to attack upon him, and thus the question is forced to the front: "Is the Theosophical Society bound to remain neutral in the great struggles which mark the close of one Age and the beginning of another? Is it to stand aside in selfish isolation, claiming to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and of Wisdom are leading the Armies of the Light against the Powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to complete the victory won in the higher worlds?"

The Theosophical Society has been declared to be the Herald of the Coming Age, the seed of the Sixth Root Race, and the cradle of the sixth sub-race now being born into the world. It is claimed that it is the standard-bearer of the

banner of the coming civilisation, the result of the world-wide Theosophical Movement which is permeating all religions, all philanthropy, and the whole world of thought. It has been studying for 42 years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their own evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilisation?

We have all been somewhat hypnotised by that "blessed word" neutrality, though the Society nowhere proclaims nor endorses it. I broke through it in November 1914, but left the Society neutral. Moreover the entire liberty of thought and action must remain for every member, every Lodge, every National Society, and for the Society as a whole. Very few are the things for which the Society can act as a whole, seeing the variety of conditions under which its members live, for action which would suit England might be very unsuitable in Chili. And such action as would commit the whole Society could only be taken by the General Council, the Governing Body of the Theosophical Society, as said above. No President could have the right thus to commit it collectively.

The Society will enter on the 17th of this month on its 42nd year, at the end of which six cycles of seven years will lie behind it. It enters on the second stage of its world work of preparation for the mighty changes in civilisation which the World Teacher will bring about, and it is His Voice which

summons us to His vineyard to prepare the soil in which He will sow the seed. The War has shattered the old civilisation, and it lies in ruins around us. The materials for the new civilisation are to be gathered, and temporary shelters must be set up. But our chief work is to face and to help in solving the tremendous problems which will meet us after the re-establishment of peace. Every country will have to solve its own problems, and all countries together will have to solve the international problems.

The big work is clear: to prepare the world for a civilisation based on Brotherhood, with all which that word implies of mutual duty and helpfulness. Clause 2 (d) binds us to do all things conducive to that preparation.

What these things are in detail must be left to the Governing Body of each Nation to decide, and each Lodge, according to its strength, its capacity, its numbers, must select its own share of the work. The problem of problems for the English Empire everywhere is its own reconstruction on lasting, because just and righteous, lines. To that let all British subjects in the T. S., of whatever Nation, race or colour, turn their thoughts, discuss, decide, and give what helpful counsel they may, suitable to their own surroundings. In some, in most countries, alas, the problem of poverty demands solution, a question which demands for its treatment wide knowledge, ripe wisdom and a heart of love. In all countries the problem of education is demanding solution; here, probably, America leads, having democratised and vocationalised education, and abolished brutal punishments; Theosophists should play a leading part here, both theoretically

and practically. Religious and moral education, the formation of character, the building of the good citizen, will mark our work. The broad lines of international and national politics will also claim our attention, for on these great principles need to be laid down and carried into practice. "Party politics" we must leave to individuals, to act as they please. Many other problems will present themselves, but these may suffice to show my meaning.

Under the first, the Reconstruction of the Empire, a mass of sub-problems arise, and careful, accurate, prolonged thought and discussion are needed.

Under the second, Poverty, come the questions of mal-nutrition, infant mortality, maternity needs, labour, crime, etc.

Under the third, Education, the ramifications are almost innumerable, embracing the whole question of the training and the environment of youth from birth to majority.

Under the fourth, International and National Politics, the questions arising are obvious.

On all these subjects articles from all points of view will be welcomed in THE THEOSOPHIST.

In the lines of work I follow personally, I am not wont to claim any sanction from Those whose servant I am, lest the mistakes of the servant should, in ignorant minds, react on Those he serves. But in this great new departure of the Theosophical Society, the taking of a leading part in the world-movements which prepare for the coming of the World Teacher, I think it well to depart from my usual practice, and to say quite definitely that it is His wish that this new departure should be made. Beyond the fact that it

should be made, His authority does not go. The method of presentation, the advice given, the plan of action, these are mine only, and must be discussed and judged as mine.

Some of our members do not believe in the World Teacher, nor in His Coming. To them, this statement will be valueless. But the great majority are looking for Him, and believe also that I would not deceive them in this matter. Their own judgment, their own intuition must guide them as to their acceptance or rejection of the new departure. Their acceptance or rejection will in no way affect their position as members, though it will immensely affect their usefulness. The great majority of our members will, I believe, joyfully come forward to help, will feel honoured that their help is sought, and will recognise that the changed policy, which is completely covered by our Constitution, is a necessary adaptation of the attitude of the Society to the circumstances of a world-transition. That it may cost us some members I regretfully realise, for it is hard to break through the enveloping crust of habit. But that the Theosophical Society will spring forward with renewed life and energy and largely increased numbers, of that I am sure.

Annie Besant

ART AS A KEY

By JOHN BEGG, F.R.I.B.A.

I DO not know whether art is considered to be one of the great Keys to the inner knowledge, but that it *is* a key, and an important one, will, I think, hardly be disputed. Indeed I am not sure that we should not be right in regarding it as a species of master-key, its bearings on all aspects of human life being so multifarious and far-reaching. In the art of a people may be read an epitome of that people's progress through the ages. In the state of the art of a people at any given period of time may be found an unerring gauge of the state of that people's life, both with relation to its own progress and to that of other peoples in the world. Thus the particular character of Greek art speaks to the artist's understanding, in clearer language than even Greek literature, of the soul of the Greek people. Thus the rise, flowering and decay of Greek art coincides more or less with the periods of Greek history. It is the same with the art of every people and time. To those of us who can use the key we have here a means of ready and sure access to an understanding of the inner meaning of any people's civilisation. My special object in writing is to attempt to give to the less artistically developed among us a hint or two in the turning of the key.

Although our age is one of the least artistic in any real sense that the world has seen, yet few of us are denied entirely the possession of the artistic faculty. It may not be developed in us; we may not ourselves be aware of it; but it is seldom absent. Are we not largely the same folk who have been doing the world's work since the beginning? We are the Greeks, the Romans, the Gothicists, in a sense that needs no explanation to Theosophical readers. Our present physical vehicles and environment may not be favourable to the exercise of the particular faculties that make for art, but we ourselves are not so different, and our latent faculties are there just the same. We may not hope in this incarnation to be art producers, and so the great lessons to be learnt in the pursuit may be denied us, but that is no reason why we should not to some extent be art understanders.

The truth of this comes home when it is realised that the world is rapidly moving towards an age in which art will play a greater part than it has done hitherto, and, the better to show what I mean, may I just take up for a moment another great Key—the astrological one?

Our own fifth race (and sub-race) is ruled by Saturn in the triplicity of "earthy" signs, Capricorn, Taurus and Virgo, with the first, the house of Saturn, predominating. We come out of the fourth race, ruled by Jupiter, in the "fiery" signs of Sagittarius, Aries and Leo, Sagittarius predominating. Our goal is the sixth race in the "airy" signs Aquarius, Gemini, Libra, under Uranus in his own Aquarius. To the astrologer the above presents a clear picture of these three races (and of the corresponding sub-races). For those of us who

are not astrologers, I must try to clear some portion of the picture as it particularly refers to our own race, and to the critical period in it through which we are at present passing.

Our race's *immediate* point of departure, then, is Capricorn, our schoolmaster Saturn's peculiar house. There we have received our first sharp lesson after our experiences under the genial Jupiter in the expansive house of Leo and the sub-influence of Sagittarius. We came with our hearts full, and our heads inadequately developed mentally, but (shall I say?) a little swollen. We were generous, enthusiastic, stubborn. We were filled with aspirations for Honour, for "la Gloire," and with intense respect for law, precedent, authority and good form. We "loved a lord". Thus we passed from the tutelage of Jupiter, and thus Saturn found us, and chained us up in Capricorn, the "house of limitation". From heady "fire" we were brought down to "earth". We were introduced, with many stripes, to the study of the need for definition, classification, hard work, honesty and sobriety. Those were "dark ages" indeed, an unhappy time, but most valuable. Our wise Teacher, however, never allowed us to lose sight of our goal, our *immediate* goal, at any rate, namely Virgo, which stands in astrological parlance for discrimination, and early allowed us to catch glimpses of it. Our way thither lies through Taurus, the "working sign" of our race. By another figure Virgo, for Europa, comes to us riding on the Bull. On all the great movements and influences that have been instrumental in the transmuting of Capricorn to Virgo is the sign and seal of Taurus to be seen, from the incursion of Islām to that of the modern suffragette.

The barbarian sack of Rome and the French Revolution were typically Taurian happenings. So in a measure was the Renaissance. It is Taurus, again (for these symbols can be astonishingly literal), whom we may recognise in the long course of beef and beer, butter and milk—to say nothing of vaccine lymph—by which an important part of our race has been stiffened against the shock of Armageddon, that legacy from our fiery ancestry—the last and greatest conflict between the surviving aims and principles of the fourth race and those of our own fifth, and itself not the least of Taurus' demonstrations. In particular it was Taurus, the Titan rebel against the restraints of Capricorn, Taurus the ally of Venus, patroness of navigators, who sent our sailors far across the seas to open up the way to commerce. And now we come to Virgo's province, commerce, business, exact knowledge of our globe and the peoples on its remotest borders, discrimination.

But what of art? Her time is not yet; not till Taurus has sufficiently broken down the old barriers, and Virgo has "consolidated," till commerce has led to the perception of the community of interest, and so to Brotherhood—the text from which our next schoolmaster, Uranus, will teach us in the sixth race—and not even then in the fullest sense till the day of Libra dawns. Art is bound up with the immediate goal of the sixth race, just as commerce, or organised mutual helpfulness, has been with that of the fifth; and just as the steady growth of commerce has characterised the whole period of the fifth race so far, so, may it be inferred, will that of art mark the whole period of the sixth race. Therefore we may fairly assume that,

from a certain time in the future, art, which has been undergoing a period of semi-obscuration, will gradually assume a more and more important place among human interests.

It may be objected that this is placing the revival of art a very long way ahead; that, in showing art to be something of such attainment, I am rather tending to discourage than otherwise an interest in it in the present. That is so but for one circumstance. No race or even sub-race has existed without its art, and that art is always great in proportion as the race is great. Therefore we of the fifth race have, or shall have, our own fifth-race art. And I believe it will be something very great, though not so glorious, maybe, as that of the sixth under Uranus in gentle, happy Libra. We shall certainly have a foretaste of sixth-race art in the sixth sub-race of our own root-race, but before that, I believe, we shall have a real flowering of art in our present (fifth) sub-race. We can hardly be said to have it yet, except in embryo or, if you like, in obscuration. But we have seen it, and having seen it, we have not forgotten. Away back in the "Middle Ages" (as we call them) there was a phenomenal art development such as the world has never seen before or since, and the exact significance of which has been seldom realised. I suggest that mediæval art and architecture was a peculiarly exotic product, a ray of light in the "Dark Ages," a distinct "sending," intended to afford us a foretaste of things yet to come. It was nourished in the bosom of the trade guilds—themselves institutions modelled on a state of social development as to liberty, equality and fraternity, to which the sub-race had not then otherwise attained. Its rise, flowering,

and sudden, dramatic cessation was a matter of comparatively short duration—just a very few centuries, nothing in the life of a race, or even of a sub-race. It never decayed as all other arts have done. It simply ceased, swept away in the flood of the renaissance of Classic art. Its characteristics were lofty aspiration; great daring, through an inspired realisation of possibilities, and a mastery of the limitations of material; an interdependence of parts; a harnessing of forces tending to disruption, so as to produce stability; mutual helpfulness and support; discrimination in the choice of material for particular work, and of workmanship for particular material; organisation and mutual interworking of different trades. Mark the strong Virgo characteristics. Above all it showed, in a manner that is peculiar and to a degree reached by no other phase of art, Joy—the craftsman's Joy in the handling and shaping of material, in the piling of stone on stone, in work for work's sake, and not merely to catch the eye, in texture and in scale. It is the only art, moreover, that betrays a sense of humour. Therefore Gothic art gives the impression of vigorous, abounding, joyous life, for which we look in vain even among the grand remains of Greek and Roman art, notwithstanding the surface refinements and sophisticated expedients of the former, and the Imperial magnificence of the latter. It is, as it were, the work of men conscious of the real equality that existed between the youngest apprentice and the most experienced master—the true Masonic spirit—with God over all.

Classical work, on the other hand, speaks of the dominance of class over class, grade over grade, and the Imperial Idea over all. It must be remembered

that the Greeks and Romans, being of the fourth sub-race of our race, constituted a link, in a peculiar manner, with the preceding fourth root-race. Their ideals, therefore, partook largely of those of that race, and one of these—the Roman Imperial idea—breathes through all the Later Classical art and architecture of master and slave, power founded on military domination and subordination, conquest by force, rule by fear, order through law imposed from above and without, rather than from around and within.

I must here pause for a moment to dwell on the claim I have just made for mediæval art and architecture, that it is characterised by Joy. I am aware it is a claim that may not be readily conceded. It was the favourite taunt of the artists of the Renaissance against the Gothicists that the work of the latter did not express joy. They found it austere, monkish, self-denying, anything but joyous. Joyousness, they considered, was the characteristic of the pagan. The Gothicists had tried to kill Pan—but Pan was not dead! In the Renaissance he had come to life again, and had brought back the joys they valued. The pagan was your joyous mortal, with his merry gods and goddesses, his nymphs and fauns and bacchanals.

It comes to this, that there are two kinds of joy in question, and we must choose which we are to print with a capital. The Joy seen in Gothic work was the craftsman's joy, the joy of work, of creative effort, the joy of glad sacrifice. That of the pagan was the joy of the senses, the gaiety of wine, of youth, of play, the joy of mere recreation, arguing forgetfulness of work. In art the former breathes from the very stones themselves, the latter shows in mere surface

decoration. Which of the two, then, is the more in line with the will of the Creator as revealed to us to-day?

And now a word on the Renaissance. This began with no avowed intention of an actual return to Classic ideals. As I conceive it, it was rather a Taurian rebellion against needless austerities, a movement in favour of the recovery of what was good and usable in Classic ideals, and for their importation into life and art. At first the imported elements did not agree badly with the Gothic ideals, and in the earlier work produced, we have a new thing in which the spirits of the two great periods seem harmoniously blended and reconciled. I still see the craftsman's joy, for instance, in the earlier Renaissance work. But as time went on, a gradual and subtle change came about. The fifth-race Gothic elements weakened, the fourth-race pagan ones strengthened, until in modern work we see pagan greatly predominating, the livingness of the art almost gone, and the guild spirit, disassociated from work, found only hidden away in the secret recesses of the modern Masonic Lodge.

I have no wish to disparage Classic art. It is—or rather was—great and glorious. It reached a perfection, as art, to which the records show no other approach. But the ideals for which it stood are ideals of the past. They have done their work. The Classic note in art is really as dead as the Greek and Latin tongues, or, shall I say, as the idea of military Imperialism to which it is closely related. Like the latter it is only kept in a brave but highly inconvenient semblance of life among us by the pedants and scholastic prigs, and the few others who are selfishly

interested in its retention. We are still, both socially and artistically, in the last stages of the Renaissance by means of which the old pagan giant was artificially galvanised into rearing his head anew. It remains to be seen what effect the result of the war will have on him. I think that Virgo, the economist, may be trusted to cut off his supplies of costly artificial nourishment, and that he will then be allowed to sink to the repose he so well merits.

But of recent years he has shown signs of dying hard—particularly in architecture. Despite a somewhat abortive Gothic revival in England in the nineteenth century, it is the Classical note which has apparently been growing in volume. This can be realised most strongly by reading that clever book, *The Work of Man*, by Mr. March Philips, published in 1912. For an understanding of the whole matter in hand this is a book which must on no account be neglected. By a course of subtle reasoning, couched in fascinating language, the author seeks to prove the merits of Classic as pre-eminent over those of Gothic or any other art. But his fallacies cannot be hidden, even by his clouds of charming rhetoric. When he is seen to be building up his case round the postulate that Classic architecture shows breadth of idea as contrasted with the narrow mentality displayed by the Gothic, the merited retort is fairly obvious. True, Classic temples are broad and low in their proportions, and Gothic cathedrals relatively narrow and high. Might it not be said with as good reason that Gothic therefore displayed lofty mentality as against the low ideas of the Classic! I regret, however, that this author and others of his kind have succeeded in deceiving many—even of the elect!

The recent zeal for "town-planning" is laced with leanings toward "the Grand Manner" or, as I prefer to call it, the Imperial Roman note. Officialdom, wherever that exists in force, and in so far as it concerns itself with art at all, is almost solid for Classic ideals in art—at any rate until it comes to the point of paying for them! We absorb the tendency with Latin and Greek at public school and university. Our minds in so many cases are still hide-bound with the respect for authority we learned under fourth-race conditions. Our original thinkers in art are few, and are apt to give cause by eccentricities of dress and manner for classing them with socialists, free-thinkers, Theosophists, and other unorthodox and therefore "impossible" orders of people, not on any account to be listened to! Our artistic consciousness is unawakened, and so we take what we are pleased to call our artistic opinions from anyone who voices the authority of the past.

It is not easy to account for this obscuration of art. It may be that the like has happened before in middle periods in the races and sub-races, and may happen again. Or it may be due to the "turning the corner," the passing from the downward curve to the upward, and to the great change in the trend of humanity which that connotes. Though the change occurred in a chronological sense in the middle of the fourth root-race, away back in Atlantis, yet it has fallen to our present age to shake off finally a large crop of embarrassments due to that change, which have been saving up till now, and to settle the outstanding differences between fourth and fifth. The art eclipse may be but one of the fore-shadowings of that impending period of trial we now call Armageddon.

It is possible that this state of things will not survive the clash of arms in Europe. The new social conditions, which the near future may be expected to inaugurate, cannot fail to be reflected in art. It is, in fact, impossible that on the cessation of hostilities, the new vital forces which the conflict has called into being will not find expression, amongst other ways, in remarkable artistic developments. As soon as mankind sees the analogy between the social Hydra he has been engaged in slaying and the old Classical ideals in art, he will undoubtedly turn his face towards the future, and, though he may not deliberately set himself to do so, he cannot fail to create a new art. In my view that art will be no mere revival of Gothic, for revivals are invariably futile, but will be a new, living thing, closely related to it.

In this rapid review of art tendencies I have dwelt almost exclusively on the two phases, broadly Classic and Gothic. What, it may be asked, of earlier forms, of Egyptian, Assyrian? What, moreover, of Oriental art, of that in particular of the continent of India? Well, in these two, Classic and Gothic, I see types that, for my present purpose, may fairly be made to stand for all other phases of art. All arts, in short, may be marshalled under the one banner or the other. I am not thinking so much of those points of detail in which the pedant delights; not, for instance, of columns on the one hand or of cusps on the other; but of their underlying ideals, the ideals of the social systems from which they sprang, and of which they tell, no matter in what dialect. The art and architecture of India, for example, though there was imported into it something of the fourth-race note by its temporary subjection to

Islām (but not more so than in the case of Gothic under the influence of development on the soil of Italy), bears a strong relation to the true Gothic ideal. It reflects the peculiar social system of the Brāhmaṇas, an experiment in the organising of society on lines consonant with fifth-race aims before the world at large was ready for these. In many respects the system of the mediæval craft guilds was analogous to the Brāhminical, hence the analogy to be perceived between the art produced by each. The art of India, then, with all its apparent crudities and seeming incompatibilities with modern life, is yet a truly fifth-race thing, a thing of the future rather than of the past. It has, moreover, been truly pointed out, by art critics of the highest eminence, to be the only art in the world still "living"—in the sense understood by the artist—at the present day. Does it require any gift of prophecy to foretell for it a great, new lease of vitality?

John Begg

OURSELVES AS OTHERS SEE US

By M. L. L.

I

THERE can be no doubt that every year the world at large is becoming more cognisant of Theosophy and of Theosophists, partly as the mere automatic result of increased numbers and a wider publicity of meetings. In literature this cognisance—perhaps I may call it interest—is very marked. I do not speak now of the spread of Theosophical *ideas*, nor of the way in which they are permeating, *e.g.*, that large section of modern literature which deals with life beyond the grave; I am thinking merely of those actual mentions of Theosophy so frequent in writers who are not F.T.S., who are indeed in many cases hostile to the Theosophical Society. The articles which appear from time to time in various missionary periodicals are cases in point. They have been usually of the nature of attacks. On the other hand a fine novel of Robert Hichens, *The Way of Ambition*, numbers among its characters a Theosophist named Susan Fleet, who embodies in herself some of the most distinctive qualities of the true Theosophist—calm, balance, sympathy, and devotion to human service.

Now it is quite clear that whenever a spiritual movement—and Theosophy is essentially such—arises in the world, strong feeling is excited for and against it, for reasons familiar to every student of the occult. The homely proverb tells us: "You can't make an omelet without breaking eggs." Neither can there be a great upheaval of spiritual life, a reconstitution of forms, without the clash of opposing forces, and the shattering of forms that are outgrown. The more closely the followers of such a movement are able to identify themselves with their Master, the nearer they will be to winning His peculiar and highest beatitude: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my Name's sake." So, to those earnestly striving to live up to a great ideal, the occurrence of unfriendly criticism, even in its most extreme form of attack and persecution, is a thing to be not dreaded, nor lamented, not even borne with noble resignation, but rejoiced in as the seal patent of their service.

But while we are striving to reach these levels, which for many of us are still far off, there is much else that may be learnt by the way. Criticism and attack should be welcomed, not only for what they signify with regard to the greatness of our movement, but for what they teach to *us* as individuals. The fault-finding critic is often our truest friend, and the more we can study and understand what he has to say, the better it will be for us. Indeed, if we cannot endorse the wish of the old Scots couplet—

O could some power the giftie gie us
To see oursels as others see us,

it is a lamentable sign that we are losing two of the most valuable things in the world, sense of humour and imagination. So much by way of introduction to the subject of my article.

It may safely be postulated that the faults of the Theosophist are his own, and are not due to any immorality, or even absence of moral incentive, in the teachings given to him. A study of the ethical side of Theosophical literature will amply verify this. But if it be so, why are the same faults so general among different members of the T. S.? Surely because they arise from a common cause, *viz.*, the distorted reflection of great ideas in little minds; the perverting effects of *human personality* as a medium for the transmission of truth. It is not only all Theosophists, but all followers of a spiritual ideal, who show these faults; they arise at the moment when the struggle between the higher and lower natures begins, the stage when, in the words of S. Paul: "To will is present with me; but how to perform that which is good I find not. . . . For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Let us see, then, what are some of the most obvious faults and limitations of which we Theosophists, inasmuch as we are striving towards a sublime ideal, have, not indeed the monopoly, but perhaps a disproportionate share, and of which we stand accused by those outside our Society.

I do not propose to discuss faults which, attributed to us by the more ignorant critics, seem purely imaginary, and therefore convey no practical warning.

Such are the lethargy and inertia said to arise from the conviction that our many earth-lives will provide us with unlimited time and opportunity, a conviction which therefore robs us of all incentive to individual exertion ; or again the moral irresponsibility assigned to the same cause. In whatever directions the lives of Theosophists may fail, want of earnestness is not one of their characteristic faults ; and if they are irresponsible, their irresponsibility arises from causes other than that suggested.

But among our real and lamentable weaknesses, I would mention first what I must call, for want of a better name, Partisanship—the antithesis of true impartiality. We are constantly reminded by our President that the T. S. has no tenets or dogmas : “ It is neutral and impartial to all views except Brotherhood.” But how little we act up to this conception in our expounding of the Divine Wisdom ! We exaggerate, emphasise, hold one opinion or theory and condemn another, jump to conclusions instead of climbing (though the way to every conclusion is up a ladder), and all this, alas, in the name of Theosophy. Theosophy should be as all-embracing as Charity herself ; *we* make it the vantage-ground for intolerance, harsh criticism, and general narrowness of view—the very qualities which we condemn in those who will not join us. So, the old faults of the proselyte appear in us, as in the newly-converted disciples of every ancient faith. We have our vehement preferences for this or that teacher, as opposed to another (“ I am of Paul, and I of Apollos, and I of Cephas ”) ; we are eager to form and express hasty views upon any disputed question ; the attitude of her who “ kept all these things and pondered them in

her heart" is not much admired or imitated amongst us. We tend to think that the whole conduct of the universe depends upon the maintenance of *our* particular activities, propagandist or otherwise.

There is a parochial spirit abroad among us (possibly a contradiction in terms!) which leads us to undervalue good work done beneath banners other than our own, and to lament as "lost" or "wasted" the time spent by F.T.S. in occupations not strictly Theosophical. Yet it may often be that by means of such occupations results are obtained which could not be arrived at more directly. There are thousands of people in the world to-day who are not prepared by their development in the past for any "occult" teaching, but who *are* ready to have their outlook broadened a little—their minds opened to the more mystical aspects of Christianity, or to the less material aspects of science; and help given to these may take other forms than that of propagandism. Thus, the Sunday School teacher who, without ever mentioning Theosophy, succeeds in conveying to his scholars *through their own channel* some slight conception of the great brotherhood of God, Man, and Nature, and of its root in the One Life animating all, has surely served his Master as well as he who has spent the same hour in attending, or even instructing a class of Theosophical students: yet his work is too often despised by his fellows. Partisanship, narrowness of outlook, absence of wide tolerance and impartiality, are then but varying forms of a snare which besets all who, having found a pearl of great price, desire to proclaim their discovery. It is a by-product of earnestness and zeal. But it belongs to the early stages of spiritual growth; by degrees it must be

eliminated, and the only antidote for it is the acquirement of balance, the one quality which can keep us true to the ancient, narrow path, sharp as a razor's edge.

Another of our faults has been suggested to me by the letter of a priest who warns one of his flock not to join the T. S. because Theosophy conduces to a "subtle kind of vanity". There is much truth in the charge. It is easy to see how this "subtle kind of vanity" attacks and encroaches upon us, often by way of reaction from the unreal humiliations of evangelical religion. It is of the very essence of Theosophy to emphasise the opposite point of view; to speak of man, not as a "worm," a "miserable sinner," "of all earth's clotted clay the dingiest clot," but as essentially one with God, a being of inherent, though latent, divine attributes and powers. Undoubtedly this second view is the truer and the greater; yet it loses much of its truth and greatness when it ceases to include the first. As one of our ecclesiastical critics has expressed it: "If you teach John Smith to worship 'the divine within him,' the result is merely that he worships John Smith; and he knows very well that that is not good enough."

What is the solution of the paradox? That we are gods—true—but gods in the making; and the vast process is barely begun.

Man is not Man as yet;
And in completed Man begins anew
A tendency to God.

But, and herein lies our comfort,

Man as yet is *being made* and in the Crowning Age of
Ages
Shall not æon after æon pass, and touch him into
shape?

So, if the doctrine of divine immanence is the central point of our belief, the recognition of the great law of evolution—the need for *process* on these lower planes of being—must be its circumference, at once limiting and defining it. (The circle devoid of circumference belongs only to the formless levels, and we shall find it there.)

With this realisation comes an increased sense of responsibility, the knowledge that our own Dharma lies in our hands to make or mar, and that if we by thought, word, or action prove false to our latent divinity, stern penalties must and will fall upon us. For “the completest humility of man has always come, must always come, by man’s knowing the greatness of his nature and his privileges”. (Phillips Brooks)

If the “subtle vanity” due to the perversion of a great truth to personal ends has already seized us, we may correct it by comparison of our faulty selves with the Eternal Pattern, or even with those individuals who have outstripped us in the race—asking ourselves, why are *we* not yet Masters, or at least disciples? Why do the ignorant followers of the crudest faiths oft-times show forth virtues which we have barely begun to develop? Above all, spiritual pride must be overcome by raising the consciousness above the level of personality, and living in the higher, not the lower, nature, where all that is of the separated self falls into nothingness.

I am the Cup; Thou art the wine.

I am the Rose; Thou art its sweetness.

I am the Sheath; Thou art the sword.

A third danger for the Theosophist is that of falling into what is sometimes called “the lower

indifference"; and it is the more insidious because it yawns beneath him at the moment when he is striving to reach that balance which would cure his partiality, and that elimination of the personal which is the best antidote for conceit. The little door seen by Christian in Emmanuel's land itself, giving access to hell from the loftiest region of spiritual attainment, might well symbolise this lower indifference, so fatally easy for those who aspire to the higher.

Let us consider the reason of this from a psychological standpoint. The lower indifference is a quality common to all men in the earlier stages of development, with regard to whomever, or whatever, does not fall within the petty circle of their personal interests. As a race we have not so very long outgrown it, and much of it still remains a part of our physical inheritance, visibly expressed in the callousness of the average schoolboy, and the extraordinary brutality of "sport". In moments of stress, moreover, this quality of the lower nature is apt to reassert itself. But long before the lower indifference is completely outgrown by humanity, we get the stage next above it, *i.e.*, that of desire—strong, passionate feeling, first as with the savage for one individual only, then, as evolution proceeds, for an ever-widening circle of family, friends, nation, and race, till we reach the devotion of the great leader, teacher, or philanthropist, filled with a single ardour for human service. Meanwhile, this *desire* to serve has been gradually reinforced and controlled by the mind, and has become a fixed purpose, wisely directed. But it still has its source in the emotional nature, and rejoices in "fruits," though these fruits may be of the noblest kind. It will find an outlet, *e.g.*,

in indignant chastisement of the bully who torments a child, or in some intense effort to convert the world to a particular creed, or to raise a nation to the highest pinnacle of glory.

There is a third and higher stage, but he who seeks it must tread a lonely path, and look for neither earthly nor heavenly reward. We know it as Vairāgya, indifference, detachment, or dispassion; but it is the *higher* indifference, which renders its possessor free from personal desires, aversions, and prejudices, in order that he may with more individual purpose direct his energies to the helping of the world. He must "work as those work who are ambitious; respect life as those do who desire it; be happy as those are who live for happiness".

It is, once more, in striving after this noblest of ideals that our danger becomes acute—the danger, that is, of falling from the true Vairāgya into its counterfeit presentment. Some make the attempt too early, and begin to "renounce desire" before they know what desire means. It is easy enough to offer the Master a heart incapable of strong passions, a heart worn-out, embittered, disappointed; but that is not the gift most acceptable to Him who said: "Her sins, which are many, are forgiven, for she *loved much*." To care intensely, to experience vitally, and then to heap all we have or hope for upon the sacrificial altar—that is the true renunciation. Some, again, seem to succeed in the struggle, and begin to feel secure; and lo! the blast of passion arises from some unexpected quarter, and they find that the supreme offering has, after all, not been made; something has been kept back, and personal desire, in a new form, is rampant again.

But all who fail, from whatever cause, are tempted to accept the counterfeit when the reality proves to be still far off, for it is easier to deaden feeling, to accept a phlegmatic and devitalised existence and pride ourselves upon its very negation, than to transmute that same positive element of feeling into something deeper and higher, yet none the less vital.

This, then, is the truth that probably underlies the charge of "indifference" brought against us by others. "I don't like Theosophy," said a lady to me, "for it made a girl I know neglect her home duties shamefully. She was always going to meetings, and left off caring for anything else." One cannot but smile a little at such an instance, recognising the old fault in a new garb—how many young converts to great causes have erred in the same way! But the Theosophical "convert" should certainly be wiser; should recognise on the one hand the duties and limitations imposed by Karma, which must be cheerfully met, and on the other the new opportunities which must be grasped, and endeavour to strike the balance between them. Above all, he should be able to test the quality of his own "dispassion" by remembering that the true Vairāgya cannot be reconciled with neglect of even the smallest claim or duty; that the true Theosophist is the man who most punctiliously discharges every one of such "till all be fulfilled"; that he should also be the most sympathetic member of his family or household, the one most "at leisure from himself," *because* his work is done with entire detachment from personality, and his "concern is with the action only, never with its fruits". Lastly, when he has attained to this, he must be content to

bear the world's misjudgment ; for there is no attitude more difficult for others to understand than that which I have just described.

One more fault often laid to our charge remains to be dealt with. We are accused of extravagance and unreason, and it is implied by our critics—I will not call them enemies—that no person of average intellectual development, unless he be that lamentable thing, a “freak” or a “crank,” can be found amongst us. I hope this is not true; but it has a germ of truth in it, by which we may profit. The Theosophist, rejoicing in his new-found liberty of spirit, is inclined perhaps to allow his freedom from restraint to degenerate into eccentricity. He is apt, too, to attach insufficient importance to the lesser things of life, because he feels that he has the greatest thing. Such an attitude may become harmful to the Theosophical cause; first, because the eccentric alienates from himself, and consequently from the T. S., the sympathy of many excellent though perhaps conventional people; secondly, because he stultifies, to some extent, his own development. This stultification, as the critics do not fail to show, is oftenest on the intellectual side.

A writer in the *Vâhan* for January 1914 says :

There has been a steady attempt to depreciate “lower manas,” to despise “mere intellect”. This has largely arisen from the poor quality of our intellectual work rather than from its intellectuality *per se*. Not less intellect do we need, but more, of good quality. . . .

Many harbour the delusion that knowledge, wisdom, and virtue can be won by desire and aspiration, without commensurate mental effort. The experience and example of all great men point the opposite way. . . . Study, to be really effective, must be intensive, and very different from the familiar “read and purr” variety.

Let us practise, then, for our own sake and for that of others, the complete, all-round development which alone can produce the "perfect man". Once more, in laying our offering on the altar we must have something worthy to sacrifice; and a distorted or uncultivated mind is surely a gift unworthy of the Master. It is well that we should live in the world as much as possible, and pour whatever force we have through already existing channels. A reputation for saneness and practical efficiency may be of inestimable value to the cause we have at heart. Like S. Paul, we must be "made all things to all men" in our endeavour to serve all; never ceasing to be humble students of life and of mankind, bringing the Divine Wisdom to bear upon the interpretation of the social problems, the science, the philosophy of our age (surely the greatest age that the world has ever seen), and remembering that our interpretation can only be valuable when we know as much about these things as our critics know themselves.

M. L. L.

(To be concluded)



THE SACRAMENTAL LIFE

By THE LADY EMILY LUTYENS

IN the Catechism of the Church of England the word Sacrament is defined as the "outward and visible sign of an inward and spiritual grace," and of these outward and visible signs, the same Church recognises two, Baptism and the Supper of the Lord. Baptism, we are told, represents the mystical washing away of sin, and the outward and visible sign is the marking

of the Cross on the forehead of the candidate. The Sacrament of the Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ and the benefit which we receive thereby".

In these ceremonies we have certain well-defined conditions. First, the elements, and it will be noted these are of common, ordinary use—water, bread and wine; secondly, the act of consecration, and thirdly the mystical results effected by the ceremony—the purification of the soul of the recipient.

These great religious ceremonies or sacraments have their counterpart in life, and indeed it is only as we try to *live* them that their true and mystic meaning can be realised. It was surely thus that the Great Teacher meant them to be interpreted, for His insistence was always on the spirit and not on the letter, on life rather than doctrine.

Thus Baptism may be taken to symbolise that stage in the life of a soul, when the man enters the "pathway of return," when he definitely resolves to purify the lower nature, that the higher self may become transcendent. It is at this stage that he definitely takes upon himself the life of renunciation and service; and that such is the inner meaning of the baptismal ceremony is shown by the sign which is marked upon the forehead of the candidate, in holy water, the sign of the Cross, the symbol and token of self-sacrifice. From henceforth, he belongs not to himself, but to the Master whose sign he bears, to the world whose servant he becomes. It has been said by the Great Ones: "If you would find us, come out of your world into ours," and baptism reminds us of this great truth, that we are to leave behind us this lower

world with all its illusions and enter that real world where the Masters dwell.

This mystical meaning is still more evident when we consider that sacrament most sacred and revered of all the ceremonies of the Christian Church, the Sacrament of the Lord's Supper. Here the Church has lost the deeper meaning of the mystical ceremony, by undue insistence on the *death* of Christ and the benefits which are to accrue to His worshippers therefrom. But His death was but the culminating act of His life, and without His life, His death would have been meaningless. The symbols which He employs are symbols of *life* not *death*—*bread* which is the staff of life, and *wine* which represents the blood, the life of the body. The words He used are also significant of this truer meaning: "This is My body," "This is My blood," "Do this in remembrance of Me". Do what? Not merely partake of the elements, however much consecrated, but live the *life* which the Master lived, share that mystic communion of common service and fellowship. And lest there should be any doubt as to Christ's teaching on this point, S. John, or whoever was the author of the fourth Gospel, with that deeper insight into the mind of the Master which is so characteristic of him, substitutes for the synoptic record of the Last Supper that wonderful and touching account of the washing of the disciples' feet.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. . . . He riseth from supper and laid aside His garments; and took a towel and girded Himself. . . . After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. . . . So after He

had washed their feet, and had taken His garment, and was set down again, He said unto them, Know ye what I have done unto you ?

Ye call Me Master and Lord and ye say well for so I am.

If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done unto you.

Verily, verily, I say unto you, the servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them.

It was the perfect Sacrament, for all the conditions were there, the water of purification, the dedication to service, the uniting of the disciples to their Master. That simple act summed up the whole perfect life—"He that would be greatest in my Kingdom must be as he that serves, I am amongst you as He that serveth." It is obvious from this account that the Master's intention for His disciples was that they should carry His life into the world of men by their example, that they should die henceforth to themselves and live to Him through His brethren.

What use is there in the occasional participation in a sacramental act unless that act gradually becomes an integral part of the daily life ? So have we gradually to learn to make life itself a continual sacrament, the offering of the lower in constant dedication to the higher. What is needed is understanding and practice. Understanding first, that a Sacrament is not an act performed *for* us, not a ceremony which is to bring us a blessing unshared by others, but a life to be lived. Each man must become himself a priest, offering daily in the temple of his own nature the perpetual sacrifice of his personal will to the Universal Will. The Sacramental conditions are all there, the elements first, all

the common things of life, the ordinary acts, "the daily round, the common task," the drudgery of the factory and the workshop, the face of friend and foe, the beauty of life and its pain, *all* that comes our way is an outward and visible sign of that inward and spiritual grace which we call God, or Christ, or the Master, or the Higher Self. What is needed on our part is that act of dedication which makes common things holy because we recognise that they are messengers of the Highest. It is recorded of an Indian Yogī, that when bitten by some poisonous snake, he but smiled and said: "It is a message from the Beloved." He had learned to live the Sacramental Life, and had found the truth that nothing comes amiss to the one who has thus dedicated himself to his soul's beloved. A sacrament is a door into the Master's presence, but there is no need of a door for one who lives perpetually in that holy presence. God speaks to us in Joy, Beauty and Peace, but He calls to us also in pain, grief and ugliness, and it is for us to find His presence there also. In His great game with his children He hides Himself that they may seek, and all life is a great search for the Beloved who is ever at our side. But we need to practise this "presence of God" before we can grow perfect. For this purpose are religious ceremonies ordained to train us how to practise, but when once we have learnt it for ourselves and can practise it all the time, then have we no further need for ceremonies. We have reached the goal to which they lead, we have woven the silver thread which binds the soul to its Master, that link which may never be broken. Each day now as it dawns brings fresh opportunities of service to the Master through the service of His brethren;

in the face of a friend the Master smiles, in the face of an enemy He greets us also; through ugliness we see His beauty, through pain we feel His peace; through weakness we learn His strength, through loneliness we learn never to be alone. The consecrated life is not a life set apart, but a life which is shared by all. To make holy is to make *whole*, to unite the scattered fragments of God's life.

Christ is the great Unifier of the world, and if we would live in Him we must live everywhere and in everything as well, because all things and all men share His life. This "Communion of Saints" includes a communion of sinners. This is the great mystery of the Incarnation, why the second Logos is ever symbolised as a duality. As the Athanasian Creed so beautifully states it: "Perfect God and perfect man. . . who although He be God and man yet He is not two but one Christ; one not by conversion of the Godhead into flesh, but by taking of the manhood into God." Man, made in the image of God, reflects at a certain stage this duality which is unity. When he has perfected himself as *man* and reached the fullest realisation of self-consciousness, then he begins to realise himself also as God, by the recognition that there is no separation between himself and anything or any person in the universe, thus taking his "manhood into God".

This is the truth of Initiation, Salvation—to be saved from the great heresy of separateness, initiated into the great brotherhood of humanity. For this reason the causal body is broken up at Initiation, the man throws away that expression of himself, as a separate individual, to live henceforth in all other individuals. Then only is he able to build the Buddhic

vehicle or body of bliss, because he has cast away the separated consciousness to blend it with the universal consciousness. There is a beauty in the thought that the aspect of God which is bliss is the aspect which realises itself in manifestation, the One becoming the many, that the many may realise themselves as the One.

The Church has narrowed the conception of Salvation, depicting it as a personal gain, as a state of bliss which the individual could attain by himself apart from others. Salvation means to be healed, to be made whole, ceasing to be separate, becoming one, therefore there can be no such thing as personal salvation. But before we can yet realise this unity in perfection, we can find it in part, as we are drawn into the unifying life of the Master. As we seek Him, as we give ourselves to His service, He will gradually reveal Himself to us in a thousand different images or sacraments, till "our hearts are drunk with a beauty our eyes can never see". Gradually we shall learn to pass beyond the outward and visible signs, into the inner sanctuary of the heart, where we have built a shrine for our Beloved. By inner worship and consecrated service we shall gradually come to the realisation of divine manhood and our lives will become all glory in the glory of the Lord.

Emily Lutyens

THE EARLY JAPANESE MYTHS: II

By F. HADLAND DAVIS

WHEN the Sun Goddess, angry with her brother for ruining her rice-fields and for desecrating the sacred Weaving Hall, crept into the Rock Cave of Heaven, the world was in darkness. Such a catastrophe sorely troubled the Eighty Myriads of Gods, who hurriedly assembled on the bank of the Tranquil River of Heaven in order to discuss how they might persuade Ama-terasu to return and flood the world once more with her glorious light. Now the spokesman of these assembled deities was called "Thought-combining," and as we should imagine from his name, he was able to devise a suitable plan. He caused singing birds to be gathered together from the Eternal Land, and, by certain divination with a deer's leg-bone held over a fire of cherry-wood, the Gods were able to fashion tools, bellows, and forges. Thus equipped, they obtained iron from the "mines of Heaven" and caused it to be made into an "eight-foot" mirror. This mirror, sacred to Shintoism and a part of the Imperial Regalia, now reposes in Ise, the holy province of Japan. It is kept in a box of chamæcyparis wood in the Naiku ("Inner Temple"). The mirror is wrapped in brocade, and when this covering begins to fall to pieces, it is not removed, but covered with fresh silk, so that in the

course of many years the precious relic has been covered with many layers of silken cloth. The box and its coverings are placed in a cage, which is ornamented in gold, and this again is covered with silk cloth.

In addition to the mirror, the Gods also fashioned a number of jewels and musical instruments. Having accomplished these things, they procured from Mount Kagu a "five-hundred-branched" *sakaki* tree and planted it before the Rock Cave of Heaven. From the branches of this tree the Gods hung the sacred mirror, a "five-hundred-headed" string of jewels, together with blue and white streamers composed of hempen cloth and paper-mulberry cloth.

While the birds from the Eternal Land sang and a liturgy was recited, the Goddess Ame-mo-uzume-no-Mikoto ("Heavenly-Ugly-Face-August-Thing") commenced to dance. We read in the *Kojiki*:

Thereupon Heavenly-Ugly-Face-August-Thing, using a heavenly vine from the Heavenly Incense Mountain as shoulder-cord to tuck up her sleeves, and making herself a wig, . . . and tying up a bunch of bamboo-grass from the Heavenly Incense Mountain to hold in her hand, turned a cask bottom up before the door of the Heavenly Rock House, and treading and stamping upon it with her feet, became possessed. And catching the clothes from about her breast, and pushing down her girdle to her skirt, she let her dress fall down to her hips. And the Plain of High Heaven resounded as the eight hundred myriad deities with one accord laughed.

This dance of Uzume was the origin of a dance now performed at Shinto festivals. The fact that she became possessed is of special interest, and is strictly in keeping with the tenets of later Shintoism, where priests, as described in Lowell's *Occult Japan*, believed on certain occasions that their bodies served as a temporary abode for the manifestation of the Gods. Again, it

is recorded that during Uzume's dance she kindled a fire, which was a prototype of the courtyard fires associated to-day with this interesting religious cult.

Now when the Sun Goddess heard the mighty laughter of the Gods, she was amazed that so much hearty merriment was possible at a time when the world was plunged in darkness. At length her curiosity got the better of her anger, and through a small opening in the Heavenly Rock Cave she inquired how it was that there was so much rejoicing when she had expected to hear a great deal of lamentation. Uzume stopped dancing and told her that they made merry because they had found a deity even more lovely than Ama-terasu. Such a taunt was not to be resisted. The Sun Goddess gradually came forward and gazed into the great mirror, so that she stood before it lost in astonishment. While she looked upon her fair reflection, one of the deities took her by the hand and dragged her forth without ceremony, while other Gods tied a rope of straw across the Heavenly Rock Cave, a prototype of the kind of rope known as *shiri-kume-nawa*, used in many Shinto shrines to-day. And so it came to pass that the Sun Goddess was beguiled into leaving her place of seclusion, and once more she graced the Plain of High Heaven with her golden presence.

Susa-no-o, the Impetuous Male, may have been alarmed by the temporary departure of the Sun Goddess, and his alarm may have caused him to repent of his evil ways. Whether this was the case or not, we find him neither in the High Plain of Heaven nor dwelling in the Land of Yomi according to his father's instructions. We discover him on the earth by the river Hi in the province of Izumo, and, what is really

very extraordinary, as a gallant knight. While walking along the river bank he heard the sound of weeping. As Susa-no-o was usually responsible for all the weeping, the sound of another's distress caused him no little astonishment. On quickening his pace he discovered an old man and woman fondling a young girl. The Impetuous Male questioned the old man, who thus made answer: "I am called Ashi-nadzuchi ['Foot-stroke-elder']. My wife's name is Tenadzuchi ['Hand-stroke-elder'], and our daughter is called Kushi-nada-hime ['Wondrous-Inada-Princess']. We have good reason to weep, for we had eight daughters, and seven have been devoured by an eight-forked serpent. The time approaches for this our last child to meet the same horrible fate as her poor sisters. Alas! who is there to defend us against so cruel a monster?"

Susa-no-o, impressed by this sad story but no less impressed by the beauty of the maiden whose life was in peril, offered to destroy the serpent on condition that the maiden should become his wife. The old couple gladly consented to this arrangement, and not only consented but rejoiced exceedingly.

The Impetuous Male, who was an excellent conjuror, if a poor deity, changed Kushi-nada-hime into a comb and fixed it in his hair. Then he bade the old couple brew a quantity of *saké*, or rice wine, and when this was done he poured it into eight tubs and sat down to await the dread eater of fair maidens.

Susa-no-o had not long to wait. Presently the earth began to quake, and looking up he perceived one of the most extraordinary creatures ever described in the most fantastic of myths. "It had an eight-forked head and

an eight-forked tail. Its eyes were red like the winter cherry, and on its back firs and cypresses were growing." As this strange creature measured the distance of eight valleys and eight hills, its progress was necessarily slow. Eventually the gigantic serpent found the wine and each head was eagerly plunged into a tub of *saké*. The creature, thirsty after its journey, drank deep, and soon fell into a drunken slumber. Susa-no-o, perceiving that the monster was now powerless to attack, drew his ten-span sword, and cut the serpent in pieces. While the Impetuous Male was striking off the tail, his weapon became notched, and on examination he discovered that a two-handed sword lay within that part of the monster. This is the weapon known as "The Sword of the gathering clouds of Heaven". Later, when it had saved the life of Prince Yamata Take, it was named "The Grass Mower". This sword, together with the sacred mirror and the jewels hung outside the Heavenly Rock Cave, form the Imperial Regalia of Japan. They symbolise courage, wisdom, and mercy. There are copies of these sacred treasures in the Imperial Palace, Tokio.

The Impetuous Male, having slain the eight-headed serpent, took out the comb from his hair, changed it into Kushi-nada-hime again, and married her, having built for her reception a so-called palace at Suga in Izumo. She was not his only wife, and it was from another deity that Onamuji, or the "Great-Name-Possessor" was descended.

Now Onamuji had eighty brothers, and they were all most anxious to marry the Princess Yakami of Inaba. With this object in view they set out on a journey, compelling the gentle Onamuji to accompany

them and to carry upon his back a heavy bag. The eighty brothers, having no baggage to carry, left Onamuji far behind, and at Cape Keta they observed a hare denuded of its fur and lying on the ground in a helpless condition. The brothers laughingly told the animal to bathe in the sea and then run to the top of a mountain where the keen wind would effect a cure. Having given this advice they went on their way.

The guileless hare carried out these instructions, only to discover that the wicked brothers had deceived him. While bemoaning his fate, Onamuji approached him, and, having learnt his sad story, told him to bathe in a river and then roll in sedge pollen. The hare did so, and immediately his sores were healed and his fur renewed. The hare, known as the White Hare of Inaba, in gratitude for the service he had received, promised to win for Onamuji the favour of the Princess Inaba. The eighty brothers, finding that their wooing was not a success and that the Princess was likely to wed their younger brother, sought various ways to destroy him. They caused a heated rock to fall upon him: they wedged him into the cleft of a tree, and finally they shot him. But these attacks were of no avail. He fled to the province of Kii, and sought advice from his ancestor Susa-no-o, in the hope of devising a plan whereby his wicked brothers might be overcome. But the Impetuous Male, seeing no maiden he could marry, so far from helping Onamuji, sought to kill him. He was thrust into a nest of wasps and centipedes, but preserved by miraculous scarves, and he was rescued from burning grass by the intervention of a mouse. At length, after many incredible escapes, he married

Princess Yakami, and their marriage furnishes "the first record of conjugal jealousy in Japan".

The Great-Name-Possessor was now ruler of the land, but during his reign, if reign it may be called, there was considerable disturbance. The Gods assembled together in the High Plain of Heaven, and one of them said: "Plains, rocks, trees, and herbage have still the power of speech. At night they make a clamour like that of flames of fire; in the day-time they swarm up like fires in the fifth month." In short the Central Land of Reed-Plains was in a state of ferment, and it was decided to put an end to these disturbances by sending Ninigi, grandson of the Sun Goddess, to rule over the rebellious people and bring prosperity to the country. Ambassadors were sent to Onamuji to inform him of the decision of the Gods, but instead of performing their mission promptly, one gave himself up to pleasure, and another married a daughter of Ninigi and sought to possess the land. When the latter ambassador, Ame-waka, by name, had been eight years in the land, the Gods grew angry and sent a pheasant to spy upon him. The bird accused him of neglecting his duty, whereupon Ame-waka shot the accusing messenger. The arrow passed through the bird's breast and entered Heaven. The Gods immediately recognised the blood-stained weapon and hurled it back again in such a way that it slew the faithless ambassador. His wife began to weep so pitifully that the Gods took compassion upon her, and sent a wind that caused the body of her lord to ascend to Heaven, where extraordinary obsequies were performed.

Two more ambassadors were dispatched by the Gods, and these were able to quell the wicked spirits

on the earth, and to report that all was now ready for the coming of the Divine Grandchild. Just as Ninigi was about to depart, it was reported that a strange-looking deity stood at the eight cross-roads, and it seemed his purpose to obstruct the departure of Ninigi. His eyes were of the colour of blood, and fire came out of his mouth. Uzume was sent to question this God of the Cross Ways; and when she had behaved in an immodest manner, and asked why he dared to impede the progress of the August Grandchild, the deity replied that so far from wishing to hinder the coming of Ninigi, it was his desire to pay him homage, and to guide him on his way to earth.

Ninigi was accompanied by many deities, among whom were Amatsu-Koyana, said to be the divine ancestor of the famous Fujiwara family, and who was specially instructed to guard the Heavenly Mirror, concerning which the Sun Goddess had said to Ninigi: "My child, when thou lookest upon this mirror, let it be as if thou wert looking on me. Let it be to thee a holy mirror." All was now ready for the great journey, and we read that the Heavenly Grandchild pushed aside "the eightfold spreading clouds, and dividing a road with a mighty road-dividing," rested on the Floating Bridge of Heaven, and finally reached the southern island of Kyushu.

Ninigi built a palace and fell in love with Princess Brilliant Blossom. When her father, Great-Mountain-Possessor, heard it, he told Ninigi that he had another daughter called Princess Long-as-the-Rocks, and expressed the hope that he would marry her. Now Princess Long-as-the-Rocks was ugly, and Ninigi refused to show her favour, stoutly demanding to marry her sister.

This angered the ugly damsel, who cried out: "Had you chosen me, you and your children and their children would have lived long in the land. Now that you have chosen my sister, you and your children will be as frail as the flowers of the trees."

Of the children born of this union we need only concern ourselves with two, Hoderi ("Fire-shine") and Hoori ("Fire-fade"). Hoderi was an expert fisherman, while his brother was no less skilled as a hunter. They decided to exchange their gifts in order to see how the fisherman would fare with bow and arrows and what sport the hunter would get with a fish-hook. As may be supposed, the brothers were both unsuccessful, while Hoori had the misfortune to lose his brother's fish-hook. Hoderi, instead of accepting his brother's very generous offer to make amends by supplying him with a tray loaded with fish-hooks, grew extremely angry, loudly demanded his old fish-hook, and refused to accept substitutes.

Hoori wandered down to the seashore, and was sadly contemplating his brother's harshness, when he was greeted by an old man called Shiko-tsutsu-no-Oji ("Salt-sea-elder"). This old fellow bade him be of good cheer, and told him that he would soon find the missing fish-hook. Salt-sea-elder then made a basket, and having told Hoori to sit in it, he caused the little craft and its occupant to sink to the bottom of the sea. On the bed of the ocean Hoori was surprised to see a most imposing palace. "This palace was provided with battlements and turrets, and had stately towers. Before the gate there was a well, and over the well there grew a many-branched cassia tree, with wide-spreading boughs and leaves." While Hoori was

sitting in the tree a maiden came to draw water from the well, and saw the young man's shadow reflected in the water. The maiden handed him her cup, but instead of drinking, Hoori dropped into it a jewel, and the maiden carried the vessel to her mistress the Sea God's daughter, *Toyo-tama* ("Rich Jewel"). This good lady, curious to see the stranger, came to the well, "exchanged glances" with him, led him into the palace, and while he sat upon "a pile of many layers of sealskins overlaid by many layers of silk rugs," a banquet was prepared for him, and in due time the Sea God gave him for wife Princess Rich Jewel. When the Sea God heard that Hoori had lost his brother's fish-hook, he caused a great assembly of fishes, and in the mouth of a *tai* the missing hook was discovered. Hoori remained three years in the palace of the Sea God, and by the end of that time he suddenly remembered that he had not restored the fish-hook to his brother. When Hoori was about to depart for this purpose, he was presented with the Jewel of the Flowing Tide and the Jewel of the Ebbing Tide, and was informed by the gracious Sea God that if the first were thrown into the water the tide would rise and drown his brother, whereas if the latter were thrown into the water the tide would ebb, so that he could save his brother's life if he showed submission.

Hoori found it necessary to make use of the Jewel of the Flowing Tide, but when Hoderi realised his peril, he cried: "Henceforth I will be thy subject to perform mimic dances for thee. I beseech thee mercifully to spare my life." And Hoori, throwing forth the other jewel, saved his brother's life. *Toyo-tama*, according to a promise made to her lord, came



F. Hadland Davis

to the seashore, and, in a hut roofed with cormorant feathers, gave birth to a son. Because Hoori spied upon her privacy, she assumed the form of a dragon, and returned to the Sea God's palace. The son married his aunt, and had children, one of whom was Iware, who became the first Emperor of Japan, known in history as Jimmu ("Divine Valour"), the posthumous title given to him many years after his death.



DREAMS¹

By ERNEST G. PALMER

IN ancient times dreams and their interpretation were a recognised means of divination—the dreams of Joseph and David and the importance assigned to them can readily be called to mind. Owing largely to superstitious exaggeration their credit fell away, and early psychologists assigned them little importance.

As recently as 1897, Edmund Parish, in his *Hallucinations and Illusions*, regarded dreams as devoid of

¹ Professor Henri Bergson's Essay.

all reality and utility. In his opinion and that of his school, they were merely the result of the dissociation of consciousness due to the functional dissolution of the higher cerebral centres. The passing of the higher nerve centres of the cerebral matter from normal to sub-normal activity, or rest, removes from the lower centres a certain inhibition, and these respond more readily, both to external stimuli and to altered internal stimuli, or tension of blood-vessels. For instance, Von Hartmann tells of a dream in which he passed through a long experience, ending on the guillotine, and, just as the knife fell, he woke to find the bed-rail had fallen on his neck. Here the whole dream was clearly due to external stimulus. The example is particularly interesting, because it shows that for such an experience, apparently lasting several days, to occur instantaneously, the medium in which the consciousness was acting must have been vibrating at a much higher speed than physical matter does.

Very many dreams are undoubtedly due to external stimuli, and the theory has been tested by many interesting experiments. Sleepers have been wakened in different ways, and their dreams have been influenced by physical stimuli before awakening, so that the effect might be noted. In one experiment a sleeper was awakened by placing a bunch of fragrant flowers under his nose. He woke from a dream of lovely gardens in which he had been wandering. Another case was that of a man who was wakened by a touch of dampness and a sharp sound, and he came back to waking life from a terrible experience of disaster and shipwreck. In yet another case, a lady was wakened

by a kiss, and she had such a rosy dream of love that she was quite reluctant to wake.

Parish mentions several good illustrations of dreams arising from external stimuli. "The banging of a door," he says, "may involve us in a dream-duel, ending in the loud report of a pistol," and he quotes from Myers an almost perfect instance of a dream resulting from external stimuli.

Between sleeping and waking this morning, I perceived a dog running about in a field (an ideal white and tan sporting dog, etc.,) and the next moment I heard a dog barking outside my window. Keeping my closed eyes on the vision, I found that it came and went with the barking of the dog outside.

That outside influences affected the dream-life, therefore, ceased to be a theory, and the more phenomena were tabulated, the more proofs were adduced, until psychologists accepted this explanation as covering the facts. That there might be many dreams due to internal stimuli, did not enter into their calculations or philosophy. If facts were discovered or dreams were told which did not square with their explanation, so much the worse for the facts and dreams.

Since the days of Parish, however, there has been rather a revulsion of feeling in the scientific world regarding dreams. They are now regarded as phenomena quite as worthy of study as any other facts in nature, and a great deal of literature has been written on the subject.

A step forward was taken by Prof. Dr. Freud, of the Vienna School, who regarded dreams as indications of a disturbed mental condition, and sought in the subject-matter of the dream for the cause of hysteria and kindred diseases; the dream being regarded as an expression of secret anxiety and emotion. Recently

quite a number of learned pens have been exercised over the ingenious and startling hypotheses of Freud. They are still the subject of a most lively and heated controversy. Summarised, his teaching appears to amount to this: In our normal everyday life, we are continually called upon to exert our better nature, our more moral feeling, in order to quell desires that are immoral or socially disapproved. These lower feelings, boldly faced and courageously combated whenever they appear, tend at last to disappear entirely from our consciousness. They no longer annoy us. But according to Prof. Freud, many natures, especially women, brought up in a strictly conventional manner, react in a different way to their temptations; they never frankly realise the temptations of their lower nature, and consequently the conflict, which would in time relieve their consciousness of them, never happens. They are horrified at the first dim awareness of the nature of their temptation, and it is banished from their immediate consciousness only to live and work in the mind in subterranean fashion. It constantly endeavours to come forth into the conscious thinking of the subject, and is as constantly thwarted by the rigid repression of the subject's alert mind. But in sleep this normal alertness is relaxed, is less effective, and then the repressed tendencies gain the dominion that the waking mind denies them. In short, it is Prof. Freud's theory that tendencies denied in the waking state by the moral nature achieve in dreams a certain measure of success.

This theory is considerably strengthened by the fact that cures of hypochondriac patients, in such hospitals as that of Salpêtrière (under the direction of

M. Charcot) have been effected by means of suggestion, after the discovery, during hypnosis, of the disturbing element in the patient's mind.

A new hypothesis which marks a great advance in our comprehension of the psychology of dreams has been provided by Professor Henri Bergson. Prof. Bergson's great popularity, both as a lecturer and a writer, have conduced to his ideas being very widely spread, and as a result this subject has received much greater attention than it has ever had before. The conclusions of Bergson, however, are not final, and are open to some grave objections. In spite of his statement: "I do not doubt that wonderful discoveries will be made, as important perhaps as have been, in the preceding centuries, the discoveries of the physical and natural sciences," the *Essay on Dreams* is not entirely satisfactory, because it does not take into consideration all the facts.

Briefly Bergson's theory is that our senses are not completely closed to external sensations during sleep; they act with less precision, but embrace a host of "subjective" impressions, which pass unperceived when we are awake. Then, our consciousness is in a state of tension, but in sleep it relaxes. An external stimulus, provided by one or more of the senses, acts upon the memory, and in obedience to that psychological law known as the association of ideas, a train of thought is started. Often, however, the ideas are wrongly linked because of the relaxation of the mind, and so there arises in our consciousness one of the common confused dreams. He describes sleep as a state of "disinterestedness," in which the mind simply acts as a spectator of the images formed in it by stimuli of various kinds.

One important admission has been made by Prof. Bergson, when he states that our memories "are packed away under pressure like steam in a boiler, and the dream is their escape valve". This would seem to imply that in his opinion, memories are recorded in some finer grade of matter than the dense physical. The three recorded densities of matter being solid, liquid and gaseous, and the suggestion that our memories are recorded in the finest, would explain to some extent the simultaneity of dreams, in which experiences of years may be compressed or concentrated in a moment. The ideas, acting in their own medium or condition, are in a state of much more rapid vibration. The linking of ideas in association may be compared, as indeed Dr. Petersen of Harvard has already done, to a kinematograph film, which may be unrolled at a normal speed or so rapidly as to present only a blurred impression to the senses. Confused dreams may be occasioned by printing two negatives or running two films one upon the other. If the medium in which the memory is registered be "mind-stuff," consciousness untrammelled by physical density and low-rate vibrations, then one can understand how so much can be apparently experienced instantaneously; and also those borderland experiences occasioned by the proximity of dissolution (such as in cases of the nearly drowned) where the whole of the past life appears before the vision in minute detail, in a series of vivid pictures. Indeed, Bergson states that in his opinion it is doubtful if anything is really forgotten. The finer matter of the mental body constitutes a palimpsest, upon which all our experiences are written indelibly. Often a chance word, a scent,

or other stimulus, will call out of the "vasty deep" of our semi-consciousness memories of past events long "forgotten". This also explains the faculty of dreams which is called *Hypermnesia*, the recollection in dream life of events and experiences of our childhood, which have long since lapsed from our waking memory. This would clearly be impossible if the impressions were made in physical matter, or such as we usually consider it to be, which in our physical organism is subject to change entirely once every seven years. In such case the record would be obliterated, but this cannot occur when it is registered in a finer form of matter than that of which our dense physical body is formed. So that what we have hitherto regarded as a state of unconsciousness may well prove to be, as indeed all religions have taught, a state of much higher and more comprehensive consciousness.

Bergson's contribution to the literature of the subject has received the great consideration due to a thinker of such profundity and originality. Any hypothesis, however, can only be satisfactory if it explains *all* the facts: just as a chain is no stronger than its weakest link. There is no doubt that a great number, perhaps the greater number, of dreams can be explained by the Bergson method, but there are others which by no possibility can be so explained! For instance, Tartini, a violinist-composer of the eighteenth century, was composing a sonata, and the melody remained recalcitrant, and, in the words of Henri Bergson, he went to sleep and dreamed someone seized his violin and played with a master-hand the desired sonata. Tartini wrote it out from memory when he awoke, and it has come down to us under the name of "The Devil's

Sonata". Those who have had the pleasure of listening to a rendering of this beautiful sonata, will have a difficulty in supposing it could have been produced merely by external stimulus during sleep. A state which could produce music of such a high order must be the antithesis of that condition of "disinterestedness," which Bergson regards as the peculiar characteristic of sleep.

There are many other dreams even more difficult of explanation by this hypothesis. For instance, Von Hartmann tells us of an abstruse mathematical problem, the solution of which eluded him while awake, being satisfactorily completed in a dream. This implies a mental coherence of a very high order, and is something very different to the dreams of which Bergson gives examples; and one cannot understand how mere "disinterestedness," or a relaxed state of consciousness, working without coherence and a close relationship and association of ideas, could solve a problem in higher mathematics.

There seems to be some evidence to show that dream life is influenced by Telepathy. Communication between mind and mind, other than by physical media, or what we ordinarily regard as physical, appears to be authenticated so far that Prof. Oliver Lodge considers Telepathy as scientifically proven. That imponderable something—which is at the base of all the phenomena of sound, light, heat, and electricity, and which, for want of a better name, we call "ether"—may be the medium through which these communications are made. We are familiar with telephones, and may yet become accustomed to that new invention which will show us the portrait of the speaker at the other

end. Marconigrams by wireless telegraphy are now of common occurrence and surprise none. Telepathy is not so well known, but it may readily be understood that when the mind is in a negative condition during sleep, a message of distress or indeed of any emotion of sufficient force, may be received in such a form as to appear in the waking consciousness and be remembered as a dream. This type of dream is not to be classed with those of a prophetic or previsional nature. It has rather to do with the past, and brings to the knowledge of the recipient something of which he was previously unaware.

There is, however, another class of dream, which proves the existence of something beyond the knowledge of Bergson. These are dreams giving definite prevision of future events. If all dreams are due to physical stimuli, such dreams as these would be impossible.

Many examples might be given, did space permit, of this kind of dream. Maurice Maeterlinck narrates one in which a long-connected series of events was foreseen in a dream, which happened three or four months before they occurred. Most people have either had such a dream themselves or have heard of others who have had an experience of this kind. The writer has been sufficiently fortunate to have had evidence of both kinds. He was able to investigate a prophetic dream of this nature which occurred to a friend, and from the evidence he was obliged to conclude that it was a genuine case of prevision. Such dreams have also occurred to himself.

Physiologists are unable to account for this class of dream, which clearly cannot be due to physical stimulus; while psychologists are equally at fault, for they

cannot be explained by any theory of association of ideas, as they concern ideas which have not previously entered into the consciousness. We are, therefore, obliged to seek another explanation. This involves a greater knowledge of consciousness itself than is generally possessed.

Consciousness may be considered to be one of the primal energies. It exists in, of, and by itself. Consciousness and life are interchangeable terms, since where life exists, there is consciousness, and vice versa. Therefore the law of the Conservation of Energy applies also to Consciousness. It can neither be increased nor destroyed; it changes its condition but never ceases to exist. Light may be broken into spectra by a prism and consciousness may function through an organism, but both are independent of such media. Consciousness in human life exists in several states, and energises through different vehicles, which may correspond to the "Body, Soul and Spirit" of St. Paul.

During sleep, the consciousness retreats or involves itself into the higher conditions, and such recollections as subsist in waking consciousness are such as succeed in passing from the higher states or conditions of consciousness and in impressing themselves on the physical brain. Such impressions, however, are liable to be confused and distorted by the media: also they are often linked to other images of the lower mind, caused by external stimuli, which has the effect of throwing them out of focus, and so causes their degeneration from the sublime to the ridiculous.

The scientific study of dreams is a most fascinating branch of the new psychology, for by the analysis of our dreams, by treating ourselves as the subjects of

experiments, it is possible to acquire a certainty of things spiritual which nothing can shake.

The study should be made, however, upon strictly scientific lines. Dreams should be tabulated and classified. This new Science awaits its Linnæus!

Only incorrect assumptions can be made from incomplete data. Philosophers tend to accept such dreams as serve to illustrate their own theories and to exclude such as cannot be explained by them.

When we have a complete classification of dreams, then we shall be able to form them into separate species, genera, families and groups. When this has been done, then it will be possible for this science to take a great stride forward; it may well become the basis of a reconstructed and spiritual psychology. The Oracle of Delphi: "MAN KNOW THYSELF," may come to receive much greater consideration, when it becomes evident that there are depths in our nature which have existed all unsuspected by our greatest Philosophers, who have not hesitated to entitle themselves Agnostics, when they might with a more profound research into their own natures have quite as readily followed the old denomination and have called themselves Gnostics.

"That which we think upon, that we become." In our dream life it is well known that we tend to repeat those ideas and thoughts which have exercised our waking hours, so that it may become possible for persistent effort and high and noble thinking so to educate our dream life, that the hours spent in slumber may be a source of inspiration and enjoyment for our waking life.

Ernest G. Palmer

INDIVIDUAL AND NATIONAL KARMA

By W. D. S. BROWN

IN offering a few suggestions on this extremely difficult subject, I must warn my readers that the conclusions to which I have been driven for the time being, differ in many respects from those now gaining in favour; at the same time they are well supported by earlier testimony and—for us the chief consideration—by conformity with facts that can be observed by all. Needless to say, however, I have not embarked on this perilous voyage of discovery for the short-lived joy of airing personal opinions, but because, firstly, we have here a plain and vital point of contact between Theosophical knowledge and the national problems that are occupying the minds of all, and secondly, because it seems to me that by sorting out and examining our ideas in this connection we may avoid some of the pitfalls into which action based on popular catchwords must inevitably lead. My aim, then, is to invite my readers to consider (1) what are the facts that constitute (*a*) a race and (*b*) a nation, (2) the light that such facts throw on events, especially those through which we are passing, and (3) the use that can be made of such facts in influencing the course of future events.

At the outset it will be necessary to assume a general acquaintance with the field of thought covered by the word karma. Most people who admit the

universality of law in nature do so to a great extent intuitively, perhaps because experience has developed their own sense of order and fitness. But when we come to apply the analogies of physical mechanics—for instance: “Action and reaction are equal and opposite”—to the realms of thought and emotion, we are at once faced by our almost complete ignorance of the subtler conditions under which these psychic forces act, and we find it impossible to follow up any concrete case. In the investigation of even physical phenomena it is often difficult to obtain access to all the data necessary for calculating the result of a given operation. For example, it would be comparatively easy to predict the side on which a coin spun in the air would fall, if only we were given the force applied to the coin, its direction, and the point of its application; but in the absence of this information we are accustomed to regard “tossing up” as a typical case of “chance”. But when we attempt to trace the more important consequences of human action, we are not only handicapped from the start by the absence of data as to the causes leading up to the action under consideration, but we have as yet no standard wherewith to measure the relative values of psychic and physical forces, and hence we are frequently finding apparently trivial causes producing what seem to be prodigious effects, and vice versa. We shall be wise, therefore, to content ourselves for the present with noting pronounced tendencies, and drawing tentative inferences to be subjected to the test of time. The personal element is still bound to influence our conclusions, but there is an habitual recognition of the fitness of things that is fairly constant for most trained minds and inherent in the idea of justice.

The difficulties involved in attempting to disentangle the threads of individual karma are still further magnified when we approach a problem of collective karma, such as that of a race or nation. The generation of individual karma is naturally associated with a certain responsibility incurred by the individual for his action, but who can be said to assume responsibility for a national action, such as an alliance with another nation? The first answer that will occur to most people is that this responsibility is distributed between the individuals composing a nation in proportion to the capacity and opportunity of each for arriving at a decision and carrying it out. But here we are at once met by the objection that very often the members of a nation who are chiefly responsible for great changes, do not live to experience those changes at all, while none live to reap their effects to the full. Even if their next incarnation is taken in the same nation, it is more than probable that the national characteristics and conditions will have been further modified by that time. Apparently, however, the more usual procedure is for the individual to incarnate in another nation for the sake of a change in experience, as it is held to be part of the purpose of reincarnation to develop every side of the character; therefore, while births taken in different nations are utilised to bring out different traits of character, a succession of births in the same nation would conduce to a one-sided development. Undoubtedly the individual will eventually have to meet conditions of the kind that he has set up, but this may not take place for a long time, and by then the circumstances may be very different. It is evident, then, that the karma of a nation cannot be represented by the sum of

any particular threads of individual karma, but rather as a pattern woven by portions of individual threads as they cross the national fabric.

On the other hand we are hearing more and more frequently nowadays that a nation is itself a larger individual, often called a "soul," with an independent existence of its own, and that therefore a clearly definable thread of karma attaches to it in that capacity. But let us try and be clear as to what we mean by the word "individual" in this connection. Is the word used merely as the equivalent of "unit," namely an organised body, having certain mutually dependent parts and functions that cause it to cohere and react to stimulus as a whole? In this case no one would deny that a civilised and fairly homogeneous nation would comply with this definition, retaining, as it does, the effects of its vicissitudes in the form of laws, customs, buildings, etc., as well as a distinctive physical heredity. Or is it implied that a nation is a *self-conscious* unit, of an order similar to and presumably higher than man, a being of superior knowledge capable of planning and initiating action? This is certainly the impression produced by many who are reviving the cult of the "Nation," whether as the "Empire" or the "Motherland" (no connection with the "Fatherland"!), as a means of raising the individual consciousness (to what level we are not exactly told) by merging it in the national "soul".

Midway between these two conceptions lies a plausible, but, I submit, entirely misleading analogy with the group-soul of an animal species. Now what is the function of the group-soul in the animal kingdom? Plainly to place at the disposal of each member of the species the results of the past experiences of the whole

species, until the animal is able to act independently on the results of its own experience. Roughly speaking the group-soul stands in the relation of a mother to her children; the aim of a healthy mother being to bring up her children to support themselves, and not rely on her for everything. Similarly true progress for the animal consists in gradually breaking away from the group-soul, until the point of individualisation is reached. Yet the upholders of this analogy seem to think that progress for man consists in going back to the group-soul type of consciousness in the form of the nation, whereas the real process of unification on the path of human progress is the exact converse of the group-soul consciousness. The group-soul is one intelligence *informing* many bodies, the "heavenly man" is one body *informed* by many intelligences.

The result, then, of surrendering individual intelligence to the mass intelligence of the nation, or, to put it bluntly, of allowing governments, newspapers, etc., to do our thinking for us, must be a step nearer to the animal kingdom, from which we have barely succeeded in extricating ourselves, and farther from the divine kingdom to which we aspire. The same argument applies to emotion, only much more so, because it is so much more contagious and, at our stage of evolution, unreasonable. Moreover if we had to choose between trusting the instinct of an animal and the promises of a political party, we might well prefer the former, as the animal group-soul seems to know its business; in fact it may be regarded as the monad working almost directly in dense matter, whereas, though national affairs may manifest in slightly finer matter, the matter seems to have fairly got the upper hand.

The answer usually made to this indictment is that the ordinary course of conflicting and mostly sordid interests along which a nation "muddles," is not a manifestation of the national "soul" at all. This amiable being, they say, keeps well out of the hard work of office and factory, until perhaps there is a war or something else exciting enough to provide him with an outing at his people's expense. Then, they say, the nation suddenly feels its unity with its "soul," and forgets about everything it formerly thought important, in the one impulse to save itself. So does a crowd in a panic; and the first way of salvation that comes handy is that of trampling down everything that comes in the way of escape. Do we find the nation as a whole displaying any special wisdom in such emergencies? Certainly we do find unsuspected powers of endurance in individuals; but if the national soul is at last doing something, we should naturally expect to see some evidence of it in the avoidance of obvious blunders, to say the least of it. Yet history shows that a nation "aroused" is generally a nation temporarily blinded, unless a strong individual is at the head to curb and direct the maddened steeds of popular passion.

The group-soul theorists are of course ready with the answer that the national leader, when he manages to do the right thing at the right time—which is by no means often—does not succeed by dint of his own ability, but because he is inspired by the group-soul. But what about the other people who are supposed to attain to union with the national soul? It rather looks as if this ungrateful being left them to their own devices while he lavished his attentions on a leader whose main idea was probably to get his own name up.

Who of the national heroes of history have left any records suggesting that they were aware of any abnormal state of consciousness which might be called union with their people? Has it not been in nearly every case the personal influence (often the physical presence) of the leader that has held the people together, with the result that confusion has followed when that personality has been removed? Many of these dominating personalities have admitted that they despised their own followers and used them as puppets in their game; others have believed themselves to be chosen and inspired, but always by no one less than the Almighty; they would be the first to resent the imputation that their God was a local production.

Most probably the origin of these two latter theories of national consciousness, *i.e.*, the demi-god theory and the group-soul theory, is to be found in the statement that every nation is a special object of interest to a *ḍeva* or angel, who acts under the orders of the Manu of the root-race from which the nation is chiefly recruited. This statement seems to be quite in accord with what we know already. If we accept the existence of the *ḍeva* evolution, as administering the elemental kingdoms under the four *Devarājas*, it is reasonable to suppose that the "type" of a race and, to a lesser degree, of a nation, is largely determined by the proportions assigned to the elements in the bodies of that race, astral and mental as well as physical. This work would naturally fall under the supervision of the *ḍevas*, and we can easily understand a particular *ḍeva* specialising on the requirements of a particular race or nation. Again, we have good reason to believe that the *ḍeva* kingdoms, and through

them the elemental kingdoms, are especially connected with the working out of karma, and that therefore the $\text{\textit{deva}}$ of a race or nation would be concerned with the k\u00e1rmic aspect of the national life, the liabilities incurred in the past, and the most suitable ways and times in which to meet them. This r\u00f4le exactly corresponds with the "impersonal" and often forbidding attitude attributed to the $\text{\textit{devas}}$, to which scriptural tradition bears witness in its visions of "an angel standing over the city with drawn sword," foreboding national disaster.

But this is a very different thing from controlling the entire consciousness of a nation, in the same relation that the ego bears to the human personality. We have always been given to understand that the $\text{\textit{deva}}$ evolution was distinct from the human evolution, at least as far as the highest levels, and that between the two there existed a great gulf in consciousness that made close intercourse between them undesirable at the present stage. For instance, a $\text{\textit{deva}}$'s ideas of "morality" are said to be so different from our own, that to follow their example would soon get us into trouble both in the outer world and the inner. Still less can it be expected that a $\text{\textit{deva}}$ would be capable of understanding or sympathising with the complex social problems that play so important a part in the life of a nation, arising as they do from a variety of personal and economic interests that are continually acting and re-acting on one another. No, the national $\text{\textit{deva}}$ is just cut out for the part of "the property man" in *The Yellow Jacket*, who supervises the performance from the wings of the stage, and intervenes like the proverbial bolt from the blue when the occasion demands. One can easily picture Joan of Arc's "St. Michael" as belonging to

this class, judging by the results she achieved, though psychics seem rather fond of believing their "spirit guides" to be archangels.

Let us now return to earth for a while, and see if we can get some idea of the relative importance of the various factors that constitute nationality, and the extent to which they survive the passing of individuals and become the property of the nation and the basis of its conduct as a whole. In this way we may be able to see more clearly what is the "vehicle" of national karma, the reality behind the loose application of the theological term "soul".

The bond of nationality has always been symbolised by "blood," and the symbol appears to be founded on a fact in nature. The physical body, with all its hereditary tendencies, is obviously the principle factor in determining nationality. "Where were you born?" is the first question asked in any declaration of nationality; and if this does not satisfy, the next is: "Where were your parents born?" Colonists may wander to the ends of the earth, but the "accident" of birth brings them together or keeps them apart, often for generations. After all we must admit that during physical life the physical body has a good deal to say in the ordering of our lives, and probably its peculiarities extend far into the life after death by force of association. Not only has every change of consciousness to be translated by the physical brain and nervous system, but the predisposing tendencies of the physical constitution towards action are perhaps the most difficult of any to modify.

Next we might well place language. Here we enter the realm of mind, though the "mother-tongue"

is again more a matter of physical birth and consequent upbringing than a mere mental accomplishment. Every word of our native language carries with it a host of subconscious associations with the physical surroundings that we have grown to associate with ourselves from birth.

Under the heading of surroundings we may place parents, companions, landscape and customs. These all evoke a strong response from the astral body as it "sets," and continue throughout life as the inherent attraction exerted by the country of our birth and upbringing.

In education we have the basis of the mental equipment that the ego has to use through a particular life, and this must of necessity accentuate national distinction to a great extent, though it need not be allowed to do so to the same extent and in the detrimental manner that it does at present. History, for example, has long been about as natio-centric as it could be, and mediæval at that—kings, battles, dates, and "glorious victories". Other nations are mostly "the enemy" or "foreigners," "allies" at the best. Against this exclusive tendency in education, which has been the catspaw of militarism in Germany, we can turn with increasing hope to studies of a scientific trend, as helping the impressionable minds of the young to see nature as nature and not "territory," and man as man and not "subject" or "alien".

Coming to the life of the adult, "occupation" is of course not necessarily national, in fact the principal trades are common to all nations and form a bond of union among the workers that before the war was beginning to rival the national bond. On the other

hand labour has set up an ugly barrier between white and coloured races owing to the lower standard of living accepted by the latter. We have to recognise this fresh industrial menace to the world's peace before we embark on reconstruction, and provide for it before it becomes acute. But when we look at trade from the commercial standpoint, we find that instead of its being a consolidating factor among nations, it is just the opposite—a national intensifier of the bitterest order. The result is that “keeping the foreigner out” looms very large in the consciousness of the average business man. The professions cannot be said to emphasise the national consciousness to any pronounced degree, that is to say if we exclude the army and navy, which live on national antagonism. Political life is of course essentially national in its methods and outlook, but on the whole it stands for the finer elements of nationality, though its undercurrents of intrigue by press and vested interests are not a hopeful feature. Yet the statesman of the future, if not of the present, must be prepared to come off his perch of cocksure imperialism and conceive new relations on a world scale and on eternal principles. I do not propose to trespass on the delicate ground of art, which usually receives a welcome share of attention in this magazine, except to remark that while it is undoubtedly enriched by all that is of distinctive beauty in a nation, its influence on the mind and emotions tends in the main to bring nations together through their very variety of expression, rather than to keep them apart.

This catalogue of truisms has been drawn up with the idea of giving a kind of composite photograph of the mental and emotional make-up of the average man or

woman from the nationalistic standpoint, and I claim that such a composite photograph represents the national soul, or what does duty for one. Of course the simile of a photograph fails to express many other aspects, such as magnitude, energy and inertia. We might also regard it as a mental and emotional atmosphere, a huge reservoir of psychic force, continually being charged by the similar thoughts and feelings generated by the real units of the nation, its individuals, and impinging on the aura of every member of the nation so as to give it a peculiar rhythm, which remains even after a change of country.

Such a powerful, though probably nebulous, body of thought and emotion can easily be understood to have a continuity and karma of its own, especially when we remember that it represents the field of evolution for a host of elemental, semi-intelligent beings. We can appreciate the tremendous inertia of public opinion, as well as its beneficial effect in uplifting and harmonising the less advanced members of the nation. We can imagine the effect of a clash between great masses of national pride, vibrating at mutually discordant rates, when these are launched at one another by the wanton devices of national ambition. But above all we cannot fail to realise that we can help our nation most by keeping our focus of consciousness above this cloud of self-satisfied prejudice, and charging it with our leaven of spiritual energy.

From this it follows that the really great national leader is such, not by virtue of being obsessed by the nation's fixed ideas, or even its aspirations, but by sheer ability to read the hearts of a people from the vantage-point of clear vision, admitting their failings as

well as recognising their potencies, and to utilise and organise the forces and forms already available for the next step in their national evolution, instead of either attempting to combat them or pandering to them.

In the same way the real vanguard of the nation is composed of those who can respond to the wider and often seemingly impracticable lines of thought and action advocated by the leader, and add their individual contributions. Such pioneers need not look for any reward but the knowledge that they are co-operators in evolution, and that the great law cannot fail. This is often the very reverse of "feeling oneself part of a larger life" in the sense of that easy-going *esprit de corps* that we hear so much about—an excellent thing in its way. The candidate for real union with the hearts of a people—the only national soul worth the effort—must effect this union from above and not from below, must learn to stand alone and demonstrate an untried principle, undeterred by abuse or flattery; when, suddenly, perhaps long after the sufferer has left the physical body, the saviour will stand revealed to his persecutors as the embodiment of their own aspirations. In this way "atonement" is made for "the sins of the people". It is the composite body of national psychic expression which slays the prophets by its antipathy to change, but which, when once harnessed to the wheels of progress, carries the nation to its appointed goal.

It may have been noticed that I set out by making a distinction between the kârmic status of a race and a nation, but have drifted into a survey of the nation alone. This is excusable in view of the interest now focused on nationality. However, I intended all along

to return to this larger and more natural unit, the race, in contrast to the smaller and more artificial unit, the nation. This contrast is all the more important, seeing that not only do races include more than one nation, but nations include more than one race, as, for example, the British nation includes members of both the Teutonic and Celtic races. So we have to allow for the constant overlapping and intersection of the two different units—race and nation; a fact which again it is not easy to reconcile with the theory of a higher mass individuality. I spoke of the race unit as being a more natural division than a nation, not only because the natural law of heredity tends to perpetuate the characteristics of a race in spite of interspersion and a certain amount of intermarriage, but because we Theosophists especially regard a race as a phase of evolution pre-existing in the divine mind or “great plan,” and deliberately bred by the expert selection and stimulation of one of the great moulders of the human form that we speak of in Theosophy as Manus. In the case of a root-race I think we have the foundation for a genuine amalgamation of consciousness, for it is said that all who attain to adeptship in the same root-race are incorporated in a “heavenly man,” whose head is the Manu and whose heart is the Boḍhisattva of that race.

It is therefore not surprising that when the representatives of two races, or rather—in Theosophical terminology—sub-races, are brought together within the same nation by geographical, political, or commercial expediency, the racial bond should remain within the national bond, and often survive and even outweigh the latter. For instance there is more real resemblance

in temperament between the "Celtic fringe" of Ireland and that of Wales or the highlands of Scotland than between the north and south of Ireland. This is not to say that the juxtaposition of different racial characteristics is undesirable; it is evidently a most important factor in the evolution of both the races concerned. It is only by being confronted with differences that man is stirred to appreciate and reconcile them. In America, for example, we have the unique spectacle of a number of different races, and even nations, coalescing to form a type different from all. Nevertheless in the early stages, as history shows, this clash of races within nations must necessarily result at times in dissensions, civil wars and redistributions.

Neither must we forget, in attempting to estimate the occult value of nationality, that such results have also been brought about by religious, political, and social differences. Fortunately people no longer resort to arms to prove a theological quibble. Some may retort that religion is so effete that no one any longer thinks it worth fighting about. This may be true of dogma and ritual, and few will regret it; but it is much more likely that religion is coming to be understood as life, and not the taking of life or the torture of bodies. Similarly people are slowly beginning to see that kings, and even prime ministers, are not worth the sacrifice of the flower of the manhood of a people whom they should only exist to serve. But the social, or rather economic, cause of instability still remains, and shows every sign of increasing. When the nations shall agree *among* themselves to live together on the same planet and under the same God, they will have to learn to agree *within* themselves to assume responsibility for

the welfare of their real units—the producers, by hand, brain and genius. The neglect of both these conditions has prevented the fulfilment of either ; the fulfilment of either will hasten the fulfilment of both. For centuries we have all been busy piling up the karma of war ; it is high time we began to attend to the karma of peace.

In conclusion, the main point, as it appears to me, may be conveniently “ potted ” in the form of a paradox : Individual karma may be national karma, but national karma need not be individual karma. In other words the individual may, and should, voluntarily take upon himself more or less of the karma of his nation by the exercise of responsible judgment in national affairs. He may even refuse to accept the greater part of the karma devolving upon him through birth by becoming naturalised in another nation. But to allow the karma of any nation to usurp the sense of individual responsibility to God and humanity, is to my mind an inversion of the divine purpose for which nations exist. The graduated expansion of consciousness to humanity via family, school, parish, town, county, province, nation, empire, etc., may be necessary for some people in matters physical and even mental, but the bargee who jumps in after a drowning Somali stoker, has for the moment burst through these arbitrary divisions and has reached humanity by one stroke of spiritual transcendence.

W. D. S. Brown

KITCHENER'S NEW ARMY

EXTRACTS FROM LETTERS OF A SUBALTERN IN FRANCE

July—August 1916

First Impressions

Yesterday we left England—we had to wait a long time in the great sheds at . . . before embarking, and did not sail until late afternoon. The sea was lovely and Southampton Water at its very best. A sea-plane was flying above us, about 1,000 feet up; the driver came down on a long spiral, and then shot swiftly along quite close beside us—we cheered him as he waved to us. They are wonderfully graceful and ride on the sea like great gulls when they come down. All the embarking was done in admirable order. . . .

We officers remained up on the hurricane deck until it was quite dark, watching it all—the sun, the sea, the long low coast of England and the Isle of Wight looming to the West. Ahead of us was our guiding and protecting destroyer. . . .

We landed at about 7 this morning and marched along to a rest camp, where we now are under canvas. There is a clearing hospital at the quay and many hospital ships . . . So far, however, one has not

had the feeling of France in this canvas camp quite near the docks. But we saw parties of German prisoners at work under a typical French escort, with his long thin bayonet . . . I am quite well, and happy to be in "beloved France". . . .

. . . We had to parade very early on Sunday morning. It took hours to entrain. . . Some kind ladies came to a coffee stall and provided refreshment for the men. It is really heroic of them, for they were there by 4.30 a.m. and it was everything for the men to have the food. We were in the train till 12 on Sunday night, and then we were in sound of the guns. It was weird to get out in the dark and see the dark sky all lit up with flashes, whilst the noise was like far away continuous thunder. But our chaps are simply splendid; they had been huddled up all those hours in cattle trucks, and at the end we had a six mile march up nearer the guns through the dark, with our heavy packs, and not a man fell out. Well—here we are in a small French village, typical of many such, behind the firing lines—almost entirely given up to billeting—the barns full of men, and the officers in the cottages. . . .

Your letter brought me a deep feeling of peace. It is wonderful how strong the inner things which we love *are actually*. In times when things are hard they seem to be reinforced and to give an inner serenity, which one can sometimes pour out from oneself to those around. I have felt it many times with these new friends here, and feel that in a small way I have my work here.

We have come up into the firing line, and this is written from the fire steps of the front line trenches, on this beautiful clear morning with the guns hard

at it all around. I have been within 50 yards of the German line. Of course it felt queer to be under fire, but one begins to get used to it in a very short time, and I hope I shall do my bit all right when I really am in charge of my platoon. . . .

I wish you could look into this dug-out, which is called the "house of mice" (fortunately not *rats*, which infest the rest of the trench). It is quite deep, and we have a low table and benches and a candle. In a recess are two sleeping berths which are seldom vacant. It is all very dirty. . . . The shelling is sometimes pretty heavy, the noise not as great as I feared, but we have not yet had a big bombardment.

The experience is very useful, and very wonderful in many ways. I cannot say much, you know. I would not have missed coming out here for anything. . . .

We are having a pretty rough time, a heavy bombardment, etc., but it is over. Inside I am just as usual, and the big things often come very, very near. Your letters are a breath from my own world.

Later—from Reserve

Much has happened since last I gave you any details. We left the little French town to come up into the firing line last Friday morning, our packs on our backs. It took us six hours of hard labour to walk through the long, winding communication trenches—horribly wet and dirty, but the top of it all vivid and beautiful with poppies and cornflowers. It is curious to go through the desolate, wasted country through which the ravage of war has passed. The fields, of course, have not been touched and are all gone to waste; a village behind us (a famous place) is simply blown

to pieces, just a few feet of wall sticking up here and there.

We came up with the firing line on Friday afternoon, just a week after leaving England; I did not think it would come off so soon. In the few days there we had samples of most things: a very heavy bombardment, artillery duel, bombing attack, etc., and we had the usual hairbreadth escapes. . . . I am very glad to have been through it. . . . It is good to find that the big things and the inner peace come into one's heart when things are difficult . . . nothing can happen that is not in the Plan. . . .

One of my jobs is censoring letters. One man made me suspect a code by the symmetry of the rows of kisses which he put. Not a bad idea! But if he was using a code, I fear I spoilt it—for I added a few extra kisses.

It occurred to me the other day with much force (and the thought remains) that HIS FORCE is as truly behind every shell and bullet as it comes screaming or whistling over, as it is in lightning or the wind. One is so apt to think of shells as man's force; in a sense they are, but at bottom they are HIS and HIS alone, and no fragment of a bursting shell can go elsewhere than the place which HE permits—whether that place be simply a mound of earth, or the heart of some one deeply loved. There is a world of peace in the thought.
From Front Line after a Successful Bit of Work

We are still in the firing line . . . we have special work in hand, my own company particularly, and are up all night. All goes well and the men are splendid—I love them . . . of course we are all very pleased that—Company has done well—the Colonel congratulated

the Company, and the Brigadier has deigned from his empyrean to smile upon us. It was all interesting, but the prevailing impression in my mind is that of exertion and vigilance, and—in a curious sense—exhilaration; we feel we are beginning to take the measure of the enemy. Probably our pride will have a fall! . . . I find that my “peculiarities” (teetotal and non-smoke) are really quite useful. One of the chaps said to me a few minutes ago: “Well, I believe you abstemious chaps score”. . . .

I came across some old disused trenches—probably relics of fierce fighting—and found them all grown over and made beautiful, a symbol of what will be in days to come. . . .

How beautiful the Upanishats are! So often I have found them springs of sweet water. Have just read a favourite passage in the *Mundaka*. . . . I take every chance of a quiet time, because many days come when there is no outer rest, and then one gets through better, and is of more use, because of the stored-up quiet.

I must put down in words a thought which came to me very strongly the other day in my “thinking time”. I was trying to lift up my life . . . into Master’s Life, and I remembered how we had been told that on the inner planes They had won the victory. The things which They were fighting (and are always fighting) were the forces of selfishness, carelessness, and cruelty which prevailed in the world, and They fought them by the immense power and sweetness of Their unselfishness, Their compassion and Their Love, guided by Their wisdom and knowledge of the Plan. What is left for us is the clash of the physical representatives of these evil forces, and so we have this clash of bodies and of

instruments of destruction. These things must work themselves out; the weapons of destruction, which have been prepared for many years, must be broken, one against another, and because the victory has been won in the higher worlds one knows that the balance of power and of victory will presently show itself clearly, and the War will be won. But what, I feel, constitutes our personal contribution, corresponding to the Master's outpouring of His power, is our offering of courage, and endurance, and cheerfulness in face of danger, discomfort and loneliness.

It was an elusive kind of thought that came into my head, and I can't quite recover it, but it inspired me at the time, and the feeling of it is with me.

Somehow, living more consciously near the gateway of the next world than one usually does at home (although we all *know* that we may die any day, one forgets it at home), one gains a much more vivid consciousness of one's own immortality. . . .

From Reserve

It is astonishing how marvellously refreshing and inspiring *our* thoughts constantly are. I had a busy day . . . and was not free until 7 p.m. when I went for a stroll to the next village. One had been somewhat immersed in things, shut into the noisy hut (about twenty-five active young men in a hut *are* noisy) by the heavy rain, yet in a few moments, thinking over things and going through our meditation, one felt all opened up to His world, and alive again to the beauty which was shining through.

From Trenches

I walked back yesterday evening along the road up to the front lines for a long way—until I had to turn into

a trench. It was so lovely, a beautiful clear sky, washed by recent rains, and a long vista of rolling country stretching away to the south—so rich in colour and so varied. My heart was full of the thoughts of *our* world—our real world—and of the Master, who sometimes seems marvellously near.

This is written from a place of peace and quiet . . . we walked back yesterday evening for about four miles to this town. It was a lovely evening, and our backs were turned to the scenes of destruction and our faces towards the evening sky, and I just “opened up” inside and dwelt upon all the good, sweet and precious things which belong to the SELF as *Beauty*. At the front the Power side is more manifest than the Beauty side—and then when I turned into bed [!] I felt that I really was going to have a few hours in the bigger world.

* * * * *

I am sure that there is much that we have to learn through being *separated* as well as through being together. We have been so marvellously happy . . . and it builds up with all the other Great Things an inner reservoir of peace and of goodwill, which can be drawn upon more freely than I, for one, realised, to pass on to other people. It is *very good* to be mixed up constantly with a changing company of all sorts.

* * * * *

Nearly every day I find time and inclination to go through some form of meditation. Having to be on watch always at dawn—with very little to do but watch—I find that the thoughts belonging to our Meditation and to Master come into my mind. The door to His Household seems often to be open.

* * * * *

The sun is just sinking to his setting, and my heart joins with you and all our hearts in homage to the "Splendour of Their Sacred Persons". It is all near and present to me.

DR. HÜBBE SCHLEIDEN

ONE of the most enthusiastic and faithful members of the T. S., Dr. Hübbe Schleiden, has passed to the fuller life on the 7th May this year in Göttingen. The older members of our Society will remember his name, and although in later years he had appeared less in the public world, his biography appeared in these pages in 1911 under the heading of "Theosophical Worthies".

A repetition of this account of his life is therefore unnecessary. What might interest those who have not read the above-mentioned biography, is that, in the presence of H. P. B., together with six other members, he founded the first Branch of the T. S. in Germany in 1887. From that time he dedicated himself entirely with head and heart to the Theosophical work.

Many difficulties he had to surmount, but never did his courage fail, nor his complete confidence in the

spiritual and physical leaders. After his journey to India in 1894 (during which time his monthly magazine, *Sphinx*, dedicated to Theosophical and similar subjects, that till then had such widespread influence, ceased its publication), he retired to a more solitary life, dedicating himself more and more to his scientific work, which consisted in demonstrating scientifically the truth of Reincarnation and Karma. But he did not altogether neglect the outer movement, so dear to his heart; for always, when the Section seemed in danger or difficulty, he appeared on the scene with word or action to put things in what to him seemed the right way.

This he did during the latest most serious difficulty, during the schism of the German Society produced by Dr. Steiner's movement. Those outside the German Section can hardly imagine the difficulties against which he had to work, how he had been attacked, calumniated, ridiculed and slandered; he, nearly alone against the great mass of Dr. Steiner's followers. And always he remained gentle, kind, courteous; so much so that he was called hypocrite and liar. There was certainly in him a great amount of adaptability, and an elasticity in his thinking process; so that after all it was not to be wondered at that he was accused of want of sincerity.

Thanks to his strenuous efforts, however, he succeeded in raising a new German Section from the small remnant that was left after the secession *en masse* of Dr. Steiner's majority. About the same time he introduced in his country the Order of the Star in the East, publishing also a little monthly magazine dedicated entirely to the spreading of the good news of the near coming of the Great One.

So Germany has not been quite lost to our Society. His friends will not forget him, remembering his gentleness and constant readiness to help. He will live amongst them as the personification of the three virtues demanded from us as members of the Order : Devotion, Steadfastness and Gentleness.

Yet he needed and deserved his rest, after long years of persevering work, of continuous struggles, and after the last months of painful suffering. But a soul of his calibre will not want to rest too long, and surely he will be judged useful and necessary for the great work in the near future.

G. B.

CORRESPONDENCE

THE DAY OF JUDGMENT AND THE COMING RACE

The most interesting article by G. E. Sutcliffe, the first instalment of which has appeared in the July THEOSOPHIST, contains several suggestions which will bear discussion.

If it is permitted to deduce from the existence of a "day of judgment" in the fifth round that there are others of the second, third and fourth orders taking place in the fifth globes, root-races and sub-races, then, in order to be logical, the possibility of a judgment in the fifth chain should also be mentioned. The failures in such an examination would, of course, be delayed until the next scheme of evolution.

But is it permissible to assume such a series of "days of judgment"? In the case of the fifth round examination we are told that "the majority will be left behind because they are too young to go on" (*The Inner Life*, Leadbeater, Vol. II, p. 295). And it is to be noted that while the more evolved of the "failures" come into the next chain at about its middle point as its leaders, that all of the previous work has also been done by "failures" of the less evolved sort (*ib.*, p. 326 *et seq.*). If this rule were to apply to Mr. Sutcliffe's fourth order judgment in Atlantis, it would mean that all the hard preliminary work in the building of the fifth root-race would be done by the least evolved of the failures; but we have been told that the pioneers of the race were rather carefully selected (*Man: Whence, How and Whither*, chap. XIV).

Again: the failures drop out at the time of any judgment, and wait until there is a stage which will permit of their incarnation with benefit to themselves and to others. In the case of the fifth round examination, the dropping out means that they will have to wait until an entirely new humanity passes from the animal to the human kingdom, and until this humanity reaches a position not far below that of the "failure" at the time when he was dropped. In the case of Mr. Sutcliffe's second, third and fourth order examinations, however, the one who was dropped would seem to come back into incarnation into surroundings and among neighbours more advanced than those from whom he was taken.

The above are some of the questions raised by a reading of the article in question, and it is to be hoped that Mr. Sutcliffe will find them of sufficient interest to justify his attention.

HERVEY GULICK

AMERICA AND THE NEW RACE

It is with regret, sadness, and foreboding that I read in the June THEOSOPHIST Mary Berry's words upon America and the New Race. Since the outbreak of the war, America has been attacked and criticised by both sides, but this has been the portion always of nations who remained even nominally neutral in the wars of history. Hitherto we have understood the strong feeling, which in such periods of intensity prevails over justice—understood and forgiven it. Now this sweeping condemnation of a whole people is so manifestly unjust that answer must be made.

Yet above the sense of injustice to a great people rises the sense of danger to the Theosophical Society; a menace, at this time of inflamed passions, which may undermine the great ideal of our order; which may do more to impede the evolution of man than the failure of any one nation—the danger of race jealousy among Theosophists. It has been given us at the time when the need of brotherhood is greatest, to manifest it to the world, based upon scientific truth and religious ideals. Shall we fail of this great purpose because we cannot live the teaching in our own ranks?

Most members of the Theosophical Society have made sacrifices in order to gain the privilege of working with this movement. Almost all are imbued with the feeling of grave responsibility which lies upon them in having joined it. They are so convinced of the vital importance of the work to which they have put their hand, that all other ties in life become less than that which binds them to the service of the Lodge. Therefore I know I must find answer in the hearts of Theosophists when I say that, higher than patriotism, deeper than love of race, should flame in each soul the love of man. He who seeks to follow in the steps of the great Teachers can belong to no one country, to no one people, but to the world; and he must give honour equally to all nations, knowing each one is necessary to the perfect whole, each destined to fulfil one essential role in the cosmic drama. If for a moment we could rise above all personal considerations and realise with our

hearts as we do with our minds that all are one, dependent each upon the other as are the members of the human body, that the failure of one endangers the welfare of the whole, we should be slower to condemn any race or people, and readier to hold out encouragement and succour to the soul of each man and of each people in its struggle for perfection.

It is useless to enter here into the question of America's duty in regard to the war. We are still too close to the issues involved, to see clearly whether we failed in a great crisis, or whether our neutrality resulted from some great inner scheme to hold steady certain portions of the planet, lest it be rent asunder by the violence and scope of the forces involved. It is significant with regard to this idea, that a political hazard only kept us out of war. The unexpected forming of a third great party brought Wilson into the Presidency as the choice of a minority of the people, an occurrence not paralleled in many years.

A few months ago, the English papers stated clearly that they recognised America could not enter the war, but they desired her moral support. Now that this has been granted them, now that Germany looks upon us as so hostile in feeling that she has given up all attempt to influence our opinion, England is not satisfied but demands active participation. Let me say just this: If America had broken openly with Germany, Belgium would have fared far worse than she did. At the time of her direst need, her resources, and such supplies as the various countries contributed, were organised by the genius of an American, who as a neutral was permitted to establish a temporary currency and a distributing government, by means of which food reached the people who needed it. Such was the disorganisation of government, railway and monetary system that without such aid many must have starved, even with food from England in their very harbours. Further, if America had made war on Germany, the last check upon the submarine warfare would have been lost. America has not been neutral in heart. American doctors and nurses gave their lives to cleanse Serbia. Side by side with France and England fights the American legion; from almost every town in the land come bandages and supplies for the Allies; and a stream of gold pours Eastward to the distressed countries, that often leaves our own people in want. If we have been less partisan than England, convinced as every nation is of the justice of its own cause, could have wished, it is in part because we have by our remoteness a better perspective, a clearer vision. In this titanic struggle we cannot see the villainy of one people made manifest, but the logical result of the policy of greed and deceit with which every government is tainted in the past

five hundred years. It is an evil, long in the blood, come to a head at last. That some nations are more wholly diseased than others, we have realised, but we have no hereditary enemy. We be the sons of all countries, the children of many nations, and our sense of brotherhood is strong. German, French, Italian, English, break bread with us and become part of our national family. Knowing here, as we do, these brothers of ours, beneath the treachery or cruelty of their governments we feel the soul of their people still true; and we cannot cast them out nor hate them, no, not if they slay our own kin. And they have. Many a family here mourns its dead. My brother-in-law died for France scarce a year ago; his brothers and my own cousin fight upon the battle line to-day.

Within the soul of this people works a leaven which compels them to see the other man's point of view. Perhaps its end will be a step towards real brotherhood. At present it is visible in the sympathy with the under dog, even with malefactors, so that juries often refuse to convict in the face of strong evidence of guilt. It is this same spirit of sympathy which makes them understand in part how the German people came to their tragic destiny. Misled, deceived by their leaders, they must pay a heavy price for their un wisdom. May the penalty exacted be not too hard! Perhaps out of this mooted question of neutrality good shall come; perchance by our very lack of passion, the period of hate in Europe shall be somewhat shortened. Shall, then, a whole people be condemned upon one decision at one moment of history? Shall they be judged unworthy of esteem because of the action of the political party in power at one short period of time? Is there indeed one nation whose hand is so clean that it dare to cast the first stone?

Now as to the question of the New Race, the destiny promised America by H. P. B. The American section has accepted the utterance gravely, with no elation but with the seriousness of deep responsibility, knowing responsibility is always a heavy burden. As Theosophists there can be no quarrelling as to whose is the greater honour. Conscious as every nation must be of its own shortcomings, we Americans will gladly relinquish any claim to be the parents of the New Race if others can be found more fit. Surely, surely the only important thing to anyone interested in the welfare of humanity is that the new child, the promise of the future, should have the best possible conditions for its growth and development. As for the honour involved, to desire it for its own sake is like desiring crucifixion for its notoriety. The honour of a grave responsibility! There is never a mortal high in power who will not bear witness to the unutterable

happiness of obscurity. If, therefore, another race be better fitted for the task, let her claim it. America's hour has not come; yet she knows that if the child race is to be brought forth, she must pay the penalty in blood and tears. She must make the great sacrifice and perchance lose her own life for the life to come. Do you who condemn America know the ordeal facing her? Take it if you will in her stead, and take with it into your bosoms the ancient evil of Atlantis with which she is already struggling, which she has undertaken to cleanse away for humanity's sake. It will be a mortal combat rivalled only by that which preceded the sinking of the great continent. You in Europe have met the outer evil. It lies with America to meet the inner. Give her help if you can.

Let race and people fulfil their destiny, but let us as Theosophists strive to fulfil our destiny as the brothers of the world. Let us hold intact that ideal of brotherhood without distinction of race, creed, sex, caste or colour, that great first principle for which this Society came into life. If we fail of that we shall fail utterly. Let us not wrangle for bread from the Father's table. Let our motto be not to attain honour, not even to be worthy of honour, but humbly to serve mankind.

California

MARY GRAY

QUERY

On page 4 of the collection of the *Esoteric Writings* of the late Mr. T. Subba Row, it is stated: "Find out the numerical value of the letters composing the word according to the methods given in ancient Tāntrik works." Will you kindly let me know where can I find this dictionary in which the numerical value of letters in Samskr̥t is given, and oblige?

P. J. PURANIK

BOOK-LORE

Mind in Evolution, by L. T. Hobhouse, D.Litt. (Macmillan. London. Price 10s.)

The first edition of this book appeared in 1901; since then, as the author reminds us in his preface, psychology has made such rapid strides that the second edition calls for more than the usual notice. It is certainly a most careful and comprehensive study of animal consciousness in its development from the most elementary instinct to the dawning intelligence of the higher animals, concluding with a philosophical forecast of the social possibilities of the human mind. In Mr. Hobhouse the analytical introspection of the psychologist is found allied to the patient observation of the naturalist; as may be imagined, the combination is a singularly happy one, especially when it is backed by the power of clear expression and an evident love of animals for their own sake.

To follow this treatise (for it amounts to no less) conscientiously, requires both time and sustained application, but in spite of its length there is no appearance of superfluity or repetition, and the language is not unnecessarily technical. It is therefore quite within the capacity of the average student, and well calculated to repay a certain amount of effort by conferring a sure grasp of the steps by which the mental process has been acquired in the course of evolution.

The writer holds that the evolution of forms is not necessarily towards a higher type, but towards a greater variety of types, of which the most adaptable survive according to the conditions obtaining in different times and places. The only line of development that may be traced as continuous is that of mind. Instinct and intelligence are diametrically opposite in point of method, but intelligence "arises within the sphere of instinct," as the automatic actions of the latter become

correlated by experience and directed, first by desire and finally by conscious purpose. The connecting link between the two stages seems to consist in what the author calls "practical judgment," *i.e.*, when a definite choice is first made between alternative courses of action. The following illustration may be quoted as throwing a good deal of light on the working of nature :

One may perhaps convey some conception of the difference by an image. Three persons start for a certain place. One does not know the way, but is directed to follow a certain road. Keeping to this road, he arrives safely and speedily unless there should be any unforeseen obstacle, such as a broken bridge, in which case, as he knows no other paths, he is blocked. This is the case of "organic growth". Another, Intelligence, knows where the point is and finds his way there, going by a detour if the direct road is impossible. The third wanders at random, but as everywhere there are hedges and walls, preventing him from getting far out of the way, and as hedges grow up behind him to prevent his return, he gradually arrives by eliminating all possibilities of going anywhere else. This is the evolutionary process. We might vary the image by substituting three companies for three individuals. Of the first company, three or four out of ten would arrive, and that speedily, but the remainder would be unable to swim the stream where the bridge was broken. Of the second class, all would arrive, and, on the average, still more speedily, since, taking obstacles into account, they know the best way. Of the third, the different members would start together and gradually disperse, and, having a tendency to keep apart, one out of the number would in time happen on one of the paths leading to the right spot.

A large proportion of the book is filled with the results of numerous and instructive experiments in the training of animals, the motive power being always supplied by placing food in some place where intelligence had to be exercised to secure it, and never by fear. The heroes of these exploits were drawn from the ranks of dogs, cats, monkeys, elephants, etc., including an otter. The monkeys seem to have reached a stage distinctly in advance of even the dog in respect of "articulateness" of ideas and "analogical connection". The factor found to be most essential to the solving of a canine problem, such as the drawing of a bolt to open a box, was attention; and in this respect the cat generally proved inferior to the dog, though more skilful when once interested.

There is a particularly interesting appendix on the famous Elberfeld horses, who were credited with the ability to do sums of arithmetic—even square roots. Mr. Hobhouse confesses that he has not enough evidence to form a conclusive opinion, as his intended visit to these horses never came off. But he examines very thoroughly the evidence already published, and is certain of this much at least—that however

remarkable their development of memory may have been, "Muhammed" and Co. did not paw out their answers through the ordinary process of arithmetical reasoning. Add to which, the only experiments made in the absence of their master were made by an enthusiast, and were anything but successful; a fact which, among others, points very strongly to the use of some form of signal, however subtle and concealed. In our opinion, not the least damaging incident reported was a hasty order given by Herr Krall to his groom to give the horse a sharp cut with the whip when he gave a wrong answer. However far animals may be trained by fear, we cannot believe that the effect of such treatment on the hyper-sensitive nervous system of a horse could be otherwise than prohibitive to any concentrated mental effort.

There are many other matters of Theosophical as well as general interest to be found in this important work, but we can trust students to explore it for themselves, hoping that they will find it in their respective libraries.

W. D. S. B.

Christianity After the War, by Frank Ballard, D.D., M.A., B.Sc. (Charles H. Kelly, London. Price 2s. 6d. net.)

The world at present is viewing perhaps the greatest example of precept versus practice, in the shape of the European War, that has ever occurred in history. Christianity has always been held up in the West as pre-eminently the religion of Love. "Thou shalt love the Lord thy God" and "Love thy neighbour as thyself" are its two great commandments, and yet we have on a greater scale than ever a War waged mainly between so-called Christian nations. Truly it might be described in the words of Browning as a War of peoples

Whose life laughs through and spits at their creed!
Who maintain Thee in word, and defy Thee in deed!

Dr. Ballard cannot find much of Christianity at the present time, and yet he feels that it is not the fault of Christianity, but of its followers. Real Christianity is strangely absent, and after the War we shall have to amend our ways. Christianity must, he thinks, become broader, and advance

with the times, in fact evolve. Its spirit remains as ever the same, but the forms that spirit inhabits must become more adaptable. Principles of reason and justice alone will not avail much, in his opinion, to reconstruct a cosmos out of the vast chaos these last years have produced. Something deeper, something more impalpable, but infinitely more powerful is needed, a change of heart, which can be brought about alone by religion—Christianity, the religion of the West. But the Christianity after the War is in no sense to resemble the so-called Christianity of the non-Christian civilisation of to-day.

Christianity, as represented by its adherents, must learn to set higher value upon TRUTH, whatever becomes of tradition. It must lay ever greater stress upon CHARACTER, whatever be the fluctuation of creeds. It must insist upon more ACTUAL OBEDIENCE to the law of Christ and pay less heed to the conventions of society or the customs of a non-Christian civilisation.

The Theosophist will find many points wherein he can agree with Dr. Ballard, whose chief limitation seems to be his inability to recognise the value of any other religion than his own. But if we are to carry out his widening process of Christianity to a logical conclusion, we think it will develop into something very similar to Theosophy. We agree heartily that the world is in need of a change of heart, and that change of heart, it seems to us, must be born of the Spirit, and something a little beyond Mr. Blatchford's "principles of reason and justice" appears necessary. And who will quarrel with Dr. Ballard's main contention that we must follow Christ? It may well be that after the War, a Great Teacher will come to point out the way still more clearly to our now clouded eyes, and the "Christianity" of the future will embody in its widest sense the Catholic faith. We have dealt with but one—we think the most important—aspect of Dr. Ballard's book. The thoughts contained in it are broader and greater than the words in which they are expressed, and the casual reader might find himself somewhat disappointed at the rather narrow outlook from which Dr. Ballard seems to view life and things from time to time. This is why we have emphasised what we consider to be the real message of the book, but the reader will find much to ponder over, much perhaps to cavil at, which we have been obliged, from lack of space, to refrain from noticing here.

T. L. C.

The Supreme Quest: or the Nature and Practice of Mystical Religion, by P. Langham. (Joseph Johnson, London.)

"To call the attention of the devout to the inward and enduring realities of religion," says the author, "is the object of this book." And again he observes later: "We write for those who feel the heavy slumber of animal contentment disturbed by dreams of transcendent experiences." Such persons are very numerous in these days of "divine discontent," and the book will appeal to many.

It is divided into three parts, besides the Conclusion—The Supreme Quest, Mystical Religion Unveiled, The Practice of Mystical Religion. The whole is written from the standpoint of the Christian mystic, and echoes of John Cordelier, Madame Guyon, and others of like mind, haunt us as we read. There is nothing particularly striking or original in the author's presentation of his subject, but it is pleasant to read, in devotional mood, the familiar teachings earnestly expressed, often in the words of "some dear familiar strain" from Scripture or the writings of the poets.

A. DE L.

The Shadow on the Universe: or the Physical Results of War, by J. M. Clayton. (Simpkin, Marshall, Hamilton, Kent & Co., London. Price 2s. 6d. net.)

The purpose of this book is plain. It is simply to remind any who are not completely blinded to the fact, that war is race-suicide. The author sees that the physical deterioration and disfigurement caused by war can have but one end, namely, loss of recuperative power and consequent extinction. However, he considers it not yet too late to avert the final stages of the ruin man has brought on himself, if he will only use the powers of reason and will with which nature has endowed him. He admits that the momentum of a heredity infected with the virus of militarism is enormous, but he denies that it is any excuse for the fatalistic shibboleths repeated by the militarists, such as "it is the will of God"—"war is the method of nature"—"man is incurably ferocious"—"war is the great purifier," etc., etc. He maintains

that, in the case of war, a man strikes a blow simply because he has been told, as have his forefathers and mothers, that it is noble to strike blows, not because he has anything to gain by doing so. The few who expect to gain do not strike the blows themselves, but take care that the unselfish and docile are nurtured in the belief that striking blows is noble. When people begin to believe themselves instead of their exploiters, they will know that blows are cowardly and that generosity is noble.

Women, says the author, already know this more naturally than men, and when once they begin to act on their knowledge, they will transmit this tendency to their offspring. Hitherto, he contends, the military propagandist has systematically suppressed the higher side of woman's nature by stimulating the lower, and so the offspring has continually inherited the destructive tendencies of the father, without their being counteracted by the constructive tendencies of the mother, as provided by nature. The remedies urged as being the only means of escape from the present situation are the recognition of womanhood, liberal education, and a policy of respect for nationality, especially towards the smaller and less developed nations.

Mr. (or is it Mrs.?) Clayton only essays to deal with the physical aspect of the peril, but his faith in the power of the human will to shake off its fetters of pious resignation and work with the beneficent plan of nature instead of against it, is essentially spiritual, and even Theosophical. Doubtless many will call his language exaggerated, and they may be right; he certainly calls a spade a spade, erring on the side of the shovel rather than on that of the agricultural implement; but he is an avowed enthusiast, and enthusiasm covers a multitude of—terminological extensions. Many more will call him mad, dangerous, unpatriotic, etc., but not the people who think for themselves. We believe that the warning contained in this book is needed, and that its message of mental reconstruction is sound in principle.

W. D. S. B.

The German Soul, by Baron F. von Hugel. (J. M. Dent and Sons, Ltd. London. Price 2s. 6d.)

This book is divided into two distinct essays. The first is entitled "Christianity in Face of the War: The 'Realist' and the true Solution of the Problem". Here the question asked and answered is: How can we reconcile State Morality with the private morality of the Christian? This is a very real and pressing problem, and the author's discussion of it circles round the Sermon on the Mount. Are the rules there laid down for human guidance compatible with the duty of the man as a citizen in public life? The conclusions arrived at are disappointing. They are of that vague order which neither boldly denies the value of Christ's teaching, nor accepts it ungrudgingly, nor, again, assigns it a definite place in the moral scale. By way of compromise the author seeks refuge in what he calls the "double Christian polarity". Man leads a dual existence, an "amphibious" life. He belongs to the kingdom of heaven and also to that of earth. His two aspects, the divine and the human, are two incommensurables. There can be no common law which shall regulate both. Yet we must never cease from our efforts to make our life "here below" approach as nearly as possible our heavenly life by means of "a levelling up, a standing on tip-toe, a yearning to kiss the feet of the Crucified". To keep alive this hunger for the supernatural life, which "cannot be perceived, still less lived, except as a gift, in rare moments where at all fully, in modest fragments where at all continuously," is the business of the Church. By "the persistent, vivid witness to the reality of God and of his kingdom in the Beyond and the continuous encouragement of and labour at the most fully Christian compromises, the nearest approaches to the Sermon on the Mount fruitfully possible in any age or place," this task is to be accomplished.

These rather unsatisfactory conclusions are led up to by an exceedingly interesting analysis of the position of Friederich Naumann and Professor Ernst Troeltsch with regard to the relation between *Real-politik* and Christian morality.

The second half of the book is entitled "The German Soul". It is a study of great value to all who would understand the situation in Europe at the present time. It is

obvious from the views expressed in the course of the exposition, as well as from his own account of himself, that the author's sympathies are entirely with England and her Allies, and yet with the German part of him—his father was a German, but anti-Prussian, let it be remembered—he is able to appreciate and understand those peculiar characteristics of German mentality which have made possible the present crisis.

His special concern is not with the specific Prussians. He states at the very outset that he cannot add much towards explaining the origin of the mentality which has given rise to their "frankly Machiavellian policy". What he wishes to do is to elucidate and analyse those generally German idiosyncrasies which have "permitted, or even favoured, this large domination of the Prussian spirit, and those general characteristics which we can trust will eventually overcome that same spirit—a spirit not confined to Germany, and which is even more the enemy of the German soul itself than it can ever be of our own military peace". An exceedingly suggestive analysis follows, in which we are shown how the very qualities of the German soul which have made it great, its thirst for theory, for completeness, its idealism, are also the groundwork of those characteristics which have made it susceptible to domination by the spirit which built up the Prussian State, that "close-knit, conscientiously heartless and humourless bureaucratic hierarchy". The author next discusses the four main philosophic and religious groups which have helped and hindered the growth of the German character—the Roman Catholic, the Protestant, the Idealist, the Materialist. And finally he makes some practical suggestions as to the lines along which changes may be expected and encouraged in the German Soul. He hopes that after the war Germany will realise her nobler self—but first she must, in his opinion, be definitely beaten.

A. DE L.

THEOSOPHY IN THE MAGAZINES

THE NEW PSYCHOLOGY AND THE DRAMA

The above is the title of an article by F. R. Scatterd which appeared in the *Asiatic Review* for July. It is a critique of the play, "The Barton Mystery," by Walter Hackett, produced at the Savoy Theatre, London, and reveals a sympathetic understanding of the penalties that psychics, and especially mediums, have to pay for their abnormal sensitiveness at the hands of a "faithless and perverse generation" that is ever seeking a sign and never satisfied. The play is chosen as being remarkable, if only for the fact that it is the first in which psychic research has been introduced seriously on the English stage. Apparently the hero, Beverley, is not possessed of a very high order of psychic faculty; psychometry and trance mediumship seem to be his chief accomplishments; and, as is too often the case with people of one-sided development whose bodies have not been trained to withstand the abnormal tension, he is also the victim of occasional outbursts of intemperance. But in spite of, or perhaps partly because of, his trying circumstances, Beverley bears the stamp of genuine greatness. We read:

All this and more Mr. Irving makes his audience feel. He arouses a strange pity for, and contemplation of, the pathos and tragedy of such a life as that of the Society Medium. He shows him to be, at his worst, a victim of the defects of his gifts; at his best, generous, forgiving, long-suffering, tolerant of the vices and stupidities of his clients, because he knows how much all men are at the mercy of circumstances. He remains at heart a child, suffering keenly, but not resenting the pain, for his wayward genius has revealed to him in his moments of true inspiration glories unspeakable. He has seen the "light that never was on sea or land," and feels himself a "strayed angel" from realms supernal, doomed for some inscrutable reason to sojourn awhile on the dark planet men call Earth.

The play has the useful merit of being founded on fact, and the phenomena are sufficiently striking to arouse public interest in their rapidly growing acceptance by qualified observers. Not only is the central character true to modern life, but also those of Sir Everard and Lady Marshall are easily recognisable as types of what the author calls the "scientific-academic" and the "feminine-mystical" minds.

What opened-eyed student of psychical matters has not met many Sir Everards even in the exalted ranks of the Society for Psychical Research, men credulous in their incredulity, who, rejecting genuine evidence, fall a victim to "faked phenomena" because, forsooth, the latter complied with conditions laid down by themselves in their colossal ignorance of the laws governing those unexplored fields of knowledge. But having been led into the truth by false evidence, having "seen the light," Sir Everard Marshall becomes a staunch and courageous pioneer, and thus illustrates and

justifies Professor James's contention as to the superior capacity of the scientific mind over the mystical one in dealing with ascertained facts. The wild advocacy of the sentimental Lady Marshall, who adopted a new religion every few months and deemed it her duty to convert her much tried husband, is a case in point. Her deliberate "helping out of the phenomena," in her anxiety to convince her husband, evinces a disregard for truth and a lack of conscientiousness of which the scientific mind is rarely guilty, but which is not infrequently displayed by over-zealous propagandists of various religious schools of thought.

The Theosophical student will doubtless have made considerable capital out of this play, and we may safely infer that many fruitful discussions will have arisen, not to mention the favourite warnings against the "lower" mind—which at least does its best not to be taken in, though it cannot help being caught napping sometimes—and vindications of budding intuitives who "do but don't know why".

Besides affording a striking object lesson to the general public, it is to be hoped that the play will compel the ministers of religion to widen their outlook on the superphysical, especially in this time of trial when their conventional agnosticism is being weighed and found wanting. Mr. Scatcherd significantly points out how the much-abused psychic is often the only foothold left to the truth-seeker between doubt and despair.

And Richard Standish, M.P. (powerfully portrayed by Mr. H. V. Esmond), who, in his agony of anxiety to save the life of an innocent man—against reason, against common sense, against all that such a man stands for—clutches at the proverbial straw, and consents to consult a "weird" being whom he regards as eccentric and absurd—is he not multiplied amongst us to-day by the thousand—nay, by the million—in the crushed and grief-stricken men and women who find no consolation in orthodox religion, no answer from official science to the problems that threaten to overwhelm the very citadels of reason—nay, of life itself? Hard-hearted science and soft-headed religion drive them in crowds to Beverley and his like, and be it said in all seriousness and admitted with thankfulness that these much-sinned-against members of the human family, against whom all doors are shut, to whom all justice is denied, these men and women possessing the "sixth sense" do often prove a tower of strength in weakness and despair, and a source of guidance and enlightenment in bewilderment and perplexity when everything else has proved of no avail.

We hope that this debut of the psychic play under such favourable auspices will pave the way for others of equal quality; the psychic novel has already done much to break down the outer prejudices of "Society," but the possibilities of the stage in this direction have until now remained unexploited, though we must not forget Mr. G. K. Chesterton's play "Magic". We are indebted to the *Asiatic Review* for its excellent description.

W. D. S. B.