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THE THEOSOPHIST

ON THE WATCH-TOWER

TIME brings about the justification of disciples of the WISDOM, however incredible their assertions may sometimes appear to be to their contemporaries. I do not think that a more startling case of "time's revenges" has occurred than the justification of H. P. Blavatsky's statement that man is not a descendant of apes, but that the ape is a degenerated man. When she alleged this, she was mercilessly ridiculed, for the Darwinian theory was then in the full flush of its victory over the scientific world. Yet now Professor Wood-Jones, Professor of Anatomy in the University of London, has delivered a lecture in King's College, London, on "The Origin of Man," of which the thesis was:

> That man is not, as has been held till quite recently, descended from the anthropoid apes; that these would be in fact more accurately described as having been descended from man; that man, as man, is far more ancient than the whole anthropoid branch; that, compared with him, the chimpanzee and the orang-outang are new-comers on this planet.

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According to H. P. Blavatsky, the anthropoid ape was the result of "the sin of the mindless," of relations between the

human and the brute. The "missing link," according to Professor Wood-Jones, is not to be thought of as an ape-like man, but as a man-like ape; the ape is to be regarded as a descent of man, not man as an ascent of ape; the ape is a degenerate man, not man a more highly evolved ape.

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This reversal of ideas came appropriately from Australia, part of old Lemuria—that is a Theosophical, not an admitted, scientific statement, but interesting for a reason which will appear in a moment. Dr. Stewart Arthur Smith, of Sydney, it seems, drew attention to a human skull, which had been discovered on the Darling Downs, New South Wales, in 1889, but which had not been seriously studied until 1914. It had become highly mineralised, and was found with extinct, pouched mammals, accompanied also with bones of dingo dogs, and gnawed bones of pouched mammals. It is known as the Talgai skull, and is said to be of about the same age as the Piltdown skull, over the human nature of which a hot controversy was raging a little before the War. There is, however, no doubt that the Talgai skull is human.

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The writer of the account in *The Daily Telegraph* speculates on the way in which the man and his dogs reached Australia, the dogs being non-pouched mammals.

> Now the dramatic interest of this discovery lies in the following facts. Until the arrival of Captain Cook in Australia no non-pouched mammals had ever intruded upon the Australian island-continent. It is geologically certain that Australia has always been surrounded by sea since the time of the evolution of pouched mammals. Had it not been so, it is almost certain that the many non-pouched mammals in the neighbouring continents would have migrated thither. How, then, can the presence of the Talgai man and his dingo dogs, alone among these, be accounted for? We are almost forced to the conclusion that he must have arrived there in boats with his family and his domesticated dogs. And the astounding fact emerges that at a period in the world's history when, only a year or two ago, the most advanced anatomists were satisfied that man was scarcely distinguishable from his brute ancestors, a man already so highly developed as to

have domesticated animals, to be a boat-builder and navigator, was actually in Australia, and to an astonishing degree the reasoning master of his own fate.

The argument is not wholly convincing, since the dogs, having been brought to Australia, must surely have left progeny there, so that non-pouched mammals might have been in Australia before Captain Cook, and the man might have been a native, not a visitor. According to the occult history, Australia was part of Lemuria, and kept its curious Lemurian mammals when the greater part of Lemuria was destroyed. Its indigenous flora and fauna belong to Lemurian ages, and so far as the above account goes, the skull may have belonged to a native of that part of Lemuria. It is a pity that the shape and measurements are not given.

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It often happens that theories are built up on a basis of facts, and come to be regarded as though they were themselves facts. Thus the theory of comparative mythology, built on the facts of the identities found in all religions, came to be considered as itself a fact; whereas there was another theory, equally consistent with the facts, that of the derivation of religions from a common source, derivation from a source of Wisdom, not an evolution from a source of ignorance. The latter theory is buttressed by facts other than the identities, facts which are left unexplained by the theory of comparative mythology.

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So also with the Darwinian theory of the evolution of man from an ape-like ancestor. The degeneration of men, who had not yet received the great inflow of intellectual life, into the anthropoid apes, fits the facts as well as the evolution of man from an ape-like ancestor. But the theory of the evolution of man from such an ancestor took upon itself the

certainty of the facts themselves; hence the suggestion of the reverse process was greeted with a howl of derision. Yet in the end, truth prevails.

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I have had the following verses by me for a considerable time, and like them, so hand them on to my readers. They are written by a woman who is working "on the land" in England, and are very simple, but they are direct and homely, and may appeal to many a worker:

RELIGION

I might not be thought religious
By some of the folk about;
Religion to me is something to live
And not to prate about.

And I know though in these verses
You may think I want to preach,
'Tis hard to live in the body
All that the mind can reach.

Some worship an actor as Hamlet,
His part as Othello ban,
While others rave of his Romeo;
A few may worship the man.

And so, of the masks or persons
Of the greatest of Trinities,
You'll find in various countries
The faithful devotees.

Gazing at Nature's wonders
Responsive to her call,
I am worshipping God as Brahmā,
Great Creator of all.

Toiling to save the tiny plants,
A labour ever dear,
I am worshipping Him as Viṣhṇu,
The Christ we call Him here.

Pruning or trimming hedges,
Struggling with weeds in vain;
I am doing the bidding of Shiva
Who destroys to build again.

When we can sense the preserver,
Beneath the destroyer's touch;
When we sense the One behind the Three,
The forms don't matter much.

And we do not curse our brother,
Who will not with us pray,
The true in his faith we cannot kill
The false will die away.

So worship the greatest of Actors
In the form that suits you best;
Or seek the One through service,
And never mind the rest.

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Sympathy will go out to the Rev. John Barron, now a Presbyterian minister in the north of Ireland, and an old and faithful Theosophist, in the loss he has sustained by the sudden passing over of his wife. Mr. Barron worked long in Devonshire as a Unitarian clergyman, and then took up a sphere of more strenuous work in Lancashire. His many friends, in his former scenes of work as well as in the Theosophical Society, will send him a thought of affectionate goodwill in his heavy trial. He belongs to a singularly free and liberal form of Presbyterianism, which enables him to work in one of its chapels on Theosophical lines, to the spiritual helping of many earnest souls.

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It will amuse the readers of THE THEOSOPHIST to hear that a lady, the Marquise de Fontenoy—I do not know whether the name is real or a *nom de plume*—writes in *The Chicago Tribune* that I was interned "for stirring up trouble against the English authorities through pro-German pacifist propaganda"! A very wicked attempt has been made by some officials here and in England to circulate this slander, but it has fallen dead from its mere absurdity. As my readers know, I was blamed by many members of the Theosophical Society for not being

"neutral," as they were pleased to consider that I, being President of an International Society, ought not to take sides. For I had written in November, 1914:

> In this War, mighty Principles are battling for the mastery. Ideas are locked in deadly combat. The direction of the march of our present civilisation, upwards or downwards, depends on the issue of the struggle. Two Ideals of World-Empire are balanced on the scales of the future.

I then described the two: that of Great Britain as embodying, "though as yet but partially realised, the Ideal of Freedom, of ever-increasing Self-Government, of Peoples rising in power and self-development along their own lines"; that of Germany as embodying "the Ideal of Autocracy, founded on Force". And I finished the carefully drawn-out statement of each with the words:

> Because these things are so, because the fate of the next Age of the World turns on the choice made now by the Nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny.

From this position I have never wavered. I have pointed out that victory is delayed by the fact that Britain refuses to apply in Ireland and in India—chiefly in the latter—the principles for which she is fighting in Europe, and by her use of the methods of pre-revolutionary France, imprisoning thousands by *lettres de cachet*—a phrase which, it appears from his *Recollections*, Lord Morley also used with reference to the methods of the Indian Government. I have implored Great Britain not to delay her victory by imposing autocracy on India while she fights it in Europe, not to alienate India by oppression, and have prayed her to use India's Man-Power to end the War instead of appealing to America, and have pointed out that the promise to give Self-Government, substantiated by an immediate measure of reform on the lines laid down by the National Congress and the All-India Muslim

League, would give her as many million men as she needed. This very week I reiterated, in one of my Indian papers, that I retained my conviction of the final victory of the Allies. Yet in face of all I have said and done, this degenerate scion of the chivalrous old French *noblesse*—if indeed she has not merely taken the name—dares to say in one of the most widely circulated of American papers that I was interned " for stirring up trouble against the English authorities through pro-German pacifist propaganda ". Possibly this is part of Lord Northcliffe's propaganda !

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I am grateful to a member of the Theosophical Society in America, Mrs. Clara Jerome Kochersperger, belonging to one of the old emigrant Dutch families in the States, for sending to *The Tribune* the following letter :

Chicago, December 30.—[Editor of *The Tribune.*]—Any fair-minded person who is labouring under the impression that Mrs. Annie Besant's efforts on behalf of Home Rule for India are, in any sense of the word, " pro-German," or that she has been " stirring up trouble against the English authorities through pro-German pacifist propaganda," has but to make himself acquainted with the facts of the case by reading her own publications on the subject, or in any other trustworthy manner available, to see how absolutely unfair are the statements and insinuations of the Marquise de Fontenoy in the article in *The Tribune* of December 30.

That there are conservatives who doubt the wisdom of Mrs. Besant's political activities at this time is readily conceded, but when one considers that granting to India such freedom as Australia, Canada, and England's other Colonies now enjoy would mean the participation of her millions in the War and on the side of the Allies, one wonders if Mrs. Besant's long residence in India, backed by her passionate loyalty to England and the cause at stake in this great struggle, may not have enabled her to see possibilities ahead for the attainment of which she has proven herself willing to surrender her personal liberty and, if needs be, her life.

India is affected, as Lord Hardinge, her late Viceroy, said, by the wave of Democracy which is sweeping over the world. She has fought for Britain in every War theatre and will continue to fight, but the bureaucracy and its methods

have brought about a state of sullen discontent which has replaced the eager enthusiasm with which India plunged into the fight. It is not too late for the first enthusiasm to be revived by a clear declaration that India shall have the Home Rule which Britain is fighting for on behalf of less civilised European countries, such as Serbia, Montenegro and Roumania, the Self-Determination which Britain claims even for African savages.

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We receive from "The Organising Secretary, 133 Bond Street, Macclesfield, England," the first number of a little quarterly magazine, named *Service*. It is "the official organ of the Servers of the Blind in England and Wales," a section of the Braille League of the Theosophical Society's Order of Service. The Servers of the Blind have as President, the Lady Emily Lutyens; as Vice-President, Mrs. A. C. Duckworth; as Chairman, Mrs. M. M. Dudley; and as Hon. Organising Secretary, Mr. Arthur Burgess, at the above address. The annual subscription is 2s. 6d., post free, and it can be sent by crossed Money Order. The Braille League has long been doing admirable work in producing Theosophical books for the Blind. The Servers have, as their special object, the offer of comradeship to every blind person in the neighbourhood of members of their band. A Server will accompany a blind person on a walk, or to some place of entertainment, or to a lecture. T.S. Lodges are asked to open their rooms once a week for a social evening for the blind. Any form of friendly helpfulness—reading aloud, writing letters, etc.—would come within the scope of service. We heartily congratulate the leaders and members of this truly brotherly organisation. Alas! the need for such work has been rendered the more pressing by the War with its many blinded victims.

A VOICE FROM GREAT BRITAIN

By HOPE REA

"ALL the thinking seems to be done in America" is a querulous sentence from one of our London weeklies in comment on President Wilson's great message, stating the aims of the Allies, and the writer proceeds to blame British statesmen for not so "thinking".

It would, however, be strange indeed if some "furious" thinking had not been done by America in these portentous days, and also if this thinking had not been very comprehensive in its character and more dispassionate than the mass of thinking in Europe. If not in America, where should we look for such thought? America is European in race and civilisation, bound up with Europe with all the intimacy involved in these facts, and yet up to the last year has been but a spectator of the titanic

struggle that is rending the very vitals of Europe. The immediate, pressing, and colossal needs arising from day to day, may well have taxed our statesmen to the utmost; and when the dust of the fray has subsided, the probability is that these men will not be so much blamed for what they have not done, as admired for what they have accomplished, and for the extent to which they have been able to adjust themselves to the unparalleled rush of circumstances they have had to meet. They have done their "bit," according to their power, and surpassed their common selves, calling upon the resources of the Inner Man to a remarkable degree. It is then but fitting that American statesmen should offer as their bit a weighty contribution of thought, to supplement that of their sorely tried brethren over here, in the hurly-burly of the actual conflict. Nobly have they done it; President Wilson and his colleagues have proved themselves fit instruments to be used by the Great Ones in the saving of the world.

While, however, the official leaders on either side of the Atlantic have been performing their respective tasks, here in England a vast amount of unofficial hard thinking has been done, and that of a character likely to colour this country's action and attitude, in the near future, to a remarkable degree.

A new force has arisen in Great Britain, one to be reckoned with, one destined to effect great things. How long a time the generation of this force has taken, is unknown to the present writer, but it has come clearly and definitely into the open within the last few months, though under the old name of the Labour Party.

Its appeal, however, is wider than that made by the older political section working under that name, and is consequently attracting a certain type of man and woman irrespective of status and occupation. The Party now calls to its ranks all Producers "*whether by hand or brain,*" and the response is already significantly wide. As a consequence it boldly enters

the political field, not as a small minority section, but with the clearly announced aim and intention of attaining administrative power in the near future. In the meanwhile it is issuing from time to time statements of policy and opinion that claim the nation's respectful consideration. One of these publications, appearing in the form of a pamphlet, price one penny, is entitled *Labour and the New Social Order: a Report on Reconstruction.* It has been prepared by a sub-committee of the Executive for the Party, in view of the next General Parliamentary Election, and it may fairly be assumed that in spirit, if not in every detail, it is practically a manifesto of the mind of this newly constituted Labour Party.

A Theosophist cannot but read this manifesto with an unwonted glow of feeling. We have been so long accustomed to recite the Society's First Object as an article of faith and then perhaps to think only of far distant settlements on Californian slopes as the places of realisation and fulfilment, after many lives; or we have, maybe, listened to golden periods rolling from our President's lips, and seen in imagination the pictures she draws of the true meaning of Brotherhood, and then, turning to the actual world about us, have been so deadeningly used to it, that though we worked and hoped, the idea that we should ever *see* has hardly occurred to us as a possibility, so impenetrable has appeared the darkness in which we have hitherto lived and laboured. The Labour Party's *Report on Reconstruction* comes as a flush of dawn athwart this blackness, and faith becomes transfused with the radiant glow of hope.

The Report begins by a reference to the opinion expressed by the great Japanese statesman, Count Okuma, that the present conflict "is nothing less than the death of European civilisation". But what the writers of the Report see is rather the "collapse of a distinctive industrial civilisation, which the workers will not seek to reconstruct," the destruction

of "the very basis of the peculiar social order" which characterises this industrial civilisation.

> If we in Britain are to escape from the decay of civilisation itself, which the Japanese statesman foresees, we must see that what is presently to be built up is a new social order, based not on fighting but on fraternity . . . on a deliberately planned co-operation, . . . on a systematic approach towards a healthy equality of material circumstances for every person born into the world . . . not an enforced dominion over subject races, subject colonies, subject classes, or a subject sex, but . . . that widest possible participation in power, both economic and political, which is characteristic of Democracy.

"Of course," the Report proceeds, "we do not pretend that it is possible . . . to build society anew in a year or two of feverish 'Reconstruction'." What the Labour Party intends to satisfy itself about is that each brick that it helps to lay, shall go to erect the structure that it intends, and no other. With these bricks it proposes to build the House that shall stand alongside of other like National Houses in "the Street of To-morrow".

From such broad generalities—what the Theosophist might term "First Object" statements—the writers proceed to particulars.

> The Four Pillars of the House that we propose to erect, may be termed respectively:
>
> A. The Universal Enforcement of the National Minimum.
> B. The Democratic Control of Industry.
> C. The Revolution in National Finance.
> D. The Surplus Wealth for the Common Good.

Proceeding, the writers come to practical details with a certain impressive sureness of touch, indicating that every step determined on is the result of no feverish thinking, or ill-considered idealism, but of clear and sustained thought and profound practical knowledge of the social and economic conditions and needs prevailing in our Island at the present time. In short this Voice from Great Britain speaks with authority.

The Enforcement of a National Minimum is designed as a "safeguard against that insidious Degradation of the Standard of

Life which is the worst economic and social calamity to which any community can be subjected. We are members one of another." Existing Acts relating to Labour, Housing, Leisure, Health, and Education must be extended always with the general Standard of Life in view, a standard below which no individual man or woman may be pushed or allowed to sink. "A minimum of not less than thirty shillings per week (which will need revision according to the level of prices) ought to be the very lowest statutory base line for the least skilled adult workers, men or women, in any occupation, in all parts of the United Kingdom."

Yet at the moment, owing to the coming demobilisation of our armies, both in the field and the factory, of over eight million workers, we are menaced by a long, lasting Degradation of the Standard of Life, only to be adequately met by "deliberate national organisation" of corresponding magnitude. Methods and details of such organisation follow, based on far-reaching and careful thought on the impending needs of the nation, always with the underlying principle held steadily in view that "we are members one of another". This is insisted upon, not so much as a counsel of perfection, as a stern, economic fact, to be ignored only at our peril. The methods indicated range from the increased use of Trades Unions, and corresponding Professional Associations, to legislative enactments and administrative activities directed towards the better utilisation of all the country's resources, actual or potential, for the service of those human beings to whom they naturally belong.

With regard to the second Pillar of the House, the Democratic Control of Industry, "the Labour Party refuses absolutely to believe that the British people will permanently tolerate any reconstruction or perpetuation of the disorganisation, waste, and inefficiency involved in the abandonment of British Industry to a jostling crowd of private employers, with their minds bent, not on the service of the community,

but, by the very law of their being, only on the utmost possible profiteering. What the Labour Party looks to is a genuinely scientific reorganisation of the Nation's Industry," "to promote, not profiteering, but the public interest". The immediate nationalisation of Railways, Mines, and Electrical Power stands first on the list of proposed methods set forth under this section of the subject. How far-reaching such enactments would become is abundantly evident on consideration. Cheap electricity alone, for every factory and private house, for purposes of both light and heat, would be a beneficent revolution, an ease to the tension of life in the case of almost every man and woman in the Nation. Again, that "we ought not to throw away the valuable experience gained by the Government in its assumption of the importation of wheat, wool, metals, and other commodities and in its control of shipping . . . and other industries" is another point insisted upon, as a grand means safeguarding the interests of the community, of the little people no less than magnates of knowledge and power.

The third Pillar of the new National House is a Revolution in National Finance. The close of the war will leave this country burdened with a debt of unparalleled magnitude, estimated at something round about 7,000 million pounds sterling. How this is to be dealt with is one of the crucial questions which future Governments will have to decide. The Labour Party stands for such a system of taxation as will yield all the necessary revenue to the Government without encroaching on the prescribed Minimum Standard of Life of any family whatever, without hampering production or discouraging any useful personal effort, and with the nearest possible approximation to equality of sacrifice"; and in this connection, "the Labour Party demands that the very definite teachings of economic science should no longer be disregarded".

The methods to be employed are indicated in broad lines, always with the underlying principle of equality of sacrifice held steadily in view, this equality to be attained by practicable, well considered measures, put into operation in ordered, scientific sequence, the natural results of the acceptance of these basic principles. These results will indeed be revolutionary in character; yet, being the outcome of deliberate foresight and calm study behind the lines of the actual swaying circumstances of the hour, we may hope they will serve to prevent the usual undesirable accompaniments of profound social revolution.

The fourth Pillar of the House is the Surplus for the Common Good. "In the disposal of the surplus above the Standard of Life, society has hitherto gone as far wrong as in its neglect to secure the necessary basis of our genuine industrial efficiency or decent social order." After indicating the principle sources of unearned increments hitherto "absorbed by individual proprietors," the Report continues, "our main Pillar of the House that the Labour Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good". Hence will be derived "the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises—the public provision for the sick or infirm (including that for maternity and infancy) and for Education—in which the Labour Party demands a generous equality of opportunity, overcoming all difference of material circumstances".

From the same source must come the greatly increased public provision that the Labour Party will insist upon being made for scientific investigation, and original research, in every branch of knowledge. Not to say also for the promotion of music, literature, and fine art—upon which, so the Labour Party holds, any real development of civilisation

fundamentally depends. Society, like the individual, does not live by bread alone, does not exist only for perpetual wealth production.

From this point the Report passes on to consider the place which this National House shall occupy in the Street of To-morrow, for it fully recognises that it "does not stand alone in the world," but that, on the contrary, "we look for an ever-increasing intercourse and a continually expanding friendly co-operation among all the peoples of the world".

With regard to that great Commonwealth of all races, all colours, all religions, and all degrees of civilisation that we call the British Empire, the Labour Party stands for the fullest respect for the rights of each people, whatsoever its colour, to all the democratic Self-Government of which it is capable, and to the proceeds of its own toil upon the resources of its own territorial home.

The old idea underlying the term Empire is thus subtly dissolved into a something of infinitely greater force, partaking rather of the nature of a "Britannic Alliance," this to be linked together by "a continuous participation of the Ministers of the Dominions, of India, and eventually of other Dependencies in the most confidential deliberations of the Cabinet, so far as Foreign Policy and Imperial affairs are concerned".

In their final paragraph, the writers of the Report frankly disclaim all idea of "possessing the key to open all locks," but they re-affirm that those principles which they have laid down as the Pillars of the House are those which the Labour Party will seek to establish with all its might. The Labour Party therefore calls for a greater "warmth in politics," and condemns utterly that "cynicism which saps the life of leisure". But "goodwill without knowledge is warmth without light"; hence the determination of this newly constituted Labour Party to bring into the field of politics expert knowledge.

No Labour Party can hope to maintain its position unless its proposals are, in fact, the outcome of the best Political Science of its time. Hence, though the Purpose of the Labour Party must, by the

law of its being, remain for all time unchanged, its policy, and its programme will, we hope, undergo a perpetual development, as knowledge grows and as new phases of the social problem present themselves, in a continually finer adjustment of our measures to our ends. If Law is the Mother of Freedom, Science to the Labour Party must be the Parent of Law.

And so the pamphlet ends without personal signature, only declared to be the expression of the Labour Party's purpose and aim.

Among the jostling crowd of great events which press upon one another day by day in this amazing period of the world's history, perhaps not the least is the publication of this draft *Report on Reconstruction*, price one penny. Out of the turmoil and the clash of names and personalities there arises in Great Britain an impersonal Voice, itself the expression of a great collective Will, a Will that is Power, determined to make itself felt in the new life of the Nation that must follow upon the declaration of Peace.

To the Theosophist this penny pamphlet cannot but be of superlative interest. It is often a matter of difficulty to so adjust our minds as to be able to recognise the new in circumstance and life for what it really is. Discrimination is a basic requisite at all times, but never more so than at the present. A principle may appear acceptable when couched in the language to which our minds are accustomed, but becomes strange and hardly recognisable when stated in the terms of another system of thought, or even into the facts of the actual day. We have accustomed ourselves to think of Sixth Sub-Race characteristics, and to dream of the initial racial changes which theoretically must precede such a development. A further mental step is to be able to grasp the significance of any sign of the expected change. The Great Ones must work with the material which offers itself to their hands, so we suppose, and we can ally ourselves to Their work, or pass it by, unconscious of its presence, according to the keenness or dullness of our discriminative faculty. In the clash

of the present world cataclysm we cannot fail to recognise the working of Their Hands; the outline of events is on too vast a scale to be wholly misunderstood. "Behold, I make all things new!" peals over the shuddering earth; but the tender seedlings of the new growth must be watched for carefully, and known, when seen, to be what they are, to the end that we may enter the field—even we—and do our bit, each according to his degree.

Such a document as the draft *Report on Reconstruction*[1] is one upon which the present writer feels that Fellows of the Theosophical Society would do well to ponder, and seek to determine its significance.

Hope Rea

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[1] Publishers: The Labour Party, 1 Victoria St., London, S.W.1.

THE GREAT PHYSICIAN

By Charles Edward Pell

WE are living in a period of great spiritual stress and tribulation. It is one of those periods of gigantic upheavals—political, intellectual, spiritual, emotional—which leave their mark upon the world and shape the course of its development during the generations that are to follow. It is a period of great spiritual stress and tribulation because, amid this chaos of events—this spectacle of a world in arms, and almost of a world in ruins—the earnest seeker after truth often looks in vain for some guiding light—something which will prove to him whether there really is a plan behind it all and a great beneficent, controlling hand, guiding the development of the world towards a better and happier state of affairs than that which we see around us; or whether all is indeed but the product of the blind laws of chance and likely to result in endless misery, to endure so long as the world itself shall last. Amid the multitude of questions which the great war has raised, this one stands pre-eminent. Compared with it, all other problems are but the problems of a day—trivial questions which, a hundred years from now, will be buried in the same small graves as the disputants who gave them birth. But this question is as old as mankind itself, and it will continue with us so long as mankind shall endure, or until it is finally solved and placed upon a basis whose reliability can be contested by no one.

It is noticeable in examining this problem that the answer to it frequently follows the lines suggested by the temperament

and preconceived opinions of the enquirer. Thus a man of devout, religious disposition will usually find a multitude of facts in connection with the present war which appear to him to confirm all that he had previously believed. Indeed, each side in this war seems convinced in the main, not only that there is a God, but that He is fighting on their side. On the other hand, that great body of opinon to which the term " rationalist " is usually applied, is equally convinced that its own views have been triumphantly justified. The rationalists believe that the war justifies them in brushing aside all belief in a divine and beneficent Providence. The facts, they think, speak for themselves. Thus, Mr. Charles T. Gorham, writing in *The Rationalist Annual* for 1917, says :

> Across Europe ships of death sail the midnight sky and rain murder on the innocent ; at every moment brave men are slain. Under the weight of overwhelming calamity the world staggers and groans. Was all this designed before the foundations of the earth were laid ? How then can anyone worship the designer ? Is it a by-product and an undesigned and unexpected result of creative power ? How, then, can omnipotence exist ? Does not the state of Europe to-day make the belief in God a superstition ?

Such are the questions which are troubling the minds of men of earnest thought to-day, and, though they are not new, though they have been with us since the first beginnings of recorded time, yet they imperiously demand an answer. How then does Theosophy answer them ? *Can* Theosophy answer them ? To this last question the reply is : " Yes. Theosophy can and does answer them."

Theosophy answers them in this wise. To the question : " Was all this battle, murder and sudden death designed before the foundations of the earth were laid ?" Theosophy answers : " Yes. All these things are but means to an end." To the question : " How then can anyone worship the designer ?" Theosophy replies : " Let us first clear our minds of cant—the cant of sentimentalism and self-pity—learn to see the facts of life in true perspective as parts of one great creative scheme,

and worship will come of itself." To the question: "Is it an undesigned and unexpected result of creative power?" Theosophy answers: "No"; while to the questions: "How then can omnipotence exist?" and "Does not the state of Europe to-day make the belief in God a superstition?" Theosophy replies: "These very facts, to which the rationalist appeals in disproof of the existence of an all-wise and beneficent God, are the finest and most conclusive proofs of that God's existence. These things, which are cursed and condemned as evil, which are assumed to prove that nothing but an evil demon can be conceived as the alternative to the blind laws of chance as the power that controls the universe—these things were designed for our especial benefit, and when we believe otherwise, it is because we are deceived by our own ill-disciplined, ill-regulated, ill-adjusted imaginations.

Nothing is more easy than to mistake the intentions of those whose actions inflict pain upon ourselves. We have such an inexhaustible fund of self-love and self-commiseration that we readily persuade ourselves that no one but an evil demon could be capable of hurting us. Yet it is quite a common thing for really good men to inflict both physical and mental suffering for the good of the sufferer, and even we can sometimes be brought to recognise the fact. The man who shrinks before the surgeon's knife seldom calls the surgeon a demon. No, because he can recognise that the knife is a lesser evil than, shall we say, a cancer. But it is possible to provide a better illustration than that.

There was once a certain Eastern King whose health was very bad. He suffered from corpulence, shortness of breath, bad blood, indigestion, and the thousand-and-one other evils which spring from lack of exercise and over-eating. He summoned all the physicians of his realm, but none of them could cure him. Perhaps this was because he did not take kindly to their advice. They hinted at temperance, exercise,

and other such unpleasant and evil things. But the king always flew into a rage then and drove them from his presence. Naturally he grew steadily worse. From time to time, however, he had heard of a certain great physician who lived in a far distant country and who performed most miraculous cures, and at last, in despair, he made up his mind to seek this famous healer. So he set out with an ample retinue, travelled by easy stages, and finally reached the distant country in which the great physician lived. Seeking the house of the physician, he demanded to be cured. The physician, after examining him, replied that he could guarantee a cure upon one simple condition. Asked what the condition was, he answered that the king must dismiss his retinue to their homes for a period of three months and place himself, during that time, entirely in the physician's hands. Naturally the king began to storm and rave. He declared that if the physician could cure him at all, he could cure him in the presence of his retinue, who were, moreover, indispensable to his comfort. But the physician replied that he himself was the best judge of what was necessary and of what was possible, and that, for the rest, the king could rely upon it that everything that skill and care could do should be done for his benefit. Upon that understanding the king at last gave way, dismissed his retinue to their homes, and slept that night in the house of the physician.

Next morning he awoke bright and early, sat up in bed and called for his breakfast. The physician appeared and told him that he could have breakfast, but first it was desirable that he should get up and take some exercise. The king was aghast. Exercise? Why, he had always been given to understand that there was nothing so harmful as exercise upon an empty stomach; and, in any case, the suggestion was utterly inconsistent with his royal dignity. Very well, the physician acquiesced, but asked that the king would at least get up for

his breakfast, which he would find waiting for him in another room. The king consented to this compromise, and got out of bed. His slippers were missing, by the way, but he was told that he would find them downstairs, so he walked barefooted into the room indicated, looking for his breakfast. He found himself in a bare, unfurnished apartment, provided with a floor of iron plates, and he had no sooner made this discovery than the door was closed upon him. He tried to get out, but found the door locked, and no notice was taken of his demands that it should be opened. Presently the iron floor began to grow hot to his feet. Soon he was compelled to raise one foot and then to lower it again to raise the other. He began to threaten that physician with the pains and penalties which he would inflict when he recovered his freedom. No notice was taken of his threats. The floor grew hotter and the king began to hop. He lost his temper and began to use strong language, but the floor grew hotter and hotter and the king hopped faster and faster. The sweat poured from him. He called the physician every vile name to which he could lay his tongue. He called him a scoundrel, a villain, a fiend and an evil demon. Such fiendish cruelty was unheard of. No one but an evil demon would have been capable of torturing him so. But the floor grew hotter and hotter, and the king hopped faster and faster. He called on God for assistance, but God seemed deaf or far away, and presently our infuriated monarch began to apply bad names to the Almighty Himself. Indeed, had he been in a philosophising mood, he might have demanded if such apparent cruelty was consistent with the belief in an all-wise and beneficent Providence, and whether his present state did not prove that there is no directing Intelligence behind the universe, or else that the Intelligence is that of an evil demon. He might have soliloquised in this way: "Was all this designed before the foundations of the earth were laid? How, then, can anyone worship the designer?"

But praying and cursing were alike vain. That monarch put in an hour's vigorous exercise upon those hot plates, and at the end of that time was let out exhausted. After a brief rest, he was given breakfast. Meagre diet it appeared to him—bread and cheese and water and that kind of thing—but he ate it with unaccustomed relish, and after a few hours' rest, he was invited to take exercise again. He refused at first, but was told to make his choice between voluntary exercise and the hot plates, and with the memory of his recent sufferings in mind, he consented to take the exercise. And, to cut a long story short, during the next three months he was put through a thorough course of physical training. A temperate diet and vigorous exercise were his daily lot henceforth, and within a few weeks a miraculous change had occurred. His corpulence, his indigestion, his shortness of breath, his palpitation of the heart, disappeared as if by magic. His eye became bright, his complexion clear, his muscles firm. By the end of the three months he was a trained athlete, sound in wind and limb, and the story says that when his retinue returned to take him home, the then grateful monarch bestowed a robe of honour upon that physician, departed for his own country rejoicing, and lived happily ever afterwards.

Now the question which has to be asked is this: undoubtedly that unlucky monarch suffered much during the early stages of his training. He had much physical suffering to go through —stiffness, soreness and the like—and not a little mental suffering also—the suffering which comes of crestfallen pride. Was this suffering good or was it evil? What was the opinion of the king himself? The answer to the last question is obvious enough. When the king had passed through the ordeal and when he enjoyed the advantages which his sufferings had earned; when he had become a healthy man, sound in wind and limb; why, then he looked back upon his sufferings and saw that they were good. He saw then in true perspective,

because self-pity had departed from him. He saw that they were but the means to an end and that the end was worthy of the means employed. He saw that, though unpleasant in themselves, they were but factors in the great physician's beneficent scheme of healing and progress. But good or evil depends upon the point of view, and when the monarch was hopping upon those hot plates and suffering physical tortures, nothing would have convinced him that his sufferings were good, that they could be anything but evil, or that anyone but an evil demon could have devised them.

Humanity is hopping upon hot plates to-day. Its sufferings in the process are considerable, and it would be difficult to convince those of us who are still in the self-pitying stage that these sufferings can be anything but evil. To them, the wise physician, who is scourging the world for its own good, can only be an evil demon. Yet under this treatment the nations are becoming sound in wind and limb before our very eyes. More has been accomplished for social and political progress during three years of war than during a hundred years of peace. There is no need to enter into details. To indicate a few of the most salient points will suffice. Britain has thrown off her growing conservatism and renewed her youth again. She has acquired industrial efficiency and miraculous economic reforms almost at a bound, and a hundred important problems have been settled by general consent. Even the Irish problem may yet be adjusted as the result of this war. She is acquiring national discipline, and the whole moral outlook of the nation has been profoundly changed.

The French, who were looked upon before the war as a decaying nation, are now hailed as a nation of heroes. What Russia and Rumania have recently obtained we all know. In the course of a single night, Russia was transformed from an absolute monarchy into a full-fledged democracy, and although

she has temporarily lapsed into anarchy, this is but a temporary phase, and the abominations of the old regime can never be restored. The terrible incubus which weighed upon the nation has been flung aside and a new era of hope and promise has dawned. This war was responsible for that—this cruel war which is alleged to disprove the existence of the guiding hand of a beneficent Deity. The Central Powers and their allies have already learned much, but their great lessons will be learnt in defeat. America, who has recently come into the war, is already learning the lesson of national discipline, and promises to obtain as many benefits—social, political, and economic, as any of the other nations concerned. Nor is there any nation engaged in this great war which has not obtained, or shall not obtain, benefits well worth the cost. What then shall we say of the sufferings endured? Are they evil or are they good? Once more it must be replied that all depends upon the point of view. So long as we remain in the self-pitying stage, so long shall we call them evil. But when we have passed through the fire and have reaped the benefits which our sufferings have sown; when we are able to look back upon these sufferings and see them in true perspective; then we shall say that they were good. We shall see that they were but factors in a great, beneficent scheme of evolution, that they were the means to an end, and that the end was such as to justify the means employed. We shall no longer call the Great Physician an evil demon then.

Why should we call Him that now? Why can we not rise above the clutch of present circumstance? Is it not simply because we cannot see the wood for the trees? We see the factors making for evolution which surround us, but we cannot grasp the scheme itself. We are not big enough. Our mental outlook will one day be that of a tall man who views the world from a mountain top. At present, however, it is that of a small man standing in the midst of a vast plain. Our

outlook is circumscribed. We see but little of the game and that little we hopelessly misunderstand.

Let me illustrate the folly of much of our reasoning by comparing small things with great. We know that Mr. Lloyd George, with most of the Allied leaders, is opposed to a premature peace. We know that his decision will mean the sacrifice of hundreds of thousands of lives, and that his aim of a decisive Allied victory can be secured only at the cost of an appalling sum of human misery. Mr. Lloyd George knows it also, and he takes his decision with his eyes wide open. Shall we call him an evil demon? We know, as a matter of fact, that he is a respectable, sympathetic, and humane family man. Probably few men are gifted with a larger measure of the milk of human kindness than Mr. Lloyd George. He takes his apparently cruel decision because he knows that it is really the kindest course that he could pursue. He knows that a premature peace which left the German military party in power and undiscredited, would lay the seeds of still more terrible suffering in the future. It would blight the fair hopes now dawning upon the world with the prospect of an Allied victory, and Mr. Lloyd George sees that the wisest and most humane course is to fight the battle to a finish now. That is the decision of a great statesman who takes long and broad views. Such decisions a great statesman must often take, and he must always be prepared to inflict suffering in order to achieve his ultimate aim. If he is not prepared to do this, we say that he is incapable and unequal to his responsibilities. If he is prepared to do it, we do not call him an evil demon. The worst cruelty in all the world is misguided humanitarianism. Let us remember that the Almighty is the greatest of statesmen: that He takes long views, that the breadth of His mental horizon is not limited even by boundaries of the manifested universe; and if, in the accomplishment of His ultimate aims, some of the motes

which float amid His sunbeams have sufferings to endure, let us not rashly call Him cruel. Of what is best for us, He is the best judge. He sees our lives in full perspective—past, present and to come. To Him, what we call death is but a recurring incident in an endless life—a stepping-stone to higher things. To Him, what we call suffering and evil are merely the instruments of our greatest good.

Let us turn from the statesman to the soldier. Every day great generals are sending thousands of men to their death. It is a maxim of military science that a general should be prepared to sacrifice his last man in order to secure the victory. If he does this, we do not call him cruel; we say that he is equal to his post. If he fails to do this, we do not call him humane. We say that he is weak and incapable, and we remove him in favour of a more resolute man. Shall we set a lower standard for the conduct of the Almighty? Is not the Almighty the greatest of generals, and shall His conduct be governed by a weak and foolish sentimentalism which we would not tolerate in the leader of a division, an army corps or an army? We do not blame our generals for sacrificing life if the end to be obtained is worthy of the means employed, and what could better justify the suffering and sacrifice of life than the work of Him who controls the manifested universe? Some time ago a famous general was asked what his feelings were on sending every day thousands of men to die. He replied: "We send thousands of men to die in order that tens of thousands may live." The Almighty sends thousands of men to die in order that a universe may live—and evolve.

We shall never understand the significance of life until we put aside self-pity and learn to see the facts of life as part of a great and comprehensive scheme. We must learn to look unpleasant facts in the face and play the man. Let us learn a lesson from the ancient Spartans and from the Samurai

of Old Japan. To these men suffering was no evil but a thing to be sought and endured as productive of the greatest moral good. By suffering they grew and acquired endurance both morally and physically. They did not reproach the Almighty for the sufferings they endured or call Him an evil demon. Their contempt and their reproaches were reserved for the man who shrank from the test because he feared the pain. Nor need we look outside of our own race for men of similar mould. When our great soldiers and sailors have been struck down upon the battle-field, their last words have never been words of self-pity and of reproach to the author of their being as the cause of all their sufferings. Their thoughts in the moment of death have been bent upon the work in hand, upon the victory to be won. When Sir Philip Sydney lay dying upon the battle-field, he put the water-bottle from his own lips and sent it to another wounded man, who, he said, needed it more than himself. When Sir John Moore was mortally wounded on the field of Corunna, his arm being torn from the shoulder by a cannon-ball, he continued still to watch the battle, and his last words and thoughts were of thankfulness for the victory gained. And Nelson, shot through the spine on his quarter-deck at Trafalgar in the moment of victory, thought and spoke of nothing but the battle, his last words being, not of reproach to the Almighty as the cause of his sufferings, but of thankfulness for having been chosen as the instrument to endure those sufferings and gain the victory. These men were fighting to win. They felt that they were merely instruments in the hands of the Divine. They saw that the mighty Ruler of all must know far better what was good for the world, and what was good for themselves, than they.

> The ball no question makes of ayes or noes,
> But here or there, as strikes the player, goes;
> And He that cast us down into the field,
> He knows about it all, He knows: *He knows.*

What is it that enables such men to face and even to seek the greatest perils and sufferings, and to endure all without a word of reproach directed against their creator? Is it not the absence of the factor of self-pity? Is it not because they have evolved beyond that weakness? Every day we see thousands of men cheerfully set forth to face suffering and death. Polar explorers plunge into the wilds, there to endure years of toil and the greatest physical suffering. They lose toes, fingers, limbs, and even their lives at the game. Yet they do not think of pitying themselves. They do not reproach the Almighty for being an evil demon. Why should they, when they not only voluntarily undertake the risk but even compete for the privilege? To them, peril, suffering and death are merely incidents in the great game, to be counted as nothing if the game be won. Whatever the morrow may bring forth, all is in the hands of the Almighty, and all, therefore, must be for the best. That is the meaning of the words put by George Bernard Shaw into the mouth of Julius Cæsar. Cæsar was besieged in Alexandria, and in deadly peril. Someone presumed to encourage him, to bid him not to despair. Cæsar replied proudly, and in the true spirit of the great adventure: "He who has never hoped can never despair. Cæsar, in good or evil fortune, looks his fate in the face."

That is the spirit of Theosophy. That is the lesson Theosophy would teach; and when it is learned, then the old, old problem of the origin of good and evil will disappear with the mental confusion and habits of self-pity that gave it birth. For Theosophy teaches that man came forth from the Divine and descended into matter; that out of matter he shall climb again and become once more divine; that this universe is one vast training-school where, through our sufferings, we attain perfection. Out of the mineral we climbed until the vegetable world was reached. From the vegetable kingdom we worked our way until we attained the rank

of animals. Through the ranks of the animals we fought and climbed until we reached the status of men. By our own efforts we did it, and the worst of the struggle lies behind us. But the end is not yet.

Other men have travelled the same path before us. Some of them have forged ahead and reached to heights which, compared with ours, render them as Gods to men. What they have done we too can do. Where they have climbed, we too can climb, and will. We need only that grain of faith the possession of which, we have been told, will enable us to remove mountains—faith in the Almighty and in His great creative scheme; faith in ourselves, and in what we can achieve; faith in the glorious destiny which lies before us. With that we need the spirit of Theosophy, the spirit of the Ancient Spartans and of the Samurai of Old Japan, the spirit of Sydney, Sir John Moore, of Nelson—the spirit which can face peril, suffering and death, and fail not.

Charles Edward Pell

SONGS OF THE SUNLIGHT

DAWN

THROUGH the unfathomable depths of dark
Dawn drops to earth, a lightly-blossomed rose.
The pale sky, lit with day's prophetic spark,
Laughs inwardly, and glows!

The shadowy hills begin to chant aloud
In audible crimson to the listening ray.
God writes a purple message on the cloud,
"Another golden day!"

The fire of beauty thrills my dreamy sense,
Frail lips of Light all secretly I kiss!
My heart-bud blossoms, blossoms in intense,
Ecstatic pain of bliss!

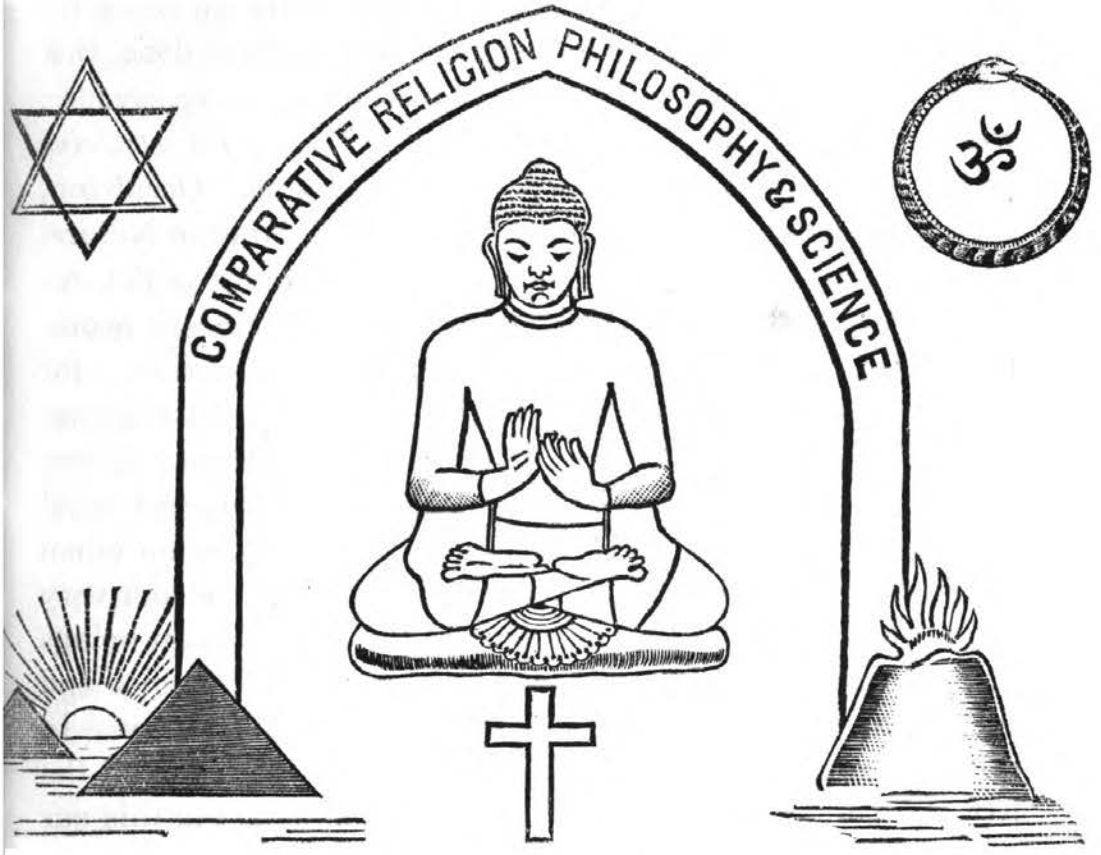
NOON

THE noon, a mystic dog with paws of fire,
Runs thro' the sky in ecstasy of drouth,
Licking the earth with tongue of golden flame
Set in a burning mouth.

It floods the forests with loud barks of light,
And chases its own shadows on the plains.
Its Master of set purpose leaves it free
Awhile, from silver chains.

At last, towards the cinctured end of day,
It drinks cool draughts from sunset-mellow rills;
Then, chained to twilight by its Master's hand,
It sleeps among the hills!

HARINDRANATH CHATTOPADHYAY



THE THEOSOPHICAL OUTLOOK ON PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS

By B. P. WADIA

(Concluded from p. 48)

CIVILISATION DID NOT BEGIN

I HAVE already referred to the origin of the state. It is of divine origin, archetypal in nature, and it is a component part of the scheme of the Logos. Its purpose has also been indicated. The many manifestations of that archetypal state

are so many theatres of progress in which human beings gain experience and garner wisdom. States, simple and complex, have ever existed as they exist to-day. I do not think we can truthfully posit, as some western writers have done, that when the earth was young, all human beings were savages, were naked in body, mind and soul. *The Secret Doctrine* raises the curtain on a very different drama. Occultism, which is defined as the study of the Divine Mind in Nature, gives us a different idea. The divine scheme contains pictures different altogether from those drawn for us in modern books. I have searched in vain in the pages of *The Secret Doctrine* for a reference to the time when cultured, civilised human beings were altogether absent from the field of evolution. A few elementary and amateurish experiments of mine, superphysical in nature, also do not yield a period in human evolution when all men were barbarians. This old earth has been from very early times more or less the same in this, that human beings of different stages of growth, and therefore of intelligence and culture, have been evolving side by side as they do to-day. In this our twentieth century, the intellectual American and the Red Indian savage live on the same continent; in this our country of India, yogīs, sages and saints dwell side by side not only with illiterates, but with semi-savage hill-tribes. The savage and the civilised man have always been there from times immemorial. Therefore states, both simple and complex, of many types and several kinds, have also been in existence.[1]

[1] Here again, Professor Seeley has some remarks which I would like you to ponder over in the light of what I am saying:

"Ancient men, too, lived in states and submitted to government. And if we go to countries remote from Europe, to China, which has always been unaffected by western civilisation, or to India, which has usually been so, we still find governments and states. It is true that these ancient or remote states differ very much from those with which we are familiar. They differ, indeed, more than we readily understand. Observers and students, instead of being surprised at the resemblance, have been too much disposed to assume them and exaggerate them. They have taken for granted than men, wherever found, must have kings and nobles and governments like those of Europe. And perhaps some error has crept into history from this cause; as, for instance, it has recently been maintained that the Spanish accounts of ancient Mexican

And our Theosophical study and research yield the fact that these states afford the means with the help of which members of the human kingdom evolve along many lines, including the political. That, in short, is the Theosophical view about the purpose of the state.[1]

GROUPS

The important fact implied in this purpose is that human beings move in groups—a fact which western political thinkers also affirm. They agree with the occult view that states grow in complexity as evolution proceeds. A more civilised state is a more complex organism. A family-state of evolved individuals is much more complex than a tribe-state of less evolved beings; a municipal-state is more complex than a province-state, if the former has evolved further than the province; it may well be the reverse. The idea we want to get hold of is that more civilised states are more complex organisms.

institutions are too much coloured by Spanish prepossessions. But when all due allowance has been made for this cause of error, we do find states, even if states of a different kind, just as we find languages everywhere, though the unlikeness of the Bantu or the Chinese language to Greek or German may be greater than we could at first have conceived possible."

—*Introduction to Political Science*, pp. 30-31.

And in examining the problems before him, actuated by the noble motive of looking for truth in every quarter, Professor Seeley gives a hint, and it would be well for his students and successors to think it over, and follow the suggestions made:

"We can no longer think of excluding any state because we do not like it, any more than a naturalist would have a right to exclude plants under the contemptuous name of weeds, or animals under the name of vermin. Accordingly we must throw open our classification to political organisms the most unlike our own and the most unlike those which we approve."

—*Ibid.*, p. 33

[1] Pramathanath Banerjea, in his most excellent book, *Public Administration in Ancient India*, has this significant remark:

"It was always considered the duty of the state to offer facilities for the performance of their duties by the people" (p. 282).

A New View of Races

In this fact is embedded the principal function of the state. Highly evolved beings progress faster than less evolved beings; therefore the former require as their playground a much more complexly organised state than the latter. Nature always provides suitable environment for further progress; it separates an individual or puts him in with others in the same family or tribe or race as is most suitable for the further harmonious growth of the individual. I have found the study of this subject more illuminated in this way: We Theosophists are familiar with the teachings of the root- and the sub-races; these races are known to us, through our literature, as instruments or channels of racial progress on the side of body or form; the type of the race is a bundle of bodily characteristics; the ethnological features make up the type—thus the Āryan type is described in one way, the sixth root-race type in another fashion and so on. Now for the study of our subject look at the psychological aspects of root-races, and sub-races. A man's consciousness has unfolded to a certain extent along certain lines, and therefore he belongs to a particular root-race and to a particular sub-race thereof; in that sub-race, branches and families are arranged to enable the unfoldment of that sub-race type of consciousness. Thus, for example, in the third sub-race—a remnant of it is all that is at present left—you find branches and families of all grades of advancement which can harbour the unfolded souls of spiritual people, artists and writers on the one hand, and also the less evolved souls of individuals struggling in the lower strata of society. You will understand me better if I say that in this first sub-race of the Āryan Race, there are 2nd, 3rd, 4th and 5th sub-race people to be found[1]; a Hinḍū is a member of the first sub-race—I am

[1] I may go even further and say, psychologically, that 6th and 7th race people may be included. Compare the line of thought suggested by H. P. B. in *The Secret Doctrine*, Vol. I, pp. 184-185.

not forgetting the influence of the root-stock—as far as his bodily type is concerned—though even here I believe certain exceptions will have to be made—but he may be a Teuton or a Kelt when his soul-unfoldment is taken into account. A Pārsī is a third sub-race individual bodily—broadly and generally speaking—but he may be a Hiṇḍū or a Greek as far as his consciousness is concerned. Caste confusion has come to prevail not only in this country, but throughout the world, if we confine our thoughts to one line of evolution only; but chaos vanishes when we study the problem of races from the point of view of several lines of evolution.

Therefore in our study of human-grouping in and through which political evolution takes place, we have to take into account the various aspects of the grouping. The family-grouping of to-day is more or less the family-grouping of the past: there are savage families and there are cultured families, but we cannot dub a family savage because the bodies provided by that family belong, say, to the 4th race. A Mongolian family may be very far in advance of a Teutonic family when soul-unfoldment is taken into consideration; but speaking strictly ethnologically, a scientific expert may rightly affirm that the Mongolian body is inferior to the Teutonic body.

The Manifold Function of the State

We have to get hold of this idea very clearly—the function of the state is a many-sided affair and it has to do with the whole of the individual and not any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the state. The purpose of the state is to afford a playground for the progressing individual, and its functions consist in a deliberate handling and affecting of the whole individual. The Theosophical "man" is different from the creature science has brought into existence in the nineteenth

century. Man is sevenfold and tenfold from the point of view of the Theosophist; he is double, and at the most triple, from the point of view of modern science. Therefore from our standpoint the function of a state—any state, family-state, or race-state, or nation-state—is sevenfold or tenfold.

The state has certain virtues, if we may put it in a somewhat concrete manner, and these the individuals passing through the state have to and do acquire. These virtues may not be acquired to the full; the individual may not, and in almost every case does not, acquire all that the state offers him; but under a certain law of evolution—this is another fascinating study which Theosophists may take up with advantage—any individual passing through a particular state does not leave it altogether until by repeated re-births, continuously or at intervals, he acquires definitely the virtues of the state. We may put it differently and say that he does not leave that state till he is sufficiently influenced by it. Looked at from the point of view of the individual, as a soul, he takes birth repeatedly into that environment which affords him opportunities to take his next step of advancement. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue, he will find himself in the state which has within it the power to help him to evolve that virtue. A man who needs the development of intense patriotism may well find himself to-day in this land of India as a young man. The state of India—composed of several factors—affords him the fine opportunity to develop patriotism. On the other hand, one who is outgrowing patriotism and acquiring a humanitarian outlook, will find Germany—which is failing in the realisation of its ideals—a suitable channel for the purpose.

This brings us to the recognition of the fact that the number of projections or manifestations of the archetypal state used on this globe, is a definite number—somewhat vast but

still limited—suitable to the corresponding types of evolving humanity on earth.[1]

Looked at from this standpoint states may be defined as natural institutions which correspond with certain phases of human evolution.

A New Classification

Now human evolution—for the purposes of our study especially—may be said to consist of the evolution of material organisms, physical as well as superphysical, and unfoldment of the Spirit and its instruments and channels—Will,[2] Pure and Compassionate Reason,[3] Reasoning Mind,[4] Mind,[5] Emotional Mind,[6] Feelings,[7] and Instincts.[8]

As I have pointed out, political evolution aims at the production of the Free Man, by the help of states which are natural institutions.[9] The development of man, material and spiritual, referred to above, is many-sided, proceeds along many lines, and the political is only one of them. The political

[1] Once again Seeley's remarks are worth quoting. He says:

"It would not be surprising if all the states described by Aristotle, and all the states of modern Europe into the bargain, should yield but a small proportion of the whole number of varieties, while those states less familiar to us, and which our manuals are apt to pass over in silence as barbarous, yield a far larger number."

—*Introduction to Political Science*, p. 34

[2] Ātmā.

[3] Buḍḍhi.

[4] Buḍḍhi-Manas or Higher Manas.

[5] Mind untouched by Buḍḍhi but free from the influence of Kāma.

[6] Kāma-Manas.

[7] Kāma.

[8] Instincts are twofold: (*a*) outcome of our feelings when our body contacts them; and (*b*) outcome of the physical elemental contacting the physical body.

[9] Professor Seeley concedes that the states are natural institutions; thus he is on the way to accept the divine origin of the state, and I daresay will preach it when he returns to earth to occupy the then Regius Professorship of the then Cambridge. He says:

"Now certainly the state is not so purely a natural product as a tree or an animal; still it is in part a natural product, and to the extent that it is a natural product it must be said to be in the strict sense without an object."

With the latter portion of the quotation we, of course, cannot agree, but we do not want to enter into discussions.

evolution consists in the man making himself one with the state with a view to learn everything that the state has to teach, and acquire every virtue that the state has to offer. A man passes through one projection after another of the archetypal state, building faculties, unfolding powers, acquiring virtues. He does all this through the instrumentality of the grouping arrangement of Nature. This grouping arrangement is a very economical arrangement of Nature, as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be.[1]

The State ceases to be Useful

The state is the outcome of the grouping arrangement; there may be other outcomes, but the state appears to be the main one; at any rate it is so for the subject of our study. The individual passes through state after state, arriving at more complex states as he progresses further and further, but at the same time he is gaining ground in another direction—so as to "regain the child-state he has lost". He is becoming self-reliant, is able to stand alone, and is in a position to render help to men in his capacity as super-man. The political evolution is over when the man needs no more the aid of the state.

Aristotle was right when he said that "Man is naturally a political animal; and one who is not a citizen of any state, if the cause of his isolation be natural and not accidental, is either a superhuman being or low in the scale of civilisation," to which we would add the class of one who does not

[1] This, again, is a fascinating by-path which I must forgo the temptation to tread. It is said in books of Occultism and Yoga that a man may escape from the bondage of birth and death at almost any stage of evolution, provided he makes the proper use of his environment and responds to it as a soul and not a personality. Nirvāṇa is said to be a change of Condition and not conditions, and in human political evolution, it seems to me, the gaining of Freedom is a rich possibility.

belong to the human kingdom at all.[1] Man, by entwining himself in the meshes of the ever-growing complex state, acquires the virtues the states have to give him, but he all the time is also endeavouring to cast off fetters which are concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return—the Pravṛṭṭi and Nivṛṭṭi mārgas.

Now it is very difficult for me to describe the process which a man adopts when he is passing through states, first simple and later on complex, till he begins to return to the simple, and eventually gets there. I have tried to paint this picture in many ways, but there is only one which seems intelligible enough to be presented, and that I give here.

YOGA WITH THE STATE

Theosophists are familiar with the idea of yoga, of union with the Higher Self, or with the object of devotion, or with the Supreme. We also know of the union of the consciousness of the disciple and Master—the yoga between the Teacher and the pupil, which goes under the name of accepted discipleship, sonship, etc. If we bring to bear this idea of yoga or union of consciousness in the matter of states and individuals, we get not altogether an inadequate idea of the process whereby an individual grows politically, through the instrumentality of the state, and at the end triumphantly emerges a Free Man—a perfect Anarchist—using the term in the philosophical sense—the perfect man of Leo Tolstoy and Walt Whitman. I know there are aspects of this analogy which are removed from exactitude of detail, but I am only applying general and broad principles, and there is hardly an analogy perfect in all its parts.

[1] Aristotle, as pointed out by Seeley, " almost excludes from his investigation all states but that very peculiar kind of state which flourished in his own country ".

—*Introduction to Political Science*, p. 32

Picture, therefore, an individual, say, in the family-state: even there, he is, to use the Aristotelian phrase—not a very complimentary one to budding Gods—"a political animal". In that elementary state[1] of the family he is evolving politically—learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-state, and the consciousness of that state widens and continues to widen, till the complete family-state—*i.e.*, a state where laws of consanguinity predominate and guide human endeavour—is realised by the individual. It begins at an early stage of human evolution, and even in modern civilisation human beings, on the whole, have not emerged out of it. Complex family-states, suitable for highly evolved beings, exist to-day in which human beings are acquiring the virtues of the householder, which state is not yet transcended. The man of the family to-day is performing yoga with the consciousness of his family, and thereby with that of the family-state. The tribe-state, similarly, is not altogether left behind by men who have even come to twentieth century European civilisation; in modern England, for instance, we have Yorkshire men and Lancashire men, as we have here Pañjābīs and Madrasīs. Through our county or provincial experiences we are making a union with the tribe-state, and are gaining the virtues a tribe-state offers. Perhaps this example is not quite happy, because tribes were wandering bodies once—and there are to-day in existence ramifications of wandering tribes who are not much affected by geographical boundaries[2]—and provincial population has settled down in a space area. However, if we examine deeply

[1] I am not forgetting that there are evolved family-states which are more complex than evolved tribe-states.

[2] We may with advantage examine the position of the members of our T.S. as belonging to a kind of wandering tribe.

and trace the evolution of tribes, I do not think my example will be altogether rejected. Similarly again, human beings gain experience and acquire virtues through nation-states, race-states, and so on. By contacting and making close ties with states, and other fellow men in the states, individuals are evolving politically.

THE TWO PATHS OF POLITICAL EVOLUTION

This process has two definite stages, as you already must have noticed, and which I have already referred to in passing. There is the first factor—the entwining of the individual with the state, and the second—the extricating of himself from the state when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon, perhaps for the first time in the history of humanity—settled family-life is more and more being given up by members of the evolved races under economic and other pressure. The inclination to get married and settle down is less strong to-day than in ages past. Time was when civilisations had no bachelors, where family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life[1]. In its place to-day we find a more complex state than

[1] Cf. Maine's *Ancient Law*. He says: "The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feign themselves* to be descended from the same stock as the people on whom they were engrafted; and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically for the purpose of acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices; and when that was once done, we can believe that it seemed equally easy, or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of

the family-state, and we are all evolving through nation-state and race-state. The principles of nationality are being utilised to-day as those of the family-state were once used. We are making ourselves one with our respective nations and races, and in a few centuries we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even to-day there are men and women who are dreaming some such dreams and aspiring after some such state.

THE TRUE POLITICIANS

Therefore we see that it is also a question of escaping from a state when the lessons it has to teach are learnt, just exactly as a disciple becomes a Master and leaves behind the state of discipleship. Thus we get a picture of the function of the individual in the state, and indirectly of the latter towards the former. This applies to all the members of the human family—for they are "political animals" and will be perfect citizens of an anarchical commonwealth—once again in the philosophical sense. But while all men and women undergo political evolution, they are not all politicians. That is altogether a different evolution, to which a certain number of humanity belong—most probably one-seventh of the total number. For these particular individuals, the general political evolution becomes more deep or more strenuous. Once again we are entering a side track of our main subject, but a very fascinating track. I will pass on by saying only that these particular human beings who are evolving as politicians—

kindred. Whatever were the fact, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time—probably as soon as they felt themselves strong enough to resist extrinsic pressure—all these states ceased to recruit themselves by fictitious extensions of consanguinity."

not necessarily all the members of Parliament or Legislative Councils—often become Political Helpers of Humanity, Manus and Lawgivers, Rājarshis and Regents. A very good description of these true Politicians is to be found in Plato's *Republic*, where they are described as "artists who imitate the heavenly pattern"; and "herein will lie the difference between them and every other legislator—they will have nothing to do either with individual or state, and will inscribe no laws, until they have either found, or themselves made, a clean surface". How will they copy the pattern when they have obtained a "clean surface"? Says Plato: "And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God." But all that, as Kipling would say, is another story.

Two Principles

I have referred above to the simultaneous processes whereby a man gets entwined and also extricates himself from the state—the two mārgas, as it were, of human political evolution. The first, I have described in terms of yoga, union with the state; the second may be aptly spoken of as a spiritual counterpart of the struggle for existence and the survival of the fittest—the existence of a Free Man and not of a "political animal," to become the fit "Anarchist," surviving all the bonds and fetters that long evolution imposes on us. These two aspects lead us to the inference that there must be also two fundamental principles on which this double-aspect process rests. I think a little careful study confirms our

expectation, for we find that, common to all states, simple and complex, are two appendages, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the supreme puruṣha, the Perfect Citizen, the Free Man, as the goal ever held in view). Let me put it a little more clearly.

We find that an individual belonging to a particular state, in the process of yoga with that state entwines himself, by the help of this principle of union, with other members of the state. The state is not apart from the individual, though it is created for him; the individual, so to say, is part of the machinery of the state; without him the necessity of the state vanishes. The divine scheme provides for the state because individuals have to have a playground for progress. Where would be the need for a playground if no players have to play any game? The playground implies players—the latter form part of the former. Now the individual and the state have a similar relationship. The individual acquires the virtues of the state through the instrumentality of fellow-citizens. In performing yoga with the state an individual co-operates with other individuals in that state. All the time the individual learns how to co-operate—in the family with a few, in the tribe with a few more, as a nationalist with many, and an internationalist with many more, as a humanitarian with all. That is the first process, which is predominantly in manifestation in the first half of the human political evolution. Progress is fast, and is mainly achieved, in the first period, by this co-operation. The second phase is predominant in the second half, and the individual, as individual, emerges in that period and receives his due homage. His mastery over the state, his independence of the state, he being, as it were, more than the state, are phases of the second half of political evolution. The key-note of the first is union, co-operation with others; that of the second is unity, the

individual, self-reliant, self-satisfied, till he flowers as the Free Man, the perfect Citizen of a Lawless Kingdom.

The Twofold Way

Lest I be misunderstood, I will say that I do not contend that in simple and early state-conditions men co-operate with each other, and in the second half they are warring entities. There are no two periods, but rather are there two phases common to all states; these states may be simple or complex in structure; they may be stable or moving in space; they may be early or late in time. In the remotest past and in the most simple of family-states, both the processes are at work, as a little observation shows. In the most complex world-state of the future—the world-state of Free Men—also these two are to be found. Thus it will be seen that to unite with others and yet retain one's individuality is the double-faced evolution through which we have to make headway. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way you like to look at the pair. It is a maddening idea, but is apparently true—that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away; try to be rich, gain wealth, and then aspire to be possession-less! And this through tens of thousands and millions of years!

Principles and Races

This tremendous drama—call it a farce if you please—has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call the sub-races,

and each sub-race several parts. In each act one phase of the sevenfold man plays the leading part, the remaining six phases also are at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example: in one particular act or root-race Kāma plays the leading part; Kāma will not show perfection at the end of that act, but only at the end of the play, but it receives the greatest impetus towards perfection in that particular act or root-race. The Kāma in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the states, from the most simple to the most complex, in that particular root-race, are engaged in aiding Kāma in the individual to progress towards perfect manifestation. The double process of union, or co-operation, and of unity, implying competition in all states of that root-race, are mainly and chiefly in reference to Kāma. What happens in root-races, also happens in sub-races of each of the root-races.

All these principles I have been speaking about have to be taken into account in the real study of political problems of any nation. I have brought you far away from electorates and franchise, Home Rule, wholesale or step-by-step or in compartments, votes for women or no votes for "weaker vessels," free-trade or protection, etc., etc., etc. But then we are at length at the beginning of our subject—problems of National and International Politics. Only the Theosophical outlook is what I have been able to present, and I believe that you, my brothers, can apply these principles to the problems which affect your citizenship.

B. P. Wadia

WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE[1]

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

INTRODUCTION

ONE of the conditions of well regulated progress is an occasional retrospect of past achievement; such retrospect shows one clearly where one stands at the moment and gives one also a glimpse of the future, and thus tends to make further progress a little easier than it would otherwise be. It is, therefore, always useful, but is particularly so at certain times, times of transition, times when one stands at the parting of the ways. It seems to be generally recognised that the present is such a time. There are indications from all sides that we are on the eve of a new era of thought, and a new civilisation based on that new thought. And it is my purpose in this article to take an aeroplane view of the development of Nature-Study in the past and describe its present state, so that the layman, and especially the Theosophist, may be in a position to judge for himself if there are any signs of the coming change to be observed in the domain of science, or "Modern Science" as it is frequently called.

The expression "Modern Science," although appropriate in one sense, is in a way misleading. Science is not something that was born the other day. It is in fact as old as human thought. It is the product of a certain way of regarding sense

[1] An abstract of this paper was delivered as a National University Extension Lecture at Madanapalle in February, 1918.

experience. There are two points of view from which our sense experience may be regarded. We may either take the facts supplied by the senses at their face value, regard them as real entities, and proceed to co-ordinate them, to find inter-relations between them, and to build them into a single, comprehensive whole. The result of this process is what we call science. Or we may question the validity of our sense experience, question the right of the facts brought to us by the senses to be considered real, and raise inconvenient doubts and difficulties about the nature of knowledge itself. This latter process gives rise to what is called metaphysics. None of us is free from the working of this dual mental process; but in few of us are they both equally pronounced. As a rule one of the two tendencies is more dominant than the other; and so we talk of a scientific or a metaphysical temperament. The same holds good of the different periods of human history. Both the ways of thinking are to be observed in every age; but at the same time some ages are distinctly scientific, others distinctly metaphysical. One may say roughly that the general tendency in ancient times, so far as historical records show, was metaphysical, both in the East and the West, while the trend of the modern age is very distinctly scientific. There is hardly a postulate in modern metaphysical systems that has not been already adumbrated, if not elaborated, by the ancients. There are but a few scientific theories to be met with in ancient writings that can command at least our respect, if not our agreement. That is why science is often called modern science. And that is also the reason why in this survey we need not dwell long on ancient times.

Egypt and India

It may here be objected that I am very unduly depreciating the scientific achievements of the ancients. It may be

pointed out that all the ancient nations whose records are at all available to us, are shown to have had a considerable amount of practical scientific knowledge. It is certain, for example, that the ancient Egyptians were skilled in dyeing and in the manufacture of leather. They produced and worked metals and alloys, and were familiar with the methods of tempering steel. They made glass, artificial gems and enamels. As far back as 1500 B.C. the Tyrians produced their famous purple dye, which was unmatched for brilliancy until recently. The progress of our own ancestors in the industrial arts was equally considerable, if not more so. Besides being quite familiar with almost all the arts mentioned above, they were specially skilled in textile manufacture, in the production of fine cotton, woollen and silken fabrics, with or without gold lace. Agriculture too was in an advanced state of development. But these facts are irrelevant to the issue. What we are now concerned with is not the industrial arts but scientific theories. And of these, I venture to submit, there was great dearth in old times. Some of the elements that constitute the scientific method were there. There was observation and there was induction; there were even experiments. But all these were calculated to increase industrial efficiency and not to build new scientific theories or to perfect old ones. On the theoretical side of science, there were speculations, which were oracular and arbitrary, when they were not mystical and symbolical, which had little, if any, connection with physical, material facts observed under natural or artificial conditions. Some of these speculations, no doubt, have an apparent resemblance to our modern theories. Thus, for example, when one talks of "elements" in modern chemistry, one is tempted to connect them with the four or five "elements" of the ancient Greeks or the five Mahābhūṭas of the ancient Hinḍūs; but the attempt is as mischievous as it is natural; for really the two conceptions are entirely different. Stronger

still is the apparent resemblance between the modern atomic theory and the atomic theories of Kanâda or of Democritus. In reality they have no connection whatever, because their origins are so entirely different.

I must not, however, omit to mention here parenthetically two points in connection with ancient Indian philosophers and their writings. The first is that there was one science in which our forefathers excelled all nations, ancient or modern, and that science was the science of psychology. Modern Western psychology is as yet in such a rudimentary state as hardly to deserve the name of science, and it is not proposed to include it in the present survey. It may take decades before it comes to the stage of ancient Indian psychology, and that too if the present methods are discarded and the methods of the old Indian masters adopted. The second point is that many of the ancient Indian philosophers possessed, as a result of the high development of psychology, a considerable amount of knowledge of superphysical worlds; and in their writings superphysical facts have been so inextricably mixed up with physical ones, that unless one is a clairvoyant oneself, one cannot make out which is which. Ignorance or forgetfulness of this important fact has turned such a large part of the writings of oriental scholars, both European and Indian, into so much waste paper. A similar difficulty is met with in interpreting the ideas attributed to Pythagoras or the writings of Plato and some other Greek philosophers, because they too were in possession of the knowledge of ancient Indian psychology and its revelations. But in Greece apparently this knowledge was restricted to a few individuals only.

Greece and Rome

The strong point of the ancient Greeks was neither psychology nor the industrial arts, but the plastic arts. In the

matter of industrial arts, they did nothing more than keep up what they learnt, chiefly from the Egyptians and to some extent from the Indians through the agency of the Persians. Experiment, which is so vital to the development of the industrial arts, seems to have been their weak point, and deduction their strong point. For we find that they made great advances in the purely deductive science of mathematics, more especially in geometry. They also made some advances in astronomy, which, be it noted, although not a purely deductive but mainly observational and inductive science, is non-experimental. In all other sciences they were (at least in their palmy days) quite satisfied with arranging, in accordance with their love of form, all the facts they knew in formal systems, frequently using very arbitrary and barren principles of classification. The best known of such systems is that of Aristotle, which was in some ways so good that at a later time it weighed like an incubus on all fresh scientific inquiry.

The Romans, who succeeded the Greeks in Europe, were a warlike people, well versed in the art of government and the science of law, who cared little for intellectual pursuits themselves, but were practical enough to allow the conquered Greeks to continue their studies for the general good. The conquest of the Greeks by the Romans did not very much interfere with the progress of Greek learning. It merely transferred the seat of learning from Athens to Alexandria, which remained the intellectual capital of Europe for several centuries. The pursuit of learning in Alexandria was considerably facilitated by the famous library which Ptolemy had established there in the third century B.C. The Alexandrian school of astronomy, with Hipparchus (190-120 B.C.) as its most distinguished member, made considerable progress in the science. Eratosthenes (276-196 B.C.) measured the obliquity of the ecliptic, and measured the dimensions of our

globe, by a method which is substantially the same as used today for the same purpose. And later on (A.D. 130) Claudius Ptolemy wrote his Suntaxis or Almagest, in which he elaborated his geocentric theory of the universe with its excentric, deferent and epicycles. He also made some experiments in optics, that were based on Plato's teaching of the rectilinear propagation of light, and the equality of the angles of incidence and reflection. In medicine too the Alexandrian school showed itself to be far more practical and experimental than the old Hippocratic school, and under the leadership of Herophilus made much progress in the study of anatomy, the bodies of criminals condemned to death being used for the purpose. The results of all this work were later on built into a new system by Galen (A.D. 130 ? - 200), the most celebrated alumnus of the Alexandrian school of medicine, whose system dominated medical thought in Europe for centuries. The most striking results, however, of this new departure on the part of Greek genius were to be seen in the domain of mechanics and engineering. Archimedes (287-212 B.C.), the originator of mechanics as a science, flourished in Alexandria. To him we owe the theories of the centre of gravity, of the lever, and of the buoyancy experienced by floating bodies, and the invention of the screw-pump, which is still called after him. About a century later flourished Ctesibius, the inventor of the force-pump and the ancient fire-engine based on it, and his pupil Hero, who invented the so-called " eolipile," a primitive form of steam turbine, which consisted of a hollow sphere with two arms at right angles to its axis and bent in opposite directions at it ends. By the third century of the Christian era the Greek genius seems to have exhausted itself. After the death of Plotinus (A.D. 205-270), the last of the Greek thinkers, there were no further contributions even to philosophic thought, not to speak of scientific discovery, from the schools of Alexandria. They were simply marking time till the torch

of learning was taken from their hands by the Arabs in the middle of the seventh century.

ISLĀM

Muhammad, the Prophet of Islām, was born in 569, and at the age of forty began his ministry, which lasted for nearly twenty-three years. During this short period he achieved the miracle of transforming the nomads of the sandy deserts of Arabia into a united and civilised people. Under the inspiration of Muhammad's teaching they started on a career of conquest soon after the Prophet's death, and in less than a century became masters of Syria, Persia, Egypt, Africa and Spain. During these campaigns they came across Indian thought on the one hand, and Greek thought on the other, and absorbed them both. And from this time forward the followers of Islām, first the Arabian and later on the Moorish, remained the sole bearers of the torch of knowledge in the West for more than five centuries. During this period, the so-called Dark Ages, Christian Europe was at the lowest point of intellectual culture.

The Arabs and their successors in Spain, the Moors, assiduously cultivated the sciences of astronomy, algebra, trigonometry and medicine, in each of which they combined the knowledge of the Greeks and the knowledge of the Hinḍūs. Alhazen (987-1038), a native of Basra, wrote a work on optics, which among many interesting and original things contains the earliest scientific account of atmospheric refraction. He was also the first to give a detailed description of the human eye, which, he says, he took from works on anatomy. But the name of the Arabians is most prominently associated with the science of alchemy. Although the science very probably did not originate with them, it was very widely prevalent among them and was very seriously pursued by Arabian savants. Arabian alchemy spread all over Christian Europe

through the splendid Moorish Universities in Spain, whither in those days all aspirants after knowledge in Europe had to wend their way, sometimes in the disguise of a Muhammadan student. Alchemy was learnt and practised by Christian monks such as Albertus Magnus (1198-1282), Roger Bacon (1214-1294), the celebrated Doctor Mirabilis of Oxford, and Raymond Lully (1225-1315), although it was under the ban of the Church. In its early days it seems to have been simply a sort of adjunct to the science of medicine, to have been nothing more than the art of preparing drugs. But in later days apparently it came to be associated solely with one pursuit, *viz.*, the search for the Philosopher's Stone and the Elixir of Life. There is some dispute as to the exact nature of this later development of alchemy. The opinion commonly held to-day is that it was merely a case of a purely physical science that had taken a wrong turn into a blind alley. But there are some who maintain that it was really an occult science, full of superphysical truths, which were guarded from the uninitiated by the use of mystical phraseology, which was purposely mixed with a sufficient number of current chemical terms to allay all suspicion. Whatever may have been the real nature of alchemy, one thing is certain : that preparative chemistry made great advances in the period of Muhammadan domination in the West.

The Arabians not only taught alchemy to the Christians of western and central Europe, but also gave them the works of Greek philosophers. Of these the works and philosophy of Aristotle played a very curious part in the subsequent history of Christianity. Aristotle's philosophy was first brought into western Christendom by the Christian scholars who studied in the famous Moorish Universities of Cordova, Seville, Granada and Toledo. They translated into Latin the Arabic versions of Aristotle's writings. But as many of Aristotle's ideas were opposed to the then current

Christian doctrine, Aristotle's works were under the ban of the Church until about the middle of the thirteenth century. Up to that time Christian doctrine was deeply tinged with Platonic philosophy. Then came a change.

As a result of the capture of Constantinople by the Crusaders in 1204 the Greek manuscripts of Aristotle's works were brought to Paris, and were, a little later, translated into Latin under the direction of St. Thomas Aquinas, " who so manipulated the Peripatetic philosophy as to convert it from a battering ram into a buttress of Catholic theology ". Aristotelian philosophy, thus made agreeable to Catholic doctrine, reigned supreme in the Christian world for nearly two centuries—from the middle of the thirteenth to the middle of the fifteenth century. During this period the Saracen power gradually declined. It was slowly overpowered by the Ottoman Turks, who finally became so powerful that in 1453 they achieved a conquest, twice vainly tried by the Saracens, *viz.*, the conquest of Constantinople, and with it that of the Eastern Empire. The Turks were not such patrons of learning as the Saracens, and on their occupation of Constantinople the Byzantine scholars fled for refuge to Italy, taking with them the manuscripts of Plato's and Plotinus' writings. When these became well known in the Western world, they considerably undermined the influence of Aristotle. The final and decisive blow to Aristotle's supremacy, however, came from the heliocentric Copernican astronomy.

CIRCA 1500-1650

The Copernican theory was in conflict with some of the basal ideas of Aristotle's system ; but the share of Copernicus (1473-1543) himself in bringing about Aristotle's downfall was comparatively small. He was not the originator of the heliocentric theory. It was taught by Pythagoras long before him. He merely revived it and acknowleged as much. He

had, moreover, no clear conception of all that his theory involved. Neither did he dare to promulgate his theory for fear of social and religious persecution. The credit of giving wide publicity to the new astronomy belongs to Giordano Bruno (1548-1600). Bruno fearlessly advocated the Copernican system, from which he drew many far-reaching conclusions never dreamt of by Copernicus himself, as for example his idea of an infinity of inhabited worlds through an infinity of space. This anti-Aristotelian and therefore anti-Christian propaganda called the attention of the Holy Inquisition to the renegade monk, whom they sent to death by fire. But the fire which burnt Bruno to death also destroyed the Aristotelian incubus.

During the two centuries of Aristotelian supremacy there was little scientific progress. The Saracens were fast declining. Alchemy persisted in Europe, but apparently achieved little more than the preparation of a few new chemical compounds. In the sixteenth century it seems to have again reverted, under the name of Iatro-Chemistry, to its original rôle of a handmaid to medicine—a scientific art, which made much progress during the whole of the sixteenth and the first half of the seventeenth century under Paracelsus and his followers. This development of the science and art of healing gave an impetus to two other sciences besides pharmacy, *viz.*, botany and zoology. Aristotle's treatise on plants has been lost; but his treatise on animals summarises the zoological lore of the ancient Greeks. Except for the anatomical researches of the Alexandrian school and the writings of Dioscorides (second century) on medicinal plants, there seems to have been little progress made in these two sciences up to the sixteenth century. In that century botany was revived with the compilation of herbals or lists of medicinal plants with their properties. These were soon followed by a system of plant classification in which the reproductive organs, *viz.*, the flower and its parts, were first used as the

guiding principle. This was the achievement of Gesner (1516-1565) of Zurich, to whom also belongs the credit of publishing (in 1565) the first descriptive and illustrated work dealing with fossils, the organic origin of which had already been recognised by Leonardo da Vinci and others a few years before. In the domain of zoology too, morphological descriptions and classifications based on them were very prominent. A beginning was made in the study of human physiology by Vesalius, a Belgian anatomist, who in 1543 published his *Structure of the Human Body*, a volume full of facts ascertained by dissection.[1] Early in the next century (1628) Harvey gave for the first time a clear account of the circulation of the blood; and in 1653 Rudbeck discovered the lymphatics. Harvey's discovery is generally regarded as a turning point in the history of European medicine.

Astronomy too was making rapid strides during this period. The two outstanding names are those of Tycho Brahe (1546-1601) and Kepler (1571-1630). The former, convinced that the confused state of astronomical theory in his time was due to a premature dominance of the deductive method, set himself to collect more numerous and accurate data. He was so good at this work that he is generally regarded as the founder of accurate observational astronomy. The accurate data collected by Tycho Brahe fructified in the masterly hands of his assistant, Kepler, into the modern theory of the Solar System, and the idea of universal gravitation. It took Kepler several years to get at his three well known laws, and would have taken several more, if the invention of logarithms by Napier (1550-1617) in 1614 had not come to his

[1] An interesting fact may here be noted incidentally. Some of the facts discovered by Vesalius were held to contradict the teaching of Galen, the Aristotle of medical science. This roused the hostility of the medical profession, who compelled Vesalius to burn his manuscript and relinquish original work. Such cases are rare, if not quite unknown, in the history, say, of physics or of chemistry, but are rather frequent in the history of medicine in the West. The medical profession seem to rank next to theologians in their bigotry and persecuting propensities. Witness the present fight in India between the Allopaths on the one hand and the Āyurvaiḍic and Unāni practitioners on the other.

help—an invention which, Laplace said, doubled the life-work of an astronomer. Kepler found difficulty in believing that gravitation acted at a distance through empty space as it appeared to do, and compared it to magnetism, a subject that had just been brought into the scientific field by the publication in 1600 of Gilbert's book *De Magnete*. This was not the time when magnetism was first discovered. The phenomenon was known for centuries before, as is shown by the Greek legend of the shepherd Magnus, who, happening to walk on ground overlying lodestone on Mount Ida in Crete, was fixed to the earth by the iron tacks in his sandals and the iron tip of his staff. Thales of Miletus (640-546 B.C.), one of the "seven wise men" of early Greece, is credited with the knowledge of the magnetic phenomenon. He is also believed to have known that amber, when rubbed, attracts light bodies. Gilbert (1540-1603), however, was the first person to investigate systematically these two phenomena, the latter of which was subsequently (in 1645) given by Thomas Browne the name of electricity (from the Greek *electron*, amber). Two subjects, now studied under the science of physics, were thus introduced to science in the sixteenth century.

This period also witnessed the birth of a still more fundamental branch of modern physics, *viz.*, dynamics. The master mind responsible for this was Galileo (1564-1642). He enunciated the so-called first law of motion, showed that a light body and a heavy body fall down to the earth at the same speed, and discovered the principle of isochronism of the pendulum, which subsequently in the hands of Huygens led to the invention of the pendulum clock. He proved for the first time that air has weight, and in collaboration with his assistant Torricelli constructed the first barometer. He invented the thermometer. In the science of Sound he showed that the pitch depended upon the number of vibrations in unit time. In pure mathematics there was one more great advance in this

period besides that of the invention of logarithms; and that was the creation of analytical geometry by Descartes (1596-1650).

The reader may perhaps be wondering why I have not made any mention of Bacon (1561-1626), who is commonly regarded as the prophet of modern science. Bacon's claim to this position is usually supported on several grounds: (1) that he overthrew the supremacy of Aristotle; (2) that he was the inventor of the inductive method of investigation; and (3) that he was the first person to postulate "the relief of man's estate" as the true and proper object of scientific pursuits. Bacon may have been the prophet of science; but it is difficult to support his claim to that title by reference to known facts, and historians of science generally deny it altogether. We have already seen that the real blow to Aristotle came from the Copernican astronomy, which was given such wide publicity by Bruno in the teeth of a persecuting Church long before Bacon wrote, and which, so far as one can judge, Bacon rejected. The second ground of his claim is untenable for several reasons. In the first place the inductive method did not arise anew at this time, but had been used by Socrates and Plato centuries back. Secondly, the great forward movement in science really began long before Bacon's time, and much of the work of Kepler, Napier, Gilbert and Galileo had been accomplished before the publication of *Novum Organum* (1620). Thirdly, he was ignorant of much of what was being done in science by his contemporaries; and of what he knew he treated with contempt some of the most important part, *e.g.*, the researches of Galileo and Gilbert. And fourthly, there is no evidence to show that his writings in any way influenced scientific men. The third ground, too, on which his claim is supposed to rest, *viz.*, that he gave a utilitarian direction to science, cannot be maintained in the light of historical facts. All the great scientific discoveries were made by men who

loved investigation, who loved knowledge for its own sake, or who, if that phrase be preferred, had an insatiable intellectual curiosity. No doubt scientific discoveries have been of enormous practical value. But the investigators themselves had not that before them as a primary or even as a secondary motive. Practical scientists have apparently been more amused than edified by the *naïveté* of Bacon's conception of the method of scientific discovery. One scientist (I believe it was Harvey, his contemporary and the discoverer of blood-circulation) has said that Bacon wrote of science like a Lord Chancellor. And another, Prof. Mach, has the following: "I do not know whether Swift's academy of schemers in Lagado, in which great discoveries and inventions were made by a sort of verbal game of dice, was intended as a satire on Francis Bacon's method of making discoveries by means of huge synoptic tables constructed by scribes. It certainly would not have been ill-placed."

Science in India till the End of the Middle Ages in Europe

This brings down the story of science in Europe to the middle of the seventeenth century. Let us for a moment turn to our own country, of which very little has been said so far. We have already noticed the industrial achievements of the ancient Indians. We have also noted the extraordinary difficulty encountered in interpreting a good many of the ancient Samskṛt works. Things are apparently easier when we come to historical times. In the sixth century B.C. we know that there was at Takshashilā a great University; but it is quite unlikely that any sciences were cultivated there except perhaps those of astronomy and medicine. India came into contact with the Persians in the fifth century B.C.; and thenceforward there was a constant communication between India and the

West. Along with the inevitable passage of arms there was also a healthy exchange of thought. We, for example, borrowed the twelve signs of the Zodiac from the Greeks, and very likely gave them in return alchemy, which was thenceforth cultivated independently in Egypt. Although the place of origin of alchemy is not absolutely certain, Dr. P. C. Ray thinks it highly probable that India was, if not its only birthplace, at least one of the places where it arose independently. He finds its roots in the *Atharva-veḍa*. Later on, when Charaka and Sushruṭa had systematised the Āyurvaiḍic system of medicine, alchemy in India seems to have taken a practical turn and become pharmacy. The mystical side of it does not, however, appear to have completely disappeared; it probably followed its own independent and obscure course.

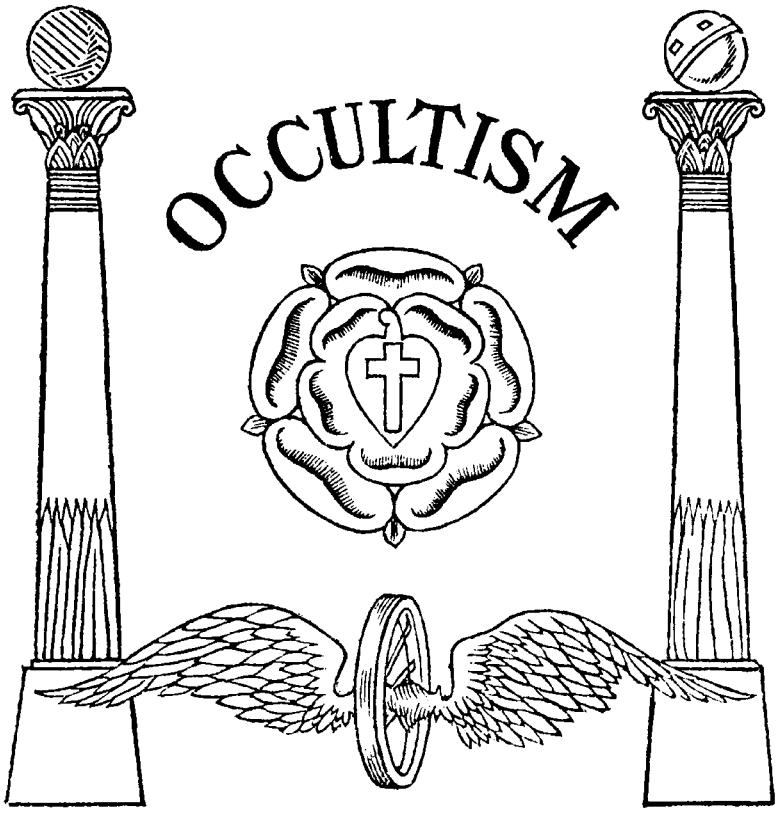
The Arabs came into contact with India very soon after their Prophet's death, and picked up the lore of the Indians in mathematics (especially the decimal system of notation and algebra), in medicine and pharmacy, and in alchemy, and carried it with them westward, where it was combined with the learning of the Greeks, which the Arabs acquired by their conquest of Egypt. If in the Middle Ages the Christian aspirants after knowledge had to trace their footsteps to the heathen Universities of Spain, many an Arabian student had to resort to the centres of learning of the infidel Indian. Even during the decline of the Saracen power the communication between Europe and India was kept up partly by Arabian scholars visiting Indian seats of learning and partly by the caravans of merchants who carried on the Indo-European trade *via* Aden (or Persia and Syria), Alexandria, and later on Venice. This communication must have constantly effected a certain amount of exchange of thought, as is shown by the more or less parallel development of medicine and pharmacy, mathematics and astronomy, in the two continents. Thus, for

example, while the great Indian mathematician Bhaskarāchārya (born 1114) was probably familiar with the development of mathematics in Europe, his own original contributions to mathematics were carried to Europe by the Arabs almost immediately after their publication. In the same way iatro-chemistry developed in both the continents at about the same time. This exchange of thought continued till the end of the fifteenth century. Then came a change. At the very time when modern science was putting forth its first spring buds in Europe, a chilling white frost came over India, from which she has not yet completely recovered.

The latter half of the fifteenth century, which witnessed the revival of Greek learning in Europe, was also a time of tremendous progress in navigation and geographical discovery, especially through Spanish and Portuguese enterprise. It was in this half-century that America was discovered. It was then that the fortunate, or unfortunate, discovery of the Cape of Good Hope was made, and a maritime passage from Europe to India was discovered. Soon after its discovery the sea route became the sole trade route between India and Europe; and the carrying business passed entirely into European hands, where it still remains. From this time all healthy exchange of ideas between India and Europe ceased. Communication continued steady and constant, but in only one way, and that way was the ceaseless flow of wealth from here to there. The Dark Ages of India, as the intervening centuries may fitly be described, began at about the same time as modern science began in Europe. And India drops out of the story of science after this point.

G. S. Agashe

(*To be continued*)



NON-PHYSICAL BEINGS

A TALK WITH A CLASS

XI

By ANNIE BESANT

IN all religions there is mention made of non-physical beings, some higher than men and some lower, for the worlds which are subtler in their matter than our own have their own inhabitants. Among these there are human beings, but also very many who are non-human, and who are evolving along lines other than our own.

In the Ḍeva Kingdom, the Kingdom of the Shining Ones, there is a broad dividing line, the so-called "embodied" and

"bodiless" Ḍevas (the rūpa and arūpa, with form and without form). The Christian divides this same Kingdom into Angels of nine Orders, and the great hosts of fairies, gnomes, elves, brownies, sylphs, undines, etc. Modern materialism emptied all the worlds but the physical, leaving us only men and animals as conscious beings, and making the physical a lonely globe, and a far duller one than in the elder days, when ripples of laughter of faun and nymph were heard in every glade, and all nature was alive in every part.

The "bodiless" Ḍevas are so called because they dwell in the subtle regions where matter is subdued to Spirit and takes shape at the Spirit's will, those regions which belong to the three aspects of Spirit—Intellect, Wisdom, Power—the embodied are among the inhabitants of the lower mental and the astral worlds. The "bodiless" Ḍevas are connected with the guidance of the worlds, of races, of nations, while the "embodied" have to do with the shaping and guiding of the Kingdoms of Nature, and are in the astral world instinctive rather than intelligent. Mentality is little developed till we touch those "embodied" in the lower mental world.

Some in the higher class of Ḍevas have been through our humanity. They are those who, having passed through the stage in which spirit and matter are in conflict or balance, have passed through the five great Initiations and have chosen to join the cosmic class of Arūpa Ḍevas, one of the seven Paths. You will remember that there are seven Paths which are open to the Jīvanmukṭa after Liberation is attained. When the fifth great Initiation is passed there are seven distinct lines of further evolution, any one of which may be selected. One of them is that which is usually called in the later Theosophical books the Ḍeva path. That does not belong exclusively to our world; it belongs to the whole solar system. We are not concerned for the moment with those who go up to it directly along a special line of cosmic evolution from the

beginning; that, you will remember, has been traced out, coming up through the fishes and birds and so on. This is only one stage in their evolution, and it goes on into other worlds.

That immense class of Arūpa Ḍevas may be joined by a human being after he has passed the fifth Initiation. He may, after he has reached that, go off into that cosmic class. Then his evolution becomes of a very different character, going round the different planetary chains of our system, and so on. They rise, of course, to enormous heights of evolution, and it is from among those that the great future guardians of the various planets are found. I think it is in *The Inner Life* that Mr. Leadbeater mentioned that in touch with the Occult Hierarchy of our own globe there are certain great Beings whom he speaks of as Ambassadors—that is, Beings who came into touch with our world from other planets. Similarly there are others, who came from outside the solar system. Those are very, very lofty Beings, and they do not deal individually with people; they are not concerned with individuals. They are concerned with great cosmic processes, and Those in touch with our world are the immediate agents for the carrying out of the law of Karma, especially as regards the changes in our world, the changes of land and sea, the changes brought about by earthquakes, by tidal waves, by all these great seismic causes. They are the immediate agents in them; in those particular changes they act under the orders, of course, of the Head of the Occult Hierarchy. It is He who has the Plan.

You remember that there is a plan which affects the whole of our system under the Logos Himself. That plan is divided up among the different chains. It is subdivided again, with so much to each chain, and then subdivided among the various globes. So far as this globe is concerned, that plan is in the hands of the Head of the Occult Hierarchy. That Plan is referred to in *Man*, and it is stated there that the head of

our Race, the Lord Vaivasvaṭa Manu, was shown the part of the plan which affects His whole race. The entire evolution is sketched out, each great Official has so much of it to superintend. It is as the plan of the architect of a building, and he has so many overseers; each overseer gets so much of the building, which he looks after, and it is his business to see that the workmen in connection with that part carry it out perfectly. Whatever grades of workmen he has below him, they are all responsible to him. And in that way, when each man has done his part, the whole of the building is perfectly co-ordinated.

There comes in the reason for that absolute unity of will which characterises the Hierarchy, and also the perfect subordination of one grade to another. The whole arrangement of the world would fall into confusion if there were what down here is called the play of free will; that is, if you had anarchy instead of order, if all the various wills of human beings went off on their account without any co-ordinating force. Now, so far as the wills of human beings are concerned, they are prevented from any serious disturbance of the whole plan; but they do affect the individuals whose wills are thus expressed, and sometimes great confusion results from that which is sown here on the physical plane. Afterwards it is realised that all these individual wills are part of the larger Will, and that larger Will is seen as the whole, and the individual will is seen as part of it. That is indicated in the Church Collect: "Whose service is perfect freedom." The moment you have identified your will consciously and deliberately with the Will of the Higher, from that moment you have no sense of obligation or compulsion, but only a joyful co-operation with the Hierarchy. And it is at that co-operation that all those who desire to be disciples aim.

Now in these Devas that is of course perfectly developed; otherwise you could not have any order. It is developed in

the whole Occult Hierarchy for the same reason; and when the Lord Vaivasvaṭa Manu was shown His part of the plan, He simply took it and He keeps it as a part of His book of directions, as it were. It is always by Him, and He guides Himself by that. Hence the perfect "order," as it is called, that you find in Nature.

Those who are lower down in the Ḍeva Kingdom obey instinctively; that is, they have not yet developed that combative, challenging, questioning power which is essential to evolution. It is a stage of evolution and there is no harm in it; but it has to be placed within certain restrictions and limits, so that it shall not be allowed to disturb the whole; within those it plays about. These distinctly lower Ḍevas move to a great extent automatically under this impulsion, of which they are not even conscious, and do not therefore trouble themselves about it; they do their work feeling impelled in its direction.

The Ḍevas who are beyond the Fifth Initiation normally live in that which is called in Samskṛṭ the Jñānaḍeha or the body of knowledge. The lowest part of that is an atom of the nirvāṇic plane, serving them as our physical body serves us.

The Spirit of the Earth, that obscure being who has the earth for his body, that planetary spirit whose evolution goes on with the evolution of the physical world, is not of the highest order of Ḍevas. We know very little about him, and the matter has apparently not been investigated very far by any of us. He may be said to belong more to the Rūpa Ḍevas, because he has this earth for his body.

Let us consider the other inhabitants of the astral world, and pause for a moment on the "ghosts". In some of the earlier nomenclature there were the "two-principled" ghosts, beings who are still working in the physical etheric double, with an admixture of lower astral matter which they envelop and largely paralyse. Those include one type of "shells"; that

is, they go on living actively for a time after the man himself has left them behind.

Think for a moment of the normal thing that happens on the astral plane after death, when the astral body settles down into its various densities, the concentric shells that are so often spoken of. Now the ghost has one or two of these in connection with the etheric double. These are the beings who automatically repeat what had been the dominant thought during the period of their life upon earth. They originate no fresh thought; there is nothing to originate there, because the emotional and the mental bodies are not present. They are mere animated forms, vivified with what you may call a memory of the past life on earth, and repeating over and over again the more material actions and impulses that dominated them during their earth-life. Unless that domination had taken place, there would not have been this stage to any extent after death. The etheric double would disperse so rapidly, the lower shells would have broken away so quickly from not being vitalised, that there would have been a mere passing phase of no importance at all. The man goes on, and these remain behind, floating about and of no consequence.

These are the beings who very often frighten people who are to some extent psychic. That which is left of consciousness is mere habit of the lowest portion of the astral body, the worst part. It is the more antagonistic side of the human life; and one reason why you should not allow any thought of anger, annoyance, or anything of that kind to remain in the mind is that any such thought vitalises this lower astral matter, and so you tend to prolong this kind of the stupid, senseless life of this wandering creature afterwards, who may act as an annoyance to other people.

H. P. Blavatsky used to speak of them with a kind of mingled amusement and contempt; not an unkind contempt, but looking down upon them as silly things. She could not

see why people should be afraid of them. I remember her saying once that one of those ghosts had come in and stood alongside her bed the night before, that he had only a face, and that there was no back to his head; she said: "I can't understand why people should be afraid of a creature like that."

It is the unknown that terrifies; for if you realise exactly what this creature is, you certainly would not be afraid. But if you only saw this kind of form floating up near you, without much consciousness of the fact that you were there and generally not inclined to be agreeable, but rather disagreeable, it would be natural to be frightened. You might not know that it was a sort of innocuous, senseless creature, and that just a mere whiff of your will would drive it away and send it elsewhere. Of course ignorant people cannot understand that, and so they very often get alarmed.

Those are one of the classes which are sometimes found in connection with the lowest type of spiritualistic medium. They always tend towards the earth atmosphere naturally, because they have the etheric double, which is physical, and they have only these lowest tendencies which draw them towards the place to which they really belong. Hence you have large numbers of these floating about, who will be attracted to people who have any ideas or notions or thoughts of a kind germane to themselves, and also to all places where there is a chance of getting into physical touch again.

It is there that lies one of the dangers to ignorant people of the lowest type of spiritualistic séance. A creature of this sort fastens himself on to a person who is a little mediumistic who may happen to go to a séance, and he becomes very troublesome; he makes taps, rings bells, shakes beds, and does all sorts of stupid things which are annoying and alarming to people who do not know that there is nothing to be alarmed at. They are sometimes a little troublesome to get rid of, because the person annoyed does not know he can get rid of them by

the exercise of his will. He only becomes frightened, and any sense of fear gives them more power.

I imagine that under these might also be included those very remarkable survivors from the past of which Mr. O'Donnell has written so much, and which are rather alarming. He seems to have run across an exceedingly unpleasant type of this kind; possibly also of another type which we come to in a moment. They seem to be survivors of the earlier races who inhabited the earth, and who hang about a very limited area, of which the centre was the place of burial of those people. I don't know whether we have anything of that kind in India, but there are some of these huge burial mounds in Europe and many also in America. They are just mounds of earth, and they look like natural hills. When these are dug into, they are found to contain bones and other remnants of the very early inhabitants of the world, corresponding to the very primitive type of human beings known to geologists. It does appear as though some of these had managed to retain a certain amount of life, and they hang about these particular places and cannot go far from them—one of the marks of the etheric double being present.

In those animal-men only the crudest forms of passions would exist, using and vitalising to the utmost the lowest forms of astral matter, and their attitude to a stranger would always be one of bitter hostility and desire to slay. Is it possible that such beings could exist through immense periods of time? I have not looked into the matter, so cannot speak positively, but it seems more likely that the men should long ago have passed onwards, and that their forms should have been taken possession of by other entities of a malignant type, preserved and renewed. This is only a suggestion, on the supposition that Mr. O'Donnell is relating psychic experiences and not merely clever and vivid stories woven by his imagination—a quite possible hypothesis.

In the descriptions given, Mr. O'Donnell is sometimes chased by one of these creatures, which will suddenly stop in its pursuit, a sign of the presence of the etheric double. It cannot go beyond a certain limit. But these are exceedingly terrifying creatures and apparently are very strong. It is for that reason that I am inclined to think that, if they exist, they may belong to the next class of being, the "death-doomed bodies," the Māra Rūpas, in whom the kāmic principle is very strongly vivified, and rules the form. It does not seem credible that these lower creatures should have remained so long without the matter of their forms being dispersed, and therefore I think that, if they exist, they possibly belong to the Māra Rūpa class. They are exceedingly dangerous, for they are animated always by undiscriminating hatred, and hatred of a very malignant kind.

It has always puzzled me why these seem to be the only inhabitants of the other world that Mr. O'Donnell has come across, and why others have not met them. Taking his accounts as true, it seems as if there must be something peculiar about his astral and etheric make-up which has brought him so very much into contact with that kind of creature only. Happily he is a man of the most extraordinary courage, and by his will-power he has protected himself more than once; but according to his own account, he has been assaulted by these creatures in the most extraordinary way, and has come into a regular physical tussle with them, which is distinctly unpleasant. They are clearly not of the elemental kinds that we shall come to in a moment, which the human will is strong enough to drive away. There is some sort of brute consciousness in these creatures which does not make them so amenable to the ordinary human will.

Annie Besant

(*To be concluded*)

MAILS FROM THE CONTINENT OF DEATH

By FLORENCE A. FULLER

"THE Continent of Death" was the title of a short article, by the late Rev. Douglas Price, published several years back in *The Modernist*, a small magazine of broad views, now extinct, of which Douglas Price was also the Editor. The article referred to the claims of spiritualism that it was possible to get news from those who have passed into the unseen; and the writer, while not entirely convinced of such a possibility, wished that this might prove to be true. Since this was written, Douglas Price has himself crossed the border to take up his residence in the "Continent of Death," and moreover we believe that we have received "Mails" from him.

I have picked out extracts from these communications, received by a friend and myself by the rod and board method. My friend is a sensitive, but not a medium of negative quality, as is usual. I myself am neither very sensitive nor mediumistic, but my psychic composition seemed to fit in well with that of my friend, and our communicant seemed to find us a satisfactory psychic combination to a certain extent. When we began it was simply an experiment, but when the name "Douglas Price" was given we were interested, and consented, at his request, to continue, and to take down what he wished to say. We met for this purpose about a dozen times, and finally dropped it because it seemed to fatigue my friend, who felt that she needed her energy for work on the

physical plane. I have thought that it might be interesting to the readers of THE THEOSOPHIST to see extracts from what was given to us in this way. I will just pick out fragments, more or less related, beginning from our first experience.

A. Is anyone wishing to speak?

Ans. Yes, Douglas Price.

A. Is it really you?

D. P. Yes, try to do this scientifically.

A. I am glad that you are able to speak to us.

D. P. Not more glad than I am. Tell — she need not worry, I have seen L.

A. Has he been of help to you?

D. P. Yes.

A. Are things as you expected?

D. P. No; better.

A. Tell us something.

D. P. I am not working yet. You will make it easier for me if you try to understand what astral work is.

A. Can you try to explain?

D. P. Yes. I am doing things in my own way now, writing and speaking in a place here—not as I used to do, but free to say all I know.

A. But you said just now that you are not working yet!

D. P. Let me tell you in my own way. I saw L. and he told me that I should work with him.

A. Will you be glad to do that?

D. P. Yes, I like him. I never can rest while there is work to be done, more work than we can do. If I can say all to you that I wish, I will write a book and tell what I have learned here.

A. Is that much?

D. P. Yes. . . . I am so glad to be free from my body, I wish I could tell you what it is like. . . . Heaven is a state

of consciousness which I have not yet reached, but I feel sure it is there. I rise in my body to places that some would call Heaven, but there is no Deity that I have seen. I look for some sign of His presence, but it is not there. Remember, such things I do not wish to dogmatise about. Since I have been here I have seen more people in your line of thought than I have done in my life on earth. I see the war victims, red with blood, being carried by helpers to places of rest, and gently led to better thoughts. Messengers take all to their respective places, whether German or British. Many of those still in life come here at night to help. You see people, sometimes, whom you would not credit with such kindly feeling in their everyday life, trying to lift wounded men on their shoulders and put them in safety, where they will be taught and helped. Theosophists are busy always teaching them. I never had such an opportunity before to see the thoughts of men; they terrify me!

A. Have you heard anything of the Masters, of whom we are told in the T.S.?

D. P. I have touched the hem of Their garment. I saw wondrous glory in Their faces. What I heard Them say I cannot tell you. It was as if the whole world glowed with light when They passed. . . .

I will continue what I was saying about Heaven. It is a state of bliss to those who believe in a personal Deity; to others like myself, Heaven is a far-off land. In the place where I am, no such bliss is experienced. Love for one's fellow men is here in plenty; such love as makes a man lay down his life for his friend. To do this, is to me a Heaven of my own making. I see men, every day, living in a hell of wounds and torture such as only devils could invent, but helpers come to them in shining robes of white. They lift them gently and place them in places of rest. I know more of this life every day. It opens up new wonders to me, such

as I never dreamt of. I can have very conscious knowledge of where I am living. I see all around me those in whom I once did not believe, such as I told you of before; they are more real to me daily. I see that they have in their hearts a great love for Humanity. I see, also, that they have made no distinction of race; all alike are helped. Is this clear to you? . . .

Death is not such a divider. It only makes one see round what one did not believe in before. I tried to imagine a Heaven world. I cannot do so. Clearly, I am not one of the saved! I just seem to go on as I did when in my body. As I said before, I see more Theosophical work here than I ever did before. I saw those of whom I told you, in their work, in a place called Grandcourt, in France. Each of them was carrying a body in his arms, every one of whom was shot to pieces—legs and arms lying in confused heaps, horrible beyond description; yet there I saw the helpers and Shining Ones who lifted these maimed things, scarcely human in their mutilated bodies, blown out of all appearance of humanity. I saw them leave these writhing forms and gradually take on human shape again, the helpers showing them how to do it. Then they are taken to places of quiet, until they regain some item of consciousness. In such a world of agony and pain the helpers work, all through the hours of deadly thunder of guns, more deafening than one can conceive of. All this is my daily life here. Here I see L. building bodies, forms similar to those they had when death found them. In these he takes them to some one who will guard them, until he can show them how to move about. I also see still more glorious and wonderful figures here; they also help the poor victims in this way, telling them how much their efforts have done for themselves, as well as for the cause of right. The Germans, as well as our own, have given their life-blood freely in what they believe to be the cause of right—but quite

wrongly, as I see now. Yet it can be counted to them for righteousness. Ever in this cruel struggle Germany has lied and deceived, but there is no blame attached to the soldiers for carrying out their brutal work. Their poor minds have been obsessed with the idea of fiendish cruelty. . . .

I think I will tell you how I live now. I work as I have never worked before. I love to help in lifting those poor, wounded ones; I carry them as I see others do, and lay them at His feet who helps us all.

A. Can you explain?

D. P. I lay them, as I say, at the feet of a Shining One, where L. is also. I know not why I do so, because I never believed much in your Masters before I quitted my body. I now realise that They are real, but also human beings as we are, though far more advanced, as well as being more powerful to help. When I tell you that I see Them, you must not suppose that I presume to come near Them; I could not, if I would. I seldom look, when I lay my burden down. I never take those of unclean life to Him. I leave them to some other helper, who still helps them. In their bodies is some kind of matter that I do not understand. Where I stand I see lost homes and desecrated hearths in what was once a fair village of France, smiling and happy only a few years ago; while now it is a heap of ashes and utter ruin.

A. Will you tell us how you see what is going on in France, when you are standing here?

D. P. Quite easily. I think of France, and the whole panorama comes before me.

A. Do you think that you are correct?

D. P. Yes—you can ask L. As I keep with those who know what is being done, I can help more. I let myself be carried in my astral body to a place that I have never visited before. I saw there Theosophists working as hard as they could. I saw many other people working too, but the

Theosophist's knowledge of his astral body made him of greater service in getting about. A little more I must tell you. It is a child's story. In one of the houses where I sleep, little Jeanne was also sleeping. She woke very hurriedly. I saw a big shell coming and tried to tell her, but Jeanne was in her physical body and I could not make her hear. I lifted—as well as I could—a heavy chair and pushed it to her side, but no use! Still she did not stir, being somehow paralysed with fright, the noise of bursting shells drowning all else. At last she caught hold of the chair and crept silently under it. The walls came crashing down and the roof also, but that tiny child remained there! Long was the day, and many a brave man was buried in the vicinity under heaps of falling houses, but the child remained. I tried to lift her but could not. Suddenly a shining light appeared near the place where she was entombed, and out of that light a child like herself came and crept into the ruins, where he found her safe and well, but frightened of course, and very hungry. The boy led her to a place near by, where she was picked up by some of the Red Cross people or other service corps. When I saw her again, she was none the worse for her experience with the guns.

F. I wonder who the boy was!

D. P. I do not know the boy, but he is often here.

A. Do you mind telling us the name of the village?

D. P. Somewhere on the Somme.

A. That is enough for to-night.

* * * * *

D. P. I shall begin where I left off. What I told you last was about a child in a ruined house. What I will tell you now is about some one who was shot in a Light Artillery Division. He was standing where I stood. I saw the huge shell burst almost under his feet. He was blown right up in the air; but some one caught him as he fell, lifted the shattered

body and took it to those of whom I told you, where it was again put together; then it was laid to rest. What was done I could not see, but somehow the shape of the man was restored. He looked as if made of some light, gauzy stuff. I wanted to ask L. but was prevented. He saw me standing by and saw that I had no work; so he promptly provided me with some, which took me away from where he was working. Then I came to a place where many were hurt through an explosion. Tons of ammunition were blown into the air; what that means I hope you may never realise. It was a scene of horror indescribable. I could do nothing, as I thought, but some of those helpers were there almost immediately and they showed me how to get to work. I was then lifted in a kind of current and was able to lift some of those who were not mangled too much. Those who were almost blown into fragments I could not touch, they were gradually gathered by the helpers who understood building bodies. The Shining Ones put them in the place of rest of which I told you previously. All this is what I see; I must tell you exactly what happens. Every one of those poor, mangled ones has given his life for country and Fatherland—Germans just as well as British or French. Don't ever forget that! Our British are fighting for right and justice. Germans are also fighting for what they think is right. All of them are like driven cattle—no sense of responsibility but to obey and to help to save the Fatherland. When I first came over I thought they were much more subtle and clever than I now find them to be. They never do anything on their own initiative, so that our men have much advantage in that way. Now you must please remember this: I cannot tell you all that I see; you cannot put on record some of the things I most wish to talk about. Heavenly flashes come to me in the midst of all this horror. Were it not for this, I should indeed say that there existed a hell of which even Dante in his wildest flights of imagination had no conception.

Yet even in the midst of this, I have been brought to see that all things work out as part of the great divine plan. Where I once found a blank and dismal abyss yawn before me, I now find glory unspeakable in the distance; not the cant of orthodoxy, but the real heavenly consciousness. Now my sight is widening daily. I glimpse but vaguely still the meaning of His wondrous love. Oh, why did I not know it sooner? What could I not have done? I feel that it is given to me now for some helpful purpose. If I can only work here as I want to do, I can in some measure undo many things that I wish undone. What, after all, do the things of this earthly life matter, when there are such wonderful and beautiful things in front of us, if we have only eyes to see? What can it matter, after all, if one does not have more money than one can possibly spend? One has to realise that there are many other things well worth while—all for the taking! I once thought I was a very ill-used individual and very much misjudged; now I do not think so at all. I know so much more what it all means and why. So it comes to this—we may not like the things that we have, but many of them are useful. . . .

Where I see L. there are also some of the Shining Ones. They are still soothing the poor, distracted sufferers. What they do afterwards I cannot see. When we look, it is as though a cloud were in front of our eyes. Had I known more of Theosophy, I think I should have been better able to cope with the work required of me now, in that I could more easily get about. It is still difficult for me to realise that I can fly, so to speak. When I want to reach a place, I need not take a penny tram-car, but just think of where I want to go! I went on one occasion to India to your Headquarters, and saw there some of the work being done by A.B. She is working under difficulties at present, but she will later on see results she does not expect, in that India will rise as a great nation in the not very distant future.

A. Do you think so?

D. P. Yes. I can almost say I see it. When A. B. is out of her body, I speak to her sometimes. She also has taught me much, but her work is so constant I do not try to interrupt.

I try to teach people here something of what I once did not believe myself. I also want to impress on you that you are not to take anything that I say for truth, if you do not think it is reasonable. There are many things here strange and new to me. I cannot always understand when I see these wonderful things being done, such as I told you that L. does. There is so much room for study along these lines, so much room also for trying to impress this new and wonderful thought on the world.

A. I want to ask you a question. Do you know who wrote an article on the "Continent of Death" and said it would be nice if there could be a couple of mails weekly from the other side?

D. P. *I* did. Now I am giving you the mails! I cannot give you quite all that I see. I can only give you what is allowed. Many things are done here which I do not understand. Well, let us get to work. Some more parsons are here besides those of whom I spoke last time. They are in the midst of prayers and have asked me to join them. Why should I do so? I said. I do not think that prayer without work is of much use. When wounded and dying men are lying in heaps round us, there is no time to pray. Just now we carried some of them on improvised stretchers to the Shining One of whom I told you. This is Russia, where the revolutionists were busy. Some of your people were there—you were there also. About an hour ago there was a great explosion on our western front. Several men were trying to move an ammunition wagon, and a shell struck it and many were blown into fragments. Some more of the helpers came. I

did not see L., but I did see A. B. She took many of them herself to places of rest. I wonder how it would be if you were to stop for a while and let me do some more work with the helpers.

A. Certainly, would you rather that we did no more to-night?

D. P. No, in half an hour I will return. . . I am ready now to go on. People here come along much as they used to do when I was a shepherd of souls—not always a good one, I fear, but one who was always willing to help in time of trouble. There is noise here as of the thunder of many guns.

F. Can you hear the guns from here?

D. P. Yes, where I am. All of us are waiting to be told what our work is. I don't think I can give you much now. To me it is utterly terrifying to see what I have seen to-night! What cruelty lies dormant in the hearts of men, only waiting to be roused like a savage beast of prey. Oh, does one ever realise what these forces are when let loose? Unbridled passions of the worst and lowest kind! I cannot look on these sights of horror for long. I cannot soothe my weary, tired body with prayer as do these other men!

A. But you have said that you glimpse the divine plan behind all?

D. P. But there are times of black and awful despair, when I almost look into hell itself. Can you think one could be happy under these conditions? No! but still I hear the voice of One who calls to me from heights I have not reached, telling me to struggle on and that help will come when I have earned it. This I feel to be true. . . . .

A. Do you remember where you were?

D. P. Yes. I told you that there was an explosion. I saw men blown up into the air and shattered into fragments. I was called away and you were tired. Now I shall go on with the mail! There are great happenings at present in many

places. More ships have been torpedoed than you know, and many lives lost. Some of them were kept afloat until succour reached them in the shape of rescue boats. When I saw this, I quickly tried to swim to the rescue of some, but the distance was too great. I might have realised that I could fly! However I got there by some means, and found many helpers there before me.

A. Do you remember that last time you spoke of seeing such horrors?

D. P. I saw many of those sights, until I could bear no more; then I was told that I might rest until I had recovered calmness. Why I was shown these things was, I suppose, to teach me the meaning, or some part of the meaning, of the great plan now being worked out. I cannot help thinking of many things of which I used to talk so glibly; now I see how silly I was. For instance, I used to say there was not much use in speculating about a future existence. Now I wish I had speculated a little more. I could have begun life here with less handicap; I could then probably have known how to do a great many more things and could have helped much better—and there is great need of help. How can any hold back, when there is so much to be done? I leave what I cannot do for those who understand better, and I do just what I know how to do. Always there are dying ones to be helped to die; this I can do now, being shown what is necessary, and my experience as a priest comes in useful. They beg for Extreme Unction and the rites of Holy Church long after they are really dead. Then they go to sleep calmly in some instances. In others, they want me to go on praying. I explain that they are not in the presence of an angry Jehovah, and are quite at liberty to settle down and make themselves comfortable. But all are not like that. Many of them are quite eager to go on with the fight, in fact they do! One I have seen go on fighting, as he thought, for weeks! What

kind of conditions he was preparing for himself, I don't know; but he seemed to enjoy dodging the bullets. Many more that I see, cannot believe that they are out of their bodies. Just before I go, I want to tell you that there are a number of battalions of Australians at work on the western front. Some of them have done nobly. All of them one is proud to know. They do not in the least seem to know what fear means. When they led the charge recently, they fell in hundreds, but still kept on. They are making history for future generations. All of us cannot do these things; but there are other ways of helping, and in the near future there will be still other ways. Social reconstruction will be a tough problem for solution when peace is at last declared.

A. Will that ever come?

D. P. Not, I think, for months yet. We have not yet fully learned our lessons. It is for us to make the way easier for the weaker ones. We, in Australia, know little of the privations undergone in those countries where our men are still fighting and yielding their lives for England's sake and for Australia's honour.

* * * * *

D. P. Good evening, I was not quite ready.

A. Would you rather we waited a little while?

D. P. No, I am ready now to tell you more of what I am doing. I was trying to help, with a number of others, to carry some of the wounded ones, and while I was doing this you called.

A. I am sorry we interrupted your work.

D. P. I am now ready to give you the mail.

A. How do you know when we call you?

D. P. There is some peculiar link which I do not understand. I seem to hear you call.

A. When you say "wounded men," do you mean those who are killed?

D. P. Yes.

F. Have you ever seen any evidence of people returning to birth?

D. P. No. I do not believe that they do return.

F. Oh—of course they do not usually return for long periods.

A. Have you ever talked to L. about it?

D. P. Yes.

A. And he has not convinced you?

D. P. No. I have not seen any proof.

F. How do you account, then, for people being at such different levels?—Some being so much more advanced than others? Don't you think it is because they have had more earth lives?

D. P. No. It does not seem to me to be so.

F. But some people can remember their past lives.

(No reply—or comment.)

A. Well, you say that Theosophists work well over there—L., for instance?

D. P. Yes—they all work well, but I do not class L. with the other Theosophists that I see.

A. You mean that he is so much more advanced?

D. P. Yes.

* * * * *

A. Good evening, have you anything to say to us?

D. P. Yes. I want to say that I heard your conversation before you called me. You spoke of the suddenness of my death . . . . I want to say that it was not as you suggested.

A. Can you tell us what it was like at first when you passed out?

D. P. I felt as if I had thrown off a cumbersome robe. It was a great relief. I was quite conscious almost immediately of all that was going on around me. Then L. helped me, and now I am working under him.

I think I have given sufficient extracts for our purpose, or my article will be too long, I fear. I might just mention that my friend asked Mr. Leadbeater if he had seen Douglas Price on the astral plane, and Mr. Leadbeater said that he had helped him and that he was working with the band of helpers. Mr. Leadbeater also explained that astral bodies do not require building when the form is shattered, though it might well appear to an outlooker, who did not understand, that the helpers were actually building the forms. Another friend has lately written to me to tell me of some very interesting communications she has had from a brother killed in the war. There is no doubt that the barrier between the worlds is rapidly being broken down, and though we must admit that there are decided dangers in carrying on spiritualistic communications, yet, where the conditions are good, one can sometimes get very interesting and valuable results without harm. I, personally, am very glad to have had this first-hand touch with one who is living in a freer and larger world, and I hope my experience may also help some others to realise the continuous life.

Florence A. Fuller

OCCULT CHEMISTRY

AT a recent open meeting of a Theosophical Lodge, Mr. A. P. Sinnett gave a lecture on "Occult Chemistry," the following outline of which he has prepared for publication in *Light*:

"The book bearing the title *Occult Chemistry* is out of print, but a new edition is in preparation. Besides its intrinsic importance for students of chemistry, it is peculiarly valuable as showing that the clairvoyant research which it records anticipated by seven years some discoveries of ordinary science that were only reached when Madame Curie discovered radium. I had ascertained that the clairvoyant faculties of Mr. Leadbeater, then residing with me in London, were (amongst other characteristics) ultra-microscopic. I asked him if he thought it possible to see an actual ultimate molecule of physical matter. He thought it possible, and I suggested gold as the matter to examine. He tried, and found that the molecule of gold was too complicated a structure to describe. That led me to suggest that he should try a molecule of matter at the other end of the scale of atomic weights—namely, hydrogen. He tried this, and found that molecule to consist of eighteen very much more minute atoms. These, on further examination, proved to be etheric atoms, themselves built up of astral atoms. Later on (Mrs. Besant co-operating in the research), molecules of oxygen and nitrogen were examined and their etheric atoms counted.

"Atomic weights, as calculated in ordinary chemistry, represent the weight of a molecule in terms of hydrogen taken as one. No attempt is made to assign ponderable weight to either atom. When the number of etheric atoms in atoms of oxygen and nitrogen had been ascertained by the clairvoyant research, it was seen that dividing those numbers by eighteen in both cases gave as the quotient the recognised atomic weights. Some years elapsed before it was found possible to carry out the clairvoyant research on an extended scale, but this was ultimately done. Nearly sixty of the so-called chemical elements were examined, and the fact that atomic weights were obtained by dividing the number of etheric atoms in each molecule by eighteen established, beyond the range of intelligent doubt, that eighteen is the real number of the minor atoms constituting the atom or molecule of hydrogen. The counting of etheric atoms in molecules of heavy atomic weight was very laborious, but, in a way anyone who reads the book will be able to appreciate, the method adopted precludes the possibility that the observers cooked their calculation to fit the theory.

" Radium enabled ordinary science to arrive at the conclusion that the chemical elements were built up of minor atoms, described by the term 'electron,' and that discovery has revolutionised thought in many departments of chemistry. The fact that it was discovered by clairvoyant research long in advance of its discovery by ordinary means ought to point the way in which discoveries that must for ever elude physical plane research may be possible when the resources of clairvoyant research are understood by the world at large.

" Ordinary science has now overtaken the clairvoyant in discovering that the hydrogen atom consists of electrons. It has not yet found out how many there are. Occult chemistry not only knows, but proves that it knows by showing the law running all through the table of atomic weights. Furthermore, ordinary science has been misled into regarding the electron as an atom of electricity. Occult chemistry proves that it is an atom of ether carrying a definite charge of electricity. The proof in this case is less overwhelming than in reference to the eighteen atoms in hydrogen ; but that part of the original research having been proved beyond the reach of rational denial, surely some credit may be attached to the observation made at the time the eighteen discovery was made as to the structure and constitution of the etheric atoms.

" Happily the results of the early research were published in the year 1895, seven years before Madame Curie's discovery in 1902. "

CORRESPONDENCE

ALLEGED INTERFERENCE WITH RELIGION

IT seems Mr. N. D. Khandalavala of Poona holds a brief for officialdom when he tries to define and restrict the scope and work of the members of the T.S., who, according to his reasoned judgment and counsel, "are not universal philanthropists" (THE THEOSOPHIST, March, 1918). If they are not "universal philanthropists," what are they, we ask? Is universal philanthropy inconsistent with Universal Brotherhood, which is one and, I think, the principal object of the T.S., the acceptance of which is a *sine qua non* of one's admission into the T.S.? Can Brotherhood, still more so Universal Brotherhood, become a fact in life as it is in nature unless and until those who accept it in theory put it into practice? How can a "nucleus of Universal Brotherhood" be formed unless we try to live the principle in daily life; and what is philanthropy if not the practical application of the principle of brotherhood in daily life? Philanthropists unconsciously practise brotherhood, though they may not subscribe to the same. If the teachings we learn are not to be translated into practice, what are they meant for? If the teachings that have been spread through the medium of the Theosophical Society are not to be practised, the T.S. has no justification to exist, since these teachings are already embodied in the literature of religions long in existence before the founding of the T. S. The T. S. has come into being for a special mission. It is not merely a conglomeration or congregation of "men of different and differing creeds, faiths and beliefs," but of those who are bound by a common bond of brotherhood, a nucleus of which they have undertaken to form. This nucleus of brotherhood cannot be formed by merely recognising it in theory while denying it in practice. One cannot, with consistency to himself and the principle he subscribes to, preach one thing and act differently; that is to say, profession must not be divorced from practice. A philanthropist may not be a Universal Brotherhoodist, but a Universal Brotherhoodist is necessarily a universal philanthropist, whether Mr. Khandalavala would adjudge it or not, and as philanthropists it is up to them to take up cudgels on behalf of, not this or that particular community, but any community which is aggrieved, and that too for the sake of a principle when it is at stake. The Theosophical Society stands for the principle of individual liberty of thought, and when it is attacked, any of its members, if he cares, is perfectly justified in defending it, as was done by our President in her lecture on "The Work of the Theosophical Society in India".

Mr. Khandalavala complains: "Is it fair to embitter the minds of the members of the T.S. against Government by saying that the position of the members is a difficult one and that their religious freedom is in serious danger?" Why is our Judge so very anxious about the Government? It may be said that this attitude is tantamount to sycophancy. Who has embittered the minds of the members? It is not utterances like the above, but the attitude of the Government itself, that is responsible for the embitterment. Has Mr. Khandalavala forgotten the interdiction against Mrs. Besant by the C.P. and Berar Administration, when she was to preside at a Theosophical Federation? Does he remember the circumstances before the order of exclusion was promulgated, a detailed account of which appeared then in the columns of *New India*, written by Mr. V. L. Chiplunkar of Akola. It was evident that the Government, for which Mr. Khandalavala seems so solicitous, cared not a jot for the religious any more than the Theosophical scruples of a vast number of Theosophists. Was she not prevented from expounding Theosophical views at a Theosophical gathering by interference from the Government? Was her position not a difficult one, and was her religious, because Theosophical, freedom not in serious danger? It must be remembered that although the Government of Lord Willingdon had prohibited her entry into their Province long before the C. P. Administration put an embargo on her activities there, she discouraged and prohibited any manifestation of protests on the part of Theosophical Lodges in India against the Government of Bombay, simply because that step was directed manifestly against her political work. But the C. P. order was a subject of protests from a number of T.S. Lodges on the score of Theosophical liberty. Mr. Khandalavala may ignore these facts in order to push forth his favourite plea. In self-satisfaction he may proclaim at the top of his voice that the position of the T.S. members is not at all a difficult one unless they choose to make it so by their ill-advised acts. But what does the learned Judge mean by ill-advised acts? and what were the ill-advised acts of Mrs. Besant, whose liberty as regards Theosophical activities was also curtailed? Does her participation in political activity and establishing the Home Rule League constitute an ill-advised act? If this is Mr. Khandalavala's definition of that expression, we must say that he has out-bureaucrated a sun-dried bureaucrat.

The Government's attitude with regard to Theosophical freedom is not openly stated, but could be judged by results. A certain member of the T.S., holding a prominent and responsible position in a Native State, tendered his resignation of membership in the T.S. after Mrs. Besant was interned without assigning any reasons for his so doing. What the reasons may be, I leave my readers to judge.

Mr. Khandalavala says: "Hardly half a dozen Muslims have joined the T. S. The Muslims as a whole do not care for the Society and condemn its teachings. They would not care to touch their shoulders with the members of the T.S." Is it to be understood that because

Muslims have not joined the T.S., the T.S., composed of persons irrespective of their religions or creeds, should have nothing to do with them? The Muslims may not care for the T.S. or may condemn its teachings. That is no reason why the T.S. should not care for them or should denounce them. The T.S. does not stand on the retaliative consideration of "measure for measure". The Muslims' condemning the teachings of the T. S. may be due to their innocence of those teachings, and for this they should be pitied rather than denounced. But it may also be questioned if what is alleged by Mr. Khandalavala with respect to the Muslims is a fact. We know that Mr. A. Hydari, probably of Hyderabad (Deccan), used to contribute to the pages of *Theosophy in India*. There is therefore absolutely no fear of their refusing to touch their shoulders with the members of the T.S. To counsel the members of the T.S. to refuse to touch their shoulders with those of the Muslims, because of their supposed attitude, is un-Theosophic. It is a plea to save one's skin and perhaps to seek official favour.

SAKHARAM VITHAL RAO

THE OTTOMAN CALIPHATE

PROFESSOR C. A. NALLINO of the University of Rome has lately published an exhaustive and authoritative work on the history of the Ottoman Caliphate. His book is divided into six sections: (1) What is meant by Caliph? (2) The fundamental error of Europeans respecting the nature of the Caliphate. (3) The end of the real Caliphate. (4) The alleged Ottoman Caliphate and the origin of the fable of the Caliph's spiritual power. (5) The Ottoman Caliphate and the Treaty of Lausanne. (6) The so-called arguments in favour of the Caliphate and the possession of the holy places of Islām. The London *Times* in its Literary Supplement gives the following short summary of the book:

Everybody is aware that the long line of Mediæval Caliphs, who were regarded by at least a large proportion of the Muhammadans as the legitimate successors of the Prophet, came to an end in A.D. 1258, when the last Abbasid Caliph was overthrown by the heathen Mongols.

THE CALIPH WITHOUT EXECUTIVE POWER

In all dogmatic and legal matters, the Caliph is simply an ordinary Muhammadan, bound to obey the sacred law, as defined by the consensus of jurists. The jurists again do not form a regularly constituted body, like the priesthood in the Mediæval Churches, but are a mere aggregate of private individuals, who devote themselves to the study of the law. When they differ on any point, there is no visible authority to decide between them. Not only Popes, but likewise Ecclesiastical Councils are unknown to Islām.

AN EGYPTIAN CALIPH

As the Abbasid dynasty gradually lost the practical control of affairs, the Caliphate tended more and more to become an empty title, and, as Professor Nallino says, "with the extinction of the Abbasid Dynasty the Caliphate died finally".

Nevertheless four years later in 1262 there appeared in Egypt, a certain dark-skinned individual, who claimed to be a member of the Abbasid family, and was solemnly acknowledged as Caliph by the reigning Sultan of Egypt, Baibars I. The alleged Abbasid on his part acknowledged Baibars as Sultan. By this ceremony Baibars, who had risen to power, after murdering his predecessor, sought to invest his rule with a show of legality. But the Muhammadan world of that time regarded the whole affair with profound indifference, as is shown by the contemptuous manner in which it is mentioned by the well known historian Abul Fida. For two centuries and a half, nominal Caliphs, without a vestige of political or religious authority, succeeded one another in Egypt until that country was conquered in A.D. 1517 by the Ottoman Sultan Selem I.

No Transfer of the Caliphate from Egypt to Turkey

It has often been asserted in recent times that the claim of the Turkish Sultans to the Caliphate is derived from a legal act, whereby the last of the Egyptian Abbasids transferred his rights to Selem I. In none of the copious Arabic and Turkish chronicles, however, of that period do we find any record of this event, nor does any allusion to it occur in the historical works, official or other, which were afterwards composed by Arabs or Turks, so that in order to discover a reference to it in Muhammadan writings, we must come down to our own contemporaries, who have learnt the great fact from European books.

The Treaty of Kuchuk Kainarji

The Caliphate has been imagined, like the Papacy, to be a kind of spiritual Lordship, in virtue of which the Caliph is able to legislate in matters of faith and ritual *without accessorily exercising any political jurisdiction.* For more than a century the Turks have cunningly availed themselves of this misconception in order to embarrass European rulers who happen to have Muhammadan subjects. The first Ottoman Sultan who officially laid claim to the Caliphate was Abdul Hamid I. In 1774 he made a treaty, known as that of *Kuchuk Kainarji*, with the Russian Empress Catherine II. Hereby he recognised the political independence of the Muhammadan Tartars, in the Crimea and the adjoining districts, but at the same time claimed a certain religious authority over them as "Supreme Muhammadan Caliph". Hence it was no wonder that his part of the treaty proved unworkable, and was *cancelled* a few years later at the demand of the Russian Government.

The statement sometimes made in newspapers, that all orthodox, *i.e.*, Sunni Muhammadans publicly acknowledge the Sultan as Caliph, appears to be an exaggeration, for the practice is neither followed in Morocco, in Algeria, nor in Central Asia; but that the Turks have by this means acquired influence, especially in British possessions, admits of no doubt.

Professor Nallino has, by the publication of his learned work, done a service at a most opportune moment, in making known the true story of the Turkish Caliphate. This will help to expose and avert the attempts made in some directions to create complications in political matters, and mislead Indians into believing that a religious dogma of the Indian Muslims is being interfered with by Government.

A good deal has of late been said, urging that histories should be written by the Indian peoples regarding their heroes, and that these only can be taken to be reliable. What exaggerations and distortions will, however, be indulged in, is hardly taken into account. Histories cannot be written by more literary scribblers. There are many high qualities required for making a true and reliable historian.

Poona N. D. Khandalvala

THE LITERATURE OF THE SUPERNORMAL

SINCE the foundation of the Theosophical Society and the Society for Psychical Research, and with the growth of modern psychology, there has come into the literary world a new current of literature, beautiful in parts, turbid in others—an irruption, particularly of late, of stories of the supernormal. Members of the Theosophical Society—like Mr. Fergus Hume—are responsible for numbers of them, but the wide circle includes varieties of ghost stories, tales of magic and psychological novels so numerous that the full tale of them is not to be told. I confess on my own part to a distaste for much of this writing, but some of it is literature, and a portion is art; so that for the sake of a story like *The Idyll of the White Lotus* one forgives the author of *Running Waters* (Mr. Horace Vachell, I believe). All of us have suffered and rejoiced (intellectually speaking) in books like these, but the count does not end with tales of supernormal psychology. One counts, truly, a book like *Amos Judd* (by, I think, Mr. James A. Mitchell) among an honourable company of works wherein the fire of an idea is not allowed to blast the art of writing; and one gives it a place in one's memory—perhaps it takes its own place. There are others: certainly Mr. Arnold Bennett's *The Glimpse*; and a story called *The Grey World* might be included in the roll—the honours list will be pretty long. But it would not be fair to modern novelists of the type we are considering to close the gates against what is in some ways a still more honourable company who have written well of what man lives so ill. There is, for instance, Mr. Kenneth Grahame's *Golden Age* and *Dream Days*—surely is Mr. Grahame a member of the Honourable Company of Writers and Seers? And then there is a story by Howard Pyle called *The Garden Behind the Moon*; I could not think of that being omitted. But (you will say) are these Theosophical novels? Nothing else, I maintain. Theosophical novels are those which take up the attitude that what is important in this world —dramatic, noteworthy and so on—is the thing that arises in those other worlds and which show that the author, as he writes, is conscious of the finer worlds as such. Now this story, which shows that a lad set down to be the village dunce is led by the man set down to be the village fool to run along the silvered tops of the waves to the moon as she rises from the sea, I cannot reject as fanciful merely because Mr. Howard Pyle found it inconvenient to mention that his lad levitated himself, or went in his astral body, or whatever it is that the bone-hunting literary anatomists think he should mention. Nor does it seem to me necessary that Mr. Grahame should make his delightful children see fairies, or the ākāsh, that the wood—was it the wood?—should be a thing elf-haunted and wonderful, and the farmer's boat an Argosy. It is not *tant pis*, but *tant mieux*, such an omission.

Why (you may say), if we accept this definition of the Theosophical novel, it will cover *Tess of the D'Urbervilles*, *Vanity Fair* and *The Morals of Marcus Ordeyne; Hilda Lessways*, *Bealby* and *The Dark Tower*; likewise *Treasure Island*, *Cashel Byron's Profession* and *Alice*

in Wonderland. The point, however, is well taken only if the second part of my definition be overlooked, . . . "novels . . . which show that the author, as he writes, is conscious of the finer worlds as such". This clause lets Hilda, Bealby and Alice come in, and bars the rest. Of course all true literary art springs from a spiritual source, since it takes for granted an ability on the part of the writer to get up high somewhere and see life from a vantage ground. But even the greatest books fail sometimes to convince us that their authors live or have lived consciously in the land which seemed always afternoon, or that hither land which stretches endlessly into a trembling dawn, toward an ever-rising, never fully-risen sun.

Now what I should like is a long list of the tales of true art which deal with the psychic and spiritual worlds in this true way. It must take in the fairy tales—that goes without saying—and Mr. Algernon Blackwood and the books I mentioned approvingly before. Obviously Mr. Leadbeater's *The Perfume of Egypt* will come in along with Lytton's *The Haunters and the Haunted* and other true ghost stories, whether terrible (like Bram Stoker's *Dracula*) or merely pitiful (like *The Wind in the Rose Bush*). Mr. H. G. Wells will give us some fine things: that story, for instance, of the worthy school teacher who blew himself into the fourth dimensional world and came back with a bang into somebody's strawberry patch; but we cannot take in his *Invisible Man*, I'm afraid. The compensation will be that we shall likewise be able to bar his revolting story, *The Island of Dr. Moreau.* From Mr. Kipling we will take *The Finest Story in the World* and, of course, *The Brushwood Boy*, and some other things we all cherish; but, by the same token, Mulvaney will be given the right about. *The Somersault Pony* and *The Mark of the Beast* will have entry, fittingly, in company with *The Return of Imray.*

But it is not fair for me to bring in all my friends this way without giving a chance to others to find front seats for theirs. I pause, politely. . . .

L. E. GIRARD

GOD THE INVISIBLE KING

THE attention which has been given to Mr. Wells' book *God the Invisible King*, in the press in general and the Quarterly Literary Supplement of the April THEOSOPHIST in particular, seems to be amply justified from a Theosophical point of view, apart from the value of Mr. Wells' influence on the reading public of the world. Mr. Wells' conception of a limited, personal being, more than human, yet synthesising humanity and leading it forward on its evolutionary path, is at least extremely practical and by no means as unphilosophical as it appears at first sight. Mr. Wells starts from the eminently philosophical position that nothing can be said of the ultimate nature of existence, which he calls "the Veiled Being" and which we call the Unmanifest. He is also philosophically silent about the origin of the universe, giving a wide berth to conundrums about a personal

Creator who is also infinite. He is philosophical enough to see that manifestation implies limitation; that consciousness cannot manifest apart from a form, however subtle; and that the highest form which ordinary humanity is capable of conceiving is that which in the West is commonly called a person, but in a wider sense than the more accurate Theosophical application of the word; that is to say he evidently uses the word person, like most other people, where we should use the word individual. This individual, then, has a definite purpose (we should call it the plan) with which ordinary men and women can, if they will, co-operate, and in so doing experience the unparalleled satisfaction of escaping from the limitation of personal motive. This Invisible King requires no worship or stereotyped prayers. He does not relieve us of our duties and troubles, but makes his presence felt in the hour of need by an access of inner strength. He is not only courage but youth! He wields the power that makes all things new. Does this conception correspond to any fact mentioned in Theosophical literature?

I venture to suggest that what we have been told (*The Secret Doctrine*, Vol. I, p. 228; *Man: Whence, How and Whither*, pp. 103 and 269; *The Inner Life*, Vol. I, p. 10) about the great Being spoken of as Sanaṭ Kumâra, the Lord of the World, comes very near to Mr. Wells' conception. We are told that He is in charge of the whole evolution of this planet, and so we may reasonably suppose that He is in close touch with the affairs of men and ready to reinforce their courage and irradiate their minds when they can thus be rendered better workers for human progress. It is also significant that tradition should have described Him as "the Eternal Youth of sixteen summers". Probably many of the limitations ascribed by Mr. Wells to his Invisible King are merely those of his personal consciousness, through which the higher consciousness must necessarily express itself; in fact many Theosophists may conclude that such an experience can be accounted for by attributing it solely to the higher self of the individual concerned; but Mr. Wells is particularly emphatic as to the catholicity of his God.

Allowing for the peculiarities which make Mr. Wells always interesting because they are so completely unaffected, I cannot call to mind any popular writer who has (speaking reverently) brought God so up to date as he has. Many who are still suspicious of priestcraft and "supernaturalism" may be helped by a simple and practical religion such as Mr. Wells delineates, and I think we may well share in his enthusiasm without restricting the wider outlook of Theosophy. All I have to add is the suggestion that even "the Veiled Being" may not be quite so remote as Mr. Wells assumes, and as we ourselves sometimes assume, however glibly we may talk of Logoi; for, after all, we all *are* that Veiled Being—"nor is there aught, moving or unmoving, that may exist bereft of Me".

STUDENT

BOOK-LORE

The Harmonial Philosophy, A Compendium and Digest of the Works of Andrew Jackson Davis, the Seer of Poughkeepsie. (William Rider & Son, Ltd., London. Price 10s. 6d.)

As stated in the Preface and on the cover, the object of this work has been to present an impartial summary of the teachings of Andrew Jackson Davis, as far as possible, and to render them accessible to a wider public than hitherto. This famous seer, who in his early days preceded Spiritualism, possessed extraordinary psychic faculties, and in the course of his long life (he was born in 1826 and died in 1910) he published the result of his visions in no less than 27 bulky volumes. To summarise their contents within the space of a single volume of 416 pages was no light task. As far as one can judge without having made a study of the original works, the author has succeeded remarkably well, and his digest will be welcome to many who have not the time or inclination to refer to the teachings *in extenso*, yet wish to gain a general idea of the remarkable revelations of this seer. He began in his youth with trance visions, but his first work, *The Principles of Nature*, is the only one which he dictated in this state, all later publications being written without the aid of a magnetic operator. Even then he took exception to being called a medium, "an insensible, unintelligent, passive substance or spout". He describes his mental state during dictation as one of watching and analysing, when he was like "a conscious mirror on which were reflected and in which were focalised the principles and properties of the system of nature". Later he claimed that he could enter the "superior state" whenever circumstances and his own will demanded it. His teachings cover a very wide field. They describe in great detail the origin of the Cosmos, the constitution of man, superphysical planes and states of consciousness, the conditions of life after death, health and disease, spiritual intercourse, etc., and thus form a striking record of seership, ranking beside the revelations of Swedenborg and of Spiritualism.

It goes without saying that his statements must be accepted with reserve and discrimination, for it is inevitable that they should be

affected by the idiosyncrasies of the seer, the difficulty of correctly interpreting symbolic visions, and the very poor education of Davis. As stated in a foot-note by the author:

> Davis did not only begin his intellectual and psychic life as a person imperfectly educated, but he remained always a loose and inconsistent thinker, having an exceedingly ready flow of words, the strict sense of which he grasped in part only. His titles to consideration are entirely of the psychic order, and he is to be judged by these, not as a thinker or philosopher and not as a qualified writer on any matter of science, even the simplest.

One cannot help wondering how it is that a seer who claimed to penetrate the deepest secrets of nature and to have knowledge of the conditions on other planets and suns, got no glimpse of the truth of Reincarnation. He sees the soul leaving the body at death, he follows it through the higher worlds, but does not apparently think of watching it at birth, to see whence it comes and to find a satisfactory solution to the inequalities of endowment with which individuals start in life. However, he does not stand solitary in this respect, and apart from such considerations and the queries which one must naturally put to many of his statements, it is evident that he wrote in good faith, that to him the visions represented facts, and that they form a valuable testimony to the reality of the unseen world and to the possibility of coming into touch with it. The writings of Andrew Jackson Davis have proved popular and helpful to many, and the author has done a service in summarising them.

We must not forget to make mention of the frequent foot-notes by the author, which are a valuable feature of the book, as they clear up discrepancies in the teachings and draw useful comparisons with other systems. To the student of psychic revelations we heartily recommend this work.

A. S.

Waite's Compendium of Natal Astrology and Universal Ephemeris, by Herbert T. Waite. (Kegan Paul, Trench, Trubner & Co., Ltd., London.)

This is a very beautifully got up, concise and handy Ephemeris of the planets' places, from 1850 to 1916 inclusive, which will come as a boon to all practical students of Astrology, so far as calculation is concerned. It is true that a complete Ephemeris is a *sine qua non* for exact and accurate calculation, but the abridged one of Mr. Waite's will be of great help for immediate purposes, and for rough and ready use. The author has also introduced abridged Tables of Houses from 22° to 59° latitude, which greatly enhances the value and usefulness of such a book. The book contains a fairly good number of explanations

and much information for ordinary readers, as well as a general outline of Astrology and its fundamental principles for beginners. At the same time some valuable hints are given therein for advanced students of Astrology, so it can very strongly be recommended as a useful collection of Astrological facts. We heartily congratulate the author on the service he has done to the Astrological world, and the good taste he has shown in bringing it out in such a beautifully handy form, thereby making it more attractive and useful for general reference to the ordinary man who desires to put to the test the astounding truths of the most ancient science known to mankind.

J. R. A.

From the Watch-Tower: or Spiritual Discernment, by Sydney T. Klein, F.L.S., F.R.A.S. (Methuen & Co., Ltd., London. Price 5s.)

This book is in the nature of a sequel to the author's previous book *Science and the Infinite* (reviewed in THE THEOSOPHIST of July, 1913), but ventures farther into the precincts of theology. The method of reasoning adopted is much the same, namely, a sort of jump from the latest discoveries of physical science to the unlimited possibilities of spiritual consciousness. The first step, according to the author, is to confess that "Intellection" is inadequate to grasp even the physical facts that science has demonstrated; the next step is to use the faculty of "Introspection" and ignore such limitations as time and space altogether. But between these two steps there is a wide gulf, a gulf for which the human mind demands some bridge, and it is just this bridge that Mr. Klein fails to provide. He shows how most of the impressions received by "the physical ego" through "the physical film" are illusory and incomplete, and promptly assumes that when the physical film is penetrated, either temporarily by introspection or permanently at death, there remains nothing short of the Absolute. It is fairly clear that by "intellection" he means what is generally called the concrete mind in Theosophical terminology, and by "introspection" the abstract mind; his abstract conceptions are bold and, we believe, true in the main, such as his starting-point—that the whole panorama of evolution is ever-present in the mind of nature as an instantaneous thought; most important of all, he emphasises the need for unity with nature on the side of feeling as well as thought, so much so that he uses the word "All-Loving" instead of God.

But the concrete mind is capable of dealing with many more questions of importance than Mr. Klein seems to give it credit for;

in addition to the evidence afforded by chemistry, radioactivity, embryology, etc., it is confronted by the phenomena of psychical research and the more definite teachings of Theosophy regarding states of matter subtler than the physical. This latter category of information seems to have been practically ignored by the author of this book; at least he dismisses the entire hypothesis of reincarnation in the words: "but this is surely based upon ignorance of the whole scheme of Creation as laid before us in the phenomena of nature." He admits:

> The problem seems to be made even more difficult owing to its magnitude, if we cite the millions of children that, through no fault of their own, are born and brought up in the slums of the earth surrounded by all kinds of vice and ignorance, and when we realise that they never have a chance of Spiritual growth; . . .

Yet he seems quite content that this "All-Loving" God should have nothing better in store for them than the convenient scrap-heap of perdition, for he continues:

> . . . but the answer to the question: "Will these have what is called life eternal?" is, I think, plainly in the negative; it is not a question as to whether they have had a chance or not, but whether, when the physical is discarded, there will be anything left; namely, has the spiritual self been wakened and nourished sufficiently to have an existence at all in the spiritual life?

This dismal and almost Calvinistic assumption is justified by the prodigality of nature in its lower forms, such as the germ cells—"we find that only one germ, out of millions of brother germs from the same parent, is by accident able to grow up to be a man"; and this crude generalisation is preferred to the complete solution which the hypothesis of reincarnation offers, for the author does not deny that it does offer a solution when he says: "The plea of those who profess to believe in reincarnation, is that those lost ones will be given another chance in a better environment, . . ."

The subjects treated of cover a wide range of thought, and comprise heaven, prayer, the devil, the soul, memory, life, death, etc.; interspersed with these metaphysical flights is a good deal of suggestive matter in the popular scientific style—waves in the ether, and so on—but the connection with the argument is not always clear. The book seems to fill quite a definite place in the class of literature generally referred to as New Thought, and probably a good many people will be attracted by the writer's favourite figures of speech; but we can scarcely imagine any Theosophist being satisfied with the rather vague conclusions arrived at, or with the methods of arriving at them; neither do we suppose that the book is intended to be more than tentative and generally stimulating.

W. D. S. B.

God and Mr. Wells, by William Archer. (Watts & Co., London. Price 1s. 9d.)

Readers who have been seriously interested in Mr. Wells' conception of the "Invisible King" will be interested also in Mr. Archer's criticism of that conception. In a clear-cut and in parts humorous analysis of this "new God" our author puts before us very vividly one interpretation of Mr. Wells' attempt to describe this ideal figure. Though he has the greatest respect for the sincerity of its author, he does not think much of the result of this latest expedition of the "great Adventurer of latter-day literature" when he went out to find God. Mr. Archer strongly suspects that Mr. Wells is playing tricks with his own mind, and attributing reality and personality to something that was in its origin a figure of speech, and that "he has been hypnotised by the word God". That which is here presented to us for our worship is, to our critic, no God at all—at any rate not in any generally accepted sense of the term; he is an idol manufactured to satisfy a craving experienced by some minds for something to which they may bow down in worship. But, exclaims Mr. Archer, if we must have an object for our devotion—which need, by the way, our author regards as "an uncanny recrudescence of the spirit of Asia"—he "begs leave strongly to urge the claims of the Veiled Being and against the Invisible King". For a cold and critical estimate of what Mr. Wells *says*, Mr. Archer's appreciation seems fair enough. But there is a good deal suggested by what he says—which we cannot help feeling is an essential part of what he intended to convey and which would perhaps have been taken into account by a mind of a less rationalistic type than the critic's—which in *God and Mr. Wells* has not been given a fair chance. However, that is to be expected: Mr. Wells' conception is not the result of reasoning, but, admittedly, of an emotional experience. It is difficult to express an experience which is in its essence mystical—though Mr. Wells would repudiate such an interpretation—in a way which shall do justice to it and yet at the same time hide its origin and present it in a manner which will appeal as satisfying to reason. Mr. Wells suffers from the normal limitation of being unable—to use a common phrase—to run with the hare and hunt with the hounds; in trying to disregard it he lays himself open to otherwise unmerited criticism.

A. DE L.

The Principles of Plant Teratology, by Wilson Crosfield Worsdell, F. L. S., Vol. II. Issued by the Ray Society, London. (Dulau & Co., Ltd., London. Price 25s.)

In a notice of Vol. I of this work, which appeared in THE THEOSOPHIST of January, 1917, reference was made to the author's intention in compiling the results of recent investigation on this subject. This second volume completes the treatise by dealing with the flower. As we mentioned on the previous occasion, the book has been written for botanists, and without any special knowledge of this branch of science it is only to be expected that such a mass of technical information should appear somewhat formidable. However, as it is the work of a Theosophist, we hope that it may lead himself and others to the discovery of further aspects of evolution in the vegetable kingdom, and to relate them to Theosophical teachings. The plates, some of which are coloured, and the illustrations as a whole, maintain the excellence of those in the first volume.

W. D. S. B.

True Tales of Indian Life, by Dwijendra Nath Neogi, B. A. (Macmillan & Co., Ltd., London. Price 2s.)

This is a collection of sixty-six "True Tales of Indian Life," told in simple, unaffected language. Each of the stories inculcates a moral virtue, often of a striking character and indicative of the Eastern way of thinking and acting. A few deal with well known men, like Devendranath Tagore, Sir Muthuswamy Iyer of Madras, Jamsetji Tata and others. The book should prove valuable both to Eastern and Western readers; to the former as an encouragement to imitate the deeds of chivalry, heroism and benevolence; to the latter as affording an insight into the characteristically Eastern way of viewing some of the problems of life, and as showing the high ethical standard which is a potent factor even at the present time.

A. S.
