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THE THEOSOPHIST

ON THE WATCH-TOWER

I MUST begin these Notes, as I began those in the last *Bulletin*, with grateful thanks to all Lodges of the Theosophical Society, which have sent me messages of confidence and trust during the last three months, in consequence of the cruel attacks made on me of stirring up revolution and of being sympathetic with Germany during the War. Those who have read these Watch-Tower notes, as well as my other writings since the outbreak of War in 1914, know the absurd falsity of such suggestions. But there are many readers in Australia, New Zealand and America, who have received their copies of THE THEOSOPHIST with the pages torn out which contained my appeals to Theosophists all the world over, to rally round the Allies, as representing the cause of Right and of Freedom. From the beginning, I regarded the Germans as the tools of the Dark Powers, warring against the White, and have therefore steadily refused to consider it possible that they should prove triumphant in the end.

I have not been able to understand the policy which caused the Censor in India to prevent these expressions of my views from reaching the Dominions and America. They were sometimes allowed to reach neutral countries, for I had letters from Sweden accusing me of " want of brotherliness " for the view taken of the Central Powers, and reproaching me for " compromising the neutrality of the Theosophical Society " by the attitude I took up. But why the Censor should have destroyed the pages containing matter against Germany, remains somewhat of a puzzle. There was at one time a singular unanimity in accusations made in England and in America, seeking to represent me as an enemy of the connection between Britain and India, and I am aware that attempts were made to entangle me in German intrigues here; but it would be too far-fetched an idea to suppose that British officers, such as were the Censors, lent themselves deliberately to help what in that case would have been a deliberate plot, by destroying with that object the repeated proof of my attitude during the War. The destruction must have had some other motive, and the coincidence must have been accidental.

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All readers of THE THEOSOPHIST must be familiar with the fact that there exists all over the world a Masonic Obedience, which admits women on exactly the same terms as men. Some will remember that in the great Woman Suffrage Demonstration in London, there was a band of woman Masons, who aroused much interest. They were not, as was at first imagined, members of any Adoptive Rite, but belonged to the Co-Masonic Order, to which both men and women are admitted, and very many Masons of the purely masculine Obediences have borne witness to the accuracy and precision of the rituals used. I mention Co-Masonry, because many will be interested to hear that a great-great-granddaughter of the Hon. Mrs. St. Leger Aldworth, the Lady of the Clock-case,

the only woman ever initiated in a purely masculine Lodge before the last quarter of the nineteenth century, was initiated a short time ago in the Co-Masonic "Emulation" Lodge, London. Thus the world moves on, and in another fifty years it is quite possible that the ordinary masculine Masonry will no longer require that a woman should enter its Lodge in a clock-case in order to be admitted into the Masonic arcanum.

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An extraordinarily interesting experiment is being made in India just now, bringing down into the political arena a form of spiritual weapon, hitherto confined to religious and spiritual work. Its pioneer is the well-known Mr. Gāndhi, of South African fame, and he practically says in the words, if not in the meaning, of S. Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." He says that this weapon may be used at all times to resist oppression, and to gain reforms, and that its use will spiritualise politics, serving as a means of purification and penance; this view seems to conflict with the statement made by some of his followers, that "it is not a political weapon," for it introduces it apparently into the political field as a general weapon whereby to obtain reforms. He calls it Satyagraha, "truth-grasping," or possibly "tenacious of truth," or "truth-resolve". The principle underlying the practice advocated is that Pain may be transmuted into Power. Put in the pictorial paurāṇic way, a man by performing ṭapas may win a boon from the Gods. The essence of Satyagraha is ṭapas, self-inflicted austerity and pain, in the spirit of love, not of hatred.

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Now it is perfectly true that pain can be transmuted into power by the spiritual man; from the spiritual world the physical world is guided and trained and uplifted in this very way. There are Roman Catholic cloistered Orders, whose

members lead lives of sharp austerity, fasting often and long, to the verge of exhaustion, steadfastly enduring self-inflicted pain, and spending most of their time, day and night, in meditation and prayer. Their object is the bearing part of the world's penalty of sin, sharing in the vicarious atonement of Christ, and offering themselves in association with Him. Apart from the special tenet of their religion that colours the method of their work, they illustrate the law that pain can be transmuted into power. They labour and suffer in secret, but none who knows the laws of the spiritual world can dare to say that their sacrifice is ineffectual in the uplifting of the world, nor can withhold his admiration from the self-sacrificing motive which lies at the heart of their lives of pain.

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Mr. Gāndhi—Mahāṭmā Gāndhi, as he is called here—has grasped this law. He began, apparently before its wide significance had broken on his mind, with the well-known political method of Passive Resistance. That means, as it has always meant in history, that a man who cannot conscientiously obey a law, because it conflicts with some principle, deliberately breaks it and submits to the penalty attached to its breach. The method has been largely followed in Britain, and Mr. Gāndhi led a Passive Resistance Crusade in South Africa, and suffered imprisonment several times with some 2,500 of his followers, men and women. He is an ascetic, a man of flawless courage and self-sacrifice, a leader who never sends others into danger, saying, "Go!" but who always says, "Come!"

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He has now adopted, under the name of Saṭyagraha, the principle that pain can be changed into power. Whether the recommendation of this method of the Saint and the Yogī to crowds of ordinary men, plunged in ordinary occupations, is wise, may well be questioned. No human body could stand the strain of earning a livelihood and carrying on severe ṭapas,

self-mortification—to use the Christian phrase—at the same time. The daily and prolonged mental concentration necessary for success in the direction of the acquired power to its object, is not possible for a man engaged in the ordinary affairs of life; it demands seclusion. Nor is the ordinary man capable of perseverance in severe austerity, nor trained in mental discipline sufficiently for continued concentration. The result of this unique experiment will therefore be watched with intense interest.

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The application of the law, however, as now used against what is called the Rowlatt Act, has caused a curious change of method. The Satyagrahī does not directly inflict pain upon himself, but places himself in a position in which the Government inflicts pain on him for breach of a law. Now the Rowlatt Bill was so emasculated by the persistent mangling process carried on by the elected Indian members of the Supreme Legislative Council, that it has been reduced to an Act against revolutionary crimes, instead of, as at first, placing the liberty of every man and woman in India at the mercy of the Executive. Under these circumstances the old-fashioned Passive Resister simply says: "There is nothing to break, and Passive Resistance is therefore impossible." But the Satyagrahī is to break other laws, selected for such breach by a Committee, in order that he may be punished by the authorities, and that this self-invited suffering may set free spiritual force. Will it do so? To my mind it is very doubtful whether it will, however good the motive. For the spiritual world is an orderly world, and the breaking of laws in our physical world —not because the conscience feels the law to be broken to be so bad that obedience to it is disobedience to conscience, but because another person selects them for disobedience—seems to me to be at once illogical and unspiritual, so that the result of the action is very doubtful. I am told that "logic is not

everything," but that undoubtedly true statement does not exalt illogicality to the rank of a virtue, nor even make it desirable. Society depends on obedience to law ; the worst evil of bad laws is that they diminish respect for law, and the worst evil of the Rowlatt Act is that it substitutes Executive force for law. Hence it seems to me that while the motive of the true Satyagrahī is spiritual, his action is mistaken ; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law. It is this danger which makes some people condemn resort even to Passive Resistance, with its limited and carefully considered breaking of a special law, repugnant to conscience, and a quiet submission to the penalty of the breach. It is this danger which made me call its use " the last weapon of a despairing people ". Such is the religio-politico-problem set by Mr. Gāndhi to India.

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A large number of invitations comes to me from various countries of Europe, and most, of course, from England, asking me to deliver lectures, make tours, preside at Conferences, and do the various other things which form part of the life of a public worker in these strenuous days. This number of THE THEOSOPHIST will, in any case, reach England before my arrival, as I shall not be leaving India until May, at earliest. So I may, through it, ask all the kind senders of invitations not to press me to fix dates at present, but to grant me breathing spaces after reaching England, so that I may be able to classify the claims upon me and to arrange, if possible, a programme, which shall not be too rigid, but shall satisfy as many as can be included.

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We are losing, about a week hence, two of our very excellent workers—Miss Burdett and Mr. T. L. Crombie. The latter is a very real "assistant Editor" of *The Commonweal*, and Mr. Wadia and I will miss him sorely. It is not only that he is so steady and reliable as a worker, but he has a fine literary taste and a good judgment. Miss Burdett is the right hand of the Society for Promoting National Education in all business matters, and is an ideal business woman in an office. People who make themselves so exceedingly useful have no excuse for ever going away and leaving horrible gaps.

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Moreover the slipping away to "the hills" has begun, and T.P.H. workers come in to say "good-bye"—an always unpleasant proceeding. Our Theosophical workers are so good, so untiring, so unselfish, so ready always to shoulder any burden that suddenly falls upon Adyar, that one wonders how so many good people manage to find their way here. And visitors who come always speak of the peacefulness of the atmosphere, for with all the strenuous, unceasing work, there is always in Adyar a heart of peace.

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Soon, Mr. and Mrs. C. Jinarājadāsa will be flying away to Australia, to stay for a while with our loved and revered Mr. Leadbeater. Since early boyhood our Brother Jinarājadāsa has been closely in touch with "C.W.L.," who was first his tutor and guardian and, since the boy grew into a man, verily his Elder Brother. With them is going a young Indian of high promise as a Theosophical worker, who has already earned his spurs in service to the villagers round Madanapalle, having, with a little band of young men, built and opened several schools for both children and adults. He will be missed, as he has a power of inspiring others; but the wider outlook that is acquired in visiting other lands is a gain to anyone who consecrates his life to India's service. He

will, I am sure, return the more useful for his temporary absence.

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With younger workers growing up, and with the fine body of men and women nearing middle age, and well trained in service, I am beginning to feel that I may soon be allowed to slip away, and leave the work with its many branches in hands competent to carry it on and carry it further. So much initiative and power of work are showing themselves in these successive ranks of men and women pledged to and apt for Service, that there is no fear of any gap occurring that cannot well be filled. And the Labourers are of good quality, and stand in graded order, following each other, rank after rank, ready to fulfil their duty.

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I saw Adyar the other day through the eyes of one who had not visited it, perhaps for some twenty years, and was surprised and gladdened as he was motored round from one part to another, seeing growth and signs of steady work in every part alike. We, who live here year after year, do not realise the changes and the expansion in all directions, as year follows year, and each adds its accumulated contributions. What will it be like, one wonders, after another twenty years of growth, another twenty years of ever-enriched experience, of fuller knowledge and of stronger life? How far will those who are now our youngest have carried it forwards? —and we shall then be the youngers in our turn, to serve in larger, deeper, wider ways, and to build on the foundations that will have been laid for future progress.

GOD'S LAND

By T. H. MARTYN

IN the newly constructed world that is to arise after the war, what of the land? In the pre-war days economists talked much of labour and of capital, of wealth and poverty, of wages and interest, and very occasionally of land. Yet, forgotten or remembered, the fact stands out pre-eminently, that land is the one producer of wealth, the one primary necessity of labour, the one remedy for poverty.

The earth is a wonderful magician; and no fairy queen, ever conjured by human imagination, wrought miracles with more ease than does the great mother earth. Drop into her bosom a grain of wheat, some fruit seed, an acorn or two, and such other trifles, wave the wand of time over the seasons, and behold, fields ripe unto the harvest, orchards of fruit-laden

trees, and forests that provide the shelter and comfort of vast cities, while the fields and the orchards feed those that dwell in them. Without land, labour would be useless. The bricklayer would have no bricks, the carpenter no wood, the blacksmith no iron, the tailor no cloth, the sailor no ships, and the soldier no guns. Worse still—if it could be worse—there would be nothing to eat; no, not even fish, for the land supports the rivers and the oceans, and bears them on her channelled surface. Yes! Wealth in whatever form, and all stored-up wealth, which is capital, are directly produced by land; and without land is no wealth, no capital.

Most of us have grown up to believe that land is itself a form of property or wealth, and to act as if that were true. Land is not wealth, it is the *creator* of *wealth*. Capital again is accumulated wealth, wealth being the product of land evolved by applying labour to it. The longest and most complex definitions extant—and there are many of them—will not undermine this simple dogma. Man by his labour can create wealth and hence capital, and only by contact with the land; but he cannot create the land. A wise and beneficent All-Father, anticipating man's limitations, has "created" or, shall we say, prepared for him habitable conditions. He has provided three factors that are essential—air, water, and earth. Man is impotent as a creator of either, outside the laboratory.

It does not seem to have occurred to man as yet to divide up the air, or to fence it off as private property. Now that aeroplanes have made their appearance, there is some whisper of national "rights" in air, but happily, up to the present time, the air has not passed into the hands of private owners. This is not entirely so with regard to water. The legal code discusses "riparian" rights, by which individuals are given control of rivers, but the ocean so far has escaped being cut up as private property. When we come to land, however, the third factor in the Great Architect's Estate, things are

different. A wild scramble has happened among mortals for its possession; what belonged to God and was His property, has been parcelled out into fields, allotments and city sites; bought and sold as private property; held unto "heirs and assigns in perpetuity," and all the rest of it.

It is expressly written in the Western Scriptures: "The earth is the Lord's and the fullness thereof." That might have been true long ago. Nowadays, those who have a grudge against Providence ask how is it, if God really is beneficent, that He allows His children to suffer from want even of the simplest necessaries of life. How is it that a tenth of the population of the favoured British people must ever live on the verge of starvation? With all reverence it may be claimed that the All-Father intended and arranged differently, that He has in fact provided everything necessary to sustain in comfort, if not in comparative opulence, all His children. AIR, WATER, LAND; but something has gone wrong with the LAND. The earth is the Lord's no longer, it belongs now to a landlord, to a squire, a speculator, a millionaire, a corporation—most of it—and little bits to the suburban householder.

If the land was intended to be a National asset, a trust to be held in common for ALL who come down into incarnation, it seems reasonable to conclude that the basic mischief caused by its alienation must be remedied before we can have any reconstruction that is worth talking about. Reform of any kind without this fundamental reform will be impermanent in its effects, and the man who owns the land will, sooner or later, be the sole gainer from it. If the foundations of our house are twisted, no good can result from doing up the house: the foundations must first be attended to. So with the bigger house the race occupies as the All-Father's tenants. How is it possible to get its foundations straightened once more? In other words, how are we to get the land back into the Nation's control?

In this connection two economists of recent times have indicated remedies: Alfred Russel Wallace, and Henry George. Their books, entitled *Land Nationalisation* and *Progress and Poverty* respectively, say enough to convince any student, not weighted with vested interests, that the contentions set out in them, and briefly indicated in this article, are unassailable. Each suggests or rather elaborates a remedy.

That of Henry George is a searching one. He claims in effect that private owners of land have no rights as such, any more than has a man who buys a horse, or a piece of jewelry that has been stolen. If by any chance the present owner has "rights," then he must be mulcted in the public interest. George's remedy is to ascertain the value of all land, apart from the buildings or other "improvements" on it, and to tax that unimproved value, till the Government gets the whole of it in the form of annual revenue.

Wallace has more sympathy with the existing private owner. He realises that it is not possible to compensate him by handing over a cash equivalent, as there would not be enough money to go round; but he proposes that the Government shall resume the ownership of, and pay to the present owner for the remainder of his life, the income he now derives from his land, and to his immediate offspring or heirs their proportion of same after he dies, and then to stop. Wallace reasons that after two or three generations the land would thus come back to the control of the Government without entailing suffering on anyone in the process. In neither of these proposals is the aim that of turning present occupants out, or prohibiting their use of what had been *their* land. Occupation and ownership are essentially different things.

Henry George's principles have taken deep root in Australia and New Zealand. In both countries the *unimproved* value of all land has been determined, and it forms the basis of taxation, not only in country districts, but in many of the towns

and cities. In 1916, the Municipality of the City of Sydney adopted the unimproved value of land as the basis on which to levy rates, in place of levying them on buildings and "improvements". The effect has been a marked one, as it no longer pays to keep valuable city sites idle. Though at present there are many exemptions, the tendency in the Dependencies is to rely more and more on the land to produce revenue, and after the war it may be found that the one practicable way of meeting the war-bill is to extend this form of taxation to all land, doing away with all exemptions.

If the British Government could become the one landlord, it is easy to see that many of the ills that trouble us would be much modified. Few people would then retain the use of land that they could not use to advantage. It would not pay to do so. If the very wealthy chose to hold large areas, they would donate to the Government annually a sum equivalent to the full productive value of the estate occupied. Again, let it be clear that it is the unimproved value of the land that would be assessed, buildings and improvements remaining the sole property of the individual, and that the rate charged would be the value of the land in that vicinity.

Most Western countries have their own banks. A bank with a Government behind it is regarded as offering perfect security to depositors. The vaults of such a bank hold in their safe keeping what is regarded as the country's reserve wealth, usually a few tons of gold or silver. The bank is the centre of exchange; people take out or pay in of their wealth. The bank borrows and the bank lends. It is the mainstay of the community's credit. That, at any rate, is the tradition; "superstition" would perhaps be a more correct word to use, for banks may and do fail, even National Banks, and must be liable to failure because the true basis of sound credit and stability is not gold nor is it silver. It is not money. It is LAND. The land truly may be described as God's Bank. Let us see why.

Already it has been pointed out that the land is—through labour—the sole producer of wealth, the one primary though universal lender, as it were. Attention is now drawn to the equally striking circumstance that land is the one incorruptible storehouse in which wealth must ultimately become lodged. In other words the wealth produced by the people of any country over and above their immediate needs goes into LAND VALUES. To make this clear, let us take an illustration or two.

A little over half a century ago, a miner in Australia, from the newly discovered gold-fields, attended an auction sale of what we call Real-estate, that is, land. Carried away by the eloquence of the auctioneer, though he had no use for it, the miner bought a couple of allotments for £50. Soon after, the buyer left for England, having inherited a title. Soon after also, a site for a new city was surveyed in the immediate neighbourhood of the miner's purchase. The city—known as Melbourne—grew apace, the roads became streets, houses were converted into shops, where many people passed; in time the city became the capital of Australia, palatial buildings were erected in its main streets; parks and public gardens beautified it, and trams and trains connected the heart of the city with wide-spreading suburbs. Meanwhile the miner had died, there were delays about succession, and his unconsidered purchase became at first a sort of rubbish tip for neighbours, and later a site for street hawkers and such like. At length instructions came to sell the land; it was what estate agents describe as unimproved, a vacant block, but right in the heart of the city. The sale realised over £90,000. Who or what put this value into it, this unearned increment? The answer is apparent. The community as a whole was entirely responsible for every pennyworth of the unearned increment. The owner clearly had done nothing to contribute towards it. He had not so much as looked at it!

We will now look back for a moment to the time when we can assume that very few people occupied the British Islands. At that time the cash value of the whole of them would be negligible; about as much, say, as that of a small group of coral islands in the Pacific to-day. Population came. Using the land it accumulated wealth, built villages and towns, the sites of which became worth scores of sparsely inhabited islands. From the moment people came, up to the present time, the buying and selling value of the land has increased steadily with the population. In 1811 the population of Britain was in round figures 10,000,000. In 1911 it was 45,000,000. If the value of the bare land had been ascertained in 1911, it would be found to have increased literally beyond the dreams of avarice since 1811, and for no other reason, in the main, than that the population had increased.

Of course there is no means of ascertaining what these values were in the British Isles in 1811, nor is there any reliable way to arrive at them to-day; but actual facts are available as regards another little lot of islands, which have been occupied during the last century by the same race. I refer to Australia and New Zealand. A member of the New Zealand Parliament recently stated in public that in 1891 the unimproved value of land in New Zealand was £75,832,465. In 1914 it was £228,493,376—an increase of £152,660,911. The total population of New Zealand in 1891 was 700,000, and in 1914 it was 1,158,438.

These New Zealand figures, which are authentic, indicate that while the population increased 65 per cent, the unimproved value of the land increased 300 per cent. This may or may not be a sufficient basis of comparison; but let us for a moment apply it as if it were, and for that matter it quite possibly is. If it be assumed that in 1811, when the population of Britain is known to have been about 10,000,000, the unimproved value of all its land amounted to two thousand

million sterling, then in 1911, at the same rate of increase, when the population had increased to 45,000,000, the unimproved value should approximate to four billion sterling. That looks excessive; and it is not necessary to speculate. Even if the present value totalled only 10,000 million, it would yield a revenue of 500 millions sterling. Whatever be the true value of this God-made estate, it certainly is an enormous one, as most people who pay rents in the big cities must know. In the city of London some land is said to have changed hands or to have been valued at no less than £2,000 per square yard.

Sometimes, because agricultural land in places recedes in value, even in England, the impression is formed that land values generally are not increasing. Let it never be forgotten that it is the sites of towns and cities that swallow up the bulk of the national wealth, not the agricultural lands; and in the aggregate the values of sites are always increasing as the population increases.

Well, think of it: the sweat of toiling millions for a century, turned into a cash equivalent and deposited in God's British Bank to the value of millions of sovereigns; and then, or to be more exact, during the process, handed over to a few people who happen to own the land. Directly and indirectly every living soul who has been born in and worked in Great Britain has contributed to this quota; all have paid in: but how many have been permitted to draw anything out?

The discovery of labour-saving machinery was heralded as a universal boon; boon it has proved to those who own the land, but not to the toilers who do not; rather has it injured them, and much of the poverty of to-day is attributed to machinery, just because it reduces the need for labourers. Had the Government of Britain owned the land when Watt discovered his steam engine, and subsequently while all the advantages arising out of the use of electricity have been accruing, it could and presumably would have distributed the

benefits derived from labour-saving machinery over the whole community ; all classes would have benefited, not one small one at the expense of others.

Now the advantages are shared, not on a community basis, but on a land-holding basis. In New Zealand, in 1914, one-half of the land was owned by 6,148 persons, and it was they who drew out the half of the yearly increase in values, not the million of people who were putting the increased value in. In Britain more than half the total value of the land is " owned " by a handful of people. In London itself more than one-half is owned by 200 persons or corporations ; it is this moiety who gather the dividends, so patiently deposited by millions of toilers in God's Bank.

Now is this right? From the standpoint of vested interests, it is essentially proper, I know ; but is it ethically sound, is it moral? Is it just? Again, is it wise?

All the facts point to a negative answer to each of these questions. An ever-growing body of well informed public opinion condemns the gross callousness which involves millions of the masses in perpetual and unnecessary poverty, when it is realised that it is preventible, that it results from ignoring a self-evident divine plan. One wonders what is to be the karma of any civilised people that ignores it. From the expediency point of view it is not wise, and when once we become enlightened as regards the facts, and see that our present system is contrary to and interferes with the carrying out of a divine plan, we must perforce conclude that it is not right. Nay we must go further and admit that it is glaringly and wickedly wrong.

Here, then, the whole question takes on a very personal aspect. Are the economists right or wrong, when they declare that the earth literally is the Lord's : that it belongs to the community as a whole? That it should be held as a sacred trust for the people? That its riches should be used for the benefit of all?

The setting right of this one fundamental error in our present system would enable the British Government, with the revenue of British land in its purse, to clothe, house, and educate every British-born child, to nurse to health every person afflicted in body or mind, to control and assert its undisputed right over all living areas, and to dispense with slums; to greatly modify unemployment, honourably pension old age, and have land available for all purposes and uses. Further it could uphold its laws, protect its people, without borrowing and possibly without taxation.

Difficulties in the way! Oh yes! There are always difficulties in restoring right out of wrong, health out of sickness, or happiness out of sin. These things have to be done, however, in spite of difficulties. The question is rather: is it right? than: is it difficult? To-day things are recognised to be out of gear with the body politic, and the thought of social reconstruction is in the minds not only of economists but of the people. It would seem positively necessary to settle this great land question before any attempt is made in other directions to reconstruct, if success is to attend the effort.

This article has only mentioned Britain and Australia, but similar causes must have produced similar results in other parts of the world. What the conditions may be in a country like India I do not know, but in some parts of the East a wiser system of land tenure has come down from the past. The Federated Malay States is an example in point. Of late there has been a little alienation of land in some of the large towns, following the evil example of the West; but practically the whole of the land is still in the control of the Administration, and as a result the Federated Malay States is one of the very few countries in the world that has no National Debt. It may be added also that poverty in the Western sense is hardly known there. In Russia "land reform" in the ignorant peasant mind means breaking up large estates and dividing

them among the peasantry. That may be a desirable thing to do or it may not, but it is a quite different thing to placing all lands under the control of the Government.

Probably every one agrees that land should be made available to small holders who will cultivate it, and under a National system of administration it would always be possible to cut up large holdings and make small ones of them as needed. But—and it is a big "but," as well as one for repetition—the matter of agricultural lands and their administration is but a side issue in dealing with this important matter, and does not affect the still more vital fact that the great crime of our existing system is, that we are robbing the bulk of the people of the increment which for the most part accrues to city and town and not so materially to country and agricultural lands. *The stored up wealth that a population creates becomes banked in the closely populated sites, not in sparsely populated districts.*

It has been reasoned with a good deal of force that if the land were restored to the Nation, far more freedom could be accorded to individuals than is possible now; that crime as well as want could be reduced, and that the present discontent and clamour against the existing order of things might quite easily give place, under wise administration, to conditions fair to all, and which might be relied on to encourage the development of the best qualities in citizenship, as well as those which make for growth of the soul.

Finally, there is every reason to expect that further discoveries will yet be made which will enormously reduce the need for human labour; if private ownership in land is permitted to continue, the whole benefit of the saving will pass into the hands of the few holders of the land, and the labourer be no whit better off. A situation which is unthinkable in view of the increasing enlightenment of the masses.

T. H. Martyn

WAR, WOMEN AND WORK

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

ONE of the most important tasks of mankind in these stirring times is to set his mind to thinking truly with respect to the wonderful panorama of events unfolded before him, and especially to discover, and put in its proper position of centrality, the link that connects all the various portions of that panorama. Take these three: first the great war, second the feminist movement, and third the labour problem—War, Women, Work. What is the link connecting these? Assuredly there is one; and equally assuredly, until a man has recognised it, he is in no position to understand any one of them fully; and until he understands one and all of them, at least to the measure of his capacity, he is in no position either to take advantage of the opportunities of the time in the interests of his own development, or to be made use of as an instrument in furthering God's Plan.

Broadly, I think, there is a fairly general understanding of the nature of the link, at least, let me say, a broad and rough appreciation of it. The hour has struck; the call has gone forth for the sounding of the New Tune. All humanity has stirred to that call, and those who found themselves with their movements hampered by the feet of others on their necks —the "under-dogs" of humanity—have shown their first impulse to be one towards freedom. Our late enemies, adherents of the old monarchical system, found the liberty of that

system, and therefore (or so they argued) of themselves, restricted and threatened by the world's trend towards democracy. Hence the war. Women became aware of the restraints of their position as the chattels of men; hence the feminist movement. Labour awoke to the sense that it was under-dog to capital, hence the latest problem.

Let us dig a little deeper and we shall discover even more of the truth of the position. Why is it that all these sets of people in particular have been among the under-dogs, and why should there have been under-dogs at all? Because, to take the latter point first, the development of self-consciousness has hitherto been by the method of separativeness, opposition, strife; a continual and kaleidoscopically changing mêlée on the principle of "every one for himself and the devil take the hindmost". These are the hindmost at the moment of calling "time". This does not show a link, it is true, but rather an analogy between the three; and here the analogy ends, as I shall presently show. But before going further, let me allude to the order in which I have placed the three movements—war, women and work. It may truly be said that the labour movement dates from the French Revolution or even further back. The German business, again, can be traced to Frederick the Great; and in its larger sense, that of the struggle of military imperialism against the advancing tide of democracy, it may surely be traced further back still. The women's movement was the first of the three which reached an acute pitch in our own country in the twentieth century; but it, again, dates from the days of Mill, if not from the eighteen-thirties and the Brontës. Altogether I find it hard to say what would be the proper chronological order of the three, and so have taken that order in which each has been brought home to the consciousness of the average Briton, since he awoke to a new world in August, 1914.

I have said that the cause of the war was the feeling on the part of the military caste of Germany that they were becoming hampered by democracy. With all the trappings of imperial supremacy, they were in truth no longer ruling, even in Germany. Money and commerce, in consonance with the democratic conditions prevailing over the rest of the world, had practically usurped the leading place, and it was then or never for the imperialists to assert themselves. So the war began. I wish to point out, however, that a double movement took place. The original under-dogs, the German imperialists, designed their revolt to be one of short duration, a raid on France, Belgium, Russia and the Balkans, and then, in a few months, victory, peace-treaties and heavy indemnities. But, just then, democracy discovered in itself another under-dog hampered by the former and by fears of worse to follow. So we had the stirring of a world-wide democracy that turned the tables on the Germans, and put them on the defensive. I must be careful lest I be thought to support the imperial contention of a defensive Germany. In the sense in which that contention was put forward, it was not true; in another sense it was true entirely. In the first instance Germany was certainly the aggressor, but from the moment of the rousing of the world against her—I might almost say from the entry of Britain, but will content myself with saying from the issue of the battle of the Marne—Germany has been on the defensive in a very real sense. Moreover, from the Fabian point of view, it was democracy which had unconsciously, but none the less really, opened the attack, employing, however, "other means than war".

The women's suffragist struggle has had a very different history. While it remained a struggle literally, it seemed to many like to end in failure, another of the causes doomed to be ultimately lost. The women won by turning their swords into pruning-hooks, their banners of revolt into bandages for

the wounded, their window-smashing energy into the channel of munition-making! Their campaign, which had included defiance of law and violence, at once exasperating and ridicule-inviting, ended in a complete triumph for their cause under the weapons of love and service. No analogy to "Armageddon" here.

The end of the chapter, giving the tale of the labour struggle, has yet to be written, its history yet to be made. Like the other two, the movement is inspired by selfishness; like the other two, also, it is a struggle for freedom, a legitimate thing. That it will end for the good of all concerned, and that soon, we earnestly hope. But that its end will involve the dramatic triumphs of the other two struggles we take liberty to doubt. Certainly it is like the others in being a war of principles, but, unlike them, not of definitive principles. It is not—or does not appear to have become yet—like the other two, a "war to end wars". Rather it is undertaken just to get a little more from capital, leaving labour free and better equipped to continue the struggle later on. So the analogy is rather between labour and the defeated German imperialists. Will they take a leaf out of the women's book, and, while the nation is in a giving humour, and its temper not yet too sorely tried, see if they cannot gain their ends, as the women have done, by the path of service? No doubt labour has been exploited to a disgraceful extent in the past, and the nation has laid up for itself a corresponding karma. But labour has got itself into such a tangle, that real betterment, on the lines on which it has set out to run, seems impossible. More forcing up the scale of wages and down the hours of work, more *getting*, it is likely to attain; but what of a greater quality than getting—that of being and becoming? Is it not reducing itself in individual skill and general efficiency, and in that without which all work is vanity and vexation of spirit, the possibility of loving the work for its own sake?

I see no ultimate outcome to the labour problem—short of dragging the nation through some, at any rate, of the horrors of Bolshevism, and so killing the goose that lays the golden eggs, and much else besides—except the abandonment of the path of strife for that of service. Our labour friends will no doubt disclaim the imputation of Bolshevism, but its points of similarity to their attitude are too many to be ignored. In particular both are class struggles, and class struggles under the New Tune must cease forthwith, even if one or other of the opposing classes has to pass out of existence. Do not let labour insist on completing the analogy that, as I have said, partly exists between their struggle and the great war. Let matters not be carried to the point of rousing all who are not of the so-called " working class " to oppose them under a threat of bolshevist tyranny. For the parallel would complete itself with defeat and disgrace. The " working " class may be the only one that strikes, but it is not the only one that works, or that can combine for a common good. Labour will win, of course, as it is meant to do; but not necessarily these particular labourers, unless they modify their methods. The time has come when to strive too greatly for a selfish end, even for a just and legitimate one, means confusion to the striver, when Heaven no longer helps those who merely help themselves, when the meek shall begin to inherit even the earth.

May the end come soon, and may the distractions and discomforts, that rend the world in a manner second only to that of war, give place to an order that will let us reap the benefits of peace in " preparing the way of the Lord ". Meanwhile above everything let us not help to draw out the agony by despondency or bitterness. We have kept up our hearts (more or less) through the war; do not let us lose heart now, when the good cause has triumphed. Let us be patient, recognising that a change of direction of the whole world's *venue* cannot, at this stage of our development, be brought

about without discomfort. I heard it asked the other day if this must always be so, and if so, why? Must the "change of tune" always mean friction, pain and misery? The best answer I could think of was to cite the familiar spectacle of a child pulling a toy train by a string. All goes well while he is running straight. Suddenly he decides on a change of direction, and sets off at an angle. What happens to the train? Generally confusion and the capsising of many little coaches before it settles down on its new course. I was told that there need have been no confusion if the child had been careful, and that I was insulting God's methods by likening them to those of an impetuous, clumsy child. Well, God, who put it into the head of the child to change his direction, did not caution him to be more careful; and neither, it would appear, does He with us. Our confusion and sufferings are due to our own inertia and stubbornness, to our own impetuosity and clumsiness, and are not to be laid to the charge of Him who ordered the change. It is "up to" us!

So far we have seen nothing but an analogy, more or less complete, between the three great movements. We set out, however, to find something more—a veritable link. And now, perhaps, we are ready to perceive the link. Each of these movements is a response to a common impulse, the sounding of what I have called the "New Tune". But a straw, a leaf and a postage-stamp may respond to the same puff of wind, yet no link be established between them. The link is that the war, the feminist movement and our present labour difficulties are all, each in their several ways, manifestations of feminism, each due to the same forward step on the part of the feminine, passive or material moiety in our universe, one of those mighty periodic motions of drawing apart and coming together between the masculine and feminine, each pair of motions a great cosmic heart-beat, the diastole-systole of universal life. Further, that the common impulse to which the three movements we

are considering have responded, the "New Tune," has been once again, as before, a call specially directed to rouse the feminine or passive, rather than the masculine or active, the material rather than the spiritual, the ensouled, rather than the soul.

Let us look at these two propositions: first, that not only the feminist movement itself, but the other two as well, are all, in a sense, feminist manifestations; and, second, that the order for the fresh advance is always an order for, in a sense, a feminine advance.

The war was of the nature of a feminine movement because it was the outcome of the advance of democracy, democracy being, in turn, the rising to a degree of self-consciousness of Demos, the erstwhile passive, therefore feminine, "common herd". I do not say that the war itself was initially a feminine movement; not, at any rate, the first attack made by the Central Empires on civilisation, which was merely the resistance to the already advanced feminine movement of the world's democracy. But it was not meant by our unseen Rulers to a very high degree that there should be a war, any more than it was meant by the rulers of Prussia that there should be such a war. The repelling of that initial attack, however, the world-wide uprising to the Allies' standard of freedom, the great war, in fact, since the battle of the Marne, can be seen to have been a typically feminine manifestation.

And labour unrest can also be seen to be a similar manifestation, equally typically feminine, when it is considered that labour represents the physical, the so-called "brute" force, the body by whose agency the world's thought is transformed into action, the *vehicle* by means of which its ideas are carried forward into the concrete. But because labour represents the body, the matter, it must not on that account be supposed that capital represents the soul or spirit. The

opposition of capital and labour is an entirely artificial one, a false antithesis appropriate to the world's unstable equilibrium on the eve, and in the act, of taking a forward step. Labour must always be identified with the individuals who exercise it; it cannot exist apart from them, it ceases when they die. But capital, which may be laid aside, banked, given away, dropped into the sea, which can therefore have an existence quite apart from its temporary holders, and which remains on their death, must not be so identified, and will not in a future age of greater stability. The real antithesis to labour is mind, thought, the idea. The mind of man has temporarily sought to find its mate, its body, its vehicle, in capital, a glittering but dead thing, to the humiliation and the oppression alike of its true mate, body, vehicle—labour. The labour movement is thus, by analogy, the effort of the woman to overthrow the soulless harlot who stands between her and her true mate.

The second proposition is one which the mystical systems have always borne out with regard to the "steps" in each fresh advance. The soul and the ensouled must work together, the ensouled at each new stage being pushed forward, the soul thereafter following it in turn. The traveller can make no progress apart from the vehicle. It is the vehicle which makes the forward movement, too often temporarily unseating the traveller, who must scramble along as best he can ere he catches up and takes his seat again. An uncomfortable mode of travelling, you may well think, till one has learned how to keep his seat. Yet it is the mode, it would appear, that is decreed for us to use. Seated again, the traveller soon finds himself comfortable enough. He even forgets it is only a vehicle he is in, and not a permanent abode. Later he forgets that he and the vehicle are not one, and he is wont to be much disturbed when the latter stirs afresh for another forward spring. For the effect of his occupancy of

the vehicle is to vivify it, to pour into it of his energy that it may undertake the next advance.

It may here be remarked that this rule, that it is the passive or feminine which must take the first step in each new stage of man's journey, is one that holds quite independently of whether the race chiefly concerned at the time happens to be a "feminine" or a "masculine" race. It is a law, from which there has hitherto been no escape, that man must "wait for the waggon".

That, therefore, is the link between the three great movements we have been considering. It is, moreover, the same link that connects all world-movements worthy of being called "great". In other words, great world-movements have been wont to be for the betterment of the physical, in order that a finer and finer vehicle may be provided for the spiritual to occupy at the various stages of its evolutionary progress. The link is a cosmic one, and refers to the greatest mystery in the universe—sex in its deepest sense.

Now that we have "turned the corner," and as the process of evolution by opposition gives place to that by combination, it may be expected that the journey will be attended by a rapidly decreasing number of discomforts. The diastole-systole to which I have particularly alluded, is, after all, comparatively a minor one, such as will gradually cease to be perceptible during the latter portion of the greater cosmic heart-beat, as the larger diastole gives place to the larger systole. The forward movements of the vehicle will no longer tend to unseat the traveller steadily acquiring more and more of control. Masculine and feminine will be so reunited that they can go forward together without the painful process of recurring separations and reunions. Progress will no longer be so aptly typified by the jerky action of the pedestrian, but rather by the smooth and exhilarating motions of flight.

As I said at the beginning, to keep these principles well before us is the best way to ensure a right understanding of what is taking place before our eyes, to the end that we may make the most of our experience towards our own development, and perhaps may even have the high honour of being found fit to be used as instruments in the development of the Great Plan.

John Begg

MĀYA

By MELINE D'ASBECK

"ILLUSION" they call thee;
Yet thou art Power, Māyā!
Thy name with that of Magic is adorned.
Thy month, the month of May, is that of Apparition.
Thou art the great revealer
Without which nought would seem
And therefore nought would be;
For seeming and being are the tide
Of the Great Ocean beyond all worlds,
The Deep for ever hidden.

Whence rose Māyā?
None can tell.
Invisible as the Great Ocean she.
When Action stirred the Deep,
Passive, she existed.
The world is the Face divine
Gazing from her mirror,
In which It plays.
What is she?
None can say.
All visions appear and disappear in her,
And she eludeth none,
Yet holdeth none,
Nor does remain, apart from what she seemed to be,
And is no more.

When is she ?
Never.
For she always is transforming,
Weaving and unweaving
Ephemeral splendours;
Goddess of vanishing dreams.
Therefore she is called Illusion.
Yet, out of her fleeting radiance
The Immortal Being glances.
Her bliss and beauty of a moment
Are flashes of Eternity,
And her minutest little flowering,
A musing of the Infinite.
She evokes Life-Mystery.
Therefore she is Power,
The Magic of the world.

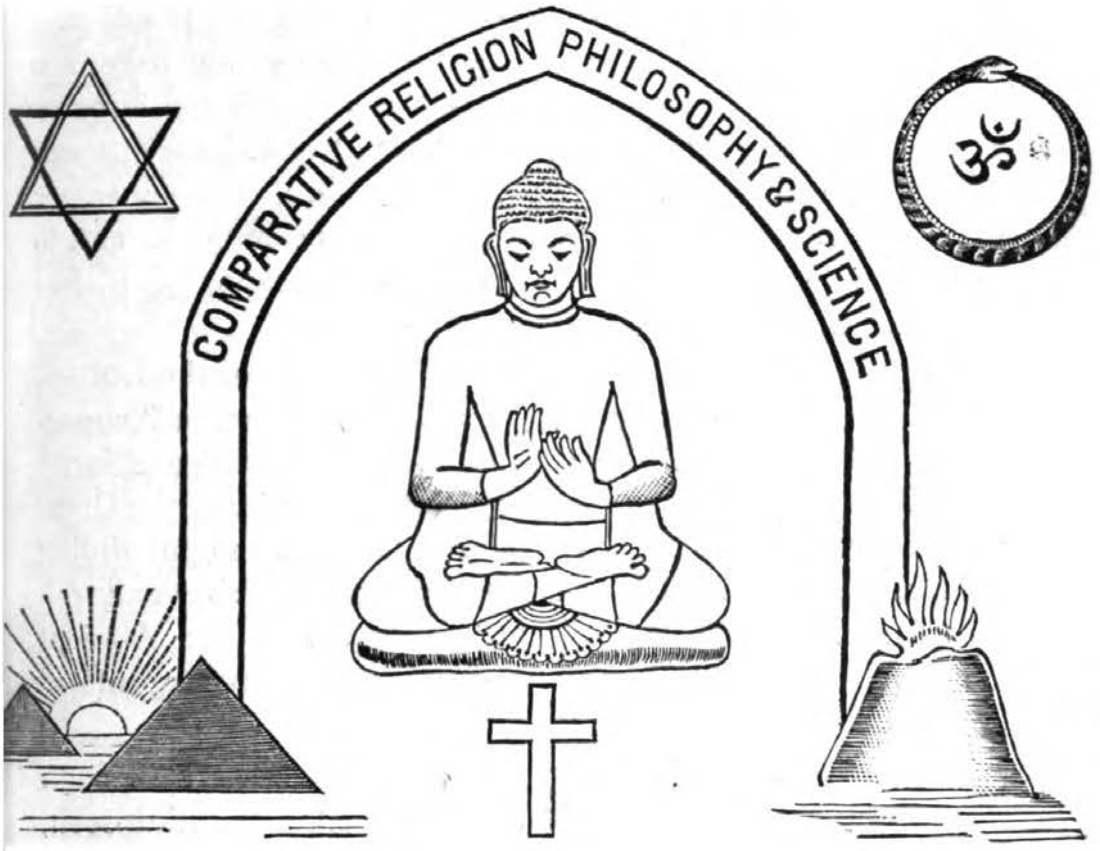
In Darkness the Drama of Dawn is acted.
The Invisible Being and Māyā, His Shadow,
Dance the Cosmic Dance,
Joining and parting,
Circling and designing
Shapes archetypal.
They sing and echo
In voice that none has heard,
The Word of Power,
Soul of all music.

When distance is infinite between them,
A dazzling glamour is cast
By the play of Dark into Dark,
And Māyā becomes
The Great Ocean of Change,
The ever-flowing sea of sounds,

The endless unfolding of wonders,
The myriad host of beings,
Born of distance,
Clad in difference,
Yearning for one another ;
Yet so ineffably partaking of each other's beauty
That they forget they are apart,
And, drawing near in vesture of their doom,
They chant once more the Word that none did hear,
Sounded and echoed in the Abyss,
Before Its Bloom—
The Word of Love.
Its incantation leads the singers through the glamour ;
They fathom with all-seeing eyes
The infinity of which their form is an expression,
And they enter the World beyond the Dawn,
The world of Love and the world of Death,
Where the rapture of beholding
Sinks into the bliss of merging,
And thy power of evocation, Māyā !
Has achieved its aim supreme.

Seeming and Being are the tide
Of the Great Ocean beyond the Light.
Love and Death are the ebb that flows
Back in the Night
Where the shadowy dancers play
And then unite.

Meline d'Asbeck



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

INTRODUCTION

THEOSOPHY is the wisdom arising from the study of the evolution of life and form. This wisdom already exists, because the study has been pursued for long ages by properly equipped investigators into nature's mysteries. The investigators, who are called the Masters of the Wisdom, are those human souls who in the evolutionary process have passed beyond the stage of man to that next higher, that of the " Adept ".

As man is evolved to Adept, he gains knowledge by investigation and experiment. The knowledge so far gained by an unbroken line of Adepts is Theosophy, the Ancient Wisdom.

As man becomes Adept, he ceases to be merely an item in the evolutionary process, and appears as a master and director of that process, under the supervision of a great Consciousness called in Theosophy the LOGOS. He is enabled, as a co-operator with the LOGOS, to see Nature from HIS standpoint, and to some extent survey her not as a creature, but with her Creator. Such a survey is Theosophy to-day.

These Masters of the Wisdom, the agents of the LOGOS, direct the evolutionary process in all its phases, each supervising His special department in the evolution of life and form. They form what is known as the Great Hierarchy or the Great White Brotherhood. They guide the building and unbuilding of forms on sea and land; they direct the rise and fall of nations, giving to each just so much of the Ancient Wisdom as is needed for its welfare, and can be assimilated by it.

Sometimes that wisdom is given indirectly, through workers in quest of knowledge, by inspiring them, all unseen, to discoveries; sometimes it is given directly, as a revelation. Both these ways are observable now in the twentieth century. Indirectly, the Masters of the Wisdom, who are in charge of the evolution of all that lives, are giving the Wisdom—the science of facts—through the invisible guidance and inspiration of scientific workers; directly, they have given it in a body of knowledge known by the term Theosophy.

Theosophy is then, in a sense, a revelation, but it is a revelation of a knowledge to those who have not yet discovered it, by those who have already done so. It cannot but be a hypothesis at first to whomsoever it is offered; it can become one's own personal knowledge only by experiment and experience.

In Theosophy to-day, we have not the fullness of knowledge of all facts. Only a few broad facts and laws have been told us, sufficient to spur us on to study and discovery; but innumerable gaps remain to be filled in. They are being filled in by individual workers in our midst, but what we have of knowledge is as a drop in the ocean to what lies undiscovered or unrevealed. Nevertheless, the little we have is of wonderful fascination, and reveals new inspiration and beauty everywhere.

Theosophy to-day, in the modern Theosophical literature, will be found to be concerned mostly with the evolution of Life. But the knowledge concerning the evolution of Forms, gathered in every department of modern Science, is equally a part of the Ancient Wisdom. In both there are gaps to be filled in, but when both are correctly viewed, each is seen to supplement the other.

As in every work of science, so too in this exposition of Theosophy there are bound to be two elements. A writer will expound what has been accepted as fact by all, or by a majority of scientific investigators, but at the same time he may include the result of the work of a few, or of himself only, that may require corroboration or revision. As he proceeds, he may unconsciously or through lack of true scientific training, not separate these two elements. Similarly, while the leading ideas of this work may be considered "Theosophical," and as a fairly correct exposition of the knowledge revealed by the Masters of the Wisdom, there will be parts that will not deserve that dignity. But as Truth is after all a matter of discovery by each for himself, what others can do is merely to point out the way. Scientifically established truths, and what may be but personal and erroneous views, must all be tested by the same standard.

Though in its fundamental ideas Theosophy is a revelation, yet there is no authority in it to an individual, unless he himself assents to it. Nevertheless, as a man must be ready

to stand or fall by the noblest hypothesis of life which his heart and mind perceive, this work is written to show that such a hypothesis is found in Theosophy.

THE EVOLUTION OF LIFE AND FORM

There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science. For science deals with facts, tabulating them and discovering laws; Theosophy deals with the same facts, and though they may be tabulated differently, the conclusions are in the main the same. Where they differ, it is not because Theosophy questions the facts of the scientist, but simply because, before coming to conclusions, it takes into account additional facts which modern science either ignores or has as yet not discovered. There is but one Science, so long as facts remain the same; what is strictly scientific is Theosophical, as what is truly Theosophical is entirely in harmony with all the facts, and so in the highest degree scientific.

The greatest achievement of modern science is the conception offered to the thinking mind of the phenomena of existence as factors in a great process called Evolution. Let us understand in broad outline what evolution means, according to science, and we shall be ready to understand what it means according to Theosophy.

Let us consider first the great nebula in Orion (Fig. 1). It is a chaotic mass of matter, in an intensely heated condition, millions and millions of miles in diameter. It is a vague, cloudy mass, full of energy; but so far as we can see, it is energy not performing any useful work. What will happen to this nebula? Will it continue for ever chaotic, or will it undergo some change? The probable change, its next step, we can construct in imagination as we look at the nebula in Ursa Major (Fig. 2).

FIG. 1
THE GREAT NEBULA IN ORION·

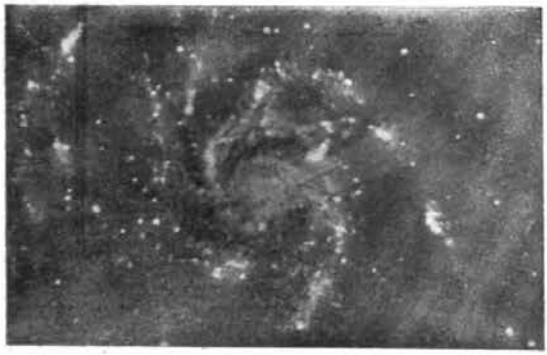
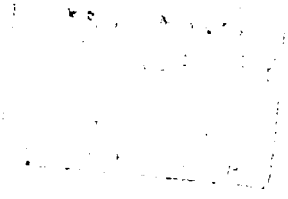


FIG. 2
THE SPIRAL NEBULA IN URSA MAJOR



The nebula now has taken on a spiral motion. It revolves, and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula and revolving now round a central sun. Or it may be that, without breaking into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it, like the solar system in which we live (Fig. 3).

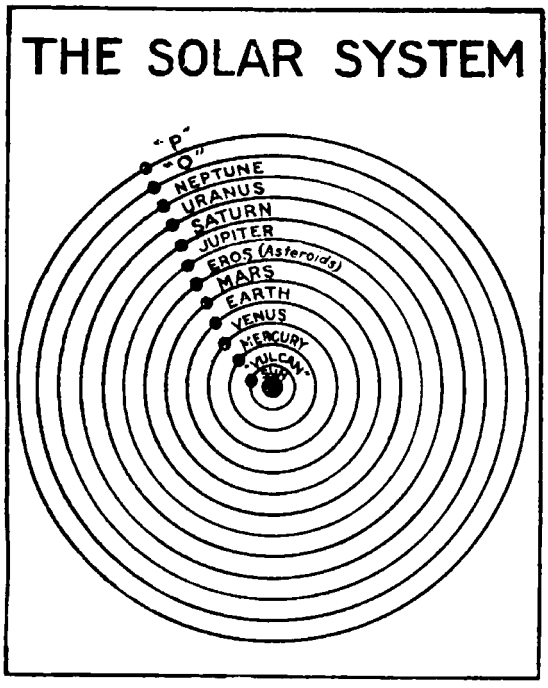


FIG. 3

What will be the next stage? By this time, within the solar system, there will have appeared the lighter chemical elements. Hydrogen, carbon, nitrogen, oxygen, phosphorus, calcium, iron, and others, will be there; they will enter into certain combinations, and then will come the first appearance of Life. We shall have some of the matter now as protoplasm, the first form of Life. What, then, will be the next stage?

This protoplasm too, arranges itself in groups and combinations; it takes the form of organisms, vegetable and animal. Let us first watch what happens to it as it becomes vegetable organisms.

Two activities will be noticeable from the beginning in this living matter: one, that the organism desires to retain its

life as long as possible, by nutrition; the other, to produce another organism similar to its own. Under the impulse of these two instincts, it will evolve; that is, we shall see the simple organism taking on a complex structure. This process will continue, stage by stage, till slowly there will arise a vegetable kingdom on each planet, such as we have on our own (Fig. 4). Each successive stage will be developed from its

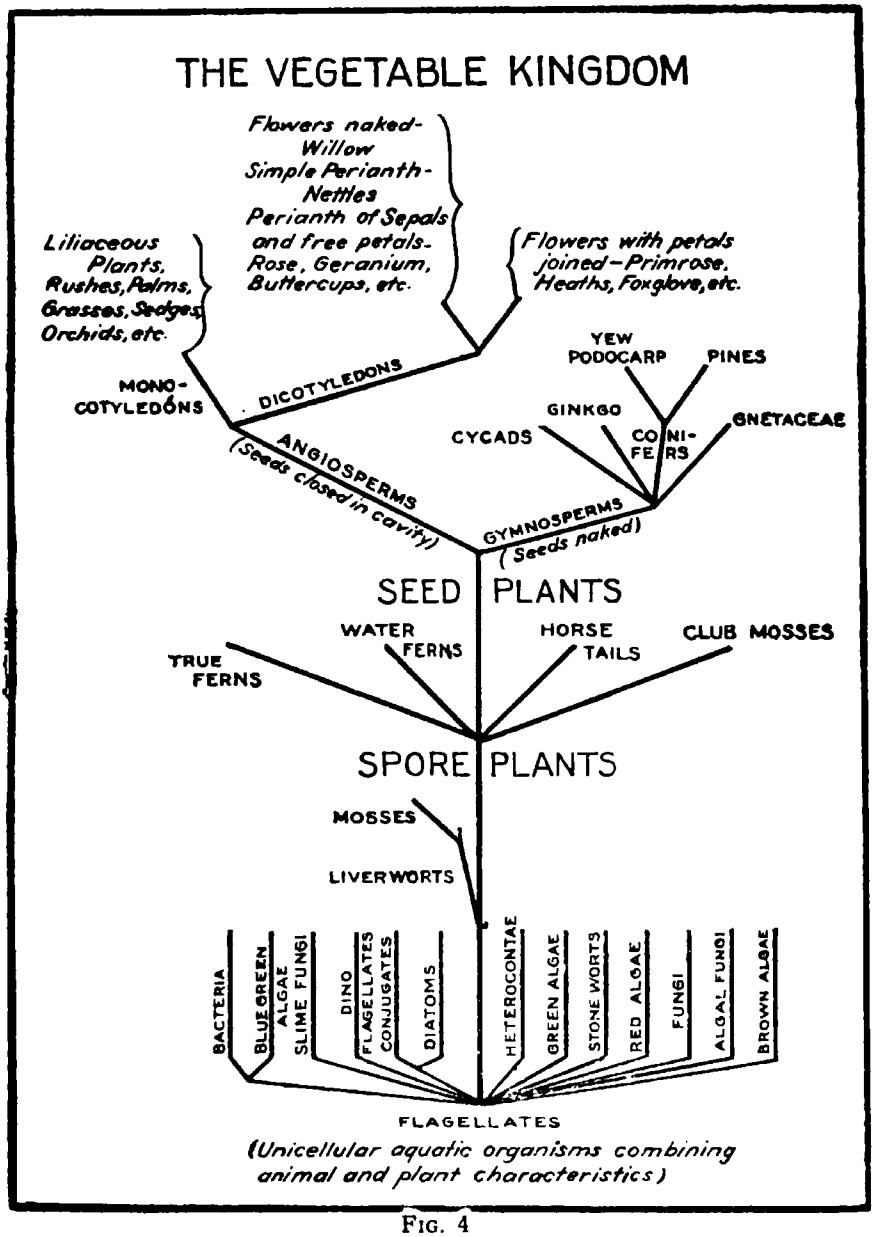


FIG. 4

predecessor; each will be so organised as to be able better to prolong its existence and to give rise to offspring. Each will be more "evolved" than what has gone before. From unicellular organisms, bacteria, algæ and fungi, will be developed spore plants, able to disseminate offspring in a new way; later, a better method of propagation will be evolved, by means of seeds; later still, there will come the stage of flowering plants, where the individual organism, with least expenditure of energy, will retain its own life, while at the same time giving rise to a large number of offspring. Stage by stage the organism increases in complexity, but that very complexity enables it to "live" more satisfactorily, that is, to give rise to offspring with the least expenditure of force, to prolong its life, and at the same time to produce a type of progeny with new and greater potentialities of self-expression than its parent.

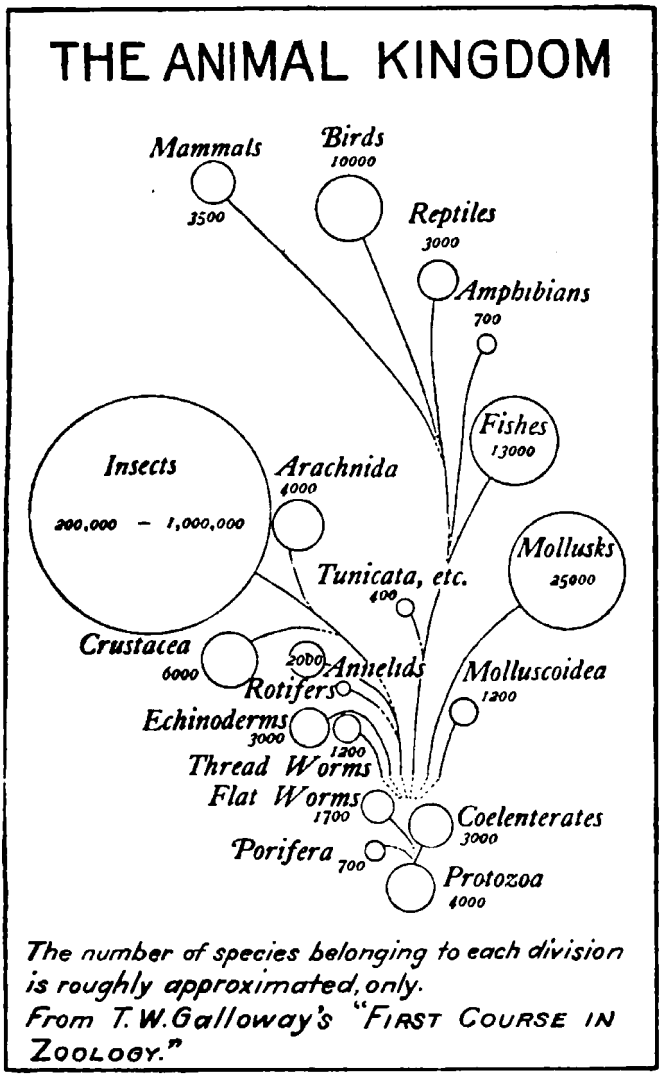


FIG. 5

A similar process of evolution takes place with protoplasm as it gives rise to the animal kingdom. From protozoa, simple unicellular organisms, we have step by step the various groups of the invertebrate kingdom (Fig. 5).

From simple unicellular organisms to multicellular organisms with tissues and a nervous and circulatory system, complexity increases group after group. Then comes a new step in the building of organisms, with the sheathing of the central nerve trunk by vertebræ, and thus we have the vertebrates. From one order of vertebrates, the reptiles, come the mammals; among the highest of the mammals appear the primates. Of this last order of the animal kingdom, the most highly organised is Man.

The instincts of self-preservation and propagation are seen in the animal kingdom also. As the structure becomes more complex, the organism is better fitted to adapt itself to the changing environment, better able with less and less expenditure of force to live and produce similar organisms. But among the higher vertebrates a new element of life appears.

> If we contemplate life at large in its ascending forms, we see that in the lowest creatures the energies are wholly absorbed in self-sustentation and sustentation of the race. Each improvement in organisation, achieving some economy or other, makes the maintenance of life easier; so that the energies evolved from a given quantity of food, more than suffice to provide for the individual and for progeny: some unused energy is left. As we rise to the higher types of creatures having more developed structures, we see that this surplus energy becomes greater and greater; and the highest show us long intervals of cessation from the pursuit of food, during which there is not an infrequent spontaneous expenditure of unused energy in that pleasurable activity of the faculties we call play. This general truth has to be recognised as holding of life in its culminating forms—of human life as well as of other life. The progress of mankind is, under one aspect, a means of liberating more and more life from mere toil and leaving more and more life available for relaxation—for pleasurable culture, for æsthetic gratification, for travels, for games.[1]

From the chaotic nebula, once upon a time, to man to-day, thinking, playing and loving—this is the process called Evolution. A chaos has become a cosmos, with orderly events that the human mind can tabulate as laws; the unstable, "a-dharma," has become the stable, "dharma". We see the

[1] Herbert Spencer, *Life*, I, 477.

principles observable, as the One becomes the Many, as disorder becomes order, in the next diagram (Fig. 6).

THE PRINCIPLES OF EVOLUTION
SPENCER

From		To	
	Homogeneous Indefinite Simple		Heterogeneous Definite Complex
	Low Organisms and Low Types of Society composed of many like parts performing like functions		High Organisms and High Tyes of Society composed of many unlike parts performing unlike functions
	A series of like parts simply placed in juxtaposition		One whole made up of unlike parts mutually dependent
	CHAOS ADHARMA DISORDER		COSMOS DHARMA ORDER

FIG. 6

True, no mind of man saw the beginning of the process, nor has continuously watched it to the present day, and so can describe from direct observation each step in evolution, and say evolution is a fact. We can only reconstruct the process by observing different kinds of nebulæ, by studying the structures of extinct and living organisms, by piecing together here a tail with there a wing. None can say that the universe did not arise in all its complexity a few thousand years ago, just before historical tradition begins; and none can say that the universe will not to-morrow cease to be. But man cannot be satisfied with taking note only of the few brief moments of the present which his consciousness can retain; he must have some conception of nature, postulating a past and a future. Such a past and a future is propounded, largely from analogy, in the process called evolution. In a sense, evolution is a hypothesis, but it is the most satisfactory hypothesis so far in the history of mankind, and one which, when once accepted, shows evolution everywhere, for all to see.

Fascinating as is the survey of the cosmos in the light of evolution as taught by modern science, there is nevertheless one gloomy element in it, and that is the insignificant part played by the individual in the timeless drama. Nature at

work, "evolving," lavishly spends her energies, building form after form. But a terrible spendthrift she seems, producing far more forms than she provides sustenance for. Time is of no account, and the individual but of little, only indeed so long as he lives. During the brief life of the individual, nature smiles on him, caresses him, as though everything had been planned for his welfare. But after he has made the move she guides him to make, after he has given rise to offspring, or has slightly modified the environment for others by his living, death comes and he is annihilated. That "I am I," which impels us to live, struggle, to seek happiness, ceases to be; for it is not we who are important, but the type—"so careful of the type she seems, so careless of the single life". Where to-day is Nineveh, and Babylon, and "the glory that was Greece and the grandeur that was Rome"?

'Tis all a Chequer-board of Nights and Days
Where Destiny with men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the closet lays.

From this aspect, evolution is terrible, a mechanical process, serene in its omnipotence and ruthlessness. Yet, since it is a process after all, perhaps to bring in personal considerations of whether we like it or not may not be to the point. But as we are men and women, thinking and desiring, we do bring in the personal element to our conception of life; and if we look at evolution, the outlook for us as individuals is not encouraging. We are as bubbles on the sea, arising from no volition of our own, and we cease to be, following developments in a process which we cannot control. We are "such stuff as dreams are made of, and our little life is rounded with a sleep".

Is there possible any conception of the evolutionary process which can show a more encouraging outlook? It is that which Theosophy offers in the doctrine of the Evolution of Life through the evolution of forms.

As the scientist of to-day examines nature, he notes two inseparable elements, matter and force; a third, which we know as life, he considers the effect of the interaction of the two. In matter he sees the possibilities of life and consciousness, and neither of these two latter is considered by him capable of an existence independent of matter. In the main this conception is true; but, according to Theosophy, a modification is required, which may be stated as follows.

Just as we see no matter without force, and no force which is not affecting matter, and just as one is not the product of the other, so, too, there exists a similar relation between life and matter. They are inseparable, and yet one is not the product of the other.

In the universe there are types of matter finer than those recognised by our senses, or ponderable by the most delicate of instruments. Many forms of energy, too, exist, of which but a few have as yet been discovered by man. One form of energy, acting in conjunction with certain types of ultra-physical matter, is called Life. This life evolves; that is, it is becoming slowly more and more complex in its manifestation.

The complexity of the life-activities is brought about by building organisms in such matter as we know by our senses. (There are other modes of life-activities, but for the moment we shall confine our attention to their activities which our senses can perceive.) It is the life that holds chemical elements for a certain period as a living organism. While so holding it, that life gains a complexity by means of the experiences received through its receptacle. That which we see as the death of the organism is the withdrawal of the life, to exist for a while dissociated from the lowest forms of matter, though it is still linked to ultra-physical kinds. In withdrawing from the organism at death, such experiences as were received through it are retained as new habits learned by the life, and they are transmuted into new

capacities of form-building, to be utilised with its next effort to build a new organism.

If we look at Fig. 7 we shall be able to grasp clearly the Theosophical conception of the Evolution of Life. When we consider structures only, we are looking at but one side of evolution. For behind each structure is a life. Though a plant dies, the life that makes it live, and propels it to react to environment, does not die. When a rose withers and dies and disappears in dust, we know that none of the matter is destroyed; every particle of it still exists, for matter cannot be annihilated. So is it, too, with the life which out of chemical elements made a rose. It merely withdraws for a time, to reappear building another rose. The experiences gained of sunshine and storm, of the struggle for existence, through the first rose, will be slowly utilised to build a second rose which shall be better adapted to live and propagate its kind.

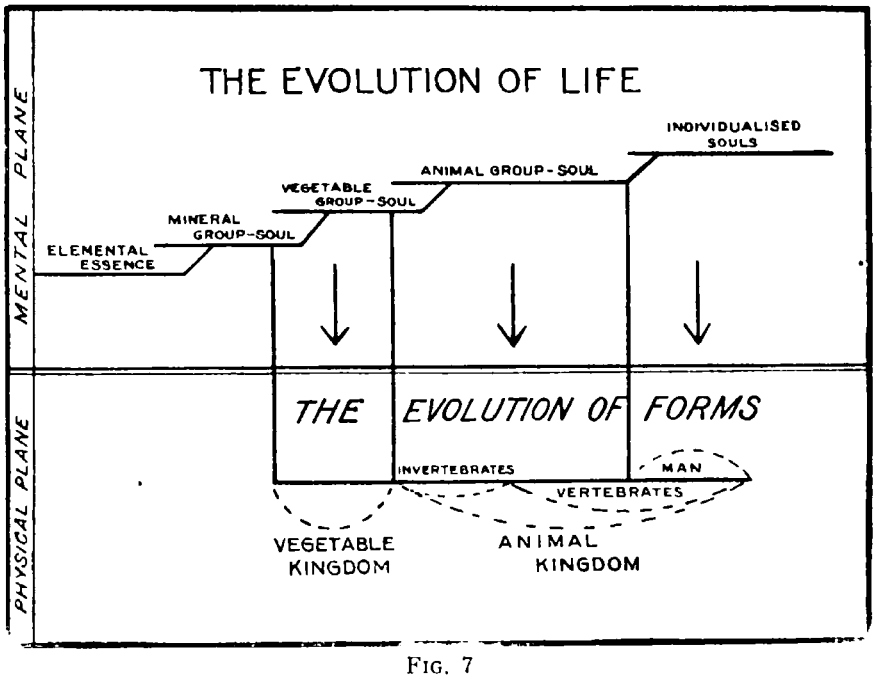


FIG. 7

As an individual organism is a unit in a larger group, so is the life within it a part of a "group-soul". Behind the organisms of the vegetable kingdom, there is the vegetable

group-soul, an indestructible reservoir of those life-forces that are attaining complexity by building vegetable forms. Each unit of life of that group-soul, as it appears on earth in an organism, comes to it endowed with the sum total of the experiences of the past organisms built by the group-soul; each unit, as it returns at death to the group-soul, contributes what it has gained in power of new ways of reacting to environment. The same is true of the animal kingdom; each species, genus and family has its own compartment in the general animal group-soul. With man, too, the principle is the same, except that man has passed the stage of belonging to a group-soul. Each man is an individual life, and though he is linked in mystic ways to all his fellows in a Brotherhood of Man, he treads his own path, carving out his own future. He retains his experiences, gained by him life after life, not sharing them with others, unless he shares them of his own volition.

There is no such thing as death in nature, in the sense of a resolution into nothing. The life withdraws into its ultra-physical environment for a while, retaining as new modes of form-building the experiences which it has gained. Though form after form comes and goes, their successive lives are but the entrances and exits of the same life in the evolutionary drama. Not a fraction of experience is lost, as not a particle of matter is destroyed.

Furthermore, this life evolves, as already mentioned. The method of its evolution is through forms. The aim of a given part of the group-soul life is to manifest through such forms as shall dominate, through the greatest adaptability to environment, all other forms, while at the same time they shall be capable of the most delicate response to the inner promptings of the life itself. Each part of a group-soul, each type of life, each group and class and order, has this aim; and hence ensues the fierce warfare of nature. She is "red in tooth and claw with ravin," but the struggle for existence is not

the wasteful thing it seems. Forms are destroyed, but only to be built up into new forms. The life comes and goes, but step by step it comes nearer to the form which it seeks. No life is lost; the waste is but a seeming, and the struggle is the way to determine the best forms in an ever-changing environment.

When the fittest forms, for a given environment, have been evolved, then that particular part of the group-soul pours its life through them with a fullness and richness, marking an epoch with its domination; and as the environment again changes, once more the quest is resumed for the next fitter forms. So all parts of the group-souls of the vegetable and animal kingdoms are at war in a struggle for a survival of the fittest. Yet in that struggle not a single unit of life is annihilated, and the victory achieved by one type is not for itself, but for the totality of life which has been seeking that very form as the best through which to unfold its dormant energies.

Life as it evolves has its stages. First, it builds forms in ultra-physical matter, and then we name it "elemental" life. Then, with the experiences of its past building, it "ensouls" chemical elements in combination, becoming the mineral group-soul. Next, it builds protoplasm, ensouls vegetable forms, and after, at a later period, animal forms. Then we have the next stage as man, Life now building individuals able to think and love, capable of self-sacrifice and idealism, for

> . . . striving to be Man, the worm
> Mounts through all the spires of form.

And man is not the last link in the chain.

In all this cosmic process from atom to man, there is one element which must be taken into account, if we are to understand the process correctly. Though matter evolves from homogeneous to heterogeneous, from indefinite to definite, from simple to complex, life does not so evolve. The evolution of matter is a re-arrangement; the evolution of life is an unlocking and an unfoldment. In the first cell of living matter, in some

incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance, "selecting" age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene in her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself. The evolution of life is not a receiving but a giving. For behind the very life itself, as its heart and soul, is something greater still, a Consciousness. From HIS fullness of Power, Love and Beauty, HE gave to the first speck of life all that HE is. As in one invisible point may be converged all the rays from the glorious panorama of a mountain range, so each germ of life is as a focal point of that illimitable Existence. Within each cell HE resides in HIS fullness; under HIS guidance, at the proper time, Shakespeare and Beethoven step forth, and we call it Evolution.

If the study of the evolution of forms, according to modern science, has enlarged and adjusted our previous conceptions of the universe, the study of the evolution of life is more striking still in its consequences. For new elements of complexity appear in the life side of evolution, and their consideration means a new evaluation of the evolutionary process. The first factor in the complexity is that, within the forms as studied by the scientist, there are several parallel streams of evolving life, each mostly independent of the others in its development.

Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels (Fig. 8). As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From that same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then

TYPES OF EVOLUTION

1 HUMANITY	2 DEVA EVOLUTION	3	4	5	6	7
Perfect Man	"Angel" or Deva					
Human	Nature-spirit (astral)					
Animal	Nature-spirit (etheric)					
Vegetable	Animal					
Mineral	Vegetable		Chemical Elements			
Elemental Essence	Mineral	Cell-Life	Atoms			

FIG. 8

forms of " nature-spirits," or the fairies of tradition, into Angels or Devas. Another parallel stream, but about which little is known, is the life of cells, with its earlier phases and those to come. A stream of life through electrons, ions and chemical elements is also probably distinct. Yet other evolutions exist on our planet, but for lack of sufficient information they may for the moment be left out of consideration.

The ladder of evolving life through the forms in our midst is seen in Fig. 9. The life utilises organisms built up of solid,

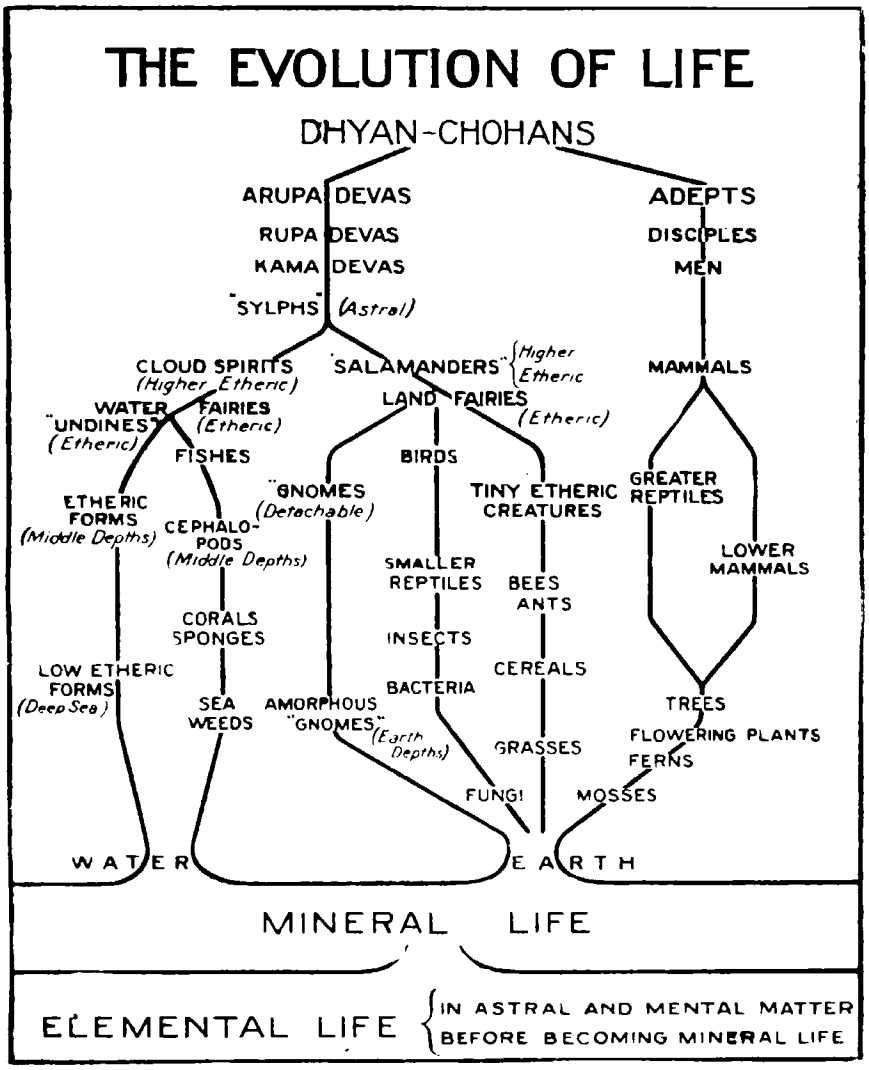


FIG. 9

liquid and gaseous matter; but it also uses forms built of more tenuous matter in a "fourth state" of radiant matter (called "etheric" by the Theosophist), and also in types of matter still more rarified, called "astral" and "mental" matter. Ascending from the mineral, six distinct streams will be noted, converging into Adepts or Perfect Men, and Arūpa Devas or Higher Angels, and culminating in a type of lofty entities called Dhyan Chohans. Of the six, only two utilise physical matter in its finer physical or "etheric" states (first and third columns in the diagram), and then build forms in astral matter as "sylphs". One stream builds organisms living in water, while three use forms living on land. Only one of the six streams of life leads into humanity; the other five pass into the parallel evolution of the Devas.

It must be carefully noted that the evolution of life has its antecedent phases, its heredity, as it were, sometimes quite distinct from the heredity of the forms. The fact that mammals and birds have been developed from reptilian forms, only indicates a common ancestry of bodily form. While seaweeds, fungi, grasses and mosses have a common physical heredity from unicellular aquatic organisms, the life nevertheless has ascended through four separate streams. Similarly, while birds and mammals have a common physical ancestry, the life of birds has, for its future, stages in etheric creatures, the fairies on the surface of the earth, then as fairies in higher etheric matter and so to astral fairies and Devas; but the life of mammals passes into the human kingdom.

Before passing from these etheric forms in earth-depths and in the depths of the sea, it must be pointed out that an etheric form, composed of "radiant matter," will pass through and exist in solid rock, or in the sea, as the air can pass through a wood-pile or remain among the empty spaces between the pieces of wood. Even our densest substances are porous to the etheric types of matter; and organisms of these latter types

find no difficulty in existing inside the earth or sea, and they are not affected by the heat and the pressure which would make life for ordinary physical creatures impossible.

The same general differentiation of life is observable if we consider humanity alone (Fig. 10). The stream of life, which later is to be humanity, has rudimentary marks of specialisation, even its early phases of elemental, mineral and vegetable life; these we begin to note more clearly when the animal kingdom is reached. There are seven fundamental types in this life that is going to be human, with modifications in each type as it is influenced somewhat by the others. They persist throughout all the kingdoms preceding the human. The life of dogs is distinct from that of cats: that of the elephant from both. The dog life evolved in forms of wolves and jackals and other canidæ, previous to its highest embodiment in the domesticated dog. Similarly other types of animal life, like cats, horses, elephants, monkeys, had their earlier "incarnations" through more savage and prehistoric forms of the same family. (This subject will be dealt with more fully in the section on the Evolution of Animals.)

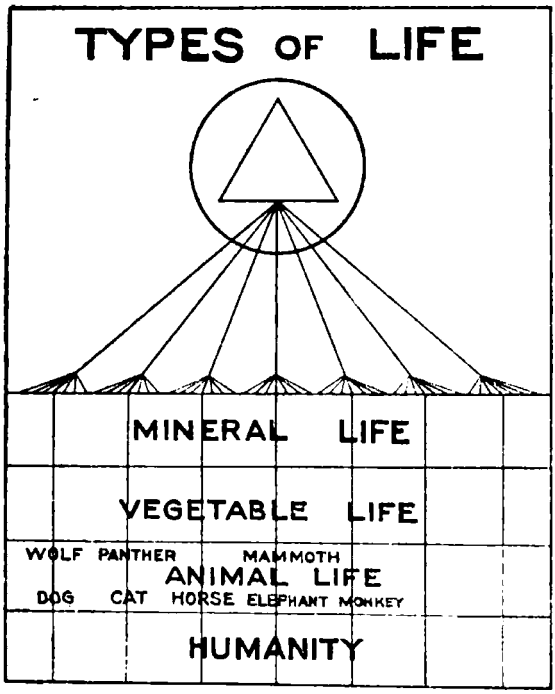


FIG. 10.

When we come to study these types as they appear in humanity, a most fascinating view of mankind opens before us. It requires but little imagination to see the canine life, on its entrance into humanity, appearing as the devotional

type of soul. The classification in Fig. 11 is in no way final; it is given more by way of suggestion than as an absolutely correct clue to the mystery of temperaments. Seven types are clearly marked; one is not better or higher than another; they are all needed in the great evolutionary drama, and each is great as it contributes to the whole that development of the one Divine Life and Consciousness which has been arranged for it by the LOGOS.

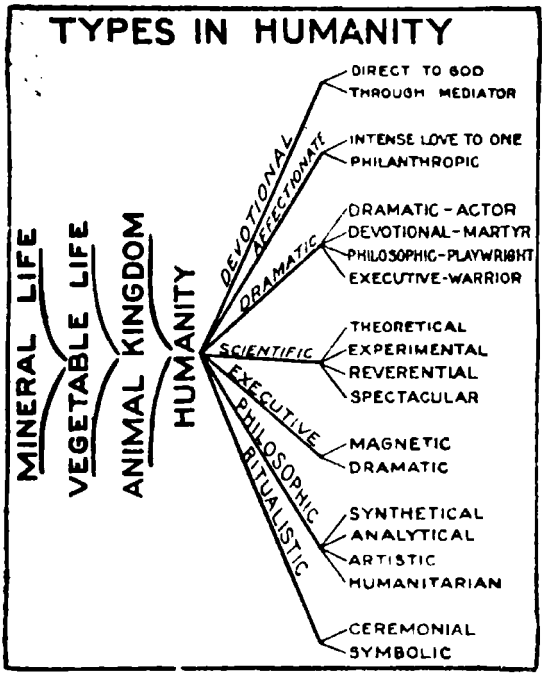


FIG. 11

If we examine devotional souls around us, we shall note some who go to God direct in their heart and mind, and others to whom God is vague unless conceived in the form of some Incarnation or Mediator, such as Jesus or Krishna. There are also devotional souls who are influenced by the dramatic wave of life; and then they will covet martyrdom, not out of conceit or desire for posing, but because a life of devotion is unreal unless it is continually dramatic. Love of God and the desire to live the Christ-life in the mind of a Tolstoy will mean identifying himself in outward ways with the poor and the downtrodden, playing a rôle in a dramatic situation; the Christ-life must be dramatic for these souls, to be full of meaning.

The affectionate type, too, has its many variants. There are those to whom all life is concentrated in the love of one soul, the Romeos and Juliets among us, who are ready to renounce all for one. There are others, who are capable of less

intense love, but who delight to send it out to a wider circle of parent, child and friend, and are attracted by philanthropic schemes of activity.

The dramatic type, one variant of which has been mentioned above, is interesting, as it is often misunderstood. To them life is not real unless it is a scene in a drama. Happiness is not happiness, unless it is in a drama in which the soul is playing a "strong part"; grief is grief only if it is "like Niobe, all tears". One variant will be drawn to the stage, developing a dual conception of life as the self and the not-self; influenced by the philosophic type of life, another soul will develop into the playwright; while the dramatic soul with executive tendencies will find life as a warrior or as a political leader fascinating.

Among the scientific type, the theoretical and experimental variants are easily recognisable. A third, the reverential, is less common just now, but it is the soul full of zeal in scientific investigations, but continually feeling the universe as the habitation of God. The scientist who is spectacular in his methods, has the dramatic type influencing him; his behaviour is not necessarily the result of vanity or of a desire to occupy the centre of the stage, but only because he is living his God-given temperament.

Of the executive type, there is the dramatic variant, seen in many a political leader, and another, the magnetic type, able to inspire subordinates with deep loyalty, but not at all spectacular—if anything, preferring to keep in the background, so long as the work is done. Little need be said of the philosophic type; the differences of method of developing their conceptions of life adopted by the various philosophers, are due to what they are, within themselves, as expressions of the One Life. Herbert Spencer and Haeckel, Ruskin and Carlyle, Aristotle, Plato, Spinoza, and others, well represent a few of the many variations of this "Ray".

Of another type, which is much misunderstood, are those to whom symbolism strongly appeals. To these, life is not real unless it is an allegory. An example of this type would be St. John, the author of *Revelation*, delighting in symbols and allegory. A modification of this type is seen in those who find religion real only when ritual accompanies it. Vestments and processions, incense and genuflections, are a part of the worship of a being of this type.

In many ways the LOGOS trains HIS children to help HIM in the common work, and all are equal before HIM. For each HE has hewn a path; it is for each to tread his own path, joining hands the while with the others in theirs.

The subject is full of fascination, but enough has been said to show something of the evolution of life, and to suggest a line of thought and observation that will be productive of much wisdom.

This rapid survey of creation from Orion to man shows then an evolutionary process ever at work, the One becoming the Many. It is not the many with each striving for itself, but with each slowly realising that its higher expression is dependent upon serving others. Not a series of like parts, simply placed in juxtaposition, but one whole, made up of unlike parts mutually dependent, is the key-note in the evolution of Form; not one temperament, not one creed or mode of worship, but a diversity of temperaments and creeds and ways of service, all uniting to co-operate with the LOGOS to bring to realisation what HE has planned for us, this is the key-note of the evolution of Life.

C. Jinarājadāsa

(To be continued)

NOTE. The diagrams in this *First Principles of Theosophy* (with the exception of a few borrowed from other writers) are not copyright, and can be used as they are, or with any modifications thought necessary. I have myself had these diagrams made into lantern slides for lectures; if any member or Lodge desires to make similar slides, the diagrams will be printed separately by the Publishers, so that slides can be readily made They will be published when the book is issued.

THE THREE GUṆAS[1]

By H. S. GREEN

WHAT is spirit? What is matter? And what relation do these hold to one another?

Although these questions are asked, there is no need to give exhaustive answers to them here, for that would entail a long metaphysical enquiry that would go far beyond the scope of the present paper; nevertheless a brief examination of the problem will serve as an introduction to the subject of the three Qualities or Guṇas.

First with regard to spirit. It is necessary to rid ourselves of the confusion often caused in some minds by the different use of the terms "spirit" and "a spirit".

"A spirit" is a loose and sometimes rather misleading term which means—a being, an entity, an individual of some sort, either on the human level of evolution or above or below this, whether good, bad, or indifferent, who is without a physical body. Man is of course essentially an immortal spirit, and it is often convenient to draw a distinction between the mortal man in the body, subject to death and to all the vicissitudes of earthly existence, and the same man freed from the body, who is then called by some writers, especially spiritualists, "a spirit". But this use of the term, although natural, often gives rise to misunderstandings, and is even to some extent illogical; for it is obvious that man is none the less an immortal spirit for being temporarily clothed in a

[1] A paper read before the Bournemouth Lodge of the Theosophical Society.

physical body. Again, most people acknowledge the fact of the existence of non-human spirits, both above and below the rank of humanity, as is indicated by the meanings attached to the terms "nature-spirit," "angel," "devil," "planetary spirit," and others. So that, when stripped of non-essentials, "a spirit" means simply a being of some sort who is not using a physical body; and it is often used loosely as if it were synonymous with "ghost" or "apparition".

When we speak of "spirit," however, the meaning is not quite the same; it is more general and less limited, more abstract and less personal. The word "spirit" is always contrasted with the word "matter," the two ideas being a pair of opposites; what the one is, the other is not. Used in this very general sense, "spirit" is practically identical with consciousness, when this word is used in a universal and cosmic sense and is not limited by such restrictions as "self"-consciousness, "personal" consciousness, "physical" consciousness. It signifies consciousness in the abstract, considered quite apart from that of which it is conscious, and with no implications of either good or bad, high or low.[1]

But although spirit in the abstract is synonymous with consciousness in the abstract, considered apart from any special state or aspect of consciousness, it is evident that in our ordinary life we know nothing of any such form of consciousness as this. Every kind of consciousness is for us a consciousness *of something*, whether that something is an object in the outer world or only an object in the psychological sense, *i.e.*, a feeling or an idea. Consciousness, apart from an object of consciousness, is, for us, the absence of consciousness. Therefore, even when using the terms in a universal and

[1] Scientific writers almost invariably use the term "consciousness" as synonymous with "self-consciousness" and as implying the waking state, jāgraṭa. That which does not exhibit waking self-consciousness they term sub-consciousness or unconsciousness, as in the literature of psycho-analysis. To express the idea of consciousness in general, as employed in this paper, they mostly use the word "mind," intending that to cover all phases of thought, feeling, and will-in-action.

cosmic sense, consciousness implies an object of consciousness; and if consciousness is spirit, this object of consciousness is matter; not the highly complex matter we are aware of in the outer world, but the root or basis or foundation of it, that without which the matter we know could not exist.

Similarly we have no notion of consciousness apart from a sense of "self" of some sort, expressed or implied, using the term "self" also in a universal sense; and in this way matter comes to be synonymous with the object of consciousness. So that spirit means consciousness and implies Self, whereas matter is the object of consciousness and implies Not-self. These divide the universe into two contrasted halves, each of which is non-existent for us when deprived of the other, and each of which implies the other and is always in relation with the other. In any world whatsoever, whether physical or superphysical, that which is objective to the self as subject is material or is of the nature of matter, outwardly at any rate, whatever its inner nature may be, for objectivity is the very essence of matter, as subjectivity is that of spirit.

Spirit Consciousness Self	is in relation with	Matter Object Not-Self

Matter, therefore, may be described as the object of consciousness, or as that which is not self. This is to reduce it to the simplest terms, and it is equivalent to regarding the root of matter as an idea in the universal mind; the Cosmic Consciousness thinks or imagines or postulates "objectivity," Not-self, and this is the root out of which matter grows. Without it matter is impossible; with it we have, not complex matter as we know it, endowed with many attributes that appeal to the various senses, but the primitive germ out of which matter can develop, and that germ an idea in the creative Mind made active by the energy poured into it by the creative Will.

From this as starting-point we may pass on to consider what are the necessary attributes that must be present in order that this germ of matter may develop into actual matter; and in doing this we come at once upon the three guṇas or Qualities of the Sāṅkya philosophy.

The first of these is resistance, inertia, immobility, the tendency to resist any change that may be impressed upon it from outside; in accordance with which tendency, if it is at rest it continues at rest, if it is in motion it continues in motion; in each case it does not change unless some outside influence compels the change. If we bring this idea of resistance down to our own level, it is obvious that unless matter offers resistance to pressure, or the sense of touch, or resistance to light waves, so as to affect the sense of sight, or resistance to sound waves, so as to affect the sense of hearing, or unless it offers resistance capable of affecting one or other of our senses, there is no evidence that there is any matter there at all; for us it would be nothingness, non-existence.

This is the guṇa ṭamas, the foundation upon which all the other attributes of matter are built, and without which they could not exist.

Thus Herbert Spencer writes:

> Our conception of Matter, reduced to its simplest shape, is that of coexistent positions that offer resistance; as contrasted with our conception of Space, in which the coexistent positions offer no resistance. We think of Body as bounded by surfaces that resist . . . Mentally abstract the coexistent resistances, and the consciousness of Body disappears; leaving behind it the consciousness of Space . . . Of these two inseparable elements, the resistance is primary, and the extension secondary.[1]

Similarly Mrs. Besant writes of spirit as being God's motion and matter God's stillness.[2]

But mere resistance or immobility in itself is not sufficient. In order to become the matter we know, there must be capacity for change. If the immobility were absolute, if it were

[1] *First Principles*, Part II, Chap. III.

[2] *Theosophy*, in Jack's People's Books, p. 21.

incapable of change, no further development could follow, and matter as we know it, with all its complex attributes and possibilities, could not come into existence. There could be no change of shape or size, and a form once created would last for ever without change or growth or modification of any kind. There could be no change of state, from solid to liquid or gas. There could be no motion, because this is change of place. Life, development, evolution, could not be. Immobility therefore must be limited and conditioned by the capacity for change, which must be present in a sufficient degree to make life, growth and movement possible.

This is the guṇa rajas, with which we are familiar under the terms of mobility, activity, change, differentiation, restlessness, and so on; all implying change of some sort. It is the polar opposite of ṭamas, immobility; and just as ṭamas furnishes a stable and enduring foundation upon which a material universe may be built, so rajas provides that principle of change without which life could not exist and evolution could not take place in any kingdom of nature, either physical or superphysical.

The tendency of ṭamas is to make stable, definite, and fixed; but that of rajas is towards incessant change and differentiation. How then are they to be reconciled, for they appear to contradict one another? Both are necessary in a material universe. Matter cannot exist without stability, and it cannot evolve or enter into chemical combinations unless it is able to change its condition. Fixedness alone would petrify everything, so to speak, and progress would be impossible; while change, alone and unchecked, would make orderly growth and methodical classification impossible, for chaos and confusion would result, a mere purposeless scattering.

These two opposing tendencies require to be balanced by one that is intermediate between them and capable of reconciling them. If primordial, homogeneous matter is to be built

into forms in the mineral, vegetable, animal, and human kingdoms, it must first be capable of being split up into atoms; and this is the work of rajas. Secondly, there must be some power that is capable of attracting these atoms together into masses such as will form molecules, mineral crystals, plants, and the bodies of animals and men. Thirdly, there must be sufficient stability in these atoms, and the masses which they combine to form, to ensure their continuance for so long as may be required; but stability must not degenerate into a rigidity that would prevent all growth and change; and this stability is, of course, ṭamas.

The second tendency or principle or quality here mentioned is the guṇa saṭṭva. Its characteristic is to draw opposites together that would otherwise remain separate and isolated. It draws atoms together to form molecules; it draws molecules together to form small or large masses; it is seen in the power of chemical attraction by which hydrogen and oxygen are drawn together to form water; and it is illustrated physiologically in the power that enables living plants, animals, and men to assimilate food and to build it into the structure of their frames. But because saṭṭva draws together like this, it is, in a sense, dualistic, it implies at least duality; for it cannot operate unless there are two separate units to be drawn together. Although it combines and synthesises, it implies contrast, contraries, polar opposites, dualism, relation; and this leads on to such principles as harmony, or the combination of two different musical notes; rhythm, or motion from one point or condition to another and back again, as in wave motion or pendulum motion; as well as implying such ideas as balance, equilibrium, vibration, integration, union.

These are the three guṇas or qualities underlying matter, for they are essential to the existence of matter, and when combined with the root-idea of objectivity they really constitute matter.

Tamas: immobility, stability, inertia, fixedness, changelessness, uniformity, wholeness, definiteness, unity, homogeneity.

Rajas: mobility, instability, activity, change, multiformity, differentiation, many-ness, heterogeneity.

Sattva: rhythm, balance, polarity, coherence, integration, duality-in-unity.

These are of course not literal translations of the three original terms, but attempts to express three underlying abstract principles from different points of view. All other characteristics of matter are secondary in comparison with these. Colour, shape, weight, odour, taste, and so on, may vary indefinitely; but these three must always be present in every atom, otherwise matter, as we know it, could not exist. In the absence of tamas, matter would offer no resistance, and therefore its very existence could not be proved to any one of the senses. In the absence of rajas, there could be no change, or motion or growth or life. In the absence of sattva, there would be no organisation; atoms, even if they existed, could not be built together into molecules; chaos could never become an ordered cosmos; but in truth even atoms could not exist, for the atoms of science imply a power that holds together the otherwise separate parts of the atom, whether called electrons or by any other name, and this power is sattva.

Stated metaphysically the three guṇas are simply three abstract ideas, thought and willed into existence by the Creator. He thinks objectivity, and gives to it the three attributes of stability, change, and balance; and this is the root of matter. When He ceases to think and will it, the material universe ceases to exist.

These arguments concerning matter, and the three qualities that constitute it, might be extended to any length; indeed a volume might be written on this one subject. This brief

introduction, however, must suffice here, and we may pass on to notice that wherever matter, or anything of the nature of matter, is to be found, *i.e.*, anything objective to the self, whether in this world or any other, there the three qualities are to be found. But they are not always found in the same proportion everywhere; ṭamas, stability, predominates in one place or thing or type of matter, or at one period of time; rajas, activity, in another; and saṭṭva, balance, in a third. Their proportions also are constantly changing, for life is a movement, a flux, not a stillness.

Because of this, everything material, everything that is clothed in matter, can be classified in terms of the three. Spirit permeates and underlies matter everywhere, being the universal subject which is always in relation with the universal object, matter; and spirit has its own three aspects, which answer exactly to the three of matter. Thus the steadfast Will of spirit answers to the stability of ṭamas in matter; Wisdom, or the Ordering Reason of spirit, answers to saṭṭva in matter; and separative Creative Activity in spirit answers to rajas in matter. This being so, a classification that is stated in terms of the three qualities of matter will serve almost equally well for the spirit that is involved in matter; and there is sometimes a convenience in having one uniform classification to which everything can be referred, instead of using one for spirit and a different one for matter.

Many instances of this use of the guṇas may be found. Thus in *The Secret Doctrine*, Vol. III, Diagram I, they are described as—saṭṭva, good; rajas, evil; ṭamas, chaotic darkness; which is equivalent to using them as the basis of an ethical classification.

In *The Science of Peace*, by Bhagavān Dās, there is given the metaphysical classification of saṭṭva, cognisability; rajas, movement; ṭamas, substance. It is also pointed out that "the high Gods, Brahmā, Viṣhṇu, and Shiva are ordinarily

regarded as wholly rājasic, sāṭṭvic, and ṭamāsic respectively"; a theological classification (pp. 132, 135).

In Miss K. Browning's *Notes and Index to the Bhagavaḍ-Gīṭā* a convenient tabulation is given of several different applications of this threefold method in the *Gīṭā*. Thus there is a physiological classification of three kinds of food; the gist of which is that ṭamāsic food hinders and obstructs health and vitality; rājasic food is over-stimulating or too highly flavoured; sāṭṭvic food is that which nourishes the body and promotes health with no injurious after-effects. There is a ceremonial classification of three kinds of almsgiving; and others relating to three kinds of action, three kinds of pleasure, and so on.

Herbert Spencer's famous formula of Evolution really embodies the three guṇas, although no one would have been more surprised than he, had the fact been pointed out to him. He traces three types of change proceeding universally during evolution; first, a change from the homogeneous to the heterogeneous, which is obviously rajas; second, one from the incoherent to the coherent, which shows the influence of saṭṭva as integration, linking together; and third, one from the indefinite to the definite, which is the higher ṭamas. Many illustrations of these changes, sociological, psychological, biological and geological, can be found in his *First Principles*, Part II, Chap. xiv-xvii.

This leads on to the fact that the three guṇas have been used by modern Western astrologers for constructing a system of character classification. All three qualities are present everywhere, but one usually predominates over the other two in any given mass of matter, so that in a chemical element or a plant, one of the three may be found strongly, and the chemical or the plant can be used as medicine for some disease that requires this special kind of influence as a remedial agent. Animals too belong predominantly to one or other of

the three, and might be classified thus, if sufficient information were at our disposal. With man the classification depends upon the type of body he wears, which varies according to the same three qualities.

The three guṇas in the body answer to three psychological tendencies in the man; each one can be used either for good or for evil, and can be made the basis of either a virtue or a vice.

ṬAMAS signifies in matter stability, immobility. *As a virtue* in man, it shows forth as firmness, endurance, patience, constancy, consistency, and strength of will of the enduring and unchanging kind. In the sphere of action it implies hard work, often of the steady and plodding kind, perseveringly performed, and carried out perhaps through many years without change. Intellectually there is shown the same ability to work onward, slowly perhaps, but consistently and faithfully for years without faltering. *As a vice* or failing, ṭamas implies sloth, indolence, lack of flexibility and adaptability, a tendency to get into a groove, both in opinions and habits, so that there is too much conservatism, too much clinging to the old, only because it is familiar and not because it is the best, a lack of receptivity for the new, disinclination or inability to give up old habits, even when they are evil, and an unyielding nature, inclined to obstinacy, stubbornness and bigotry.

RAJAS signifies in matter activity, mobility, change. *As a virtue* in man it implies those favourable characteristics that are summed up under similar terms: energy, activity, a life of action rather than feeling or thought, but also one accompanied by active feelings and rapid thought, alertness, quick perceptions, readiness to change and to accept the new, love of novelty, versatility, enthusiasm, ardour, courage, the pioneering spirit, and a tendency to travel. As men of action, rājasic persons achieve their ends by rapid movement and sudden dashes, rather than by the patience and plodding persistency of

ṭamas; so that while rājasic men are more brilliant and accomplish much in a short time, the ṭāmasic persons can wear them down and tire them out by slow persistency and endurance. Because of their executive ability rājasic men are often prominent persons in their sphere of life, and their impulsive feelings and activity of mind contribute to the same result; for this quality is consistent with ambition, love of fame and public recognition, and this may be achieved early in life, while the more solid ṭāmasic man has to wait until middle age or later, before he gains his end. *As a vice* or failing, the tendency to change may go too far, so that it shows as instability, inconstancy, restlessness of mind or body or both, a purposeless love of novelty, thirst for new sensations and experiences, impulsive desires, fickle emotions, excitability, over-activity, lack of caution and restraint, recklessness, pugnacity, an aggressive or domineering spirit, inability to see another person's point of view. Many changes come into the lives of persons dominated by rajas, changes of occupation or habits or residence, or of religious or political opinions. They are good earners but free spenders, while ṭamas is slow at earning but tends to accumulate or hoard. Rājasic persons are the devotees and martyrs; they will sacrifice both themselves and other people freely; they wear out rather than rust out.

SAṬṬVA signifies in matter the balance of opposites, rhythm, integration. *As a virtue*, it gives a sense of proportion or balance, whether in action or feeling or thought. So that in various ways and applications there may be seen—good judgment, sympathy, toleration, the feelings and emotions neither in excess nor defect but harmoniously balanced, a sense of brotherhood, friendliness, adaptability to new methods and to the ways and opinions of others, ability to put oneself in the place of others and make allowances for them, intuition, understanding, ability to look beneath the surface, insight, a

sense of unity behind diversity, tact, skill in action, methodical ways, systematic habits, orderliness, and a sense of law and proportion and fitness. *As a vice* or failing, some of its faults arise from the duality of saṭṭva; for there cannot be balance unless there are two things to balance, and in a state of imperfection there is an alternation between the two, hence vacillation, hesitation, irresolution, indecision; a tendency to change, which is not the active change of rajas but is rather a drifting, through indifference or lack of interest in persons or things. As a virtue sāṭṭvic people can be very impartial, but as a failing they can "sit on the fence" indefinitely without coming to a decision; and closely allied to this are subtlety, lack of candour, facing both ways, deception, cunning, duplicity, and shirking responsibility.

In practice, these are classed according to the three types of signs of the zodiac; the fixed signs are grouped under ṭamas, the cardinal or movable signs under rajas, and the so-called common or mutable signs under saṭṭva. The group that contains the largest number of planets determines the guṇa of the horoscope. This does not exhaust either the problem of the guṇas or the task of character-reading, but the method has been found to be satisfactory so far as it goes. Particulars are given in Alan Leo's *Art of Synthesis*, Chap. XVII.

Such descriptions of character might be extended considerably, and it would be quite possible to show the results of the combinations into which they enter among themselves; but enough has been said to illustrate the subject.

H. S. Green

CONCERNING THE PSYCHOLOGICAL ASPECTS OF WAR STRAIN

By ADELIA H. TAFFINDER

WE have many distinguished surgeons and psychologists studying strange developments of maladies caused by the War. One of the strangest to which soldiers are heirs, is known to army surgeons by the name of "hyperthyroidism," and it has for several years been baffling the skill of the surgeons of European armies. Many of its victims among the soldiers have been seized with acute melancholia, as a result of which many were reported to have deserted or committed suicide. Dr. Harlow Brooks, chief of the Medical Service at Camp Upton, before the New York Academy of Medicine, made this statement concerning this trouble:

> We have not found that this ailment, known to Army surgeons by the unpronounceable name of "hyperthyroidism," is a cause of suicide among soldiers in America. Nor have we found that the recruits who suffer from it are seized with melancholia or brooding and want to go home or desert. Such tendencies have been observed by the British surgeons, but we have found at Camp Upton that the recruit who becomes afflicted with the malady is most generally one who was wildly enthusiastic to join the Army, and while the symptoms are the same—nervousness, anxiety and fear, or, I might say, general excitement and emotion—the disease usually takes hold on a soldier who is intently bent upon his work. I regret to say that more often than not it seizes a non-commissioned officer, a young man of intelligence, talented and determined, who is ambitious to get a bigger Commission and who overworks himself because he wants to stay in the Army, instead of getting out of it.

One case which came under my observation at Camp Upton was that of a very ambitious young man who had already won a non-commissioned officer's place. He became nervous and excited and

suffered from anxiety and fear, always displaying abnormal emotion. This young man was very ambitious to rise in rank, and was anxious to get into battle. He was liked by everybody in the camp, but hyperthyroidism in a recruit eventually affects a gland, and the heart action is impaired. This young man had to be kept in bed for a long time, and then had to be sent home, absolutely unfit to serve as a soldier. I have seen little indication of the malady inducing a desire to desert, or commit suicide, although, according to the observations in other armies, I believe that is a frequent turn of the disease.

Electricity is conquering these nervous diseases, to such a degree that the Government is establishing in all American war hospitals in this country and in Europe, electrical apparatus for the treatment of soldier and sailor victims. The patient sits in an invisible electrical field, produced by what is known as a d'Arsonval apparatus, much like a Tesla coil, except that the current is greater. He is permeated through and through by the electrical field.

Lloyd E. Darling, in a contribution to *The Popular Science Monthly,* says that it is not unlike that which every young experimenter in this country has played with for a long time past. That such machines as these, though naturally of larger size and better quality, have a practical usefulness in an army hospital, is unexpected. Mr. Darling goes on to explain:

You know if you take an ordinary electric light current and send it through a small coil of wire in which is an iron core, you can heat the core red hot if the current strength is great enough. Eddy currents are set up in this core. The patient is somewhat like the iron core of the familiar coil. Every cell in his body is being stimulated just as were the molecules of the iron core. He feels no pain, because high frequency currents have the peculiar property of going through a man without his feeling it, stimulating the functional activity of all his cells and organs immensely.

According to the Committee on Public Information at Washington there are nervous affections among soldiers which cause a constant trembling of the whole of the body. In a recent paper read before the Philadelphia Neurological Society, and printed in *The Medical Record*, Dr. E. Murray Auer, who for some time was attached to the Twenty-Second General Hospital of the British Expeditionary Force,

drew attention to many cases of this character. Speaking of the after-effects of shell-shock, and comparing them with such cases as those of men buried by mine explosions and afterwards rescued, he stated that in his opinion these accidents or shocks often leave more or less permanent effects upon the men who undergo them. He states that a greater percentage of cases are now cured, under the latest methods of treatment.

He refers to this continued shaking of the entire body, accompanied by various pains and severe headaches. In some cases this shaking has been observed to last several days, and even weeks, although in most instances its duration is much shorter. One patient had twice been in a mine explosion, had been through an attack and under heavy bombardment in a trench, and finally was hit by a piece of rock which, while not injuring him, knocked him down. Temporary loss of memory is a common thing with men who have been through some extremely trying period of having suffered a sudden shock. The recovery of the faculty is generally as sudden as its loss. One soldier, after being near a shell which exploded, could remember nothing that happened to him, until he came to himself, walking along a road, some time later. We are told that one of the most common and at the same time most pitiful, of the many mental phenomena of the war is the inability to sleep soundly, and the recurrence of so-called "trench dreams". The trench soldier does not as a rule fear injury to himself. He is afraid of doing something wrong, of an emergency in which he may fail and lose the confidence of his comrades. His fear is the fear of being a coward.

Dr. Hereward Carrington, who has been earnestly studying the psychology of shell-shock, says:

> When a shell bursts in the immediate vicinity of a soldier, he is knocked unconscious; and when he revives, perhaps hours later, to find himself mentally blank, without memory of the event, unable to pefrorm the slightest mental feat, crippled, paralysed, bent double, maimed, unable to sit or to stand—to say that such conditions are psychic, or due to the mind, may seem ridiculous. Experience has

shown it to be true nevertheless. Continued observation and experiments have enabled physicians to understand with great exactitude how this all comes about, to cure it also. The great majority of shell-shock cases are now cured. Indeed many of them are not serious; that is one of the great and blessed discoveries which have come to light as the result of the present war.

Dr. Carrington advocates that it is not the mind so much as the emotions that have an influence over the body. The more prolonged and intense they are, the greater the reaction, and the greater the danger. They affect various organs, various parts of the body, and their functionings.

He emphasises in his book *Psychical Phenomena and the War* that a gigantic experiment is being undertaken in Europe, because certain psychological and psychic phenomena present themselves for investigation and solution. He believes that these should be studied with as much care and exactitude as the wounds, injuries, and pathological disturbances due to bodily injury are being studied by physicians and surgeons now at the Front. "For, in the present conflict, surgery of the soul is no less a reality," says this psychologist, "than surgery of the body; and such an opportunity for gathering valuable psychological and psychical data may not again present itself for many generations." An idea, a thought, an image in the mind, can almost instantly make a man as strong as a lion or as weak as a kitten, according to the nature of the stimulus. Fear has killed many a man and many a woman.

At the present writing the Spanish influenza is rampant in the United States, and where the writer is, case after case daily is proving fatal. Gauze masks are compulsory, and we go forth from our domiciles like actors in some great drama, conscious of some lurking foe ready to assail us. Some are filled with fear, while others seem oblivious of danger. If psychology has proved anything, it has proved what is commonly known as the influence of the mind over the body. Psycho-analysis is being demonstrated to be of great value as a

means of exploring the subconscious mind and discovering the basic trouble. According to the psycho-analyst many of our thoughts and emotions never rise to consciousness at all. They remain in the subconscious mind. Among these emotions fear is predominant; it is the progenitor of worry and anxiety—fear of bad health, of poverty, of failure, of accident, and of innumerable misfortunes which never come to pass.

A valuable treatise on this subject states:

> The suppression of fear and other strong emotions is not demanded only of men in the trenches. It is constantly expected in ordinary society. But the experience of the war has brought two facts before us. First, before this epoch of trench warfare very few people have been called upon to suppress fear continually for a very long period of time. Secondly, men feel fear in different ways and in various degrees. The first fact accounts for the collapse, under the long-continued strain of trench warfare, of men who have repeatedly shown themselves to be brave and trustworthy. They may have intense emotions, obviously not of fear alone, for a long time, without displaying any signs of them. But suppression of emotions is a very exhausting process . . . But the unnatural conditions of modern warfare make it necessary that they shall be held in check for extraordinarily long periods of time.

We read of soldiers dying of home-sickness. Some of our American boys in the French hospitals were lonesome, desperately, pathetically, heart-rendingly lonesome. Hearing never a word of their own language, unable to make their wants known, unable also to comprehend the soft, quick speech by which the gentle French sisters tried to express their sympathy, they sickened, not so much from their wounds as from nostalgia and longing for the familiar home tongue. One man died; but while he was ill in that strange hospital in a foreign land he kept a little journal which he called "The Philosophy of Loneliness". From that little book of scribbled notes it appeared that this young soldier grieved and grieved for lack of some one to speak to him in his own tongue. At last, when his isolation became intolerable, he decided to rise up and go in search of human companionship. The nurse with gentle but firm hands kept thrusting him back. He would

tell her that he only wanted some one to talk to, and she would volubly reply, neither understanding the other. It was no use, she could not comprehend, and he swooned under the torment. Three days he kept up this soul-racking effort, each time resulting in unconsciousness. The third day, so his journal indicates, he resolved to try once more, and he did—death resulting. *The Saturday Evening Post* affords this incident.

In commenting upon it, Major Perkins, Chief Commissioner for Europe of the Red Cross, said:

> When I read the few pitiful pages of that journal of one of our men who had gone to his end in utter loneliness of soul, I decided that something must be done. Either Americans must have their own hospitals, or else we must put American nurses into French hospitals.

Accordingly American women, nurses, visitors, *aides*, were assigned to fifty-two French hospitals containing American men. One day it chanced in a certain hospital that one of these *aides*, a bright, pretty girl, was working in a ward. And as she moved here and there, busy at her tasks, she sang softly under her breath the following cheerful ditty:

"Where do we go from here boys?
Oh, where do we go from here?"

"I don't want you to go anywhere from here," came an unexpected voice from a bed behind her. Turning, she beheld a wounded American, a pale newcomer, regarding her from inflamed, bloodshot eyes.

"Well," she replied laughing, "I don't intend to go anywhere this very moment. What is the matter with your eyes? Gassed?"

"I've not slept for seventy-two hours. They shelled us up there for three days. That's where I got mine. I've been lying here watching you for an hour and trying to make up my mind which I wanted to do most—go to sleep or go on looking at you. I don't know whether you regard that as a compliment or not?"

"I consider it the finest compliment I ever had in my life, bar none, from a man who has not slept for seventy-two hours."

"Yes, but I haven't seen an American girl for five months and so I figured that it would rest my eyes more to look at you than it would to go to sleep."

Adelia H. Taffinder

EX TENEBRIS

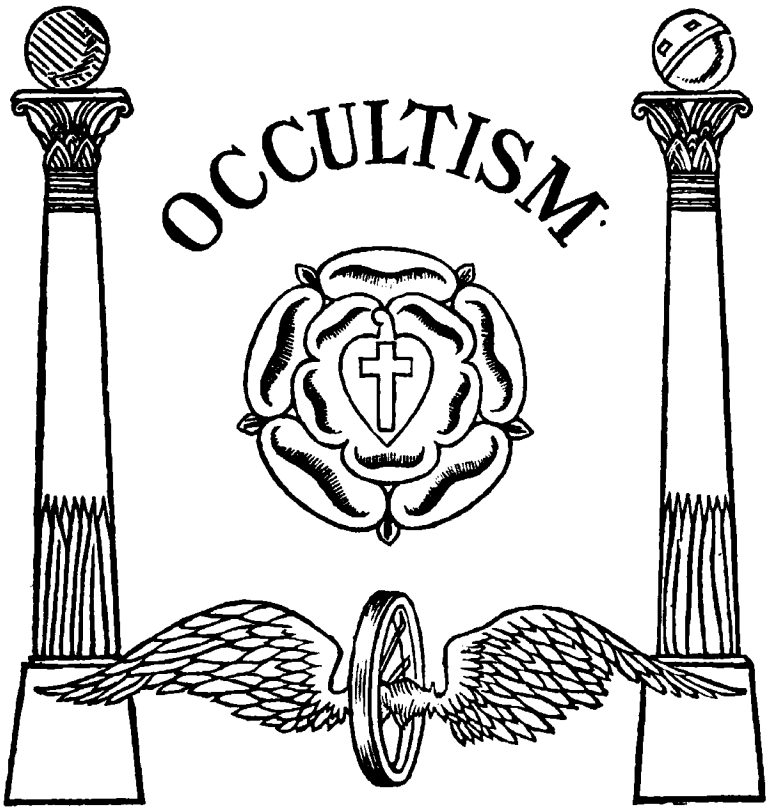
The Lord . . . Prince of Peace . . . Man of War

OUT of the strife of Nations, peace of a coming world,
Out of death's devastations, life's banner floats unfurled;
Out of the reign of terror, out of the wrack of time,
Out of the pain of error, shines wisdom's wealth sublime.

Out of a world of blackness, into a weft of white,
Out of men's Lethe-slackness, into a sea of light;
Up to the hills of freedom, forth from the vales of fear,
Into your land shall ye come, Children whose hour draws near.

This is the day of dying, father of fear and gloom,
This is the hour of sighing, mother of toil and tomb,
Mirrored in sheen of dawn-light prophetic eye may scan
The path of a future morn-light, the glow of The-Coming-of-Man.

LILY NIGHTINGALE



A SERMON ON THE TRANSFIGURATION

By THE RIGHT REV. C. W. LEADBEATER

THIS Festival of the Transfiguration of our LORD represents the third of the great Initiations. The first is symbolised in the Mystery-Drama by the Birth of the CHRIST. The symbol is an apt one, because at that stage there arises within the man a great change, and a new power, which is well expressed by the idea of a birth. At the second, there is a wonderful downpouring of force from the Initiator to the candidate, which is typified by the Baptism of CHRIST, or

rather by the Baptism of which He spoke—that of the HOLY GHOST and of fire. At the third of these great steps there takes place in the man a wonderful change, which is truly symbolised by the Transfiguration. The whole man is changed all the way through—the ego, the soul of the man, is changed, because it meets and becomes to a large extent one with (or at any rate is strongly influenced by) the Monad—the Spirit, the Divine Spark—and so, even the man down here, the personality which you see, is transfigured by the action of the ego. Remember, the man who takes the second of these great steps comes back to earth but once. The man who takes the third does not return to earth—which means that he takes the fourth step, that of the Arhaṭ, in the same incarnation as that in which he took the third.

Now in these steps, especially in the third, not only does the man come face to face with himself, with the GOD within him (the Monad to the ego, the ego to the personality—each is the higher self in relation to that which is below it), but also he comes face to face with His KING. The great Solar Logos is represented on each of His planets by One who is called the KING or the LORD of that world. In His Name all Initiations are given; but in the first and the second steps some one acts for Him as a deputy, although He acts only with the KING'S express permission. But the man who is so fortunate as to reach the third great step must come face to face with the KING Himself, for He alone gives these higher degrees or steps. That is why, in connection with the Feast of the Transfiguration, comes also the Feast of the Presentation of CHRIST in the Temple, sometimes called the Purification of the Blessed Virgin Mary, of Candlemas Day, which we hope to celebrate next Sunday.

This Mystery-Drama of the CHRIST-life symbolises not only man's progress, but also the descent of the Second LOGOS, the second Person of the ever-Blessed Trinity, into matter.

First came the Annunciation, when the Third Person of the Blessed Trinity sends the First Outpouring down into matter, and so hovers over and permeates the virgin seas of matter, which are typified in the Christian system by the Blessed Virgin Mary, whose Latin name, Maria, is plural of *mare*, the sea. So she is the seas of matter of the different planes. The whole thing is a vast and beautiful allegory, in which that first descent is symbolised by the Annunciation ; and a long time after that—the way having been slowly prepared by that Third Aspect, GOD the HOLY GHOST—the Second Aspect, GOD the SON, descends into matter and is born, as on Christmas Day. But that fructification of matter, that vivifying of it, takes time ; and so in the allegory it shows its result forty days later in this Festival of the Purification of the great seas of matter, which means their vivifying and their elevation by the presence in them, the blossoming out through them, of this Second great Aspect. This result appears when the new-born CHRIST is presented to the FATHER—that is to say, when the Third Outpouring, which comes from the First Aspect, the First Person of the Blessed TRINITY, comes upon it ; and that perfected purification of matter is typified by the presentation of the CHRIST in His House, His Temple, to His FATHER. That is why, next Sunday, we shall begin our Service not in white but in violet, to indicate the process of purification, because that is the colour which bears the purifying vibrations ; and when the CHRIST comes to His Temple, we change our frontal and vestments to white, and we use the candles which have given to the Feast the name of Candlemas, because the CHRIST is the Light of the World. So there is a beautiful symbology in the Church's Service for that day.

If we bear in mind that the course of the Christian Year is meant to symbolise to us the progress of man, and also the progress of the greater evolution of the macrocosm, we can understand the Feasts of the Church better, and draw from

them far greater instruction than we could do without such knowledge. That is one of the advantages of adding to your faith virtue, and to virtue knowledge, as St. Peter advised his converts to do so long ago.

C. W. Leadbeater

DEATH AND REBIRTH

How can I leave the garden that I made,
The flowers I planted,
And the paths I laid;
The cedar through whose boughs the sunbeams slanted
On summer mornings, while the blackbird played
A golden flute, whose melodies enchanted
Drew dancing angels down from heaven's glade,
Till all the grass by starry feet was haunted,
And dew-bright wings went gleaming thro' the shade?

How shall I bear it when my blossoms fade,
When lost are all the treasures that I vaunted,
And life with death is in the balance weighed?

Nay, rather ask, how shall I bear to leave
That other Garden of Immortal Wonder,
Where human heart is never left to grieve,
But long may dream and ponder
'Neath God's o'ershadowing Heart, and can achieve
No deeper joy than listening to the thunder
Of that Great Pulse, whose rhythmic beatings weave
Chains of star-jewels that go circling under
His Throne, and from His Eyes their light receive?

How from that resting-place shall I retrieve
My spirit, when the moment comes to sunder
From heaven's delights, and there is no reprieve?

Eva Martin

APOLLO, THE LIFE-GIVER

By Leo French

Of all arts derived from ancient magian wisdom, astrology is in these days most misunderstood. The universal harmony of nature . . . the necessary connection between all effects and causes . . . Nothing is indifferent in nature; a pebble . . . may crush or . . . alter . . . the fortunes of men or . . . empires; much more, then, the position of a particular star cannot be indifferent to the destinies of the child who is . . . entering by the fact of his birth into the universal harmony of the siderial world. The stars are bound together by attractions which balance them and cause them to perform their revolutions with regularity in space; the network of light extends from sphere to sphere, and there is no point on any planet to which one of these indestructible threads is not attached.—Eliphas Levi.[1]

IN Esoteric Astrology, the Zodiacal signs are the prophets, the Planets—the poets. Prophet and poet are ever connected by threads in the network of living, surging light which represents Mind, cosmic and human. Planetary Astrology represents the arcane aspect thereof. Yet, to the children of light, there is nothing hidden that shall not be revealed. Revelations are Mysteries, and from their nature and constitution cannot reveal themselves save to those who believe in, or admit the possibility of, revelations, and are ready to receive them. Revelation is progressive. The science thereof develops according to its own principles, laws and operations: these are not contrary to reason, *i.e.*, divine reason, which not only transcends, but includes, every link in the chain of human reason; hence, to belittle reason is not so much a crime as a folly, for reason is the light of universal mind, sent to lighten every man, that none need walk in darkness. The lower reason represents the infant mind on the

[1] *The Mysteries of Magic*, p. 246, edited by A. E. Waite.

lower rungs of the ætherial ladder. The ascent begins in darkness, but he who ascends with determination to reach the light, will find himself eventually "called from darkness, into . . . marvellous light". The call is that of the summons from within. The ray from the Ego pierces the darkness of mortal mind, and in the moment of perception thereof, the ascent of man becomes a spiritual adventure. For when light is once seen, recognition begets identification of consciousness therewith.

So it is in the progressive study of astrology. What is *begun* as hypothesis, *continues* as proof, *ends* never; for astrology recedes ever as the neophyte advances, unfolding worlds within worlds, in common with all divine lures, whose enchantments allure the seekers, ever evading possession yet inviting pursuit. What adventurous followers of Beauty ever held complete possession as goal of quest? Spiritual chivalry aims not at possession, but at ever-increasing knowledge of, and identification with, The Beloved.

In these studies of Planets, naught can be regarded as final; they are but a series of attempts to express what is unfolded to a consciousness not yet evolved to the point of full reception or flawless transmission of what is perceived (and received in an attitude of reverent attention and progressive understanding) of those symbols, sounds, colours, lights, and moving pictures which constitute the language and medium of the teachings. Interpretation, by any human transmitter, must be tentative; reason precludes any pontifical attitude.

In this spirit the following interpretations are put forth, from one to whom they are given but to be transmitted with all perfection so far as will, effort and preparation are concerned, yet ever with profound humility for the imperfection of the mortal instrument, which is the faithful knight and server of that Genius within whose service alone abides utter faith and perfect freedom.

The Sun (☉) represents Life on every plane. Creator and begettor, father and lord, the Master of Life, "The Father of Lights, with whom is no variableness, neither shadow of turning". In Him we live and move and have our being. The Sun represents freedom, an inclusive attribute of life; for a sense of overbounding physical vitality alone bestows joy of life, whose thrill vibrates with freedom's ecstasy—that sense of power to perform our spiritual will and pleasure which distinguishes those blest mortals in whom Apollo delights to dwell. Life abundant possesses characteristic perils; yet who that lives at all but would choose to live with all powers vigorous and vital to the utmost limit of response? What possession is so divinely precious as the fire of life? Those who know the secret of its retention are those whose eye dims not, nor their natural force abates, even though Saturn may bow the back and bend the knees.

The throne of the Sun's majesty is the *heart*, universal and human. Apollo's heart is a heart of gold, so also are his sons' and daughters'. Hearts of gold cannot be broken, because they have been tried and proved in the furnace of affliction and submitted to the ordeal of cosmic ecstasy, the joy of the Creator in his handiwork. Strength and sensitiveness, together, express the aspect of power on all planes, *i.e.*, true omniscient power, as opposed to blind force; force crushes, power moves.

Every Sun-child should learn his or her ḍharma (ḍharma here expresses the individual mode of self-liberation), and the earlier the better. Pilgrims of the Sun-path enter "the dim twilight of this mortal life" between July 22nd and August 21st: to no other planetary pilgrims is earth more of a "darkening, obscuration, fettering"; yet none there be who are stronger to rise above and transmute mortal limitation, for the entire field of life is their field of manifestation and operation. "No man liveth or dieth unto himself."

"The soul must make its own road according to the word within." Both these must be proven truths, to every Sun-child who would realise that power which is his birthright. The paradoxical nature of the Sun-path must be reckoned with, for no great truth is ever enunciated without it. Pilgrims of the Sun represent living bread and wine; thought and inspiration their life-heritage; "sacrifice is the food of god-head," on all planes. Yet Self-expression represents creative essence; Sun-children burn with the fire of life, and life's fire must be fed with creative food; therefore the creative process, the urge from within, must coexist with the outward welling streams of fire. Here is where the strain, and fiery "tug of war" arise within the Sun-child. Life to him means "for ever living, and for ever giving" simultaneously; he must give his inmost essence, his flesh and blood, both, for the life of the world; also he must keep his own fiery spiritual and vital springs and fountains ceaselessly renewed and flowing freely. This is why every Sun-child must have a certain period of solitude, wherein he can "stoke up" and set the currents going; both must be done, if effective solar work be desired. Nowhere are the practical operations of spiritual magic more observable by the naked eye, than in true representative Sun-children. They do not strive nor cry, unless degenerate, unworthy scions. But they move among air, water and earth, radiating, vivifying, enkindling. They quicken on all planes; inert, so-called "dead" substances are raised from death to life by solar power, operating on all planes simultaneously, from spiritual to physical.

The Sun—The Life-giver. What words bring more hope and power to a world where Death's triumphs seem more apparent to all who do not, or cannot, look beneath and above the surface of observation to the depths and heights of reality? The point within the circle represents that which issues from within—involution—with evolution as its aspect of

manifestation, the circle of appearance, vivified, sustained, upheld by the centripetal, spiral force of reality. This is the Solar symbol and emblem, both—spiritual and pictorial image.

The force of faith works through Solar pilgrims. "He that believeth on Me, though he were dead, yet shall he live." "I am He that was dead and am alive for evermore, Amen, and have the keys of hell and of death." These are Solar mantras, whose living power should be known to every child of the flameless fire whereat all flames are lit.

Playing with fire, abuse of the life-force, its perversion as a destructive energy, is ever the characteristic vice[1] of Sun-children. Sun-infants must be burnt, must learn to dread the fire as a preliminary stage in Solar education. Fire's whips and scourges must sting and flay; those who play with fire must expect to become its sport. "Ordeal by fire," however, is no child's play; that is reserved for the Solar neophyte, he who would "follow the Sun," his father, into the shrine of life. "Ordeal by fire" includes many disciplines, each one suitable to the disciple, "good measure, heaped up" but graduated to the limits and capacities of the victim. He who would be a priest of fire, must first be made subject to the fire—"priest and victim". This doctrine of duality applies to all the elements inclusively and impersonally.

The weaklings among the Solar tribe are those who lie blinking and basking indefinitely. All Sun-children must "sun" themselves, for re-creation is expressed by the backward swing of the cosmic pendulum; but "sunning" represents a rhythmic season, a period in Solar development; only weaklings lie in the sun *ad. lib.*, and the karma of such includes periods of "back-firing" and retrogression on every plane. Fermentation and decomposition are "natural revenges" taken by the Father of Life upon all sluggards and perverse pilgrims.

The Solar Discipline is hard and difficult. The attainment? The right to give as the law of life. The right to

[1] Vice—virtue perverted, courage into cruelty, love into lust, etc.

help as the expression of Self-liberation. The ecstasy of life, cosmic, universal, on all planes. A love that shines on all, just and unjust, good and evil, knowing that these are parallel stages and initiations in the pursuit of perfection. Pride must be slain in all its subtle forms—one of the last foes of the Solar pilgrim. The pride of giving, that shrinks from taking; neither vanity or ambition, in its simple form, but a subtle compound of both. Self-dependence, the root of life, to Sun-children, must not degenerate into self-obsession. Egomania is one of the characteristic diseases of the Phœnix-tribe. The will must be held with bit and bridle; for the will is the lord and master of the forces of usurpation and anarchy—the foes of every strong cosmos, for the stronger they are, the more deadly their power on the lower planes. The degeneration of will is self-will, as cruelty is that of strength. The path of strength is the path of lions, on every plane, in all worlds. Sun-children must be Daniels, in their own dens. Every true Sun-child will realise the truth of this paradox.

The love of a Sun-child expresses itself in creation, its hate in destruction; the life-force plays through them, distilling liquid fire from the heart, through brain and veins, the fire-sap of genius, the fire of life. Theirs is the divine right of kings, with corresponding possibility of the devouring aspect of fire. Furies, Mænads—these represent the scourges and devourers shot forth from the Elemental aspect of the Sun, appointed instruments of kārmic vengeance. "Vengeance is Mine, I will repay," is but the kārmic song of Apollo, in his Song of the Fire-Sower. These are the discords and failures of creative fire, who are "used up" thus in the divine economy, ever prodigal, never wasteful. But the song of Apollo, father of the Muses, is the Song of Creation; whether as Apollo or Dionysos, the spiritual-cosmic-elemental aspect, the message is the same, though the path of the messengers differs as that of the Sun through arctic, temperate, or torrid zone: "To give life, more life, wherever he treads."

Leo French

THE AWAKENING OF INDIAN WOMEN

THERE is so much ignorance among people abroad as to the condition of Indian women, that I think the following account of the First Women's Conference in Mysore will be both interesting and instructive. Mrs. Chandrasekhara, the President, is the wife of a Judge of the Chief Court, Mysore.—ANNIE BESANT

In opening the proceedings, Mrs. K. S. Chandrasekhara Aiyar, the President, observed as follows:

I feel that this is indeed a notable day, one that may well prove to be of consequence for the future of Mysore; for it is the first occasion on which a formal Conference of Indian Ladies meets in the capital city of this State in order to consider what measures will ensure the progress of the Country, and particularly what steps are immediately needed for the advancement of its womanhood.

Those who have been watching the public life of India will have noticed, during the past few years, the manifestation of a new force expressing itself in increased earnestness of purpose and enthusiasm for public service, and the striving after great and noble ideals. As a result, people are impelled—not men alone, but women as well—to agitate and discuss on the platform and in the Press, questions of vital importance to the Nation in all departments of life.

Though ours is the first Ladies' Conference in Mysore, our sisters in Gujerat, Maharashtra, Kerala, Andhradesha, and elsewhere, have anticipated us in this respect. And what, it may be asked, is the significance of it all? The significance seems to me to lie in the fact that women are coming to realise that, just as the welfare and the happiness of the home and of the family lie largely in their hands, so have they their share of responsibility for the progress and prosperity of the Country and the Nation. The idea that woman's responsibility is limited to the kitchen, is fast disappearing with the increased recognition of her sphere of influence as coextensive with the whole field of National existence.

Women are afraid to take part in public life because they feel that they have not the necessary training and experience. Their brothers are educated men and know a great deal of the world, and hence are fitted to take an active part in the Country's work; but this advantage, they feel, has been denied to themselves. But it is not wise to rest

content with this position. Unless we make up our minds to go forward, we cannot acquire the training necessary to fit ourselves for our parts. Practice and capacity go hand-in-hand; the one cannot wait till the other is attained. If a person wants to learn how to swim, he must go into the water and get the help of some one who knows swimming to teach him the art, and to pull him out of the water if he should venture too deep. Just in the same way, we must not be afraid to come out of our seclusion; else we cannot realise all that there is for us to do; but we have the help of several of our sisters who know a little more of the world than we do, and of our brothers as well, who are much more advanced and experienced than we; these will show us the way and set right any mistakes that we may make at first. The main thing is that we should range ourselves alongside of our men, and help on, to the best of our power, the work that the Country needs.

Some of you may ask whether this is not a new thing that you are being asked to do, and whether there are in these times Indian women who have taken successful part in public affairs. I can name many who have done useful and valuable work in the fields of literature, women's education, social reform, politics, administration, and the rest—women like Mrs. Sarojini Devi, the Mahārani of Baroda, the Begum of Bhopal, Mrs. Ramabai Ranade, Pandita Ramabai, and several others whose names are household words all over India. All of them, while striving to advance the cause of women, are also helping to show what women can do, if the opportunity be given them. It is because of the new force which, as I said, is beginning to be active in the world, that such work is being done by these sisters of ours. It is important that at this juncture we should move in the direction of this force and work along with it, so as to ensure steady, orderly progress.

Some may object: "Why should we exert ourselves? Let the world move on if it likes." If you take this attitude, the consequences may not be very pleasant. The spirit of progress may be likened to a fast-moving motor-car, bearing on its cushions all those who are in harmony with the movement; but those who are afraid, or do not like the movement, are like passengers in a bullock cart which, because the force is one and irresistible, is yoked to the back of the motor-car. Imagine the uncomfortable position of the occupants of the cart, jolting along at a speed of twenty or twenty-five miles an hour and getting every little while a heavy blow or kick. That illustrates the truth which I wish to emphasise, that if we do not go willingly along with the strong onward current, we shall have hard and painful experiences and be put to serious disadvantage and discomfort.

Time was, when our sex itself was looked down upon as the embodiment of weakness. A feeble man used to be called derisively a womanly creature. But there is no real strength apart from the divine energy for growth, and that is as strong in women as in men. Sons inherit their qualities from their mothers no less than from their fathers, be it courage, intelligence or capacity. Many great men have

acknowledged that they owed their greatness, and all else that was good in their lives, to the influence of their mothers. You all know the saying: "The child takes after her mother; the cloth takes after the thread." It is easy enough to mention instances of the force of maternal example and influence; one of them, I dare say, will at once occur to your minds in the gratifying fact that the taste for higher education possessed by our sister here, Mrs. Rukminiamma, has been imbibed by her daughter, who is, like her, a graduate and is preparing herself to take the M.A. Degree.

In this matter of educational progress, as in other respects, our Mahārājā and his enlightened Ministers have made what I may call a thoroughfare, along which they invite us to go; they have provided for us various facilities for acquiring the knowledge and training that is so necessary for our advancement. It behoves us to use, for ourselves and our girls, the opportunities that are available and those that may be added in course of time. The great thing is for us to come out of our seclusion and take part in the work that has to be done.

We often say to ourselves: "We are only women, what can women do?" This idea of the littleness of woman is deep-rooted, but it has to go. It does no good, and it is not true. Women form half the population, and without their active and willing help, the Country as a whole could scarcely go forward at all. But apart from that, the fact remains that whatever can be done by men, it is possible for women to achieve. The testimony of the past is quite clear on the point. There have been great women rulers, like Queen Elizabeth of England, who some three hundred years ago very ably governed the country without help or hindrance from Parliament; in our own times the British Empire has had the inestimable advantage of the long and beneficent reign of the Queen-Empress Victoria. In India again, in the days of Muhammadan rule, the Empress Nur Jahan showed herself a much more capable administrator than her weak husband, the Emperor Jehangir. Who has not heard of Queen Ahalya Bai of Indore, one of the greatest of Indian rulers, who lived less than a hundred and fifty years ago, and who, after the successive deaths of her husband and her son, managed the kingdom with such marvellous skill, wisdom and vigour, that her memory is still cherished as that of a divine incarnation; or of the exploits of the famous warrior-queen of Bajapur, Chānḍ Bibī? But one need not go beyond the present to find instances among the women of India of real talent for administration; for have we not here before us the example, above all others, of our revered Mahārāṇī Shri Vani Vilas Sannidhana, who, left a widow in the prime of youth, was called upon to act as Regent for her minor son; which she did for over seven years, to the great advantage of the State and so as to win the approbation of all. Women have also distinguished themselves in other walks of life to which they have had access, as in the teaching profession, where there are now many lady graduates conducting classes quite as efficiently as men, and even filling with credit the position of Principals of colleges; and in the medical profession, where Indian lady doctors are doing most valuable work. For the purpose of showing

that women can hold their own in any kind of work to which they apply themselves, it is sufficient to take a much smaller matter, say cookery. Is not a woman's cooking better as a rule than a man's? And so in the selection of cloths or jewels, are not a woman's taste and discrimination considered sounder than those of a man?

All these things that I have touched upon go to show that there is no reason for excessive self-depreciation and discouragement. Women must bestir themselves, and apply their minds to the question of their deficiencies and their requirements, and try to find appropriate remedies. That is why we have all met here to-day. We have to see why women have remained as a whole in a backward condition, what are the insects that eat into the roots of progress, and how they may be effectively plucked out. Among the many matters that properly fall within the field of consideration, there are two that stand out prominently; one is the question of women's education, the objects to be aimed at, the kind of education that is desirable, the obstacles to be met; the other is the question of the marriage of our girls, the evils of early marriage in relation to the education of both boys and girls, and the desirability of postponing marriage till after puberty is attained. To these questions the deliberations of the present year's Conference will be confined, and I shall now call upon the various speakers to address themselves to the Resolutions standing against their names.

The first of the Resolutions placed before the Conference affirmed that higher education should be on the same lines for women as for men; and was moved by Shrimati Mrs. K. D. Rukminiamma, B.A., and seconded by Shrimati Sou. K. Subbamma, B.A.

In commending this Resolution to the acceptance of the meeting, the President, Mrs. Chandrasekhara Aiyar, observed that Mrs. Rukminiamma had given excellent reasons in support of it. "Female education" was not a happy expression, accentuating as it did the sex-aspect where it did not exist; cultured people did not like it either; and she might add that her husband, whenever he found the expression "female" used in that way, was for scoring it out and substituting "women". As regards the main portion of the Resolution, she had this to say, that women were in a very disadvantageous position compared with men in the matter of higher education; what they wanted was greater facilities, more encouragement and better inducements, rather than any discrimination in the nature of the subjects or the mode of teaching. The vernaculars were no doubt entitled to special consideration in the curriculum of National Education; but if their exclusive use as the media of higher education was as beneficial and desirable as it was represented to be, it must be so for *all*, and not merely for women students. She deprecated experiments being made in this respect at the expense of women till after the scheme had been tried successfully in the case of men. Instead of that, if the lines on which higher education was given to women were made materially different from those available to men, the result would be an increasing divergence of quality between the

products of the two kinds of education, entailing among other things the one being placed at a serious disadvantage compared with the other in entering the various walks of life. It was easy enough to draw up special curricula in the vernaculars for women students; but it was rather difficult to see how, if the latter insisted upon following the same course of studies as were available for men, they could be prevented from following their own choice.

The Resolution was put to the meeting and carried unanimously.

The second Resolution, about the desirability of raising the age of marriage for boys and girls, was to have been moved by Mrs. G. Aravamudiengar; but owing to her regrettable absence on account of illness, though she had come all the way from Bangalore to speak on the point, the duty of moving the same fell to the President, Mrs. Chandrasekhara Aiyar. In doing so, she said that she had spoken at some length at the Civic and Social Conference held in June, 1917, on the subject of postponing the age of marriage. She did not want to repeat all that she had said then, but would content herself with summarising the main points. After doing so, she remarked that till education was fully and properly completed, marriage was undesirable for both sexes; it interfered with education, and it was bad for the health of those prematurely united in wedlock; there could be no doubt whatever about the fact, and she alluded to several instances from her own experience. The next question was whether legislation by Government should be resorted to in order to raise the age of marriage. The speaker considered that this was not a very effective or satisfactory remedy, and that a much better thing was that they should themselves realise the evil consequences of early marriage and act, with the force of public opinion behind them, to get rid of those consequences. In this connection, she cited the instance of plague prevention measures: when plague first broke out twenty years ago, the people did not understand the benefits of evacuation and disinfection; so when the authorities insisted on their giving up their homes and betaking themselves to sheds, there was bitter opposition, a good deal of obstruction, and even a few murders. But now that people had begun to see for themselves the advantages of these measures, there was no difficulty in getting them to do what was needful, and many lives were being saved and much suffering obviated. Similarly with regard to the age of marriage. There was a Regulation which made it punishable to cause the marriage of a girl who had not completed 8 years of age; very few people did take part in such marriages now; but foolish people who wanted to evade the law, had merely to go to Jolarpet beyond the border, perform the marriage of the infants, and return to the State without fear of punishment. There was a proposal that Government should raise the minimum age of marriage to 10 years; but already all kinds of objections and controversies were being raised, and it was to be feared that in any case very little good would come of it in the end. In the opinion of the speaker the proper age was much higher; but, as she had already said, it was far better that people should themselves realise what was the right thing to do in the matter and regulate their action

accordingly. Early marriage was opposed to the Shāstras; and it seemed to have come into vogue in the days of Muhammadan domination, when unmarried young women were liable to be carried away, whereas married women were immune; hence even children in the cradle were occasionally put through the ceremony of marriage. The times had altogether changed. Women were now everywhere respected; and in public functions and in all respectable society the first honours were accorded to women. In the state of enlightenment that had followed in the wake of British administration, the old precautionary practice of early marriage had lost all reason for its existence. After touching upon some of the practical inconveniences of early marriage and the advantages of postponement, the speaker added that they (the women) should understand the matter clearly and speak up strongly in support of what was undoubtedly the better practice. The men stood on platforms and talked themselves hoarse in favour of late marriages; but they were not supported by their womenkind, whose opposition even compelled them to break their solemn resolutions. As a matter of fact, women had greater strength of mind in these matters than men; and if they made up their minds that the reform in question was a desirable one, nothing could prevent its being accomplished.

Mrs. Ranganna seconded the Resolution, which was carried without a single dissentient vote.

The third and last Resolution, as to the desirability of encouraging post-puberty marriages, was moved by Mrs. Venkoba Rao and seconded by Mrs. C. Venkata Rao.

Before putting the Resolution to the vote, the President pointed out that, except among the one caste of Brāhmaṇas, the marriage of girls among Hinḍūs was generally performed after the full attainment of puberty, so that the question affected the Brāhmaṇa caste more than the rest. Brāhmaṇas had always emphasised their position as members of the highest caste by reference to their cultivation of the intellect, their restraint of the senses, and their pursuit of spirituality; but the joining in matrimony of mere boys and girls, yet immature in body and mind, was hardly consistent with these ideals. Some people feared lapses from virtue as a possible result of post-puberty marriages; but this was a baseless apprehension, and could not be thought of among people in whom the instinct of *indṛiya nigraha* (the restraint of the senses) was so deeply rooted. Neither was it a true thing to say that women could not learn to love their husbands, if they were educated and left unmarried till after puberty. The experience of the rest of the world disproved this assertion; and among the manifold individual instances to the contrary that might be mentioned, she would merely allude to the well known fact of Queen Victoria's intense love for her husband, and the depth of her grief when death snatched him away in his prime. Love was a matter of human nature and individual temperament; each person remained good or went to the bad, according to his or her disposition, and it was not right to attribute to marriage reform every evil that individuals might

do. There were other practical reasons why the times called for a postponement of matrimony. Many of our young men went to England and other foreign countries, in order to undergo higher education and advanced training, and came back when they were thirty or more years of age; they then looked out for grown-up brides, but finding none in their own castes, they were obliged to seek them among other communities, the result being that young men of high promise were often definitely lost to the caste. Again, the search for eligible bridegrooms had, even in ordinary circumstances, become a task of much difficulty; and they all knew of cases where girls had attained full age by the time the search could be completed, but an attempt was made to keep the fact hidden from the knowledge of others. It was far better that we should resolve to recognise the practice openly as a lawful thing, than that we should merely wink at its concealed existence. It was their duty to encourage those who had sufficient boldness and determination to adopt a wholesome reform, instead of criticising and speaking ill of them; those who had not the courage to do likewise ought at least to refrain from placing obstacles in the way of those who had. The President hoped, finally, that her sisters all, who were there present, would agree to the Resolution that had been moved.

The Resolution was unanimously carried.

At the close of the proceedings the President made a few observations as to the importance of the Resolutions that had been passed at the Conference. In accordance with a Tamil saying, which meant: "Build with prudence and live in comfort," they had begun their work on a modest scale, but she had every hope that the Conference would grow in usefulness and importance, and that it would, in the years to come, take up various other matters affecting the welfare of the people. It was largely due to the efforts and the enthusiasm of Mrs. Rukminiamma that the Conference had proved to be the success that it was, in spite of the fact that the prevalence of the cruel influenza epidemic had kept away several who would otherwise have been present. In conclusion she prayed that Mysore might by God's grace become increasingly prosperous, and lead other parts of India in the matter of general enlightenment and progress.

CORRESPONDENCE

AN INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

A COUPLE of years ago, while General Secretary of the Theosophical Society in England and Wales, I ventured to suggest that at the close of the War it would be very necessary for the various Sections and Agencies of the Society to assemble in International Convention, (1) in order to draw together again the bonds of brotherhood which during the recent War have been strained and, sometimes, even broken, and (2) in order to provide an opportunity for the discussion of a number of important questions concerning the relation of our Society as a whole—and also of individual Sections—to the great problems that the New World has to face. I remember suggesting that possibly Holland might be a suitable meeting-ground, as a country which had preserved its neutrality throughout the War. Alternative to Holland, was suggested Switzerland. It might have been possible to consider the claims of Adyar as the International Headquarters throughout the world, but India is not a central country physically, though doubtless the world's great spiritual centre. At the same time it was proposed to hold an International Convention of the Order of the Star in the East. I think that, possibly, both International Conventions might be held at the same time.

I would venture to propose that, conditions being favourable, the month of May, 1920, be provisionally selected as the time for the Conventions, and that the Dutch Sections of the Theosophical Society and of the Order of the Star in the East be approached with the request that they take the trouble to make the necessary arrangements. Possibly May, 1920, may be a little too early; in which case, the autumn of the same year should be possible.

There are a large number of highly urgent problems, it seems to me, which might well be brought before such an International Convention, after having been previously considered in detail by the various Sections. The whole of the activities of the Society, primary and subsidiary, should be reviewed, and, if possible, general principles be laid down for the working out of each. It is clear to all thoughtful men and women that the great War has entirely changed our outlook upon life. In all departments of human activity we are striving to

readjust ourselves to the new conditions. Religion is acquiring a new vitality, and is eagerly seeking to rest itself on foundations surer than those which have sufficed hitherto. Into our political life we are now striving to bring purity and a lofty sense both of citizenship and of international goodwill. In education there is a striving after new ideals. Our social order must now be permeated with justice and fellowship. A mighty reconstruction is taking place. For the first time in the world's history the best of the old world is being brought over for the use of the new. The key-note is, of course, Brotherhood, as statesmen throughout the world have, times without number, insisted. This being so, it behoves our Theosophical Society, as the great apostle and champion of Brotherhood, early to sound its own note of reconstruction, so that it may lead the New World into peace as it has led the Old World out of narrowness.

I conceive, therefore, that a great gathering of our Brotherhood, representative of the whole world, assembled in International Convention, would not merely be a great healing force to close the open wounds the War has left, but also would accomplish the twofold object of determining a common policy in matters of general principle and of declaring to the world the nature of the fundamental principles at the basis of all permanent reconstruction. To me, the Theosophical Society is as the life-blood of the world, or the heart of the world, if this simile be preferred. The heart must beat surely and strongly: the blood must pulse firmly through the veins. Let us, therefore, hold an International Convention to survey and map out our Society's duties to the New World, and to cement still more strongly those ties of brotherhood between the members of our various Sections upon the strength of which rapid progress from discord to harmony so much depends.

I would request our revered President to address the various Sections of our Society with regard to this proposal, and to offer a preliminary programme if it meets with her approval.

GEORGE S. ARUNDALE

THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

THE times demand this organisation, I think. The evidence of its certain utility is strongest here in India, where the Theosophical Educational Trust has accomplished a great work in carrying into schools generally what was first demonstrated in the Central Hindu College, namely, that the Theosophical conception of life is the best alembic through which to pass new experiments in education. The Trust has done its work, and created the nucleus which was the seed of the Society for the Promotion of National Education.

What has been done in India is being done in England and Australia, at least, and some small efforts have been made in America. But movements to re-make education along lines conforming to the evolutionary plan, require some sort of International Board for research, however full it is necessary to make the local control of the schools brought into being in each country. For nowhere is advance so slow as in education, tradition being nowhere stronger and knowledge less. So that the dearly bought advance in England should be made available to other countries, and for this a Central Body will serve.

It seems to me that the great weakness hitherto in our Theosophical work has been due to the contentment we have exhibited with mere theories of conduct. Experiments in schools, practical applications in time-tables of knowledge we hold (if we do not possess), restoration of the Greek view of life—but built now on clean democracy, not on slavery—these will try out those theories and prove them for us; and the International Board will do most to economise the labour in this next work that is before us.

F. K.

"WITHOUT DISTINCTION OF SEX—"

MARGARET E. COUSINS, in her article "Without Distinction of Sex—" in the December THEOSOPHIST, advocates absolute equality between Man and Woman, *i.e.*, between egos wearing male or female bodies. She very feelingly propounds the theory that sex is not in the least an indicator of the level of evolution of an ego. Now the great Masters keep physical bodies for the direct helping of the world; and if the absolute equality of Man and Woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than a female body? Will you please answer this question in THE THEOSOPHIST?

Chalapuram MANJERI RAMAKRISHNIER

QUARTERLY LITERARY SUPPLEMENT

KALEIDOSCOPIC JERUSALEM [1]

By ST. NIHAL SINGH

LIFE in Jerusalem—sacred alike to Israelite, Christian and Muslim, and the meeting-place of the East and West—is kaleidoscopic in character. To portray it in its natural colours—colours that are constantly shifting—requires a deft pen, wielded by an artist who must possess not merely the eye to see the beauty in form, but also the sympathy and imagination to pierce into the inmost recesses of human psychology, where thoughts and actions take their rise.

Myriam Harry, the author of this book, possesses in superabundance all the gifts needed for the execution of so composite a picture. As M. Jules Lemaitre reminds us in his lucid Introduction, she was born and brought up in an old Saracen house in Jerusalem, and was the daughter of a father who was a Russian Jew converted to the Anglican Church, and a mother who was a German Lutheran. In her babyhood she learned to speak German, English and Arabic, and a few words of French. After spending most of her girlhood in Jerusalem, she went to Germany, studied at a girls' school in Berlin, and wrote in German several novels that appeared in the *Berliner Tageblatt*. After she was fifteen she went to France, and though at the time she knew very little French, she conceived a great love and admiration for that language and literature, which she studied with almost "frenzied enthusiasm". A born nomad, she recommenced her travels some time later, and visited Syria, parts of Arabia, Egypt, half Europe, India, Ceylon, a little of China, Indo-China and Tunis, seeing everything and meeting everybody worth seeing and meeting. Only a cosmopolite like herself could portray life in Jerusalem faithfully, vividly and sympathetically.

[1] *The Little Daughter of Jerusalem*, by Myriam Harry. Translated from the French by Phoebe Allen. With an Introduction by Jules Lemaitre of the Academie Francaise. (J. M. Dent & Sons, Ltd., London. Price 6s.)

Her book is written in the form of a story, with a slight plot. Little Siona, the heroine, is none other than Myriam Harry herself, as a child. Siona's father, Mr. William T. Benedictus, bookseller and antiquarian and correspondent to the British Museum—a Jew born in Kief—and Mrs. Benedictus, are but thinly veiled pen pictures of the author's father and mother.

Jerusalem of to-day, according to Myriam Harry, "has two distinct faces," one modern and smiling to attract the tourist, the other "gloomy, decadent and strongly reminiscent of the Biblical past". Of suburban Jerusalem she writes: "Cafes and restaurants had been opened at the Jaffa Gate, and the possibility of making a railway to Jerusalem even had been mooted." Most of the inhabitants were Europeans who had left Jerusalem, taking fright at its insanitary conditions, and settled in the suburbs outside its walls.

These European families—the English Consul's household, the Swiss missionary, and the German money-lender—draw foster-mothers for their children from Bethlehem, "that holy town, once the birthplace of that Bread which came down from Heaven to be the living Food of all mankind".

Jerusalem depends largely upon the tourists and pilgrims who "flock thither at Christmas and Easter, *en route* for the various holy places in Palestine," and who spend their money quite lavishly. They come from all parts of Europe—the "Bulgarians with their straw shoes; the Tcherkesses, carrying organ pipes on their chests; the Greeks, wearing white garments like ballet-girls; the Polish Jews in their kaftans; the Persians in their astrakhan fur caps, and the tall Austrians, wearing small peaked hats . . . the Russian pilgrim . . . old men and women . . . their hobnail boots clattering noisily with every step—all bound for the Holy Sepulchre". In consequence, the takings at a shop such as Mr. Benedictus kept would be "a miscellaneous collection of gold and silver coins, paper notes, guineas, Napoleons, Italian liras, clean cheques and greasy roubles, thalers and Turkish medjidi".

The stores intended to cater for the whims and caprices of such a motley crowd were veritable museums. An attendant in smart porter's livery stood at the door of that belonging to Benedictus. The first department "smelt strongly of Russian leather and kvass," and the "piles of high leather boots and sheepskin coats" made the little girl think of the "cold and barren steppes" in the Slav country. "Then came a kind of wide corridor," with the chief cashier "behind his high desk, whilst his underling . . . occupied a place at a table provided with drawers". The walls of "this corridor were lined with shelves

full of guide-books and Baedekers in every language, besides a few up-to-date novels and various European classics, ranging from Dante to Cervantes, and from Racine to Schiller". Both men in this department "spoke French and Italian, Spanish and German". At the further end of the shop was a large space with handsome books in dull gold bindings, and luxurious Persian carpets, where English was spoken almost exclusively, and the stock-in-trade consisted chiefly of "Bibles and prayer-books, copies of the Old and New Testaments and albums filled with dried flowers from the Holy Land". An alcove contained "valuable MSS., Korans, Talmuds, the Syriac Gospels, and ancient rolls of the law". There were other rooms "in which weapons of all sorts were stored--bucklers, shields, monoliths, specimens of pottery, bundles of ostrich feathers, roses of Jericho, bitter apples and mandragoras". The air was charged with "the smell of saltpetre and general mustiness". Another room contained "a picturesque medley of . . . miscellaneous objects, . . . the ruins of an old seraglio, a crumbling platform, a small garden, gone long since out of cultivation, and two arched galleries opening out on to the historical Pool (of Bethesda)".

To supply the tourist and pilgrim requirements, Jerusalemites worked Sundays and weekdays in season. Jews "bent over their benches at work, with their hair twisted up in long curlpapers which dangled over each ear and looked very much like the spiral shavings which fell from their planes," which were smoothing olive wood for binding the tourists' books. They wore "long, greasy kaftans, which flopped round them with every movement, yet never seemed to cause them any inconvenience; and some of them had black velvet caps on their heads, edged with fur," which reminded Siona of a curled-up cat. A few "old women in silk wigs sat together in one corner with their knitting, whilst a dirty little brat crawled on the floor, his ragged trousers revealing skin of very doubtful cleanliness".

Travellers also took away with them for souvenirs "dried flowers gummed on cards, which filled the albums and represented 'the Flora of Judea'". The cards were of forty designs—"Zion was represented by David's harp; Gethsemane by a crown of olives; Bethany by a pierced heart; Siloam by a horn of plenty; whilst three grass crosses with a background of lichen-covered rock stood for Golgotha". All the places "prominently associated with Bible history were provided with equally suitable settings". Each card had "a written description at the foot . . . in three different languages".

Winter, in which tourists abounded in Jerusalem, was a "wild, wet season". Her first sight of snowflakes falling inspired the

author to write: "It is only the angels . . . who are emptying their waste-paper baskets." The German mother's insistence upon celebrating Christmas in the orthodox, northern European way, in a country that is neither Western nor Eastern, gives Myriam Harry the opportunity of writing a sketch inimitable in its delicate irony. Mrs. Benedictus had invited to her party three men who had just returned from America, where they had been pearl-workers. They "had seen the magnificent, extravagantly decorated Christmas trees in the New World," and "smiled at this dwarf specimen, but their wives were puzzled and distressed at the sight" of "the tree bound with chains" and the "black, diabolical-looking cakes". They wondered why the windows were darkened, "and what was meant by those red candles which oozed with blood-coloured drops, and the overpowering smell of hot turpentine diffused from the branches of the tree in the stuffy room". They put it down to witchcraft, and, after making elaborate excuses, "took their leave, all their gestures expressing the most abject apologies".

The sight of the cave in which the Christ is buried in Jerusalem made the heroine of the sketch ask how it happened that the Saviour, who had been born in such squalid surroundings, could have been buried "in a tomb all encrusted with gold and precious stones".

The facility with which people in Jerusalem change their Faith for a mess of pottage gives the author a fine opportunity for biting sarcasm. She tell us:

> A bitter spirit of rivalry exists in Jerusalem between the Roman and Greek Churches. Each alike has her own convents, missions and chapels in the Holy City. Each community keeps a careful register of its converts, every one of whom—more especially if he or she represents a brand snatched from the rival Church—is remunerated by a bishlik [6 annas], several yards of calico, twelve red eggs and six loaves of black bread. Consequently, with a due exercise of discretion, one may gain almost a livelihood in Jerusalem by a persistent change of creed.

As for Mrs. Benedictus, she believed that "the Bible was the Protestants' exclusive property and was quite beyond the comprehension of a 'benighted Catholic' . . ." Hell had no terrors for little Siona, because she could not believe that it could really be "so bad as people make out," but felt convinced that "there must be some comfortable corners in it, as there are here, and one can get accustomed to anything".

Of Jews in Jerusalem we get many glimpses. There was the "throng of Polish Jews . . . Clad in their festival garments they sallied forth in pairs, the men in velvet kaftans and fur caps, and the women in crinolines with little aprons of chintz and flowered shawls wrapped around their shoulders. The children walked sedately in

front of their elders, always two and two like a procession of Noah's Ark animals, and looking ridiculously like miniature replicas of their parents". In the Ghetto, "a human mass of rags and filth, . . . all the Jews belonging to Russia, Poland and Galicia were assembled. . ."

In Abdallah, the faithful servitor, the author creates a negro of the type one seldom meets in books written by Westerners. "Standing straight and erect as a cypress, he had a head as round as a ball, with four deep furrows on either side of his flattened nose . . ." He explained to her that these scars were the characteristic marks of his own black tribe, which belonged to the Soudan . . . In the stories of his childhood that he loved to tell, "he drew harrowing pictures of . . . herds of human cattle, who were driven for long months on end across the burning deserts until they reached the great slave-market at Tripoli". Siona was surprised to find that "ink was not made out of negroes' tears, for they were not in the least black . . . just the same as ours—yes, and quite as salt . . . catching a drop on the tip of her tongue." Her kindness established a lifelong friendship . . . between the "Little Daughter of Jerusalem" and Abdallah, the freed negro from Ain-Galaka.

Siona's foster-mother, Ourda, a Bethlehemite, boasted descent from the Crusaders, and even from the Kings of Cyprus and Jerusalem, and "had all the bearing and dignity of a queen. Her brown eyes with their golden glint, and her fair skin, distinguished her from the Mussalmān women of Judea." She was not always placid, however. Thus, when quarrelling with another servant, "with her dishevelled hair flying loosely round her, and her long veil streaming behind her, she looked so repulsive, so exactly like an infuriated ghoul in a picture book, that Siona was paralysed with terror".

Ourda stood staunchly by the family whom misfortune reduced to such abject poverty. "Not being able to buy herself a mourning hat," Siona "blackened a wide-brimmed Tuscan straw with hearth-polish till it shone like a stove-tile," and "trimmed it with some daisies soaked in ink, which she had worn as a white wreath on her last summer's hat".

Siona's first attempt to get into print gave her an extremely bad impression of the Germans. She aspired to be a "Sultana in the world of literature," but her novelette was so revised by Frau Harzwig, editor of *The Hearth*, that she hardly recognised it. All that she thought specially picturesque and striking had been cut out, and her name did not appear at all. It was merely signed "A Little Daughter of Jerusalem". She received five marks (about Rs. 3-10-0)

in postage stamps by way of remuneration, with the remark that as a rule the publication never paid for beginners' contributions. The reader is thankful that the author did not, like Siona, "lay down her pen for good and all," but that she persevered to give us this charming sketch of life in Jerusalem to-day, which has been very ably translated into English.

St. Nihal Singh

Umbrae Silentes, by Frank Pearce Sturm. (The Theosophical Publishing House, London. Price 6s.)

We have, in this volume by F. P. Sturm, one of those books of philosophical, poetical and imaginative musings of which A. C. Benson has given us several; but whereas the musings of the latter author left us in the shadows, those of our present author, though themselves *Umbrae Silentes*, yet point to the "light which lighteth every man".

Here we have the musings of a mind fearlessly soaring into the eternities of past, future and present, of a mind rich in the lore of East and West; the musings of one who in the silent shadows of dusk—or of dawn or of sunset—broods over the rich treasures before him and fain would share them with his fellows, especially with one who brought "roses to the desert". But to none can wisdom be given—the most the would-be giver can do is to lay the treasures of knowledge before others and leave them to gather therefrom the infinitely richer treasures of wisdom; and this the author regretfully found to be the case, for his fellow pilgrim of the roses found no honey in the desert flowers of his friend.

The author is one of those fortunate, but still rare, beings who from childhood are aware of their past incarnations—these indeed were to him such obvious realities that it was only as a boy at school that he discovered others did not possess the same inheritance. This, which was to him knowledge and to most of us is at best an article of faith or a matter of suspended judgment, coloured all his mental, moral and religious outlook on life, and proved the main obstacle to his joining the Church of his Benedictine friend. It also led him to fresh discoveries, and, though he gives us nothing in the shape of an autobiography, one can trace by certain allusions the reading which has brought him to his present position and which will lead him further.

Many sentences in the book have the clear ring of true metal. It is easy to detect, even when an old truth is stated, that we have no mere passing on of an old coin, but one just issued from the Temple of

Truth; to give but two examples: "The deeds of this life are the veils of the next"—"The thoughts of this world are the things of that." Those passages which refer to a life or lives in Egypt are especially interesting, and, amongst others, that referring to "The Temple of the Hand in Ethiopia" makes us wish that he would publish the series of his memories of past incarnations, for we hold very strongly that such a series, told from inside by the actual actors in the successive dramas, would, in the aggregate, form a most valuable contribution to the science of life and be to us wayfarers on life's ocean what a chart is to the mariner.

Before leaving the subject of "The Temple of the Hand" we would thank the author for the gift of his daring utterance: "His heart has turned to stone because he has never sinned," with its wealth of suggestion as to the place of "sin" in the Plan. It is indeed difficult to understand the mentality of that interesting priest who exclaimed: "The Pyramids is natural excrescences, I'm telling ye, and I shall have the greatest contempt for ye, if ye presume to contradict me."

Scattered here and there among the prose musings are verses; we commend to the reader the quaint fancy underlying "The Cry of the Ravens," the suggestion of "The Only Happy Town," the pageant of "To the Angel of the Sun"; and we hope that before long the publishers will see their way to issuing this book in a size handy for the pocket, for it is eminently a book to read and re-read, a book to take into the mazy and quiet shadows of a wood, into the cool shadows of a hill-side, or better still to those of a cliff cavern overlooking the sea, and there to ponder on the musings of one with such a wide and sane outlook on life, until we too "free the God who sleeps" within us.

A. L. H.

That Other World, by Stuart Cumberland. (Grant Richards Ltd., London. Price 10s. 6d.)

Mr. Stuart Cumberland, whose name is well known in most parts of the globe—for he has visited many of them—as a thought-reader of remarkable success, has given us a book containing numerous examples of his excursions into the realms of Spiritualism, Clairvoyance, Palmistry, Spirit-Photography, etc., and the conclusions which he has drawn from them. These conclusions are of a nature very unfavourable to the spiritual origin of the phenomena observed; indeed, to quote the writer: "I have never yet in any land, or with any medium or adept, discovered any alleged occult manifestation that was not explicable upon a perfectly natural basis,"

and apparently the "natural basis" in most of the cases with which Mr. Cumberland has been concerned, was fraud, or at least so it is claimed—sometimes on what, to the mere outsider, appears to be scant authority. Indeed, with regard to these matters the author has, we feel, been drawn on several occasions into making somewhat sweeping assertions; as, for instance, when we are told that "the idea of believers in thought-transference, that they visualise things and that this visualisation is seeable and readable by another" is "sheer phantasy"—which statement may be very final and convincing to Mr. Cumberland himself, but is not perhaps quite so conclusive to the reader, who has no particular reason for assuming that the former's pronouncements on the subject represent the last word! The critic is reminded, all through the book, of that celebrated doggrel written years ago of a well-known character: "I am the Principal of Balliol College: what *I* do not know—is *not knowledge*!" But putting on one side obvious and frankly admitted bias, the book is instructive and interesting—also amusing in parts and useful in drawing the attention of the public to the necessity of exercising ceaseless discrimination and vigilance when investigating in the regions of "paid" occultism. To any student of such things, the mere fact that phenomena are displayed in return for money, destroys their value at once—the merest tyro is aware of the stringency of occult etiquette on the subject, the point being constantly emphasised in books dealing with occult teaching; therefore a volume, likely to be widely read, which forms an object lesson in the deceptions which are to be met with at the public seance, in the rooms of the crystal-gazer and the trance medium, is to be welcomed, not only by those who profess themselves sceptics and scoffers, but especially by others who have reason to believe in the truth and value and importance of the *real* occult phenomena.

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Religion and Reconstruction, by the Rt. Rev. J. E. C. Welldon, D. D., and twelve others. (Skeffington & Son, Ltd., London.)

The book before us contains fifteen papers by thirteen different authors, and there is no introduction or other indication to show whether these contributions have been especially written for this publication or whether they have been gathered together from actual addresses or sermons with a view of obtaining for them a wider public. We must confess that we found this lack of introduction very annoying at first, but it has since been borne in upon us that this total absence of bias in presenting these essays to the public is probably most wise; for in religion and in politics it would be as hard to find

an unbiased person as it seems to have been for Diogenes to find an honest man !

Here, then, we face addresses by twelve clergymen and one layman—the latter is Frederick C. Spurr, and the former include the Bishops of Chichester (C. J. Ridgeway), of Norwich (B. Pollock), of Lichfield (J. E. Kempthorne); the Deans of Manchester (J. E. C. Welldon) and of Worcester (W. Moore Ede); for the Roman Catholic Church there is Monsignor Poock; for the Nonconformists, the Rev. F. B. Meyer and the Rev. W. Orchard of the King's Weigh House Chapel. The subjects include "The Church and a New Nation," "The Church and Socialism," "The Unity of Christendom," "The Passing of the Child," "The Preservation of Family Life," "The Church and Education".

Most of these subjects are treated with direct, simple earnestness, and with a desire to co-operate with others of differing views, in order to obtain the ideal in that England "after the war" which all hope will be so different from the England before the war. We cannot but wish that these authors would meet in Conference (with such others as would make the representation of each Church equal) and publish a statement on each of these subjects signed by all—in this way doing the preliminary elimination of unessentials necessary for joint action. These papers show abundant evidence both of the widespread desire for unity and co-operation, and of a great similarity in aims and ideals.

We should like to touch on Monsignor Poock's "The Passing of the Child," a statistical essay in which the author seems to ignore the fact that the birth-rate is not only in human hands, but also in the hands of God, and that we do not yet know the laws which regulate it in Time; in the earlier days of machinery in the West, the birth-rate increased rapidly; it may now be resuming steadier proportions.

Many English people who have been absent from home for years (and, may we add, a large number of Theosophists) have lost touch with modern Christian thought, and are unaware of the broad, liberal attitude of mind and of belief prevalent among Christians of all denominations at home. To such we would earnestly recommend this book, a perusal of which may show them that present-day Christianity is a living religion worthy of serious and sympathetic study, steadily progressing towards the goal set it by its Founder.

A. L. H.

Book Notices

Health and the Soul, by Rupert Gauntlett (Theosophical Publishing Society, London. Price 4d.), deals with Magnetic Healing, or, in other words, the treatment affecting the body through the Soul, which "acts as the receiver, storehouse and radiator of the vital forces which pour into our world from the Sun". A very helpful and practical little book. *The Women of Serbia*, a lecture by Fanny S. Copeland (The Faith Press, London. Price 6d.), is of special interest just now, when Serbia—arisen as from the grave, invincible—looms large in the public eye. So little is known of Serbian history, or even if she has a history at all, that it is entirely unexpected to hear of a strong, well developed civilisation from the tenth to the fourteenth century, which was destroyed by the Turks at the fatal battle of Kossovo in 1389. During this period the women stand out prominently, looked up to by the nation as types of heroism, honour, purity and greatness of every kind. In fact there is no phase of her history in which the Serbian women have not played a prominent part. All through the lecture there is a strong feeling of poetry; the many stories have a poetic tincture, with the wild flavour of their own mountains; there is an attraction of romance, of chivalry, that makes one want to know more of such a country; and one has a longing to read the Serbian poetry which "is a wonderfully complete mirror of Serbian history". Altogether the subject is worthy of much wider treatment. *Redeeming the Time*, a Sermon by the Archbishop of Canterbury (The Faith Press, London. Price 6d.), was given at an annual gathering of the members of the University of London in Westminster Abbey. From its inception in 1907, the annual sermon has been preached by a succession of prominent and learned clergy. This sermon of 1916 deals in masterly and statesman-like fashion with the causes and probable results of the War. *The Religious Spirit of the Slavs*, three lectures by the Rev. Father Nicolai Velimirovic (Macmillan & Co., London) on Slav Orthodoxy, Slav Revolutionary Catholicism and the Religious Spirit of the Slavs, deals in a very broad-minded and liberal spirit with the different aspects of the Christian religion, more especially with that of the Eastern Orthodox Church, of which the lecturer is a priest. The third lecture, in particular, shows the inherent spirituality and the "Panhumanism" of the Slav nations.