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THE THEOSOPHIST

ON THE WATCH-TOWER

1913 lies behind us; all thanks be to the High Gods therefor. A painful year and an evil it has been, and no tears fall upon its grave. Let us bury it joyfully, and with it bury all its memories that speak of strife. Let us carry forward into the New Year only the good things it brought—the proving of the love and faith of old friends, tested in the fire and found pure gold; the affection of new friends, the dearer because found in the midst of bitter strife; the added knowledge, the stronger heart, the keener intuition, evolved in the dark hours of struggle; surely all these are jewels, like the stars that gem the dark mantle of the moonless night. 1914 opens before us. Welcome, New Year! Whatever you may bring of weal or woe, it is well.

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One matter of impersonal strife 1914 will surely bring, a matter on which depends the life of Hinḍūism in Southern India, and therefore the freedom and progress of the South. It is the new campaign of the Protestant missionaries against Theosophy, the

campaign in favour of obscurantism, bigotry, and falsehood. In Europe, Christianity is emerging from its past errors, and is becoming more worthy of the Christ. It is recognising the value of Mysticism, is shedding the dark dogmas of the Middle Ages, is proclaiming the Love of the Universal Father against the 'Wrath of God to Man,' to use the title of Anselm's famous work, and with that recognition of the Love of God there inevitably goes out also Love to Man. Hell has disappeared, with its threat of everlasting torture. Vicarious atonement has vanished, with its premium on evil living. Only the ignorant proclaim their belief in the narrow theology of the past, and the deep spiritual truths of Hinḍūism have modified and beautified western Christianity. The splendid work of Svāmi Vivekānanḍa, made possible by the Theosophical Society in the West, showed that a Hinḍū could teach Christians the eastern secret of spirituality; he has but few nominal followers there, but his teachings have permeated Christianity.

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But here, in Southern India especially, the old bitter spirit of past Christianity, the spirit of Anti-Christ, is incarnated in missionary propaganda. It draws the young into its clutches by opening schools in which much of the regulation fee is remitted, and subtly undermines their loyalty to Hinḍūism. Missionary schools have spread materialism here, and only the revival of Hinḍūism—largely due to the Theosophical Society—has saved India from becoming denationalised. Indian Christians complain of the scorn with which they are treated by the 'foreign missionaries,' and of the pride of the white man coming through the veneer of Christianity. Missionaries fawn upon a few prominent

Indians, and mask their contempt for 'the heathen' whom they defame in England; but if they succeed in their anti-Hinḍū work, these also will be brought to heel, and made to rue bitterly their folly in strengthening the enemies of their religion and their country. The missionaries are the worst enemies of India in England, and much of the growing antagonism to Indians there is due to the scandalous falsehoods spread about them in missionary meetings, and reported fully in the press. The shutting out of Indians from the Colonies is largely due to the same misrepresentations, which cause the Colonists to look on Indians as an uncivilised and inferior race. They blacken India everywhere, declaring that Christianity only can save it from the vices which degrade it. And in India itself they spread European vices, and drunkenness is seen following in the wake of their teachings. The school and the grog-shop appear side by side wherever their influence spreads, the one materialising the mind while the other destroys the body. They do not teach their pupils to avoid the bad customs which have crept into Hinḍūism, but they describe Shrī Kṛṣhṇa as a profligate, and travesty Hinḍū doctrines. They bring the spirit of persecution into India, and enthrone Anti-Christ instead of Christ. "By their fruits ye shall know them."

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Their Indian converts do not seem to be having a very happy time under them. One of these complains that

> There are in our midst missionaries who look down with lofty contempt on everything *native*, and treat their Indian Christian co-workers as their slaves. It was only the other day that an educated and cultured Indian Christian mission worker complained of the ill-treatment of him by an ill-educated Christian missionary, who evidently preferred this

high and noble calling to other callings, swayed by material considerations. "The missionary vocation," says the Rev. Dr. Cust, "has degenerated into an easy means of subsistence to numbers of half-educated youths of the lower middle class, who want an income upon which to marry young. Early marriage appears to be one of the common incentives to the missionary life, one of the frequent hindrances to missionary work, and one of the chief causes of the misapplication of missionary funds." Is there not a great deal of truth in these matters? Too often race-prejudices mar the feeling of brotherhood that must exist between the missionaries and the Indians for whom they are sent. Here are the words of an eminent Hindū gentleman which I quote for the benefit of certain missionaries: "The religion which a conquering nation, with an exasperating consciousness of superiority, condescendingly offers to the conquered must ever be disgusting to the recipient, however good it may be." (From *Hindu.*)

Here and there a noble missionary is seen, and in Northern India men of better birth, education and breeding seem to be found than are usually discoverable in the South. The half-educated are generally narrow-minded, and it would be a happy thing for Christianity in India if these people remained in England, where they can do little harm, instead of coming over here for the very peculiar reasons given by Dr. Cust, where the mere colour of their skin gives them a position which they cannot enjoy in their native country.

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I have received an appeal from a northern school and orphanage, which is established for "poor boys and girls of European descent"; the institution seems to include both European and Eurasian children. The appeal asks help to rescue "children living in shameful degradation, surrounded by heathen, and growing up without any sort of education". The fact that their being "surrounded by heathen" is joined to their "living in shameful degradation" is hardly likely to appeal to us heathen. Nor are the influences which

would surround them in the school and orphanage, judging by this expression, likely to bring them up as good citizens of heathen India.

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During the coming year it will be well to work for the increase of our numbers as well as for the spreading of our ideas. The battle of free speech has been won in England, and, with that victory, the necessity for lessening the power of the Church was over. H. P. Blavatsky's vigorous onslaughts on 'Churchianity' had behind them the same necessity as those of Charles Bradlaugh—the necessity for free speech. Here in Madras, the missionaries have control of most of the halls, and shut out anyone whom they dislike. For the Church has not lost its old spirit of persecution, although it shows it with more discretion than of old. We must make over here the free platform we have won in England, and to that end we must increase our numbers. In most of the mofussil towns we have members among the Hiṇḍū leaders, and so can readily obtain a hearing, but in Madras itself the missionaries are dominant, and use their power ruthlessly. A vigorous propaganda is the only way to break down the bigotry, which is an anachronism, a survival of the Dark Ages.

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Mr. K. Sundaramier, M. A., a retired Professor, writing to the *Hindu*, makes the admirable suggestion that the Madras Hiṇḍūs should raise a sum of five lakhs to safeguard the various struggling Hiṇḍū educational institutions in the Presidency, forming in fact a Hiṇḍū Educational Trust. I sincerely hope that the idea will be carried out, and that Mr. Sundaramier and his friends will soon be able to show a long list of Hiṇḍū schools

rescued from destruction and supported by Hinḍū gifts. No national service is more needed than the spreading of education and the maintenance of the Hinḍū religion in the coming generation.

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A Buḍḍhist Educational Trust has been incorporated in Ceylon, another move in the right direction. I hope that it will take over the Colleges and Schools now controlled by the Buḍḍhist Theosophical Society, as well as all the Buḍḍhist Schools which are in private hands. Then the consolidated Buḍḍhist ranks would be able to hold their own against the aggressions of the missionaries. The Theosophical Society has done its duty, when it has started and fostered during its infancy an educational movement for the benefit of any special religion; and the moment a body of its religionists are ready to take control, the T. S. should always relinquish it, and go on to do the pioneer work elsewhere.

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I learned that some people supposed that some of the Rs. 5,485 spent by me to obtain justice in the Police Court went to Mr. Shama Rau, so wrote asking him if he would like me to say that this was not so. He sent word in the affirmative; so I willingly state here that Mr. Shama Rau has never received a pie from me, nor was there a word to suggest this in what I wrote. This large expenditure was rendered necessary by the continued and most annoying adjournments of the case by the magistrate, who would only take a fragment of it at a time, without the slightest care for the trouble and cost imposed on the unfortunate people concerned.

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The leading Hinḍūs of Benares have been very generous to us in providing accommodation for our Convention delegates. H. H. the Mahārāja has lent one of his Benares houses, the one near the College in which he resides when he visits Benares, and has also lent two large shamianas for the lectures. Rājā Madho-lal, the Manager of the Rajā of Vizianagram, Bābū Moti Chand Sāhab and others have lent house-room; a neighbour has allowed a big shed to be erected on his land for an Indian dining-room, and tents, tables, chairs, etc., have been sent in. We are very grateful for all this help. The Managing Committee of the C. H. C. kindly offered guest-rooms, but, as they would not allow me to lecture in their hall, the Executive Committee of the Section did not care to accept the invitation.

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The eight lectures on Social Reform, with the speeches made by the eminent men who occupied the seat of President on each occasion, are now issued under the title, *Wake up, India*, humbly borrowed from His Majesty's "Wake up, England." The volume is issued in boards, and is priced at Ans. 12, though it has reached 303 pages. In order to cover the cost at this price, we have printed a very large edition, but as the subject is a burning one, we hope that it may go out of print.

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It is a good thing to hear that there is a general recognition among our members in South India of the necessity for Social Reform, and a willingness to work actively along the lines sketched out. Let us see what of real work will be shown during 1914. How many will disregard caste restrictions? How many will

keep their girl-children at school instead of marrying them? There lies the test.

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The first number of our new weekly, *The Commonweal*, goes forth amid good omens. A very warm welcome has been extended to it as filling a much-needed want, and quite a respectable list of subscribers is already filed. The first number contains an editorial, 'Our Policy,' which outlines the aims of the journal, and we trust to be able to fulfil them gradually. An article on 'Colour' deals with some of the present difficulties in India and elsewhere, caused by the attitude engrained in the white races where the coloured are concerned. We shall always be glad to receive notes and news touching on matters of interest, religious, educational, social and political.

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The attacks made on Mr. Leadbeater by those who, without any justification, change his opinion on a question of admitted difficulty into uncleanness of life—a patent falsehood to all who know his ascetic habits—are leading to a reaction among decent-minded people, who compare the purity of his life with the lives of some of his assailants. For the first time since he returned to India, he has accepted an invitation to preside at a Conference, and I notice among those who take the chair at his lectures a Judge of the Chief Court of Mysore, and one of the High Court, Trivandrum. In February, Mr. Leadbeater leaves India for a long tour, which will include Burma, Java, Australia and New Zealand. These countries have long been begging for visits, and he has, at last, consented to go. He will be away nearly a year.

MEMORIES OF PAST LIVES[1]

By ANNIE BESANT

THERE is probably no man now living in the scientific world who does not regard the theory of physical evolution as beyond dispute; there may be many varieties of opinion with regard to details and methods of evolution, but on the fundamental fact, that forms have proceeded from the homogeneous to the heterogeneous, there is complete harmony of educated opinion. Moreover, the evolutionary idea dominates all departments of thought, and is applied to society as much as to the individual. In history it is used as the master-key wherewith to unlock the problems of the growth of nations, and, in sociology, of the progress of

[1] This article is written from a report of a lecture given in S. Andrew's Hall, Glasgow, in March, 1912, with the Lord Provost of Glasgow in the Chair.

civilisations. The rise, the decay, the fall of races are illuminated by this all-pervading idea, and it is difficult now for anyone to throw himself in thought back into the time when law gave way to miracle, and order was replaced by fortuitous irregularity.

In working up to the hypothesis of evolution small indications were searched for, as much as long successions were observed. Things apparently trifling were placed on record, and phenomena apparently trivial were noted with meticulous care. Above all, any incident which seemed to conflict with a recognised law of nature was minutely observed and repeatedly scrutinised, since it might be the indication of some force as yet undiscovered, of some hidden law working along lines as yet unknown. Every fact was observed and recorded, challenged and discussed, and each contributed something to the great pyramid of reasons which pointed to evolution as the best hypothesis for explanation of the phenomena of nature. Your dog turned round and round on the hearthrug before composing himself to sleep; was he not governed by an unconscious memory from the times when his ancestors thus prepared a comfortable depression in the jungle for their repose? Your cat pressed her fore-paws on the ground, pushing outwards repeatedly; was it not an unconscious memory which dominated her from the need of her larger predecessors, encircled by the tall grass of the forest hiding-place, to flatten out a sufficient bed for luxurious rest? Slight, in truth, are such indications, and yet withal they make up, in their accumulation, a massive argument in favour of unconscious memories of past lives being wrought into the very fabric of the animal body.

But there is one line of questions, provocative of thought, that has not yet been pursued with industry equal to that bestowed on the investigation of bodily movements and habits. The questions remain unanswered, either by biologist or psychologist. Evolution has traced for us the gradual building of our now complex and highly organised bodies; it has shown them to us evolving, in the long course of millions of years, from a fragment of protoplasm, from a simple cell, through form after form, until their present condition has been reached, thus demonstrating a continuity of forms, advancing into greater perfection as organisms. But so far science has not traced a correlative continuity of consciousness—a golden thread on which the innumerable separated bodies might be threaded—a consciousness inhabiting and functioning through this succession of forms. It has not been able to prove—nay, it has not even recognised the likelihood of the possibility—that consciousness passes on unbroken from body to body, carrying with it an ever-increasing content, the accumulated harvest of innumerable experiences, transmuted into capacities, into powers.

Scientists have directed our attention to the splendid inheritance that has come down to us from the past. They have shown us how generation after generation has contributed something to the sum of human knowledge, and how cycle after cycle manifests a growth of average humanity in intellectual power, in extent of consciousness, in fineness and beauty of emotion. But if we ask them to explain the conditions of this growth, to describe the passing on of the content of one consciousness to another; if we ask for some method, comparable to the methods observed in the

physical world, whereby we may trace this transmission of the treasures of consciousness, may explain how it made its habits and accumulates experiences which it transforms into mental and moral capacities, then science returns us no answers, but fails to show us the means and the methods of the evolution of consciousness in man.

When, in dealing with animals, science points to the so-called inherited instincts, it does not offer any explanation of the means whereby an intangible self-preserving instinct can be transmitted by an animal to its offspring. That there is some purposive and effective action, apart from any possibility of physical experience having been gained as its instigator, performed by the young of an animal, we can observe over and over again. Of the fact there can be no question. The young of animals, immediately after coming into the world, are seen to play some trick whereby they save themselves from some threatening danger. But science does not tell us how this intangible consciousness of danger can be transmitted by the parent who has not experienced it to the offspring who has never known it. If the life-preserving instinct is transmissible through the physical body of the parent, how did the parent come to possess it? If the chicken just out of the shell runs for protection to the mother-hen when the shadow of a hawk hovering above it is seen, science tells us that it is prompted by the life-preserving instinct, the result of the experience of the danger of the hovering hawk, so many having thus perished that the seeking of protection from the bird of prey is transmitted as an instinct. But the difficulty of accepting this explanation lies in the fact that the experience necessary to evolve the instinct can only have been gained by the cocks and hens who

were killed by birds of prey; these had no chance thereafter of producing eggs, and so could not transmit their valuable experience, while all the chicks come from eggs belonging to parents who had not experienced the danger, and hence could not have developed the instinct. (I am assuming that the result of such experiences is transmissible as an instinct—an assumption which is quite unwarranted.) The only way of making the experiences of slaughtered animals reappear later as a life-preserving instinct is for the record of the experience to be preserved by some means, and transmitted as an instinct to those belonging to the same type. The Theosophist posits the existence of matter finer than the physical, which vibrates in correspondence with any mood of consciousness—in this case the shock of sudden death. That vibration tends to repeat itself, and that tendency remains, and is reinforced by similar experiences of other slaughtered poultry; this, recorded in the 'group-soul,' passes as a tendency into all the poultry race, and shows itself in the newly hatched chick the moment the danger threatens the new form. Instinct is "unconscious memory," "inherited experience," but, each who possesses it takes it from a continuing consciousness, from which his separate lower consciousness is derived. How else can it have originated, how else have been transmitted?

Can it be said that animals learn of danger by the observation of others who perish? That would not explain the unconscious memory in our newly-hatched chicken, who can have observed nothing. But, apart from this, it is clear that animals are curiously slow either to observe, or to learn the application to themselves of the actions, the perils, of others. How often do

we see a motherly hen running along the side of a pond, clucking desperately to her brood of ducklings, that have plunged into the water to the manifest discomposure of the non-swimming hen; but she does the same thing brood after brood; she never learns that the ducklings are able to swim and that there is no danger to be apprehended when they plunge into the water. She calls them as vigorously after ten years of experience as she did after the first brood, so that it does not look as if instinct originated in careful observation of petty movements by animals who then transmit the results of their observations to their offspring.

The whole question of the continuity of consciousness—a continuity necessary to explain the evolution of instinct as much as that of intelligence—is insoluble by science, but has been readily solved by religion. All the great religions of the past and present have realised the eternity of the Spirit: "God," it is written in a Hebrew Scripture, "created man to be the image of His own Eternity," and in that eternal nature of the Spirit lies the explanation alike of instinct and of intelligence. In the intellect-aspect of this Spirit all the harvests of the experiences of successive lives are stored, and from the treasures of the spiritual memory are sent down assimilated experiences, appearing as instincts, as unconscious memories of past lives, in the new-born form. Every improved form receives as instincts and as innate ideas this wealth of reminiscence: every intellectual and moral faculty is a store of reminiscences, and education is but the awakening of memory.

Thus religion illuminates that which science leaves obscure, and gives us a rational, an intelligible theory of the growth of instinct and of intellect; it shows us a

continuity of a consciousness ever increasing in content, embodying itself in forms ever increasing in complexity. The view that man consists not only of bodies in which the working of the law of heredity may be traced, but also is a living consciousness, growing, unfolding, evolving, by the assimilation of the food of experience—this theory is an inevitable pendant to the theory of physical evolution, for the latter remains unintelligible without the former. Special creation, rejected from the physical world, cannot much longer be accepted in the psychical, nor be held to explain satisfactorily the differences between the genius and the dolt, between the congenital saint and the congenital criminal. Unvarying law, the knowledge of which is making man the master of the physical world, must be recognised as prevailing equally in the psychical. The improving bodies must be recognised as instruments to be used for the gaining of further experiences by the ever unfolding consciousness.

A definite opinion on this matter can only be gained by personal study, investigation and research. Knowledge of the great truths of nature is not a gift, but a prize to be won by merit. Every human being must form his own opinions by his own strenuous efforts to discover truth, by the exercise of his own reasoning faculties, by the experiences of his own consciousness. Writers, who garb their readers in second-hand opinions, as a dealer in second-hand clothes dresses his customers, will never turn out a decently costumed set of thinkers; they will be clad in misfits. But there are lines of research to be followed, experiences to be gone through and analysed, by those who would arrive at truth—research which has led others to knowledge, experiences which have been found

fruitful in results. To these a writer may point his readers, and they, if they will, may follow along such lines for themselves.

I think we may find in our consciousness—in our intelligence and our emotional nature—distinct traces from the past which point to the evolution of our consciousness, as the recurrent laryngeal nerve and the embryonic reptilian heart point to the ancestral line of evolution of our body. I think there are memories forming part of our consciousness which justify belief in previous existences, and point the way to a more intelligent understanding of human life. I think that, by careful observation, we may find memories in ourselves not only of past events but of the past training and discipline which have made us what we are, memories which are imbedded in, which form even the very fabric of our consciousness, which emerge more clearly as we study them, and become more intelligible the more carefully we observe and analyse them.

But, for a moment, we must pause on the theory of Reincarnation, on the broad principle of consciousness in evolution.

This theory posits a Spirit, a seed, or germ, of consciousness planted in matter, and ultimately, after long ages of growth, becoming ready to enter an undeveloped human body, connected by its material with three worlds, the worlds of mind, of desire and of action, otherwise called the heavenly, intermediate and physical worlds. In the physical world this growing Spirit gathers experiences of varied kinds, feels pleasures and pains, joys and sorrows, health and illness, successes and disappointments, the many changing conditions which make up our mortal life. He carries these on

with him through death, and in the intermediate world experiences the inevitable results of desires which clashed with the laws of nature, reaping in suffering the harvest of his blundering ignorance. Thus he shapes the beginnings of a conscience, the recognition of an external law of conduct. Passing on to the heavenly world, he builds his mental experiences into mental faculties, until all the food of experience being assimilated, he begins again to hunger, and so returns to earth with the elements of a character, still enveloped in many-folded ignorance, but starting with a little more content of consciousness than he had in his previous life. Such his cycle of growth, the passing through the three worlds over and over again, ever accumulating experience, ever transmuting it into power. That cycle is repeated over and over again, until the savage grows into the average man of our time, from the average man to the man of talent, of noble character; then onwards to the genius, to the saint, to the hero; onwards still to the Perfect Man; onwards yet, through ever-increasing, unimaginable splendours, vanishing into blinding radiance which veils his further progress from our dazzled eyes. Thus every man builds himself, shapes his own destiny, is verily self-created; no one of us is what we are save as we have wrought out our own being; our future is not imposed on us by an arbitrary will or a soulless necessity, but is ours to fashion, to create. There is nothing we cannot accomplish if we are given time, and time is endless. We, the living consciousnesses, we pass from body to body, and each new body takes the impress made upon it by its tenant, the ever-young and immortal Spirit.

I have spoken of the three stages of the life-cycle, each belonging to a definite world; it must be noted that in the physical stage of the life-period, we are living in all the three worlds, for we are thinking and desiring as well as acting, and our body, the vehicle of consciousness, is triple. We lose the physical part of the body at death, and the desire-part at a later period, and live in the mental body, in which all good thoughts and pure emotions have their habitat, while in the heavenly world. When the heaven-life is over, the mental body also disintegrates, and there remains but the spiritual body whereof S. Paul speaks, "eternal in the heavens". Into that, the lasting clothing of the Spirit, are woven all the pure results of experiences gathered in the lower worlds. In the building of the new triple body for the new life-cycle in the lower worlds, a new apparatus comes into existence for the use of the spiritual consciousness and the spiritual body; and the latter, retaining within itself the conscious memory of past events, imprints on the lower, its instrument for gathering fresh experience, only the results of the past, as faculties, mental and emotional, with many traces of past experiences which have been outgrown, and remain normally in the sub-consciousness. The conscious memory of past events being present only in the spiritual body, the consciousness must be functioning in that in order to 'remember'; and such functioning is possible through a system of training and discipline—yoga—which may be studied by anyone who has perseverance, and a certain amount of innate ability for this special kind of work.

But in addition to this there are many unconscious memories, manifesting in faculty, in emotion, in power, traces of the past imprinted on the present, and

discoverable by observations on ourselves and others. Hence, memories of the past may be clear and definite, obtained by the practice of yoga, or unconscious but shown by results, and closely allied in many ways to what are called instincts, by which you do certain things, think along certain lines, exercise certain functions, and possess certain knowledge without having consciously acquired it. Among the Greeks, and the ancients generally, much stress was laid upon this form of memory. Plato's phrase: "All knowledge is reminiscence," will be remembered. In the researches of psychology today, many surges of feeling, driving a man to hasty unpremeditated action, are ascribed to the sub-consciousness, *i. e.*, the consciousness which shows itself in involuntary thoughts, feelings and actions; these come to us out of the far-off past, without our volition or our conscious creation. How do these come, unless there be continuity of consciousness? Any who study modern psychology will see how great a part unconscious memory plays in our lives, how it is said to be stronger than our reason, how it conjures up pathetic scenes uncalled-for, how at night it throws us into causeless panics. These, we are told, are due to memories of dangers surrounding savages, who must ever be on the alert to guard themselves against sudden attacks, whether of man or beast, breaking into the hours of repose, killing the men and women as they slept. These past experiences are said to have left records in consciousness, records which lie below the threshold of waking consciousness, but are ever present within us. And some say that this is the most important part of our consciousness, though out of sight for the ordinary mind.

We cannot deny to these the name of memory, these experiences out of the past that assert themselves in the present. Study these traces, and see whether they are explicable save by the continuity of consciousness, making the Self of the savage the Self which is yourself to-day, seeing the persistence of the Individual throughout human evolution, growing, expanding, developing, but a fragment of the eternal " I am ".

Annie Besant

(To be concluded)

A CAROL

Into the woods my Master went
Clean forspent, clean forspent,
Into the woods my Master came
Forspent with grief and shame.
But the Olive trees remembered Him,
The little grey leaves were kind to Him,
The Thorne tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
Well content, well content,
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last,
When out of the woods He came.

Author unknown

ART AS A FACTOR IN THE SOUL'S EVOLUTION

By CAPTAIN OSWALD KUYLENSTIERNE, F. T S.

Die Kunst, o Mensch, hast du allein.—Schiller

IT is difficult to define Theosophy with a phrase; but were one asked so to define it, perhaps one could hardly do better than to say that it is a new way of looking at the world and its activities, a way of looking at the universe and man from the standpoint of their Creator. To look at everything from the standpoint of God and not of man—this is the gift that the Divine Wisdom bestows on those that cherish her. Hence it is that there is nothing in life that is not interesting to the Theosophist; the speck of dust on the ground and the glowing nebulæ in the heavens that are to form solar systems, the tiny living cell with its untold mysteries and the Elder Brothers of our race that are the glory of our humanity—all these have their message for him and tell him something of Theosophy. Science and Art, Religion and Philosophy, every conceivable branch of knowledge, is but a means whereby he gains a glimpse of the Divine Wisdom that is the manifestation of the Mind of God.

With this old and yet ever new synthesis of life's activities to guide his vision, man looks on the universe with new eyes; he holds in his hand the key to the

riddle of the universe; and even if, when veil after veil is lifted, there must be veil after veil behind, yet each raising of a veil will only be to add new glory to his vision.

With the first true glance into the real meaning of life that comes with the study of Theosophy in its modern presentation, three facts will ever stand insistent before the consciousness of man. Of these the first is that everywhere in the universe, at every conceivable point in space, and yet outside it all, there is a Consciousness, the expression of whose Will is the universe visible and invisible. Call it by what name we will, the fact is the same; God, Absolute Spirit, Divine Law—these are merely so many different ways of conceiving this truth. We may regard God, the one Consciousness behind all things, with many a philosopher as Pure Being; or as the Eternally Holy from the standpoint of religion; it will be the aim of this paper to point out the significance of yet another aspect, as the Infinitely Beautiful.

It is this aspect that the divine Plato revealed to the world; and the few in Persia and India that follow the mystical philosophy of the Sūfis still attest to this day that it has not been altogether forgotten.

Furthermore, this Consciousness, or Being, of God manifests itself in the universe, we are told, in a trinity of threefold activity, symbolised in diverse ways in the world-religions; of these many trinities, which are symbols, one is taken for the purposes of this paper—that of Power, Wisdom and Mind. Usually this trinity is thought of as Power, Wisdom and Love; but Mind is here substituted for Love for the following reasons. A difference is meant to be conveyed between Mind and Wisdom; Mind it is that gathers facts of consciousness,

analyses them, synthesises them, and thus slowly comes to certain conclusions, and finally to generalisations; through the workings of the mind there arises knowledge, as distinct from wisdom. But Wisdom does not analyse or synthesise; the thing or law is known by another process, whose faint manifestation among us now is that of intuition; it is known from within and not from without. When Wisdom works, for an instant the duality between knower and the thing known ceases, and the new fact of consciousness is gained from within.

Wisdom, then, is the second aspect of this trinity. But in reality Wisdom is, to our consciousness, a flashing back and forth between a duality of Beauty and Love; there may be knowledge of a thing or person through the working of the mind, through reason, through judgment; but the Wisdom of it arises when through a flash of what to us is love there arises a momentary identification of knower and known, and with that the sensing of the Pattern or Archetype, the Beautiful-in-itself, of which the thing known is a particular manifestation. Beauty then cannot be separated from Love, nor Love from Beauty, for they are the inseparable dual manifestations in time and space of Wisdom.

The second great fact that is understood with the true vision of life is that everything in the universe is directed by intelligence. We realise that the scheme of life and activity that we call evolution is the result of a conscious direction; and that this direction is in accordance with a plan made by a Master-Mind. Facts of evolution, from this standpoint, assume a new significance, for evolution is the realisation in our world of

consciousness of this divine Plan. Nature is not then blindly working to produce forms that will adapt themselves to changing conditions; but it is a chaos that is being slowly and laboriously moulded into a cosmos, after a Pattern that exists from the beginning of things.

This Pattern is Plato's World of Ideas, in which exist the archetypes of things. In one of its aspects it is Kant's world of the things-in-themselves, out of space, time and causality; it is, too, the Divine Mind of Berkeley. What the general concept is to the particular, such is the relation of the archetypal world to our world of time and space.

Before the beginning of evolution the Divine Mind conceives the archetypes of forms in which the divine life is to manifest; but before man's consciousness, that is an expression of that life, can exist in full self-consciousness in the archetype, it must first slowly be conscious on a lower realm in the several manifestations of that archetype. Let us consider, for instance, what seems an evident fact, that it is in the scheme of evolution that the human soul is to be clothed in the future in an ideal form, perfectly beautiful and a full expression of the life within. The Divine Mind conceives the archetypal form, and thence it exists as an absolute reality in the world of ideas. But a long process of evolution has to be gone through before this aim can be realised, and the human soul in full consciousness can take the archetypal form itself as its vehicle. First the archetype is brought down from the world of ideas into lower regions; when this happens the archetype, that is the reality at the back of a general concept, at once manifests itself as many particulars; forms then are to

be built up in matter with these particular manifestations as models. Furthermore as self-consciousness in the human soul is first developed in the lowest realms of matter, these particular types will there appear; they will perhaps be hardly recognisable as particulars, for the virgin matter is difficult to mould and the forms will be of the roughest and crudest. But slowly the guiding intelligences shape these crude manifestations one after another, and then perfect them; and thus the human consciousness is taught to pass from a vehicle of one particular type to another, and so slowly onwards to the realisation of the archetype.

This then is the reason, when we consider the human form, that we can trace its broad outlines in the lowest vertebrata and the planning for it in yet earlier forms; the slow laborious march of evolution through one kingdom of nature after another, and, in the human, through one race after another, is all but the work of teaching the divine life that at one stage is the human soul to grow in power, till it shall be able to exist in the archetypal form itself and so stand in the presence of God the Father as His perfect Son.

Similarly, too, just as there exists as the perfect vehicle of man's consciousness the archetypal form to which we are marching, so also are there archetypes behind all particulars, whether they be forms, sensations, emotions, or thoughts; and the work of evolution is to train man to live in these archetypal ideas and emotions and not in their particulars, and so realise his divinity.

Three facts, it was stated, stand clearly before the student of Theosophy; of these, two have been mentioned: first, that there is in the universe behind all force and matter a Consciousness, omnipresent and eternally

beneficent, call it by what names we will; and second, that this Consciousness has at the beginning of things made a Plan in accordance with which evolution is being guided. The third follows from these two, and it is that man's duty is to understand what is this Plan and to work in harmony with it, for his progress and happiness lie in that alone. It is the understanding of the Plan and the harmonious working with it that is the theme of this paper, showing in what way Art may be a means.

Now man, the child of God, is made in the image of God; and just as there is in the Unity of the Divine Consciousness a trinity of manifestation, three similar aspects are found in man also. The divine trinity of Power, Wisdom and Mind finds its reflection in man as Spirit, Intuition and Intelligence. In the growth of the soul the expansion of consciousness proceeds from below and hence the first to manifest in man is Intelligence; and then what is designated by the term Intuition, which embodies in itself not only a sense of unity through love but also the essence of intelligence; and finally when man approaches perfection, Spirit manifests in all its power, containing within itself all that was the life and soul of intuition and intelligence. Man's duty is to work with the divine Plan. But at first man's soul is but feebly conscious, with but little intelligence, and he finds himself united to an animal of much power that has been slowly built for him through the ages through the long process of evolution. The body and its energies are the vehicle of the soul, but they have come from the animal world, bringing with them the animal tendencies of self-assertion and selfishness and the strong instinct for the need

of a struggle for existence and self-preservation. Were man left alone to evolve by himself at this stage, progress would be infinitesimal, and indeed there would be far more a reversion to animal brutishness than an evolution to human virtue.

But man is not left alone to evolve; teachers and law-givers, the perfected men of a past age with a knowledge of the divine Plan, now appear and direct the growth of the souls of men. At first, very largely, an element of fear comes in the rules of guidance, for the only thing that the savage knows is that pain is to be avoided; he has intelligence only working in him, and only this can be appealed to; and the guiding rules are of such a nature that even his dim intelligence can assent to them, seeing how according to them transgression and pain follow in quick succession. There is nevertheless in him intuition, a higher faculty than intelligence; it is feeble, only a spark that has just come from the flame. This is a far more potent factor in the soul than the intelligence, and even at this early savage stage an appeal is made to this nascent Godhead within. Hence there are proclaimed to him dictates of altruism, proved more false than true within the limited experience of the dawning intelligence, such as: "Hatred ceases only by love," "Return evil with good," "Love thine enemies"; and we shall find that in almost every savage community there exists, or has existed, this teaching of altruism, generally attributed to some mythical hero or God.

We must not forget this fact, that always in man, even at the lowest, there is within him something that can respond intuitively to the highest code of ethics and give assent thereto, though it may be almost impossible

to put it into practice; it is this that shows the possibility —an inspiring silver lining in the relentless cloud that overshadows humanity in its struggles to seek for happiness—that a human soul may evolve through good alone to possess in perfection and strength all those qualities of heart and mind that normally are strengthened, but never originated, in the struggle with temptation and evil.

There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature, you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked, the great waters are there in reality (*Light on the Path*).

Slowly man evolves through experience. At first many experiences are required to teach him one law; he has but the mind to work with, and many isolated experiences does he go through before there rises in his mind the generalisation that is the law of conduct or the truth of nature. Life after life he lives on earth making slow progress, slowly generalising, one at a time, the immutable laws of things. At first carried away by the impetuosity of the desires of his earthly garment, he is unjust to many; and through that comes much suffering, the result of his injustice to others; but slowly there arises in his mind the idea of justice as a law of his being. Again, too, being almost the slave of "the will to live," and with a fierce thirst for sensation, he goes to extremes, recoiling from the excess of one kind of sensation or emotion to excess of other kinds, suffering much in the process and learning little; but still gradually, as the outcome of his experiences of pleasure

and pain, there arises within him another law of being, temperance. Similarly, too, through refusal to recognise the just bounds that are imposed upon him by the eternal laws, through impatience to obtain what is not yet his due, he brings suffering on others by these means; and himself suffering in return, he slowly learns patience to plan and to achieve, and to suffer without complaining.

Each of the virtues that the man learns throughout his many lives becomes a law of his being; it is a generalisation from many particular experiences, but when once generalised is his own for ever, a part of himself; and in so far as he thus generalises, he gains a glimpse of the divine Plan in which the generalisations exist as archetypal ideas.

We now see the usual method of evolution; man learns the immortal virtues through experience. But experience is a slow teacher, for many particular experiences, requiring perhaps many lives on earth, are needed to instil into the man's soul one truth. Is this the only method of building into our inner natures the virtues of Loyalty, Honour, Purity, Sincerity, and the others? Were there no other method, evolution would achieve too little at the expense of much energy dissipated.

There is however another way. Man has not only the one aspect of intelligence; there is a higher one of intuition—Buḍḍhi is the name we give to it in our Theosophical studies. Beauty and love are its dual manifestation, but through either it is awakened. When then, as a man, he lives his lives on earth and loves a few here and there with whom he comes into contact, the Buḍḍhi, the soul of intuition, grows within him. For love, in truth, manifests the immortality within, because it is a desire for the everlasting possession of the good and the beautiful.

Here then is a new factor to help his evolution. Intuition transcends reason; wisdom comes from its exercise, not merely knowledge, as from mind; intuition generalises from within and not from without, not through many particulars, but by sensing the archetype itself. We see thus a new method of realising the virtues through their archetypes, the divine Ideas themselves, a method by which evolution can be hastened *by anticipating experience.* Man thenceforward begins to live in the Eternal.

Now we can understand the place of Art as a factor in the soul's evolution. Art, in its highest manifestation, always deals with the archetypes. "Its one source is the knowledge of ideas; its one aim the communication of this knowledge" (Schopenhauer). Music, the Drama, Poetry, Sculpture, Painting, and the other branches of Art, in so far as they show us types of life and form, are true manifestations of Art; in so far as they fall short of this, they are but playing with fleeting shadows.

We must here distinguish between a higher and a lower form of Art. The divine ideas are archetypes of natural things, objects and forms that manifest in the orderly process of nature, as a result of the unseen forces that guide evolution; the beauty in these is a reflection of the beauty of the archetypes. We have however many things of man's manufacture that may be beautiful, lovely designing and ornamentation, work in silver and gold.

Now it does not follow that because we postulate the Idea, or archetype, for such a natural object as a tree or a flower, that there is of a necessity an archetype for an artificial, manufactured article like a chair, or a table, or a book; nevertheless these latter may be beautiful,

if in them the artist tries to embody reflections of several concepts of the archetypal world, such as grace, rhythm, harmony. We see the distinction between the higher and lower forms of Art when we examine, for instance, sculpture and architecture. Sculpture chiefly deals with the human form; the present human form is but a foreshadowing of the greater beauty of the archetypal form; the sculptor then in his higher consciousness will be sensing this archetype; and so sensing it, he will try to show the beauty and the grace of the form in its movements, aiming at giving expression to a generic type of figure and movement. But it is different with architecture. The finest Greek temple is but an adaptation of the primitive hut to give shelter to man; it is but a house, a manufacture of man. There will be no archetype at the back of it as a whole. Nevertheless architecture can put us in touch with the realm of Ideas by telling us the laws of proportion, visible not only in the one building alone, but also in the whole universe, by giving us concepts of gravity, hardness, rigidity, rhythm, harmony, by making us understand "the bass notes of nature," as Schopenhauer puts it.

When the artist deals with a natural thing, he must try to sense the archetype; if he paints a rose, he must suggest to us through its species the particular conception, a rose, and through that the archetypal idea, flower, an eternal concept; does he merely paint a hand—then the more it suggests to us the archetypal hand the more beautiful it will be. And here we see the true significance of genius. It is the ability of the human soul to come into touch with the World of Ideas. But it is not the artist alone who is a genius; the philosopher with his broad generalisations, the pure-hearted

saint in his lofty contemplation, the lover who through human loves rises to one divine, all live in a realm where "eternity affirms the conception of an hour," for genius "is the power of giving expression to the unexhausted forms of creation potentially existing in the mind of the Creator".

The true function of Art is to put us in touch with archetypal concepts, and true Art in reality does so. Sculpture tells us of grace, that "proper relation of the acting person with the action," and reveals to us the "idea" of the figure. Painting shows us more the character of the mind, and, depicting passions and emotions, shows the soul in its alternations between willing and knowing; historical painting, again, through particular individuals that have helped the race by the nobility of their conduct, suggests to us types of men and women; portrait-painting, though there may be a faithfulness in portraying a living individual, yet is only great when through the person on the canvas a type can be suggested or hinted at, sometimes merely the particular manifestation of an archetype in humanity; in painting, landscape-painting perhaps brings us nearer to the World of Ideas through the beauties of nature. It may be the simple picture of a sunset, but the artist will be great if, through the harmony of light and colour, he can suggest to our intuitions the "archetypal sunset," with its many more dimensions than we can cognise now.

Poetry has much in common with sculpture and painting. It deals with concepts, depicting them with the music of words, with metre and rhythm as a veil to awaken our deeper intuitions, to penetrate behind. The true poet reflects the archetypal ideas in the mirror of his own experiences, real or imaginary. He looks on the world, and his genius enables him to see

the reflections of the archetype round him, and he tells us of joy and sorrow, hope and despair, typical and universal, in the hearts of all men; he gives us the abiding truths which so often vanish in the calmer analysis of the lower mind. In epic poetry, the poet shows the heroes of antiquity as types of men, and a Ulysses or a King Arthur, moving about with an atmosphere of his own, makes us dimly feel that there must be and there will always be such men in our midst. In lyric poetry, the poet becoming himself a mirror to reflect typical emotions in others, feeling them, as it were, himself, sings of men as he sees them with those "larger, other eyes" than ours.

No branch of Art, perhaps, except Music, can help man to rise to higher levels than the Drama. For the drama shows the inner conflict in man. The true dramatist fastens on flashing reflections of archetypes in humanity, materialises them, and then on a stage makes them live; and through these types he sounds for us the deep notes in humanity, the pain that is not uttered, the temptations that beset men, their failures and success, the destiny that makes effect follow inexorably upon cause, and the purification of the human soul through self-sacrifice. For a few hours we are to forget ourselves, and, like the Gods, watch mankind in its struggles. We contemplate life, impartially and impersonally, through these types on the stage, and begin to understand life as it is, and not as we think it is. And as before, the nearer the dramatist in his creations comes to types in humanity, the greater is he. The types of men and women in Aeschylus and Sophocles, those that the prolific genius of Shakspere has created for us, Tannhäuser, Wotan, Brünnhilde, Siegfried, Amfortas, Kundry and

Parsifal from the mind of Wagner—all these are ever in humanity; and our knowledge of them gives us a larger view of life. Through watching their experiences too, we anticipate experiences for ourselves, thus hastening evolution and passing on more swiftly to the goal. Looking at the world through the eyes of the dramatist, we may ourselves become "serene creators of immortal things".

But what shall be said of the greatest of all the arts —Music? In ways not possible to other branches of Art, music makes us feel our immortality. It tells us of that archetypal world directly, of things of that world without their veils; tells of sorrow, not mine or yours, but Sorrow itself—God's Sorrow, if you will; of love, not mine or yours, not of this individual or that, but love of Love; for music is the soul of Art and talks to us with the language of God.

True Art, then, will always call forth a response in man from the higher intuition, the buḍḍhi, whose heritage is the archetypal world. It will always suggest something of the World of Ideas. Art, from this standpoint, is always didactic, can never be anything else. It does not necessarily teach us our known ideas of ethics; but it will always show to our intuition how to look at man and the world from the standpoint of God, that is, in their true relations. It will teach us to "cast out the self," the true aim of Ethics, Religion and Philosophy. Art then is a means for the quickening of the buḍḍhi, whence come swift generalisations from within of the meaning of life's activities and the hastening of evolution.

Art can help the evolution of man in another way. Sooner or later in the endless life of the growing soul, there comes a time when an inner change takes place within him; life loses its old attractions for him, and he seeks for something more abiding than the world can

offer him. He has come to the end of the Path of Outgoing and begins to tread the Path of Return. There is the "reversal of motives," and he yearns for things eternal. If he has in his previous lives loved beautiful things, not merely through the senses, but rather through his intuitions, then, slowly, without violent transitions and without deep inner struggles, he passes from his life of worldliness and enters upon the higher way. For the higher path is not so radically different from that lower where it was pleasant to live and love beautiful things; the higher is but the lower transformed into one of absolute beauty and happiness, without the dross of mortality that made all things lovable transient, so that they fell short of our desire. Truly it might be said of the new life of eternal beauty: "I pluck'd a rose, and, lo! it had no thorn."

Further, as the man grows to his fuller life through Art, he grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what he gains in intensity. He grows to be a harmonious and musical soul. He treads, swiftly as surely,

> . . . the Middle Road, whose course
> Bright Reason traces and soft Quiet smoothes.

No longer a creature vacillating between changing 'moods,' his keynote of character now will be Sophrosyno, sound-mindedness, health of heart; and through love of the sciences and fair philosophies, he learns how to blend all human feelings and thoughts "into an immortal feature of perfection".

But more wonderful than all these is the vision he gains of the divine Plan; he becomes a knower of the inner nature of things; he feels and thinks the archetypal,

the truly 'ideal' emotions and thoughts. Through them he sees in what ways he can become a co-worker with God, how he may be God's messenger on earth to tell of Heaven. A greater happiness than this is not possible to any man, and it is this that comes to him through Art.

Yet Art is not the end. Man has in him a more Godlike aspect than intuition; it is Ātmā, Spirit. Through the exercise of intuition Spirit will reveal itself; and what Art is to the dreary view of life of the unevolved man, so will the Spirit-aspect of life be to Art. Of this we know nothing; and yet do we perhaps discern a reflection of that undreamt-of view of life in the lives of a Buddha and a Christ? Has not every utterance from them an archetypal character, flashing forth into many meanings in our minds? Do they not seem to live a life that is a symbol, every event of their lives being, as it were, a symbol of some deep living truth in the Eternal Mind of the Most High? Is it not to this new aspect of life that Art itself is but the threshold? Who but the greatest of artists can tell us of that glory that shall be revealed? Yet, till we come to that day, we have Art to guide our footsteps. "Die Kunst, O Mensch, hast du allein"—Art that shall lead a man's feelings and not follow them, that shall make him "autourgos," in the image of his Maker. For Art is life at its intensest, and reveals the beauty and worth of all human activities; and yet it shall be the mission of Art, now and for ever, to show to men that life, even in all its fulness, is like a dome of many-coloured crystals, reflecting but broken gleams of the white radiance of Eternity.

Oswald Kuylenstierne

DIFFICULTIES WHICH THEOSOPHY CREATES

By CAPT. A. E. POWELL R. E., F. T. S.

MOST Theosophists will probably agree that the teachings of modern Theosophy, when first presented to them in an acceptable form, burst upon their lives as a powerful illuminant, throwing light where previously there had been darkness, converting a little-understood chaos into a fairly well-ordered cosmos. So many baffling problems resolved themselves in terms of reincarnation and karma: phenomena before incomprehensible now were easily explained. Secrets of our own nature now revealed themselves: the purpose of life at last became intelligible, life with its manifold experiences of pleasure and of pain, its problems of morality, its ethical puzzles, its troubles and its complexities.

There appear to be many who do not grow beyond this stage, who remain satisfied that the key to the mysteries of life and death is to be found in a few simple teachings, dealing with reincarnation, karma, man and his bodies, the mechanism of thought, the existence of the Path, and so on. For them Theosophy "explains so much" that difficulties vanish and life becomes simple and easy. Their programme is plain: all they have to do is to "help evolution," to work with that mysterious something glibly summed up in this comprehensive term—'evolution'. What nobler plan of life could the heart of man desire, and what simpler or easier to understand?

To avoid misunderstanding, let me state, definitely and emphatically, that modern Theosophy *does* explain

a very great deal which otherwise remains inexplicable, and *does* throw a flood of illumination on life's puzzles for which I, for one, can never sufficiently express my gratitude. But the tale does not end here; this is but the beginning; a few letters of the alphabet have been conned. Before us lie the pages of a vast literature, the very existence of which has before been scarcely suspected.

A good many years ago, an old member of the Society said to me: "Your difficulties do not end when you join the Theosophical Society; they begin then." At that time Theosophy had just brought me to the first stage of omniscience, and the remark, little understood at the moment, was stored away for future cogitations. Now I am beginning to see the truth of what my friend said, and the reasons why what he said necessarily must be true, if modern Theosophy is what it claims to be.

The difficulties which Theosophy creates are two-fold: firstly, those which result from the clash of Theosophical with pre-Theosophical thought; secondly, those which accompany the discovery of new lands and new problems. The first group is familiar to everyone who takes Theosophy at all seriously, and the more earnest and logically whole-hearted in Theosophy a man is, the more will this class of difficulty make itself felt. To take a few concrete examples, of a comparatively elementary character: a true Theosophist, with love for other kingdoms besides his own kindled in his heart, refuses to eat the flesh of slaughtered creatures; at once he is met with family or social opposition; travel takes on an additional inconvenience; society regards him as a nuisance. He renounces the alcohol and tobacco habits as enemies of physical purity; his friends denounce him as unsociable, and apply to him the contempt usually

meted out to teetotalers. If a woman, garments of fur and feather are rejected as unworthy of one who has any pity for the unfortunate animals and birds murdered in cold blood to secure these luxurious articles of dress or adornment; fashions are thus offended, and the offenders dubbed eccentric and hyper-sentimental. Blood-sports, dear to the heart of man, have to be renounced as cruel and unworthy of a Theosophist; the scorn levelled at the teetotaler is multiplied tenfold for the man possessed by what are deemed such effeminate notions and such maudlin sentimentalism. Time is considered too valuable to throw away on foolish chatter, on enervating frivolities and amusements; society knows well how to administer rebuke, and goes out of its way to make the path of the transgressor unpleasant. Instances could be multiplied; at every turn difficulties and opposition are met with, and must be expected. The Theosophist sees, or believes he sees, further than other people; his code of morality is that of the future; the ways of the present cannot suffice for him, for he is attempting to achieve to-day what the world will achieve to-morrow, and to live to-day as the world will live to-morrow. The more advanced his views and his methods are, obviously the more different will they be from those of his fellows; and to be different, to refuse to conform, to break its rules, to cease to bow down to its idols of convention and custom—these are the unforgivable sins of society; and, as we have already said, society knows how to make hard the way of the man or woman who refuses to comply, and elects to be different.

The second group of difficulties necessarily arises from the widening of the horizon brought about by the advent of Theosophy. With Theosophy, life becomes

much deeper, hence it is easier to drown; life becomes vaster, hence it is easier to lose one's way; more important, hence more difficult to direct well. With Theosophy comes increase of responsibility; for does not Theosophy mean more knowledge, and is not enlarged knowledge synonymous with enlarged responsibilities? Increase of responsibility does not simplify life, but lends to it additional complexity and difficulty.

Once again, let us examine a few concrete examples and observe the application of the principles just enunciated. Suppose that Theosophy has given to one a knowledge of reincarnation and karma. Is life thereby rendered easier? Is it simpler to direct one life, or a virtually unending series of lives? Which are the things most worth doing? Causes initiated now will live for ever in their effects; is it so easy, with this knowledge within us, to lay our hands on those actions which the course of time will prove to be the best? We wish with all our hearts to do that which will prove of greatest benefit to the world, viewed not by immediate effects but by the sum of the whole series of effects, remote as well as near. Is it so easy to select the best course of action? Is our knowledge so vast that it can direct us in our choice of alternatives? Which are the things most worth while? Which of our many pursuits are valuable or most valuable, and which are least valuable, valueless? Perhaps we have talent and are engaged in some technical occupation. Will it be better for the world—*in the long run*—for us to pursue our task and give to civilisation and to science the products of our labours, the results of our researches, or to leave this task on one side, for the present at least, and to go abroad lecturing on Theosophy, and teaching a few hundred people the

elements of reincarnation, karma, thought-power, and the like? Who can sum up the two series to the end and say which total is the greater? Shall we become unswerving and unflinching Occultists, act out our principles without turning aside one hair's breadth, whatever society and the world says or does, feeling that *in the long run* our ideas will prevail, the pioneer will be acknowledged, and the flouting of society will be justified and amply repaid; or will it be wiser to temper our theories, to water our teachings, to compromise with the ways of the world, and thus to secure greater influence at the moment, and produce greater results in the immediate future? Shall we be prudent, and careful not to offend others, insinuating our teachings gently and with tact, or shall we fling prudence to the winds and proclaim the naked, stinging truth at whatever cost, leaving it to soak into men's minds, and the seeds to grow and bring forth fruit in the far future, when we who sowed the seed have been forgotten?

Anyone can see which method is the easier: but which will be productive of more good *in the long run*? To multiply instances further is unnecessary, for it must be abundantly clear that increased knowledge, by enabling us to look at questions from more points of view, and by opening our vision to more factors round every problem, renders decision and choice more, rather than less, difficult. The beggar thinks it easy to be a King; the man in the street thinks it simple to rule and make laws; the person of little knowledge invents wonderful theories for the better governance of society; "the fool steps in where angels fear to tread".

Only the weak-kneed and timid, and those who have not grasped the fundamentals of evolution, will be sorry

that this is so, that difficulties increase as knowledge grows and power develops. The strong man, the man who appreciates the purpose of evolution, is grateful for the compliment that nature pays him by offering to him delicate and complex problems, difficult to solve. The man who leads an easy life, who is never faced with fierce difficulties and powerful obstacles, is to be pitied rather than envied: for how is he to evolve or increase his power to serve the world? A child can repeat a task it has done before; the most mediocre individuals can solve problems well within their capacity; the man who wishes to learn, to develop, to grow, must ask to be given tasks which will try his faculties to the utmost, which will need all his strength, which will be more difficult and more subtle than anything he has attempted before. The Occultist must break new ground, must possess the courage and spirit of the explorer and the conqueror, for he has set himself the task of exploring and of mastering a kingdom of no mean pretensions, an empire of vast proportions.

Many have found in Theosophy a haven of refuge; a glorious haven it is; but not a haven of ease and stagnation. Many have found in Theosophy peace; peace there is, a mighty peace; but not the inglorious peace of the coward, afraid of battles. Many have found light in Theosophy: light there is; not a light that makes their way easy, but a light which enables them to pierce the darkness ahead, and to reveal the difficulties of the path they have chosen, to display the obstacles to be surmounted, the barriers to be overcome. And it is very good that this is so.

A. E. Powell

THE HARMONIOUS DEVELOPMENT OF A CHILD[1]

By ALBA, F. T. S.

THE famous formula "the harmonious development of a child" has long ago been brought to the foreground by the representatives of the most advanced education, and it is being considered in the home and in school by parents and tutors who pay serious attention to problems of education. This formula is beautiful and full of meaning, because it comprehends all the spheres of a child's life as a whole, and points to the necessity of cultivating all the abilities enfolded therein. Thus the problems of physical, ethical and spiritual education are understood in it, *i.e.*, the satisfying of the needs of the body, the soul and the Spirit.

From a general point of view the life of a man is divided into two parts: the materialistic (the life of the body), and the spiritual (the domain of emotions and thoughts). But from the standpoint of Theosophy we must accept three divisions: (1) the physical sphere (life of the body); (2) the ethical sphere, the domain of feeling and thought (the life of the soul); and (3) the spiritual sphere, the life of the immortal ego, the Thinker himself, whose proper attribute is the creative will, *i.e.*, the will illumined by love and true

[1] Education, as carried on in Russia, with its results on the Russian youth, offers a problem of profound interest to other nations.—Ed.

knowledge and wisdom. This sphere is in close union with the religious consciousness of man. Let us consider this formula from the Theosophical standpoint.

First of all we will consider the physical education in this light, next the education of the mind and feelings, and lastly the education of the will of a child.

During the last few years, physical education at home and at school has made rapid progress. Attention has been drawn towards the necessity of providing good air, right movements, a regulated succession of work and rest, regularity in sleep and food—all this has been a subject of lively discussion between educationalists, and it is reflected in the educational literature of our days. The importance of gymnastics has particularly been brought forward, as well as out-of-door games, manual work and excursions. In this respect both school and family owe much to the untiring energy of the late Professor Lesgaft, who organised special lectures for men and women educationalists, creating a new and deeply interesting movement in education. From a Theosophical standpoint such an energetic setting forward of the problems of physical education is of very great importance and value, but there still remains much to be desired. As long as schools are not built outside towns, and children are not in constant lively communion with nature, it cannot be said that the problems of physical education have been entirely solved; the more so as work in the open air can only be properly organised under such conditions. Excursions cannot be the same to children as the constant living amid cosmic vibrations, sun-rays, nature's sounds and colours. We mark with joy the first efforts at building schools under such conditions, amid woods and

fields, as well as the settling of some parents in suburbs, forming new types of intellectual colonies; but these are only the first swallows, promising the coming summer.[1]

Now let us pass to the education of the mind, first to the intellectual development, then to the emotions:

Intellectual work must first of all be divided into two parts: the gathering of material knowledge, and the working over these materials. Concerning the former, the gathering of knowledge, it is being done in such dimensions that the question involuntarily arises of an overloading of materials, which children are incapable of mastering; in truth our programmes are, for the most part, only formal, and the working for examinations often causes nervous disorders and all kinds of exhaustion. As to independent mental work, it has but very small scope. Children either repeat the conclusions given in their books, or the opinions of their teachers. And it really cannot be otherwise with the solving of questions entirely out of the reach of the pupils. But can mental education in such a case be considered as directed along its proper lines?

Is there not a pernicious chase after quantity to the detriment of quality? Are not educationalists too enthusiastic over certain theories, regardless of their doubtful adaptability in practice? Do they not forget that the question is not as to the quantity of books read, but as to the learning *how* to read; not as to the quantity of compositions written, but as to the ability to grasp the materials, and to mark out the way of correct work? If parents and teachers did not

[1] Such are the schools of Madame Levitsky in Tsarskaje and Madame Kirjotchuikoff, near Moscow.

so impetuously pursue the formal carrying out of programmes, the preparatory work at home and the work at school would not wear such a hasty, feverish appearance. The aim of education would not be the passing through a certain course of studies, but the training of the pupils to see their way through the scientific matter set before them, the teaching them how to work. From the standpoint of Theosophy this alone is of value, for only conscious and independent work teaches how to think and induces true development. That which is habitually understood by the word development, *i.e.*, the knowing how to discuss many topics, only induces idle empty talk and very undesirable presumption.

It may perhaps be said that parents and educationalists are not at all enthusiastic over formal knowledge, but that they are forced to take the formal demands of the Government schools into consideration. But such an answer is of no avail with regard to the new free schools, where yet the same enthusiasm concerning quantity exists, though in another direction; there, also, it is not the question of quality of knowledge that stands foremost.

It is true that the ancient languages are put aside; but instead of them the new programme is so overloaded with such enormous quantities of mathematics and natural history—without counting the so-called practical studies in the laboratory—that the same tendency of pouring as much knowledge in as short a time as possible into the heads of pupils is but too evidently visible. There is no time, with such a system, for earnest thought and classification of materials; no time for considering questions philosophically; no time for synthesis. All is snatched hastily at haphazard. There

is no time for setting a sound foundation, and the building must of necessity prove unsound.

In addition to this there is yet another still more dangerous tendency in the new schools—it is the effort to give the scholars as little work as possible. The chief point, according to the most ardent representatives of this tendency, is to save children from a feeling of repugnance towards any subject, and for this reason studies are organised in the most attractive way, are illustrated by the most interesting experiments, the lesson is turned into a lively discussion or an interesting lecture. The chief work is done in the class, the greatest part of the work is done by the teacher; the greatest exertion falls to his lot, the lesser part is left to the pupils; but even this small part gives rise to irritability and protest on their part, as soon as the charm of novelty is worn out and a few moments of concentration are required, thus changing their passive attention into an active one. To set the element of pleasure so much in the foreground is dangerous. I do not mean to say that lessons must not be interesting and lively, but still it seems to me that a sense of duty and a serious bearing towards study should hold the first place. With such a way of considering the question, work becomes a terrible phantom, and study is accepted as a tedious necessity, which must be surrounded with the most compensations possible; parents and teachers are anxiously busied with the seeking of these compensations. As a result of this we find the capacity for work diminishing year by year, as well as the capacity of endurance; and, as a natural consequence appears the decreasing of moral strength and intelligence in the pupils. In this respect it is difficult to imagine more unsatisfactory con-

ditions and sadder results than those we are witnessing in the present Russian schools and Russian society.

Thus we come to the conclusion that the Government school leads to the accumulation of formal knowledge, an unproductive capital which is stowed into the store-rooms of the brain, fated to be forgotten there; and the new school leads to idle talk, self-sufficiency and inability for work.

One may draw my attention to the practical work in the new school, which may to a certain extent serve as a palliative against the general idling of scholars; but even if it be so, I ask: "*At what price*?" There is a tendency to keep a tacit silence concerning doubtful facts in contemporary education, but such a silence only proves that the teachers themselves do not feel upon firm ground, and for that reason they prefer avoiding certain questions. But Theosophy teaches us to throw the light of truth upon all the events of life, and not to fear that light, even if it hurts us to fix our gaze upon it. We must have that courage. Parents and teachers are thinking too little upon the moral side of the so-called 'practical study,' when children, to prove the words of the teacher, dissect and draw fishes and frogs, previously killed in their presence. And it is even questionable whether the animal that is being sacrificed is entirely dead. Not long ago a teacher of natural history confessed to me that, on the whole, one never can be quite sure of this. But let us even admit that it is so: the fish or frog is eventually killed—in some schools dozens of them are brought and every pupil receives a live specimen for his scientific experiment; but still it is killed, *i.e.*, *life is sacrificed to so-called study*. Life is taken away in order to allow a number of thoughtless children to realise more clearly the direction of a

certain vein, or to hear more distinctly the beatings of the living heart of the tortured living creature. Such a careless attitude towards the life of others, even if it be but the life of a fish, frog or insect, inevitably leads to moral coarseness, cruelty and rough manners, without mentioning a monstrous selfishness. I have heard from children of 11, 12 and 13 years of age how hard it was for them at first to settle down to practical studies, how cold and faint they used to feel, and what dreadful dreams they dreamt in those days. "But," they added, "now it is all right; now I am used to it; now *I do not feel pity, but interest.*" Perhaps some teachers will rejoice at such results of scientific experiments, but to me these words seem terrible. When the heart loses its dominion over a man, and cold reason and utilitarianism take the first place, then an involuntary fear overcomes one for the future of the younger generation, especially in such a hard, coarse and complicated time as ours, when coarseness of manners is growing but too rapidly around us.

Compassion for the suffering of animals is called sentimentality, and cruelty towards them is excused by calling it austere necessity; and thus scientific men are justified who wish to base their conclusions upon experiments. But even if it were so, Theosophy admits of no such compromises and reminds us that the end *never* justifies the means; even if it were so, what right have boys and girls of 12 and 13 years of age to consider themselves as learned investigators, when but one-tenth part of them perhaps reaches the higher schools? The value of life is brought down to such a low level in our days, life is exposed to such a coarse violence from all sides, and there are so few people

who know how to respect it in the widest sense of the word, that one cannot comport oneself carefully enough towards it, one cannot instruct children earnestly enough to be attentive and loving towards all that lives. We must agree that if, under such conditions, a large amount of intellectual knowledge be acquired, this would be gained at the detriment of more important sides of the human soul. So that so far the formula of " harmonious development " does not prove satisfactory.

Let us now turn to another state of the life of the soul, to the sphere of emotions, with which the mental reason is closely related. Out of different thoughts definite emotions are born, and *vice versâ*. What are the emotions which are most trained at home and at school? Are children taught to respect other people's personality, other people's work, other people's rest? Are they taught how important it is to show attention, gentleness and patience? Are they taught tolerance? Are they taught to value all that is beautiful and noble, to revere greatness, to worship beauty? Do they at least learn to be grateful for all the labour and strength spent upon them? In examining contemporary education more attentively, we must confess that it is most deficient in the domain of emotions. Because children are not trained in emotions of love, their bearing towards their elders is free and exacting, towards their equals rude and intolerant, towards those younger than themselves thoughtless and cruel. At home they give free vent to a monstrous selfishness, and with this selfishness they come to school, where they often find a not less favourable scope for it. Children are not taught to love, but they learn all too soon how to be self-sufficient and to claim their rights. Why

should they practise modesty and gentleness, when they can live more comfortably and gaily without them? What need to be polite and prudent, when one can be exacting and almost command? This is a much more advantageous and tempting part. Children very easily get into the habit of ordering, and imperceptibly a very ugly kind of intercourse with their elders is taken up, especially with teachers and parents, and this it is very difficult to alter afterwards. It is a slow but entirely definite process, during which the soul of a child gradually loses its equilibrium, and easily falls into all kinds of extravagances. It begins with the children constantly feeling themselves to be the chief centre round which are busied all the thoughts and cares of their elders, who serve them with entire self-forgetfulness; and this feeling of being the centre imperceptibly passes into the coarsest selfishness, which refuses to take anything but itself into consideration.

But, it may be said by the new school, one is making serious efforts to train children and to awaken a social instinct in them, which must hold back the too much developed feeling of selfhood in them. Such efforts are in fact being made. But social feeling, if it is only developed in theory and has no chance of practical application, cannot stand upon firm ground; it but too easily degenerates into a mere phraseology and the worst kind of sentimentality. Social feeling is no doubt developed on the ground of comradeship and the friendly life of the class, and in this direction the work of the school can be very valuable; but the purely utilitarian regulation of this question, as is in most cases being observed, cannot bring a final and right solution

of this question. It can only be solved satisfactorily when the child is raised to a higher sphere, the spiritual sphere, where it will realise its moral responsibility towards all for its own manifestations.

There are certain emotions which serve as an awakening of spiritual life by touching the deepest and most tender strings of our hearts. I mean the æsthetic emotions, always so closely connected with the ethical ones, when they are true and not counterfeited. All that is pure, high and beautiful brings them to life. Beauty, beginning with the beauty of sounds and colours, and ending with the beauty of feelings and thoughts, *i.e.*, the beauty of an ideal character—beauty is the source of æsthetic emotions, and it must therefore become the atmosphere in which the younger generation lives; it must surround children, enter into their life, constantly inspire them. The atmosphere of beauty is as necessary for the soul as oxygen is for the lungs. It is the bread of life, without which the soul is dwarfed, decays and fades. This is perhaps the most important of all the elements which the formula of the "harmonious development" comprehends.

What is done for children in this respect? In what conditions do they work and play? How are the lessons of Art organised, and to whom has such an important mission been entrusted?

We must confess that in this respect affairs have a very sad appearance. The nursery, decorated with pictures too inartistic to be hung up in the drawing-room, and the school-room with its black-board, black furniture and bare yellow walls, are all that for the most part surround children. What do they read? If

the choice is made by their teachers, they often read anti-artistic works, with a tragical note of sadness and despair in them; if the choice is their own—things are still worse: they read Pinkerton, Mayne-Reid and Artsybasheff, all heaped together. A complete chaos pervades this region and children have no wise help to guide them and train their taste. The reading-stock for children is in itself a question of vital importance and requires particular attention. As to Art, at home it is almost ignored and at school it plays the pitiable part of a complementary subject, which nobody takes much into consideration and which only a few gifted pupils are left to study. The school of beauty is transformed into a worshipping of talent, and along this line an ugly rivalry is set up. The so-called "ungifted" are simply sent out of this "holy enclosure". From the standpoint of Theosophy, whose attention is ever directed to the Spirit, to the contents and not to the form, such a way of putting the question is wholly wrong. Beauty is the very first teacher of spiritual life; it teaches us to love, to worship, to imitate, and no child should be deprived of its blessed help. The whole atmosphere of home and school must be pervaded by it, teachers must be inspired by it, and the hearts of children must kindle and glow in it. This is why the arts must have a place of honour in questions concerning education. Of how great a value the influence of beauty is upon the soul of a child is proved by the great part it has ever had in the education of remarkable thinkers, and we can all witness with what deep gratitude they always look back upon those first luminous rays of their childhood. We need but read the autobiographical indications

of Ruskin. Not long ago I chanced to hear a most interesting story of a young teacher, who in his youth had suffered from acute fits of despair. He was only saved from suicide by his love for beauty. "I do not know why," he told me, "but every time I was on the brink of a fall, or of committing suicide, I was always held back from it by the remembrance of beauty seen or felt in my childhood."

Such an indication is of very great importance for us. Beauty, of its own self, without any earthly considerations, as a perfectly pure and disinterested power, appeals to the highest that exists in us ; and once this divine power has been awakened, nothing can extinguish it, and its light tells us of the higher sense of life, of the Good Law, which, as Kant used to say, lives in us as surely as we see it guide the stars in heaven. The coming into touch with our inner harmony makes us realise the external harmony. As long as we do not understand this, the child will always be overloaded mentally, and spiritually it will be *starved*. Unconsciously we deprive the child of its most vital food, the spiritual food, and thus condemn it to spiritual hunger. Thus we have to come to the conclusion that the formula of "harmonious development" is one-sidedly adapted to life, and that its wider sense is not yet clear to many people. The light of Theosophy alone is able to disclose its deep meaning.

This is particularly true with respect to the third point in education, spiritual education. Here we stand before its deepest and most important problem, how to help the unfolding of the Spirit, the immortal ego, awakening in us the feeling of moral responsibility towards all and for all, and the ardent desire to transform

ourselves according to the ideal disclosed, transform ourselves and life itself. In other words this is the awakening of the creative Will, illumined by Love. It is the result of the awakened religious consciousness, which has realised its own divinity, its unity with the divine life of the universe, and consequently its responsibility. The unavoidable state of such an awakened consciousness is a creative power in the moral sphere, the self-acting of our higher nature, which aims at pouring out the light it has received into life itself. An active and loving bearing towards the world is the dominant note of such an awakened consciousness, a luminous, brave and joyful disposition is its companion. In such a state the will is strengthened, the character is built, and a mighty individuality grows, in which all is harmonised—tenderness, strength, patience, fearlessness, purity and ardour. This is a true rebuilding of oneself and of all the foundations of life according to the higher light, by the force of the divine ideal which has illumined us; and for this reason it is necessary that the greatest ideal of humanity, the ideal of purity, compassion and love, God in man, *i.e.*, the religious ideal, should be placed before children in a vivid light. Every religion possesses such a divine ideal. The Hiṇḍūs have Shrī Kṛṣhṇa; the Buḍḍhists Buḍḍha; the Mussalmāns the great prophet of Islām, Muhammad; the Hebrews Moses; the Christians Christ; the Bahists the Bāb and Baha-Ullah. Our children must learn to feel Christ, to realise His divine beauty, so as to make them love Him. Their hearts and thoughts must be drawn towards Him, and they must be guided by an ardent desire to serve Him and obey His commandments. In other words, children's

religious emotions must be satisfied and their religious consciousness must be awakened. In every child, even the most neglected and lonely, there is a need to satisfy its religious feelings, and if we deprive that feeling of its lawful and indispensable food, it will for a long time decline, to the detriment of the whole moral growth of the child, or it will take a disfigured and ugly shape, which must inevitably be reflected upon the child's spiritual nature. We have no right to stunt any of the child's capacities, for we know that the laws of nature cannot be disregarded with impunity. And therefore the unwise teachers, who treat too lightly this deepest and subtlest need of the child's soul, are guilty of a very great fault.

It is an interesting fact that thoughtful teachers, even those of a positivist turn of mind, all notice the important value of the religious feelings of children, and many of them recognise that a religious disposition in childhood and especially in youth, is usually a sure sign of a deep and spiritually rich nature. On the contrary, a child or youth of an irreligious nature gives no great hopes for the future.

Why is it so? Where lies the mystery? The fact is that a religious disposition awakens all the spiritual forces of a young being, and his soul expands and grows as joyfully and swiftly as nature grows after a bright, warm shower. During religious elevation, man realises the divinity of his higher Self, and both his power and responsibility are revealed to him. For this reason teachers and parents must be guided by religious feeling, and the whole of education must be religious in its tenor and bearing. Education at home and at school must be understood in this unity of

disposition, uniting all teachers into one great friendly family, making them enter the nursery or class-room as one enters a church. A teacher, thus attuned, will particularly value the emotions of love and beauty, because he knows that under the influence of beauty and love the God within us is for an instant brought into contact with the God outside us, the God of the part with the God of the whole; and this coming into touch with Divine Beauty transforms our enthusiasm into wings, upon which we in truth rise to heaven. Where such moments of high enthusiasm and inspiration are not to be found, there such wings cannot grow, neither can strong personalities, greatness or heroism of love exist. That is why in our days, when people feel so strongly and so much, when they think so intensely and anxiously, when in their fancy they are ready to rebuild the whole world, and in reality cannot even master their own moods—that is why nothing complete, strong and great can be achieved. There is no strong will, there are no strong characters, there are no capacities for loving entirely, and as entirely serving. These capacities will come to a regenerated humanity, when the centre of education will be the training of an active will, when living great ideals will be set before childhood, when its atmosphere will be harmonious, when teachers will realise the unity of ethical, æsthetic and religious problems, when the whole school will be transformed into a school of love and beauty, and when the light of Theosophy will by its quality of synthesis illumine all the spheres of human activity, all the sides of the life of the world. Then the formula of "harmonious development" will in truth be realised in life in all its wide meaning, and the aim of education

will not be to create a candidate for one or another diploma, nor a man of science, nor a clerk, nor even a citizen, but simply a real *man*—a *man* in the deep, all-embracing sense of this word.

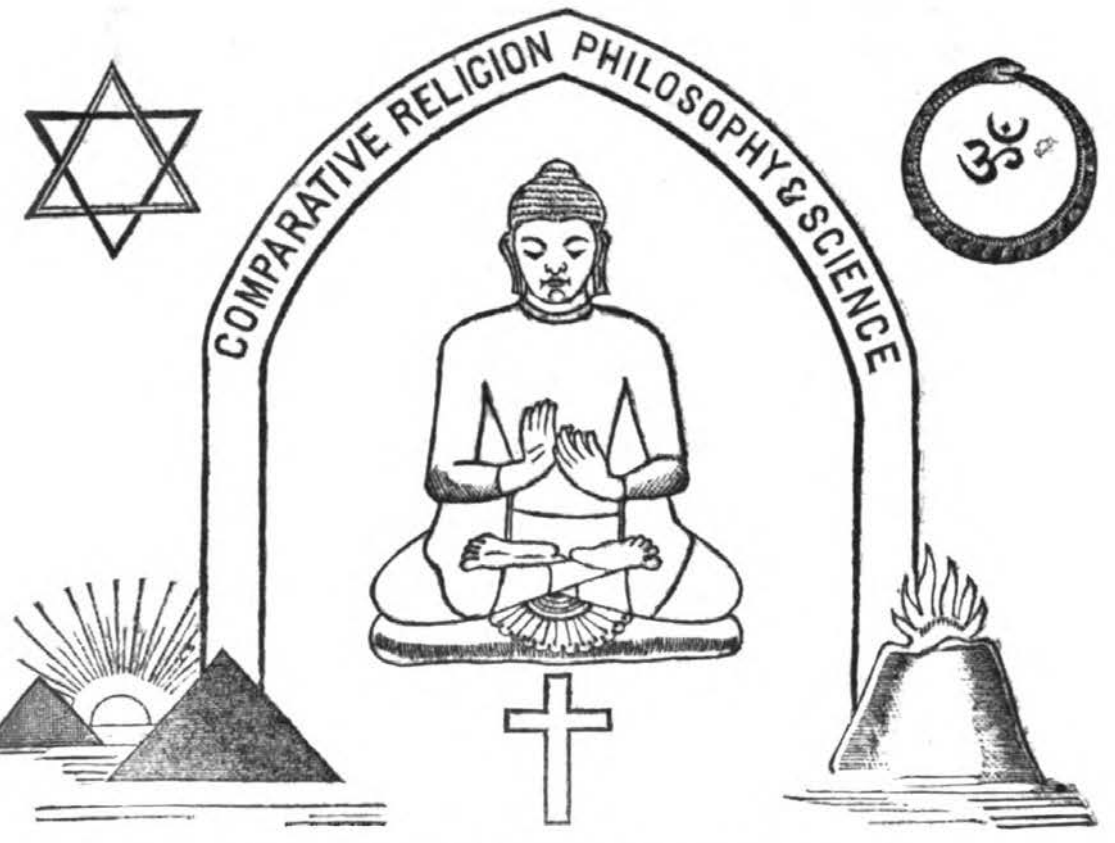
Alba

PEACE COMES AT LAST

Peace comes at last; seek on, O captive soul,
Bound by the fetters of the changeless past,
For still the future lies in thy control
Peace comes at last.

Restless thou art and weary, clinging fast
To these same chains until the great bell toll
The hour, when all thy fetters thou shalt cast
To the four winds and forward to thy goal
Race swift, to glory unsurpassed.
Peace comes at last.

Marguerite Pollard



ṚṢHI GĀRGYĀYAṆA'S PRAṆAVA-VĀḌA

Translated by Babu Bhagavan Das

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(*Continued from p.* 392)

SECTION II

IN pursuance of the purpose indicated in the last paragraph the author proceeds in this second section, called Saṇḍhi-Prakṛṭi-Prakaraṇa, to explain the methods of the conjunctions of the ultimates, as those conjunctions are to be seen operating in

Manifestations of the Ultimates in World-process: (1) Cognition, (2) Action, (3) Desire.

Samsāra, or the World-process. In Samsāra, the correspondences of the manifestations to the Ultimates are as follows: Self, Cognition, Jñāna (A); Not-self, Action, Kriyā (U); relation between the two, Desire, Ichchhā (M). First the author dwells upon the importance and the consequences of the knowledge of Brahman. The following are among the most suggestive of his observations on the point:

The manifestation of the trinity which constitutes the one or, rather, the numberless Brahman, is Samsāra, the World-process, so that we may say that Samsāra, in its totality, is Brahman; and the endless combinations and permutations of the three factors make the many ways or methods or laws of this manifestation or 'becoming' which is Samsāra.

The unknowable, knowable and the fruit of true knowledge—Mukṭi.

These many methods have to be studied by every one who would understand the real significance of Brahman. And they have to be studied in the World-process itself, that is to say, by observation of it all around us. For there is no greater teacher than this World-process itself, and study thereof is the real and genuine ṭapas and yoga, austerity and self-development. To know *all* is to know Brahman. It should be borne in mind however that to know all, in the totality of its endless detail, is not achievable in any limited space and time by any being limited by space and time. Only the *All* itself knows the *all*. Various sciences study only various aspects of Brahman or Samsāra. What is needed and is possible is that the student should secure a general idea of the whole and of its unity. Such knowledge is the source of that deliberate and true altruism which arises necessarily in the jīva which has attained to nivṛṭṭi and universalism.

It is only when the jīva realises the illusoriness of the separateness of jīvas from each other, the separateness of many selves, which is the sole basis of the distinctions of sin and merit, that it becomes capable of the performance of desireless action, work without attachment, duty for the sake of duty, and so becomes a participant in mukṭi, liberation, the true deliverance of the soul, which is deliverance from selfish desire and so from all possibility of suffering.

The jīva that has realised this underlying unity of the diverse world transcends and transmutes selfishness and unselfishness into duty; the elations of health and the depressions of disease into the steady equability of perfect life; regularity

and irregularity into living and flexible routine; deprivations and gifts into the justice that is ever adjusting the balance of all things by means of punishments and rewards. (Pp. 19, 20, 21.)

Yogī, Mukṭa, Brāhmaṇa.

The yogī is he who 'joins together all things into one,' who knows that all experiences come to all. The mukṭa is he who is 'delivered' from the belief, the heresy, of the separateness of the Three. The brāhmaṇa is he who knows Brahman. (P. 38.)

Triplicity of cognition, etc., by mutual reflection.

In the course of further discussion the author observes: "By mutual reflections, cognition, desire and action become triple, each of them in their turn," adding at the same time the caution that "it must be borne in mind all along, however, that all these are subdivisions of one and the same consciousness, and are, hence, identical in essence". A few of the author's statements as regards some of the special aspects of Ichchhā and Jñāna may with advantage be here added. The place and play of Desire in the World-process is thus explained:

Play of desire in World-process.

While the whole is always full and complete, each part is not such. We thus have an absence of fulness, an imperfection, noticeable in any and every part, howsoever we take it, of Samsāra. At the same time, every jīva, being identical with the Self, is identical with the whole, and contains all within itself. The result of this double identity of the jīva, with the whole (Self) on the one hand, and with a part (of the Not-Self) on the other, is, that there is necessarily and inevitably an incessant progression in each part towards the fulness of the Whole. And, as said before, the constant co-efficient of this necessary evolution is desire.

Special significance of the term desire in the philosophy as Negation.

It is, I think, here necessary to notice the special significance attached by the author to Ichchhā. He speaks of it as "the expression of the negation". Upon this seemingly obscure statement the learned translator makes some very valuable comments which I

quote, as calculated to remove all difficulty in grasping the idea so full of truth :

> This statement, *viz.*, that desire corresponds to Negation, is, at first sight, apt to be very puzzling ; Desire seems to be something so positive, indeed, the root of all positive action..... It may perhaps be helpful to point out that negation hides affirmation within it. When the World-process is summed up in the words 'I-This-Not,' it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being 'nothing else than Itself'. In this act of consciousness, the 'else' is denied, negated, is declared to be nothing, but in the moment of so denying it, a false possibility of existence, a pseudo-existence, is given to it, is affirmed of it. Hence Negation becomes the Shakṭi, the Energy, of *affirmation*-negation in the successive procession of the world, from the standpoint of the limited 'else'. And this is the very nature and essence of desire ; it affirms and denies ; it craves and suffers surfeit ; it loves and hates ; it is desire and aversion. Because the aspect of it, which is dominant or uppermost, which is so to say final, is the negative one, because in the Logion and in actual world-fact, Negation is the real relation of the Self to the Not-Self, therefore, in this book, desire is said everywhere to correspond to and to be of the nature of Negation. The discussion of the value of Negation or the Negative is perennial in modern logic ; though the standpoint is very different yet still if the reader has followed it in any good treatise, *e.g.*, Sigwart's *Logic*, Vol. I, ch. iv, and has resolved in mind all the bearings of Spinoza's celebrated saying, '*omnis determinatio est negatio*,' he will have prepared his way to the very comprehensive significance given to the Negation here. (Pp. 59-60.)

Cognition in the aspect of memory.

Out of those considerations dealt with in regard to the other manifestation, *viz*, cognition, the views propounded as to the aspect thereof as Smṛṭi, or memory, merit special attention. The following quotations embody those views :

> The knowledge that is or lies between Āṭmā and Samsāra, that is to say, the knowledge of Samsāra from the point of view of Āṭmā and the knowledge of the Self from the point of view of the world—this is smṛṭi or smaraṇa. 'The world is'—this is the knowledge (of the world) by the Self. 'The Āṭmā is'—this is the knowledge of (the Self by) the world. The binding together of the two in the way or by the means of *is* —is smṛṭi. The connectedness, the conjointness, the condition

of their being merged together, is ḍhṛti. Thus it is said that the world is *held* within the Self, and the Self *held* within the world. That the world never exists apart from the Self, and the Self never apart from the world—this is the nature (and consequence) of ḍhṛti. The standing together, the conjunctional condition, of things which have one common being, which are not in reality separate, but appear as separate—this is memory. Its nature, its form, is that of the mutual dependence and implication of all things whatsoever; everything contains all things whatsoever. Even in separateness, the two, the Self and the Not-Self, are connected as 'other-and-other,' 'each-other,' paraspara; this reference to 'the other' exists inviolably and necessarily in each. Therefore the combination of the two (or, rather, the holding of the whole Not-Self in the Self by the Self) is memory (*i.e.*, is the fact or the principle which manifests in consciousness of the individual jīva as memory).

Cognition, knowledge, is possible only by means of the senses, (that is to say, only when the Self has become identified with a limited organism), and only when two things (subject and object on the one hand, and the two factors of opposed pairs, ḍvanḍva, both factors falling under the term 'object,' on the other hand) come together. (Pp. 43-44.)

Memory embodies all procession, all progress and evolution. Taking shape as an ideal to strive after, working in the way of the constant contemplation of the lives of the Great Ones, it leads on the small to become like the great. Indeed, memory may be said to be identical with the whole of the World-process itself, being immanent in the conjunction of Self and Not-Self, Aṭmā and Samsāra, Aham and Bahu.

We may distinguish between jñāna and smaraṇa or cognition and memory by saying that the second stage or condition or transformation of cognition is memory; jñāna precedes, smaraṇa succeeds. Jñāna belongs to all time, is beginningless and endless, inasmuch as it belongs to the present which includes past and future; while memory belongs to the successive, to succession, to the beginnings and endings in time. Jñāna as a whole belongs to all-time, *i.e.*, to time as a whole; but its parts equally necessarily belong to the parts and succession of time. These parts of jñāna or knowledge are named smṛti, recollection. (Pp. 46-47.)

The uḍḍharaṇa, 'up-taking,' 'recovery' of any particular item of this potential all-knowledge is memory. (P. 52.)

Memory with reference to Meditation.

The last statement furnishes the clue to the rationale of meditation and referring to it the learned translator observes:

Taken together with the important distinction pointed above between the transcendental all and the comparative all,

this sentence seems to throw much light on the significance and value of processes of meditation, the steadying of the chiṭṭa-atom and so enabling it to reflect the all instead of a few. (P. 52.)

Identity of fact and consciousness in metaphysic.

This section also contains a subtle disquisition on bhāva and abhāva, being and non-being, to which I refer only to draw attention to the fact that it concludes with the very profound statement: "by metaphysic, fact and consciousness mean the same thing".

SECTION III

Having dealt with Ichchhā and Jñāna and their mutual reflections in the last section, the author devotes this third section to an exhaustive consideration of the remaining manifestation, namely Kriyā—action, calling the section Kriyā-Prakaraṇa. This is the largest in the work covering three-fourths of the whole. Its very wide scope is pointed out by the author himself thus:

Author's explanation of the comprehensive character of the section.

It deals with action, which presupposes cognition and desire. And for this same reason, in this section, the whole circle of knowledge and all the Shāstras, sciences, are outlined. The seed and origin of all things whatsoever that are to be found in the world-process is traced back into the AUM, and shown as present in the interplay of the Self and the Not-Self, the Limited and the Unlimited; and, finally, the nature of action and reaction actor, instrument, object, motive, etc., is explained.

In connection with the element of knowledge, or cognition involved in action, there are described herein the successive evolution, from the AUM of the *Gāyaṭrī* and the *Mahā-vākyas*, the *Veḍas*, the *Aṅgas*, the *Uṗāṅgas*, etc. Then follow considerations as to volition, *i.e.*, desire in action, active desire. Then numbers are spoken of as lying at the root of manifest action proper, the creation of the worlds. Afterwards, the seven root-elements, their qualities and activities, and their dissolution and repeated formation are mentioned. (Pp. 4-5.)

Taking up the first chapter of the section, it is to be observed that Kriyā is the fruit of cognition and desire. This Kriyā, the modifications or operations of consciousness which appear as doings, actions, movements, should be regarded as equivalent to the whole of Samsāra, the World-process. These three together with the fourth, their summation, their unity, make the four noble truths of Brahman. As right action is possible only after right knowledge and right desire, the mastery of the Veḍa or knowledge connected with Brahman is the first step in life. The four Veḍas are the four noble truths mentioned. The Ṛg-Veḍa is devoted to cognition; the Yajur-Veḍa to action; the Sāma-Veḍa to desire; the seed and the unity of these is the subject of the Aṭharva-Veḍa. That whereby is known, ṛkṣhaṭē, the ṭaṭṭva, the essential truth, of Brahman is the Ṛg-Veḍa-Samhiṭā. That whereby is made, brought about, in sacrifices, yajaṭē, the manifestation of that ṭaṭṭva, is the Yajur-Veḍa-Samhiṭā. That whereby are balanced sāmyaṭē, brought together, connected, by desire, the other two, *viz.*, cognition and action, that is the Sāma-Veḍa-Samhiṭā. That whereby the fruit of these three is obtained, aryaṭē, is the Aṭharva-Veḍa-Samhiṭā.

Action, the fruit of cognition and desire.

Veḍa, the knowledge of Brahman; Four Veḍas, four noble truths of Brahman and etymological proofs.

Cognition, desire and action are all equally necessary means to mokṣha, liberation, deliverance from pain and sorrow and limitations. All and each is dependent on and supported by all and each. This is what is meant by statements like this, *viz.*: "By the knowledge of a single atom may knowledge of Brahman be obtained." From the point of view of relativity all are small and all are great. Each atom is Brahman, because cognition, desire and action are present everywhere and in each atom. To see, hear and fully know one atom is therefore to know Brahman. But by such *knowledge* alone the transcendental state of Brahman is not wholly attained. For Brahman is the transcendental and infinity and totality of

all things, great and small (and such mere knowledge can therefore amount only to a third of Brahman and not to a full realisation of the whole of It); for that full realisation of It which is meant by mokṣha all three, knowledge, desire and action, are necessary. He who has the power of knowledge, of desire and of action, he alone is the knower of the *Veḍa*, he is the finder, winner and possessor of Brahman.

The four Ashramas, *i.e.*, the four aspects of consciousness, essence of the whole of life.

Hence the fourfold Āshramas, which means that 'wherein people rest or are rested on (Āshrayanṭē Asmin)'. In other words, these Āshramas are resting-places, or the aspects of consciousness which are the essence of the whole of life. In the Brahmacharya Āshrama the Veḍas are mastered. The Householder transcends *mamaṭā* gradually. The consciousness belonging to Vānasprasṭha is: all action is necessary, and not dependent upon the capricious will of anyone. In Samnyāsa the consciousness is that there is no necessity and no contingency; nothing belongs to others or to us, to all or to anyone; whatever is, is the Trinity only. In short, acquisition of knowledge in Brahmacharya; practice thereof in Gārhasṭhya; certainty in Vānaprasṭha; realisation in Samnyāsa—such is the distinction between them.

The relation between the four Veḍas and the four Āshramas respectively is explained thus:

The relation between the Ashramas and the Veḍas.

The World-process is said to be ṭri-guṇa in its nature; the three guṇas or attributes being saṭṭva, rajas and ṭamas. Saṭṭva is cognition; rajas, action; ṭamas, desire; the summation of the three is the fourth (*viz.*, life or consciousness). The birth, maintenance, and death of sāṭṭvikas, *i.e.*, all things or objects in which the saṭṭva attribute predominates, and their fruits are described in the Ṛk; the origin and activities etc. of the rājasas, in the Yajuḥ; of the ṭāmasas, in the Sāma; the summation of the three, the accomplishment of their conjunction, the connection of cause and effect, and the relation of all things whatsoever to each other—all this is explained in the Aṭharva.

It is said sometimes that the Ṛk is for the accomplishment of karma or action, and the Yajuḥ and the Sāma for that of jñāna or knowledge. But the main interest of Ṛk is Jñāna, and it is 'for the accomplishment of karma only because jñāna is necessary to karma. So the Yajuḥ and the Sāma, dealing with karma (and ichchhā) mainly, give to jñāna its proper scope and purpose *by* such treatment of karma, action being the very fruition of knowledge (through desire).

Brahmacharya is realised by means of the Ṛk; gārhasṭhya of the Yajuḥ; vānaprasṭha of the Sāma; and samnyāsa of the Aṭharva. Thus do the four Āshramas correspond to the four Veḍas.

In the chapter devoted to the genesis of the Veḍas the authors thereof are described as follows:

Genesis of the Veḍas, and their authors.

The World-process works by means of hierarchies of rulers, endlessly graded as subordinates and overlords, all classified by functions under cognition, desire, action and summation, and dealing with definite cycles and extents of space and time, *i.e.*, world-systems, on all scales, ever minuter and ever vaster. Each world-system has a Brahmā, a Viṣhṇu and a Shiva, the three being subordinates to a Mahā-Viṣhṇu [or Mahā-Shiva or Mahā-Brahmā according as Cognition, Action or Desire constitutes the dominant note of the system]. Mahā-Viṣhṇu ideates, places before himself, the Aṭharva-Veḍa, and deals with the summation; Viṣhṇu, the Ṛg.-Veḍa and cognition; Brahmā, the Yajur-Veḍa and action; and Shiva, the Sāma and desire. That whereinto all enter, vishanṭi, is Viṣhṇu; he who covers up, vṛṇuṭē, envelopes, surrounds, undertakes all, is Brahmā; he who sleeps, sheṭē, in everything, is Shiva. Shiva sleeps, lies hidden, in all and everything as the nexus, the bond, and this is the nature of desire. Vṛṇuṭē signifies the envelopment, the covering with an envelope, the demarcation of the limiting bounds or the periphery, and so the formation or creation (of all forms); and this is action presided over by Brahmā. Viṣhanṭisarvāṇi indicates that all things enter into It and It into all, and such is the Self, connected with cognition and Viṣhṇu. The summation or totality of these is Mahā-Viṣhṇu [Mahā-Shiva or Mahā-Brahmā].

That the Veḍas referred to but correspond in our system to the still higher Veḍas governing greater world-systems is pointed out thus:

It is true that the world extends endlessly beyond Mahā-Viṣhṇu also, but we, as limited individuals, can deal

with only limited details. We have no words for matters beyond Mahā-Viṣhṇu. *The Mahā-Veḍa*, which is known only to Mahā-Viṣhnu and the three Gods immediately next in degree, deals with such matters. Our knowledge, *i.e.*, the knowledge of jīvas belonging to our particular world-system, can range only within the limits of these Veḍas, from an atom (in size) and a thousandth of a ṭṛuti (in time) to Mahā-Viṣhṇu.

It is to be added that the science of AUM itself comes down by a beginningless tradition, being coeval with the World-process.

The chapter on the genesis of the Veḍas under reference concludes as follows :

Birth, stay, and death ; becoming, succession, relation ; origin, middle, end ; cognition, desire, action ; such triplets make the World-process, and also each world-system, a tri-bhuvanam, a triple world, a triple-becoming, a constant illustration of the tri-unity of the absolute Brahman.

S. Subramania Iyer

(*To be continued*)

THE ALLOPATHIC AND AYURVAIḌIK SYSTEMS OF MEDICINE

By H. SUBBA RAO, KAVIRAṬNA (CAL.)

I. THE ANTIQUITY OF THE ALLOPATHIC SYSTEM OF MEDICINE

IT is said that Celsus was the first author who wrote the History of Medicine, and he lived at the time of Augustus, in the first century of the Christian era. Though he adopted the theory of Asclepiades with a mixture of humoral pathology, and wrote on the History of Medicine in a pure and elegant style, yet even such a great historian and physician had meekly to confess that he merely narrated the opinions of others rather than wrote a work of his own. Living, as I do, at the beginning of the twentieth century, after many authors of the highest genius and world-wide fame have written immortal works on the History of Allopathic Medicine, I naturally feel diffident in taking up my pen upon the subject, to present to the public a bare idea of the development of the Allopathic and Āyurvaiḍik systems of medicine, since their origin several centuries before the Christian era. Like Celsus, I can do nothing more than narrate the opinions of that galaxy of writers, whose successful practice gave shape and form to a system that goes by the name of Allopathy, which is now the

prevailing system in America, Germany, and other civilised western countries.

I shall in these pages divide my short narrative into ten periods, and trace the growth of the Allopathic system in each period, with the prevalent theories and their apostles.

The first period, 2000 B. C.

This was a period when the ancient Hiṇḍū civilisation was at its height, and it was probably at this period that the celestial beings taught their divine Art to the descendants of the Ṛṣhis inhabiting the slopes of the towering Himālayas.

The second period, 2000—1660 B. C.

We derive the knowledge of this period from Holy-Writ, as I shall hereafter show when treating of Āyurveḍa. Here I can only say that the Egyptians derived their knowledge of medicine from the Hiṇḍūs and gave it to Greece.

The third period, 1660—460 B. C.

This period entirely covers up the development of medical science by the Greeks, and it is to this that the modern system of Allopathic medicine feels indebted; because "theirs in fact, are the only complete works on this art that have descended to us". The early history of this period is enveloped in mystery, for a spirit of sacerdotalism reigned supreme. Not until the time of Hippocrates—the father of the present system of medicine—was a true and scientific system of medicine practised, some 460 years before the Christian era. A word or two about this great man will not be out of place here. "He was the son of Heracleides, born in the 80th Olympiad"—which roughly approximates to the time of Solon who flourished about

580 B. C. In the *Dictionnaire de Medicine* we find the following account of him: "Strong in the knowledge of his contemporaries and predecessors, he collected their different opinions, and was the first to form an imposing system, which gave a rank to medicine and a separate existence." The personality of Hippocrates is very important to us because it was he who first found out the sacred Āyurvaiḍik truths. According to Āyurveḍa, health is the result of the proper admixture of the humours of the body, *viz.*, vāṭa, piṭṭa and sleshma, or wind, bile and phlegm respectively. We call the proper admixture of these humours health, and an improper admixture disease. By the improper admixture of these humours a morbid matter is formed in the body and this is "materies morbi" or the real, exciting cause of disease. There are two ways in which diseases terminate: one is by excretion of the morbid matter, and the other is by its deposition. The example for the first is the continuation of the morbid process and of excretion after it comes to maturity, as in bronchitis. The second is the deposition of the morbid matter, which is expelled only in such diseases as inflammations, swellings of joints, etc. How beautifully this doctrine of Hippocrates coincides with our own we shall presently see. Dr. Barker says:

> Hippocrates never attempted to cure a fever, according to the common acceptation of the word, *i. e.*, to put a stop to the febrific emotions or to extinguish the fever by the rules of the art. His principal object was to assist nature in her efforts for the expulsion of the morbid matter: correct her when wrong, but not to interfere in her operations, when they are properly directed.

Though Hippocrates' method of treatment was to produce diaphoresis in fevers, to administer evacuants in bowel complaints, and so forth, he sometimes

adopted the opposite mode of treatment and this exactly coincides with our ancient method, as given in Charaka.

When we compare his doctrine with that of Āyurveḍa we feel inclined to say that Hippocrates was in reality our celestial Ḍhanvanṭari, who, after giving the knowledge of the sacred art of medicine to the people living on the borders of the Gaṅgā, took birth in ancient Greece, like the Egyptian phœnix, and revealed the art to the people inhabiting the other side of the globe for their future guidance. I shall presently show how by our fidelity to those sacred teachings we have still kept up the reputation of our system, while the unfaithful apostate systems are tottering.

The state of the Allopathic system during this period is beautifully portrayed by a writer of note:

> The fourth period, 219 B.C.–1st century A.D.
>
> After Hippocrates a new sect was formed, that of dogmatists. Struck by the vanity, the variety, and the contradictions of the prevalent theories, and the absurdity of the modes of treatment adopted in consequence, certain physicians attempted to bring back the practice of medicine into the path it had pursued before. Like the sect of sceptics who submitted all philosophical opinions to the most rigid test, they rejected all opinions and theories not capable of proof, and based their treatment of disease on experience alone. They considered the search after causes which do not fall within the sphere of senses not only useless but detrimental. This was the origin of the sect of Empirics, which continued for six centuries and until nearly the time of Galen. After this, Empirics degenerated. No longer taking experience as their guide, they prescribed remedies without rule and without judgment. Instead of continuing to be the followers and disciples of Hippocrates, they became apostates to his doctrines and the founders of the modern sect of Empirics.

A word more about this famous portrayal of the state of the Allopathic system of medicine will take all significance out of it; and so I am highly contented if I show to the reader that in spite of twenty centuries of

civilisation the Allopathic physicians still find themselves classed with the dogmatists of the first century by their practices in the present day.

The fifth period, 1st and 2nd centuries.

Seeing that the doctrines advocated in the previous periods ruined the cause of the true Hippocratic system, the Guardians of nations saw the danger facing them, and sent Galen to save the wrecked truths:

> With a modesty and nobleness of mind, that always accompanies true genius, he avowed himself to be the disciple of Hippocrates—the restorer of his doctrine and of his practice. As a matter of course, he succeeded in his endeavours and the Hippocratic doctrine again became prominent although under a new name—that of Galenism.

The sixth period, 7th—12th century A. D.

Galenism took hold of people from the second to the seventh century. The sixth was a period of progress of the Allopathic system based on Hippocratic and Galenic doctrine. About this period a noted author says:

> In the seventh century a work called the *Pandectes of Medicine*, written by Aloum, a Christian priest of Alexandria, and composed of extracts from Greek authors, was translated into Arabic, and complete translations of Greek writers were published between this and the ninth century. To this source the Moors were indebted for their knowledge of medicine. But, what is still more singular is they had also made considerable progress in chemistry, as well as in medicine.

We learn that it was Geber of Mesopotamia who first prepared corrosive sublimate; nitric acid; nitre; muriatic acid; red precipitate and blue-stone. All this occurred at the time when the Moors conquered Spain. The Moors encouraged medical learning by establishing Schools and Libraries. It is said that this beneficent act of the Moors enabled French students to study and translate Greek medical works into their own language. As a result there was a medical revival in

all Europe. In the twelfth century France established its first medical school.

The seventh period, 12th—16th century.

With the discovery of the art of printing, the works of Hippocrates and of Galen and several other writers of their school were printed and made textbooks on medicine. In the seventeenth century the discoveries of Newton and his theories regarding the Laws of Nature, based on the mathematical sciences, tended to give a fresh impetus to the Allopathic system. During this period another theory was promulgated by a noted physician—Basil Valentine—on the basis of the Hippocratic doctrine, that salt, sulphur and mercury were the primary elements of all bodies. Later on this theory was supported by Paracelsus and Willis. It has a very close resemblance to our doctrines, as in almost all of our Āyurvaiḍik preparations we use sulphur and mercury in fixed proportions. We believe these elements enter into each humour and exercise some specific action.

The eighth period, 17th and 18th centuries.

The beginning of the seventeenth century saw the establishment of two societies, the Rosicrucians and the Rosians. These were established to propagate the doctrine of Paracelsus on the action of sulphur, mercury, and salt on different humours, which happily approximates to our doctrine. At this time there was a claimant to dispute the authority of the Paracelsus doctrine. This was Van Helmont. According to him: "Each individual possessed a principle which he called 'Archæus,' and which, different from the soul, presided over all the phenomena of life." When the Archæus was deranged—the seat of which was considered to be in the stomach—the result was a ferment, which being

conveyed to other parts of our body produced disease. A similar idea in our works is as follows, written centuries before:

दोषाह्यामाशयाश्रिताः ।
बहिर्निरस्य कोष्ठाग्निं ज्वरदास्य रसानुगाः ॥

Some of the theories propounded during this period gave rise to three schools of medicine, *viz.*, the chemical school, the mechanical school and the mathematical school. Sartorius, professor at Padua in the seventeenth century, was the founder of the mechanical school which was subsequently called the iatro-mechanical school. Iatro-mathematicians were the disciples of Descartes. Boyle, Glisson, Pilcairn, Cole, and Cheyne were the disciples of the chemical school, and they attributed diseases to changes in the blood, to acid fermentation, etc. The mathematical and mechanical schools attributed them to stagnation of circulation, thickening of blood in the capillary system or flow of the circulating fluid. Baglivi at this time, though belonging to the Iatro-mechanical school, avowed himself a disciple of Hippocrates. During this period appeared a work written by Sanctorius in defence of the ancient doctrine, and his work is supplemented by George Hoffman and Prosper Martian later.

The ninth period, 18th and 19th centuries.

In the middle of the eighteenth century the whole medical world was revolutionised by the labours of Haller, Morgagni, Nicholas Fontyne, who were respectively the original founders of the Physiological, Pathological and Anatomical schools. The labours of Haller and Nicholas Fontyne dwindled into insignificance after a time, because they mistook effects for causes in their

treatment of diseases. But Morgagni's foundation of pathological science survived for a time. "Instead of attributing disease to the state of humours, to derangement of the Archæus, to mechanical causes or chemical agents, it was attributed to the solids—to inflammation and changes in the different tissues and organs." This theory of Solidism was supported by Cullen (a professor at Edinburgh), Gregory, Macbridge and Musgrave, but this was strongly opposed by Brown—a professor of the same school to which Cullen belonged—and he started the doctrine of Sthenic and Asthenic Diathesis which means that "all diseases of the body are occasioned by too many or too few stimuli". As a result of this doctrine, the experiments of Rosori, an Italian professor at Genoa, showed that from April to October 1800 there were no less than 7,810 deaths in Genoa alone. About 1816 there appeared a 'medical Messiah' to preach a new doctrine. Before him Baglivi had taught that the seat of fever was in the mesentery, Sylvius in the pancreas, and Clutterbuck in the brain. But all these theories were abandoned when M. Broussais appeared on the stage and showed that "all the essential fevers may be attributed to a gastro-enterite, either simple or complex". Even this theory was short-lived and after a time the founder had to abandon his treatment and practice.

The tenth period, 20th century.

After all the age arrived when there was no obstruction to the progress of medical science. The theory of to-day is not the theory of the morrow. "Our notions of physick," says Dr. Barker, "change with our philosophy and at last we turn to old ones again."

II. The Present State of the Allopathic System of Medicine

I turn to this subject with feelings of great humility, natural to a man who has not studied the western system of medicine. The present age with all its "electrical enlightenment and occidental civilisation" counts a host of physicians and surgeons who are hall-marked with degrees; the theories propounded by them are also legion. The list of drugs they propose is almost numberless. The amount of money they invest on medical research amounts to crores. And all this for what? In spite of so much anxiety and bustle in the medical world, is there any remedy even to this day which is considered a specific for cholera and plague in the whole range of Allopathic medicine? Let us take an example: cholera once prevailed in England with a virulence that was never known before, and finally it seems to have settled in India. Our sympathetic Government have expended millions of pounds sterling to stop this dreadful scourge of humanity, but its visitations are not limited. Dr. Parkes, who had the honour of treating cholera patients both in India and in England, exclaims in despair thus:

> The antidote for this tremendous poison has not yet been discovered and the resources of modern European science have opposed its destructive action with as little effect as the untutored efforts of the most barbarous nation to whom its ravages are known. The efforts of European science have indeed, as it appears to me, in many cases proved hurtful.

Dr. Rush asks:

> What have physicians, what have Universities or medical science done, after the labours and studies of many centuries, towards lessening the mortality of pestilential diseases? They have either copied or contradicted each

other in all their publications: for plagues and malignant fevers are still leagued with war and famine in their ravages upon human life.

Not only do Allopathic physicians express their despairing thoughts of their medical treatment regarding pestilential diseases, but the most eminent among them are themselves coming forward to show that their system is not a science (if not unscientific). M. Claude-Bernard, in his introductory lecture at the College of France, says:

> The science of medicine that I am appointed to teach you does not exist. The only thing that we have to do is to prepare the foundation for future generations; to create the physiology on which this science may be hereafter established.

On another occasion he said:

> We may yet affirm, that after 23 centuries of practice and of teaching, we have still to ask, if this science of medicine really exists. It presents, in fact, this melancholy spectacle, that ignorant men and quacks are more successful in practice than learned physicians who have passed all their lives in its study. These are then reasons for believing that medicine has not yet become a science (n'est pas encore faite) for it never occurs in fixed sciences for a savant and an ignoramus to be confounded together.

Greatly humiliated by the present degraded Allopathic system of medicine, the great and talented editor of the *Medico-chirurgical Review*, the late Dr. James Johnson, gave vent to his feelings thus:

> I declare it as my conscientious opinion, founded on long experience and reflection, that if there was not a physician, surgeon, apothecary, man-midwife, chemist, druggist (not a drug) on the face of the earth, there would be less sickness and less mortality than now prevail.

III. The Causes of the Allopathic Downfall

The chief causes for such a degraded state of the Allopathic system of medicine are:

1. The abhorrence of Allopaths towards their ancient system as advocated by Hippocrates. Sydenham remarks:

> Our misfortune arises from having long forsaken our most ancient and most skilful guide, Hippocrates, and the ancient method of healing, based on a knowledge of conjunct causes—these being deduced with certainty; so that the art which is practised at the present day, having been invented by shallow-minded men, is one of babbling and of talking, rather than of healing.

Professor Boerhaave referring to the false theories, says:

> If we compare the good which half a dozen true disciples of Esculapius have done, since their art began, with the evil that the immense numbers of doctors have inflicted upon mankind, we must be satisfied, that it would have been infinitely better if medical men had never existed.

2. The folly of deducing laws of nature from arbitrary ideas, as Descartes, and afterwards applying them by synthesis to particular cases. This method is quite opposite to the path pointed out by Bacon and Newton.

A noted author says on this:

> .... following in the path of induction, philosophers and physicians would—to employ the comparison of Bacon—have resembled bees, which gather honey from flowers at every season, assimilate it to their nature, and prepare it for the use and pleasure of man; instead of which, the advocates of modern systems, like useless spiders, draw from their own body the feeble web that only serves them to entrap the insects in their obscure den.

3. Their imagining that they could ascertain the changes that occurred in an organised body during disease, by reference to the combinations that take place in inorganic substances; and that they could control these actions by those means which nature never employs in the interior of our organs. The consequence of such action is the destruction of our bodies.

4. Their ignorance of morbid phenomena during life. At present the Allopathic doctors deduce causes by examining the body after death. They are quite uncertain whether the effects then observed existed during life or at the commencement of the attack.

Owing to these four potent causes and several other personal weaknesses, as pride, arrogance, conceit, etc., the Allopaths have wandered far away from the right path which the ancients have pointed out. It is to their interest to reform. In the meantime, let no Allopath lay violent hands on other systems of medicine with which he cannot sympathise directly or indirectly, as such a step would bring greater humiliation and shame on the adherents of the ancient systems of medicine. If these suggestions are followed and a carefully sketched-out reform is effected there is no doubt that a sure foundation will have been laid for future generations, as Claude Bernard desired.

IV. The Antiquity of Āyurveḍa

Any one who knows the history of the Āyurvaiḍik system of medicine will not stop to decry it, but will always speak of it with praise, for Āyurveḍa is the father of all other systems of medicine. Āyurveḍa flourished long before the birth of the Grecian or the Egyptian Esculapius. That there were physicians in Egypt we learn from the Hebrew Testament: "Joseph commanded the physicians to embalm his father and the physicians embalmed Israel." As this history is referred by chronologists to 1660 years before the Christian era, it would be about 100 years after the foundation of Greece. The inference that we draw from this is that Greeks derived

their knowledge from the Egyptians. But John Parkin, M. D., Fellow of the Royal College of Physicians, Edinburgh, says:

> Independently of the Egyptians, the art of healing was practised among the Hinḍūs from a very early period: as far back, in fact, as their history extends. With them also, the Brahmins, who cultivated all other sciences, were the first physicians.

Many a European doctor of established fame has acknowledged our system of medicine as being the most ancient and perfect system in the world. Professor J. F. Royle, M. D., F. R. & L. S., Professor of Materia Medica, King's College, London, in his essay on the antiquity of Hinḍū medicine, says:

> Being satisfied with the existence of these Samskṛt medical works at a period antecedent to the Arabs, it would no doubt be interesting to know something more of their contents. The antiquity and independent origin of their medicine display, I conceive, considerable merit, not only as showing that they had at an early period paid attention to what now constitutes the several branches of medicine, but also they had discovered various kinds of remedies as well as modes of applying them.

George Clark, M. A., M. D., speaks of our system thus:

> If the physicians of the present day would drop from the pharmacopœia all the modern drugs and chemicals, and treat their patients according to the method of Charaka, there would be less work for the undertakers and fewer chronic invalids in the world.

I have a number of authoritative pronouncements in our favour, but space will not permit me to quote any further.

V. Origin of Āyurveḍa

There are many mythological stories about the origin of Āyurveḍa; but historical evidence seems to prove that Ḍhanvanṭari, the Prince of Benares, was the

first preceptor who taught Āyurveḍa. Ḍhanvanṭari gave his knowledge of the sacred science to his chief pupil Sushruṭa, son of Vishvāmiṭra. By this we may infer that he was a contemporary of Shrī Rāma. We do not know if we hear of Sushruṭa in the *Rāmāyaṇa*. His great work in Samskṛṭ exists at present as our chief guide.

Another great work which we possess at the present day is that of Charaka, who seems to have been born at Benares, 360 B. C. We have also Agnivesa's text of Charaka, who was a disciple of Sushruṭa. The Āyurveḍa, as it existed of old, consists of 100 sections of 1,000 stanzas each, and it is divided into eight parts :

1. Salya—Extracting extraneous substances, as wood, metal and bone.

2. Salaka—Treatment of diseases of eyes and nose.

3. Kayachikiṭsa—The science of medicine proper.

4. Bhūṭaviḍyā—Restoration of faculties from a disorganised state induced by demons, etc. (A reference to Burton's *Anatomy of Melancholy* will explain the existence of such demons).

5. Kumārabhriṭya—Diseases of females and children.

6. Agada—Administration of antidotes.

7. Rasāyana—Chemistry.

8. Vajikaraṇa—Treatment of nervous debility and impotence.

In these eight divisions there is nothing omitted which is found in the modern Allopathic system, which claims so much of original research. A great authority on the English system of medicine wrote after reading Sushruṭa's great work : "In one department, *viz.*, midwifery, the world has advanced very little beyond

the stage to which this branch of medical science was carried in Sushruṭa's time."

Other standard works on Āyurveḍa are:

1. *Aṣṭāṅgahṛḍaya*, by Vāgbatta, who lived in the second century A. D. *Māḍhava Niḍāna, Chakraḍaṭṭa Saṅgraha, Bhāvaprakāsha*, by Bhavamisra who lived about 1550 A. D. *Chikiṭsāraṭna, Saṇḍehabhañjani, Bhyshajyaraṭnāvali, Sāraṅgaḍharasamhiṭā, Rasenḍrasaṅgraha, Rasaraṭnāvali*, etc. Vijaya Rakṣhiṭa, a great Āyurvaiḍik scholar of old, wrote on Asmari, Calculi, in his commentary on *Māḍhava Niḍāna.*

That ancient Indian Universities, such as Nalanḍa, Odanṭapuri and Shrīḍhanya-Kataka, during the Brāhmaṇical and Buḍḍhistic periods, had reserved professorial chairs for the Ayurvaiḍik system of medicine is shown by the following. It is stated that Aṭreya—a Ṛṣhi who had written directions on the art of painting under inspiration from the divine architect Vishvakarma—was a professor of medicine at Ṭakṣha-Shīla. In the anecdotes of Buḍḍha's historical life, the account of His physician Jīvaka throws some light on the educational system of the time.

> The University of Ṭakṣha-Shīla was a Brahmāṇical institution, pure and simple. Its influence extended to Persia in the west, to Bactria in the north, and Magaḍha and Prachya in the east. With it the fame of Brāhmaṇical learning had spread far and wide.

Professor Satish Chandra, in his work on Buḍḍha, narrates an interesting anecdote of the royal physician Jīvaka, who had cured both King Bimbisara of Magaḍha and the great Buḍḍha himself of some painful diseases:

> He was born at Rājagṛha in South Behar. Being desirous of studying medicine and also of learning any of the sixty-four handicrafts, he had to proceed to Ṭakṣha-Shīla. On arriving there, he presented himself before Aṭreya, the Ṛṣhi

professor of medicine. Jīvaka studied the art of healing and the science of medicine under the Sage for seven years. At the final examination, Jīvaka was required to describe the use of all vegetables, plants, creepers, grasses, roots, etc., that grew within a radius of fifteen miles round the city of Takṣha-Shīla. After four days' examination in medical botany, Jīvaka submitted the results informing his professors that *there was hardly a single plant which did not possess some medicinal property.*

The Samskṛt medical works in the Bowen manuscripts, which were unearthed about twenty years ago at Yarkand, clearly show that there still exist standard works on Āyurveḍa. They were deciphered by Dr. Hoernle and published by the Asiatic Society of Bengal.

Siḍḍha Nāgārjuna was another great physician and alchemist in the Buḍḍhistic period. The opinions of Professor Wilson, Professor P. C. Roy, and Dr. Hoernle go to show that *Charaka, Sushruta* and *Māḍhava Niḍāna* were translated into Arabic about 775 A. D. in the time of Kaliffs Harun and Mansun, and I have evidence also to prove that Āyurveḍa was held in great esteem under the Moghal dynasty in India; for we learn that great immortal works like *Vaiḍyāmṛta*, written by Bhattamanikeya, *Bhopaḍeva Saṭaka* by Bhopaḍeva, and *Vaiḍyajīvana* by Lolamba were written between 1627, 1633 and 1670 A. D. respectively. Sushruṭa has since been translated into Latin by Hepplar and into German by Vallars.

H. Subba Rao

(*To be concluded*)

THE VIRGIN BIRTH

By CLARA BAKER SMITH

THE festival of Christmastide is one which perpetuates the memory of a so-called historical event of some nineteen hundred years ago, and is identified with the Christian beliefs. It is of religious origin, and is in a strict sense observed and urged by the Christian ritual. Like many time-honoured customs, its ancient sanctity has become in a degree obscured by the material and pagan practices which have intermingled with it, and which are exercised in various forms according to place and modes. The story of the Nativity at Bethlehem, as recorded in New Testament Scriptures, is familiar to many and within the reach of all, so that its reiteration is not necessary in these pages, since it is the metaphysical and spiritual signification of its allegorical or figurative teachings, in contradistinction to the literal and specifically concrete event, which is here urged. The human mind accepts the record as it appears in the text of the would-be historical narrative, and the ecclesiastical traditions of theological authority have emphasised the limited, literal, and finite acceptance of the asserted event.

Favoured personalities have been regarded as exemplary individuals connected with an especial family, while a divinely miraculous circumstance is supposed to have occurred, the overshadowing of a maiden by the

Holy Spirit, and the consequent conception of a child. This has been taught as an orthodox dogma, though from time to time heterodox thinkers have challenged the claim to veracity of such a doctrine.

Tradition and dogma have hopelessly failed to satisfy the earnest enquiry of a progressive age, notwithstanding the Galilean Prophet's declaration (*S. Luke* viii, 17): "Nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be made known and come abroad." In harmony with this promise, corroboration is enshrined in the command: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (*S. Matt.*, vii, 7.)

Right motive and desire are necessary in the consistent quest of Truth, while a solution to the problem, and an explanation of the theme under consideration are found as indicated. "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." (*Isa.* xlv, 11.)

This invitation urges the seeker to try to apprehend the method of procedure, and to apply the same throughout his investigations; and, in logical sequence, this will command and ensure success.

The Virgin Birth is a spiritual event which appertains to the metaphysical realm, and cannot therefore be apprehended or explained by any physical interpretation, since such is an inversion of the spiritual and real. The attempt has been made in sincerity by the finite mind, but has resulted in a travesty of Truth. The subject of this article is one of the hidden mysteries to which the Galilean Teacher refers (*S. Mark* iv, 11): "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these

things are done in parables." "The understanding and recognition of Spirit must finally come, and we may as well improve our time solving the mysteries of being through an apprehension of Divine Principle."

The necessity to recognise God, Good, as Spirit, the Father-Mother of all spiritual being and reality, is the initial imperative and the imperative initial. The sons and daughters spiritually created are therefore Ideas in the Divine Mind, and are inheritors of all good. In the realms of Infinite Mind there are no accidents and no errors, since "God is the law-maker" "with whom is no variableness, neither shadow of turning." (*Jas.* i, 17.)

Exceptions to law are unknown and impossible in eternal Being, while the defence, made by the worn-out adage, "the exception proves the rule," becomes a subterfuge, and in no degree excuses inability, but is self-condemned. It is the human ignorance of God, or Good, and of the operation of divine legislation which has plunged the physical beliefs of humanity into a chaos of doubt and uncertainty regarding the metaphysical.

A response to the invitation: "Come now and let us reason together" (*Isa.* i, 18), is our only way of escape from ignorance and its fruition, and since "with God all things are possible" (*S. Mark* x, 27), the divine interpretation of life and being is our sole refuge, and the "understanding" of the same is "the rock" which will destroy all difficulties and grind them to powder, including the one under present consideration.

The idea of God as a personal being or magnified man, belongs to the child-like age of belief and faith, and though the latter "was counted unto Abraham for righteousness," "understanding" is the foundation of

the progressive and reconciliatory religion of the future. "Prove all things" (*I Thess.* v, 21), is valuable advice, and embodies the certainty and reliability of scientific law in the realms of eternal and unchanging Intelligence.

The pioneer thinkers of the past and of the present are agreed in the recognition of a metaphysical organisation in which law and justice, which admits of no exception, rule nor can it make any allowance for human misunderstanding. "I am the Lord, I change not" (*Mal.* iii, 6), is a verity which the Master emphasised in his assertion: "Before Abraham was, I [the Truth] am." (*S. John* viii, 58.) God being Love and Law, and the former of the couplet the fulfilling of the latter, a metaphysical comprehension of the invisible realities is an obvious necessity. As already stated, the miraculous conception and the subsequent Virgin Birth are of the mysteries of the soul: spiritual not material; metaphysical not physical; of operative invisible good not of bodily activity; not a propagation of sense but a procreation of soul; not a corporeal or physical manifestation but a spiritual and invisible idea, related to the heavenly and not to be apprehended by the finite perceptions; unseen to human sense but comprehended by soul-consciousness, which operates through the spiritual faculties of mind; formless, since the parentage is Infinite Mind and could not be represented by inversion or finiteness; boundless in potentiality, even, as the Creator of the same. Hence the inability of the human mind to grasp the metaphysical reality, since the spiritual senses only can take cognisance of spiritual existence and activities, "because they are spiritually discerned". (I *Cor.* ii, 14.) 'The Virgin

Birth' becomes therefore a misnomer, or a misapplication, a false doctrine on the physical plane, while its claims are an insult to the so-called intelligence and regularity of natural laws relative to human generation. The parody becomes a menace to society, which denies such exceptional probabilities, since "agamogenesis does not apply to the human species".

"Truth, Life and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God"; hence the scientific test should be applied to the beliefs and opinions embraced in the subject of this article.

The counterfeit teaching which has obtained during this material age has obscured that which it has attempted to simulate; but "the day is at hand" when a new Gospel Interpretation "will turn to the people a pure language, that they may all call upon the Lord, to serve him with one consent" (*Zeph.* iii, 9), because they will understand God and His universe, including the spiritual man and woman of God's creation.

Limitation, with its fruitage materialism, is responsible for the erroneous teaching of the subject in hand. God's realm being spiritual and mental, the claim in its true sense refers to the Mary, Maria, or spiritual representative of the maternal or feminine nature of God, and is the title and possession of each individual consciousness or reflector of Good. In this same consciousness there is no trace of any carnal condition or manifestation, no sense of earthly desire or demand; and, being absolutely free from materiality and finiteness, the consciousness of the reality of Being "is Virgin, and a fitting bride for the Divine Spirit". The overshadowing of Love ensures the conception of a

spiritual idea, which is duly brought forth by the Virgin Mother, or the maternal reflector of God, the pure consciousness of the individual spiritual identity.

The dual ability to reflect intelligent and intuitive understanding is the endowment of each individual consciousness, as was promised: "Even to-day do I declare that I will render double unto thee." (*Zech.* ix, 12.)

Thus the Truth is manifested in divine energy, and the Christ within is born of Spirit, repeatedly expressed in active operation. The effect is liberation from all that is contrary to spiritual good, and it is recognised as Jesus, or the Saviour from our lower nature.

To realise the Christ power of our true being, and its effect or result, the Joshua or Redeemer, is to apprehend the heritage of man, and to prove that "God is no respecter of persons," but that 'Christ Jesus' is the epithet to which we can all make claim, since we are "heirs of God and joint-heirs with Christ" (*Rom.* viii, 17), the only 'Jesus' which can save us being the attendant and consequent of the active Christ of our specific spiritual consciousness.

'Jesus' is, therefore, not an exclusive name or address, assigned to a special teacher or personality, who loyally and with exemplary spirituality showed us 'the way' to immortal life, but, metaphysically understood, is applied to the effect produced by the Truth He taught.

The 'Mary' of the original religious teaching of the Roman Catholic Church was the Soul-Conceiver of the fruition, or Christ, as herewith urged, however the same idea may have been distorted by later interpretations and practices.

A metaphysician of no mean repute authoritatively defines the Christ as "incorporeal, spiritual, yea the

divine image and likeness, dispelling the illusions of the senses ".

'The Holy Family' of Christian teachings is by no means an exclusive idea, or a doctrine peculiar to modern times; for the religion of Ancient Egypt antedated this expression in prophetic significance, by the realisation of the actuality of the same truth, depicted in the symbolical personalities of Osiris, Isis and Horus.

" There is no new thing under the sun," hence the scientific enquirer will find harmony in ancient and modern fundamentals, and in reference to the Truth will recognise a repetition of the fulfilment of the prophecy, " Out of Egypt have I called my son," in the operation of recurring law and its multiplied expression.

To those who rely on sense instead of on soul apprehension, on form instead of on the invisible reality of mind, on dogma instead of on scientific law; who are satisfied to believe rather than to understand; who accept the letter and ignore the spirit; who prefer the sympathy of general opinions to reliance on individual quest and effort; who trust sense impressions instead of inner convictions; who accept traditions, rather than the proofs of operative law; who regard God as a person instead of Infinite Spirit, Intelligence, Life, Law, Good, All-Being, and themselves as bodily realities instead of spiritual ideas and reflectors of Good; to all these this teaching may appear undesirable and even dangerous, because contrary to that of the past, nothwithstanding the scientific fact that progress is the law of life, and religion is a progressive revelation.

The Athenian spirit which prevailed in the early Christian era (*Acts* xvii, 21) foreshadowed the religious

tolerance and progressive thought of our day, which will prove useful assets in the reception of the revelations by the "new tongues" (*S. Mark* xvi, 17) of the approaching Dispensation in the readjustment of spiritual teachings.

"The corporeal man Jesus was human," while the Jesus, Joshua, or saving effect (from all error) of the operative Truth is the son of the Virgin of the pure soul-consciousness of our spiritual being. The metaphysical phenomena are recognised in the beneficial demonstrations over the ills of humanity.

The Galilean Prophet's appearance in the world was due to the same processes of generation as for other physical personalities, but His greater ability to apprehend and demonstrate the Truth, was due to His greater spiritual unfoldment. He was therefore enabled to illustrate His teachings with unique power, which entitled Him to the position of Teacher and Leader, to which He was divinely appointed.

Many previous exponents of Truth have illuminated humanity's pathway at various periods of time, while the verities they taught and demonstrated "reveal the eternal chain of existence as uninterrupted and wholly spiritual". Such names as those of the Buḍḍha, Kṛṣhṇa Zoroaster, Confucius, Moses, Elijah, and others serve to illustrate the foregoing claim.

The differentiation exists in the non-essentials, while the main expressions follow in logical sequence, confirming that "the Unity of Good" is "one Lord and Father of all".

The human messengers in the different ages were units from their respective communities, while their apprehension of a need, attended by a divine ability to

meet the same, resulted in promoting a necessary spiritual impulse to the world in the mental quest which demonstrated the law of progress, or unfoldment.

These human personalities cannot, with safety to themselves or their followers be deified; but they stand as honoured witnesses, prophetic of the possibilities of the future, to which the Nazarene gave earnest emphasis when He said: "He that believeth on me [understandeth the Truth], the works that I do shall he do also; and greater works than these shall he do." (*S. John* xiv, 12.)

Beyond question herein is enshrined the progressive revelation and understanding, which the future has in store for us, while the object of the near interpretation is "to show unto man his uprightness". (*Job* xxxiii, 23.)

The reappearance of 'Jesus Christ' will therefore be obscured for the mind which is enveloped in the clouds of sense and limitation, though the spiritual comprehension will recognise 'the Second [or repeated] Coming' in the Truth which convinces and redeems from error and its consequences.

In the peace of the spiritual consciousness, the united testimony will witness to the fact that 'Jesus Christ' [the Truth] is "the same yesterday, and to-day, and for ever." (*Heb.* xiii, 8.)

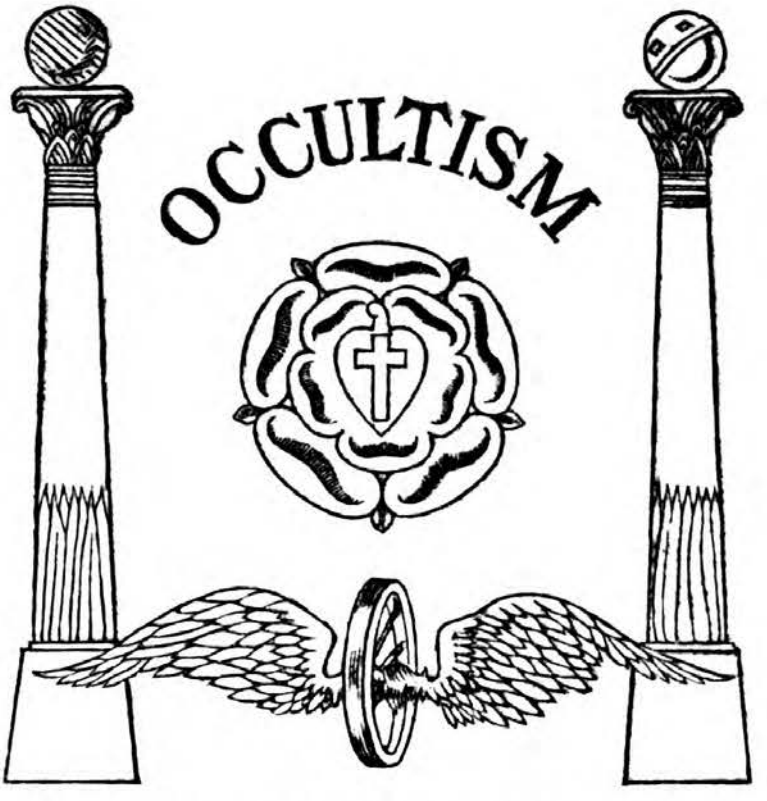
By no stretch of the human imagination can we henceforth accept the erroneous dogma which located the name and office exclusively to one particular personality and time, since that which is physical is also temporal, mortal and not eternal.

The sciologist with superficial knowledge may apply his own restricted and literal acceptance to the promise,

"Behold a virgin shall conceive and bear a son." (*Isa.* vii, 14.) But the spiritually scientific mind reads below the surface and discovers by the aid of divine principle and law a link in the harmony of Being, and the legitimacy of the spiritual interpretation of the Scriptures.

Science is "the key of the house of David" (*Isa.* xxii, 22), used by him "that openeth [clearly interprets] and no man shutteth; and shutteth [proves the falsity of error or truth] and no man openeth" (*Rev.* iii, 7), and by this same understanding "the book of life" (*Rev.* xx, 12) will be interpreted and rendered clear and available to all.

Clara Baker Smith



A VISION OF THE MINUTES

By C. V. MADDOCKS

ONE day I was feeling tired, and thought to myself: "I will sleep for ten minutes." So I closed my eyes, and as I sank into unconsciousness the last thought in my mind was: "My other self will have to count the minutes as they pass."

I found myself in an unknown room, long and bare, watching a curious sight. From an unseen source at one end of the room ran continually a fine thread, to which was attached in some way a constant succession of fine transparent oblong forms of a deep rose-colour;

each was of the same length and divided from the next by delicate lines. And these passed me slowly but unceasingly, to wind themselves into a great coil at the far end of the room. To my surprise, I realised that these fragile Things, moving continually on the fine Thread, were the passing Minutes of my Day. Deeply interested in my discovery, I longed to know more about the matter. An unseen Guide answered the questions in my mind, and explained to me the laws which govern the appearance of the minutes. I was also shown many types of form and colouring, in order that I might more clearly understand the teaching.

When I awoke, that is, when the ten minutes had passed, I tried to recollect what I had learned, and the following explanation gives the theory of the subject, so far as I am able to remember it.

In a secret place at the back of every man's consciousness is kept the Record of his Days, and what he makes of the passing minutes. The fine thread, to which the minutes are attached, is the Purpose-of-Life. The minutes come forth from the unknown, are acted upon and influenced by the man, and pass on to form part of the Record of the Day. At their first issuing forth they are transparent and almost colourless as a rule, and the changes which are effected in them as they pass, take place according to the following rules:

1. The feeling or emotion of the man causes variation in *colour*.

2. The mental attitude of the man causes changes of *form*, outline and design.

3. The spiritual principle in man, when developed, causes *light* to glow from within, giving a lovely radiance to the colouring.

Colour: The minutes of dull, hum-drum work would be of opaque browns or reds, unless the work is done from high motives of duty, love or sympathy; in which case the brown becomes tinged with, or even entirely superseded by, lovely transparent rose-pink, blue or green. One example was shown from the working-minutes of a factory-hand, where, although the brown colour was still visible, it was beautified by tints of purest rose-colour and pale blue, and the light which shone softly through these colours showed that the man was being guided by his spiritual Self, even in the narrow circumstances where he was placed, and in his life of drudgery. The typical minute of a selfish, worldly man would always be opaque, and dull as to colour. The nobler and finer the feelings and emotions of the man, the more delicate and exquisite are the varying colours with which his minutes are tinted.

If any particular emotion is anticipated for any part of the day, when those particular minutes arrive, they are found to be already tinged with the appropriate colour for the expected emotion, such as a dull grey for fear or grief, and it takes some effort to modify their colour.

Form: The mental development of the man is strikingly shown by the great variations in form which are to be observed. And it is an interesting fact that a minute, while, of course, always the same length, varies considerably in breadth. Narrow and poor-looking in the undeveloped man, it increases in breadth as in beauty with the advancement of the man in mental power and culture.

The average minute of a dull, unthinking, plodding man, would be narrow, regular and plain in outline.

A man who is methodical and purposeful, acting from good motives, would be likely to have a perfectly plain straight outline to his average minute, but there would be beauty in the design, probably geometrical, which would be seen in the minute. Sometimes in this case the same design continues more or less all day, showing the method and regularity of the mind.

An equally methodical man who had no good motive behind his work would have no design, but plain dull lines running throughout his normal minutes.

A man who is erratic and changeable in his ideas, shows this in the outline of his minutes, which look wavering and flame-like at the edges and have little or no continuous design.

The man of artistic temperament is likely to affect the outline of his minutes in much the same way, but in his case there might be the most exquisite designs, varying considerably from minute to minute, and the border would be more beautiful and delicate. Typical minutes of this sort have been seen to resemble innumerable flower-petals at the outer border; a graceful flowing design, glowing with the richest colours, completing the beauty of these minutes of inspired art.

A man of taste and culture, who had learned to control his mind and emotions, would have a broader type of minute than the ordinary man. One case was observed, in which the breadth showed development of character, the regularity of outline denoted method and self-control, its graceful curves showed artistic perception, and the well-formed design proved that the man's intellectual powers were not small.

A curious fact in connection with these minutes, is that a wasted minute—one that is not used for any

good purpose whatever, becomes partially detached from the thread Purpose-of-Life, and hangs down, opaque and yellow, looking like dried seaweed. And yet it is not quite detached, but is carried on by the Thread to form part of the Record of the Day.

Stray, disconnected thoughts and purposeless actions have very much the same effect upon the minutes; they become partially detached from the Thread of Purpose, and hang down or float in the air; in this case, however, if the thought or deed be good, the colours may be clear and even brilliant.

Light: When the spiritual principle is working through the life of the man, the colours become glowing as if light were shining through them. The normal minute of a man who is spiritually and mentally advanced is a very beautiful sight. It is a broad band, of wonderful design, with glowing translucent colours, calling to mind, though far transcending in beauty, some exquisite piece of embroidery. The purity and delicacy of the colours show the loftiness and holiness of his feelings and emotions; the breadth of the band, its intricate and marvellous design, its regularity and evenness of outline, show the culture, the intellectual power and the self-controlled habit of his mind; and the soft light shining through it all shows that his Higher Self is illuminating each minute as it passes, and is consciously One with the Purpose-of-Life.

C. V. Maddocks

DEATH AND AFTER

By O. S. MOHAMMADU, F. T. S.

[The writer of the following paper has passed away from earth, and the following tribute was sent by a friend, with the MS.]

Death has robbed us, early this month, of a public-spirited and useful citizen in Mr. O. S. Mohammadu, Secretary of the Hatton District Court. He had served Government faithfully and efficiently for a period extending over thirty-three years. He first served as Chief Clerk of the Dikoya Police Court in the early eighties and when the Courts were removed to Hatton he came here, and was till four years ago Chief Clerk and Interpreter Mudaliyar. On the District Court being established he was appointed Secretary, which post he held up to the time of his death. During all these years he had not taken long leave and worked continuously until his fatal illness. The late Mr. Mohammadu was an upright man with a strong character and unobtrusive ways, and was the friend of everybody and the enemy of none. He was a staunch Muhammadan, and was looked upon by the local members of his community as their champion; besides being a philanthropist he took a practical interest in religious movements, and was one of the first in the District to start a local Red Crescent Fund in aid of the sufferers in the recent Turko-Balkan War. He was a linguist of no mean order and besides English and Tamil he was able to speak and write fluently seven other languages, including Arabic, Hinḍusṭāni, Sinhalese, Maldivian, etc.; his knowledge of Arabic was sound, and he had the rare distinction of being the recognised Arabic Interpreter to the Government of Ceylon, and was also entrusted with the translation of the Maldivian despatches to the Ceylon Government. As an Interpreter he stood in a class by himself. He always rapidly grasped the meaning that a witness meant to express, and conveyed it to Judge and Counsel in a very clear and lucid way. Unless a statement appeared real to himself he would not interpret it, and would persist in getting to the bottom of a long and confused story before he would interpret; owing to his great skill as an Interpreter he was held in the highest esteem by the

various Magistrates and Judges under whom he had served during his long career. He was possessed of a knowledge of the law that the average lawyer of the present day could hardly boast and his great legal knowledge and upright character gave him the position of confidant and advisor to many a junior Civil Servant drawn into the judicial branch, under whom he was called to serve. Among those he had served are the Honourable Mr. H. R. Freeman, G. A., Western Province, Mr. R. G. Saunders, O. A. W., H. B. Carbery, District Judge of Puttalam, etc., from whom he won golden opinions. Among his personal belongings that he valued most were the autographs received by him from his past chiefs. He was appointed Arbitrator in several important cases that came before the local Courts, and his awards were more often than not upheld by the Supreme Court in appeal. He was, among other things, a member of the Theosophical Society and of the Order of the Star in the East, and as such he took a lively interest in their teachings, and on several occasions contributed interesting articles to their respective publications. As Vice-President of the Hatton Men's Mutual Society he took a practical interest in the work of that institution. It was only a few days prior to his death that he was booked to read the paper on 'Death and After,' but his serious illness came in the way, and I send the paper for publication.

Alas, how significant and true are the opening lines he wrote: "Death is an incident, which every one of us has without doubt sooner or later to face in our life, when we leave this world characterised as 'the Vale of Tears'." We wonder whether he had foreseen, when he wrote the lines, that he himself was to face the grim hand of death so very much sooner than later. At a meeting held last Wednesday the Society passed a vote of condolence, and conveyed the same to the widow and the relatives of its deceased Vice-President. The District Judge, Mr. G. Furse Roberts, at the weekly sittings, spoke in feeling terms of his late Secretary's character and worth, and the senior lawyer of the Bar, Mr. T. C. Van Rooyen, associated himself with all that fell from the Judge. A vote of condolence was passed and the same was conveyed to the widow of the deceased gentleman, the concluding lines of the letter to Mrs. Mohammadu being: "We feel that we have lost in him not only an honourable and capable Secretary of this Court, but also a real friend."

Immediately on the receipt of the news of the death of Mr. Mohammadu, Mr. Roberts had the work of the Nuwara Eliya and Hatton Courts suspended, enabling the staff to proceed to Kandy to attend the funeral and pay their last respects to their deceased colleague, whose relations with them were of the pleasantest character. The late Mr. Mohammadu

was married to a daughter of the late Mr. Siddi Lebbe, the well known Moorish Proctor of Kandy, herself an accomplished and talented lady and a friend of Their Excellencies Lady Blake and Lady McCallum, who often visited and lunched with her during their periodical stays in the Hill Capital. Mr. Mohammadu's only daughter is married to Mr. Casi Lebbe, the well known Gem Expert of Kandy.

D. S. C. W.

Death is an incident, which every one of us has without doubt sooner or later to face in our life, when we leave this world characterised as "the vale of tears". Hardly a day passes without our hearing the sad news of the death of some near and dear relative, friend, or some well-known person. We know the effect it produces in homes, how a family in the midst of unalloyed happiness is suddenly deprived of its bread-winner, thrown into mourning, and its members reduced to poverty and distress.

Since death is an event in life which cannot be avoided, there is wisdom in trying to unravel its mystery and learn something beforehand, so as to be prepared to meet its frowning majesty with a certain amount of respect and self-composure.

As a rule when a man intends to make a journey to a foreign country, he tries to learn something about it, either from books of travel or by interviewing someone who has been there before—some description of the place, its scenery, climate, people, customs, etc. Naturally we all have a desire to know something about "where we go after we are dead". Unfortunately for us no traveller who has crossed over that bourne has been known to return, and no accounts have been published of that "beyond" for the guidance of mundane

dwellers; that murky region remains an unexplored and unknown country to the majority of the denizens of our planet. There is prevalent among all men, ancient and modern, civilised and barbarous, a belief in a future state of existence, which will be one of unalloyed bliss or suffering, in accordance with one's actions in this phase of existence, and this belief acts as a sort of balance-wheel, regulating our conduct of life.

This subject has formed the theme of very learned lectures by able and learned men before this, and I have no doubt that most of you here have heard or read of them. I have read some of them myself, but I found it difficult to gain a clear notion of the subject from the lecturer's point of view. Without claiming to be a critic or specialist on the subject, it is my endeavour in this paper to explain to you what we Muslims are taught and believe about death and the *post-mortem* life of man.

In this age of enlightenment and learning, an age which has witnessed the most remarkable discoveries in science and the birth of wonderful inventions, there is hardly a department of nature that man has not attempted to explore. Natural science has made such vast strides in its progress, that whereas there was an unbridgeable gulf between materialism and spiritualism about the end of the last century, to-day we find their votaries working in harmony, and they have come to the conclusion that the end of materialism is the beginning of spiritualism.

There were men who believed our earth to be flat and stationary, and that the sun moved round it. That was certainly due to a delusion of our senses; the contrary view is now accepted as the truth. Many

phenomena of nature which remained a puzzle to our forefathers, and around which there were raised all sorts of superstitious structures, have had their correct solution given by men who had made them their special study. It is one more delusion to regard his physical vesture as man. This belief has led astray many an earnest student of this subject. It can be proved that man is not the physical body he is in, just as he is not the clothes he is wearing. So before we speak about death we should have a clear conception of what Man is.

"Know thyself," was the exhortation of the Delphic Oracle; and any attempt to study man without regarding him as part of the Kosmos would undoubtedly lead the student astray. The ancient Sages called Man the Microcosm (a world in miniature), as opposed to the Macrocosm, the Universe.

Ali, the son-in-law of our Blessed Prophet, the most learned man of his time, said: "The cause of sorrow and its remedy are in man. He, through ignorance, fancies that he is this little body; but there exists involved in him the great Universe." The Blessed Prophet has declared: "He that knows his true Self shall really know his God." The meaning of Ali's saying is that so long as man identifies himself with the physical body, which is impermanent, he will be grasping the shadow and will be doomed to disappointment, and his fate will end in sorrow; but the remedy lies in his realising his true Self as the living soul, which is a spark of the Divine Being. The same truth is taught by the Blessed Prophet. He who realises the fact that what he regarded as his Self (the physical body) is a delusion, will know his true Self as divine and permanent. Islām regards the

Universe as the manifestation of God. It is also called the ' Book of God,' since every object in nature is the expression of a divine Idea.[1] As an object is known by its attributes, so by the contemplation of nature and by the study of objects in nature in their various phases, we infer God's Existence, His Wisdom and His Power. Man has his root in God; he is divine in his essential nature. God is the divine Sun, and man a ray from it.

In the process of manifestation the divine spark focusses itself in different vehicles, corresponding to the different planes, which are four in number. Its home is the divine plane (Alam Lahot). In this plane the human entity or ego has its subjective existence (Aiyanthabita). From there it descends to the plane immediately below it, the mental plane (Alam Jabaroot). In this plane it takes on a mantle of mental matter; here the soul obtains its distinct individuality; it is then called the thinker (Nefs Natiqua), the Jīvāṭmā of the Hinḍūs. It is self-conscious, and has life, intelligence, will and energy. The next plane below is called the angelic, or emotional, plane (Alam Malakoot). Into this the ego enters by donning an astral body, called the simulacrum (Mithaly). From there the ego is ushered into this physical plane, the vale of tears, clad in a coat of skin furnished by the parents, the masons who prepare only an earthly tenement for the strange pilgrim, wandering in search of his true home, where is the heavenly Father, his true nature.

It is clear, from the Islāmic point of view, that man is not the physical body, but is a spark of the spiritual sun, and it is his birthright to inherit the attributes of his divine Author. When the true man, the human

[1] This fine idea was taught also by Giordano Bruno.—Ed.

ego, realises his origin in God, the One Living, Eternal, Omniscient and Omnipotent, and burns the idea of separateness in the divine fire, he then gains Immortality. Till then, man's epithet as mortal remains.

Death therefore is nothing more or less than the withdrawal of the ego from the physical body on its way to the true home.

There are some who believe that man is nothing more than the physical body, which, at most, is a bundle of energies, and that the really wonderful faculties of the mind are the products of brain cells, a sort of ethereal fire-works. This paper is not meant for such suicides. The contention of the materialists, that the animal intelligence is the result of organisation, has been repudiated and disproved by investigations made by well-known savants of the present day, men like Crookes, Charcot, and a host of others. Any one who has made a study of hypnotism cannot fail to observe the fact that when the brain is paralysed and refuses to respond to any external stimulus and the heart almost ceases to pulsate—in fact the heart's action cannot be detected without the help of the most delicate instrument—the subject displays the most remarkable mental faculties, which are entirely absent while the brain is in its normal state, indicating thereby that the brain is not the manufacturer of intelligence, but is only an imperfect channel through which the intelligence manifests.

Death is of the Physical Body only. When the heart, the seat of the animal soul, whence the life-force is distributed through the entire body, fails through disease or accident; when the lungs, which oxidise the blood collapse, or the brain, the battery for conserving vital force, receives a shock; then the physical body

dies. The human soul, the true man, a spark of the divine Sun, quits its earthly tenement which has become untenantable; this is the mystery of Death. To assert that that which is ever-living—by virtue of its nature being life—could die would be a contradiction in terms.

It is said that there are three ways by which the ego at death passes out of the body. These are not details for a paper like this.

What the moribund Individual sees. When the pulse is sinking and the patient is unconscious of his surroundings, there passes before him a complete review of the life just closed. Those whom he loved the most, whether alive or dead, are present to him. He sees and converses with his spiritual preceptor, or Guru. His daily prayers, his objects of adoration or meditation, any particular person or Prophet he has had a special attachment to, are present. Twelve different kinds of scenes have been named as likely to be witnessed by the dying man, if his life had been a pure and good one, and his death-bed experiences would then be of a most pleasing description. On the other hand, a man who had led a bad life would experience what would be far from happy. He will reap there what he has sown. He may have been a wolf in sheep's clothing; at death his wolfish characteristics will show forth, and he will find himself haunted by his human victims. As a child born into the world shows the characteristics of the parents, so on the death of the physical body the ego has a new birth into the astral world, where it displays the characteristics of the physical body it has just quitted.

The plane into which the ego passes at death does not differ much from the one he has just quitted; for

some time the surroundings are similar to that he has just left; his state is very much like that of one in a dream. He thinks that he is still in the physical world, and regards his corpse as himself. He may follow his own funeral to the burial-ground, and fancy himself to be the corpse. It is not till the corpse begins to decompose that the truth dawns on him. He then awakes and studies his surroundings. His conceptions of space and time take on a different value. He perceives the sorrow and mourning of those he has left behind. If he has been a miser and hoarded wealth, he will have the chagrin and mortification of seeing his gold and jewels divided among wrangling and cursing heirs. As he gets inured to his new surroundings, he becomes gradually weaned from his attachments to earthly things.

Our teaching is that the human ego keeps on moving round the three worlds, the physical, astral and mental worlds, and that it enjoys the fruits of its thoughts, emotions and actions. If they are good, the experiences are happy and pleasant. The three stages of happiness, or realms, are known as Jannatul Mauva, Jannatul Naeem, and Jannatul Firdows; they are also called Jannatul Afall, Jannatul Kuleeb or Sifat, and Jannatul That. They mean: happiness on the terrestrial plane as rewards for good actions; on the astral plane for moral perfection; and on the mental plane for spiritual and intellectual refinement. The ego will be confined to these planes till it realises its divine nature, when all limitations will end, and it will be merged in the Divine and be one with God.

Some observations about Heaven and Hell. Since the evolution of the divine Man was the aim of creation, heaven and hell followed as a natural corollary. Hence

it was that man alone was entrusted with the burden of responsibility, the liberty of independent choice and action, a responsibility which all other created beings, from the highest Angel down to the mineral kingdom, excused themselves from sharing. The acceptance of this burden by man brought in its train reward and punishment, to be experienced by humanity throughout its existence.

The Wheel of Existence. The figure of a circle is employed for explaining the above. It typifies absolute existence. A line is drawn dividing it into two halves; the right half typifies Spirit and the left half matter, and God has written across the whole circle: "In the name of Allah, the Merciful and Compassionate." The first part of the formula is inscribed in the right half, and the concluding portion in the left half. The meaning of this is that the right half is the cause and the left half the effect, and they both fall within the circle of Existence; that matter is a reflection of Spirit; that Spirit is reality, and matter is its shadow; that during the period of creation or manifestation a differentiation takes place. Absolute consciousness would represent the undivided circle. This consciousness conceives space and eternity as its attributes, which become the ground for the play of the forces of manifestation, a Trinity in Unity which is a philosophical concept. Consciousness in its noumenal aspect involves itself in matter, according to the density of which and the limitations into which it puts itself, the planes are named. First the Universal Mind, Universal Spirit and Universal Soul; they are also known as the plane of Spirits, the plane of souls, and the plane of embodied beings; and lastly the human plane.

Till the human plane is reached the differentiated consciousness manifests in the mineral, vegetable, and animal kingdoms under the law of evolution; it is only as man that the consciousness realises the idea of "I Am," as an individual and free agent. This is the mystery of man's assuming the burden of responsibility. With this responsibility there followed reward and punishment, heaven and hell, for man.

The Mystery of Hell. There are seven hells, but they have no existence independent of the individual responsible for their existence. They exist as an effect, and with the disappearance of the cause in the sufferer his hell also disappears.

The first hell is named the "hell of the Avenger," and is set apart for those who sin against society, transgressors of the religious commandments, revelling in falsehood, indulging in pride and vanity, gambling and drink, neglecting their own duties.

'Retribution' is the name of the second hell, for those who practise deception and cheating, who follow false ideals, rebelling against established forms of Government without justification, murderers and robbers and oppressors of the weak and innocent, etc.

The third hell is reserved for those known as of hard-hearted villainous natures, the miser and hoarders, while the needy stand crying for relief. The jealous, avaricious, and the lovers of the world.

The fourth is for hypocrites, egotists and pretenders.

The fifth for social windbags, and impudent intruders, and the supercilious.

The sixth is reserved for those possessing a devilish nature, who incite people to acts of mutiny, incendiarism, and brutality, etc.

The seventh is specially reserved for the Atheist and those who try to caricature God.

Every individual who harbours in his heart one or more of the aforesaid qualities will suffer both here and hereafter.

As the hells are the manifestations of God's wrath on the material plane, the heavens are manifestations of God's love and grace to His creatures on the spiritual planes.

It will be seen that the heavens and their pleasures result from the practice of the virtues, as opposed to the acts of evil which created the hells for the wrong-doers.

The number of heavens is eight, and they are distributed through four planes.

The first is named 'the heaven of peace and rewards' and is created out of men's righteous deeds. None can enter here except through his meritorious acts. Here is sowing and reaping.

The second is known as 'the heaven of attainments'. Here men are rewarded for their faith in God and correct beliefs. There is no room for rewarding physical deeds here. The materials and objects of this heaven are evolved from the mental attainments of its inhabitants.

The third is called Jannatul Hiba, 'the heaven of divine gift'; it is cosmopolitan in character. Neither meritorious deeds nor varieties of faiths count here. Men of all faiths and nationalities are found here. Christian, Jew, Hiṇḍū, and Buḍḍhist fraternise here. It is the heaven of refuge, and a special gift of God to those who realise the brotherhood of humanity.

The fourth is called 'the heaven of plenty and abundance,' and is reserved for those who have sacrificed

everything in this world in the service of God, and have cut themselves off from all worldly attachments.

The fifth heaven is 'Paradise'. Persons who have perfected themselves in various branches of arts, science, philosophy, and other subjects, find their enjoyments here in gardens with trees, the stems of which are of coral, their foliage of emerald, their buds of pearls, and their blooms of rubies and garnets; among their branches beautiful birds with golden plumage chant sweet music for the delectation of dark-eyed houris, and rivers of milk, honey, or nectar flow here. The inhabitants of this region are happy in their contemplation of God's works, but there are few in this region.

The sixth heaven is 'the heaven of divine felicity'. This is for the lovers of divine truths.

The seventh is for those who have realised the truth of their divinity, and it includes all the prophets and other guides of humanity.

The eighth is for the Saviours of the World.

O. S. Mohammadu

IN THE NAME OF THE PROPHET

By K. F. STUART, F.T.S.

THE water-carrier halted upon the rock-hewn pathway and dexterously deposited his waterpots. As he did so, he beheld approaching him a Samnyāsin in a yellow robe with a string of ebony beads about his neck and a little handful of leaves in his hand. The water-carrier salaamed and the monk stopped and pointed to the waterpots.

"Whence is the water?" he enquired.

"O Samnyāsin, this is holy water, we bring it from Benares."

"Eight hundred miles!" cried the monk. "Impossible!"

"The Samnyāsin doubts, but it is even so," persisted the waterman, "eight hundred miles do we bear it from the sacred river—"

"But for what?"

"To wash the pavements in the Temple of the Lord of the Moon."

"Such is your devotion!" exclaimed the traveller.

"Such is our duty," responded the other simply.

The Samnyāsin fell into a reverie during which the waterman eyed him curiously. He was not tall, but his carriage was very upright and dignified. The fire of the Rājput smouldered in his dark eyes; but the mouth

betrayed his gentle-heartedness. The waterman took courage to address him:

"Whence cometh the son of the Fireborn?" he asked.

"From the Temple of the Flaming Mouth," replied the pilgrim.

"That is a famous shrine!" remarked the other. The face of the Samnyāsin kindled with enthusiasm:

"Famous indeed! Tongues of fire leap out of the very bowels of the earth day and night. They are the devotees of Ḍurgā. All men marvel at the Flaming Mouth."

"But the Temple of the Lord of the Moon is the wonder of the *Gods*!" cried the waterman. "Let the Samnyāsin follow me to the Shrine of Shiva. His devotees are mightier than the devotees of Ḍurgā. Moreover they are numberless as the stars of Heaven!"

The waterman resumed his burden and led the way, and about a hundred yards further on they came to a bend in the road and there before them lay Somnāṭh, the famous Temple of the Lord of the Moon, a low square building surrounded with cloisters and adorned with rich sculpture. Served by a thousand priests, visited by tens of thousands of pilgrims, this Mecca of Hinḍūism was the wealthiest shrine in Hindustan.

"O Son of the Fireborn, behold the worshippers of Shiva!" cried the waterman pointing to the waves, for about this holy place of pilgrimage the azure waves of the Indian Ocean rose eternally, only to prostrate themselves perpetually before the footstool of the great God. Submissively they crept along the sands to lave His feet.

The up-countryman was familiar enough with the desert; but this was his first sight of the sea, and he

stood speechless with amazement. Perhaps the water-carrier had experimented upon previous pilgrims; at any rate he had not miscalculated the effect of the natural phenomenon upon the ardent soul of the Fire-born. The Samnyāsin remained rooted to the spot, watching wave after wave as it rose and fell, lived and died upon the shore.

"Do they never cease?" he asked at last.

"Never," returned the other.

"Ceaseless adoration!" exclaimed the monk. "Shiva! Shiva! Thus should Thy devotees adore Thee, O Lord of Life and Death!" He prostrated himself three times with solemn reverence, then rose as though to proceed, yet still he lingered fascinated.

"The Samnyāsin is a Shiva-bhakṭa?" asked the water-carrier.

"From a babe," returned the pilgrim. "Shiva! Shiva!" he whispered softly to himself, "Thy name is like a spell!"

They mounted the steps, and in the portals of the Temple lounged a haughty-looking priest:

"O Svāmi, behold one who seeks the feet of Shiva," said the Samnyāsin humbly. The priest looked superciliously at the little handful of bilva leaves; what were they to bring to a shrine at which the Rājpuṭ princes left chariots of silver and gold, laden with jewels? He leant against a pillar in indolent fashion and made no effort to welcome the pilgrim. Suddenly, however, from out of the Temple itself there came forth an aged man clothed in ragged raiment. He wore ashes upon his head. His beard was milky white. His eyes were like a flame of fire. The Samnyāsin, filled with awe and wonderment, prostrated himself. Who was this

Being with the garments of a beggar and the features of a God? This must be some great Ṛṣhi.

"My son, I have waited long for thee!"

"For me? Svāmiji," exclaimed the traveller bewildered. "Nay, that cannot be! This is but a poor countryman, who seeks the feet of Shiva!"

"I know thee, Ishvaraḍās," returned the Ṛṣhi. Then, with a sudden sternness that made his aspect truly terrible in its majesty:

"Thou seekest the feet of Shiva. Tell me, my son, wherefore dost thou seek Him? Dost thou desire mokṣha, liberation?"

"Mokṣha, I?" exclaimed the monk. "Nay, but if it were mine—if it were mine, O Guru," he exclaimed passionately—

"What then?"

"Why then I would not take it. Give me the body of a dog, but let me return to serve."

"Enough, enough," returned the Yogin. "Enter, for to the Server the holy Mysteries may be revealed. First then let me show thee the miracle of the Temple of the Lord of the Moon."

The monk followed him through the cloisters and the outer court with its pillars and its painted roof, from which hung jewelled chandeliers, to the innermost sanctuary where a single lamp burnt dimly. A massive gold chain, several hundred pounds in weight, hung from the roof. It served the priesthood of Somnāṭh for a bell. In the centre of the sanctuary was the miracle—the heaven-fallen Liṅga— a boulder of black marble suspended in mid-air, to all appearance without natural support. The countryman beheld this miracle unmoved. At the suggestion of the Yogin he passed

his staff beneath it and examined the gorgeous canopy surrounding it; but to the Guru, watching him attentively, it was soon apparent that, though his guileless mind could not conceive of trickery, the man-made miracle possessed no attraction for the child of nature. Indeed the fiery soul of him burst forth at last impatiently:

"Doubtless it is a great miracle, Svāmiji! But then I do not seek miracles. I seek the feet of Shiva!"

"Have you ever had vision of the Three-eyed?" asked the Guru. "He seeks eternally among the sons of men."

"Whom doth He seek? asked Ishvaraḍās.

"Those whom He loves," returned the Ṛṣhi.

"The saints and sages then," observed the Samnyāsin, not without a touch of wistfulness.

"The saints and sages," repeated the Ṛṣhi; then, laying his hand graciously upon the young man's shoulder, he added kindly: "And dear to Him also are the simple-hearted."

Ishvaraḍās went forward and laid a little handful of the bilva leaves, that Shiva loves, on the shrine of the God. The Yogin then seated himself and soon became lost to the lower world. The Samnyāsin also seated himself and fell to telling his beads. They remained thus for some time; but when the sun had sunk into the sea, so that there was darkness in the solemn aisles of the Temple, a strange thing befell. Perhaps it was the presence of the great Ṛṣhi that uplifted the consciousness of the humble Samnyāsin so that all his senses were quickened. Strange forms and faces passed before his eyes; he began to hear sounds that filled him with horror and dismay—long-drawn sighs and half-choked sobs—as of souls in anguish and terror. Greatly alarmed, Ishvaraḍās would have roused

the Ṛṣhi from his meditation, but he could not. Gradually the sobbing and wailing became more definite, till it rose into a veritable dirge of misery. He could distinguish fragments of it.

"The glory is departed.... destruction is come upon us.... Arise! Let us go hence."

Ishvaraḍās fancied he could feel floating draperies against his face. He put out his hand but there was nothing. Again it came, that long, low wail of misery, but it grew fainter and fainter till at length it died away. A foreboding of evil seized him—so powerful was it that he became completely panic-stricken, and he cried and called upon the Guru, till at last he succeeded in recalling that soaring Spirit to its human abode.

"The Ḍevas are deserting the Temple," he cried in his ear. "Svāmiji, awake!"

The Yogin roused himself:

"Doubtless they know the hour is come and that we must all perish," he said solemnly.

"Perish?" exclaimed Ishvaraḍās. But even as he spoke the solemn stillness was broken by fierce shouts, followed by the clash of steel, and footsteps drawing nearer and nearer. Attracted by the fame of its treasure-chambers, the Moslem army had surprised the Temple. The priesthood, taken unawares, fought desperately but in vain.

"Dīn! Dīn! The faith! The faith! Down with idolaters! Death to all infidels! In the name of the Prophet—Dīn!"

The sacred precincts swarmed with triumphant Musalmāns. Flaming torches lighted up their fierce faces stamped with the lust of gold. The Ṛṣhi laid his hand upon the shoulder of the monk:

"Hearken, O Ishvaraḍās, thou art young and life is sweet. Yonder door leads to the vaults, whence there is a passage to the sea; run for thy life!"

"Run? Nay, am I not a Rājpuṭ?" responded the other proudly. "The sons of the Fireborn are the defenders of the Faith, Svāmiji!"

"But it is useless," urged the Guru, "moreover it means death!"

"But if it mean death, how could one die better?" asked the monk.

"So be it," yielded the Yogin. "Farewell, my son; peradventure we shall meet in Svarga." His aspect was no longer terrible; when he looked at the Samnyāsin there was only tenderness in his regard. The triumphant Mahmud, flushed with the victory, soon came rushing towards them, and Ishvaraḍās would have flung himself in his path; but the Yogin, with a surprising feat of strength in one so aged, flung him aside, only to be himself hewn down by a single blow from that powerful scimitar.

"Die, accursed priest," cried Mahmud, and, disregarding Ishvaraḍās, he sprang forward, and hurling the symbol of Shiva from its place he dashed it in pieces upon the pavement. Horror-stricken at this act of sacrilege, the monk ran to the inner sanctuary and took his stand before the miraculous Liṅga. With the courage of despair he stood, staff in hand, prepared to beard the victorious son of Allah. The shrine rang with Mahmud's scornful laughter.

"By the tomb of the Prophet, what have we here? O warrior with the wooden staff, art thou in love with death?"

"Maybe so," returned Ishvaraḍās.

"Know you that the sons of Allah are sworn to give no quarter to an infidel?"

"'Tis well, seeing no Rājput would take it," cried Ishvaraḍās. "With them it is Death or Victory!"

"Dog of an idolater! know you who I am?" roared the lion of Islām. "I am Mahmud, the idol-breaker!"

"And I am Ishvaraḍās, defender of the Faith," returned the Hinḍū steadfastly.

"Nay, by Allah, thou art a cursed idolater. Die, infidel dog!" With uplifted arm Mahmud sprang forward, but suddenly, his scimitar in mid-air, he paused transfixed with astonishment gazing upwards to the apex of the shrine. Above the canopy encircling the monolith appeared the faces of some of the Brāhmaṇas. They regarded the sacrilegious intruder with indignant hatred:

"Die, O blasphemer," they hissed. "Behold the power of Shiva, of Shiva the Destroyer!"

Then, as Mahmud stood regarding them, still paralysed with astonishment, behold, the mighty monolith shook, reeled and fell forwards with a thunderous crash upon the Temple floor, missing him by a hair's-breadth. There was a silence of consternation, then:

"Behold the power of Shiva!" cried the Samnyāsin faintly. He was aghast.

"The power of Shiva? Nay, thou cursed son of superstition, 'tis but some devilish trickery. Guards! Go fetch me those murderous priests," he added, "they shall die every one with tortures. But as to thee, O infidel, since Allah hath saved thee twice, maybe death is not thy fate. Bind him and cast him out of the Temple." He directed his men, and the Moslem soldiery seized Ishvaraḍās. As they led him away Mahmud set his foot exultantly upon the monolith:

"As to thy God, O infidel!" he cried after him, "know that he will make a goodly doorstep for a mosque!"

The men bore the struggling Ishvaraḍās down the steps and out into the moonlight. Upon the seashore they loosed him and threw him down in a huddled heap, and hastened back to the rich loot. The monk lay motionless upon the sands. The Temple was soon to be a smoking ruin, the holy place had been defiled, the priests were dead, his Guru was slain, and he, Ishvaraḍās, lived still! There lay the sting. He, a Rājpuṭ, to survive defeat! It was intolerable. Rage and despair took hold of him; he rose and ran along a rocky promontory, intending to leap into the sea; a voice however arrested him.

"Ishvaraḍās, why weepest thou?" Surely he knew that voice.

"Svāmiji, I wept because I could not save thee!" he cried as he sank down trembling.

"Save *Me*!" echoed the voice, "O Ishvaraḍās! who then am *I*?" Ishvaraḍās looked up and, though half-blinded by a dazzling silver radiance, he thought he could still discern the form and features of the great Ṛṣhi, but now the beggar bore the semblance of Shiva the great God, the azure-throated and the wondrous-eyed, with the holy ashes on His head and the emblem of the moon upon His brow.

"Behold! now Thou art Shiva, the Terrible One, the Lord of Heroes!" he exclaimed with awe.

"Even so," returned the Vision. "Tell me, then, O son of the Fireborn, *do you protect Me or do I protect you*?" The piercing irony, nay, the tender raillery of the divine voice! Ishvaraḍās was silent a moment; then he broke into fresh lamentations.

"O Mahāḍev, Thy House is desolate!"

"Howbeit I am not homeless."

"Thou art not homeless?"

"Have I not high Heaven and the Hinḍū heart?"

"Thou hast no servants!"

"I have kept Me a holy and humble man of heart to be my servant."

"But Thy priests are slain!"

The brow of Shiva darkened:

"They were the sons of avarice and pride; wherefore I slew them—even I, Shiva—the Destroyer."

"Slay me also, O Terrible One."

"I have not saved you thrice to slay you now, O Ishvaraḍās! Hearken, O Hope of the Hinḍūs!"

"What saith my Lord unto His servant?"

"He shall not die."

"Not die for the Faith?"

"Nay, am I not Lord of Life and Death?"

"What then shall he do?"

"Live, and defend the Faith—the Faith of his forefathers."

"Thy people have perished; can he live alone?"

"I will be with him, even I, Shiva, the Lord of Heroes. Now that I have proved him I will protect him."

"For ever?"

"For ever, for the tusks of the elephant go forth but they never go back. Even so are the words of Shiva."

K. F. Stuart

S. GEORGE AND THE DRAGON

OR THE MYSTERY OF THE UNION JACK

By THE REV. F. C. MONTAGU POWELL

(*Late Lieutenant, R. N.*)

I WANT to put before you a few thoughts connected with S. George, our Patron Saint. I want to try to show you how he may become to us a source of strength just where and when we need it. But I find that I cannot do so without reference to another Saint in our Calendar, to one whose name is still more widely known. I mean of course S. Michael, linked with S. George in our great Colonial Order of SS. Michael and George. But first I would wish to say that the choice of a Patron Saint is by no means arbitrary, nor is it a matter to be lightly undertaken. We think perhaps that the choice is ours, but it is not; it is the choice of those whose fortunes have been linked with ours ever since "the world began," and so however arbitrary the choice may seem, it is not so, and one day we shall see that it is not so.

I am not in the least concerned with the history of who or what S. George is, or may be. There are plenty of guide-books to tell us that, so far, that is, as history is concerned. But I know that he is a reflection, or double,

of some vaster Intelligence, whose features he has caught and whose work he both prefigures and repeats.

A hundred years ago, two enterprising Dutchmen, called the Brothers Houbraken, set out to engrave a series of portraits of illustrious Englishmen. These portraits they embellished with certain details, which described figuratively the fortunes good or bad, and the life-work, of the one represented. Thus a Poet had his Pegasus, a Chancellor his privy purse, a Traitor the headsman's axe, and so on. So I think that there is a detail in all presentments of S. George, which will give us the clue we want, and that is the Dragon.

Here of course we touch upon a line of most fascinating symbols. Wherever you find Dragons, or Serpents, or, in the case of Egypt, Crocodiles, you may be sure you have hold of a clue that will lead to a treasure. Take one point only. No one who knows what little a European may know of China, but knows how the Dragon has entered into their very life. He is their national 'sigil,' their national emblem. Flaunting countless banners, their very houses, with their curved and twisted outlines, repeat his form.

It is quite allowable to make reference on the historical plane for this. It is conceivable that the Chinese represent the surviving remnants of the great Lemurian Race, which flourished even before Atlantis. There are traces of great knowledge and even of the Ancient Wisdom in China. There is small doubt that the Great Wall—a wonder of the world—was meant by its curious serpentine construction to serve a double purpose. It was meant to keep out the Huns, and it was meant to keep out evil forces and evil spirits as well.

In the outward form of the Dragon, we may well have a trace of race-memory. There is no doubt that in ancient Lemuria the Ptero-dactyl, or winged Crocodile, was still existent, and a feature in their landscape. Few could forget the sight of a flight of these weird creatures, from five to twenty feet long, snapping their great jaws.

But let us come to the significance of the Dragon as a companion, or victim, of S. George. Better, because more widely known, are S. Michael and his Dragon. But I believe that they are related to each other, as, shall I say, shadow to substance, object to its reflection?

What then is the meaning of the Dragon? and in seeking an answer, we shall find ourselves at once in company with the Dragon that guarded the Hesperides, the 'loathly worm' from which Perseus rescued Andromeda, the Python slain by Apollo, Kaliya slain by Kṛṣhṇa, Typhon by Osiris, and perchance the serpents in the Scandinavian story who gnaw the roots of the Ash Yggdrasil, the Tree of Life.

Great Orme's Head, or the Head of the Great Worm, or Sea-serpent, will bring the story still nearer home.

Now, can we find any common term which will explain the connection of all these reptiles with the heroes who slay them? I think we can. We have, I think, in the case of S. George, an emblem of one, like ourselves, seeking knighthood, seeking Initiation into the Mysteries of Being, undergoing therefore the fierce, first test of Purification. The Dragon, depicted without him, is really within. It represents, does it not, the passionate nature of man, and, as such, has to be slain before the first of the three steps to knighthood could

be taken. As a national 'sigil,' or emblem, can anything be finer or more significant? For nations and races have 'souls' as well as men and women. They are judged as we are, only collectively, not individually.

Might we not ask here, whether we as a nation have wholly slain our Dragon—say of commercialism, competition, greed, complacency, brag and bluster?

If not—then let S. George be our example to stimulate and strengthen us for the task. But if these symbols mean anything, and to my mind they link us on with unknown forces of even cosmic significance, what must I not say respecting the Banner which the traditional S. George is said to have carried at the battle of Ascalon, from henceforth forming the groundwork of our national flag? For the Union Jack is, as you know, compounded of three separate flags, those of S. George, S. Patrick and S. Andrew, thus:

S. George has a red cross on a white ground.

S. Andrew for Scotland, a white saltire on a blue ground.

S. Patrick for Ireland, a red saltire on a white ground.

But it is not of the Union Jack that I wish to speak, except perhaps to express the hope that it may go down to posterity, unmutilated, unimpaired, but of the Red Cross of S. George alone, known in H. M. Navy with the Jack in a Canton, as the White Ensign.

Now, mark you, it is a red Cross on a white ground, with the red blood coursing through the white body; the four arms of the Cross remind us of the four mystic rivers in Eden, which indeed form the Cosmic Cross in the supernal regions, the four cardinal points of the Compass; and, disconnected from the border, you

have the Svastika, or Cross of Pure Life, the oldest form of the Cross in the world. But the number four is the number of 'manifestation'. Hence we find here a symbol of the White Bread of the Eucharist and of the Red Wine: "This is My Body," "This is My Blood." And here we touch on a deep alchemical mystery: the purifying and separating of the soul from the body, as expressed by the Consecration of the White Bread, which is the first part of the alchemical experiment; and the separating of the soul from the Spirit, which is expressed by the Consecration of the Red Wine, and is the second part of the work. The re-co-ordination of Spirit, soul and body in a re-integrated whole is its consummation.

Thus from the Stone at the White, symbolised by the Bread, do we pass to the highest sublimation possible, namely the Stone at the Red, symbolised by the Cup.

Is it possible that Roman Catholics, in denying the Cup to the laity, are conscious of this differentiation? Is it a tacit admission on their part of the inefficiency of the Rite as performed by them, whether as regards their Priesthood or their lay-people? May we who have the privilege of Communion in that Cup of blessing, receive it, conscious of the greatness of the gift!

It is very curious and deeply suggestive that S. George's Banner has so often been shown in early Christian and Renaissance Art, as the Banner carried by Our Lord.

If we venture thus to appropriate it for ourselves, does it not become a Eucharistic symbol, indicating that the *True Eucharist*, as distinguished from the sacramental, is partaken only by Him who has conquered, and has risen above the lower planes of being?

Is not this thought illustrated by these exquisite lines from the Scotch Communion hymn:

> Too soon we rise: the symbols disappear,
> The Feast, though not the Love, is past and gone,
> The Bread and Wine remove, but Thou art here,
> Nearer than ever, still my shield and sun.

In this sense indeed may 'Britannia' rule the waves, not of the ocean, but of the astral sea, the turbid flood and passionate desires in one sense, and the loosely elementated matter surrounding the physical in another—which must be 'ruled' and 'crossed' before entering the divine planes beyond.

Christ, being beyond the astral stage, of necessity transcends and 'walks' upon the waters. S. Peter leaving the 'boat,' *i. e.*, his physical body, attempts to walk across the 'astral sea' to Christ, and stumbles and falls midway; being not fully perfected, the illusions of the astral plane nearly overcome him and overwhelm him.

So did Icarus, in the old story, attempting to reach the sun; his wings of aspiration and preparation, being too weak, were melted by the blaze of the Christ-Light, and so he fell into the sea. The 'Stone'—remember Peter means 'Stone'—must be properly 'confected' or developed in us before it can rise into consciousness. In other words, Christ must be formed in us by a process of gestation, before He can be born into realised consciousness.

Thus was Christ conceived in the heart of Mary before she could do so in her body.

In Roman Catholic countries the Mass, which in its pure form is an exposition of spiritual alchemy, is celebrated daily. Yet in countries like our own where

that office does not prevail, God has not left Himself without witness. Just as the Master was lifted up that He might draw all beneath Him to Himself, so is the Host daily elevated in Nature by unseen hands, as the Fire-body of the Sun rises from the horizon to the zenith, to revivify all beneath it. And so also whilst the human physical body is entranced, can the higher Self in man be lifted up in consciousness, that (1) it may redeem and transmute the lower, carnal self, and become clothed upon with the Fire-body of divine glory, and (2) that it may attain whilst in that glorified body, and, by a still more transcendent act of consciousness, realise union with God.

These two processes are the attaining of the Stone at the White and at the Red respectively. The White Stone, or Stone at the White, is given to them who have overcome the lower nature (and with a new name written upon it which no man knoweth saving he that receiveth it). The Red Stone, or Stone at the Red, is the promised lot of those who have completed their union with the Divine, having washed their robes and made them white in the blood of the Lamb. The two colours are blended into one, and are thus transcended in the perfection of Sainthood.

Will you be reminded of this, each time you see the Union Jack, our National Flag?

F. C. Montagu Powell

(I am indebted to my friend Mr. W. L. Wilmshurst joint Editor, with Mr. Percy Lund, of the *Seeker* Magazine, for the thoughts embodied in this paper.—F. C. M. P.)

A PRAYER

" Needs only—eyes to see,
And every grain of dust a diamond will be."
Be this our prayer—" Raise us not from the dust
But give us eyes to see."

" Needs only—ears to hear,
And every hope were an echo, a melody every tear."
Be this our prayer—" Spare not one agony,
But give us ears to hear."

" Needs only—feet to climb,
And we can mount these long steep hills of time."
Be this our prayer—" No resting-place we crave,
But give us feet to climb."

" Needs only—hearts to feel,
Then every thorn shall hidden rose reveal."
Be this our prayer—" Not that the thorns may cease,
But give us hearts to feel."

" Needs only—to aspire,
And we shall soar beyond earth's thorns and mire."
Be this our prayer—" Spare neither frost nor fire,
But wings! Give wings! That we may go where we aspire."

Lily Nightingale

THE HEALER OF ASNIERES

In *Le Miroir* (Paris) of 30th March, 1913, the account of an interview with Madame Lalloz of Paris and Asnieres, appears. She has more than once been prosecuted by the Faculty of Paris for the illegal practice of medicine, and has recently been acquitted from one such charge. She is described as quite an ordinary looking woman except for two things—her wonderful dark eyes with their penetrating gaze, which is at the same time powerful and sweet; and her even more remarkable hands. The interviewer describes the latter as suggesting "the hands of the priest who blesses and touches the Host".

She denies any knowledge whatsoever of medicine, has never administered a drug or applied a dressing. "There is all my science," she says, showing her hands. "It is by the simple laying on of hands. I have nothing more than that; Nature has made of me what I am—a wonderful instrument that doctors might study and utilise for the good of the suffering." Her gift is hereditary, her mother and grandmother having also possessed it, and in her earliest childhood she used to amuse herself by placing her hands on plants and flowers, which would unfold their leaves and petals at her touch.

She calls the 'fluid' which emanates from her hands radio-activity, and regards her power as a heaven-sent gift which she is to use for the relief of human suffering. She never advertises and seeks no honour, though decorations relieve the whiteness of her nurse's uniform; and yet even the quiet of her private home is invaded by the crowds that seek her aid, and her letter-box overflows with every round of the postman. This 'fluid' is powerful enough to make impressions upon photographic plates in the dark. Some of these were shown to the interviewer. There are some interesting

points in connection with these impressions. In some instances the pictures have taken tints of red or gold, and in others not only the hand itself but the bones are seen as in an X-ray photograph. One plate gives the exact reproduction of a two-franc piece, and another shows the usual photograph of Madame's hand but at the centre of it there is a small clearly defined ring. Madame Lalloz explains it thus: "At the moment when I put my fingers on the plate, I was speaking of the Christ. 'He also,' I said, 'must have sent forth powerful radio-activity. They accused Him also of crime; He was condemned, crucified . . . .' The instant I uttered the last word, I felt in my hand an acute pain, exactly as if some one had driven a nail through it. There it is; you can see for yourself." Another interesting feature in this 'case' is that Madame bears in her own body the sufferings of those whom she has healed. In bad illnesses the pain is very great, and she has had to abandon the treatment of epileptics altogether. When she is suffering, her husband or brother by magnetic passes helps to soothe her pain, but that is all that is done to help her and the pain at length goes away of itself. Distance makes no difference in her power; examples are given of her having healed across the ocean. She says: "Distance does not exist for me; the radio-activity that I discharge can produce effects as well in Toulon as in Paris, in Martinique as in Siberia, or at the world's end."

Efforts are being made seriously to interest the medical profession in this remarkable healer, but so far they have not met with success. Madame Lalloz is willing to submit to any tests they choose.

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Flowers and Gardens, by C. Jinarājadāsa. (THEOSOPHICAL PUBLISHING HOUSE Adyar, Madras. Price Ans. 12 or 1s. or 25c.)

By some mischance this exquisite little book, which calls itself " a dream structure," has been overlooked on our review table,

" I have just had a vivid dream, and though I am now thoroughly awake, I am living in that dream still." Such are the opening words. In the dream, everyone is " obsessed with the idea that the State exists for the sake of the children," the country is the " children's land" and patriotism is " child-service ". The children themselves " are continually thinking of the aged," and " each citizen considers as next to his duty to the children his duty to the aged and infirm".

That which men here call the soul, these people call " the flower in man," and each of the outer flowers of their world is to them the mirror of a virtue. The State is " Our Garden"; weeds which are growing in it the citizens transplant to a special place, but they do not allow them to flower and thus produce new seeds. Evil is natural, but it is a survival, an anachronism, and any evil done by a man is to be thought of as not having been done, so that it may be eradicated by changing the past.

The leaders of the people are " the Gardeners," and the two Chiefs are the Head and the Heart; the Head gives the people power, the Heart gives them knowledge, the Head is as electricity, the Heart as sunshine.

But there! take the little book, reader mine, and dream over it for yourself; dream where the rippling waves are laughing softly to the shore, or where the mind is murmuring soft nothings to the palm-leaves, or where the moon-light is stooping from the zenith of a cloudless sky to kiss gently the smiling streamlet. Dream over it rather than read it; and perchance to you also may come a dream, a vision, of a Golden Age in a world which is still in the womb of the future.

A. B.

Minds in Distress, by Dr. A. E. Bridger, B.A. (Methuen & Co., London. Price 2s. 6d. net.)

In these days, when the race is slowly becoming psychically more sensitive, not a few people suffer from those vague changes from normal consciousness which in more extreme form are known as hysteria and neurasthenia. A slight lack of nervous energy and a small want of proportion in the balancing of ideas are too often the origin of one or other of these troubles. Such persons will find the present volume of the greatest service.

The human mind is here classified into masculine and feminine types. No sex limitation is implied by this division. It refers merely to mental characteristics, and in some cases the attributes of both types are to be found in the same individual. In the view of the author, hysteria is to be found associated with the feminine type, while the masculine mind is liable to neurasthenia. Indications are given us of the methods by which the often obscure causes of these abnormalities may be discovered and an outline of the best treatment to adopt is suggested. The symptoms of hysteria are extraordinarily various, and among them we are interested to find that which is termed the perverted maternal instinct. As it sounds a useful note of warning, we here quote a paragraph referring to it. "The perverted maternity instinct is seen in an extreme devotion to animals, or even to inanimate objects, and in the various ways of 'mothering,' in a weak, silly manner, productive of little good, the heathen, the drunkard, and especially the vicious who are its objects, often harming them and bringing ridicule upon otherwise lofty causes."

The friends of neuropaths would do well to hand the book not to the patients but to the doctor in charge, since the line of cure will be more effective if the mechanism of it is not disclosed. To those less happily situated, who have vague mental symptoms, afflicting them with disquieting fears of insanity, and who have hesitated to confide in friend or doctor, we strongly recommend this cheerfully written little book, the more valuable in that the author himself was for some years a neurasthenic. It will do much to clear away the cobwebs and to enable the sufferer to take once more a happy healthy view of life.

C. R. H.

Studies from an Eastern Home, by Sister Nivedita. (Longmans, Green & Co., London. Price 3s. 6d.)

India is myriad-sided and responds to many temperaments in many ways. In these studies Sister Nivedita, with her usual charm, paints pictures breathing Indian sentiment and grace in a striking fashion, and for those who want to understand the real India of the Indians the volume is indispensable. These pen-sketches portray various phases of Indian life and thought, and while the ancient spirit permeates the book, it is not devoid of modern incidents and occurrences. A new point of view is to be found here by the non-Indian; the ancient atmosphere could be breathed here by the Indian. It gives pause to the scoffer at the ancient ways of an elder people; it inspires the men of newer lands and times to gain a spiritual perception of worldly affairs.

This volume, published after her death, contains 'In Memoriam' by S. K. Ratcliffe, and tributes from Professor Patrick Geddes, Mr. Nevinson, Professor T. K. Cheyne and Mr. Rabindranath Tagore. The following extract from the last-named writer is interesting:

> I have not noticed in any other human being the wonderful power that was hers of absolute dedication of herself. In her own personality there was nothing which could stand in the way of this utter self-dedication. No bodily need, weakness or craving; no European habit which had grown up from infancy; no family affection or tender tie of kinship; no slight received from her own people; no indifference, weakness, and want of self-sacrifice on the part of those for whom she had devoted her life, could turn her aside. He who has seen her has seen the essential form of man, the form of the spirit. It is a piece of great good fortune to be able to see how the inner being of man reveals itself with unobstructed and undiminished energy and effulgence, nullifying the obstruction of all outer material coatings or impediments. We have been blessed in that we have witnessed that unconquered nobility of man in Sister Nivedita.

A few such souls contribute more towards drawing the East and the West closer, towards bringing the many nations and races of the world to a realisation of the Brotherhood of man, than the effusions of the followers of many creeds whose lives belie their platitudes.

B. P. W.

Cosmic Symbolism, by Sepharial. (William Rider & Son, Ltd., London. Price 3s. 6d. net.)

Anything written by Sepharial, the celebrated exponent of Astrology, is well worth attention. The book is of interest to those who are inclined to Symbology, and especially to Astrology, for the suggestions.

The author asserts the fact of planetary influence in human life, though he does not dogmatise as to the *modus operandi*. He holds that there is a concert of action between the various cosmic centres and their corresponding principles in man, such as to uphold the Theosophic conception of man as a Microcosm. That there is a proper choice of time, technically called "the doctrine of election," for specific purpose, which leads man consciously to co-operate with nature is clearly shown by many examples, a typical one being that of the Titanic disaster. The cyclic law and the law of periodicity have greater bearing on national prosperity and adversity, showing how the cycle of 265 years, arising out of the periodic conjunction of Saturn and Mars, makes an epoch of great political disturbance in those areas where the conjunction occurs. Those who are interested in the Kabala of numbers will find the 13th and 14th chapters very instructive. Though we do not know why a particular number is given to a particular planet, still the fact remains that there exists a certain method underlying the planetary numbers which fits in admirably well with the whole working out of the system. Some efforts have been made to show that the planets affect us only in terms of ourselves, and that they do not of necessity influence us by their direct rays, but by the changes that they cause in the earth's magnetic aura at various points in the circle of the visible heavens. Consideration has been given in the "lumber room" chapter to Indian Astrology by bringing out into prominence the discarded symbols of the Moon's Nodes, the Dragon's head and tail. The Chapter on 'The Law of Sex' seems to be original and fascinating, and is worth study, especially by gynecologists who may have practical interest in the question of ascertaining the law controlling sex.

We regard the book as a valuable addition to the astrological works extant.

J. R. A.

Towards Liberty, by Lucy Re-Bartlett. (Longmans Green & Co., London. Price 1s.)

These three essays come to us as a fresh breeze from a psychological sea. They deal, it is true, with the well worn subject of militant suffrage—but from the mystic standpoint. The commonplace restricted explanations with which our ears have been wearied, the author sweeps aside, and we see this astonishing movement not as a fortuitous and unrelated struggle, but as a breaking forth on the physical plane of mighty inner forces. The author holds with *Light on the Path* that man stands ever in advance of himself—that he must be free inherently before he can be outwardly free. She likens this spirit-born cry for liberty to the struggle of a choking man for air. The means by which it is attained may be crude, but these are only ephemeral and do not matter. What does matter is that the will is awakened, pushing old forms aside, as the delicate mushroom lifts an obstructing pavement. It is not opposition to political enfranchisement that Mrs. Re-Bartlett deplores; it is the lack in so many women of the urge, the "mystical possession," without which they are empty vessels, contributing nothing to life. Militancy is divinely crowned with its own inspiration; for this she makes no plea. Her pity is for those of the general public who are opaque to this light. The home she considers the laboratory of the new spirit of liberty, fit only for the strongest. She marvels that the anti-suffragist should speak of it so lightly. For the militant spirit can express itself in the home as well as in the prison. The woman who refuses to hide under subterfuges, who looks husband or father in the eye and says: "I am what I am, this is the truth of me," is a militant. Man's whole idea of woman is being changed—not lowered—while woman is recreating herself. When she has learned as a sex to consecrate herself to an ideal, when she has lost her life in the personal in order to find it in the impersonal, then will she be worthy to mother the higher race which will arise. We are glad that the author clearly shows the nature of true freedom and does not confuse it with egoism. The one is will, untrammelled by the self, primarily altruistic, the other is self-will.

In short, hers is an appeal to the heroic life, to that spirit which scorns the body and dares to act in the face of pain and even death. It is this spirit which counts, not the mistakes in

accomplishment. It is this selfless courage which glorifies the militant movement and gives to it its vital significance.

There is much meat in this small volume. The author develops her argument logically, with a clarity and one-pointedness that is a delight to the reasoning mind, while her mystic interpretation leaves one breathless with a sense of the inner life and the immanence of wonder.

G. W.

A Plea for the Thorough and Unbiassed Investigation into Christian Science, by an Enquirer. (J. M. Dent & Sons, Ltd., London. Price 1s. net.)

This is another of those apologia of Christian Science which seem appearing with some frequency. The author "desires it to be understood that I do not write as a Christian Scientist but as a Free Churchman, who has proved by personal experience the value of Christian Science as a system of healing". It is a clearly expressed and thoughtful book, and carefully explains that "in healing the consciousness is changed from the material to the spiritual". "The practitioner turns in thought to God alone," though how this turning to a power that is, according to Christian Science philosophy, apart from and opposite to matter should beneficially affect that matter, is not further explained. We are told that we must look for the solution of the problem of evil apart from God "into whose perfect consciousness no evil can enter," though we are also told that God is instrumental in healing illness—certainly an evil. Christian Science is—from its teaching as to the separateness of God and imperfection "for into the consciousness of God imperfection cannot enter"—a dualistic system, and can offer no help in dealing with the problem of the existence and the *raison d'etre* of evil. But with all its limitations contradictions and deficiencies in logical presentment, Christian Science has undoubtedly helped many people badly in need of help, and so justified its existence from the practical pragmatical standpoint. It is, as William James defined it, the religion of healthy-mindedness, and this little book defends it with spirit and some success, and also gives a plain and easily comprehended summary of its teachings.

E. S.

Strange Stories from the Lodge of Leisures. From the Chinese, translated by George Soulie. (Constable & Co., Ltd., London. Price 3s. 6d. net.)

According to the author, the Chinese, once out of school, are more prone to the reading of novels and ghost-stories than to the reading of their classics. The *Strange Stories from the Lodge of Leisures*, written in the second half of the eighteenth century by P'on Song-lin, illustrate in a striking way the idea of the Chinese on the life after death. The Magicians of the Tao religion play a great part in these stories, some of which are gruesome, and many of which are threaded on the idea of metempsychosis. The names of people and of places are, as is usual with the Chinese, poetically suggestive and call up vivid mind-pictures to the reader; for instance, Pure-whiteness, living in the period of Eternal-happiness in Yellow-peach-blossom-city, who has adventures of uncanny nature at the hour of the Kat! Good things happen to you in China seemingly when you are dutiful, but evil overtakes you more rapidly there than in other places when you are not blameless, as you may learn from the story of 'The Tenth'. An undutiful son who had called his father "Fool," had to work for long at cleansing the River of Sorrows ere he again found his feet on the path leading to the City-of-all-virtues. Well got up and in good print, these stories give a glimpse into Chinese Imagination-land.

M. McC.

Some Indian Conceptions of Music, by Maud Mann. (Theosophical Publishing Society, London. Price 6d. net.)

We are very glad to have the paper read by Mrs. Mann before the Musical Association, London, in the permanent form of this pamphlet. A very large amount of information has been compressed within the twenty-two pages of which it consists. We are given an outline of Hindū musical science and a description of its various subdivisions. The theory underlying these is touched upon, and we have also examples of both *rāgas* and *ṭālas*. The author has the gift of clearness, and has succeeded in making this difficult subject quite easily intelligible even to those who are not musicians.

As an introduction to the study of Indian music we know of nothing more suitable than this little paper, while those of our readers attracted to things Indian will find here much to interest them. C. R. H.

Light of the Avesta and the Gathas, by F. K. Dadachanji. (Published by the author, Bombay. Price Rs. 4 or 5s. 4d.)

"The book strikes out into paths untrodden yet in Zarthoshti literature. It will appeal only to those who care to eye religion in its metaphysical, occult, philosophic, and esoteric aspects," says the preface. We do very much "care to eye religion" from these points of view, but even so we regret to record that we find the book disappointing. Metaphysics and philosophy, not rich of their kind, are dealt out in small quantities; of occultism and esotericism—there is none. But the book is in many ways a useful compilation and if not a thorough and masterly production, it is certainly a labour of love for which the Parsis will thank Mr. Dadachanji. A Theosophic current runs through the volume, but a greater application of our teachings would have decidedly improved it. If the young author reflected as much as he studied, if he had put himself in the place of his reader while he was engaged in writing, if he had observed simplicity of expression and purity of language and paid more attention to the technique of writing, and if he had curbed the great enthusiasm for and exaggerated notions of his theme, his then modest volume would have served its purpose and its author would have attained his goal. But there are several good points about the book: it is a painstaking production; its plan is well conceived; it is permeated by the religious fervour of its author. Its verbosity makes the reading dull, but does not entirely deprive it of its usefulness. One admirable purpose it does serve—the writer's endeavour to fathom the esotericism of the Avesta enables him to make out a good case in favour of the living mystic interpretation of religions against a dead letter wooden one. We wish, for that reason, if not for any other, that all educated Parsis would read this book, written with a praiseworthy motive and for a noble purpose.

B. P. W.

A Prisoner in Fairyland, by Algernon Blackwood. (Macmillan & Co., London. Price 2s. 6d. net.)

It would seem that Mr. Blackwood frequently borrows the ideas round which he weaves his tales from the teachings that Theosophy sets forth. The present story is no exception to the rule. The central theme, long familiar to our readers, is that mental pictures upon the same subject, of even widely separated individuals, coalesce to make a single thought-form to which all have access. Around this conception the author has written a most charming story. It concerns a retired and prosaic business man who discovers in his dreams a Star Cave, a place of delight filled with all the unused starlight that falls upon the earth. Meeting there a happy family of children he joins them in bringing joy and courage to all the unhappy sleeping mortals whom, during the brief hours of night, they can reach. We are told of the difficulty of aiding the sleepers who too often are enveloped in an almost impenetrable cloud of their own gloomy thoughts. In such cases various helpers are called to aid in hope that the special characteristic of one or the other, be it love, sympathy or understanding, may pierce the cloud and reach the consciousness within. This is perhaps the most happily suggestive passage in the book. The children have much difficulty in arousing their friends to a consciousness of other planes, a process which consists in pulling them out of their bodies. We cannot help thinking that the picture would have been more beautiful had the writer, on this point also, followed Theosophical teaching, and described the people as drowsily dreaming, enwrapped in their many coloured auras until with brilliant play of auric colour they are awakened to full consciousness of their surroundings. The introduction of a visitor from the Pleiades and the marriage with her of the central figure in the story is not we think a very satisfactory ending. It will be seen that there are no fairies or other non-human persons, for Mr. Blackwood's fairy world is peopled only with human beings. The various characters are very well depicted, that of Minks, the private secretary, being particularly well drawn, but perhaps the eldest child of the family is somewhat too reminiscent of Wendy in Peter Pan. There are some exceedingly clever nonsense rhymes scattered throughout the book and we hope more of them will be given us in the future. The prolixity and

repetition of the idea so noticeable in Pan's garden is unfortunately apparent here and is inclined to engender a loss of interest during the latter half of the book. It is a fault against which the author would do well to guard. Shorn of its redundancy and reduced to half its length the story would have been far more vivid and arresting. None the less those to whom this writer's previous books are a delight will derive equal pleasure from this new volume from his pen.

C. R. H.

The Faith of all Sensible People, by David Alec Wilson. (Methuen & Co., London. Price 2s. 6d. net).

To begin with, the reviewer negatives the very ambitious and arrogant title of the book, many of whose sayings seem to suggest the faith of the ignorant rather than the sensible. This faith is said to be that of Thomas Carlyle, Confucius and Heraclitus, Epictetus and the author of Job, Spinoza and Goethe, and the book grew out of an attempted life of Carlyle. With some of the main conclusions these celebrated men may have been in accord, but with very many of Mr. Wilson's dogmas we doubt very much Goethe, Spinoza, or Heraclitus agreeing. This book certainly betrays the absence of any inner wisdom illumination, but Mr. Wilson's unfortunate failure does not negative others' success. The existence of the religion of Buḍḍhism convicts Mr. Wilson of inaccuracy, to state the case mildly. After the ignorance or prejudice displayed on this point, it is not surprising to find that nothing can be known about life in other worlds, and "that of what happens after death we can know nothing". Also "vain is it to lament that we know nothing for certain except our own consciousness—through it we have to look, but not *to* it, and attention given to it is so much loss of energy". With this modern writers on psychology would hardly agree. Two other very curious statements among many, and for which no reason is given except the author's *ipse dixit*, are: "It is remarkable that the present deterioration in the minds of English clergymen has coincided with the rise of brotherhood, and a decline in the vigour of German thought is expected by intelligent Germans as a result of the present revival of the power of a 'celibate clerus'." We wonder also how the author

reconciles the statement: "all our 'evils' are either imaginary or of human doing," with natural catastrophes such as earthquakes or floods? His warmest admiration is reserved for the Chinese nation and for the teachings of Confucius—a significant admiration which quite explains the strongly materialistic tone of his faith, while the book is written throughout in a dogmatic and self-assertive spirit far from agreeable. However we are glad to find ourselves in accord with some of its final conclusions, the doctrine of the unity of the world, and that "the soul of all things is good". But we feel it the kindest thing to recommend to the author before further publication some study of the results of psychic research and of modern psychology and of the thought of modern philosophy—particularly Bergson—with regard to the value of the intuition. For such studies cannot, as the religious situation stands to-day, be profitably omitted from any book dealing with either faith or philosophy, and there seems little internal evidence in this book of such study.

E. S.

Dante and the Mystics, by Edmund G. Gardner. (J. M. Dent & Sons, Aldine House, London. Price 7s. 6d. net.)

University Extension Lecturers know very well that there is no subject that appeals more to the general public than the study of Dante. Add to this well-known fact the obvious amount of interest now shown in Mysticism, as instanced by the wide-spread popularity of authors such as Miss Evelyn Underhill, and it will become apparent that the author of *Dante and the Mystics* is likely to command the attention of an appreciative public. His scholarly treatise includes portions of lectures delivered at the London University College, and the aim and scope of this book is to show the close relationship existing between the Poet and the long line of medieval Mystics, who constitute his spiritual ancestry. The author is deeply versed in all the writings of S. Augustine, Dionysius, the Victorines, the Franciscans and the two Mechthilds, and he shows in numerous passages from their works how Dante was the heir of all their wisdom; at the same time he was an original and powerful thinker.

While, however, on the one hand he succeeds to the accumulated stores of mystical inspiration, upon the other the Poet is heir to all the Troubadour traditions of Provence and the Due Cento, as the author points out in an interesting passage (on p. 10.)

It will be clear from the following that the writer is not only familiar with that state of spiritual exaltation known as illumination, but that he actually lays claim to receiving it:

> To understand which things we must know that the human intellect when it is exalted in this life because of its being co-natural, and having affinity with a separated intellectual substance, is so far exalted that, after its return, memory fails, because it has transcended the measure of humanity. And this is conveyed to us by the apostle speaking to the Corinthians, where he says: *I know such a man (whether in the body, or out of the body, I know not God knoweth), that he was caught up into Paradise, and heard secret words, which it is not lawful for a man to utter.* Lo, after the intellect had passed beyond human measure in its ascent, it remembered not the things that took place outside its own range. This also is conveyed to us in *Matthew*, where the three disciples fell upon their faces and related nothing afterwards as though they had forgotten. And in *Ezekiel* it is written: *I saw and fell upon my face.* And if these suffice not the invidious, let them read Richard of St. Victor in his book *De Contemplatione.* Let them read Bernard in his book *De Consideratione*, let them read Augustine in his book *De Quantitate Animae*, and they will not grudge assent. But, if they carp at the assignment of so great exaltation because of the sin of the speaker, let them read Daniel, where they will find that Nabuchodonosor too by divine inspiration saw certain things against sinners and dropped them into oblivion, for He "who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," sometimes in mercy for their conversion, sometimes in wrath for their punishment, reveals His glory in greater or less measure, as He wills to those who live never so evilly."

According to the views of Miss Underhill this subjective knowledge of Mysticism is essential. She will have none of theoretical Mystics, who, as she graphically puts it, are no more really Mystics "than the milestones on the Dover road are travellers to Calais". In regard to this sentiment of hers probably opinions will differ, and some readers will be more inclined to agree with this author that both objective and subjective forms of Mysticism undoubtedly exist and, in some rare and remarkable instances, co-exist in the same person—as in the case of Santa Teresa. This book should be both interesting and instructive to a large section of the public and we wish it good-speed.

K. F. S.

The Making of the Better Man, by F. T. Brooks. (League of the Helping Hand, 7 Mandavali Lane, Mylapore, Madras, S.)

This little book is worth reading, for it contains some good ideas put in an original way. Mr. Brooks divides his subject into: 1. The Making of the Better Mind. 2. The Making of the Better Heart. 3. The Making of the Better Body. It is addressed especially "To the League of the Helping Hand," which has the admirable object of wanting "To make the better Man and Woman of to-morrow, all the world over, by making many thousands of better boys and girls to-day." Each takes a pledge, and tries to be true and kind.

The book begins—omitting the preface—in very simple style, suitable for boys, and later changes so as more to reach their elders. In the section on Mind we are told that the rule for "getting is giving," a catching way of putting a great truth. Then the mind must "be true," since truth alone makes it fit to receive knowledge, and truth is "the only right condition of our minds". Truth is defined as "agreement between mind and fact"; falsehood makes the mind crooked, as a mirror which distorts objects placed before it. Hence "untruth is the killing of your mind". Quite sound doctrine, wherever it is lived.

For "the making of the better heart," we are bidden: "Be kind." Again the rule for "getting is giving"; make others happy, and you will find that you yourself are happy. Love is present when "taking trouble over" a person or a thing "becomes a joy"—perhaps the most original definition in the book, and one which is profoundly true, as all know who really love.

The motto for the "making of the better body" is: "Be healthy." There is much plain speaking in this third part, but no real coarseness, because the thought behind the speech is clean. In dealing with the question of sex, Mr. Brooks shows that he has grasped the central truth concerning it, that conservation, not wastage, of the Creative Power during adolescence is the condition of the development of health and strength. The more this is preached, the better for the lads of India, as for those of every other land.

A. B.

Legends and Tales, by Annie Besant. LOTUS LEAVES FOR THE YOUNG Series No. 1. (THEOSOPHICAL PUBLISHING HOUSE, Adyar Madras. Price Re. 1 or 1s. 6d. or 40c.)

This pleasant little work from Mrs. Besant's indefatigable pen forms a welcome specimen of literary activity in a line which is different from that usually associated with the author's name. It contains seven charming tales told to the young by a lover of the young; stories of high deeds and noble thoughts. They were written many years ago, and enjoyed a very wide circulation when they were originally published in 1885, but for a number of years they have been out of print. It was a very happy thought to issue them again, and we do not doubt that they will find an interest, which may prove even greater than the previous one.

Two of the stories are taken from Indian lore—that of Gaṅgā, the River Maid, and the drowning of the world. Two others come from Greece, which tell of the stealing of Persephone and of Perseus. Two more recount Christian stories, one telling of Hypatia, the other of Rosetta the peasant girl; and the remaining tale is that of the Wandering Jew. This little collection, is the first of a series called, 'Lotus Leaves for the Young,' intended to include similar tales.

In the original edition three other stories were included which have been left out in the present one. Two of them were about Jonah and Moses, which will not be so much missed; not on account of the way in which they were related but because the subjects may be for many less attractive. The third—about Giordano Bruno—would however have been very welcome indeed, if only as showing how, even in her free-thought days, Mrs. Besant was instinctively attracted by that character as well as by that of Hypatia. The story of Giordano Bruno was also by much the longest of those contained in the first edition; it has however recently been included in another publication, and has hence been omitted.

R. v. M.

The Cult of Higher Men, by Dr. D. P. Thakore, Ps. D. (South Indian Press, 18 Linga Chetty Street, Madras, E.)

Dr. Thakore's book is worth reading for its outspokenness, its evident effort to say exactly what is believed by the author to be true, and its command of vigorous and poignant speech. It has the defect of its qualities which may be summed up as a violence of feeling expressed in language which defeats its own object by revolting instead of convincing. The author evidently feels that he does well to be angry, and later in life it is probable that the at present ungentled horses may become high-spirited and powerful steeds.

Dr. Thakore begins with a frank declaration that variety and inequality are the immutable law of nature, and that man's attempts to establish an indiscriminate equality "find him landed in the hopeless tangle of warring elements". But should he link brotherhood and equality as he does, following the usual formula? A young man of eighteen may be the brother of a babe of two years old, but surely they are not equals? Human society, however ideal, cannot present a level of equality, but it should be formed as a brotherhood of elders, contemporaries and youngers, bound together by mutual duties and a ready and loving mutual helpfulness.

To Dr. Thakore, Freedom is man's goal, and there is a profound truth in the thought; mukṭi, liberation, is the Hinḍū goal also of human life, and Dr. Thakore's idea of freedom is nearer the truth than the average Hinḍū's idea of liberation.

A very illuminative thought is propounded in the perfection of memory in the 'subjective mind,' that which is often called the 'sub-conscious,' in modern psychology. Dr. Thakore probably does not admit the existence of that which the Theosophist would call the 'super-conscious,' and indeed modern psychology does not yet recognise that its 'sub-conscious' is dual, the true sub-conscious retaining the memories stored up from past evolution, and the dawning super-conscious containing the indications of future evolution. He is crippled by his too purely intellectual view of life, and his agnostic attitude towards its spiritual side.

His remarks on the treatment of 'criminals' are exceedingly good, and are summed up in the sentence: "The entire aim of the criminal law and its application, as it is in vogue to-day, is to punish the offender, but not to reform him."

In his passionate indignation against the evils consequent on early marriage, and the avalanches of epithets precipitated on the parents who bring it about, Dr. Thakore writes as though he objected to marriage in itself, and was in favour of its abolition, leaving all sexual unions to be free and temporary. But he probably does not mean that, and it would be wise to rewrite in more careful language the greater part of chapter IV. He very rightly protests against there being one law of morality for men and another for women, and says that if widows should not remarry neither should widowers. He denounces the view that early marriage is a remedy against the 'social evil,' and declares that it removes the restraints which check youthful excess with loose women, and that the father, desiring to save his son from "the supposed or real evil" substitutes for it "another evil of much greater magnitude and of far-reaching consequences. He marries his son," thus "undermining at the same time his physical as well as mental constitution, if he has any at all". But surely this ignores the moral effect of the two courses, even taking marriage as a mere union of bodies. For in the case of the one there is a sense of dishonour, of unworthy self-degradation, of the social degradation of the woman, and also the misery-breeding feeling of fear and shame. In the other there is the reverse of this; granted that there is a frightful amount of intemperance in marriage, it is yet free from the haunting sense of shame. And as Dr. Thakore rightly thinks so much of the laws of nature, is there no indication, I would ask him, in the fact that 'the hidden plague' which is reaching such terrifying dimensions in the West has its root in prostitution, not in marriage? I wonder when people will begin to realise that the *one* lesson for the youth is absolute continence, the abstinence from *every* form of sexual excitement, solitary or associated, until he is, at least, over twenty-one. Such complete conservation during adolescence of vital energy within the body it should build up and invigorate is the only way to health and to old age. A useful chapter on 'Methods of Attainment,' and some less useful 'Aphorisms and Paradoxes' complete the book, which is to be recommended as provocative of thought.

A. B.

MRS. BESANT CHALLENGES THE BISHOP OF MADRAS TO DEBATE

The following letter appeared in the *Madras Standard*, after it had been sent to the Bishop of Madras by Mrs. Besant.

MY LORD BISHOP,

You have thought fit to put your name to a pamphlet attacking "Mrs. Besant's Theosophy" in which you seek to fasten on me advice I have always repudiated, and to represent this as my "Theosophy," ignoring the whole of my teachings on Theosophy for twenty-four years. You have further permitted your name to be used to endorse an electioneering attack on myself, without troubling to look into the official documents, which show that the forfeiting of the German Charter was due to the infringement of the Constitution of the Theosophical Society ensuring liberty of opinion to its members: that the General Council, of which I am the Executive Officer, ordered the cancellation on the above ground; that the German General Secretary declared that the German Section had ceased to exist, five weeks before I declared the Charter forfeited, and transferred it to German Lodges who were faithful to the Constitution.

Your authority, my Lord Bishop, is being used to deceive the public; you have attacked me by name, and have represented as my "Theosophy" advice for which there is no word of support from me. You know that, in the poisoned atmosphere created in Madras, chiefly by the libels constantly appearing in *The Hindu*, there is no chance for me of legal redress if I should bring a suit against you. I therefore take the only course left open to me, and challenge you to make good your statements in a public debate on: "The relative morality of Church Christianity and Mrs. Besant's Theosophy." You cannot refuse to defend your position on the ground that I am a woman for you have attacked me, a woman. You cannot refuse on the ground of your dignity, for my name has weight in every civilised country, while you are but little known outside your diocese. You cannot refuse because you are the recognised spiritual head of the scattered Christians of the Anglican Church in the Madras Presidency for I am the elected head of over 23,000 people of education, standing and culture scattered over the

civilised world. You cannot refuse because in the world of literature you hold a higher position than I for my books are circulated by tens of thousands yearly, while yours? I do not know. Above all, as a gentleman, you cannot refuse to meet the woman you have slandered and justify what you have said. If under these circumstances you should refuse, the public will know how to judge between us.

Since I came to India twenty years ago, I have made no attack on Christianity; indeed I have made none since I entered the T. S., and my works and lectures have brought back to the great faith many who had left it in despair. Your missionary supporters have libelled me everywhere since first I set foot in India. You hate me, because I have checked the tide of perversion which was flowing high when I came here, and because I strengthen the young in their own faiths. Your adherents insult me on every possible occasion; they close all their halls in Madras against boys' societies when I am asked to speak or to preside; Mr. Leith throws back in my face a subscription asked for, on the ground that I am too immoral even to give a few rupees to fishermen and your friend *The Hindu* reports the petty insult; I do Mr. Leith injustice; he was willing to take my money provided my name did not appear on the receipt. I know that is only a survival of the spirit that slew Hypatia; that burned the heretic, whether the stake were lit by Rome or by Geneva; that tore out the tongue of Vanini ere it butchered him; that gave birth to Torquemada and to Alva. Now it cannot kill or imprison; it can only slander.

So much the greater your duty, my Lord Bishop, to defend on the open platform that which you are circulating through the press. When you were consecrated, you were bidden to be to the flock of Christ "a shepherd not a wolf". To me it is as a wolf that you are acting. You may retort that I am not of the "flock of Christ," and that therefore you may give me a wolfish bite. Dare you say that I am not one of those "other sheep" of whom the Christ spoke, who hear His voice though not of your narrow fold? If you refuse my challenge here, I appeal to Him as Judge between us, and in His presence, my Lord Bishop, you will be compelled to answer whatever you may do here.

ANNIE BESANT

ADYAR,
13*th December*, 1913.