VOL. XL No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

NEWS has at last come from our President, but it is of so scrappy a nature as to lead to the belief that somewhere between Bombay and Suez a Censor is at work enjoying the perusal of a considerable amount of correspondence that has not yet come through. Mrs. Besant promised to send news from Aden. None came. We will assume that her vessel did not stop at Aden. Suez is, of course, the next halting-place. Two letters come to a couple of Adyar residents postmarked "Suez" and dated May 23rd—nothing more. It is, of course, obvious that either from Aden or from Suez would have come an article or two for insertion in one or other of the President's magazines or for the eager readers of *New India*. Where have these been stopped? Presumably in Bombay. We do not mind the Censor stopping them, but he might at least pass them on to their destination when he has quite finished with them. As it is, we learn from Reuter that Mrs. Besant is in London and has been interviewed as to Indian political reforms. We also know from the Suez letters that she travelled in what was practically a troopship and that she nearly lost her luggage, it having been consigned to the hold instead of to the cabin.

From Port Said a letter from Mr. Wadia has come to a friend in town, and Reuter informs us that the steamer on which he travelled has arrived safely in Plymouth. So all is, we hope, well. But we are eagerly waiting for a real budget of news.

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Letters from the General Secretary in England and Wales and from Mrs. Besant-Scott reveal "a certain liveliness"—to use a War expression—in Theosophical and other circles on the return to England of our President, after an absence of about five years. In fact, the phrase is mild to express the state of eager anticipation with which numbers of people throughout the country and abroad are looking forward to the presence in their midst of the beloved leader and guide. People outside the Theosophical, or any other movement with which Mrs. Besant is connected, little realise the affectionate devotion she receives from all who work with her. And for five long years they have been loyally, bravely and successfully carrying on their work, perhaps with no word at all from their chief, certainly without the support and inspiration of her immediate presence. It is not to be wondered, therefore, that her visit to the West should afford a quite indescribable joy to thousands all over Europe, and we hear that people living in lands she is not likely to be able to visit, are trying to make arrangements for a trip either to England or to France, where they hope to see the one person in the world who—present or absent—is their light on life's pathway. We rejoice with all our Western friends that they have her in their midst, and we can feel the thrill that must have been experienced by the crowd of friends that greeted her, either in London or at the seaport, as they saw, after so many years of long and weary waiting, the beloved figure of their white-haired leader come among them in flesh and blood.

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We are exceedingly happy to learn that a Charter for an Irish Section of the Theosophical Society has at last been applied for by seven Branches, and that the President's approval is being anxiously awaited. The Branches applying are: "Dublin," "Irish" and "Hermes" of Dublin; "Belfast" and "Lotus" of Belfast; "Maiden City" of Londonderry; and "Cork and County" of Cork. Captain R. W. Ensor and the Rev. John Barron have been among the many active workers in bringing about this most auspicious event. The Irish part of our President—it is the largest part—will rejoice exceedingly, and we predict a visit to Ireland, even if there is no time for it. With regard to the establishment of the new Section, *The Adyar Bulletin* says:

> The birth of an Irish Section is of great significance to the Theosophical Movement, especially in the West. Ireland is to the West, that which India is to the East in particular and to the world in general—the great home of spirituality. When the rest of Europe was plunged in the darkness consequent upon the destruction of the Græco-Roman civilisation, Ireland remained the home of learning and sent her missionaries throughout the continent. As regards Western Europe, Ireland is the one home in which the denizens of worlds other than ours are made welcome, are recognised and appreciated—treated as comrades on life's evolutionary pathway. Celtic Ireland supplies the imagination which Teuton England so conspicuously lacks. Sorely tried in the fiery furnace of great tribulation, Ireland will emerge, to become once again the purified heart of Europe; and the promise of this mighty future lies in the renaissance of our Theosophical Movement in Ireland from its period of stillness, for without the Theosophical spirit no Nation can live as the world now moves. The misunderstandings between Britain and Ireland should now begin to find solution in the united efforts of the English, Scottish and Irish Theosophical Societies, to build firmly the foundations of a brotherhood to transcend and transmute all those separative influences which derive their strength from mistrust, ignorance and doubt.

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The *Pittsburgh Despatch* has been asking its readers the following question: "Who is in your estimation the greatest living woman?" One of the answers, from a complete stranger, a non-Theosophist, runs thus:

> I believe that Annie Besant is the world's greatest living woman. I am not judging her from the view of her religious teachings, for I

am not a Theosophist, but I am judging her from the view that she stands out as one of the great liberators of the world. She stands not only as a sponsor for the liberation of nations, such as Ireland and India; she stands not only as a liberator of the downtrodden working classes, but she stands as a liberator of ideas, an emancipator from the dogma and the set rules of society, which are worn out by centuries of usage.

Annie Besant's religious mind has never stood still, but it has gone through many stages—Theism, Atheism, Freethought, Spiritualism and Theosophy. But her one great, fixed idea of the freedom of mankind has never changed, and since her early days, when she went down on the east side of London to help the match girls with their strike, until the present day, she has marched fearlessly, bravely, on, and now, at her great age, she is making her last stand—for the freedom of India, and how far-reaching her power is, no one knows.

Besides all these other things, Annie Besant even yet is one of the greatest living orators of to-day, and she can thrill and stir her listeners as few living men can do; and when she comes to die, her spirit will live on—at least in India it will live on and help to inspire towards the gaining of that country's freedom.

These are words as welcome as they are true. We are not surprised that they come from a citizen of the United States—a country which has recently done so much to stand firm for ideals as against precedent and the *status quo*.

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Remarkable work is being done in America to help souls in young bodies to take hold of their vehicles the right end up and to use them as a man should use a horse. The National Institution for Moral Instruction conducted during the years 1916 and 1917 "a Nation-wide contest for a children's morality code". A prize of $5,000 was offered for the best code, and fifty-two codes were submitted. After a rigid process of elimination the code of Professor W. J. Hutchins, Professor of Homiletics, Oberlin Seminary, Ohio, was finally selected. He gives altogether ten laws, under each of which he places three or four subdivisions in amplification. We have no space to publish the whole code—it may be obtained from the Theosophical Fraternity in Education, 1623 Kimball Building, Chicago, Illinois, U.S.A.—but the tenth law on

Loyalty is peculiarly significant of all that is best in the American outlook, and is a veritable sign of the coming times. We reproduce it in the ensuing paragraph.

***

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State and my country. If I try simply to be loyal to my town, my State and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, my town, to my school, and to my family.

And he who obeys the law of loyalty obeys all the other nine laws of the Good American.

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At the risk of seeming to occupy an undue share of the "Watch-Tower" space with America, we must quote a remarkable utterance of President Wilson in the course of an

address recently delivered in Paris to the International Law Society. Speaking of the brotherhood of mankind, he said :

> The sympathy that has the slightest touch of condescension in it, has no touch of helpfulness about it. If you are aware of stooping to help a man, you cannot help him. You must realise that he stands on the same earth with yourself and has a heart like your own, and that you are helping him standing on that common level and using that common impulse of humanity.
>
> In a sense, the old enterprise of national law is played out. I mean that the future of mankind depends more upon the relations of nations to one another, more upon the realisation of the common brotherhood of mankind, than upon the separate and selfish development of national symptoms of law. The men who can, if I may express it so, think without language, think the common thoughts of humanity, are the men who will be most serviceable in the immediate future.
>
> God grant that there may be many of them, that many men may see this hope and wish to advance it, and that the plain man everywhere may know that there is no language of society in which he has not brothers or co-labourers, in order to reach the great ends of equity and of high justice.

President Wilson is evidently a true Theosophist, even though he be not a member of the Theosophical Society.

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It is clear that the Christian Church is not to be immune from the great re-fashionings that are taking place in all departments of human activity. Our readers are already aware of the efforts being made by the Liberal Catholic Church, under the inspiration of Bishop Leadbeater, to restore to Christianity the knowledge of its ancient truths. But even in other branches of the Christian Movement, widening influences of a somewhat startling nature are at work. We are told, for example, by *The Westminster Gazette* that :

> At a meeting of the General Council of the League of the Church Militant, better known by its former title of the Church League for Woman's Suffrage, it was decided by a majority vote "to challenge definitely (whilst not restricting the general programme of the League) what has hitherto been the custom of the Church of confining the priesthood to men".

We do not know whether this Church League has found any historic precedent for such a position, but we can imagine

the retort: "We need not look for precedent. We shall create it!"

Those interested in the Liberal Catholic Movement might be glad, by the way, to know of the existence of *The Liberal Catholic Quarterly*, edited by the Rev. Charles Hampton, S. Alban's House, Hollywood, Los Angeles, California, U.S.A. The first number, issued in April of this year, contains "The Inner Significance of Ceremonial" by Bishop Wedgwood, and "Light" by Bishop Leadbeater. The annual subscription to the Quarterly is $1.

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As we go to Press news at last comes from our President in letter form. Mr. B. P. Wadia had already cabled the safe arrival in London of our precious party and had mentioned the enthusiastic reception which greeted Mrs. Besant as, after five long years of absence, she returned to the scene of the labours of her early years. Members of the Theosophical Society must doubtless have gathered in large numbers to catch a first glimpse of their President ere she was taken possession of by Miss Bright, to be hurried away to her Wimbledon home. But there must also have been present representatives of many other movements, to greet an old comrade and fellow-soldier of many a fight, and we can imagine the happy scene as our President moved among the crowds of old friends and followers, who will have rejoiced to see that the tremendous struggle in India, since 1914, has in no degree abated the power and genius of *the* woman of the century. The Theosophical Society, as is evident from correspondence reaching us from all quarters of the globe, has never been prouder of its President than it is to-day. Long may the Masters spare her to guide and inspire the Theosophical Movement as no one else can.

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Mrs. Besant's letter, received on June 21st in Madras, was written on board the S. S. *Canberra* between Port Said and Malta. The letter mis-dated May 27th has not yet been vouchsafed to us.

MEDITERRANEAN

May 26th, 1919

To explain the date, let me apologise for misdating my last letter from Port Said as on May 27th. I had lost two days somewhere, for we reached and left Port Said on May 25th. The place looked much as usual, and is not much to see at any time, so I did not go ashore. In 1893, on my first voyage to India, I landed, full of curiosity to see my first Eastern city, but now, twenty-six years afterwards, having passed it many times, and knowing what the East really is, this outpost of Asia has lost its interest. It is seen as the tawdry pretence it is, and is better surveyed from the ship than ashore.

Two hundred more soldiers came on board, but where they are bestowed only their officers can tell. The men seemed to be packed as closely as possible before.

Europe is giving us a cold welcome, grey seas and very cold air. But the sea is smooth, and while that lasts all else is bearable. Our next stop is Malta, said to be three days off. I recall the little steamer that used to tear across the water to Brindisi with the mails, and land us in two days at that port, and then the swift train through to Calais and across the Channel, and on to London, punctual to the minute. Tilbury Docks, reached via Gibraltar, looks gloomy by contrast, but there are whispers that we may be allowed to land at Plymouth. May they prove to be true.

May 28th

We are to reach Malta at 5 or 6 o'clock this evening—so say the authorities, and though this letter contains no news, I shall post it there. The next stop is Gibraltar, and that only to take in water. During last week we had to parade on the boat deck on Monday and Thursday only. Now we are considered to be in the "danger zone," and the daily parade is renewed. A few people, it seems, hide away—a particularly silly proceeding, and one showing a regrettable lack of the courtesy with which a ship's discipline ought to be observed by all who travel on her. Moreover, if we did strike a mine, the people who do not know exactly what they should do, would endanger the lives of others as well as their own.—ANNIE BESANT.

G. S. A.

A GLANCE AT THE "TOTEM" AND ITS ENVIRONMENT

By GERTRUDE KERR

IT was while travelling through New Mexico, with its great "reservations" of North American Indians, that my interest in totemic manners and customs was first aroused, probably in consequence of the acquisition of a very fascinating little carved and coloured figure of a frog, bearing a small man on its back (Fig. 1). Enquiry led to the information that it represented an "individual" Totem, these being the badges, not of a group or clan, but of special persons, who have in all probability acquired the right to them by "dreaming" that they have been transformed into an animal of that particular species.

Obscure in origin as totemism itself is, there seems but little doubt that the *word* "Totem" derives itself from the language of the Ojibwas, a tribe living near Lake Superior, and that it signifies the symbol or device of a "*gens*" (tribal division); the kinds of objects used as Totems being seen from the names of the different "*gentes*" into which the Ojibwas are divided, such as bear, beaver, turtle, eagle-hawk, wolf, etc.—twenty-three in all.

The Totem, however, is more than a symbol or badge; for it is regarded as having an actual vitality of its own, as the reincarnation, or vehicle, of some ancestral spirit. The ideas embodied in it are almost certainly religious in their derivation, and are infinitely more ancient than mere totemism as a developed social institution—a fact which will answer a frequently advanced objection that totemism is known only to peoples of a low degree of culture.

Wakes, in an Essay on the subject, says:

> In the doctrine of the transmigration of souls there is a sufficient explanation of the special association between a particular Totem and the members of the family group to which it gives its name. According to *The Laws of Manu* (chap. xii), with whatever disposition of mind a man shall perform in this life any act, religious or moral, in a future body, endued with the same quality, shall he receive his retribution. Numerous animals are named as proper for such reincarnations, and even vegetables and mineral substances appear amongst them.
>
> Gauṭama Himself is said to have passed through all the existences of earth, air, sea, as well as human life, before He became the Buḍḍha. It is the essence of the doctrine of transmigration that *everything* has a soul or spirit.
>
> Here is the key to the problem of Totemism, which receives its solution in the idea that the Totem is the reincarnated form of the legendary ancestor, of the *gens* allied to the Totem. The belief that the spirits of the dead do take to themselves animal form is very widely spread; at the same time it is probable that savages do not distinguish between the man and the animal incarnation, and that if they think of the ancestry at all, it is in the animal form. Nevertheless, it is this spirit existence which is referred to, when a man speaks of his ancestor as an animal or plant. This explanation is also applied where descent is claimed from heavenly bodies. Perhaps, when the Egyptian monarch was called Pharoah, he was thought to be actually

the descendant of Phra—the Sun! In ancient times when the Solar and Lunar races were very powerful in the East—their representatives are still to be found among the Rājputs and the Jats—certain animals were invariably associated with the Moon and Sun.

I have given this extract at some length, because it seems to me both interesting and ingenious, although Theosophical knowledge enables one to supply a different interpretation of certain parts of the subject of which it treats. Among many with whom the question has been discussed, there appears to be an impression that *totemism* is a "sort of religion," but there are absolutely no grounds for such an assumption. It is purely democratic in its nature, signifying a treaty of friendship and alliance on equal terms, between a clan or individual and a species of animal or thing; the thing itself however—or *Totem*—is quite a different matter, and is undoubtedly held in extreme reverence as the symbol of some divine or great Spirit in the past, the object in fact which represents Him, although not Himself. It is this distinction between the Totem and totemism which should ever be borne in mind.

Believing himself as he does, to be descended from his Totem, the savage naturally treats it with respect. If it be an animal he will not kill it or eat it, sometimes he is not even permitted to touch or look at it. Members of the same clan, if cannibals, do not usually eat *each other*, although there are, it is regrettable to state, definite exceptions to this rule among the Dieri of South Australia—who are evidently not gentlemen! A man may not intermarry with a woman of his own Totem; this is a rule which has doubtless been made in the past to avoid the consanguineous unions to which intermarriage in the same clan would lead, but the result is somewhat quaint and disconcerting, for the Totem bond being stronger than the bond of marriage or of blood, in the event of a feud husband and wife find themselves fighting on different sides, and the father's relationship to his son is hardly recognised, the son being of

his mother's Totem and his nearest male relative his maternal uncle. All members of a Totem look on each other as kinsmen and will defend each other to the last breath—they are a class apart from the rest of the world—and in New Britain a clan will speak of itself as "we," while all the rest of mankind is merely "they"—Tawewet and Tadiat. "WE are not allowed to marry any woman belonging to US, but we can marry women belonging to THEM," was the answer given to an enquiry, and by "them" was not implied just one special tribe or *gens*, but anyone not in the Totem of the speaker.

Such is the awe in which the sacred emblem is held, that the members of a clan will even avoid the use of its name, which is too sacred for utterance. The Delawares, for instance, will not speak of the wolf, turtle, turkey, or bear—all of which are Totem animals—but will call them respectively "Round-foot," "Crawler," "Not Chewing," and "Big Feet" (one cannot help feeling that the latter term is very invidious. Poor Bruin!) and they will also endeavour to dress themselves and arrange their hair in such a manner as to resemble the object of taboo. Members of the Buffalo clan wear two locks of hair in imitation of horns, while the "Small-bird" clan of the Omahas leave a little hair over the front of the forehead as a "bill," some at the back of the head as the bird's tail, and a small tuft over each ear tor "wings". When a youth at puberty is initiated, and two of his front teeth are knocked out (a penalty supposed to be claimed by the eagle-hawk), he is, during the operation, seated on the shoulders of men of his *own* Totem, in order that the blood which runs down from him, may fall on them and be preserved in the special group to which he belongs.

No noble family ever blazoned its crest and arms more proudly on its castles and equipages, than does the savage depict his Totemic animal, in crude colours and grotesque designs on all his belongings. Gigantic carved and painted

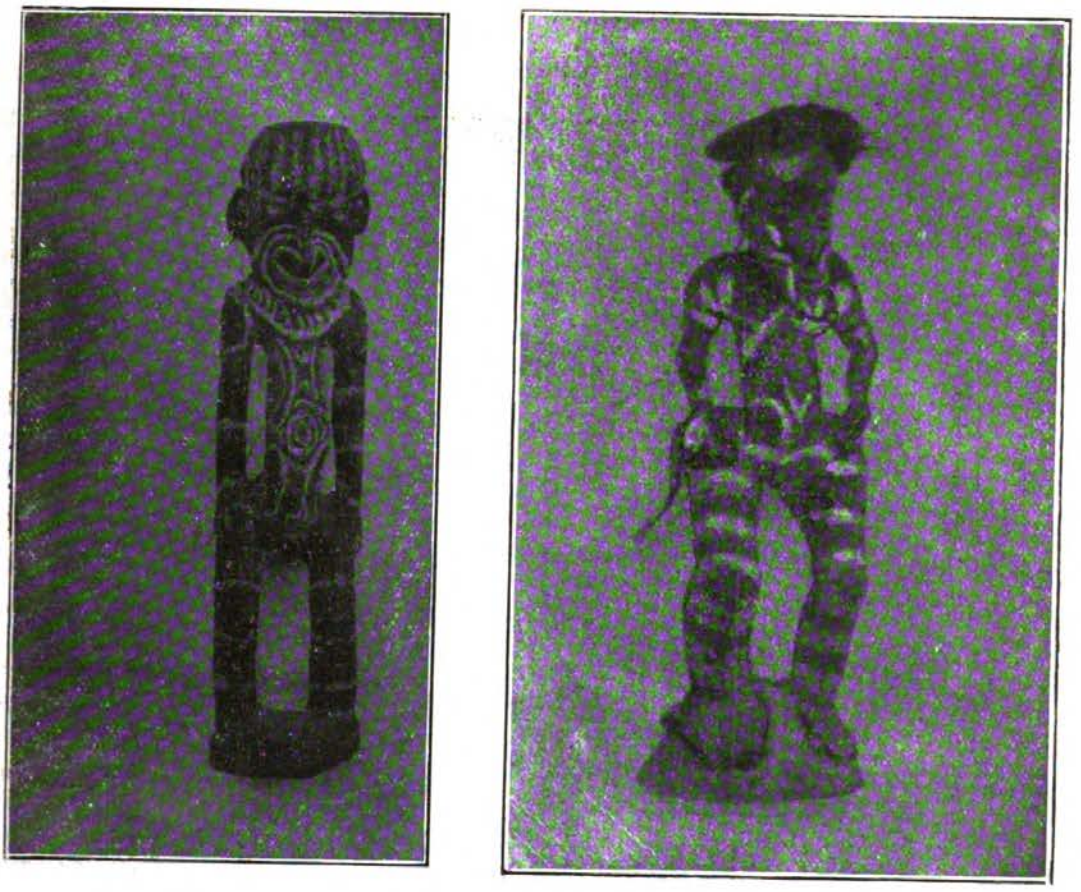


FIG. 2. KADIBONS

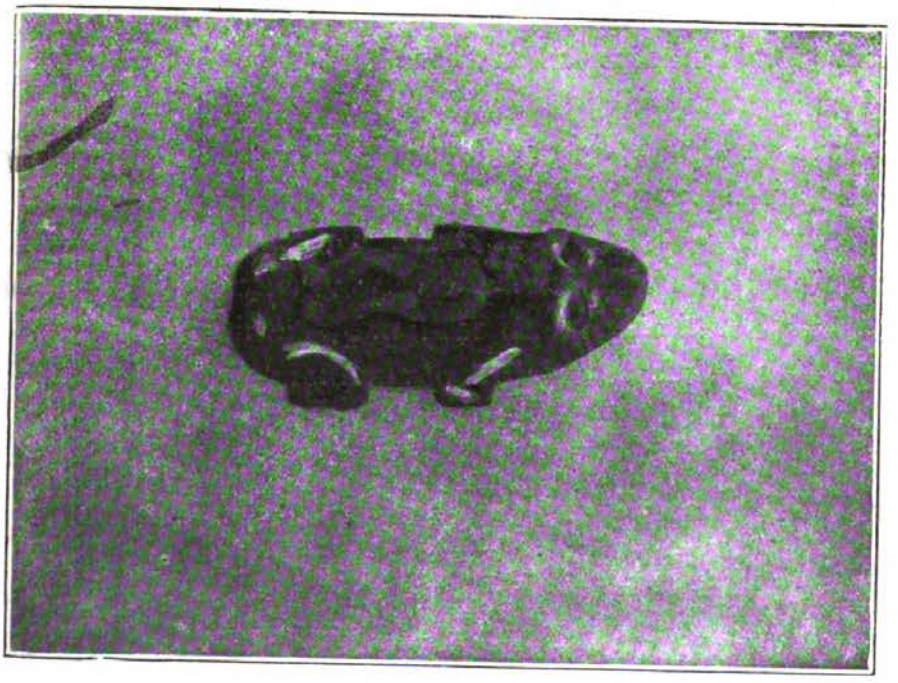


FIG. 1. FROG TOTEM

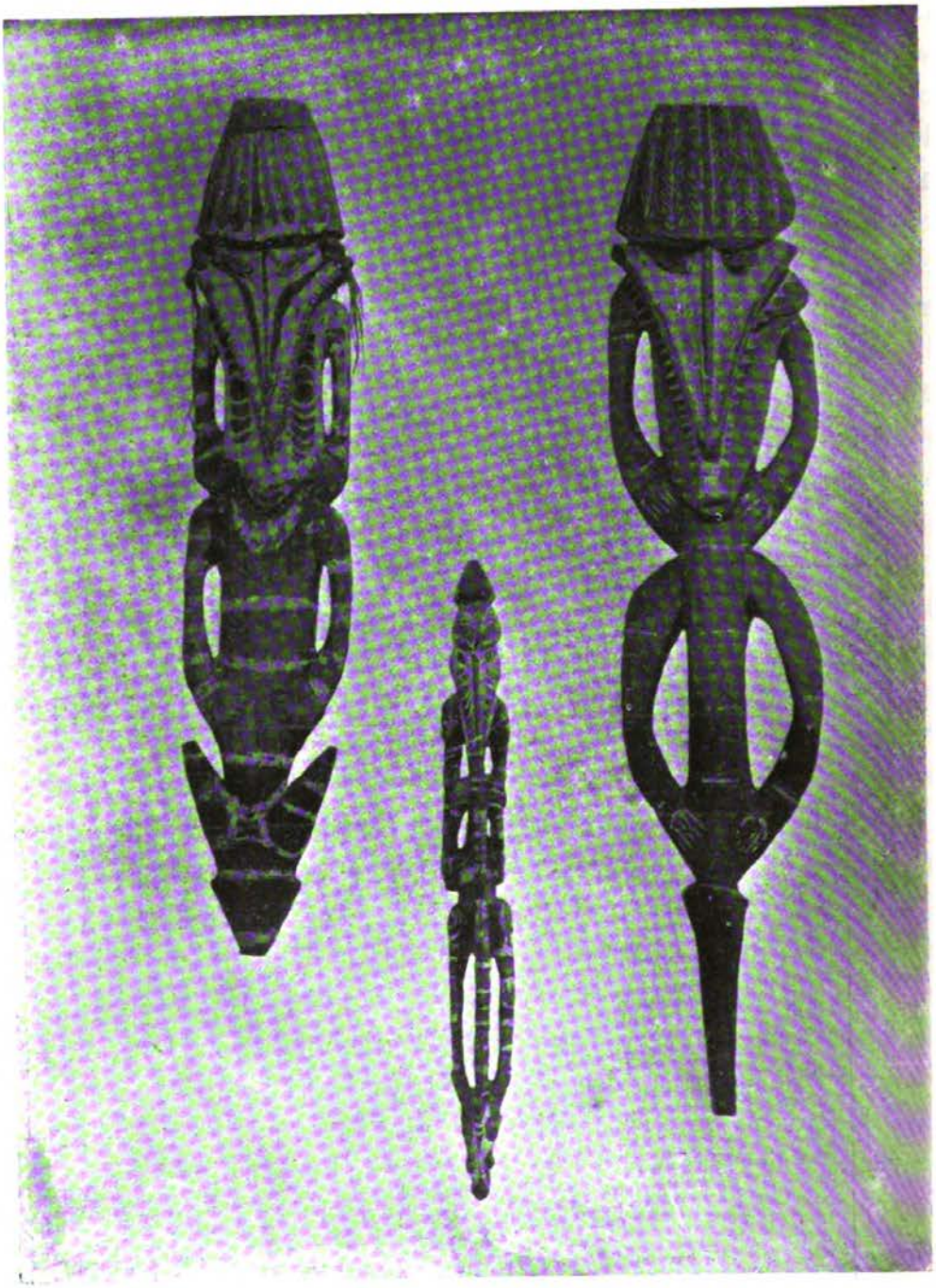


FIG. 3. TOTEM POSTS

poles adorn his villages: smaller posts his burying-places; in the South Sea Islands, when special festivals in connection with the dead are held, elaborate carvings are manufactured, bearing a strong resemblance to those of the North American Indians, inasmuch as they represent, not only the Totem animal of the deceased person so honoured, but also various creatures who for some reason are supposed to be his enemies. Other carved wooden figures are also frequently made—known as Kadibons or Kariwars, according to locality (Fig. 2), which are intended to be, as it were, portraits of the late-lamented, and on them the disease from which he died is sometimes indicated. Kadibons are provided in order that the soul, which, after death, wanders restlessly in space, may have a home into which it can retreat and be at rest.

The small poles or posts (Fig. 3) which adorn the graves are carved in the semblance of some Totem animal, and usually decorated with painted lines and devices intended to indicate the position of the corpse; and if the latter be a woman, such posts are capped by water-pots, if a man, spears and waddies form their substitute.

Dead Totems are mourned and buried with as much care as human beings, and when in Samoa I learnt that if a man of the Owl Totem, for instance, finds a dead owl, he will sit down by the roadside and, with every appearance of extreme grief, beat his forehead till the blood comes. Subsequently the bird will be wrapped up and interred with ceremony; this, however, not implying the *death* of the god, who is thought of as being still alive and incarnate in all the owls in existence.

Again, in Samoa, the very name of which island means the "clan or family of Moa" (the Polynesian term for "fowl"), one clan has for its Totem, a butterfly. The insect is supposed to have three mouths, hence the Butterfly-men are strictly forbidden by tradition to drink from one of the coco-nut-shell water-bottles which have *all* their eyes or openings perforated;

only a drinking vessel with *one* or at most *two* apertures is permitted; a third would be "mockery" and would bring down the wrath of His Butterflyship! It is in Samoa also that there are *general* village deities as well as gods of particular families, and the same sacred Being will manifest Himself in the bodies of various animals, perhaps the lizard, centipede and owl, at the same time. It seems a fair conjecture that such multiform deities are tribal or phratic Totems, with the Totems of the tribal subdivision tacked on as incarnations.

The tribal Totem tends naturally to pass on into the anthropomorphic god; and, as he rises more and more into human form, so the subordinate Totems sink from the diginity of incarnations, into the humbler character of "favourites," until, at a later stage, a generation of mythologists arises, which, unable to supply the missing links, seeks to patch up the broken chain by cheap suggestions of "symbolism"—symbolism being frequently little more than the transparent veil, which an intellectually vain generation throws over its own profound ignorance of the Past.

Traces of totemism are not confined to North America and Polynesia, they are distributed and can be detected, if one looks for them, over many portions of the globe. In South Africa, among the Bechuanas, each tribe takes its name from an animal or plant, and no one belonging to the tribe will eat the flesh, or clothe himself in the skin of the animal whose name he bears; and in China, again, there are signs of it, faint but unmistakable, the expression for "the people" —*Pih-sing*—meaning "the hundred family names," and persons having the same family name being forbidden to intermarry. Having regard to all these facts, does it not seem quite a justifiable assumption that when animal names are applied, not to tribal divisions, but to tribes themselves, a former state of totemism is implied as having existed? Thus, when the great Hindū Epic, in describing the adventures

of Arjuna, says that the Nāgas or Serpents were defeated with the aid of the Peacocks, it may quite reasonably be inferred that a people known as "peacocks" from their Totemic device, defeated those of another Totem, whose badge was a serpent. Probably the existence of the name of the Singhs—lions—may also be accounted for in some such manner.

Professor Brinton says:

> The astonishing similarity, the absolute identities, which present themselves in myths and cults separated by oceans and continents, are satisfying proofs of the common descent, distant transmission and fundamental unity, of human Divine teachings. If we turn anywhere in Time and Space to the earliest and simplest religions of the world, we find them dealing with nearly the same objective facts, in much the same subjective fashion—the differences being due to local and temporary causes.

One realises that most of the apparent absurdities of primitive religions can be explained by the fact that the mind of the savage resembles that of the uncultured and ignorant among ourselves; inaccurate observation and illogical modes of thought characterise both: the *idea* is accepted as true, without the process of logical reasoning and inductive observation. There are religions so crude that they have neither temples nor altars nor rites nor prayers, yet none, so far as I can discover, which do not teach the belief of the intercommunion between the Spiritual Powers and Man—the Immanence of God. An Australian Black, representing as he does one of the lowest forms of human evolution, when asked by a traveller, had he "ever seen God?" replied with emphasis: "No; but have *felt*"—an intuition common to all grades of humanity. Broad expanses and desert areas, it has been remarked, appear to have acted as stimuli to the mind in its contemplation of the Divine in spatial magnitude; and the languages of some primitive peoples bear traces of this. In Polynesian, "*taula*"—the ocean space—is looked on as the home of the gods and the place where souls go at death; and the explorer Castran tells how once, standing on the shores of the

Arctic Ocean with a Samoyed, he turned to the man saying: "Now, where is Num (their chief deity) of whom you have so often told me?" receiving the instant reply "*There*" while the man waved his arm towards "where loomed the dark, broad sea".

In many cults the expression of the idea is attempted by assigning to deities hugeness of size—witness the enormous statues in Buddhist countries erected to Shakya Muni, with his monstrous ears! The colossal images which can be seen on Easter Island, the great statues of the Maori, the lofty Totem poles of the North American Indian—all are equally endeavours to present it to the senses of man.

In the space of a brief article it is naturally impossible to do more than glance at so wide-spreading a subject, teeming as it does with speculation and interest; but even in a cursory glance it is possible to see that spiritual meanings and under-currents are not confined to the teachings of any one nation, nor to the more civilised nations, and that many of the strange devices used by undeveloped peoples of the world, are not mere barbarous fantasies, but have—beneath their weird and grotesque exteriors—a definite and far-reaching signification, being but modern expressions and survivals of profound occult truths.

Gertrude Kerr

"CO-OPERATION AND THE FUTURE OF INDUSTRY"

By H. L. S. WILKINSON

THE idea that the main feature of the reconstruction of society in the new order is to be the substitution of co-operation for competition, has now so permeated the average mass of intelligence, that the word co-operation bids fair to attain the blessedness and sanctity of the old lady's "Mesopotamia". The thought-form of co-operation is in the air everywhere, and the only difference of opinion is as to the manner in which effect is to be given to the principle. It is here that we find a great deal of vagueness, even among enthusiastic disciples of co-operation.

What, in short, do we *mean*, when we talk about co-operative bread-making, grocery supply, leather goods supply, textiles, steel-making and so on? Do we mean that labour and capital are to come to an understanding, be represented equally in the management, and share profits equally? Do we mean co-partnership, every "hand" becoming to some extent a shareholder? Do we mean Socialism pure and simple—everything becoming nationalised, the nation owing all the capital and organising all production, the profits to be shared by each worker in proportion to the value of his service or contribution? What *do* we mean? We are all just a little vague, and though we all agree that the old ideas are abominable and wrong, we are not agreed as to whether they are to be scrapped entirely, or whether there is something in them that can be carried forward. Are there to be "profits" at all? Is money to be allowed to beget money, and if so in what form—interest or dividends? Are all dividends bad in principle, or only

" high " dividends? And how is the line to be drawn? Is there to be no adventure, no speculation, no reward for individual enterprise? And what of differences in individual capacity and output? Is a good, efficient, and rapid worker to get the same as an indifferent one? And where is " direction " to be found, and how remunerated?

A perusal of the book under review,[1] which gives an account of the rise of the various co-operative societies in Britain, of their struggles and growth, and their present organisation, is most instructive as a clarifier of one's ideas on these points. Indeed, it is an absolutely essential study for the would-be social reformer. We are so much inclined to begin at the wrong end, to start with principles, and graft ways and means on to them; with the result that the wretched things won't work, being crippled at the outset by lack of practical knowledge and contrivance. We forget that Nature builds up by slow degrees from rudimentary, makeshift means to elaborate design, and that incessant trial and error, with small and simple beginnings, is necessary as an apprenticeship, before the existing order can be attacked with any hope of success.

All this preliminary spade-work has been done by the various co-operative societies, of which there are now about 1,400 in Britain, with a total membership of 3½ million human beings, men and women, mostly of the wage-earning classes. The story of their beginnings, dating from the days of the reformer, Robert Owen, of their failures and eventual success, is clearly set forth in Mr. Woolf's pages. The dreamers of the early days of the nineteenth century began, as *we* want to do, in a hurry, trying to plant the full-grown tree instead of sowing the seed in carefully prepared soil. Ambitious attempts were made to organise production

[1] *Co-operation and the Future of Industry*, by Leonard S. Woolf. (George Allen & Unwin, Ltd., London.)

under Utopian conditions. When these dream-structures collapsed, one after another, small groups of working men began to band themselves together to produce simple articles of common need, and these village clubs were the progenitors of the present co-operative societies. Mr. Woolf shows that they thrived just in proportion as they kept in view the provision of their common needs, *as consumers*, catering simply for those needs, without attempting to organise production on a big scale. Eventually, as the societies grew, they had to take in hand production, that is, they had to do their own manufacturing from raw materials, and for this purpose it was necessary to subscribe capital. But when profits began to accumulate, disaster threatened the societies as a sort of Nemesis, the existence of capital within their own society threatening the very life-principle of the society. Members who accumulated profits withdrew their capital, or used it for individual purposes, and so the societies broke up. Or else the society itself became plethoric and embarrassed with its capital, unable to find openings for it, so that it finally became top-heavy and "collapsed into capitalism".

However, some genius hit upon the true remedy, in the shape of the "dividend on purchase" system, and it is this which has proved the sheet-anchor and salvation of all co-operative societies to this day. The idea is that profits are used up by paying a small dividend to each purchaser in the form of a rebate on the value of his purchase. This really means that profits are handed back to the members, and that there are virtually *no* profits. The society uses capital, but only at a fixed rate of interest—4 or 5 per cent. The effect of this is to democratise the whole industry. Capital is reduced to its proper place as a strictly subordinate function, and has no power in direction or management, nor any claim to profits. The stream of profits widens out like a big river when it enters the sea, being absorbed by the great mass of

consumers, and the more consumers there are, the bigger the stream becomes, and the more the society thrives—this feature being the exact opposite of the case of a joint-stock company, where profits depend on the narrowing of the group of shareholders. The one is a natural growth, the other an excrescence, a social disease! To quote from Mr. Woolf :

> Our movement is now a gigantic concern, a great, solid democratic wedge in the capitalist industry of the country . . . Our system already supplies many of the wants of about 10,000,000 inhabitants of these islands. We supply our members annually with goods of the value of about £100,000,000, and in doing this we are competing, and competing successfully, in practically every large town throughout the country, with the ordinary private or capitalist concern. We are already carrying on industry on a vast scale: we have our own factories, depots, and estates, scattered up and down the length of Britain, and in Denmark, Greece, Australia, Canada, Spain, India, and Ceylon. And in all these places we are competing successfully with the capitalist manufacturers.
>
> The unit of the movement is the consumer's co-operative society. There are very few towns in Great Britain with any industrial population in which the man or woman who wants to be a co-operator cannot become a member. At one end of the scale comes the Leeds Society, with nearly 70,000 members, and an annual trade of over 1½ million pounds, and with nearly one hundred branch stores, and with its own flour-mill, bakery, laundry, boat factory, etc. At the other end are a number of little societies with a few score of members, who make their purchases in a small shop in a small street. . . . All these societies are federated for industrial purposes in two immense societies, the English and Scottish Co-operative Wholesale Societies, or shortly, the C.W.S. The form and constitution of the C.W.S. is modelled exactly on that of the retail society; the retail society is to the C.W.S. what the individual member is to the retail society. The societies buy the goods, which they are going to sell to their members, from the C.W.S. for cash: the profits which the C.W.S. makes by manufacture and wholesale dealing are returned to the retail societies in the form of a dividend upon their purchases. In 1916, the sales of the C.W.S to the retail societies amounted to £52,230,000, of which over £16,000,000, or about 30 per cent, represented the sale of goods manufactured in its own factories.

The other important organ of the movement is the Co-operative Union.

> It is a federation of nearly all the societies for educational, legal, and political purposes. It publishes co-operative statistics, holds enquiries, conducts propaganda, gives legal advice, initiates parliamentary action, and acts as the central authority for the educational activities of the movement. Once a year it holds a Congress,

which is, in some respects, a kind of Co-operative Parliament. The C.W.S. and the C. U. may be called official organs, but there are also certain non-official bodies, of which the oldest and largest is the Women's Co-operative Guild. This is an organisation of about 30,000 women co-operators, the objects of which are to educate its members, advance co-operative principles, and to obtain for women's interests the recognition which is due to them.

As regards rules of membership of the retail societies, the capital is raised by £1 shares, which are withdrawable but not transferable. Any person approved by the directors or committee can become a member on payment of an entrance fee of one shilling, and by taking up one or more shares. Payment can, if necessary, be made at the rate of 3d. per week, or merely by leaving dividend to accumulate. The effect of this is that, in practice, any person possessed of a shilling can become a member.

The society is run in the ordinary club way, by a management committee elected at a general meeting, at which each member has only one vote. Employees of the society are debarred from holding office on the committee (thus preventing wire-pulling and jobbery), but any employee can be a member.

It will thus be seen that both Capital and Labour occupy a subordinate position in the machinery of the society. Capital is muzzled once for all, dethroned entirely from its high estate, and deprived of all power for evil; all authority being taken from it, and nothing given it but a fixed rate of moderate interest. So the waste and insanity of stock-jobbing and advertising are done away with at one blow.

But Labour, in the shape of the staff, producing and distributing, is not much better off. There is no Utopian annexation of capital and sharing of profits. The workers are paid wages as under the Capitalist system. But their lot is vastly improved in every way. Profits being a secondary consideration, there is none of the "hell of the wage-earner". Every employee is *expected* to belong to a Trades Union, and

hours and wages, and any other bones of contention, are managed sympathetically and without friction by discussion between the Trades Unions, or the Amalgamated Union of Co-operative Employees, and the general committee.

The real life-force which cements together and *drives* the Society is the community of consumers, that is, purchasers and their friends, both members and non-members. (The latter only get half the dividend, or rebate on purchase.) The Society is, in fact, an organised brotherhood of consumers, who pool their needs and cater *for those needs*, and not for profit. The only profit they ask or look for is increase of membership and extension of business, for extension of their business means infallibly an extension of comfort and well-being amongst the mass of working people and their wives, and a diminution of crime and misery and poverty—all brought about simply and automatically. Pool the needs of a community, and you subdivide to infinity the irk of life, and multiply correspondingly the well-being of all.

Mr. Woolf looks forward to an extension of this system which will take under its control the whole internal life of the nation. He imagines a sort of short service term of conscription under which all young men and women will be drafted into and compelled to join the army of co-operative workers, producing the wherewithal to satisfy the life-needs of the nation. But it is just here that doubts begin to arise.

A nation, like an individual, requires an income to live by, and to pay for its army and police, its navy, its law-courts and schools, its churches, its museums, art galleries, concert-halls, opera-houses, parks, recreation grounds, post offices, and so on. At present the nation's public income comes from taxes. Taxes come from the profits of industry. Do away with profits, and where is your income to come from?

Certain things, like railways and mines, are perpetual sources of revenue and profit, and to do away with their

revenue under the co-operative dividend or rebate system would be silly and suicidal. Moreover, a nation does not live by bread alone, but by Art, Architecture and Religion, and these spiritual needs require money. The private picture gallery of a millionaire is not a beautiful or pleasing sight, but lovely *public* buildings and *public* collections of art *are* beautiful, because their enjoyment is shared by all. The amassing of wealth, and even of luxury, for national purposes is not a thing to be reprehended, but is on the contrary a legitimate and praiseworthy outlet for acquisitive faculties, the employment of which for narrow or selfish ends may not be sanctioned by the conscience of the community. Where is the money for these civic objects to come from?

This brings to notice another chief feature of the co-operative societies, as so far organised. They practically only include the poor man's needs, the petty, everyday needs that shops and stores cater for. They have not yet touched the vast field of the nation's big needs, such as steel-making, engineering, shipbuilding, though the C. W. S. has successfully undertaken building operations, banking, and insurance. It is inconceivable that it should undertake the supply of objects of art and luxury, and almost equally so that it should undertake big public works, such as railways, telephones, electric lighting and power systems, and so on. Not that these things could not be run on the co-operative system—they could, easily enough. There is nothing to prevent rebates being given on a consumer's gas or coal or electric lighting bill, or on his railway ticket. But such rebates would be silly and disastrous, for, as we have seen, they would deprive the nation of the legitimate income which it needs for the public service. Coal and iron have a natural initial value of their own, apart from the cost of mining and of making steel sections and rails. Railways too, have a value as profit-earning concerns independent of the capital spent on their construction. The

real owner of these values is the nation, and the nation *needs* such revenue for its public services, just as it needs the rent on its land.

Mr. Woolf and his brother co-operative schemers seem to miss this big national ideal—this big life of the nation's own, which is something a great deal more than the sum total of the petty needs of its units. All the co-operation in the world will not build up a State—at least, on the "dividend-on-purchase system". So we somehow feel that the most the C. W. S. can look forward to is to emancipate the lower half of the nation from the tyranny of the jobber and speculator and profiteer, to teach them combination and public spirit and citizenship, to abolish poverty, and crime, and slums, and dirt, and in short, to lay a clean foundation on which the "State" can build. Where its function ends, that of the State begins. All the order, and beauty, and life of the nation as a whole, its enterprise, its "soul"—that is the purview of the State. And of what nature that State is to be—that is another and a separate matter entirely. Most likely it will be a compromise between Socialism and Capitalism, in which all the power of capital is harnessed to national ends, and every man gets a remuneration, either in cash or in honour and status, which corresponds to the *national* value of his work, whether in the shape of brains or manual effort. Let the industrious worker be paid correspondingly to his output. Let the inventor be rewarded by prizes or honours, and so on. A fair field and full scope for every one—the marshall's baton in the private's knapsack, increased service bringing, naturally and inevitably, increased scope and power of further service in its train—the parable of the talents actually put into operation! This would be a divine Socialism truly, and perhaps it is not so far off and ideal as it may seem!

Our author truly shows that industry is not at present organised on democratic lines, but on a huge conspiracy of sham, in which an oligarchy rules, although possessed of none

of the guarantees or qualifications which should be the mark of the ruling class. Hence the dissatisfaction of labour. It is not merely that they get too little of the rewards (two-thirds of the nation's total income being divided among one-third of the population), but that they have no voice in the control and distribution of the fruits of industry, nor in the management of the machine. They are doubly and trebly cheated, and they know it, and have no confidence in, or respect for, their rulers. They are like the crew of a ship commanded by a drunken and incapable captain!

If, in the reaction from this sham and top-heavy condition of society, Democracy obtains too much control, and takes the bit between its teeth, the nation will be threatened with Bolshevism and anarchy, and its last state will be worse than the first. There is only one remedy, and that is for all classes to become inspired with a passion of patriotism and public service which will displace the instinct of private and personal gain as the ruling motive. To gain this, our nation will have to suffer much. But once it has been made clear to all that our continued existence as a nation *depends* on this attitude, the change of heart will soon come. The people will be *anxious* to find qualified and capable brains to put into positions of direction and control, and those who are so elected will be equally anxious to use all their power for service.

Co-operative industry down below, and a truly representative and self-sacrificing oligarchic State on top, actuated by patriotism and rewarded by honour rather than wealth—this is what poor old well-meaning but thick-headed John Bull has to arrive at! The time is not yet: but there are signs of hope. And who knows but that India will have the pride and honour of pointing out the way?

H. L. S. Wilkinson

THE ARTS AND CRAFTS MOVEMENT: ITS INCEPTION AND GROWTH

By M. HARTLEY

NATURE, throughout, bears witness to the law of action and reaction: and looking back on history, the same Law is seen ruling the lives of men, both individually and collectively. Periods there were when the tide was flowing and all seemed prosperous and easy, when thought acted freely, work was ample, full, and great in expression: then followed other periods when the same tide was on the ebb and the forces of Nature turned, as it were, away—poverty of thought and expression characterising these.

The times of Phideas in Greece, of Elizabeth in England, and of the Renaissance in Europe, were those of the flowing tide, and life was happy and joyous because expression was full and free. In contradistinction to these was the early half of the nineteenth century—a period of ebb, when poorness characterised Art in every direction. Carving and design, making fantastic attempts to be natural and at the same time original, lost themselves in a maze of grotesque abnormalities. Pictures, worked in Berlin wool and silk, held prominent places on the walls; chairs were adorned with crocheted antimacassars; artificial flowers, in wool and wax, occupied positions of distinction in the rooms of the well-to-do! These atrocities are probably within the recollection of many of us; but, in spite of them, it behoves us to deal gently in our thoughts with those dear folk, our grandparents and great-grandparents, for while tolerating, and indeed perpetrating,

these monstrosities, they were, in their pathetic way, searching for beauty—although in vain!

Fortunately this Early-Victorian age proved but a resting-time; and in due course, the impulse from within broke forth into blossoming, bringing in its train a goodly company of earnest men and women, bent on developing the cult of Beauty in the England of their day.

Many things contributed to a rapid change of feeling with regard to Art—a change in every direction, for Literature and Poetry had their share in it, as well as the study of Design. Among the pioneers of the latter movement was William Blake, whose inner vision and keen sense of beauty are shown in the books which he has bequeathed to us, printed by himself and containing his own illustrations. His friends, Calvert and Samuel Palmer—both artists—have also left work deserving attention and study. In Literature, Scott and Tennyson awakened for men the romance of the Past, thus encouraging the study of the Middle Ages and, as a result, its Gothic architecture, while Ruskin, by his lofty ideals and criticism, exercised a great and ennobling influence.

The pre-Raphaelite brotherhood, with their careful methods of work and enormous interest in all mediæval art, also proved a strong influence, bringing their attention to bear on the belongings of everyday life; names which will be ever remembered in connection with this being those of D. G. Rossetti, Holman Hunt and Ford Maddox-Brown, whose exquisite designing and painting of furniture marked an epoch in such work. William Morris and Burne-Jones, becoming absorbed in the wonders of the architecture around them at Oxford, abandoned the careers previously contemplated by them and left the University as disciples of Beauty, instead of disciples of Theology—and joined the brotherhood. Morris, who was always a practical man, opened a workshop in London—there, with his friends, working out their

combined ideas in the spheres of beauty and usefulness—and, like a stream which, starting from small beginnings, swells into a great torrent, so has their influence spread, growing with the years ever greater and wider. A demand arose for their work, and for some time they did well; then the "Arts and Crafts Society" made its appearance.

This term, Arts and Crafts, was applied at first to *all* the arts of decoration and handicraft whereby man serves himself and his fellows. Later, the term came to be more particularly associated with the revival of the decorative arts which began in 1875. In addition to Morris and the pre-Raphaelite movement, a few isolated designers, architects and artists, working here and there, had kept the true light burning by their research into mediæval art and design; but the work of these had been to a great extent swallowed up by some of the big manufacturing firms. They were mostly architects; and the names of Pugin, Henry Chand, William Burgess, William Butterfield, and G. E. Street will be easily recalled. The result of work done by a few scattered individuals here and there, is however, inevitably lost; and it was finally decided that if any real influence was to be brought to bear upon the times, they must unite. This desire for further fellowship and exchange of ideas led to the meeting together of a few under the roof of Lewis F. Day, one winter's evening in January, 1875, in order that things might be "talked over".

We may picture the meeting of this little band—disciples of beauty, pathetic in the smallness of their numbers. yet all stirred with the spirit of the pioneer. As Walt Whitman says:

> Not for delectations sweet,
> Not the cushion and the slipper, not the peaceful and the studious,
> Not the riches safe and palling, not for us the tame enjoyment:
> Pioneers, O Pioneers!

A small society was formed for the discussion of various problems in connection with decorative art and kindred

subjects; and this had a happy though obscure life for a few years, being, in 1884, ultimately absorbed into the larger society of "Designers, Architects and Craftsmen"—known as the "Art Workers' Guild". Other guilds and groups of workers were formed in various parts, for practice and the interchange of ideas. Village classes were inaugurated for the purpose of teaching wood-carving, pottery, metal-work, basket-making, turning, spinning, weaving, linen-work and embroidery. The teachers were amateurs: still, a good deal of educational work was done, which led to the formation of an Association for the Advancement of Art in relation to Industry, in 1888; and this Association held its Congress in successive years in Liverpool, Edinburgh and Birmingham.

The Royal Academy of Arts proved itself not particularly in sympathy with the Arts and Crafts Movement, reserving a very small portion of the space on its walls for its work; and as it was seen that there was no likelihood of obtaining further concessions, a few members formed themselves into the present "Arts and Crafts Society," holding their first exhibition in the New Gallery, London, in 1888.

The object of the Society was that of enabling designers and craftsmen to work out their own original and individual ideas, without reference to the fact of whether they would satisfy this or that manufacturer, and to place decorative art on the same level as easel pictures, the only distinction allowed being that as between good and bad art—*all* art being good if it fulfils the first principles of Beauty. The exhibition was a great success; and since then these have been held regularly at intervals of three years, with the result that taste and feeling for beauty, in the people at large, is becoming simpler and finer.

The question will probably have occurred to many—*why* was it that art had sunk to such a low ebb before this movement was inaugurated? It is probable that numerous factors

contributed to the result; the English climate, with its drab skies and lack of sunlight, being one. A life spent indoors, away from Nature, is not apt to foster a love of the beautiful, and in that, the people of England are less fortunate than those living under more joyous conditions and sparkling skies. Secondly, the social environment in which the rank and file of the working classes lived was cramping and depressing; and thirdly, the conditions under which the work was undertaken—each craftsman separated off into his own special department and working at pressure—were uninspiring, very different to those times in the past when work went slowly, but designer and craftsman worked side by side, the one supplementing and assisting the efforts of the other. Designs in those days were wrought out to suit the material on which they were to be recorded, with the result that the work grew beautiful, following the laws of its own being and harmonising with the background intended for its adornment. In order to obtain this beauty and harmony it is absolutely necessary that the craftsman be his own designer, or at least that designer and craftsman be in close touch, so that they may consult the one with the other; was it not in this manner that all the great work of the Mediæval Ages was performed—the building of St. Peter's, Rome, St. Mark's, Venice, and St. Sophia at Constantinople?

What then has caused the alteration? It is modern industrial conditions; and there is little doubt that to these conditions is owed the fact that almost all artists, especially those connected with the art of design and of a thoughtful disposition, are imbued with Socialistic tendencies; for they see that there is little scope for improvement while things remain as they are, while the interests of art as a whole are invariably sacrificed to the interests of trade. Take, for instance, a lovely silken robe, which one admires without stopping to consider at what a sacrifice the garment has been

produced. Think of the big cities where it is manufactured—with their great factory chimneys, each with its pall of yellow-brown smoke obscuring the skies—the river, once beautiful, now a muddy stream polluted with the dye which helps to give that silk the tints which are so attractive; the small, huddled houses, filled to overflowing with workers who sit, day by day, in the midst of a whirl of machinery, weaving the strands of silk into elaborate patterns. How can a love of beauty be encouraged under such artificial, such soul-killing environment?

In these matters the old Greeks were miles ahead of us. To them, beauty was a religion, a spontaneous expression and part of themselves; they lived in its midst, not putting it on occasionally, as if it were a garment. In a Greek home, beauty and simplicity were everywhere, from the graceful folds of the women's dress to the fine lines of the common pottery utensils used in their kitchens. And when we speak of "simplicity," let us realise what we mean by the term. A row of mean, poor houses might have the word applied to them; but, monotonous and tiresome as they are, offering no satisfaction or pleasure to the soul of man, they do not represent the true simplicity—which must, in all cases, bear as its expression the stamp of individuality and harmonious unity.

In the world of Nature complexity is everywhere manifest, in leaf, flower, insect and animal—all are full of variety with no repetition, everything having its own individual characteristics. Yet in all this vast field of expression, the underlying law is simplicity, because everything in it is the outcome of law and order. Thus, living near to Nature and studying her laws, work will become permeated with her characteristics and will bear her stamp—the stamp of simplicity and truth, which must be acquired in order that the best may be drawn out of everything.

As Rodin, the great sculptor, said :

> The true artist is the confidant of Nature. The plants talk to him like friends. The old, gnarled oaks speak to him of their kindliness to the human race whom they protect beneath their sheltering branches. The flowers commune with him by the gracious sway of their stalks, by the singing tones of their petals ; each blossom amidst the grass is a friendly word addressed to him by Nature.

Or again, an Australian poet has sung :

> Blithely a Bush boy wanders on a walk
> Shouting with joy, joyous in heart and limb ;
> For his delight the trees have learned to talk,
> And all the flowers have little laughs with him,
> Watching the far sky, beautiful and dim.

If only Nature and Humanity were approached thus, in the spirit of complete sympathy, how different would be our lives, how much more useful and happy !

With this great quality as his guide, the Painter portrays not only the outward, soil-stained, sunburnt body of the peasant; with magic touch he puts before us all the tragedy and sad resignation born of a hard life, and it is this "soul" of the picture which will carry his fame down the vista of the years. As the human race evolves, it may be expected that suffering and poverty will gradually disappear —necessary as they were for our growth at certain stages—and, with the increase of beauty and the love of art, they are bound to go. Up to the present, men have been driven to work by the hard necessity of living -the constant fight against poverty and starvation— but better days are dawning ; hours of forced labour are being shortened, giving more leisure, and more leisure means greater opportunity for self-improvement. As the years roll by, the true motive underlying work shall grow and actuate the man—the motive which is a great Love, Love for the world, Service to Humanity. When that ideal has once spread, then will true Art flourish, for from Love is born Beauty. Already is man realising that he is one, not only with the great Force beyond him, but with every son of man ; with this

conception of the unity once established, there will come the idea of Brotherhood, and to reach this goal is the Art of Life, in which we are *all* craftsmen and craftswomen, the picture on which we are at work being "character".

A lofty ideal is ours; therefore must our work be a pleasure and joy. The mother living quietly at home, hidden away from the appreciation and applause of the world, is an artist in the highest sense of the word—her material being the young souls placed in her care for upbringing: in her hand is the training and guiding of the Disciples of Beauty of the Future, that better and more glorious time which is dawning for the Coming Race. Already the first shafts of its light have pierced the gloom of the horizon; and with every upward effort which we, individually, make, these gleams become brighter, until the whole world will ultimately be bathed in their glow, and Harmony, Truth, and Beauty will form one glorious and united Whole.

M. Hartley

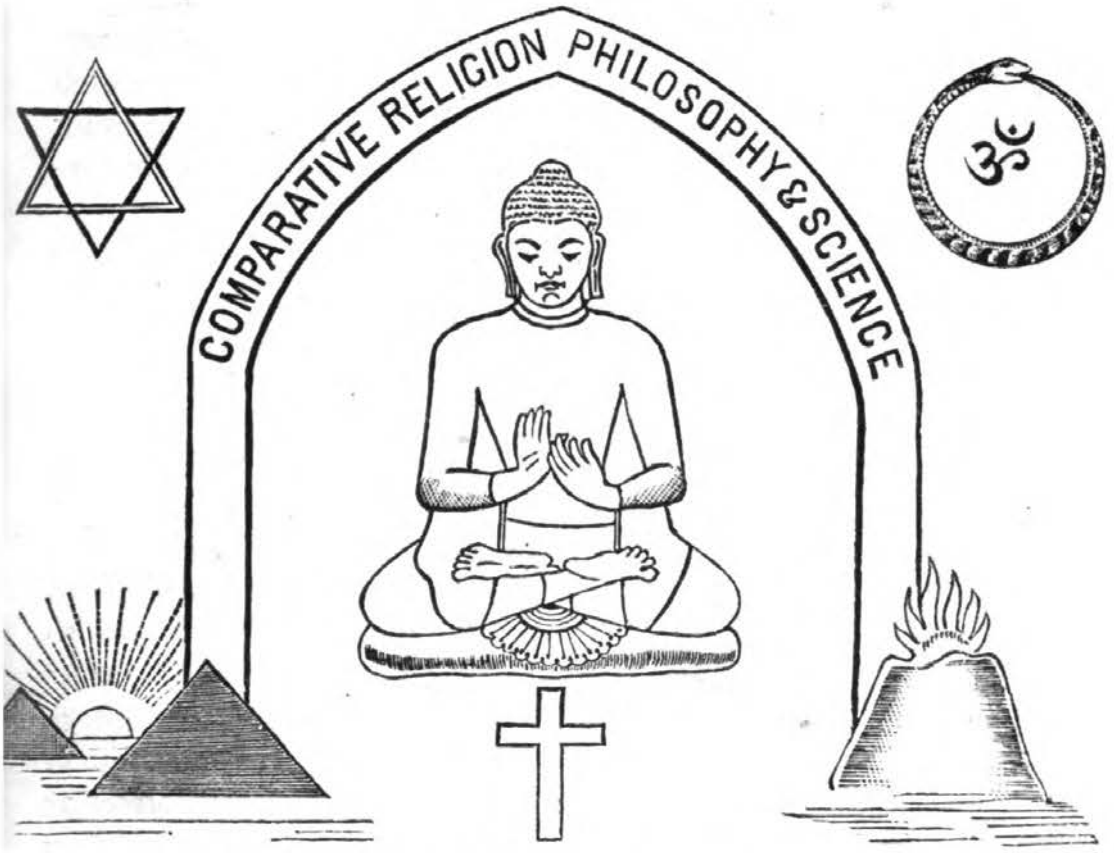
THE DIVINE SPARK

THERE is a flame that glows
In the dark
Warm cell of the heart.
And often the heart's walls close
Round it, as the petals of a rose
Close round a honey-seeking bee.
Then it dies to a spark,
Dim, apart,
And none knows
It is there,
Save the star-eyed angel with silver hair,
Who goes
Softly around, tending the Rose
And the Rose-Tree.

But sometimes the doors unclose,
Opens the Rose,
And a great wind blows
Till the gold sparks dart,
Melting the snows
Of the winter-bound heart.

Then the angel can see
That the flame soars free,
And his wings fan the air--
He is glad, he is fair,
For he knows, he knows,
There is Fire in the Rose,
There is Life in the Tree!

EVA MARTIN



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 266)

IV. THE LAW OF KARMA

Who toiled a slave may come anew a prince,
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things done and undone. (Arnold, Light of Asia)

LITTLE by little, as man's knowledge grows, the world in which he lives is seen to be a world of law. Each law of Nature, as it is discovered, liberates more of our will, however much it may seem at first sight to circumscribe our actions; and since actions are but the resultant diagonal of a

series of forces of thought and feeling of an inner world, man's supreme need is to understand that inner world of his as one of law and order. The great Law of Karma or Action, which Theosophy expounds, reveals to man something of the inner fabric of his being, and so helps him to be a master of circumstance and not its slave.

We are already familiar in modern science with the conception of the whole universe as an expression of Energy. The electron is a storehouse of energy; so too, though on a larger scale, is a star. This energy is continually changing, motion transforming itself into heat or electricity, and electricity into magnetism, and so on from one transformation to another. Man himself is a storehouse of energy; he takes in energy with his food, and transforms it into the movements of his body. The energy in man, when utilised for a kindly action, is beneficent, and we call such a use "good"; when it is employed to injure another, we term such a use "evil". All the time that man lives, he is a transformer; the universal energy enters into him, to be transformed by him into service or into injury.

The Law of Karma is the statement of cause and effect as man transforms energy. It takes into account not only, as science does, the visible universe and its forces, but also that larger, unseen universe of force which is man's true sphere of activity. Just as, with the flicker of an eyelid, man throws into the universe a force which affects the equilibrium of all other forces in our physical cosmos, so too, with each thought and feeling, he changes the adjustment of himself to the universe, and the adjustment of the universe to him.

The first principle to grasp, in the attempt to understand Karma, is that we are dealing with force and its effects. This force is of the physical world of movement, or of the astral world of feeling, or of the mental world of thinking. We are using all three types of force, the first with the activities of our physical body, the second with the feelings of our astral bodies, and the third with the concrete and abstract thoughts of our mental and causal bodies. To aspire, to dream, to plan,

to think, to feel, to act—all this means to set in motion forces of three worlds; and, according to the use made by us of these forces, we *help* or we *hinder*. Now, all the force which we use, of all the planes, is the Energy of the LOGOS; we are but transformers of that Energy. As we so transform and use that Energy, it is HIS Desire that we use it to further HIS Plan of Evolution. When we help that Plan, our action is "good"; when we hinder it, our action is "evil". And since we use HIS force all the time, we must, at each moment of time, either help or hinder that Plan.

Since man is not an individual by himself, but is one unit in a Humanity of millions of individuals, each thought or feeling or act of man affects each of his fellow men, in proportion to the nearness of each to him as the distributor of force. Each such use of force by him, which helps or hinders the whole, of which he is a part, brings with it a result to him; this result is briefly stated, in terms of his action and its resultant reaction, in Fig. 36. Each injury done is so much force (represented in the diagram by a black sphere) thrown out into the universe, which works itself out in the injury inflicted on another; but the equilibrium of the universe to this other has then been disturbed by the injurer, and that equilibrium must be restored at the expense of the wrong-doer. His

ACTION AND REACTION			
CAUSAL	ASPIRATIONS	IDEALS	☆
MENTAL	SEARCH FOR TRUTH	INSPIRATIONS	○
	CRITICISMS	WORRIES	◎
ASTRAL	SYMPATHIES	HAPPINESSES	⊖
	DISLIKES	GRIEFS	⊜
PHYSICAL	KIND ACTS	COMFORTS	⊕
	INJURIES	PAINS	●

FIG. 36

"karma" for the injury is a "pain," the force producing which discharges itself through the injured as the fulcrum, and thus restores the original equilibrium. Similarly is it with a kind act; its karma or reaction is a force which adjusts material circumstances so as to produce a "comfort".

Furthermore, in this universe of law, each type of force works on its own plane; one man may give an alms to a beggar with pity and sympathy, but another merely to get rid of him as a nuisance; both perform a kind act, and to both the karma of the act on the physical plane is a "comfort"; but there is to the former an additional karma on the astral plane for his pity and sympathy, and it comes to him as a happy emotion, while to the latter there is no karma of this kind. Similarly, I may have nothing but pity to give to a sufferer; I reap thereby an emotional "happiness," but not also a physical "comfort".

For the purpose of exposition of this difficult subject, a symbol has been taken for each type of force which makes karma (see last column in diagram); these circles and the star are merely symbols, and nothing more. On the higher mental plane, where the soul of man resides in his causal body, evil "is null, is naught, is silence implying sound": there no evil counterpart exists to the soul's aspiration. The wicked man is not a wicked *soul*; he is but the representative in an earthly body of an undeveloped soul, whose energies are too feeble as yet to control his physical agent.

Each one of us, as he enters this life, comes from a long past of many lives; as we take up our task once more on earth, we bring with us our karma of good and evil. Now this karma, as already explained, consists of forces; and

Fig. 37 is an attempt to suggest to our imagination this fact of the individual as a fulcrum for the discharge of the good and evil forces of his own creation. Perhaps, as we look at the diagram, our eye is first impressed by the large number of "pains," "griefs" and "worries" which are the man's due; and we count only three "ideals". But we must not forget that the forces of all the planes are not of equal value in the production of changes in a man's destiny; a unit of physical force, producing a "comfort," is a hundredth fraction as powerful as a unit of mental force which makes an "ideal". If we give 1 as the "work" equivalent for a physical unit of force, we shall not be exaggerating if we put 5 for an astral unit; 25 for a lower mental, and 125 for an "ideal" of the higher mental world. While a man may have many "pains" and "griefs" and "worries" as his karma, yet if he but have a few "ideals" as well, he will make a success of

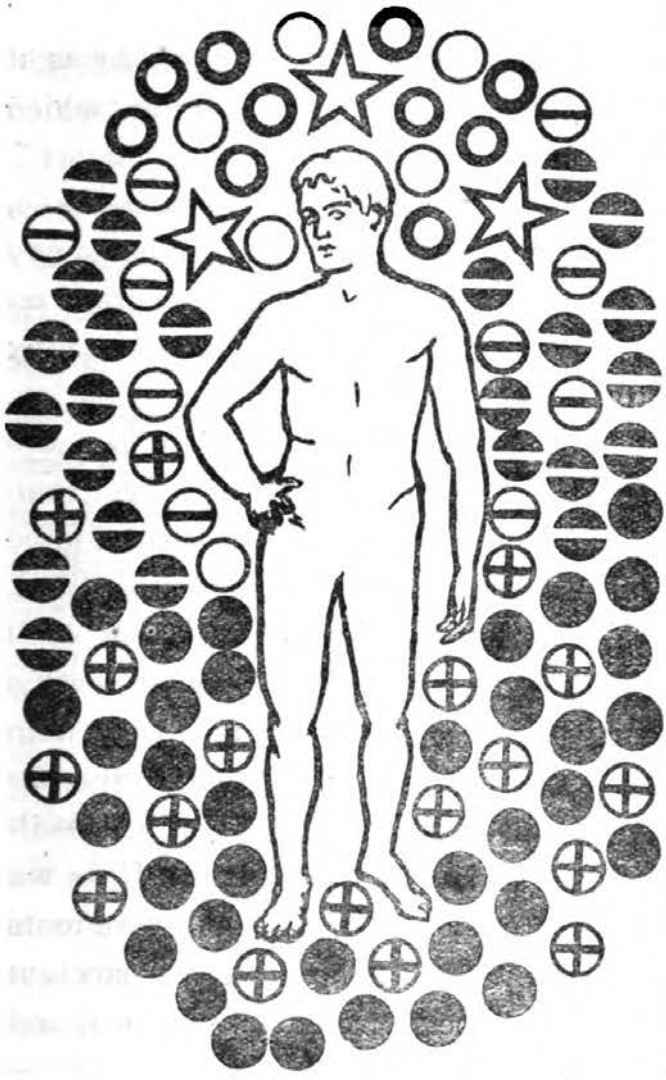


FIG. 37

his life and not a failure; on the other hand, a man may get as his karmic due worldly wealth and position, giving him many "comforts" and "happinesses," and yet, if he has not brought from his past any "inspirations" for his mind, his life may be merely one largely of agreeable futility.

Looking round us at the lives which men and women live, it is scarcely an exaggeration to say that in most lives to-day there is more "bad" karma than "good," that is, there is on the whole more of tedious toil and sorrow than of happy labour and joy. At the present stage of human evolution, there is, in the store of forces accumulated by each of us, more to give us pain than pleasure. Our evil account is larger than our good, because in our past lives we have not desired to be guided by wisdom, and preferred instead to live selfish lives, caring little whom we hurt by our selfishness. But each karmic force must discharge its energy, for "whatsoever a man soweth, that shall he also reap". Yet as a man "reaps," his karmic forces are carefully adjusted, so that, as the interaction between his good and his evil, the final result shall be an addition, however slight, to his good. If, as we are born, *all* our karmic forces of good and evil were to be set into operation, then, seeing how we have a larger stock of evil than good, our lives would be so weighted with pain and sadness that we should have little spirit to battle through the struggle of life. In order, however, that we should struggle and succeed, and add to the good side of our account and not the bad, a careful adjustment is made for each soul as he enters into incarnation.

This adjustment is made by the "Lords of Karma," those beneficent Intelligences who, in the Plan of the LOGOS, act as the arbiters of Karma. They neither reward nor punish; they but adjust the operation of a man's own forces,

so that his karma shall help him one step forward in evolution. A typical method of adjustment we can study from the diagrams which now follow.

In Fig. 38 we have a circle which represents the totality of a man's karma, or force of all his past lives; the circle has

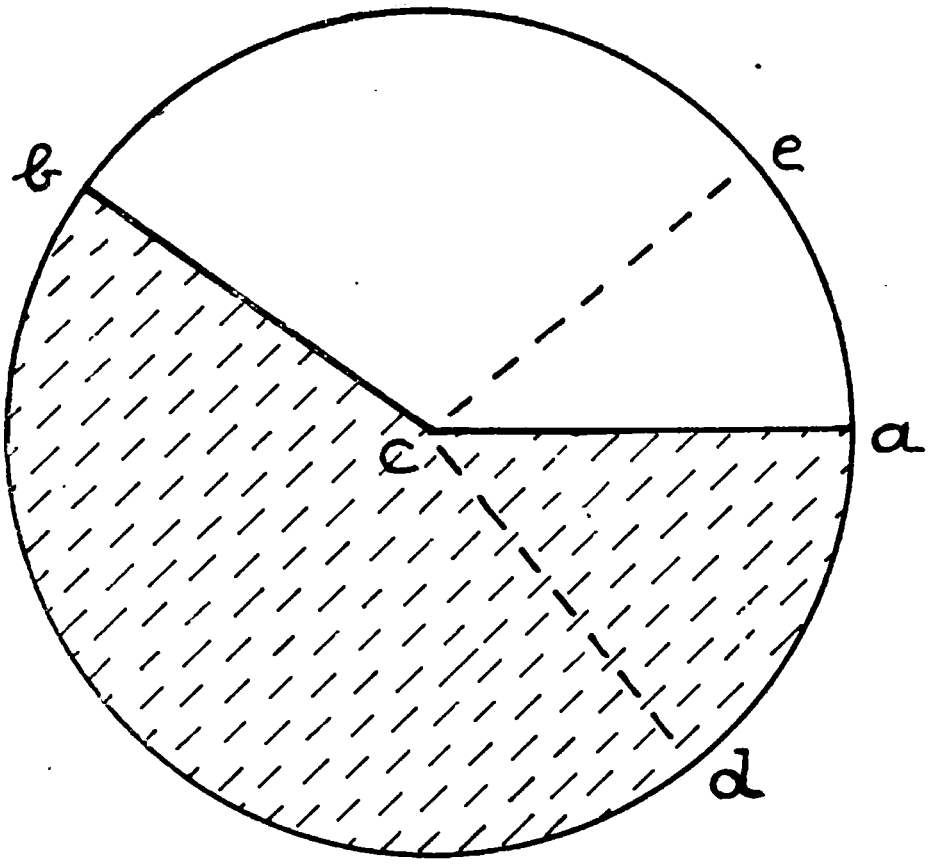


FIG. 38

two segments, the plain and the shaded. The plain segment represents the quantity of good karma, and the shaded that of the evil karma. We will presume that the individual's total karma comes to one hundred units, and that the relation between his good and his evil is in the ratio depicted in the

diagram, which is as 2 to 3. The segment *a e b c*, then, represents the good karma of 40 units, while the segment *a d b c* represents the bad karma of 60 units. This totality of accumulated past karma is known in Indian philosophy as *Sanchita* or "accumulated" karma.

Out of this totality, the Lords of Karma select a certain quantity for the new life of the soul; we will imagine that they take for the work of the new life one-fourth of the total. This one-fourth is represented in the diagram by the segment *e c d*: and of this *e c a* represents the good, with 10·7 units, and *a c d* the bad, with 14·3 units. The ratio between this good and bad is not as 2 to 3 of the total; it is as 3 to 4, thus giving the individual more out of his good account than is seemingly his due share. This stock of karma, with which the soul starts his incarnation, is called in Sanskrit *Prārabdha* or "starting" karma; it is that "Fate" which the Muslim believes God ties round the neck of each soul at birth.

In Fig. 39 we have this Prārabdha karma, and its good is the plain segment *f i g h* and its evil is the shaded segment

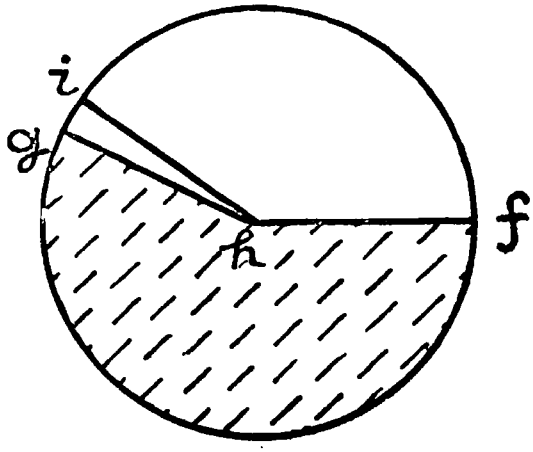


FIG. 39

h g f. It was mentioned that more of good karma was selected

for the life than was the ratio in the total karma of all past lives. This is shown in the diagram, where the segment *f i h* represents the proportion of good according to the totality of karma, and the segment *f i g h* represents the proportion of good actually selected for the new life.

Karma being force, as force spends itself, it does "work"; this "work" brings about in a man's life those reactions which are described in Fig. 36. As a man's life is lived, the karma represented by our Fig. 39 exhausts itself. But the "work" it does has, however, the result of making him create *new* karma by way of reaction; according to the man's wisdom will be this new karma which is thus produced. If his "pains" teach him resignation and sympathy, if his "griefs" and "worries" spur him to effort to right the wrongs which he has done, if he "pays his karmic debts" with understanding, then the new karma which he generates is good and not evil. But if he is resentful at the debts which he is called upon to pay, if his nature hardens, and as a result he causes misery to others, the new karma which he makes is evil. As a matter of fact, most of us, as we pay our karmic debts, make our new karma mixed, as of old, of both good and evil; only, there will be, in the wiser of us, a larger proportion of good than evil.

This *new* karma created, called in Sanskrit Āgāmi or Kriyamāna, or "future" Karma, is shown in Fig. 40. It is a larger circle than that of Fig. 39. While 25 units were spent of karma, good and bad, 36 new units of both have been created; whereas the proportion of good and evil with which the life was started was as 3 to 4, the proportion, as the life closes, of the new karma created—of good 16, and of bad

20—is as 4 to 5. In Fig. 40 the radii *m l* and *k l* show respectively the sizes of the segments of the old exhausted

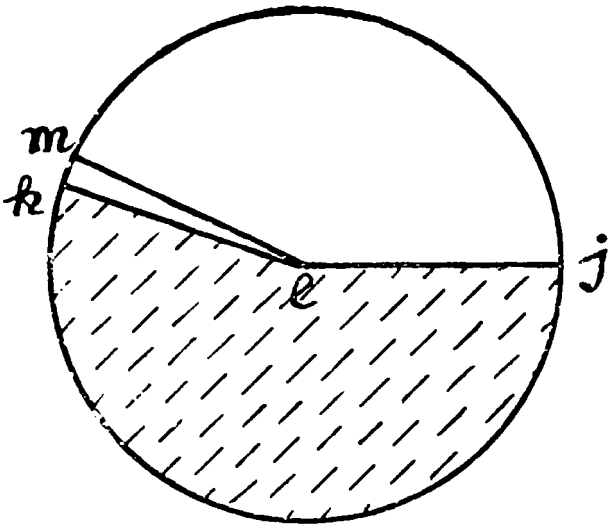


FIG. 40

good karma and the new. In Fig. 41 we have the two Figs. 39 and 40 superimposed one over the other ; we see at once that

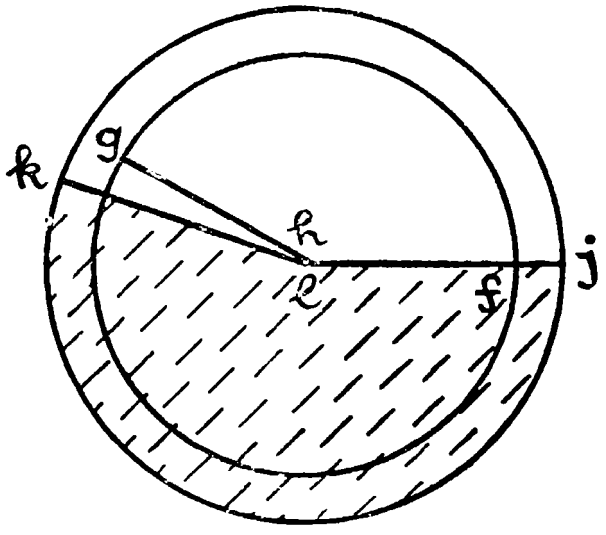


FIG. 41

there is both a larger quantity of force generated, and a larger proportion of good to evil. Referring once more to Fig. 38, we

now find that the segment *a e c d a* has been exhausted; we must put in its place the new karma represented by Fig. 40. This is done in the new Fig. 42. The outer circle represents the new total of 111 units, while the inner circle represents the

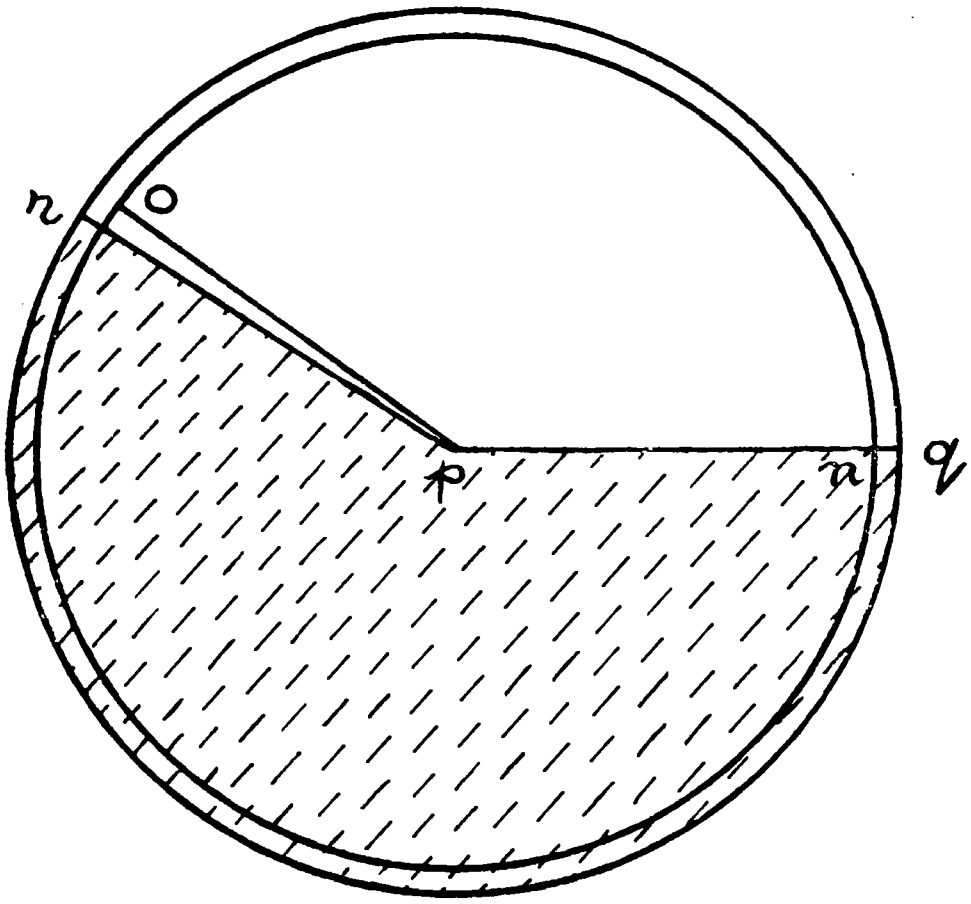


FIG. 42

old total of 100; the radii *o p*, *r p* show us how there is for the future a larger proportion of good to evil, as 45·3 to 65·7, which is practically as 41 to 59. When we see that the proportion of the old total was 40 to 60, the change is not great; there is only one more unit of the good, and one less of the bad, as the result of one incarnation. But as a matter of fact, till a man understands the plan of

evolution, there is no great change from life to life; there are ups and downs of good and evil fortune, griefs and joys as years pass and lives are lived; but it is only when a man definitely aspires to serve the Plan of the LOGOS, to live not for himself but for his fellow men, that great changes take place in his karma, and his evolution is hastened. Then his progress is swift, even as in the ratio of geometrical progression.

We can understand now, how to some extent, there is for each man a "Fate," for it is that quantity of good and evil karma selected for him by the Lords of Karma for a given life. His parents, his heredity, those who help him and those who hinder him, his opportunities, his obligations, his death—these are as his Fate; but while these forces spend themselves, they do not impose upon him the manner in which he shall react to them. Small as is his will as yet, still, that will is free: he may react to his old karma, producing good rather than bad, of new karma. It is true that he is greatly handicapped both by his past tendencies and by the pressure of his environment; yet the Divine Spirit lives within him, and if he will but rouse himself, he may co-operate with the Divine Will in evolution and not work against it. It is the duty of his teachers and elders, as well as of the government under which he lives, so to arrange his environment that he will find it easier to co-operate with the Divine Will than to thwart it; but this Utopia is still in the womb of the future. Till that day comes, when a man fails—and much of his failure now is due to his environment—each of us who has helped to make that environment shares in the karma of his failure.

It has been mentioned that, in the working out of karmic forces, the Lords of Karma direct their operation; we must

now understand the principles which guide them; they are briefly summarised in Fig. 43. The Lords of Karma must use the individual's own stock of force: they cannot add to it nor diminish it. He comes out of a past, with karmic bonds to individuals, to a community, to a people; he must be sent to be born where he can "work out" his karma with respect to these. But also, his life is only one of a series of lives, and at the end of them, he is to be a Master of the Wisdom, a Perfect Man, in the image of an Archetype which the LOGOS has created for him. The Lords of Karma, then, must adjust the individual's karma so that he grows steadily towards his Archetype.

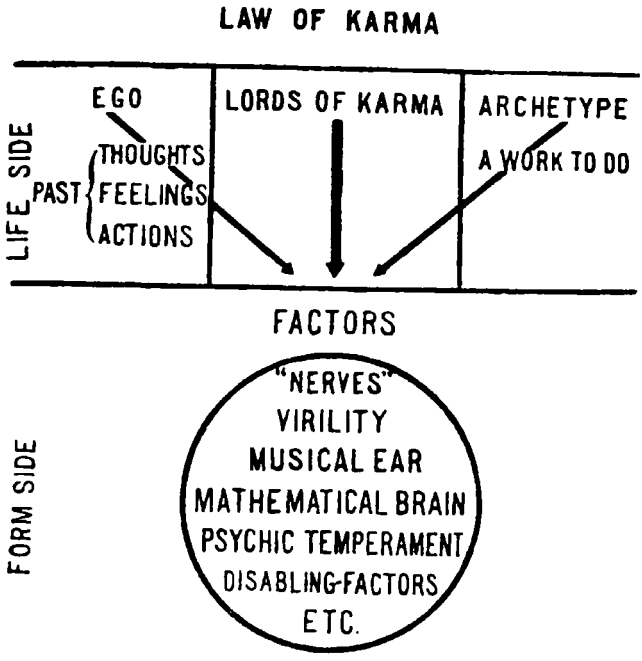


FIG. 43.

Now, much of a man's activities will depend upon the kind of physical body which he has; and since this is provided by a father and a mother, the heredity of the parents is an important matter. In these days we think of heredity in terms of Mendelian "factors"—those units of physical attributes which are in the germ-cells of the parents; the Lords of Karma have therefore to select such "factors" as will be useful for the type of body which the karma requires. I quote here what I have written previously on the subject in

Theosophy and Modern Thought, whence, too, is taken this Fig. 43.

Once more the problem resolves itself into happenings in two worlds, the seen and the unseen. On the seen, the form side, we have man as a body, and that body has been fashioned by factors. But these factors are helpful to some and are handicaps to others ; one man is born with a splendid physique, while another has night-blindness or hæmophilia as his share ; one may be musical, and another deaf and dumb. In a family with the factor for colour-blindness, we have one son normal, but three are affected ; why are three handicapped thus, but not the fourth ?

We must turn to the life side to understand the riddle of man's destiny. Three elements there come into play. Of these the first is that the man is an Ego, an imperishable circle in the sphere of Divinity ; "long, long ago, indeed, he had his birth, he verily is now within the germ". He has lived on earth in many a past life, and there thought and felt and acted both good and evil ; he has set in motion forces that help or hinder both himself and others. He is bound and not free. But he lives on from age to age to achieve an ideal, which is his Archetype. Just as for plant and animal life there are archetypes of the forms, so are there archetypes for the souls of men. One shall be a great saint of compassion, another a teacher of truth, a third a ruler of men ; artist and scientist, doer and dreamer, each has set before him his Archetype, that Thought of God Himself of what each man shall be in the perfection of his God-given temperament. And each ego achieves his archetype by finding his work. For this it is that we, as egos, come into incarnation—to discover our work and to release the hidden powers within us by battling with circumstances as we achieve that work.

But to do our work we must have a body of flesh ; and the help or the handicap the body is to our work depends on the factors of which it is made. Here once more there is no fortuitous concourse of factors ; Deva Builders come to help man with his destiny. These are the Lords of Karma, those invisible Intelligences who administer the great Law of Righteousness which establishes that as a man soweth so shall he reap ; they select from the factors provided by the parents those that are most serviceable to the ego for the lesson he has to learn and for the work he has to do, in that particular body that Karma allots to him.

The Lords of Karma neither punish nor reward ; they but adjust the forces of a man's past, so that those forces in their new grouping shall help the man one step nearer his archetype. Whatever the Lords give to a man, joy or sorrow, opportunity or disaster, they

keep one thing in mind, that man's purpose in life at his present stage is neither to be happy nor miserable, but to achieve his archetype. There is, later on, untold bliss for him in action, when he is the archetype in realisation; but till that day it is their duty to press him on from one experience to another.

After the zygote[1] is made, the Lords of Karma select the factors, since as yet the ego cannot do so himself; if the next stage in evolution for him is by developing some particular gift—as, for instance, that of music—then they select for him the appropriate factors; the musician will need an abnormally sensitive nervous system and a special development of the cells of the ear, and the Lords will pick out these factors as the embryo is fashioned. If at the same time the man's inner strength is to be roused by a handicap, or his nature to be purified by suffering, then an appropriate factor will also appear, some factor perhaps like that which brings about lack of virility or of resistance to disease. If on the other hand the ego, already a mathematician, is in this life to be a mathematical genius, then those factors in the zygote that build the mathematical brain will be brought out as the zygote grows to be the embryo. Whatever is the work for the ego, for that appropriate factors are selected by the Lords; virility for the pioneer in new lands, the psychic temperament for those who can help by communing with the invisible, a disabling factor for one who shall grow through suffering, and so on, factor by factor, the Lords distribute the karma of men. With infinite compassion and with infinite wisdom, but swerving not one hair's breadth from justice, they build for one soul a body suited for genius, and for another a body that is like a log; it is not theirs to make the man happy or discontented, good or evil; their one duty is to guide the man one step nearer his archetype. Helps and handicaps, joys and pains, opportunities or privations, are the bricks of the ego's own making for his temporary habitation; the Lords of Karma add nothing and take nothing away; they but adjust the forces of the soul's making, so that his ultimate destiny, his archetype, shall be achieved as swiftly as may be, as he treads the round of births and deaths.

We must not, however, imagine that this "Fate" selected for the individual is absolutely rigid and immutable; a man can, and does, change his "Fate" sometimes, by an unusual reaction to circumstances. For instance, suicide is not in a man's fate, though his visible and invisible circumstances may,

[1] The first cell of the embryo, made by the union of the two germ-cells contributed by the parents.

seemingly to us, be too much for his strength ; the plan for the individual is for him to struggle through his "pains" and "griefs" and "worries," and not "go under". Similarly, an individual may take an opportunity not specially arranged for him ; some religious teacher, for instance, whose appearance is not specially related to him, may affect him, and he may make for himself a new opportunity. Not infrequently too, a man's karma may be as it were put out of gear by the actions of others which are not calculated for in his karma. In all these cases, whether the event be of service or disservice to the individual, there is always a large reserve of karma not actually in operation, and the new karma is deducted from or added to this reserve, so that there is no final favouritism or injustice.

It is also interesting to note that there are several types of karma, and that individuals can be related by one, or more, of them, but not by all. The commonest "karmic link" is of love or hatred ; but there are also links of caste, or race. A man born, for instance, into a priestly caste shares to some extent in the good or the evil done by all of that caste ; an individual born among a particular people is handicapped or helped by the karma which that people have made for themselves throughout the centuries. There is also the karma attaching to a special type of work ; the henchmen of a Perikles or the generals of a Cæsar will be drawn by karmic links to their chief whenever that chief works again at his life's dream ; in such cases, there may or may not be any emotional links at all between those united in a common work ; the link that binds them, so that they help or hinder each other and a common work, is a karmic link of work.

This vast subject of man's karma, or the man *at work*, can only be suggested in outline in such a brief summary as this. To understand Karma in its fullest operation and significance requires the wisdom of an Adept; but to understand the principles of Karma is to revolutionise one's conception of the possibilities of life and of oneself. As Theosophy is intensely ethical in its outlook, there perhaps is no more useful way of summarising what we know of Karma than as is done in Fig. 44.

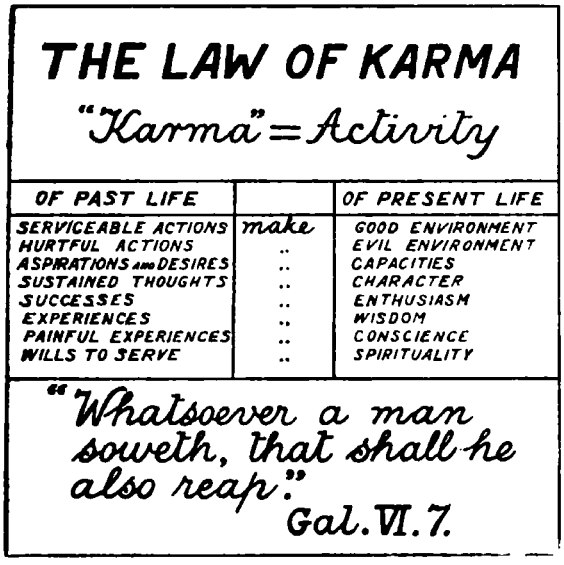


FIG. 44

> *Ah, Love, could you and I with Him conspire,*
> *To grasp this sorry scheme of things entire,*
> *Would we not shatter it to bits, and then*
> *Remould it nearer to the heart's desire!*

There is indeed One who has made this "scheme of things entire" according to a Plan of Love and Beauty; but, at the present stage of human evolution, that Plan is "in heaven," and not "on earth". But He is waiting till the day when HIS Will shall be done "on earth, as it is in heaven"; and that day cannot come till each one of the myriads of souls who are Fragments of HIM is ready to work with HIM to shatter HIS present scheme and remould it nearer to HIS Desire. HE is the great Reconstructor, who shatters what HE erstwhile built, and rebuilds nearer to HIS heart's desire. For the whole world is HIS Karma, HIS Action. And we need but follow HIS guidance as HE whispers in our inmost hearts

to shatter *our* scheme of things entire, and make it nearer to our heart's desire. When each of us has indeed the vision of his heart's true desire, and *wants* to shatter his scheme of things entire, so that a better, diviner scheme shall exist for all men, then man shall know how so to fashion his karma, that each action of his shall be the action of the LOGOS according to HIS Heart's Desire.

C. Jinarājadāsa

(To be continued)

THE SUPERPHYSICAL BASIS OF LIFE

By H. W. Muirson Blake

(1) The Mechanical and Monistic Interpretation of Life

THE attitude of modern thought towards the interpretation of all phenomena has generally two main characteristics: it is mechanical and monistic. The great generalisation of the knowledge of to-day is "Evolution"—the linking up of all forms from the mineral to man into one great, unbroken process, of which the final demonstration, the establishing of the fact that the relative perfection of the human organism is but the result of growth through natural means out of the animal, is the keystone of the whole work. The higher animals are shown to to be evolved from the lower animals, the process going through all the intermediate forms, until the origin is pushed right back to the single cell, the amœba of to-day, whose Laurentian equivalent is supposed to be our earliest organic ancestor.

It is now a very general belief that this amœba, or rather the still more primitive unnucleated species of cell, arises spontaneously from the so-called non-living or inorganic matter of the mineral kingdom; and as the science of Radioactivity has shown that some process of evolution, of change, is taking place amongst the chemical elements, that the atoms are not eternal, we find we have a continuous process connecting all

the kingdoms of nature, linking up all the phenomena that we are aware of, into one unbroken whole.

This series is the modern equivalent of the ancient eternal ONE, for not only is there this final reduction of all things to this one process, but also the material substratum underlying the whole appearance is similar throughout; this is the substance whose law, Haeckel's Law of Substance (*Substanz*), is the combination of the two great generalisations—the "indestructibility of matter" and the "conservation of energy". This is the ONE of modern science. Haeckel has said: "It would be just as proper to call our system Spiritualism as Materialism." This is the idea which the thought of modern times will eventually lay at the feet of the ancient spiritual conception of the ONE.

The mechanical element enters into the method of working of this "*Substanz*" and the manner in which, out of it, the organisms of life arise. There are two schools of thought about this: the teleological or creational, which says that, out of the substance, organisms are created by an act of will of some higher power, a deliberate act performed by some entity not bound by the same chain of cause and effect under which the organism, the thing created, suffers. The other is the mechanical view, which maintains that the organisms arise purely as a *result* of the interaction of mechanical forces inherent in the environment and this substance, bringing about, strictly according to law and unaided by any other agency, certain changes, the cumulative results of which are evolution. Thus, to use Tyndall's example, when we evaporate a salt solution, how are we to think of the process of the formation of the salt crystals? Are we to think of a lot of tiny builders, who, taking each salt molecule as it comes to hand, build up the familiar pyramidal form, according to some given plan? Such a view is, of course, ludicrous to the scientific mind, to which the only explanation

of this phenomenon is that when the saturation point is reached, the salt begins to come out of solution and, as this takes place, each salt molecule attracts or repels each other salt molecule by reason of that molecular force inherent in every molecule of that particular salt; as a direct cause of this, the salt crystal is formed and assumes its characteristic formation. The slightest deviation from this mechanical view-point is viewed by science with the gravest suspicion.

This deduction from the life manifesting in the mineral kingdom is also used for solving the problems of growth in the higher kingdoms. Thus it is seen that the internal structure of certain vegetable grains resembles the crystal form in appearance and also in certain other physical tests; and when the question arises as to how these grain structures grow, the answer given by science is that the mechanical explanation of molecular forces, which fully explained the formation of the inorganic crystal, also explains the formation of this living material. The principle is pushed further and further, until the full mechanical conception is arrived at of a universe evolving itself by necessity out of its own inherent nature.

This idea is, of course, a very old one in modern garb, and we have little to say about it, except that the teleological or creational idea, its direct antithesis, is also just as true; it merely depends upon the point of view taken. Both are ideas or conceptions of the same process, built up in different ways—both only partially true, but the best interpretations under our present limitations of thought.

In the following pages, as it is my intention to follow the process from this mechanical point of view, I shall leave the creation hypothesis, though we must always remember that there is this other point of view. Our hope is to show that the change taking place in this "*Substanz*," which results in evolution, is a very much more intricate process than it is at present considered to be.

Although this "basis of life" is fundamentally one, yet it is absolutely necessary for the purposes of study to treat it as dual in aspect—what we think of as "life," and what we think of as "form," remembering all the time that both of these are merely ideas, two thought-pictures of the one "*Substanz*". The form element embodies in itself the objective quantities, the other, the "life," the subjective, according as we regard this substance from without inwards or from within outwards. The reason for this dual treatment of Haeckel's "*Substanz*" is that during its evolution there is a fundamental change occurring in the relation of these two aspects. At the beginning of evolution in the mineral kingdom, as we have seen, the behaviour of the salt crystal formation is perhaps as good a specimen of objective or external function as can be found, the whole change occurring from without inwards, the initiation of the cause coming from without and the inner change being caused as a direct result of this. But as the evolution of this "*Substanz*" proceeds, the relation between the inner change, or subjective aspect, and this outer cause, or objective aspect, gradually changes, so that towards this other end one finds an exact reverse, the inner becoming the cause and the outer the effect.

The study of this change is not accessible to science, because the *mechanism* of it is not to be found within the physical organism, but within those counterparts of finer matter which exist in conditions where the relation between matter and consciousness is different to that which rules in the physical. We see, therefore, that though the whole process may be said to consist of changes in the "*Substanz*," yet, while at the beginning of evolution it is the objective or form aspect which is all-important, towards the end it is the inner or "life" aspect which is the initiator of causes; but the material substratum of these changes is not physical, and may only be followed by studying the inclusion in the life-processes

of finer and finer matter from those superphysical realms which, though not at present open to ordinary human investigation, may yet be investigated in thought.

The increased intricacy of the process of evolution which we must follow consists, then, in the tracing of the use by the growing life of not merely more complicated physical molecules and processes, but finer and more universal superphysical materials: and in this paper, after these few preliminary remarks, I shall attempt to trace this growth, the gradual change in the two aspects of Haeckel's "*Substanz*". Working upwards from the mineral, we shall see that those changes in function that the life displays, as it evolves through the higher kingdoms, are due, not merely to molecular and atomic redistributions, but to fundamental inner changes of condition, hidden to physical eyes; under which the life operates and exists under entirely different conditions, but which manifest physically as merely a greatly enhanced vividness of physical life, and as increased efficiency of the organism and molecular complexity.

(2) Its Development in Three Worlds

The complexity that the Wisdom has to add to the modern theory of evolution, consists in the fact that development is going on in three worlds instead of only in one. The physical is only one of them, and the fundamental changes brought about by evolution are not merely the gradual perfection of organisation as displayed by the vegetable and animal kingdoms, but the coincident growth through these three worlds of the life (the physical, astral and mental planes) from the physical upwards towards the spiritual, its entry into the spiritual appearing in the physical as the attainment of the human stage.

I have said that in these inner realms the relation between consciousness and matter is different to that which exists

between the two in the physical. These three lower planes (physical, astral, and lower mental) might be described as being essentially three different degrees of objectivity. The subject and object, the inner and the outer, is, in the physical, the most drawn apart. On the astral plane this relation changes, as is shown often in dreams, where one is not certain whether it was oneself or somebody else who was doing or undergoing something; sympathy, that power of feeling that another is really part of oneself, is much more real there; the Māyā of separate existence has thinned a little, as this world is one stage nearer reality than the physical. In the mental world the change goes further, for life here has been described as being boxed up within yourself, within your own thoughts and aspirations; which means that here there is a more or less complete blending of the subjective and objective, the within and the without, and for the first time it becomes apparent that the world the man lives in, wherever he may be, is only that amount of reality he is able to answer to, that he has built up into himself.

The growth upwards of the life through these three worlds is the real cause, the driving force, of evolution; and however much it may be non-purposive in other ways, it must be deliberate in this much, to the student of the Ancient Wisdom, that the phenomena of life are but a picture of this growth. Let me first describe the process. The life, as group-souls, appears first upon the higher mental plane, forming there the first elemental kingdom, and remaining there for a Chain Period [1]—a period, to us, of inconceivable length. At the completion of this, the life descends to the next lower plane, the lower mental, and spends there a similar period, after which it again descends for a similar probation on the astral. The life reaches its full descent into matter on entering the physical plane and

[1] See *Man: Whence, How and Whither*, p. 6.

remaining on the etheric levels. The process so far has been the clothing of the life with matter, the forcing of it to respond, at first to the fine vibrations of the mental world, and then, as this is gained, to the coarser vibrations of the astral; and now finally it must learn to vibrate to the heaviest impacts of all—the physical.

Evolution begins with the manifestation of the mineral kingdom on the solid, liquid and gaseous sub-planes of the physical. For a Chain Period it remains at this, the lowest plane of its existence; at the end of which it withdraws again to the astral world, from which it manifests as the vegetable and early animal kingdoms; later, the life again withdraws, taking, of course, all its garnered experiences with it, and passes back into the lower mental world. As it passes gradually through the sub-planes of this world, the higher animal periods are passed, until the moment is reached when the life is ready to pass back to the place from which it proceeded, the higher mental plane; and then individualisation takes place and the human stage is reached. Human evolution consists essentially of the pressing forward of the life through this world, the higher mental plane.

We are now in a better position to see the great difference of *detail* which the Wisdom has to add to the scientific conceptions of evolution of to-day. The former shows it to consist essentially of seven distinct, separate phases. Thus we have, starting at the beginning:

1.	A higher mental period,	manifesting	as the	first elemental kingdom.
2	A lower mental period.	,,	,,	second elemental kingdom.
3.	An astral period,	,,	,,	third elemental kingdom.
4.	The physical period,	,,	,,	mineral kingdom.
5.	An astral period,	,,	,,	vegetable and early animal kingdom.
6.	A lower mental period,	,,	,,	higher animal kingdom.
7.	A higher mental period,	,,	,,	human kingdom.

Of these phases, Nos. 1, 2 and 3 are entirely unknown to science, while phases 4, 5, 6 and 7, are recognised by the physical manifestation alone, the whole vital meaning of the

process—the return of the life-wave back to its spiritual home, through these various superphysical realms, and the awakening of those qualities buried in the materials during periods 1, 2 and 3—is of course not accessible to their study, and they base their philosophy of life upon the data supplied by the physical history alone. Science is blind to the fact that the real difference between a lower or higher kingdom, or a lower or a higher species, is not only a question of the perfection of the organism, but is fundamentally a question of the level of the life upon this returning arc. The mistaken method of thought resulting from this blindness to all but the physical, is particularly noticeable in the treatment of man's place in the scheme. To this purely physical treatment, man can be nothing more than the most perfect physical organism known.

To the student of the Wisdom, Evolution must be thought of as resembling a series of steps, the continuous surface of which, from bottom to top, represents the physical continuity which runs through the whole process. There is always the same physical substratum, whatever level may be studied; the Carbon, Hydrogen, Oxygen and Nitrogen which enter into the composition of the animal body, will be found, on analysis, to be the same atoms as are found in the free chemical state; the difference lies in the "step up" to the higher level of existence of the life on the returning arc, from which it makes use of these atoms for its manifestation.

It is in the contemplation of this picture of the evolutionary process that a great deal of the philosophy of our school can be understood. This continuity of surface, which connects the top with the bottom of the "steps," represents our basis of Brotherhood, while the difference of age in that Brotherhood, and consequent difference of function, is determined by the level attained by the life—a question merely of growth. All life is one, whether it is mineral, vegetable, animal or human,

with the same laws throughout; which especially shows that there are no classes favoured above others—the favourites of the Gods. There is the same distance for all to travel. This is the reality that is breaking up the idea of miracles—that there is one law, one life, one hope for all. If anything is denied to any one section of the life, it reacts eventually upon the whole. It is the exclusive spirit in Christianity that is so deplorable from this point of view, and the scepticism of the average Christian of to-day is purely a result of this. The teaching that the immortal life of heaven is alone reserved for Christians, could only have one result, and that was that eventually the Christians could not find it even for themselves; for you can only receive from the life what you give; if immortal life be denied in thought to any, thought is bound eventually to deny it to you. The reasoned, firm conviction of the Theosophist in immortality is but the mechanical result of the intense feeling of universal immortality which he radiates out to all; the love which he gives to the life in all its forms, becomes his enthusiam to co-operate with the Supreme Will in Evolution. This is the Law.

In the following pages I hope to show that only by recognising the superphysical elements—hope, beauty and immortality—in the lowest forms of organic life, can science build up the perfect conception of man's immortality.

(3) The Chemical Basis of Life

I shall now attempt to describe the various processes that the life goes through in its evolution; that is, after its farthest descent into matter, its gradual growth out of it—phases 4, 5, 6 and 7—through organising these clouds of materials into vehicles of consciousness, organisms through which the life can display itself outwards, instruments through which it can shine, as light is focused through a lens. This process

of organisation begins on the physical plane, of course, when the life is at the physical level—phase 4—manifesting in the mineral kingdom. The life here not only undergoes the experiences of the mass-sensations of the rocks, but it also learns to express itself in chemical change, to make chemical change and conscious state coincident. Thus organisation begins. Life at this stage becomes chemical: this is its chemical apprenticeship; and this function never leaves it, but is used by it in all its later stages. At whatever level the life may be, its physical expression is always dependent upon chemical change; and this faculty, so absolutely necessary for its development, is acquired at this stage. The wonderful molecular complexity of the changes in brain-matter, used by the life to express itself from the higher worlds during later stages of evolution, is but an amplification of these simple, chemical conditions acquired at this stage, which may be studied and reproduced in the laboratory. This increase in complexity is all that modern science takes into account; but, as we have tried to show, it is but the outside, the appearance, of the real inner growth, which is the gradual pressing forward of the life from the physical upwards towards the spiritual. The increase of molecular and chemical complexity in the later kingdoms is but the physical reaction to the rising of the Life from sub-plane to sub-plane through the inner worlds.

Life in this kingdom, then, assumes its chemical nature; it learns to express its condition in the interchange of atoms; and we can see immediately the use made of that function in the next stage of the history of the Life. Life wins its chemical nature at this period; and as this is the *primary* physical stage of evolution, evolution only beginning at this point, so are all the later manifestations of this Life *ultimately* chemical in nature, all the later conditions having been evolved out of this purely chemical one. The animal body is a chemical

laboratory, simply because the life in it has previously had its chemical apprenticeship. We must also remember that this is only a passing phase, a temporary condition where consciousness and matter are drawn apart to their full extent. Here the objective rules the subjective, Matter rules Spirit, as the Life-Wave is in the physical world; but we can see that this is a mere temporary reversal of what really exists for all time on the higher planes. This objectivism of the physical is *not* the purpose of evolution; evolution is the life freeing itself from this condition, yet returning with it as a power.

(4) The Cellular Basis of Life

The life, having acquired the power of physical expression, becomes ready to return to the next higher world. Phase 5 opens with the entry of the life on the astral plane. The matter of this world is so constituted that it reacts to desire, taking form under desire-impulses in the same way that fine sand will assume geometrical figures on a flat surface under the influence ot sound. We see this element of desire manifests itself as what we call "function," which is said to be the distinguishing mark of living, in antithesis to non-living matter. It appears as growth, assimilation, reproduction. The life, having completed its chemical apprenticeship, manifests itself as so-called living matter, at first as simple specks of structureless plasm. The actual *chemical* constitution of this substance may not be very different from its previous appearances during its later mineral period, but the fundamental change in the physical, corresponding to the fundamental inner change—the transfer of the life from the physical to the astral world—is the appearance of "function" in that matter; the dawning desire for individuality creates a want within these specks of plasm, and they begin to feed; taking up food requires assimilation, which results in growth; we

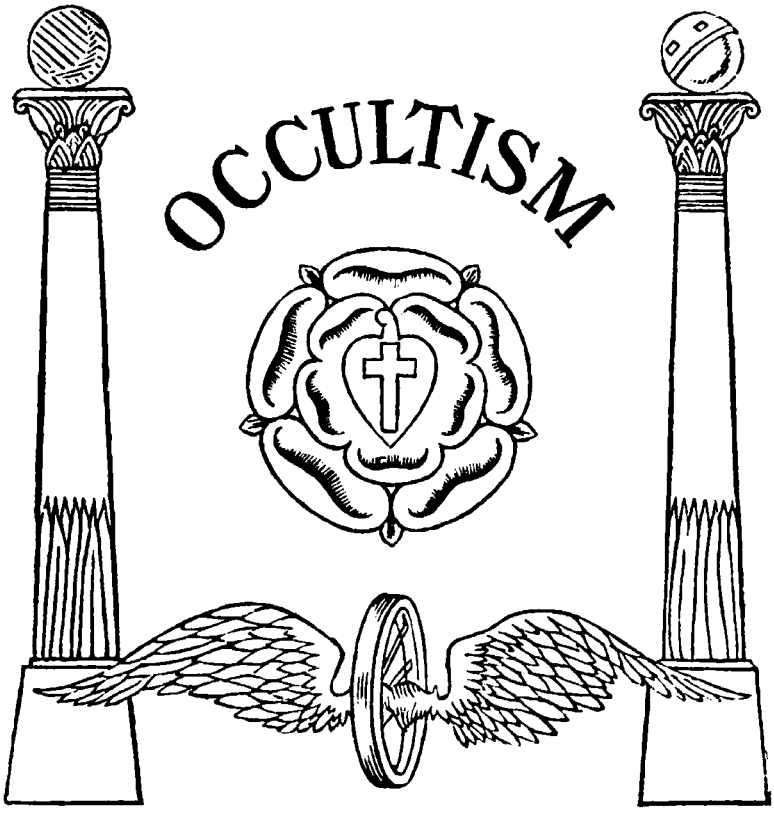
finally see the imposition of law upon desire, in the cleavage of that speck of plasm into two daughter-cells, on the attaining of a certain specific size.

This function, whose appearance we always connect with life, is but the beginning of the inclusion of astral elements in the life-processes. We later see the appearance of some structure in this simple plasm, visible to the microscope; and later there appears the nucleus, forming thus the nucleated cell, of which the well known amœba is an example. More and more importance in the scheme is given by Zoology to this cell-life, and Haeckel advocates the forming of a separate kingdom for them—the "Protists". They are very widely distributed in nature in the free state, as well as forming the animal bodies; and there is an enormous quantity of life at this stage, at which it must remain for a long time before it is ready to undertake the far more complicated work in the next condition, the multicellular stage.

This unicellular stage is also of great interest to the student of the Wisdom, inasmuch as it is the first time we see the life manifesting downwards into the physical from a higher world, and beginning to display the quality of that world—desire—in the physical. Thus this tiny unit must be regarded, not only as the beginning of organic physical life, but also as the earliest example of superphysical life. A tiny astral matrix thrills about the simple speck of plasm, transmitting living impulses through it. Just as we regard this cell as man's earliest organic ancestor, so must we look to this tiny astral cloud as the beginning of the complicated superphysical organisation which forms the largest part of the complicated human organism. The cell-life is an example of life in two worlds.

H. W. Muir

(To be concluded)



INTUITION AND INTELLECT

By W. WYBERGH

(*Concluded from p. 296*)

THE threefold consciousness of the Kingdom of Heaven, towards which our eyes are raised, has been named for us the Way, the Truth and the Life. We may call it what we will; we may speak of Will, Intuition and Intelligence, or Ātmā, Buḍḍhi, Manas. When we speak of consciousness on this or that plane, it is merely a way of expressing the predominance of one or other of these aspects; and when we speak of sub-planes on different planes, it is one way of saying that

the predominant aspect has taken upon itself a tinge of one or other of the remaining aspects corresponding to that sub-plane.

Hitherto the concern of humanity and its mode of advance has centred in the Truth. The First Coming of Christ brought with it the possibility of the opening of the Way through the emotions to the intuition, but actually perhaps only opened it through the corresponding sub-planes of the mental plane. The Second Coming, embodied in the Sixth Race, will open, it may be, the Way direct from the astral to the Buḍdhic planes, so that He will become truly and fully the Way, the Truth and the Life. For we feel the stirring of new faculties, we see new paths opening before humanity, we look even now for the day when the kingdoms of this world shall become the kingdom of our Christ, and our bodies of emotion and concrete intellect shall be transmuted into intuition and intelligence, and so made like unto His most glorious Body.

Then, in some far-distant day, cometh the end, bringing with it the redemption of the physical, when that which was most dead shall become one with the Life itself, for we look for the Resurrection from the dead and the Life of the world to come. Then indeed shall come in full reality that which is now shadowed forth in the passage from the lower to the higher human consciousness. In that day the intellect, which is now the first, shall be the last, and the last shall be first, and God all in all. Herein, to me, is a little shining forth of great truths: if to others they shine forth somewhat differently, what matter?

It would seem that from the practical point of view the distinction between intuition in itself as a force upon the Buḍdhic plane and intuition acting through the Higher Mental plane is not, for us, at our present stage of development, a very important one. The really important divisions are not those between one plane and another, between lower mental, astral and physical for instance, for these distinctions merely represent

different aspects of consciousness at the same level. What is important for us is the distinction between the higher and lower consciousness, *i.e.*, the higher and lower way of looking at things as a whole. And therefore what we want to know is how to transform the lower way into the higher, or rather to let the higher shine through and illuminate the lower. The process by which the higher consciousness is achieved, the "Path of Discipleship," the "Mystic Way," has been described for our helping by many of the great souls who have trodden it, but it must not be forgotten that before the natural man can be transformed into the spiritual man there must really be something to transform, for nothing can be made out of nothing.

We are therefore in need of as strong and vigorous a lower personality as possible, able to think clearly and independently, to feel and desire vividly, to act strongly. We may not be ready for the more strenuous training whose direct object is the crossing over the bridge, but we can at least undertake the preliminary work of strengthening the approaches to it. Of course in reality we are all engaged in doing this, even though consciously and intentionally we direct all our mental activity towards strengthening the lower mind for its own sake, that is to say for the purpose of manipulating the materials of the outer world, whether astral or physical. But it is important to realise that even the acquisition of knowledge, whether of Theosophical or other facts, may be made at the same time to subserve directly the development of the higher faculties. Our methods of study and thought, the spirit in which we approach a problem, may tend to bring into play the lower mind only, or it may at the same time be developing the higher mind and the intuition; while we simply accept the opinion of some one else upon the matter in hand, we are not developing either faculty. The pity is that, where they do not accept Theosophical facts

purely on authority, people treat them as a rule from the point of view of the lower intellect only. They read a statement on the subject, let us say, of the Devas, or the pedigree of man, or the Second Coming of Christ, as they would read a textbook of chemistry. Or if they depend upon their own or some one else's clairvoyant visions, they accept these visions at their face value as "facts" and nothing else. They look to find, by sufficient plodding, a plain, coherent, systematic statement of fact—"solid, actual Truth," as I have seen it expressed. For a time, and up to a certain point, all goes well, and they seem to be getting what they want. But sooner or later they come up against statements which seem inconsistent with one another, or opposed to some scientific or historical fact which they think they know. Then, because their method and attitude has been such as to stifle the intuition, which alone could help, they either give up in despair or they fall back upon mere authority, and so paralyse not merely the intuition but the lower mind as well.

In this I can speak from personal experience. Having had a scientific education, I tried, quite naturally, when I began to study Theosophy and for many years afterwards, to get a grasp of occult truth by accurate and painstaking comparison and analysis of the statements made by H. P. B., Mrs. Besant, and others. I assumed that a word, a phrase, a fact, always meant the same thing, and that by adding line to line, precept to precept, I should come to understand. I became quite learned; I did not understand, though there were times when I thought I did; but at least I refused to fall back upon authority or to abandon the effort. Later, I came to see things otherwise.

In the earlier days of the Theosophical Society, especially in connection with the writings of H. P. B., much used to be heard on the subject of occult "blinds," which were supposed to imply that H. P. B. employed deliberate mystification, if not

actual prevarication, in order to conceal the truth. I do not think that this was so, though no doubt there are certain perfectly concrete facts, a knowledge of which might be dangerous to the world; and probably, when these were approached, she would switch off the conversation, or skilfully divert the line of thought from them. But the difficulties that we encounter in our studies really lie in the very nature, not of the particular "facts" to be dealt with, but of the order of truth to be apprehended, the state of mind which is necessary in order to grasp the real meaning of the facts. In the activities of the intellect, as well as in the more material objects of human endeavour, the great truth holds good that:

> "Here we have no continuing city, but we seek one to come."

We are familiar with this idea in some of its applications. We see more or less plainly that the world is a school and that the apparent object of our immediate activities is not the real one. Nowhere is permanent satisfaction to be found, no object of desire is of value for itself. If it were so, if concrete, material things could satisfy us, progress would immediately come to an end and we should find ourselves in a blind alley. But "facts" are, to the intellect, very much what material objects are to the desire-nature. At a certain stage we are greedy of facts, we believe that they are of primary importance, that satisfaction (which the mind calls Truth) is dependent upon them. But the study of facts can never enable us to arrive at Truth, nor can Truth ever be formulated. These contradictions, inconsistencies and "blinds" are not only inherently unavoidable, but they are actually the most effective means of directing our intellects into the true channel of progress and saving us from the everlasting treadmill of the lower mind. They are warning signposts, signifying "No road this way". This

liberation from the bondage of our intellects to "facts" is infinitely harder to achieve than the weaning of ourselves from objects of desire. In the latter case we can enlist the intellect on the side of progress; in the former case it is the very intellect itself, the senior partner and innermost nature of the natural man, that becomes as it were the traitor.

I am sure that much perplexity and disappointment would be saved if students would realise that genuine understanding and wisdom, as distinguished from mere information, is not reached by a rigid interpretation of terms in the manner of a syllogism of logic. That is to make knowledge our master instead of our servant.

When it is realised that an occultist's statements regarding the inner worlds are primarily *illustrations of principle* and only secondarily *assertions of fact*, that all "facts" themselves are relative, not absolute, and that their meaning and application, the Truth that underlies them, *must* be thought out by every one for himself, apparent contradictions or real difficulties will lose much of their bewildering character and become helps rather than hindrances. As a little bit of practical advice let me suggest that when one meets with a term or a statement or an idea that is not understood, whether in Theosophical or other studies, it is better not to go straightway to a dictionary or textbook, or to its equivalent in the shape of an older student, but to seek the meaning for oneself, remembering that when met with in a different context it may have a different meaning, and that at all times it certainly has a great many meanings, all true. Furthermore, when we meet with a statement or an idea that rouses our antagonism without our knowing quite why, the antagonism is almost certainly due, not to some superior "intuition" on our part, but merely to lack of understanding.

"There are nine and fifty ways of constructing tribal lays,
And every single one of them is right!"

The adoption of this method as far as possible will pave the way later on for the kind of study that will not only store the mind but develop the faculties.

Let us at any rate understand that so long as our minds are occupying themselves with concrete, limited, statements of fact as such, whether "Theosophical" or otherwise, whether concerning the details of the astral plane or the Hierarchies of the Heavenly Hosts, or the origin of an Universe; so long as we are dealing with formal allegory or symbolical interpretation; so long as we are dealing with the statement in set terms of the laws of Nature, visible or invisible; so long as we are using the thoughts and statements of any other person than ourselves—it is the lower, concrete mind which is functioning. Even the visions of the "higher clairvoyance," in so far as they deal with definite facts or forms of the mental, astral or physical worlds, are activities of the lower intellect, to be judged by its canons of interpretation no less and no more than facts otherwise obtained.

When the higher state of consciousness really comes into play through the lower, it does not alter the facts in their outer semblance, nor does it supply new ones; rather does it illumine the facts from within and make them real and vital. They become of enormous significance, and yet at the same time they are robbed of their immediate importance and mutually exclusive character. What particular facts we see, continues as before to depend upon our intellectual development, for the intuition does not make us see different facts, but makes us see the facts differently.

In its own nature the intuition, like its material and concrete counterpart, the astral faculties, belongs to the Life-side of us, to the side which *knows*, but knows by actual experience. We see this well indicated, as far as the astral plane is concerned, in the tendency, noted by all observers, towards the dramatisation of facts and happenings by those who are using the

astral consciousness. They are felt and subsequently described as personal experiences, even though they may be nothing of the sort. Hence the peculiar liability to delusion on this plane: a liability not shared by the intuition upon its own plane, or even in manifestation through the lower personality, because it does not come into play, unlike the astral consciousness, until the intellect has been well developed. It is the intuition and the astral faculties, Manifesting Life, that know and feel; it is the intellect which formulates and the physical which embodies, thereby manifesting on different levels of consciousness the side of Form; while on the Ātmic level that which we know as Life and Form becomes Substance and Unmanifested Essence.

We have seen the reason for the great difficulty which stands in the way of the intellect in attempting its own transformation. The first step in escaping from illusion is to distinguish between facts and the things that we should like to believe to be facts. In the attainment of this part of the faculty of discrimination it is unavoidable that facts, as such, should come to be the principle objective of intellectual activity, until we find ourselves intellectually as much the slaves of facts and logic as formerly we were of desires. So long as we are satisfied with facts and mistake them for Truth, there is no escape from this bondage, and further advance only becomes possible with disillusion and the growth of a divine discontent. Then probably will come a reaction from the intellect altogether, and we may seek an outlet by attempting to discard it, and so fall back upon the desire-nature once more, leaving the intellect to feed upon the husks of authority. But there is no advantage to be gained by such an attempt, and it cannot be long maintained. Having developed the intellect we cannot help using it, even if we would, but we have to use it in a different manner and for another purpose than heretofore.

The great practical and occult key has been set forth for us in *Light on the Path*:

> "Desire only that which is within you.
> Desire only that which is beyond you.
> Desire only that which is unattainable."

In other words the lower mind must set itself to do that which is inherently impossible for it, must exercise its own proper faculties to the utmost in trying to understand that which by its own nature it is incapable of understanding. It must study no longer to acquire information, but in order that its own activities may be superseded. Unless the lower attempts the impossible, the higher cannot become manifest. This is one of the great laws of life at all stages of its unfoldment. It is the counterpart of that other great law that "He who would save his life must lose it".

The condition for the manifestation of the intuition through the intellect is the open mind which balances, neither throwing itself into one alternative nor the other, neither accepting nor rejecting any fact or argument. This is a condition of poise, only reached by intense effort, and as far removed from the mental inertia which rests upon the thought or vision of others as it is from uncontrolled feeling or prejudice. But the nature of the intuition is always affirmation, not denial. It is a condition of confidence, of power, of *faith* rather than of *belief*; and faith is a thing that is independent of any particular belief or fact, for it has nothing to do with them. Intuition is concerned not with the denial of other people's visions of truth, but with the ever-new proclamation of truth. Its function is the recognition of principles which, in the very nature of things, can be only partially expressed in any one coherent set of facts or any one logical sequence of ideas. It is the art of reading between the lines, of perceiving truth for oneself, entirely fresh and original, whether or not it is the

same truth as seen by some one else. It claims no authority, it is supported by no authority, nor impugned by any, and its own authority is absolute. For in the very nature of the case there must be as many ways of stating a universal truth as there are concrete minds through which it can be expressed; and no statement of truth is exclusively or wholly true. In fact the moment that the higher consciousness tries to formulate a truth, it becomes, in so doing, subject to the limitations of the lower mind, and the truth so expressed becomes only relatively and partially true—a *representation* of itself. Even so, the ego is one, but through the ages requires many personalities to express itself. Each one *is* the ego, and yet each one is different.

Acceptance of dogmatic teaching, useful in its own sphere, is not intuition and cannot be a substitute for it, since all teaching of facts is essentially an activity of the lower mind. Independent thought implies the making of many mistakes, but it is by making mistakes, and finding out for ourselves that we are wrong, that real advance is made. It is effort, not correctness of opinion, that leads to enlarged life. Nay, is it not effort rather than the result of effort that is the very token of Life itself?

I speak as a student, and a very humble one, to other students; conscious both of very inadequate knowledge and of very rudimentary powers of intuition. But I speak to those who, like myself, have set before them not the acquirement of information but the development of faculty as their aim: not the attainment of even the "higher" clairvoyance, the vision of Form, but of intuition, the knowledge of Life: believing that this is the step which lies immediately before me, not that it is a faculty to which I have attained, and profoundly convinced that it is intuition rather than knowledge of which the world is in need. Thus do I hope some day to be able to serve the world. For myself, I would rather commit a thousand errors,

be humbled by a thousand sins, suffer a thousand losses, than, for the sake of mental ease and spiritual comfort, extinguish the little Divine spark of life that is within me, which bids me gird up my loins and live, and love, and know, and experience, for myself. For what shall it profit a man if he gain the whole world and lose his own soul?

We are called to be Sons of God, not automata or parasites. We must eat and digest our own food, material and spiritual. We salute with reverence and gratitude the teachers who go before us. We accept their teaching, their visions and their experience, not as a substitute for our own but as a beacon and an inspiration. For so, we hope, with all humility but with full confidence, may we be led by the inner Light, the true Light which lighteth every man that cometh into the world, from the unreal to the Real, from death to Immortality.

W. Wybergh

A TIBETAN TANTRA[1]

By JOHAN VAN MANEN

ALL lovers of Indian philosophy are familiar with the magnificent series of works on the Tantra which, under the general editorship of "Arthur Avalon," have seen the light within the last few years. Some 15 volumes, either texts, translations, or studies, have hitherto been published, and the titles of a number of further works are announced as in preparation or in the press. Just now a new volume has been added to the series, constituting Vol. VII of the "Texts," and this book is undoubtedly one of the most interesting of all those hitherto issued.

Up till now the series has only dealt with works and thoughts originally written down in Sanskrit; this new volume goes further afield and brings us the text and translation of a Tibetan work, dealing with the same subject the whole series is intended to study. Tibetan Tantrism is undoubtedly a development of its Indian prototype, and at a further stage of our knowledge of the whole subject, the historical development of this school of thought will be, no doubt, studied minutely. Though this present volume brings valuable material towards such an historical study, our knowledge of the Tantra under this aspect is as yet far too limited to enable us to say much about this side of the questions raised by its publication or to find a place for it in the present review of

[1] Tantrik Texts. Under the general editorship of Arthur Avalon. Vol. VII. *Shrichakrasambhâra Tantra*: A Buddhist Tantra. Edited by Kazi Dawa-Samdub, with Foreword on the *Vairayâna* by A. Avalon. (Luzac & Co., London; Thacker, Spink & Co., Calcutta, 1919.)

the work. What is more urgent now, is to examine this book as it stands, to try to define the general trend of its contents, and to attempt to value it generally in terms of modern speech and thought. In our discussion of the book, therefore, we shall not concern ourselves with questions of technical scholarship at all, but attempt to go to the heart of the subject in such a manner as might be of interest to any intelligent man attracted towards philosophical and religious thought. And it is perhaps easier to do so with the present work than with many others in the series to which it belongs, for more than these others this work makes an appeal to the intellect direct, and proves very human and logical, so as to evoke a response in even such readers as are not prepared by a detailed knowledge of system and terminology, to disentangle an elaborate outer form from the inner substance. It is true that here also, every page and almost every line bristles with names and terms, but the thought connecting such terms is clear, and these, serving much the purposes of algebraical notations in mathematical formulæ, can be easily filled in by any reader with values derived from his own religious and philosophical experience.

The Tantras have, often, not been kindly spoken of. It has been said that they have hitherto played, in Indology, the part of a jungle which everybody is anxious to avoid. Still stronger, a great historian is quoted as having said that it would be "the unfortunate lot of some future scholar to wade through the disgusting details of drunkenness and debauchery which were regarded as an essential part of their religion by a large section of the Indian community not long ago". This with reference to these same Tantras. And Grünwedel, speaking especially of the Tibetan Tantras (*Mythology*, p. 106), from the immense literature of which as yet nothing had been translated, says: "To work out these things will be, indeed, a *sacrificium intellectus*, but they are,

after all, no more stupid than the Brāhmaṇas on which so much labour has been spent." But here we have the first translation into a European language of one of these Tantrik texts; and far from being obscene or stupid, it strikes us as a work of singular beauty and nobility, and as a creation of religious art, almost unique in its lofty grandeur. It is so totally unlike any religious document we are acquainted with, that it is almost inconceivable that this is only a brief specimen, a first specimen, made accessible to the general public, of a vast literature of which the extent (as existing in Tibet) cannot yet even be measured. Yet, in saying that the nature of our book is unique, we do not mean to imply that close analogies cannot be found for it in the religious literatures and practices of the world. Such an aloofness would be rather suspicious, for real religious experience is, of course, universal, and, proceeding from the same elements in the human heart, and aspiring to the same ends, must always show kinship in manifestation. Yet this Tibetan product has a distinctive style of its own, which singles it out in appearance as clearly, let us say, as the specific character of Assyrian or Egyptian art is different from that of other styles.

When we now proceed to examine the document before us, at the outset a verdict of one of the critics of Tantrism comes to our mind, to the effect that the Tantra is perhaps the most elaborate system of auto-suggestion in the world. This dictum was intended as a condemnation; but though accepting the verdict as correct, we ourselves are not inclined to accept, together with it, the implied conclusion. Auto-suggestion is the establishment of mental states and moods from within, instead of as a result of impressions received from without. Evidently there must be two kinds of this auto-suggestion, a true and a false one. The true one is that which produces states of consciousness corresponding to those which may be produced by realities in the outer world, and the false

one is that which produces states of consciousness not corresponding to reactions to any reality without. In the ordinary way the consciousness of man is shaped in response to impressions from without, and so ultimately rests on sensation, but theoretically there is nothing impossible in the theory that these "modifications of the thinking principle" should be brought about by the creative will and rest rather on imagination and intuition than on sensation. This theory has not only been philosophically and scientifically discussed, but also practically applied in many a school of mysticism or yoga. If I remember well, there is a most interesting book by a German (non-mystic) Professor, Staudenmeyer, dealing with this subject, under the title of *Magic as an Experimental Science* (in German), and the same idea seems also to underlie Steiner's theory of what he calls "imaginative clairvoyance". In Christian mysticism this has been fully worked out by de Loyola in his "Spiritual Exercises" as applied to the Passion of the Christ. In what is nowadays called New Thought, this principle is largely applied in various manners. In our book we find it applied in terms of Tantrik Buddhism with a fullness and detail surpassing all other examples of this type of meditation. In order to present the idea in such a way that it may look plausible in itself, we have first to sketch out the rationale underlying any such system. This is easily done.

We can conceive of this universe as an immense ocean of consciousness or intelligence in which the separate organisms, human beings included, live and move and have their being. If we conceive of this mass of consciousness as subject to laws analogous to those of gravity, and at the same time as being fluidic in nature, then the mechanism of all intellectual activity might well be thought of, in one of its aspects, as hydraulic in character. Let any organism, fit to be a bearer of consciousness, only open itself for the reception of it, and the hydraulic

pressure of the surrounding sea of consciousness will make it flow in, in such a form as the constellation of the organism assumes. The wave and the sea, the pot and the water, are frequent symbols in the East, used to indicate the relation between the all-consciousness and the individual consciousness. If the human brain is the pot sunk in the ocean of divine consciousness, the form of that pot will determine the form which the all-consciousness will assume within that brain.

Now imagination, or auto-suggestion, may determine that form. Through guess, intuition, speculation, tradition, authority, or whatever the determinant factor may be, any such form may be chosen. The man may create any form, and then, by expectancy, stillness, passivity, love, aspiration or whatever term we choose, draw the cosmic consciousness within him, only determining its form for himself, but impersonally receiving the power which is not from himself, but from without. The process is like the preparation of a mould in which molten metal is to be cast, with this difference, that the metal cast into the mould is not self-active and alive, and not ever-present and pressing on every side, as the living consciousness is which constitutes our universe.

We may take an illustration from the mechanical universe. This universe is one seething mass of forces in constant interplay. The forces are there and at work all the time, but only become objectified when caught in suitable receivers. The wind-force, if not caught by the arms of the windmill, the forces of stream or waterfall, if not similarly gathered in a proper mechanism, disperse themselves in space and are not focused in and translated into objective units of action. So with the vibrations sent along the wire, in telegraphic or telephonic communication, or with the other vibrations sent wirelessly. In a universe peopled with intelligences, higher beings, gods, a whole hierarchy of entities, from the highest power and perfection to such

as belong to our own limited class, constant streams of intelligence and consciousness must continuously flash through space and fill existence. Now it seems, theoretically indeed, very probable, assuming that consciousness is one and akin in essence, that the mechanical phenomenon of sympathetic vibration may be applied to that consciousness as well as to what are regarded as merely mechanical vibrations. So, putting all the above reasonings together, it is at least a plausible theory that man, by a process of auto-suggestion, may so modify the organs of his consciousness, and likewise attune his individual consciousness in such a way, as to become able to enter into a sympathetic relation with the forces of cosmic consciousness ordinarily manifesting outside him and remaining unperceived, passing him as it were, instead of being caught and harnessed. And this is not only a theory, but more than that—a definite statement given as the result of experience by mystics and meditators of all times and climes.

Now we may ask: how has this method been applied in our present work? A careful analysis of its contents makes us discover several interesting characteristics. First of all we have to remember that our text presupposes a familiarity with the religious conceptions, names, personalities and philosophical principles of Northern Buddhism, which are all freely used in the composition. What is strange and foreign in them to the Western reader is so only because he moves in unfamiliar surroundings. But the character of the composition is one which might be compared to such analogous Western productions (with great differences, however) as the Passion Play at Oberammergau or the mediæval mystery-plays. Only, in some of the latter the historical element predominates, whilst in the Tibetan composition the mythological element (for want of a better word) forms the basis and substance. In other words, in this ritual of meditation the Gods, Powers and Principles are the actors, and not historical or symbolical

personages of religious tradition. Secondly the play is enacted in the mind, inwardly, instead of on the scene, outwardly. The actors are not persons, but conceptions.

First, the meditator has to swing up his consciousness to a certain pitch of intensity, steadiness, quiet, determination and expectancy. Having tuned it to the required pitch, he fixes it on a simple centre of attention which is to serve as a starting-point or gate through which his imagination shall well up as the water of a fountain comes forth through the opening of the water-pipe. From this central point the mental pictures come forth. They are placed round the central conception. From simple to complex in orderly progression the imaginative structure is elaborated. The chief Gods appear successively, followed by the minor deities. Spaces, regions, directions are carefully determined. Attributes, colours, symbols, sounds, are all minutely prescribed and deftly worked in, and explications carefully given. A miniature world is evolved, seething with elemental forces working in the universe as cosmic forces and in man as forces of body and spirit. Most of the quantities in this elaborate notation are taken from the body of indigenous religious teaching and mythology. Some are so universal and transparent that the non-Tibetan reader can appreciate them even without a knowledge of the religious technical terms of Tibet. But anyhow, an attentive reading and re-reading reveals something, even to the outsider, of the force of this symbological structure, and makes him intuitively feel that here we are assisting in the unfolding of a grand spiritual drama, sweeping up the mind to heights of exaltation and nobility.

As to the terminological side of the text, the Editor's abundant notes prove as valuable as useful. They may disturb the elevated unity of the whole at first, but after some assiduous familiarising, lead to fuller and deeper comprehension.

Even a single reading is sufficient to gain the impression that a stately and solemn mental drama is enacted before us with an inherent impressiveness which would attach, for instance to a Christian, to the performance of a ritual in which all the more primary biblical persons, human and superhuman, were introduced, in suitable ways, as actors. And the superlative cleverness of this structure! Starting from a single basic note, this is developed into a chord, which again expands into a melody, which is then elaborately harmonised. Indeed the meditation is in its essence both music and ritual. The initial motives are developed, repeated, elaborated, and new ones introduced. These again are treated in the same way. A symphony is evolved and brought to a powerful climax, and then again this full world of sound, form, meaning, colour, power, is withdrawn, limited, taken back into itself, folded up and dissolved, turned inwards again and finally returned into utter stillness and rest, into that tranquil void from which it was originally evoked and which is its eternal mother. I do not know of any literature which in its nature is so absolutely symphonic, so directly akin to music, as this sample of a Tibetan meditational exercise. And curiously enough, it makes us think of another manifestation of Indian religious art, for in words this document is akin to the Indian temple decoration, especially the South Indian gopura, which in its endless repetitions and elaborations seems indeed instinct with the same spirit which has given birth to this scheme of imagination taught in these Tantras. Only, in stone or plaster, the mythological host is sterile and immovable, whilst, as created in the living mind, the similar structure partakes of the life of the mind within and without. The sculptural embodiment is, therefore, serviceable to the less evolved mind. The Tantra is for the religious thinker who possesses power.

But we said that our meditational structure was also akin to ritual. What we mean by this is that all the figures

and images evoked in the mind in this meditation are, after all, only meant, as the words, vestures and gestures in a ritual, to suggest feelings, to provoke states of consciousness, and to furnish (if the simile be not thought too bathetic) pegs to hang ideas upon.

Like as a fine piece of music, or a play, can only be well rendered when rehearsed over and over again, and practised so that the form side of the production becomes almost mechanical, and all power in the production can be devoted to the infusion of inspiration, so can this meditation only be perfectly performed after untold practice and devotion. It would be a totally mistaken idea to read this book as a mere piece of literature, once to go through it to see what it contains, and then to let it go. Just as the masterpieces of music can be heard hundreds of times, just as the great rituals of the world grow in power on the individual in the measure with which he becomes familiar with them and altogether identifies himself with the most infinitely small minutiæ of their form and constitution, so this meditation ritual is one which only by repetition can be mastered and perfected. Like the great productions of art or nature, it has to "grow" on the individual.

This meditational exercise is not for the small, nor for the flippant, nor for those in a hurry. It is inherently an esoteric thing, one of those teachings belonging to the regions of "quiet" and "tranquillity" and "rest" of Taoistic philosophy. To the ignorant it must be jabber, and so it is truly esoteric, hiding itself by its own nature within itself, though seemingly open and accessible to all. But in connection with this meditation we do not think of pupils who read it once or twice, or ten times, or a hundred, but of austere thinkers who work on it as a life-work through laborious years of strenuous endeavour. For, what must be done to make this meditation into a reality? Every concept in it must be vivified and drenched with life and power. Every god in it must be made into a living god.

every power manipulated in it made into a potency. The whole structure must be made vibrant with forces capable of entering into sympathetic relation with the greater cosmic forces in the universe, created in imitation on a lower scale within the individual meditator himself. To the religious mind the universe is filled with the thoughts of the gods, with the powers of great intelligences and consciousnesses, radiating eternally through space and really constituting the world that is. "The world is only a thought in the mind of God." It must take years of strenuous practice even to build up the power to visualise and correctly produce as an internal drama this meditation given in our book. To endow it with life and to put power into this life is an achievement that no small mind, no weak devotee, can hope to perform. So this meditation is a solemn ritual, like the Roman Catholic Mass; only it is performed in the mind instead of in the church, and the mystery it celebrates is an individual and not a general sacrament.

In what we have said above we have tried to give some outlines of the chief characteristics of this remarkable work, now brought within the reach of the general reading public, and especially of benefit to those among them interested in the study of comparative religion along broad lines. We owe, indeed, a debt of gratitude to Arthur Avalon, whose enthusiasm for and insight into the Indian religious and philosophical mind have unearthed this particular gem for us. We may be particularly grateful that his enthusiasm has not set itself a limit, so as to prevent him from dealing with other than Sanskrit lore alone, and from looking for treasure even beyond the Himalayas. In this connection we may mention that it is his intention to maintain this catholic attitude, for he is now taking steps to incorporate also an important Japanese work on the *Vajrayāna* in his Tantrik series. As far as this first Tibetan text is concerned, the choice has been decidedly happy,

and he has been no less fortunate in having been able to secure a competent collaborator to undertake the philological portion of the work, the translating and editing labour. The result of thus associating himself with a capable indigenous scholar to produce the work, has been a great success, a production of practical value which will undoubtedly not diminish in all essentials for a long time to come. For not only is this particular work in and for itself of interest, with a great beauty of its own; it has another value in quite other directions than those connected with the study of meditation or of religious artistic creation.

The work furnishes a most important key to a new way of understanding many phases and productions of Indian philosophy. The projection of the paraphernalia of Hindu mythology inwards into the mind as instruments of meditation, the internalising of what we find in the Purāṇas or the Epic externalised as mythology, has seemed to me to throw fresh and illuminating light on Indian symbology. To give an illustration. In this Tantra we find an elaborate manipulation of weapons, shields, armour, as instruments for the protection of the consciousness. Now all these implements figure, for instance, largely and elaborately in such a work as the *Ahirbudhnya Samhitā*, of which Dr. Schrāder has given us a splendid summary in his work, *Introduction to the Pancharātra*. But in the *Pancharātra* all these implements are only attributes of the gods. In our text we find a hint as to how all these external mythological data can also be applied to and understood as internal workings of the human consciousness, and in this light Indian mythology assumes a new and richer significance. I do not want to do more here than hint at the point involved, but no doubt any student of Hindu mythology who is also interested in Hindu modes of thought, in the Hindu Psyche, will at once see how fruitful this idea can be.

One of the riddles of Indian thought is that its symbology is kinetic and not static, and eludes the objective formality of Western thought. That is why every Hindu god is another, who is again another, who is once more another. Did not Kipling say something about "Kali who is Parvati, who is Sitala, who is worshipped against the small-pox"? So also almost every philosophical principle is an "aspect" of another principle, but never a clear-cut, well-circumscribed, independent thing by itself. Our text goes far towards giving a hint as to how all these gods and principles, which in the Purāṇas and other writings appear as extra-human elements, may perhaps also be interpreted as aspects of the human mind (and even human body) and become a psychological mythology instead of a cosmic one.

The idea is not absolutely new, but has been put forward by mystics before. The Cherubinic Wanderer sang that it would be of no avail to anyone, even if the Christ were born a hundred times over in Bethlehem, if he were not born within the man himself. It has been said of the *Bhagavad-Gītā* that it is in one sense the drama of the soul, and that meditation on it, transplanting the field of Kurukshetra within the human consciousness, may lead to a direct realisation of all that is taught in that book, and to a vision of all the glories depicted therein. That idea is the same as that which is the basis of our text. Its message is: Create a universe within, in order to be able to hear the echoes of the universe without, which is one with that within, in essence. If seers, occultists, meditators, really exist, they may be able to outline the way and method by which they themselves have attained. So it was with de Loyola and his "Spiritual Exercises," and there is no reason why it should not be the same with the book we are discussing here.

As to how far we have here a result of practical experience, or only an ingenious theory, a great "attempt,"

as it were, we will not and cannot decide. To make statements about this, needs previous experiment, and we have only read the book from the outside, not lived its contents from within. But however this may be, even such an outer reading is sufficient to reveal to us the grandeur of the conception put before us, and to enable us to feel the symphonic splendour of the creation as a work of religio-philosophic art; and that alone is enough to enable us to judge the work a masterpiece and a document of first-class value in the field of religious and mystical literature. The form is very un-Western indeed, and in many ways utterly unfamiliar and perhaps bewildering. But the harmony of thought, the greatness of the fundamental conceptions, the sublimity of endeavour embodied in it, are clear; and these qualities are certainly enough to gain for it admirers and friends—perhaps here and there a disciple—even in our times so badly prepared to hear this Tibetan echo from that other world, which in many ways we in the West make it our strenuous business to forget and to discount.

Johan van Manen

THE WATCHER

I SIT within the shadow deep,
I do not grieve, I do not weep,
Simply my silent watch I keep,
Beside the graves of those who sleep.

With this my life I am content.
For here within my duty pent
I ponder lives that were well spent
And those of evil wrong intent.

Then when I hear the funeral drum
And see the mourners stricken dumb,
Or hear the wild lament of some,
Strange fancies to my brain do come:

I seem to hear the sleepers say,
Calling, calling from far away,
"Oh, we are gone, this many a day.
Why watch beside the discarded clay?"

Yet while the mourners think here lies
Their treasure, hid from sunlit skies
And from the glance of love-lit eyes—
A problem and a deep surmise—

I cannot break the watch I keep
Here in the silent shadow deep,
For love of those who still must weep
And think that here their loved ones sleep.

E.

CORRESPONDENCE

"WHY NOT RECONSTRUCTION IN THE T.S.?"

THE Editorial of the May number of *Theosophy in India* deals with the subject of Mr. Arundale's suggestions in the March number of THE THEOSOPHIST under the above title. The Editor of *Theosophy in India* says that the broad principle of the recognition of the Elder Brothers is "unobjectionable," but that "there is a confusion" as to the logical consequences which Mr. Arundale suggests might follow from the application of that principle. May I be permitted to put forward another point of view, and endeavour to explain what it seems to me that Mr. Arundale is "driving at"?

It is a very significant fact that, ever since the foundation of the Theosophical Society, though many beliefs which are now accepted by the vast majority of Theosophists were denied even by the leaders in the early days (as the doctrine of reincarnation was denied by Madame Blavatsky in *Isis Unveiled*), yet every leader of our movement has stood for the fact of the existence of the Elder Brethren. At the present time I believe it is a fact that an overwhelming majority of the members of the T.S. believe in the existence of the Masters, believe that but for Them the T.S. would never have come into existence at all, and realise that the T.S. as a movement in the outer world is in direct touch with Them. This being so, Mr. Arundale says: "We might then ask whether the T. S. should not begin to stand forth *more openly* (italics mine) as a channel between the Elder Brethren and Their younger comrades in the outer world" The T.S. *is* at present such a channel, as our President has clearly shown in her book *Theosophy and the Theosophical Society*, but this aspect of its peculiar position is not as a rule put forward very *openly*, and is not of course one that is officially recognised. If the T.S. were to "stand forth more openly," and therefore officially, as a channel between the Elder Brethren and the outer world, this would logically imply an obligatory belief in the existence of the Masters as a condition of membership, which would make a very radical change, involving, as it would, the exclusion of many theoretically possible members. At the present time we exclude people who do not believe in Brotherhood, but nowadays almost everyboy *does* believe in Brotherhood, at least in theory. So what is our real position? Practically speaking, anyone can join the T.S.; and the only

reason why large numbers do not join is, in fact, because people have no interest in either the Society, its work, or its members, unless they believe in some of those teachings in which the majority of the present members believe.

What then would be the effect of making belief in the Masters an obligatory condition of membership? Would it really exclude anyone from privileges and advantages from which we have no right to exclude him? It seems to me that it would not. If a man becomes slightly interested in Theosophy, he may at the present time join the T.S., and he will then learn more about it through books and lectures, and through mixing with older members; and I suggest that *unless his study leads him sooner or later to belief in the Masters*, of whose existence he is told on the day that he joins, his membership of the Society is of very little real value, either to himself or to the Society.

The effect of the obligatory condition which is suggested, would be that an enquirer or prospective member would have to study a little longer before formally joining or deciding not to join, and I would suggest a degree of associate membership with no obligatory conditions save that of belief in Brotherhood and general sympathy with the Objects, for the express purpose of providing for such enquirers, who would be admitted to all ordinary lectures and study meetings and allowed free use of Lodge libraries. This would give full opportunity to anyone interested to get a good knowledge of Theosophy, and to come into touch with the Society and its members.

The question of the nomination of the President follows naturally from this. If the members of the T.S. officially recognised the movement as the channel between the Masters and the outer world, it would be only reasonable that Their nomination for the Presidentship, on the holder of which office so much of the policy and work of the Society depends, should also be recognised; and this would obviously involve the holding of that office for life, and the nomination of his successor by each President before his death, the old President being merely the voice-piece of the Masters in this respect.

The next point is that of the possibility and usefulness of the T.S. declaring "as a body in favour of a certain attitude or a specific action". Suppose, simply as an example, that, say ten years hence, the whole question of the ethics of vivisection were to come before the Parliament of Great Britain. One may imagine that as many as 97 per cent of the members of all the Sections of the Society within the British Empire, or of the whole T.S., might be strongly in favour of total prohibition of all vivisectional practices.

Supposing this were the case, would it be reasonable that, on account of a very small minority, the Society as such should stand "neutral" as to an important question, at a time when the weight of its pronounced opinion might have a very considerable effect? As Mr. Arundale himself said the other day, this would mean that "we should lag behind all the other advanced movements of the day" on account of our much-vaunted neutrality. The Editor of *Theosophy in*

India thinks that "to declare in favour of a certain attitude or a specific action" would bind the freedom of the individual conscience, and he asks: "Have we any right to say to anyone of them, 'Do this' or 'Do that'?" It seems to me that no question arises at all as to any attempt to control in any way the thoughts, or actions, or conscience of any individual member. Suppose, for example, that the T.S. declared against vivisection in general, and vaccination in particular. The T.S. might (purely hypothetically of course) pass a Resolution denouncing vivisection and deciding to do all in its power to influence public opinion against vaccination, including personal refusal. This would not prevent any individual member from having himself and his whole family vaccinated, or from doing all in *his* power to influence others to be vaccinated; so that this cannot be said to be a valid objection.

It seems to me that we should do well to consider Mr. Arundale's suggestions very thoroughly and earnestly, trying as far as possible to imagine or intuit what is the real will of the great Elder Brethren. For whether we choose to recognise it "officially" or not, the T.S. is not *our* T.S. but *Theirs*, and the one thing of importance is that Their will should, as far as possible, "be done on earth, as it is in heaven".

D. H. STEWARD

QUARTERLY LITERARY SUPPLEMENT

The Philosophy of Rabindranath Tagore, by S. Radhakrishnan. (Macmillan & Co., London. Price 8s. 6d.)

A great deal has been written about Tagore and his work, but until the present volume appeared there was scarcely anything in permanent form which might represent to English readers the serious opinion of educated India on the subject. Now, however, in Professor Radhakrishnan's book Western readers may study the poet's thought and work as interpreted by an Indian. In his Preface the author remarks:

> In interpreting the philosophy and message of Sir Rabindranath Tagore, we are interpreting the Indian ideal of philosophy, religion, and art, of which his work is the outcome and expression. We do not know whether it is Rabindranath's own heart or the heart of India that is beating here. In his work, India finds the lost word she was seeking. The familiar truths of Hindu philosophy . . . are here handled with such rare reverence and deep feeling that they seem to be almost new.

From these words it is quite evident on which side the writer will range himself, when later he observes that critics are divided as to whether Tagore should be considered a Vedântin, or "an advocate of a theism more or less like, if not identical with, Christianity". "Rabindranath inclines to the former view," we are told, and the Professor himself sums the matter up by saying: "His writings are a commentary on the Upanishats by an individual of this generation on whom the present age has had its influence." In order to substantiate this verdict, the author marshals one by one the main points of Tagore's philosophy as it is revealed in his English works and translations into English, quoting also from the Upanishats and other ancient works, as well as from modern writers on India. Finally he concludes:

> Rabindranath Tagore is representative of the humanist school. The impression that Rabindranath's views are different from those of Hindûism is due to the fact that Hindûism is indentified with a particular aspect of it—Sankara Vedânta, which, on account of historical accidents, turned out a world-negating doctrine. Rabindranath's religion is identical with the Ancient Wisdom of the Upanishats, the *Bhagavad-Gîtâ*, and the theistic systems of a later day.

Next comes up for analysis and discussion the subject of Rabindranath as a *poet*. Critics have said that his poetry cannot rank with the best, because it has in it too much of metaphysics and mysticism. Professor Radhakrishnan considers the criticism unjust, though he sees that there is something in Tagore's work which excuses and explains it—notably its form, in that the poet departs from the conventions in this matter; we understand, however, that this admission of unconventionality is only true of the English translations. As regards the question of the substance of the poems and the fact that it is from them largely that we get glimpses of Rabindranath's philosophy, our author says: "Though it is not the aim of poetry as a species of art to tell us of a philosophy, still it cannot fulfil its purpose unless it embodies a philosophic vision." He takes Rabindranath's own theory of poetics as the basis for his further discussion of the relation of the poet to the philosopher and the place of the former in human life.

Tagore's message to India is the subject of the fourth part of the book, and the volume closes with an attempt to define his message to the world. A number of subjects of present-day interest are here touched upon: education, the caste system, the possibility of the Hindū religion being able to withstand the onslaught of Western materialism, the relation of India's present to her past traditions, the difficulties in the way of India's regeneration and the means by which it may be accomplished, the main characteristics of Western civilisation as contrasted with the civilisation of the East, woman's position in the West, the great European war. On all these subjects—and many others too numerous to be mentioned here—Rabindranath has expressed his views, and Professor Radhakrishnan reports upon these views, as it were, making but few comments of his own, "keeping," as he says in his Preface, "literally close to his [Tagore's] writings while giving an inward account of them".

The book will appeal to a large public: students of Tagore's many works will have their impressions defined by it and find familiar passages arranged and ordered into a system, while those who are less well acquainted with the original writings themselves, will gain from the reading of Professor Radhakrishnan's work a well-proportioned and detailed picture of the great Poet-Philosopher of present-day India.

A. DE L.

A Short History of Freethought, Ancient and Modern, by John M. Robertson, M.P. Third edition, revised and expanded. In two volumes. Issued for the Rationalist Press Association, Ltd. (Watts & Co., London. Price 10s.)

The appearance of a third edition of this well known work is evidence of the continued interest taken by the public in the free-thought movement, as well as of the high appreciation accorded to Mr. Robertson's treatment of the subject. In respect of detail and general completeness these two full volumes constitute a veritable encyclopædia—the epithet "short" is purely relative!—while there is a unity of purpose and mental attitude throughout the presentation of historical data which gathers up the numerous and diverse threads of narrative into a living and consistent whole. This mental attitude may be best expressed by the generally accepted term "rationalism," a term which has by this time acquired a special meaning in its application to one of the most significant phases of the last century—the revolt against religious authority, following on the popularisation of scientific discovery. "Freethought," therefore, is evidently estimated by the author chiefly in relation to that variety of the evolutionary impulse which found its latest expression in the modern rationalistic school; and the purpose of his history is to trace the sequential outworkings of this impulse in all countries and from the earliest times recorded. In the pursuit of this aim Mr. Robertson dwells not so much on the actual views or doctrines promulgated by the free-thinkers of the past, as on their personalities and careers, the circumstances surrounding them, and the effects that they produced in the struggle against religious tyranny and persecution. Accordingly, while indispensable as a book of reference, the work makes its strongest appeal through its psychological interest—to use the word in the less limited sense of character study.

Hence its value to Theosophical students; though few will share the writer's obvious bitterness towards religious authority, and fewer still his implied repudiation of the superphysical, most of us will, or at least should, regard the freethinker as first a pioneer and afterwards, sometimes, a materialist. In short, we can entirely endorse the rationalist's exposure of sham, greed and cruelty practised in the name of religion, without prejudice against the occult basis of many religious teachings and observances, and in full sympathy with genuine religious experience, even though apparently irrational. For this reason we are glad that the freethinkers memorialised in this history are not limited to heretics of the strictly rationalist type of mind, but include some of the most imaginative philosophers and idealists, for

it is among this class of heretics that we are accustomed to look for the hand of the occultist. For example, the picture given of Giordano Bruno is one which even a Theosophist could scarcely wish to improve on; in fact we cannot do better than quote the verdict with which the writer concludes this little biography.

> Alike in the details of his propaganda and in the temper of his utterance, Bruno expresses from first to last the spirit of freethought and free speech. *Libertas philosophica* is the breath of his nostrils; and by his life and his death alike he upholds the ideal for men as no other before him did. The wariness of Rabelais and the non-committal scepticism of Montaigne are alike alien to him; he is too lacking in reticence, too explosive, to give due heed even to the common-sense amenities of life, much more to hedge his meaning with safeguarding qualifications. And it was doubtless as much by the contagion of his mood as by his lore that he impressed men.

Then comes a charming touch of human nature:

> His case, indeed, serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance. The perfectly prudent and self-sufficing man does not achieve revolutions, does not revolt against tyrannies; he wisely adapts himself and subsists, letting the evil prevail as it may. It is the more impatient and unreticent, the eager and hot-brained—in a word, the faulty—who clash with oppression and break a way for quieter spirits through the hedges of enthroned authority. The serenely contemplative spirit is rather a possession than a possessor for his fellows; he may inform and enlighten, but he is not in himself a countering or inspiriting force: a Shelley avails more than a Goethe against tyrannous power. And it may be that the battling enthusiast in his own way wins liberation for himself from "fear of fortune and death," as he wins for others liberty of action. Even such a liberator, bearing other men's griefs and taking stripes that they might be kept whole, was Bruno.

We must, however, confess to some sense of disappointment at the comparatively scant reference made to freethought in Ancient India, though perhaps it is too much to expect to find, in so general a survey, information which until recently was the result of specialised study. None the less such a lack of proportion remains as a distinct flaw in an otherwise up-to-date record; the freethought movement represented by Buḍḍhism, for instance, to say nothing of the freedom resulting in the Hinḍū schools of philosophy, could have been cited to far greater effect than as mainly an "atheistic" reaction from Brāhmaṇism. Happily such deficiencies—from the Eastern point of view—are amply covered by the conscientious labour which has collected and arranged so much valuable material; so we lay the volumes down with a sense of solid satisfaction.

W. D. S. B.

Poems Written During the Great War, 1914-1918, An Anthology edited by Bertram Lloyd. (George Allen & Unwin, Ltd., London. Price 2s. 6d.)

In the Preface to this little collection of poems the editor tells us that the common point of agreement between the various contributors is best described as " hatred of the cant and idealisation and false glamour wherewith the conception of war is still thickly overlaid in the minds of numbers of otherwise reasonable people ". That hatred is certainly conspicuous in most of these poems, and whatever the writers think as to the necessity of war—the editor informs us that they represent many phases of opinion, some being " believers in this war and no other," some thinking that other wars have been justified but not this one, and some having " no faith at all in any war "—they have all evidently made up their minds to speak out as to how the conditions brought about by war impress those who have experienced its grim reality at the front. It may be inevitable that we should fight, they seem to say, but let us at least face the facts and not pretend that war is anything but

" Heaven and hell by man's mad deed reversed,
Accurst hailed blessed, blessed hailed accurst."

Those who share with the authors of these poems the belief that " The glamour from the sword has gone," will be glad that the little anthology has evidently been well received by the public, since within six months of its publication it was reprinted.

A. DE L.

The Book of the Cave: Gaurisankarguha, by Sri Ananda Acharya. Being the authentic account of a pilgrimage to the Gaurisankar Cave, narrated by the late Professor Truedream of the University of Sighbridge to his friends, the Right Honourable Lord Reason of Fancydale, now in voluntary exile, and the Keeper of the Soham Garden, and made known to the world according to Professor Truedream's last Will and Testament. (Macmillan & Co., Ltd., London. Price 5s.)

This is a symbolical drama, strikingly presenting phases of Eastern thought and speculation—some of the passages in it are indicative of a wide imagination and vision—such as the stanzas dealing with the appearance of " Humanity " in the Hall of Wisdom.

I come. Ye ask, " Who art thou ? " Gods have not named me. I call myself " Humanity ".

I dwell on land and in the seas ; I sweep through the air and the ether. . .

I am ferocity in the beast of prey ; I am compassion in the heart of the mother. . .

Out of my dreams of Heaven I create this earth ;

I wax strong and wage war to please Death;
I laugh at Death and hurl him into the flaming furnace of hell—and this I do to please my children.
I enter the portals of Life with strong crying—and with a sigh
I bid farewell to Life. . .
I am—what ye fear to think of me; I will be—what ye love to dream of me . . .
I am the most erring of the High Mother's children, but one sure instinct I possess—I stand erect the moment I fall, and by the aid of the very obstacle that caused my fall do I rise again.

Enough has been quoted to show the deep occult meanings underlying the words of the poem, and also the great charm of the verse.

To those interested in metaphysical turns of thought, in the Ancient Wisdom of the East, the volume will prove fascinating and thought-provoking, and may be cordially recommended.

G. L. K.

Lectures on the Incarnation of God, by E. L. Strong, M.A. (Longmans, Green & Co., London. Price 5s.)

This book contains a set of lectures given by the Rev. E. L. Strong to the Oxford Mission Sisters at Barisal, Bengal. At the request of the Sisters, who found them very useful to themselves and to their friends, they have been published in the informal manner in which they were delivered. They are intended to make their appeal to those whose allegiance is given rather to the Church than to its Founder, as can be gathered from the following sentence from the author's preface:

I have submitted the lectures to him [his Superior], who, though he may not agree with all their statements, is satisfied that they do not contain anything which is contrary to the teaching of the Catholic Church. If it were afterwards found that they do, I should at once desire to withdraw it.

The book is written in a spirit and style which one naturally expects from an Oxford man, and with that quality of breadth which one is accustomed to associate with the Oxford Misson Fathers in India. Those who are prepared to "withraw," as he is, any conclusion or opinion at the bidding of the Church, will surely find the book useful, for, within those limits, it will insensibly teach them much of their own Faith; but for those whose allegiance is rather given to the Christ, both within and without, these limits will prove fetters, and they will constantly find themselves appealing to the "wideness of God's mercy" and to the love of God, "broader than the measures of man's mind"; and will feel once more their greater unity with the Christian mystics who were able to transcend the limits of the "letter" of their religion and reach the spirit "immutable and grand".

A. L. H.

Race Regeneration, by E. J. Smith. (P. S. King & Sons, Ltd., London. Price 7s. 6d.)

"It is probably no exaggeration," says the author of this volume in one of the introductory chapters, "to say that the decline in the birth-rate which has taken place in England and France during the last forty years, together with the neglect of child life, are responsible for the war." And again: "Unless we recognise the duty of filling the cots as being no less vital and patriotic than that of manning the trenches, we shall convert a glorious victory into an ultimate and self-imposed defeat." England, he proceeds, is unconsciously becoming an old and dying community, and he points out that one of the great problems of reconstruction is that which arises from the facts which show us that, if pre-war conditions with regard to child-welfare are allowed to continue, the results will be disastrous to the country.

How then is race-suicide to be prevented? Mr. Smith has various suggestions to offer. As chairman of the Health Committee of the Bradford Corporation, he takes many of his facts from Bradford, where he has been working to find a solution for these problems. It is from working-class families that the race is chiefly recruited, and hence it is among these that the most important work of the immediate future must be done. Our author takes us into the houses of these people and describes to us their wretched lives, illustrating what he tells us by numerous full-page photographs. He then proceeds to explain the schemes by which Bradford hopes to improve the condition of her people and make it possible for them to adopt a higher standard of life, but a detailed consideration of these would carry us too far afield. A plan for post-war housing has been elaborated; and this he discusses, quite frankly admitting the difficulties which will have to be encountered in its practical working out. Ever since 1912, a group of interrelated institutions has been growing and developing in Bradford, by means of which the health of the children and mothers is being cared for. These institutions embody that "patient, plodding, persevering spade-work among the poor" which, we are told, is so much more important just now than organisation and machinery. Their workings are described in some detail, and again a profusion of photographs illustrate the text. Mr. Smith is very much convinced of the value of the work that is being done under the Bradford scheme, and his enthusiastic yet open-minded account of methods, future possibilities and results should help and inspire others to take up the task of reconstruction along the lines he sketches.

A. DE L.

"*I Heard a Voice*," *or the Great Exploration*, by A King's Counsel. (Kegan Paul, Trench, Trubner & Co., London Price 6s.)

The "Great Exploration" in the spirit-world is somewhat amusing, in that one finds there an exact replica of the earth-life of a devout Christian. One of the spirit messages says:

> I must go now, dears . . . There is a great Intercessory Service in our Church among those who sympathise with the Allies. They are sending down a messenger from the higher planes to take the message right up to the Father. God help the Rumanians: God help us all!

The spirits encourage the publication of "the Book of Messages from the jaws of Death and the gates of the Other World," as they call this book, and they throng round the two girl mediums to give them glimpses of the life on the other side of death. The distressing part is that when the message is growing interesting they make their exit, with: "For the nonce, dear ones, we must part. God bless you all." On the whole the spirit-life here described is a bright and happy life; the sins of earth sit lightly on the spirits—even the wicked—and after their purgation there is peace, climbing along that White Road that leads to God.

M. C. V. G.

Self-Training, by H. Ernest Hunt. (William Rider & Son, Ltd., London. Price 4s 6d.)

So many books have been written on character-building, thought-control and kindred subjects, that it seems hopeless to add to them without merely repeating what has already been said. As a matter of fact the advice given in *Self-Training* by Mr. Hunt sounds familiar, and yet, as one reads page after page, one's interest gets stimulated to an increasing degree, and one comes to the end of the book with the distinct impression that one has profited by reading it and that it has been written to a good purpose. This is due to the healthy, positive tone, intended to encourage the average reader in need of a mental stimulant. The author's attitude may be seen from the following passage on page 31:

> The folly of the "Don't" method of teaching is self-evident; to work in negatives instead of positives is to lower the value of the teaching wellnigh to zero, and sometimes below it. "Thou shalt not," even though it possesses the weight of authority attaching to the Ten Commandments, is not as effective from a suggestion point of view as "Thou shalt". "Be a man" is much more constructive advice and possesses far greater value than "Don't be a fool". "Be brave" stimulates bravery, and conveys no shade of meaning save that of courage; on the other hand, "Don't be frightened," which is the same sentiment expressed negatively, at once suggests the idea of fright.

Auto-suggestion along positive lines is the key-note of the instructions, which are worked out very clearly and simply in twelve chapters, among the subjects of which are: Mind at Work, Suggestion, Memory, Will and Imagination, the Machinery of Nerves, etc.

Page after page is full of clear explanations and of sound, common-sense advice, which, if carried out, will strengthen the will-power and stimulate all that is good in us, while at the same time our weaknesses will tend to die from starvation. The author's conviction is catching. It rests on a firm spiritual basis, regarding men not merely as mortal bodies, but as immortal spirits, manifesting, possibly, through an endless chain of lives, for "it is only when we can regard death as an incident in life, instead of as the end of life, that we begin to get a sufficiently detached view to keep the perspective right".

This is certainly one of the best manuals of "Self-Training" we have come across; a book well worth the buying, and better still the following out of its instructions.

A. S.

President Wilson, the Modern Apostle of Freedom. (Ganesh & Co., Madras. Price Re. 1.)

This little volume is graced by a Foreword written by Dr. Subramanya Aiyar—another Apostle of Freedom!—who quotes the President as almost the sole instance of a thinker and ruler who has the courage of his convictions and the determination to put them into practice, irrespective of the question whether the peoples concerned are inhabitants of the East or West. An Introduction follows, by Mr. K. Vyasa Row, giving a brief but instructive account of Dr. Wilson's career, and the causes which ultimately compelled this lover of Peace to plunge his country into the World War. It is an informed, well-balanced sketch, and in conjunction with the series of speeches by President Wilson which compose the remainder of the book, forms extremely interesting reading at a time when its subject is so prominent a figure in world politics—the proposer of the "League of Nations" at the great Peace Conference.

K.

Book Notices

The Significance of the War, by L. W. Rogers. (Theosophical Book Concern, Los Angeles. Price 15c.) A lecture on war in general and the World War in particular. This is a thoughtful attempt to show that the War was the culmination of the long struggle between democracy and autocracy; and that it must result in the complete freedom of the individual as expressed in the republican form of government. *Psychic Science and Barbaric Legislation*, by Ellis T. Powell, LL.B., D.Sc. (Spiritualists' National Union, Ltd., Halifax, England. Price 2d.), deals with the legislation relative to Spiritualism, from its first enactment in the sixteenth century, down to our own times; and shows the urgent need that laws relating to psychism in any form should be drawn up by those who have real knowledge of the subject, and not by the ordinary legislators. *The Rose of Dawn*, by Kate Chadwick. (B. H. Blackwell, Oxford. Price 1s.) A Mystical Meditation. In the form of a drama in five scenes is shown the salvation of the soul from the sin and pleasure in which it was steeped. The battle between the angel and Satan is fierce, but results in the final complete union of the soul with God. It is a mystical and poetical little book, cast in Christian form, and will find many admirers. *God, Nature and Human Freedom*, by G. K. Hibbert, M.A., B.D. One of the "Foundation Series" of Tracts. (The Society of Friends. Price 2d.) An interesting pamphlet, giving the broader views of modern Christianity relating to the Godhead, the natural order, the moral order, and the Freedom of Man and its limitations. *Brotherhood and Religion*, by W. Sutherland. (T. P. H., London. Price 2d.) A plea for the abolition of sectarian feeling and the acceptance of the truth that Brotherhood is essential in religious life and especially in the Christian religious life. *Concerning Airmen on the Superphysical Plane*, by J. E. Stilwell-Taylor. (T. P. H., London. Price 6d.) Gives an account of the experience of a bereaved father in his effort to communicate with a son who had died in an aviation accident during the War, in Egypt, and the success he met with; thus contributing another fragment of evidence of the reality of the superphysical plane. *Lord Krshna's Message*, by Lala Kannoomal, M. A. (Damodar Printing Works, Agra. Price As. 4.) A simple exposition of the teachings of the *Bhagavad-Gītā*.