



The
ARYAN PATH

No. 2.

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Vol. I.

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- (b) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

LET US DISARM.

“ O Bhikku, unload this boat ! if emptied it will go quickly. Having cut off passion and hatred thou wilt attain Nirvana.”

Dhammapada.

During the month of January, London witnessed a great gathering of politicians and statesmen who assembled to advance the cause of Peace among the nations of this earth. It is a noble effort for which the world owes its thanks to Herbert Hoover and Ramsay Macdonald who made themselves worthy channels for giving expression to the ever-growing instinct against all wars, and in favour of lasting peace.

THE ARYAN PATH is not interested in political strife and legislation. It holds that to seek to achieve political reform before effecting a reform in human nature, is like putting new wine into old bottles. It aims at making men feel and recognize in their innermost hearts what is their real, true duty to all their fellows, so that the old abuse of power—an iniquitous practice in national policy, based on human, social or political selfishness—may disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can ever be achieved with men of the old selfish regime at the head of affairs. But in saying this we do not misunderstand nor underrate the earnest efforts of such men as gathered together in London to attain a longed-for and magnificent goal.

The soul, however great a hater of bloodshed and war, is itself of the Kshatriya caste. It wages war against the domination of lusts and lies. It is the strong power which summons to its aid the allies of suffering and honest toil, and through them spreads abroad in enemy territory the regenerative ideals of pure living and noble thinking.

This soul-activity is a fundamental kind of disarmament, but with this peculiar difference—that while it deprives the man of his lower egotistic tendencies, it bestows on him the creative power inherent in itself. The real spiritual practice is not destructive, leaving in its wake a barren existence; its task not only to kill egotism, but also at the same time to unfold the creative intelligence in its place.

If modern states were to disband their armies and navies they would have to organize work for the soldiers and sailors—creative, constructive work in place of the present preparation for future destruction. When we only polish and strengthen our personal natures we are but exercising and parading the armies of our soul-defilement. It is not a new variety of the same kind of education for the development of personality that is needed, but a different type of culture, if soul-life is to be lived.

At the present hour there are many who think of soul-life in terms of a strong personal life. Egotism made more subtle and so much more powerful; the senses quickened into more varied action and into self-expression which means heightened sensuousness; the brain-mind sharpened to outwit its fellows;—these are thought to be the marks of a spiritual man. On the other hand there is an equally false notion prevalent, that to throw away objects of possession—even things of beauty and utility—and to plunge into simplicity denotes the upspringing of the spirit in man. To eat or desist from eating certain kinds of food; to wear or desist from wearing a certain style of dress—these and other bodily and outer practices are no more signs of soul-pulsation than a life in which license to the senses is fully accorded. Both are snares and delusions into which, according to the temperament of each, men and women fall.

Soul-life is neither an enjoyment of sense-life, nor a loathing of the things of the world. The simple life is *not* a life without possessions, but one in which all possessions become objects of trust, and each is valued at the right figure. Jesus did not recommend to the rich young man an impetuous throwing away of his possessions, but thus counselled him: “*Sell* all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” It is not sufficient to destroy the vices of the flesh; the virtues of the heart, (and the heart is flesh also) have to shine in us—Compassion and Altruism which are essentially creative. “The mind needs breadth and depth and points to draw it towards the Diamond Soul.”

To bear the heavenly impress the animal-soul must lose its earthliness, its animality. The simple life consists in the disbanding of this animal nature, in order that we may use our objects of possession differently. This is the Kingly Science, Raja Yoga, not the mere outer giving up of earthly things.

Many are the false pietists of bewildered soul who think that the higher life is static, and that when one has parted company with outer objects the goal is being reached. Soul-life is dynamic and demands contact and action with those objects in order to create spiritual progeny. Such false pietists, unconsciously to themselves, practise a kind of psychic birth-control more dangerous than the physical counterpart.

The beginning of soul-life is a dual process:—First, the giving up of an inner attachment to objects of possession. With the inner attachment weakened, if not destroyed, many objects fall away from us, unsuitable for the great creative enterprise in which we are now to be engaged. Secondly, simultaneously with the former process we must learn to use *some* objects of possession for creative labour. When one begins to discard objects one is likely to throw away some tool of power, some material essential for work. When one loosens the inner hold on outer objects the bonds of Karma fall away, and the merciful Law leaves behind sustenance for future use.

Neither the submarine nor the machine gun are at fault; what needs to be destroyed is the mood and the temperament which uses superb technical knowledge to fashion them into being. The Inner Ego must induce the clever mind of the man of flesh to give up making competitive, selfish, egotistic thoughts, and use its own inherent power to create instruments of enlightenment and selflessness. The mind creates personal notions, narrow and stubborn; the Soul puts into action universal and impersonal ideas. Let the assembled delegates of many nations seek impersonal principles for universal good, and, if need be, sacrifice national interests on the altar of Internationalism. Those principles and ideas are the surest Engines of Peace, not only among nations but also among castes and classes.

ALCHEMY.

[Dr. Eric John Holmyard, M.A., M.Sc., D. Litt., is an internationally recognized authority in his own sphere. He contributed the article on Geber to the new edition of the *Encyclopædia Britannica* and is author or editor of a number of works on alchemy and chemistry. These include *Avicennæ de congelatione et conglutinatione lapidum* (Latin and Arabic texts with English translation and notes, Paris edition, 1927), *The Arabic Works of Jabir ibn Hayyan* (another Paris edition, as is the next), *Abu'l-Qasim al-Iraqi's Kitab al-ibn al-muktasab* (Arabic and English texts), *The Great Chemists*, *The Works of Geber* and the new edition of Thomas Norton's *Ordinall of Alchemy*. Two of the recreations of this versatile and learned scholar are the study of Islamic chemistry and of alchemy and the occult. His work will frequently appear in our pages.—EDS.]

The exoteric historian rarely has sympathy with alchemy. He may reluctantly admit that modern chemistry is the legitimate offspring of alchemical researches, but for the most part he finds the Divine Art and Philosophical Wisdom an illusion, if not a wilful deception. One of the greatest historians of chemistry, Hermann Kopp, epitomized his conclusions by saying that the history of alchemy is the history of an error.

We may readily admit that, inasmuch as the theories of the alchemists are no longer useful in chemical science, they were certainly erroneous; but all scientific theories are necessarily only tentative and temporary. The modern critic, however, imputes to alchemy more than erroneous theories—he accuses it of inaccurate observation. The alleged transmutations, he avers, were either clever frauds, or the product was not genuine gold or silver, but an alloy unrecognizable by the imperfect methods of analysis then available. Possibly, again, unsuspected compounds of gold or silver may have been used in the materials upon which the supposed transmutation was attempted.

It is not our present purpose to discuss the perplexing question of the truth of the many well authenticated accounts of metallic transmutations carried out by the alchemists. We should, however, bear in mind that the present century has definitely witnessed the metamorphosis of one element into another, so that to transmute base metals into gold or silver cannot be declared completely impossible, even by orthodox chemistry. And there is every reason to believe that an ancient goldsmith was usually quite competent to decide whether a given metal was pure gold, an alloy of gold, or something of an entirely different nature. Archimedes' difficulty with King Hiero's crown was to test it without damaging it; could a sample have been taken, any efficient contemporary goldsmith would have settled the problem with ease, by the ordinary technical methods.

Of more immediate interest is the undoubted fact that alchemy was more than a science, an art, or a craft: it was an esoteric system of wide comprehension and extraordinary continuity. It is, therefore, impossible to understand alchemy properly without a study of its possible origins, its underlying doctrines, and its inevitable and un-

broken connection with mysticism. Even a brief survey of this vast subject would far exceed the limits of the present article, but certain features stand out in bold relief and force themselves upon our attention. First, perhaps, is the extreme antiquity of the alchemical tradition, which can be traced back through the centuries, from Europe to Islam, from Islam to Iran and Alexandria, from Greece perhaps to India and China, from Syria to ancient Egypt, Sumer and Akkad, Babylonia and Assyria—perchance even to the elusive Atlantis⁽¹⁾, though Plato's story may well have originated in hazy legends, transmitted from generation to generation, of Minoan Crete. The commonly accepted account, which would place the birth of alchemy in Ptolemaic Egypt, may possibly have misinterpreted the evidence and have mistaken for an origin *ab initio* what was merely a renaissance. In spite of all the patient investigation that has been carried out, we still know little of the beginnings of alchemy except that, far back as we may go, the art appears to be yet older.

Of equal interest with the antiquity and ubiquity of alchemical lore is the list of those who were known or supposed to cultivate it. Putting on one side such nebulous figures as Hermes and Ostanès, we have still left an astonishingly large group of great men, many of them distinguished in other branches of human intellectual activity. Rhazes, one of the founders of medicine; Avicenna, poet, philosopher and scientist; Ja'far al-Sadiq, the Sixth Imam; Robert of Chester, one of the most versatile scholars of the twelfth century; Roger Bacon; Raymond Lully, missionary and mystic; Thomas Aquinas and his pupil Albertus Magnus; Khunrath, the obscure but accomplished German cabbalist; Robert Boyle, whose work in establishing the modern chemistry was of fundamental importance; and even the greatest of all men of science, Sir Isaac Newton. If alchemy were merely a piece of elaborate chicanery; would such a galaxy of intellects be found among its adepts or at least among those who thought sufficiently of it to study it with some persistence?

The truth seems to be that, while many were interested in the physical alchemy—such as Newton, whose duties as Master of the Mint obviously imposed upon him the duty of investigating the possibility of transmutation—others, perhaps the majority, were mainly concerned with the mystical system; for these, the synthesis of gold had little attraction. It is, however, to the occult side that attention must be turned if the true history of alchemy is ever to be written; too often an alchemical book has been dismissed as worthless by the historian because its chemistry is incomprehensible or erroneous, when perhaps its author had never intended it to be a treatise on chemistry but a manual of occult thought couched in the language of chemical symbolism.

⁽¹⁾ We are among those who have the weakness to believe that Alchemy had its birth-place in Atlantis and had only its *renaissance* in Egypt. Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy, the world might know to-day more of Atlantis as of Alchemy than it does.
—(Eds.)

It is possibly in this direction, too, that we may find an explanation of the persecution from which alchemists so frequently suffered. Those charlatans who defrauded men by passing off worthless alloys as pure gold doubtless brought alchemy into disrepute; but we may hesitate to accept such a cause as the sole one. A deeper reason seems to be the distrust which average public opinion always shows for the original thinker, for whom orthodoxy has no special sanctity. The sincere alchemists, in fact, appear often to have suffered ignominy because they were in the van of esoteric thought. The lives and writings of such men are worthy of respectful and sympathetic study.

E. J. HOLMYARD.

A NOTE ON ALCHEMY.

Our readers will appreciate our reprinting the following from H. P. Blavatsky's *Theosophical Glossary* first published in 1892:—

Alchemy, in Arabic *Ul-Khemi*, is, as the name suggests, the chemistry of nature. *Ul-Khemi* or *Al-Kimia*, however, is only an Arabianized word, taken from the Greek (*chemeia*) from *chumos*—"juice," sap extracted from a plant. Says Dr. Wynn Wescott: "The earliest use of the actual term 'alchemy' is found in the works of Julius Firmicus Maternus, who lived in the days of Constantine the Great. The Imperial Library in Paris contains the oldest extant alchemic treatise known in Europe; it was written by Zosimus the Panopolite about 400 A.D. in the Greek language, the next oldest is by Æneas Gazeus, 480 A.D." It deals with the finer forces of nature and the various conditions in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *mysterium magnum* as is safe in the hands of a selfish world, the alchemist postulates as his first principle the existence of a certain Universal Solvent by which all composite bodies are resolved into the homogeneous substance from which they are evolved, which substance he calls pure gold, or *summa materia*. This solvent, also called *menstruum universale*, possesses the power of removing all the seeds of disease from the human body, of renewing youth and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the *eighth* century of our era: but it was known and practised long ages ago in China and in Egypt, numerous papyri on alchemy and other proofs of its being the favourite study of kings and priests having been exhumed and preserved under the generic name of Hermetic treatises. (See "Tabula Smaragdina") Alchemy is studied under three distinct aspects, which admit of many different interpretations, *viz.*, the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there

is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic and physical planes of human existence are in alchemy compared to the four elements, fire, air, water and earth, and are each capable of a three-fold constitution, *i.e.*, fixed, mutable and volatile. Little or nothing is known by the world concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and, as dealing with the personified forces of nature, probably also any of the mythologies of the world; nor is there any doubt that the true secret of transmutation (on the physical plane) was known in days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to alchemy, but regardless of the undeniable truism of the latter that there is but *one* element in the universe, chemistry has placed metals in the class of elements and is only now beginning to find out its gross mistake.

MENTAL THERAPEUTICS OF AKHLĀK-I-JALĀLY.

[R. P. Masani, M.A., is well known in India for his practical work in the interest of civic welfare. As Municipal Commissioner, as Secretary of the Society for the Protection of Children, as author of a series of Health-books in Gujarati, he has contributed a fine share towards the well-being of one department of social life; while as a trustee of the N. M. Wadia Charities and an officer of several educational institutions, he has served with judicious sympathy in other walks of life. But in Europe and America he is better known by his publications *Folklore of Wells* (Mr. Masani is President of the Bombay Anthropological Society) and *The Conference of Birds*, a Sufi allegory. He is a Persian scholar with a distinct leaning towards Persian Mysticism, and our readers will find in this series wealth of material for study and meditation. The student of Theosophy will recognize in almost every paragraph of this article his own familiar tenets.—Eds.]

Every city has its health officer to look after the physical well-being of the population. Where is the guardian of the mental health of the people?

Man is not merely a machine dependent for its working on physical laws. He is a self-conscious, self-striving, purposeful creature endowed with instincts and emotions which compel him to actions that may be beneficial or detrimental to his physical and spiritual welfare, according as he governs his impulses or is governed by them. It is by means of the mechanism of his own mind that man adapts himself to life; and his happiness depends on the correct knowledge and use of this mechanism which ensures correct adaptation. If such knowledge is wanting, his adjustment to his environments will be defective and he will be a prey to conflicting emotions and a thousand and one anti-social impulses and diseases we call passions and vices.

Mental health may be described as the equipoise in man's perfected mind. "Philosophy indeed is mental therapeutics," said Cicero. "All that the Greeks name passions I might name diseases." If a man wants to attain mental health, he must have the knowledge of the therapeutics of the mind. None of the Greeks, however, attempted to reduce mental therapeutics to a science. It was left to the Moslem students of metaphysics to attempt it more than a thousand years ago when Europe was enveloped in intellectual darkness; and the object of this series of articles is to call attention to the scholarly treatment of this subject by that profound thinker and erudite author, Fakir Jāny Muhammad Asaad, in his most valuable ethical work called *Akhlāk-i-Jalāly*. Mr. N. A. Thompson of the Bengal Civil Service published nearly a hundred years ago a complete translation of this book, but it is now out of print, and excepting a handful of students of Persian classics no one ever remembers or refers to-day to this monumental work on the practical philosophy of the Muhammadan people.

It is a beautiful idea of Islam that the proper destiny of man, the abstract of all things, the model of models, the quintessence of

the world, is the viceregency of God. "Verily," runs the text, "I am about to place a viceregent upon the earth." God Almighty first offered His trust to the heavens, the earth and the mountains, but "they were loth to undertake it and sought to be excused: *Man undertook it*" His Excellency the Viceroy of the King of Kings is, however, not created perfect so that he can easily carry out the *Khilafat* to the satisfaction of his Lord. No, that perfection has to be attained by him by his mastery of his lower self. It is a long, long, bewildering process, for he can rise only on "stepping stones of his dead self to higher things." What did Tennyson mean by "higher things"? For a beautiful answer to this query we may turn to the gifted author of the *Akhlāk-i-Jalāly*, who says: "Two things are necessary for men to realize the *Khilafat-i-Ilāhi*:—(1) mature wisdom, which is a term for perfection in knowledge, and (2) eminent ability, which is a term for perfection in practice. This means that man cannot reach the height of perfection merely by knowledge. With perfection of knowledge must be combined perfection in practice.

If a man is a slave to passions, he is lower than a beast, but if he conquers the brute within him, he is greater than an angel. Verily, being what he is, it would seem as if only the philosopher's stone can convert the baser metal into gold. It was in search of the amalgam to drive off the impurities of baser metals that Bötticher stumbled on the invention of Dresden porcelain manufacture; Roger Bacon on the composition of the gunpowder; Geber on the properties of acids; Van Helmont on the nature of gas, and Dr. Glauber on the salts which bear his name. But long before these discoveries were made by those who set out in quest of the philosopher's stone, Arab philosophers in their search for the *kimiya* for driving off the impurities of the baser metal in the human organism had discovered and presented to the world what may be accepted as the true and genuine philosopher's stone, namely, the science of therapeutics of the mind, the science which proposes to ascertain the rules of conduct whereby the ascent of man can be accomplished from his lower to his higher self. Thus Ghazaly, another Persian scholar and philosopher, named his work on ethics *The Alchemy of Happiness*.

Modern disciples of Pyrrho and Timon will smile scornfully at all this talk of the ascent of man. What about inherited tendencies and inherent disposition? Can these be changed? These are the questions that the sceptic will raise and they have to be answered before we commence our study of mental hygiene. A hundred maunds of soap will not whiten the Æthiop's skin, runs the Gujarati proverb. So also the prophet of Islam observed: "If ye hear that a mountain has changed its place, believe it; but if ye hear that a man has changed his disposition, believe it not." To strive after perfection in spite of a coarse and base original of nature would thus seem equivalent to furbishing a piece of glass into a ruby or an emerald. But while emphasizing the difficulty of transforming human nature, the prophet of Islam also gave the helpful message. "*Strive ye, for every one may attain to that for which he is constituted.*"

Aristotle held that the moral virtues were neither natural nor preternatural, that man was born with capacity for acquiring these virtues, but that they could only be acquired by his own exertions. The school of philosophers of the time we speak of, in spite of the fatalism of the day, were also inclined to the opinion that there could be no characteristic disposition. Indeed, were dispositions incapable of change, of what avail man's faculty of discrimination and reflection? What justification could be found for discipline and castigation? "Every one," says the author of *Akhlāk-i-Jalāly*, "has a latitude of temperament intermediary between a determinate point of excess and a determinate point of deficiency." There is, therefore, no reason to despair of altering even a culpable disposition. "Each of you governs," runs a precept of Muhammad, "and each of you will be questioned as to his charge." This means that every person is sovereign over the concerns of the members of his body and the powers of his soul, so as to be governor over those parts and powers, and every one will be questioned on the day of judgment concerning the condition of these subjects. Whoever is unable to regulate his own condition, whoever fails to maintain the equity of his body and faculties, cannot be expected to maintain the equity of a citizen. When he preserves equity in his body and faculties, standing aloof both from excess and deficiency, and then pursues the same course towards his partners in residence and polity, he becomes the viceregent of the Supreme Divinity.

Equity is the essence of practical wisdom. Just as it is the object of the physician to maintain the equipoise of temperament, as long as it will last, and to restore it when subverted, so also the object of the metaphysician of the soul is to maintain the equipoise of disposition, as long as it will endure, and to regain it afterwards. Just as medicine has two departments, the maintenance of health and the removal of diseases, so also the science of mental therapeutics has two divisions, one applying to the maintenance of virtue, and the other purporting to extinguish vice and recover virtue. The author of *Akhlāk-i-Jalāly* wants the students of this science to direct his attention summarily to the fundamental condition of the powers of perfection and action. If the condition of each of them agrees with the rule of equipoise, his only endeavour should be to maintain it. If, however, perversion has taken place, his business should be to bring it back to the equipoise. When the culture of the powers has thus been duly effected, he should endeavour to maintain the principles of equity, "making it in fact the menstruum of all his practices and fortunes, till he arrives at the limit of true perfection."

R. P. MASANI.

WHERE EAST AND WEST MEET.

[The thoughtful, reflective work of A. N. M. of the *Manchester Guardian*, whose Literary Editor he has been for many years, is known and admired in every quarter of the globe where the finest in journalism makes appeal. For twenty-seven years have the essays of this distinguished writer of limpid prose been appearing regularly in the columns of one of the world's best newspapers, examining critically men and affairs. It is not generally known that these famous initials conceal the identity of a novelist and playwright well known also as Allan Monkhouse. His public is that eclectic faithful type to whom extraordinary sincerity appeals. *My Daughter, Helen* and *Marmaduke* are perhaps among his best novels and *Mary Broome* is a play for dramatists. He has done much for the Repertory Movement in the British Provinces and in the United States.—EDS.]

It has been said that India is in process of being welded together by British political institutions. Whether this be generally accepted or not, we may agree that enlightened nations or races are drawing closer to one another.

It is not only in politics and economics that East and West may learn from one another, though even what is called political ferment may have value in stimulating interests that may become sympathies; the obstructions of a Gandhi may rouse resentment that is overwhelmed by admiration. Most of us in England know little of India beyond a kind of gossip, and we have too long regarded it as a gigantic mystery capable, in judicious hands, of yielding material results. To the Western intelligence it seethes with insoluble problems and though we may pride ourselves on our own logical and shapely institutions we do not recollect that they may be merely makeshift in the eyes of Eastern philosophy. Even the ignoramus—whose view is represented in this article—must know that India has a spiritual and poetical history which is not to be easily measured and docketed. There have been distinguished European students of Indian art, poetry and philosophy, but India has imaginative and mystical elements which do not commend themselves to our public; we are content to neglect respectfully.

Perhaps a further infusion of Eastern ideas would enrich a literature that has sometimes been condemned as realistic. It may be that revolt against realism may bring East and West nearer to one another. Realism in art may have its counterpart in politics or economics. The English race prides itself on commonsense and, as one of the great writers of the later Victorian times declared that true passion was never entirely divorced from commonsense, so, we may believe, the noblest idealism has its roots in reality.

If we have something to teach India, doubtless, too, we have something to learn from her. The respective conditions, however, are unequal. That concern with British institutions to which reference has been made induces young men of the higher classes in India to study at our universities. Many young Englishmen go to India but generally it is either to fill administrative posts or to engage in business. In either case it is very unusual for the Englishman to take a living interest in Indian culture. It is not his affair and he prefers

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the pursuit of interests and amusements moulded on his home experiences. He may have a high sense of duty and this may lead him to particular investigations, but these are rarely more than utilitarian. And, indeed, India is so vast and complex that his ready acceptance of limitations is not surprising.

India, on the other hand, has the advantage of close and intelligent study of English culture by young men whose lot will ultimately be cast in India. In some cases it may be that rich men in India are following a fashionable routine in sending their sons to Oxford or Cambridge, but there can be no doubt that there is generally sincere desire for enlightenment. A mere Westernization of the Indian student is not wanted but while he is assimilating our culture and learning to understand us it would be unfortunate if his English contemporary should be content to look on India as a mystery.

The average Englishman who has not had particular connections with India refers to such sources as Mr. Kipling's stories for enlightenment. Kipling, it may be agreed, is a man of genius but he is not a scientific historian and in relation to India he is more mystic than idealist. Many novels have been written about India and though some of them have colour and atmosphere their observation is usually superficial. Our literature dealing with India is not often more than the scratching of a small surface. There are notable exceptions: Mr. E. M. Forster's novel *A Passage to India* and Mr. Edward Thompson's play *Atonement* may be cited as instances of sympathetic and intelligent approach.

Our literature is open to the Indian student and it is possible that he may be struck by the modern concentration on the novel. India has not much to give—or at least not much that we have been able to accept—in exchange for the English novel; perhaps the Indian is not accustomed to give to the world the results of personal introspection. Great poetic themes may be conceived as generally in common and India, we know, has her share in them; but the particularities, the intimacies of the novel contribute to the advance in social knowledge. We know little of Indian fiction—though Tagore's stories have had some vogue—and probably specimens of it would not easily make their way in competition with our more concrete expression.

Yet even so much cannot be said with confidence and it must be understood that what is here set down is tentative and very far from dogmatic. The conviction remains that each nation has a message and a qualification for every other and that the finest expressions of nationality may have an international basis. Literature and art are great pacific agencies; a fellow-artist cannot be an enemy and the appreciation in common of a work of art must evoke sympathy. Our pride in Western culture and our belief that India has much to gain from it does not exclude a parallel consideration: that it is for us to know and to appreciate the achievements of civilization in India and the East. We may even feel some humility in face of their finer manifestations.

WHAT HURTS LIBERALISM IN EUROPE.

[N. B. Parulekar, Ph.D., is a student of comparative religion and philosophy. His training at the Columbia University, New York, under the celebrated John Dewey and his experience on the staff of the *New York World* have fitted him to write with a deeper insight than the ordinary traveller possesses. Accompanying his article came a letter in which he says : "In a way it did me good to see the amount of human suffering, both mental and physical, particularly in Central and Eastern Europe. It makes one realize that there are others just as much suffering as one's own people, and that any order to be really good must be good to all. You cannot help yourself unless at the same time you are helpful to others." This of course is the Theosophical view, and Mr. Parulekar's words are reminiscent of what is said in *The Key to Theosophy* (page 159).

"It is held as a truth among Theosophists that the interdependence of humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive."

We particularly wish our Indian readers to ponder over the implication in the closing paragraphs. The prevalent, though somewhat vague, feeling of the entire Western world for spiritual inspiration coming from the East in general and India in particular, has been known by all travellers like Mr. Parulekar. If the West is to take substantial aid in the shape of Eastern ideas and ideals, the East will have to organize itself for that noble and sacrificing task. These questions the Indian public must try to answer :

Is Modern India prepared to energize the West ?

Are modern Indians well versed in the ideas and ideals of ancient Aryavarta, so that they can explain and expound them to the West ?

Do they themselves practise and live up to, in some measure, the laws of life which made their forefathers great and their old civilization spiritually glorious ?

We are convinced that the West in need of help is turning to India ; will it find the great spiritual Mother failing in her mission, and say to her, "Physician, heal thyself."

The West needs aid, but the East itself cannot grow without the help of the West, and one of the objects of this journal is to bring about the understanding to which our author refers in his closing sentence.—Eds.]

If one travels through Europe, not in the fashion of the round-trip tourist going out each year to see the world in order to feel entertained by it, one begins to feel impressed by the profound sense of spiritual suffering throughout the land. The magnificent edifice of optimism built by Europe in the last two or three centuries has collapsed, and people are living as it were under the walls of a fallen city. The contrast between what used to be and what actually exists is depressingly great.

The present generation in particular feels deprived of creative ideas, because what used to inspire their elders no longer exists for them ; and as things are to-day, they are unable to foresee the emergence of new ideas in the immediate future which shall evoke their innate

resources. I found, for example, more life, more activity, more optimism in Turkey—at one time known as the sick man of Europe—than in Europe itself. At the time I am writing these lines the Turks are celebrating the sixth anniversary of their Republic. During these six years, they tell me, they have made new schools, new laws, a new alphabet, new roads, a new style of dress—in short, they are engaged in making their country over again with an evangelical zeal. “Gentlemen,” said the Turkish Minister of Education in a circular note to the Turkish teachers, “you are making literates out of your illiterate fellow-men at the rate of 800,000 a year; you are going out to teach your countrymen in their own homes when they are unable to come to your schools; you are building a nation. I thank you.”

It seems only the other day that Europe was pulsating with the mission of “civilizing” the rest of the world and taking upon itself what used to be called the “white man’s burden” in the backward parts of the globe. Then Europe was leading Asia and Africa as so many freight cars helplessly hitched on to a powerful locomotive. All this has changed dramatically, and the last ten years have left the European world more sombre and more sad.

It is not merely that the War has wiped out many of the old pretensions that used to animate the adventurous blood of Europe. It has done a positive mischief in substituting in their place what one European educationist friend of mine puts so nicely, a “shrewd thinking,” for which, as for the last War, the man of the newer generation is not responsible and yet to which he is forced to submit. What that “shrewd thinking” actually means can be best found by living in its atmosphere and by personally seeing its baneful effects on the progressive men and women of Europe. To my mind it is one of the most pitiful of sights to see how some of the promising and ideally inclined men and women are living to-day as aliens in their own country because they cannot feel at home in a post-War order still animated by the pre-War fear of each other. The ghost of the old diplomacy is not yet dead; it follows your footsteps as the Ghost in “Hamlet.”

That “shrewd thinking” is the thinking of an older generation which is still at the head of affairs, counting its profit and loss in pre-War terms. Some of them have gained new territories and others have lost them, but both sides are unanimous in their belief in the efficacy of force as the final arbiter of justice, so that the victor and the vanquished alike are inclined to resort to repressive measures in carrying out both the external and internal affairs of State. Their slogan is “Safety first,” and they continue to frighten the more liberal and progressive elements by the fear of the enemy who, since the War, has been brought nearer to their door. After every few hours’ travel you find yourself in a new country, a new nation, with soldiers standing at arms on imaginary frontiers. It is a revelation to see how Liberalism is being frustrated by these frontier fears.

That these fears are not imaginary can be seen by the presence on the map of a number of new States supplying a system of checks

and balances, and of others existing before the War but now enlarged in size to serve the same purpose. The policy of enlisting other people to serve as your frontier guards by making them the gifts of additional territories to rule, to tax, and to "assimilate," carries Europe back into the feudal system with the result that many minorities are to-day in a position worse than that of the medieval serfs.

In Roumania, the standard army in times of peace amounts to 232,000 men, 450 aeroplanes, 95 tanks, 1,400 guns, an army exceeding in fighting men the standing army of India. The progressive Roumanian knows it, yet he cannot raise his voice to reduce its strength and lighten the enormous military expenditure imposed on a comparatively small people. In Czechoslovakia, it amounts to 160,000 men, 6,000 aeroplanes, 60 tanks, 858 guns. In Yugoslavia, the former kingdom of Serbia, 150,000 men, 250 aeroplanes, 60 tanks, 858 guns. It is obvious that one cannot hope to keep peace and 6,000 fighting aeroplanes in the heart of Europe. You can multiply such examples going against the peace-loving conscience of mankind, yet progressive men and women are forced to see and to suffer because self-criticism may mean self-destruction and one does not feel sure whether such a risk is worth its undertaking.

It is depressing to think that Europe which has suffered and sacrificed so much in the past for the rights and liberties of men, should find its major part under military dictatorships, while the other part should be seeking to be politically profited by them. Old populations are being rooted out to give place to others brought deliberately from the interior to alter the human type of the territories, to make lands look more "national," while men without States are being driven from country to country as if it is a crime to live peacefully on the face of earth. Round about the present Hungary alone there are over a thousand homes which must subsist separated from their farms or water-supply because these now belong to "foreign countries." The fate of many hundred thousand Russian refugees trying to get a livelihood in Europe is a tragic one. One of them, a former prince, told me, how for example in France they are likely to be suspected as German spies, while in Germany they may be taken as French agents. I shall never forget how an elderly looking cultured man told me, almost with tears, that he is unable to return to his home to visit even the family graveyard, as it is now in another country; and he added that he is not the only one unable to return to his home but that there are six hundred thousand of them driven out from just a small corner of Europe.

Lastly, since I come from India, I could not but feel struck by a living interest in the affairs of India, specially to be found in Central and Eastern Europe, probably because many there feel that there in the Far-off East something is going on which, if realized, may be spiritually helpful to all. I can best express this sentiment in the words of the well-known Hungarian poet, J. Juhász, who has written a poem addressed to Mahatma Gandhi. I am reproducing only the last few lines as given to me in translation. •

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Awakening heart, thou, of our sleeping world,
 Deliverer of the imprisoned thoughts,
 New conqueror of a lost Motherland,
 Thee, in the name of my poor little country,
 My beaten race, my enslaved folk, waiting, willing,
 A better, truer time,—thee, I sing, I
 Holy Asia's lonely, weary exile.

Everywhere they ask you about Gandhi, about Tagore, about non-violence, in short, about everything bearing on the social and spiritual liberation of man, with eagerness, as though they are looking to India and the East for the good news of man. And it may be that the day may not be long when the East and the West, in the understanding of their common suffering, may unite as co-workers for a truly progressive world where man may hope to attain his full spiritual status.

N. B. PARULEKAR.

The civilisations of East and West are analysed with vision and insight by John S. Hoyland in an outstanding article, "An Indian View of the West" in the December *Nineteenth Century*. According to this author, the Hindu holds that the infant West exhibits an ever-increasing demand for commodities and comforts, the acceleration of individual wants, ambition which inevitably means selfishness, wars, class conflict, race suicide. The immemorial East discards outer wants and millions strive to live according to the spirit of the ancient *Gita*.

Psychology is largely a new science in the West; but for ages the Hindu has been an exceedingly acute practical psychologist . . . in relation to the fundamental problems of human society he has for twenty centuries and more recognised what we in the West are only just beginning to recognise, that these problems are all in reality problems of psychology. It was demonstrated in the war on a vast scale that the ultimate factor in national success and survival is the factor of morale.

As it is national morale that must count, selfish motives (i.e., want of consideration of universal precepts) mean in the long run suffering and racial disaster. This is becoming recognised in the West. We may add if the Hindu has begun to think in terms wider than those of India alone, there are also Westerners who have begun to think in terms wider than their part of the world's hemisphere. Neither East nor West *alone* can achieve the greatest heights. The world needs both merged in one whole, through closer relationship and mutual study imparting to each the other's qualities, learning the best and finest that can be taught.

THE POWER OF PASSION.

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad Gita is the book he has mastered through long years of study and meditation : but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular : it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspirations becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

“As the flame is surrounded by smoke, and a mirror by rust, and as the womb envelopes the foetus, so is the universe surrounded by passion.”—*Bhagavad-Gita*, III, 38.

The mighty magic of prakriti or nature expresses itself in and by the law of contrast. Light and Darkness are the world's eternal ways. In us mortals also that duality works, and as a result we have two natures, the higher god-like and the lower demoniacal.

Those of us who are courageous enough to face our own minds know that every time in such a process we are made aware of the existence of our asuric or devilish disposition ; the more vigorous the examination, the more appalling the vision of ourselves as embodied devils. This begets despondency.

We muster courage and gird up our loins to fight, taking a solemn resolve not to err in the sphere of passion, not to lapse into anger, not to slide down into avarice. Then real troubles begin and we say with St. Paul : “What I would, that do I not, but what I hate, that do I.” (Romans, VII, 15.)

This is the state of Arjuna, the strong armed striver after perfection, when he asks of his Guru Krishna : “By what, O Varshnaya, is man propelled to commit offences, seemingly against his will and as if constrained by some secret force ?” This secret force, he is told by his Master, is Kama-Passion—the enemy of man on earth, the first of the three gates to Hell.

Our knowledge and discrimination are most of the time vitiated by this passion. On the other hand it is the energizer of our senses and organs of bodily action. Its subtle influence reaches far and deep, and clouds and deludes the Lord in the body. All these considerations make men wellnigh hopeless and they often give up the good fight. Who can blame them for wanting to retreat from this Kurukshetra, the field of Holy War ? It is easier to kill the tiger in the jungle, or overthrow the tyrant of the state, than to defeat this subtle enemy of the God within our hearts.

But Krishna says that knowing the nature of our Higher Self, the Lord Ishvara, in the heart of each of us, and invoking His aid, and strengthening the lower self by the Higher Self, this foe may be slain. This is the final summation of His discourse on Karma Yoga, the right performance of action. In a single verse the profound answer is given. Its understanding requires meditation, while its application and practice is a question of sustained effort for years.

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According to our Shastras, Kamadeva is the son of Dharma and Shraddha—Duty is his father and Faith his mother ; and yet he is the tormentor of the Atman in us ! Such is his magic and its maya.

Will is born of Kamadeva, it is said. The old Hermetists asserted “ Behind will stands desire ” ; and the Rig Veda Hymn refers to the primal arising of Desire in the unknown First Cause. Translating these metaphysical ideas into terms of the human plane we may say that all our thoughts and feelings, all our resolves and actions proceed from the principle of Passion-Kama in us : some are of the nature of lust and low passion, others of love and compassion. Lust and love, passion and compassion, all stream forth from but one source. In our delusion we seek for different sources and trace the one to a God, the other to a devil, both outside of us. The source is single, the human heart : one stream goes upwards and compassion, knowledge and thoughtful action result ; the other downwards to manufacture lust, gluttony and avarice. Our past thoughts and feelings and will-resolves produce in us the manifestation of Ahura-Mazda as also of Ahriman : Suras and Asuras are both produced *in* us and *by* us.

There are two kinds of desires in us, the higher and the lower. Who is not familiar with the lower ? Not many know the nature and working of the higher.

The passion-principle of Kama is the central one in the human constitution. The Higher Self with its discriminating and thinking faculties is the spiritual triad in man ; the personal man with his body and the energy or vitality—prana—is the second triad. Between these two is Kama : there is desire in and of the higher, as there is desire in and of the lower triad. The senses and sense-organs are the instruments of the lower desires ; the discerning intuition and the thinking mind are the instruments of the higher.

When an individual has more of the lower desires than the higher, and when he gives way to them, he is seen as an evil man ; when the higher desires show themselves we have a good and noble person. In most people there is the mixture of good and evil, and it is so persistent that it is taken as natural and therefore unalterable. This is due to lack of knowledge about ourselves, about the seat of both kinds of desires in us, and about how these desires go round unceasingly until the laws of our and their beings are in some measure understood.

It is said that the higher passions are three : (1) Desire for the Wisdom about the Divine Self in each ; (2) Desire for the company of Holy Men, that is, those who are the possessors of such Wisdom ; and (3) Desire to apply the Teachings of that Wisdom to ourselves in daily living. The starting point in reforming ourselves lies in arousing one or more of these higher passions. We need not wait for them to come to birth naturally ; we must strive to awaken them.

Without knowledge no warfare can be carried on successfully ; this greatest of all wars, the one in which we want to fight and demolish our moral and mental pravity requires precise knowledge. The *Gita* gives that knowledge, and so its *study* is necessary.

WESTERN MYSTICISM.

[John Middleton Murry has already been introduced to our readers through his challenging article in our last number—"Pseudo-Mysticism and Modern Science." In this article his constructive genius is at work, and a study of it forces his conclusion to view: "The future of religion in the West lies with a Christianity that is perfectly conscious of itself as one among many forms, one among many idioms, of a universal religious knowledge." The aspect of *knowledge* is missing everywhere in religion and that lack is the cause of the production of religions which divide while Religion is a unifying factor, as defined in the *Mahabharata*. THE ARYAN PATH has among its aims the bringing back to religions the knowledge which purifies them and gives birth to a practical Religion, i.e., a discipline of life, universal and impersonal.

The East is so closely linked with the story of mysticism and so naturally regarded as the home of spiritual science that sometimes it is overlooked that Mystics and Occultists, Seers and Sages have flourished in the West. It is true that many Westerners like Pythagoras, Apollonius and Plotinus travelled eastwards in their search of the Wisdom, but it should never be forgotten that soul-discipline and soul-experiences are *sui generis* and do not depend on externals. This is the central theme of Mr. Murry's article.—EDS.]

Compared to the East, the West is young. The past of which Western civilization is conscious reaches back a bare 2,500 years; and for nearly 2,000 of these the religion of the West has been Christianity. It is inevitable therefore that Western mysticism should, in the main, be Christian mysticism.

But for those who, like the present writer, believe that mysticism is the essence of all forms of high religion, Christian mysticism is necessarily only a particular form of mysticism—a beautiful variety, no doubt, and one that has proved congenial to many of the finest spirits of the West. Without the Christian variety of mysticism the religious experience of the world would be definitely the poorer. The greatest poem of the West would be unwritten.

There are three main sources of Christian mysticism, of which only two are generally recognised. The traditional account is that Christian mysticism derives from the contact, or confluence, of primitive Christianity with the mysticism of the Neo-Platonists, especially Plotinus. But this account is, I believe, only schematically or academically true. The most fruitful source of Christian mysticism is the mysticism of Jesus Christ himself. His teaching is the teaching of a mystic—of one of the world's greatest mystics. His doctrine of the Fatherhood of God, and of men's sonship to God, however much it may have been obscured by later theology, has remained the living core of Christianity. The first words of the central prayer of Christianity—Our Father: Pater Noster—contain for the true Christian the essence of his religion. If those words are more than an idle formula, if they express the reality of a genuine conviction, then they exclude as peremptorily as the rest of the teaching of Jesus excluded it, the subsequent theological dogma that He was the only Son of God. "No man knoweth the Father, but the Son" is, in fact, no claim of pre-eminence made by Jesus, but a simple statement of the prime fact of mystical experience—the consubstantiality of man and God, which is revealed either immediately or not at all.

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Into the beautiful detail of the mystical teaching of Jesus there is no space to enter in this brief essay ; but the root of Christian mysticism is there and not elsewhere. The Christian mystic of the highest order (for example, Meister Eckhart of the fourteenth century) has always re-experienced the sayings of Jesus in their simple and obvious truth. He stands in the same immediate relation to God as Jesus himself once stood, and finds that the words of Jesus are naturally his own. To those words a true Christian mystic can make, as it were, authentic additions. Thus the great saying of Jesus to which I have referred : “ No man knoweth the Father but the Son,” on the lips of Meister Eckhart takes on a new beauty : “ The eye with which I see God is the same eye by which He seeth me. Mine eye and God’s eye are one eye, and one sight, and one knowledge, and one love.”

The mystical teaching of Jesus himself is the great source of Christian mysticism. But there is another. Christianity includes not only the teaching of Jesus, but his life and death. The contemplation of the life and death of Jesus is the distinctively Christian means to a mystical illumination. To watch the beauty and perfection of his life culminating in the agony of his death—to brood over what philosophy calls the problem of pain in all its nakedness—has been for countless generations of true Christians the way to divine knowledge. The sense that Jesus lives in spite of his disaster, and more potently *because* of his disaster, is the spiritual justification of the belief in his bodily resurrection which is the central dogmatic belief of Christianity. Christ is thus eternally resurrected in the truly Christian soul. This experience is the foundation of the mystical Christianity of St. Paul ; it is equally implicit in the famous “ spiritual exercises ” of St. Ignatius Loyola, the founder of the Jesuits,—exercises which are still the basis of Jesuit discipline ; it may be found in the beautiful words of one of the greatest of English Christians—Bishop Lancelot Andrewes :

Look upon him till he look back upon us again. For so he will. And if we ask, how shall we know when Christ doth respect us ? Then truly, when fixing both the eyes of our meditation upon him that was pierced—as it were with one eye upon the grief, the other upon the love wherewith he was pierced, we find by both, or one of these, some motion of grace arise in our hearts, the consideration of his grief piercing our hearts with sorrow, the consideration of his love piercing our hearts with mutual love again. These have been felt at this looking on, and these will be felt, it may be at the first, imperfectly, but after with deeper impression ; and that of some, with such as none knoweth but he that hath felt them.

The mysticism of Christ, and the mysticism of Christianity are different. But they are not altogether incompatible ; and it is probable that no man can truly experience the latter, unless he has a glimpse into the former, because no man can understand the perfection of the love of Christ, except by understanding his teaching.

These then are the two main sources of distinctively Christian mysticism. Unless these are clearly recognised and distinguished, there is a danger of over-estimating the importance of the third source—the Greek mysticism which enters Christianity chiefly through “ Dionysius the Areopagite ” (who was probably a Syrian monk of the

5th century) and which reached him through Plotinus from Plato. What came into Christianity from this source was not so much mysticism itself, of which, as we have seen, there was abundance in Christianity from the earliest times, as a philosophy of mysticism—a theory and technique of mystical experience in which there is nothing distinctively Christian. We meet it early in the Christian father, Clement of Alexandria, who in his “Stromata” thus describes the attainment of the knowledge of God.

Going forth by analysis to the First Intelligence, taking away depth, breadth, length, and position, leaving a monad, then abstracting all that is material, if we cast ourselves into the vastness of Christ, thence if we proceed forward by holiness into His Immensity, we may in some fashion enter into the knowledge of the Almighty, recognising not what he is, but what he is *not*.

Here is clearly formulated, as early as the third century, the *via negationis*, which is familiar to philosophical mysticism throughout the world. Clement of Alexandria was the teacher of Origen, who maintained the reality and the necessity of an esoteric religion, and supported his contention with an appeal to the example of the Persians and the Indians. Of Clement of Alexandria, and still more certainly of Origen, it may be said that they were clearly conscious that Christianity was merely a variety of a universal, esoteric and mystical religion. They join hands, quite naturally, across a space of fifteen hundred years, with the English poet, John Keats, who after describing the world as “a vale of Soul-making,” continues :

Seriously, I think it probable that this system of Soul-making may have been the Parent of all the more palpable and personal schemes of redemption among the Zoroastrians, the Christians, and the Hindoos. For as one part of the human species must have their carved Jupiter, so another part must have the palpable and named Mediator and Saviour, their Christ, their Oromanes, and their Vishnu.

Probably the great contribution of Greek Neo-Platonism to Christian mysticism was the awakening of the sense, in those who received it, of the reality of a universal religion, and of Christianity as one form, among many, of this universal religion.

How inevitable this was we may see by considering a single utterance of “Dionysius the Areopagite,” who more than any other single mystical writer influenced Christian mysticism during its greatest period—the thirteenth and fourteenth centuries :—

And thou, my dear Timothy, in thy intent practice of the mystical contemplations, leave behind both thy senses and thy intellectual operations, and all things which are known by sense and intellect, and all things which are not and which are, and dispose thyself as far as may be to unite thyself in unknowing with him who is above all being and all knowledge, for by being purely free and absolute, out of self and out of all things, thou shalt be led up to the ray of the divine darkness, stripped of all and loosed of all.

“Dionysius” was a Christian monk ; but there is nothing specifically Christian in this fine passage. Yet for the mediæval Christian mystic the writings of “Dionysius”—and this passage in particular—possessed an authority equal to that of the Scriptures themselves.

Meister Eckhart was steeped in his writings : he quotes " Saint Dionysius " with the same reverence as the Fourth Gospel : and in Eckhart we find the most perfect harmony of the various elements which went to compose Christian mysticism. His use of the distinctive and hallowed phrases of Christian piety is constant, but never forced. If he uses them in new ways, we are conscious that he thereby penetrates to the depth of their spiritual meaning. For Eckhart, God's begetting of his Son is an eternal act, perpetually renewed in the human soul. Indeed, the attainment of his soul by the individual man is, for Eckhart, really identical with the begetting of his Son by God in man. As he puts it in one of his most memorable phrases : " He who abides always in a present *Now*, in him doth God beget his Son unceasingly." It would be almost an impiety to attempt to wring the meaning from a phrase so pregnant. We may content ourselves with pointing out how closely it links the highest Christian mysticism with the later mysticism of Goethe. Here is Goethe's doctrine of " the eternality of the moment," at which he laboured so hard to arrive—" the eternal moment " in which the finite existence becomes the pure instrument of that being which is beyond existence.

One might accumulate quotation upon quotation to show the richness and universality of Christian mysticism. " There is a force in the soul," says Eckhart again, " and not only a force, but something more ; it is so pure, and high, and noble in itself that no creature can come there, and God alone can dwell there. Yea, verily, and even God cannot come there with a form ; he can only come with his simple divine nature." Yet again,

How are we God's sons ? By having one nature with Him. But any realisation of this, of being God's sons, is subjective, not objective knowledge. The inner consciousness strikes down to the very essence of the soul. Not that it is the soul itself, but it is rooted there and is in a measure the life of the soul, her intellectual life, the life, that is, wherein a man is born God's son, born into the eternal life, for this knowledge is a-temporal, unextended, without *here* and without *now*. In this life all things are the same things and all things common ; all things are all in all, and all atoned.

One is not surprised that Eckhart, the purest, the subtlest, and the simplest of all the great Christian mystics was condemned (though after his death) for heresy. In such a doctrine as his there was manifestly no place for a Christ who was " the only-begotten son of God." " I maintain," he said roundly, " that we can no more be wise without wisdom than Son without the filial nature of God's Son : without having *the very same nature* as the Son of God himself." Such doctrine is impossible, and intolerable, to Christian orthodoxy. But there can be little doubt in the mind of any patient student of his sayings that it was the veritable doctrine of Jesus himself. The " good tidings " that he preached in Galilee were that it was possible, and necessary, for any and every man to know that he was the son of (or consubstantial with) God, by precisely the same way and with precisely the same certainty that Jesus himself had attained the knowledge that he was the son of (or consubstantial with) God.

This immediate experience of the truth of Christ's teaching which Eckhart evidently possessed, returns again and again in the history of Christian mysticism ; and, naturally, it is in continual danger of being repudiated by the church. The possibility of harmonising it with any rigorous form of Christian orthodoxy is always slender. No doubt, the doctrine of "the indwelling Christ" is theoretically legitimate ; but the limitations imposed upon it are such that a great Christian mystic must always override them. For the Christian mystic it is obviously inevitable that Christ must occupy a position like that which is occupied by the Buddha ; he is one of the greatest, to a Western mind perhaps the greatest among the greatest, *teachers* of religion ; but his relation to God was no closer than that which it lies within any man's power to attain, provided he possesses the power, and the will, and the love.* Thus Christian mysticism gnaws continually at the root of Christian orthodoxy.

It is probably to this cause that we must attribute the striking fact that since the seventeenth century, when the full effects of the Renaissance and the Reformation were felt, there has been a manifest decline of specifically Christian mysticism. At first, it found refuge in the Protestant sects, among whom the Quakers, at least with their doctrine of "the inner light" were true mystics. But the purest expression of Western mysticism was no longer in any form of Christianity. It passed henceforward into the work of the poets and the philosophers. Spinoza, Novalis, Goethe ; the great succession of English "romantic" poets, Wordsworth, Coleridge, Blake, Keats, and Shelley ; and to-day, the many "prophet-teachers" in rebellion against the painfully inadequate doctrine of scientific materialism which dominated the nineteenth century—in these the tradition of Western mysticism is perpetuated.

But its forms are infinitely various. Whether that multiformity is the weakness or the strength of modern mysticism the future must decide. There are many who look back wistfully to the time when Catholic Christianity was truly the universal religion of the West, and when it accommodated within itself (though with some visible strain) a highly developed mysticism, I do not share these longings for the past, though I can sympathise with them. I believe that the future of religion in the West lies with a Christianity that is perfectly conscious of itself as one among many forms, one among many idioms, of a universal religious knowledge. Such a Christianity will, manifestly, no longer be Christianity, which has always made for itself the fundamental claim that it is a unique and final revelation of the nature of God. There are very few, even among professed Christians, outside the Roman Catholic Church, who believe this in the West to-day. And perhaps the time is not far distant when those who feel within themselves the truth and necessity of religion, but are still afraid to leave hold of their institutions and their exclusive creeds,

*In a more detailed treatment, it would be necessary to dwell on the distinction between Jesus and Christ: Jesus, the historical teacher, and Christ, the eternal potentiality of the human soul.

will have learnt the truth (and found the courage to proclaim it) that was boldly uttered by Meister Eckhart, six hundred years ago :

He who seeks God under settled forms lays hold of the form while missing the God concealed in it. But he who seeks God in no special guise lays hold of Him as he is in Himself, and such a one 'lives with the Son', and is the Life itself. We might question life for a thousand years; 'Why dost thou live?' It would only say, if it replied at all, 'I live because I live.' For life lives in a ground of its own, wells up out of its own. It lives without a cause, for it lives itself. And if any one asked a proper man, one who works his own ground, 'Why dost thou work?' he too would say if he told the truth: 'I work because I work.'

JOHN MIDDLETON MURRY.

JESUS AND CHRIST.

A NOTE

[In the above article Mr. Murry says in a footnote that "in a more detailed treatment, it would be necessary to dwell on the distinction between Jesus and Christ: Jesus, the historical teacher, and Christ the eternal potentiality of the human soul." This is the true Theosophical view. In pseudo-theosophical teachings flourishes the notion of two individuals, one Jesus and the other the Christ, and their amalgam in the manifestation of Jesus, the Christ 100 years B.C. These are merely fanciful speculations and certainly contrary to the saner teaching of the Theosophy of H. P. Blavatsky and her Masters. She wrote in *Lucifer* for November 1887 an article entitled "The Esoteric Character of the Gospels" from which we extract the following:—EDS.]

"The coming of Christ," means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of "Christ" Jesus. This Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR —*is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. The "Son of Man" is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds and the fruit of his own spiritual labour..... Theosophists were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ."

THE NEXT RENAISSANCE.

[A. R. Orage is widely known to readers on both sides of the Atlantic as the author of *Friedrich Nietzsche* and other works on Nietzsche and for his connection with advanced modern movements. He was at one time the Editor of the *New Age*, London, and he also edited *National Guilds*.

In our last number Mr. C. E. M. Joad pleaded for the West trying out Eastern religion freed from its accretions. We find here Mr. Orage practically prophesying that "what the Greek and Roman culture did for the dark ages, I believe the Mahabharata may do for our own benighted age—more, in fact, because it springs from a higher source."

We are believers in the Mahabharata, but every line of it has to be read esoterically for then only it discloses in magnificent symbolism and allegory the tribulations of both Man and Soul. H. P. Blavatsky wrote in her *Isis Unveiled* (II. 428) "Mahabharata of Veda Vyasa, is a poem in honour of the astrological allegories on the wars between the solar and lunar races"; and again in the *Secret Doctrine* (II. 183) that "however mythical the allegory, the Mahabharata is history as much as is the Iliad."

Our readers' attention may be called to the excellent work, undertaken by the Bhandarkar Oriental Research Institute at Poona, India, of publishing the authentic Sanskrit text of the Mahabharata which will facilitate the translation work to which our author refers.—Eds.]

What do you mean when you say that European culture has become inbred?

Why, just that, namely, that for about five hundred years it has received no new blood, and, in consequence, has been merely ringing the changes on its original stimulus.

Which was—?

The discovery of ancient Greek and Roman literature and philosophy, of course. The dark ages that followed the break up of the Roman Empire would, I imagine, have remained dark to this day but for the miraculous illumination brought about by the resurrection of ancient classic culture. You can almost see how the transformation was effected. Thanks to a scholarly translation of the works, principally of Plato, within a period of about twenty years all the precursors of the Italian Renaissance became impregnated with classical ideas and ideals, and from their influence practically the whole of the subsequent history of European culture has been derived. But the exploitation of that source has now, in my opinion, been completed. There is literally no fresh inspiration left for the world to draw upon in Greek and Roman philosophy, art or literature. There has been none, in fact, for a generation now, with the result, first, that a good deal of interbreeding has taken place between what may be called collateral descendants of the Greek and Roman culture, and, secondly, sporadic attempts at liaison with various non-European and primitive cultures. The progeny of the first shows the usual signs of degeneracy—pathology and preciosity and so on; while the progeny of the second exhibits what might be expected, namely, the bizarre and the monstrous.

I'm afraid I don't follow you in detail.

Well, to put it a little more plainly, I should say that European culture has for a whole generation been creating under two non-

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natural stimuli: on the one hand, the imitation of one European nation by another; and, on the other hand, the search for inspiration in racially alien cultures, such as the Egyptian, the Chinese, Japanese, Polynesian, and so on. You understand I am not belittling these various cultures. Heaven knows I think highly enough of the Egyptian and the Chinese. I am simply saying that just as the result of the cross-fertilization of European culture—Russian and English, Scandinavian and German, French and American—tends to be anæmic and hysterical, so the result of the other contacts is inclined to be monstrous. I have yet to see a single great work of culture deriving from any of these influences.

You leave very few doors open for the future, it seems. The Greek and Roman tradition is dried up; nations cannot take in each other's culture without becoming morbid; and non-European and primitive culture are doomed to beget monstrosities,—what is left? Where can we turn for a new renaissance?

To ancient India.

India! On the face of it, I should have said that, as a source of inspiration, ancient India has nothing even congenial to offer Europe, still less anything comparable to the inspiration that Greek culture was to the dark ages.

Indian philosophy and literature have, unfortunately, been badly presented to Europe, and I am therefore not surprised at your impression. But, in truth, apart from the fact that India is the common family ancestor of Europe—Greece and Rome being only a sort of grand-uncle and grand-aunt of ours—there exists—speaking for the moment only of literature—a masterpiece of ancient India in comparison with which the *Iliad* and the *Odyssey* are boys' adventure stories. From a purely literary point of view, in respect of magnitude, range, composition, style and all the rest of the literary qualities, the *Mahabharata* and the *Ramayana*,—the *Mahabharata* first—have qualities as much greater than anything Greek or Roman or, of course, modern—as, let us say, the *Odyssey* is greater than the Song of Beowulf. I will not add that, in point of philosophy, the *Mahabharata* is similarly greater than Plato. The implication is there, if we understand the significance of great literature.

You astonish me. My impression has been that the Mahabharata is formless, uncouth, and utterly alien to European thought and culture.

As I have said, that is because ancient India has been badly sponsored in Europe. On the other hand, I must say that at least the *Mahabharata* has existed for years in English to speak for itself. Some self-sacrificing pioneers produced a complete English text which has been accessible to the general reader for twenty years. And the British Academy of Literature, I understand, is now contemplating a new translation. If that is the case, we can be easy about the next Renaissance. What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source.

A. R. ORAGE.

THREE KINDS OF READING.

[T. Chitnavis is a born educationist who has travelled in many parts of the world, a silent but careful observer of how the young are taught and how the adults teach themselves. He is also a keen student of our Theosophical philosophy. In both these fields he is a self-energizer and practises in his own being ere he recommends a course of action to others. With some difficulty he has been persuaded to put his pen to paper and we hope he will repeat his all too few ventures in the field of authorship.—Eds.]

The different meanings given by Webster's Dictionary under the verb "to read" suggest at once that reading can be of various kinds, from the mere act of going over characters either aloud or inaudibly, to the quality of possessing full knowledge and understanding of the subject studied. We speak of a child or an ignorant person knowing how to read when he can recognize and translate into sounds the letters of the alphabet. We say a man can read life when he knows how to observe its multifarious manifestations and is capable in a measure at least of understanding them; and a well read person is one who possesses culture, or who is learned. Thus it is evident that the different kinds of reading are connected with and correspond to different aspects of the human constitution, and must bring food or poison to the various principles of man's being.

As an illustration of this statement it is our purpose in this article to study three of the several types of reading, namely, brain or mechanical reading; mental or intellectual reading; and spiritual or dynamic reading. The first is unfortunately the most common and is current among the vast majority of literate men and women of our modern civilization; the second applies to a lesser number; and the third is almost unknown in the public world to-day and will consequently be the most difficult to understand.

I.

The general idea of reading prevalent almost everywhere, but especially so in "the lusty and egotistical, the fighting and the trading West," as W. Q. Judge, the great American Theosophist, describes it, is that of reading with the help of the eye and the brain, as hurriedly as possible, in order to find out "what it is all about"; an attempt is made to remember the information contained in what is read. It is the brain which gathers in facts and images. No real thought-action takes place in this process; at best the emotions are touched and excited; and what may appear as thinking is but cerebration, the mechanical action of the cerebrum. And here indeed we might agree with the materialist who affirms that *thought* is merely the product of the brain! To us that is mere cerebration, not thought, for we believe in other processes, in which the energizing principle is independent of the brain, and simply uses the latter as an instrument, as the writer uses his pen.

To make our meaning clearer, let us consider what is known as "assigned or outside reading" in High Schools in the United States of America. There, in almost all subjects, but principally in literature

and history, the students are given lists of books which they are asked to read at home one by one and report on, by handing in a written paper on each, chiefly a short summary of the contents. The teachers are required to see that all the books assigned for the terms are read; hence they encourage their pupils to devour as much as possible in the shortest period of time. We are not criticizing the actuating motive of this system; it obviously aims at giving the children as many instructive and classical books to read as is possible, in order to create in them a taste for, and appreciation of, good literature. Yet if this is achieved in the case of the born reader who enjoys cultivating friendship with books, and in a smaller measure in the case of the obedient and very honest pupil, it is worse than useless in the case of the mentally lazy and passive student. The writer happens to know that these reports are often made in this wise. The pupil reads through the assigned books as rapidly as he can, sometimes skipping long portions which demand some considerable effort on his part, such passages as contain descriptions, discussions, abstract ideas, etc.; as he reads he stops once in a while to make a note of certain phrases and paragraphs, copying out as many words from the books as are necessary to make up his report. The teachers are busy, over-burdened with papers to correct, and they, in their turn, skim through the "book reports," and are quite satisfied if they feel sure that each pupil has handed in his assignment. Credit is given to the reader who has read the most; it is not ascertained how much knowledge he has actually retained, let alone assimilated. It is cause for praise that he finished the necessary number of books for each subject!

A similar method is often pursued in literary and social circles, when an attempt is made to keep up with current books and periodicals, the number of which increases each day. It is considered desirable to be *à la page*. As our lives are crowded with numerous activities and obligations, it is quite impossible to digest the literature we read, and all that we gain is the strengthening of our faculty of skipping. Far from learning the difficult art of keeping our mind on one subject till it is mastered, we go from book to book, shifting the mind from one thing to another like the butterfly whose very nature is constant motion.

To the average person education and culture have come to mean the gathering of facts, names, figures, and mere brain-acquaintance with objective or concrete knowledge. Hence, mechanical reading is encouraged, which is a purely material process whereby the contents of the brain are enlarged.

II.

Mental or intellectual reading is a very different thing. It requires the use of the mind itself, which is superior to the brain and which uses the brain as its vehicle and instrument. It is the conscious and deliberate effort on the part of the mind to contact the subject, i.e., the ideas back of the printed words, and to store up abstract knowledge. Whereas 'brain reading' may add to our material

knowledge without improving our minds, the second type of reading will develop concentration and sharpen mental perception. It makes the mind attentive and heightens its direct activity.

What are the requirements for such mental reading? First, it is necessary to read slowly and carefully, not just using the physical organ of sight and allowing words to be transmitted to the brain as so many outer impressions, but making an intellectual effort to transform those signs and words into thoughts and ideas which will then reach beyond the brain to the thinking principle; secondly, to pause often and ascertain the meaning of the pages read. Mental reading implies understanding of the ideas received, and this can only be achieved by clearing the mind, during our reading, of all foreign thoughts and ideas. In the first type of reading, the mechanical, while the brain is busily engaged in taking in words the mind may be far away, occupied with some entirely different problem, and this disconnection between mind and brain naturally brings about incapacity to understand what has been read. If we examine the thoughts that take away our mind from the printed words, we find that they are busy with the objects upon which our desires are set. It is therefore essential to detach ourselves, for the time being at least, from our desires and feelings so that the mind may be freed from such influence. Who has not experienced paralysis of the mental faculty because he is in a mood of depression or elation, with some emotion to the fore? Unless this inner turmoil is pacified and we have become dispassionate in a measure, it is not possible for our mind to contact the author's mind, and establish an intellectual relationship whereby his thoughts may pass into our ken.

A moral factor is herein evolved, the control over our likes and dislikes. The purer and more tranquil the state of the reader's emotions, the better he is able to concentrate his intellectual attention on his reading and to understand the true meaning.

III.

Still further effort is involved in the last type of reading, the spiritual or dynamic. Here not only must the author's expressions be understood, but a sifting of his ideas has to take place so that we may separate the true from the false, and assimilate that which can be of use to our spiritual nature. This necessitates the action of the Soul itself, in co-operation with both its instruments, the mind and the brain. Mental reading improves the mind, but unless an attempt is made to *assimilate* what has been understood by the mind, this mental food cannot be built into the fabric of the inner man, or sharpen his moral perception. The Soul must take notice of what the mind has gathered, ascertain the value from his own view point, reject the false, accept the true and proceed to incorporate it in his permanent storehouse. For this it is necessary to reflect seriously and deliberately on what has been read. The reader must learn to pause long enough to enquire of his own soul as to the value of the thoughts and ideas which the mind has received and attempted to understand. Those which the Soul accepts must then be memorized.

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This does not mean trying to remember the author's words, but retaining the true essence of his thoughts, planting them in one's inner garden so that they may take root and grow. Each good thought, each true idea, is a seed which can be made use of to adorn and enrich with the beauty and fragrance of its blossoms the dark and sterile corners of our being. It is not enough to understand and to accept or reject after reflection, even after a spiritual evaluation; what is accepted must be further unfolded through our own efforts. Thus thoughts and ideas become dynamic energies, inner currents which give strength and power to the Soul which radiates light on the mind, cleansing its vision, and illuminates the heart, increasing its compassion.

Let us then cultivate spiritual reading and learn to nurture the seed ideas which books convey, developing them under the warm rays of our Soul's gaze, so that they may grow into perfect plants and bear flowers and fruit for the betterment of ourselves and, through us, of others. As a cure of our constant "hurrying on" remember the words of a Master Mind: "Knowledge for the mind, like food for the body, is intended to feed and help to growth; but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind."

T. CHITNAVIS.

THE INNER LIFE OF SOCIALISM.

[G. D. H. Cole, University Reader in Economics, Oxford, had a distinguished career at Oxford (1900-1912) and was at one time Deputy Professor of Philosophy, Armstrong College, Newcastle-on-Tyne. He is internationally known for his many enlightening contributions on Labour and Socialism, among which are "The World of Labour," "New Beginnings," "The Future of Local Governments," "Guild Socialism Restated," and "Trade Unionism and Munitions," held in high esteem by intellectuals.

Mr. Cole refers in his article to the "effort" that he made to look inward in his own mind in writing it. While we doubt not that he profited by the experience, the greater gain accrues to THE ARYAN PATH in spite of "many of the faults of expression and much of the lack of clearness" due to that effort. The practical man, full of his "activity in action," which the *Gita* deprecates, finds little time for thought and thus is devoid of that "skill in action" which it advocates. And it is one of our objects to make the actor turn a meditator at least from time to time. We hope Mr. Cole will "turn within" once again and give us the benefit of his travels in the world of Spirit-Soul.

While we disagree with our thoughtful contributor on the subject of the survival of the human individuality, which in our philosophy is different from our personality, we find many of his ideas to be Theosophical. Thus his theme that the Socialist Kingdom is of this world, and of no other, is reminiscent of the establishment of the Kingdom of God of One whose other-worldliness was His marked characteristic. Jesus may be regarded as a socialist inasmuch as He, like His Eastern Predecessors, practised fellowship with all, but His Sermon on the Mount is a very different gospel from that of Marx or Lenin. Theosophists also do not believe in other-worldliness in the sense in which Mr. Cole refers to it. They regard this world as "a place of tribulation and of purgation for a better life to come" not elsewhere but here. Why this world is not what it should be, and why there are "pundits" on one hand and "hewers of wood and drawers of water" on the other is explained in our philosophy; and practical idealists like Mr. Cole will find in the *right understanding* of the Eastern doctrines of Reincarnation and Karma substantial aid in clearing their concept about society and its evolution. Mr. Cole's closing touch is fine: "If I sought happiness, I could not seek fellowship so well." Those who run after the kingdom of happiness run after Maya, teaches the ancient Wisdom-Religion; therefore is the path to Fellowship and Fraternity spoken of as the Path of Woe.—
EDS.]

I suppose that for all Socialists, Socialism serves, in some part at least, as a guide to the inner life. It is not merely a matter of political or economic policy, or a source of guidance in economic or political conduct, but at the same time a way of living in harmony with oneself, as well as with others. In my case, I know this is so. I could not be less a Socialist even if I were sure that all the practical policies of all the Socialist Parties in the world were demonstrably wrong. For to disagree with all these policies—unpleasant and upsetting as it would be—could not, I think, shake the basis of my Socialist conviction. That conviction goes deeper than any practical economic or political policy can possibly go: indeed, all such policies are but fallible means to the attainment of the end which is the true idea of Socialism in my mind.

This idea of Socialism is not a system, though there are certain features which any system that is to attempt to represent it must somehow embody. It is rather a way of living in relation to others, without which, at least as an ideal, I should find it impossible to live at

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peace within myself. It is not easy to sum up, or to express apart from the material integument of practical policy in which it must be clothed ; but this article is an attempt, honest if not wholly successful, to lay it bare, and to say wherein, for me, being a Socialist truly consists, and what part Socialism plays in the conception of my inner life.

Let me say at the outset, like most people, I am often very conscious of living out of harmony with this inner ideal. I blame myself—and yet I do not wholly blame myself—for that. It is partly my fault ; but it is also in part a matter of environment. For this Socialist ideal essentially involves living in and with the world, and not apart from it ; and this implies, in large measure, an acceptance of the environment. The Socialist cannot afford to make too wide a cross—as Samuel Butler would have said—with the habits of living of those with whom he comes in contact. His ideal is, through and through, an ideal of sociality ; and he cannot, on the plea that his idea of sociality is not yet received by the world, withdraw from the world into an isolation of his own. By doing that he would be denying his ideal even more completely than by living after the world's way.

This, of course, is no entire *apologia*. Quite apart from the cause, I fall short of what I set out to be in many other ways. Socialism, like any decent creed, may be a means of making a man behave better than he would without it ; but it is no guarantee of good behaviour. Socialists have no more pre-eminence in personal virtue than in the moral abandon with which anti-Socialists used to be prone to credit them.

For my present purpose, however, the question of personal adequacy is beside the point. I am seeking to define my conception of the Socialist ideal, and not my capacity for living in accord with it. And I have got this far—that the Socialist ideal is essentially an ideal of sociality, that it involves a conception of life as lived with and among other men, and that this living with others is a fundamental part of the inner life of Socialism.

William Morris stated a part of this aspect of the Socialist ideal when he wrote in his *Dream of John Bull*, that “ Fellowship is heaven, and lack of fellowship is hell.” And there is, in the statement of the creed attributed to the hedge-preacher of the Middle Ages, this further element that seems to me vital to the Socialist idea. The Socialist kingdom is of this world and of no other, not in the sense that it is a purely material kingdom, but in the sense that its ideal value is to be realised here, on the earth that we know and among men like-minded and like-bodied with ourselves, and in no other-worldly or after existence, different in character and opportunity from the world we know.

About immortality, the Socialist may hold what view he pleases. For my part, I have never desired individual immortality or been able to conceive it as in any way possible. I want to survive in and through my work, and in and through my successors in this world ; but in no other way that is peculiar to me. My individuality, the self that underlies my actions and reactions, appears to me to be something

essentially transient, something that is bound to wear out, and that I want to wear out in doing something worth while. I, as an individual, do not want to survive death ; and I am sure I shall not survive it.

But, while this view is fundamental to me, I have to recognise that it is not part of the common stock of Socialism. What is essential to the Socialist idea is that, whether a Socialist believes, or does not believe, in some sort of personal or individual immortality, he should believe that his business in this world is to realise in this world as much as he can of his ideal. An other-wordly Socialism is inconceivable ; and the Socialist ideal seems to me to be inconsistent with any that regards the world as merely a place of tribulation and of purgation for a better life to come.

Fellowship, then, is the first principle of this inner life of Socialism. And fellowship involves, above all else, treating men as ends and not as means. " Each to count as one and none as more than one " is, for many purposes, an admirable political and social maxim ; but it is far too quantitative to be more than a very imperfect way of expressing the ideal. For fellowship does not count heads ; or, if it does, it counts everyone as more than one—in fact, an infinite.

Perhaps I can put my point more clearly in another way. Socialists, in practical affairs, seek to achieve a higher standard of social justice than prevails in the world to-day, or has ever prevailed in it as yet. But social justice is not of the essence of Socialism. For justice seems to imply a meting out to each of something quantitative and limited, whereas Socialism itself implies a real living in and for one another. A mother is not content to be just to her child ; nor can a Socialist be content to seek justice to the human race. Fellowship involves social justice as a practical, political and economic conception ; but it also involves much more. Men can be just to their enemies ; but fellowship cannot live with enmity.

That this idea of fellowship jars continually with one's daily ways of living is evident enough. It is simply impossible, in the ordinary affairs of the world, to transcend social habits that are in direct contradiction of it. Differences of wealth are always marring fellowship, and, within what we call a single " community," differences of social class interfere with it even more. I do not mean that fellowship cannot overstep the differences. Clearly it can, as it can overstep differences of nationality, of colour, of religion, and of everything else that divides man from man. But a wall is none the less an obstacle because you can get over it with a ladder ; and all these differences are formidable obstacles in the way of fellowship. Personally, I am most conscious of the obstacles that arise from social and economic inequality, because I am most often brought up against them. Though I may say, and really believe, that " a man's a man for a' that," I cannot, in fact, get away from the obstacle that Society has made one a pundit and another a hewer of wood and a drawer of water, and has given to them different upbringings supposed to

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accord with their different stations in life. With some men I have community of culture, education, ways of speech and social behaviour ; and with others I have not. Whatever my social views and ideals may be, that is a present fact from which there is no escape, and of which I cannot help taking account.

Practically, what I want most of all is to make these differences vanish in a fuller and more rounded life for the whole human race. I want this for all the world ; but, rightly or wrongly, I want it more, and feel a greater responsibility for bringing it about, in the part of the world in which I live. I do not feel nationalism, in this sense, to be at all inconsistent with socialism, or with that internationalism which all true socialism evidently involves. That there are dangers in this selective fellowship with those of a limited and particular society I am well aware ; but there is also danger that a sentiment too diffused may be too difficult to relate to the practice of life. My fellowship with my neighbour should be the means of fostering and not of subduing my fellowship with those who dwell further away.

This impulse of fellowship which is at the bottom of my idea of Socialism is, I want to make it plain, a very different thing from any sort of altruistic sentiment in my mind. If the thesis be egoism and the antithesis altruism, then the synthesis, I should say, is Socialism. For to me, as a Socialist, Society is not something outside myself, but something of which I am a part, so that my well-being and that of Society are inextricably intertwined. I do not mean that I cannot enjoy personal happiness, or a high degree of well-being, even in a society that seems to me largely unhappy and diseased. I can, and do ; but I think I could not enjoy these things unless I were, in some measure, also trying to realise my ideal of a social happiness and a social well-being common to me and to my fellow-men, and unless I believed that there were in the world already, and had always been, a sufficient foundation of community to serve as a starting point for the fuller achievement of these things. It is a part of Socialism, I believe, to regard Society not as an artificial construction made by men against nature for mutual protection through some Social Contract, but as fundamentally and inherently natural to man.

This sense of Society as natural carries with it a denial of the opposition so often supposed to exist between regulation and liberty. It is no paradox for the Socialist that liberty does not consist simply in being let alone, but can be fully realised only within the framework of a common life. In one sense, indeed, all Socialists are Anarchists in their ideal ; for they regard coercion as an evil, and the presence of coercion in the organisation of Society as a sign of its essential imperfection. But coercion and regulation are two very different things. The world is already full of rules and customs that most people observe without coercion or consciousness of duress. They can break these rules if they will ; but usually they do not want to break them. The Socialist ideal seems to me to involve the substitution of the rule of consent for the value of coercion. Perfect consent I do not expect ever to be realized ; but it remains the ideal. And

it is a possible ideal because the fundamental fact of man's sociality is there to build upon. There is a consciousness of consent ; and in a healthy and well-ordered Society, the area of this consciousness will tend steadily to grow.

It will grow easily, however, only in proportion as the obstacles to sociality are removed, and removed in the right way. I have said that the thing nearest my heart is the removal of those differences, largely the product of economic inequality, which within a single community shut me out from full fellowship with my fellow-men. But it matters *how* these differences are removed. It is possible to conceive of their disappearance through the destruction of the higher culture of the Society in which they exist. Even if this happened, I have faith enough to believe that a Society thus cut down to the roots would in process of time build up for itself a new culture that might be better and more universal than the old ; but the way of universalising culture through its prior destruction would be terribly wasteful. It would be at best a desperate remedy in a Society where culture was mortally diseased. In any other case, we may reasonably look to the extension of culture and to its progressive transformation as it spreads over the whole people. We may hope to conserve and develop existing values, and to use them as a foundation on which new ones may be built. This is the Socialist meaning of the process of popular education ; and it is natural and inevitable that, from Robert Owen's day, the demand for Socialism and the demand for education have always gone together.

The demand for universal education is, indeed, but another aspect of the demand for equality; and equality is but the political and social expression of the idea of fellowship. Those who value equality as a political concept do not mean that all men are really equal, in any mathematical sense, or that all differences between them are due to differences of education or environment, or to remediable physical or inherited defects. They do not want to abolish the differences between men, but only those differences that stand in the way of fellowship. They want political and social equality in the sense that they want to stop any one man being treated merely or mainly as a means to some other man's ends.

The inner life of Socialism, as I am conscious of it, consists largely in awareness of universal fellowship and social equality as the ideal, and demands, if a man who holds it is to live at peace with himself, that he should be reasonably active in furthering the practical advance of this ideal, and should in his own private affairs live reasonably in accordance with it. This inner life is therefore essentially outward-looking and active or conative, rather than inward-looking or contemplative. Many of the faults of expression and much of the lack of clearness in this article are due to the fact that it is only with an effort that I make myself look inward at all. For the Socialist, as for any one else, an inner harmony is essential to happiness and well-being ; but this harmony is like pleasure in that it comes most readily not when we seek it, but when it lights upon us in the course of our

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seeking after something else. It comes to me with, or at least it cannot come to me without, the search for fellowship. If I sought happiness instead, I could not seek fellowship so well ; and I should get both less fellowship and less happiness.

This, as I write it, sounds priggish. There are, of course, many ingredients in a man's happiness besides the consciousness of pursuing any ideal, even that which he counts the most important. A Socialist is not only a Socialist but many things besides. He has in his mind many other ideals, values many other things besides fellowship, and sets out practically to do many other things besides furthering the cause of Socialism. His personal affection, his tastes count for much in his life ; and he need by no means attempt to co-ordinate them all with his Socialist ideal. If they conflict, then indeed comes at least some unhappiness, unless and until the conflict is resolved. But ideals and tastes need not conflict ; they may live side by side in his mind without jostling.

This inner life of Socialism that I have sought to describe is, then, not a complete way of living. I distrust the man for whom the Socialist ideal, or any other ideal, looms so large as to cover the whole of life. For that, I think, is a sign of inhumanity ; and Socialism is above all a creed for ordinary men. Love of humanity need not submerge other loves, of wife, or children, or friends ; indeed, these other loves are fires to keep it warm. Socialism is for me, I think, the most important single thing that exists. But I am not sure even of that. And I am quite sure that it is not the only thing that matters.

G. D. H. COLE.

THE SPIRIT OF INQUIETUDE.

[Mlle. M. Dugard is already introduced to our readers. In this article she expresses some high Theosophical sentiments. Instead of offering solace as is so often done, even in the name of Theosophy, in the refuge of some personal guidance, our author resorts to the fundamental cure—"there is no other way than to restore in the mind the idea of the Absolute"; she rightly asserts that such a metaphysical task is not beyond the physical man; and speaks the simple but profound truth when she says: "Reality is to be experienced from within. And it is enough to penetrate intuitively to its core: to know it, man must unite himself to its essence." We hope on an early occasion Mlle. Dugard will tell us how to undertake this task.—EDS.]

In the *Revue des deux Mondes* analyzing the spirit of literature André Berge points out "Inquietude" among its main features. And he is perfectly right. Read the works of young writers, scan only the titles of books published during the last decade—*The Unquiet Youth of Jean Hermelin, The Unquiet, Human Inquietude, The Unquiet Soul, Inquietude*, etc.—you will see that unquietness is indeed one of the characteristics of the mind of to-day.

"Why pay attention to a temporary phenomenon?" ask some people. "It is a result of war, an unavoidable consequence of the disorder and material difficulties into which our world was precipitated by the catastrophe of 1914. But look forward for economic redress, and you will see tranquillity coming again of itself." The explanation seems true but fails under examination. The occidental world did not wait until 1914 to experience invasions and cataclysms, revolutions and the fall of Empires. In all periods, and especially a century ago, in the days of Romanticism, men have experienced uncertainty, disappointed hopes and distress. But even in the worst times, never was the spirit of inquietude so largely spread in Literature as now.

The reason, one on which we must insist, is that in the past men always possessed a moral refuge against the vicissitudes of destiny. Creatures of a day, carried away on the streams of phenomena, as soon as they awoke to conscious life, men aspired to what endures, and found it in the Absolute. At first their Absolute was in Heaven. Of course they did not conceive it with many virtues, and millenia were necessary before the idea of a God of Love and Perfection, as the Father of the Gospels, was accessible to humanity. Faith in a celestial Power, whose aid could be obtained under special conditions, was nevertheless a strong support in the way of moral security, and helped to maintain tranquillity of mind. But the spiritual history of many men of the West is too well known. Having rashly connected the Absolute with out-of-date metaphysical forms, or pseudo-scientific theories that intellect could not admit without denying itself, a day came where they lost their hold and remained without religious faith, or with a faith reduced to a formula which was in their thought as *a caput mortum*.

Then to satisfy their instinctive and invincible need of the Absolute, they turned towards science. From this new deity which seemed omnipotent, they expected all—explanations for solving

the mysteries of the Universe, rules for organizing the world, principles for securing peace and happiness. Science, said Berthelot, "claims altogether the material, intellectual and moral direction of Society." And Victor Hugo thought the same. For him, to improve men and make them happy, was the function of science. "The modern ideal has its model in art, and its means in science. It is by science that social beauty, this dream of poets, will be realized. Eden will be created anew by A. plus B." But science promptly declined a task beyond its power. Far from aspiring to be absolute, to rationalize the Universe and rule society, it declared that its office was only to study phenomena, either to define and classify them, or to find the relationship of causes and effects and formulate laws. Moreover, savants taught that, except in mathematics, definitions were not immutable and that scientific theories did not in any way include the Absolute. "They are but fragmentary and temporary truths which are necessary as steps on which we pause in order to progress in investigation," wrote Claud Bernard. "They represent but the actual state of our knowledge, and consequently they are to be modified according to the development of science." So general is this character of relativity, that even in an exact science mathematicians grant that their principles are but "conventions," having only a relative value.

"Scientific laws are always subject to revisal? Well, let it be so. At least nobody can deny that scientific results are stable, give a feeling of security, inspire us with a perfect faith in progress. In the absence of God and absolute Truth, is it not a comfort to see the vitality of our scientific civilization, with its ever-increasing beneficent powers?"—Such was the faith of many men at the dawn of the twentieth century. But the cataclysm came and among burning ruins, in the crash of cannons and shells they heard this disheartening answer: "We civilizations know now that we are mortal." Insisting on this truth, Paul Valéry recalled to us that as Elam, Niniveh and Babylon, are now only vague and beautiful words, the time may come when France, England and Russia are nothing more than beautiful names: ". the abyss of history is large enough for all the world. We feel that a civilization is as frail as a life."

But, as a final refuge, cannot man depend on himself? Can he not rely on this *for interieur*, this moral conscience or notion of Duty which in periods of trouble in the past was the stronghold of stoical souls? Alas, sociology and psychology have already undermined this ultimate shelter. The first says that moral law, with its categorical Imperative which gave to a Kant the feeling of the eternal and immovable is a slow creation of societies, following their vicissitudes and carried away with them in the stream of change. On the other hand, in the conscious personality, modern psychology not only discovers several superimposed beings, but also observes hundreds and thousands of unknown phenomena—indefinite remembrances, ideas, feelings, desires, which direct individual will, as in a puppet show invisible strings command the movements of marionettes. Unable to seize his real personality among the multiplicity of his "moi," and the crowd of phenomena swarming in the abyss of the unconscious,

modern man appears often to himself as a series of wishes and inclinations, a turmoil of incoherent sensations where he finds nothing to which to cling.

As mariners who, having neither anchor, compass, nor pilot, let their vessel drift at random, many of our contemporaries believing in no realities or not knowing how to attain them, abandon their minds to relativity. One can apply to them the lines of Victor Hugo describing those whose guides are only passing circumstances :

They live from day to day, from one thought to another,
Without any rule traced in the depths of their desire
No real background for life is felt in the idea they follow to-day.
And for their tired heart Love is without sorrows,
The past without roots, and future without blossoms.

Such is the cause of this unquietness which often pervades modern Literature.

It is so manifest that one can hardly understand how some people make of it a mere question of political or financial difficulties, if not of fashion or temperament—a nervousness or snobbishness which sees in inquietude a sort of aristocratic suffering, literary or sentimental disappointments, dissolving habits of hyper-criticism or hyper-sincerity, and so forth. Obviously, we do not pretend that none of these factors have a share in the inquietude of minds. But they are secondary causes, whose importance, due to the want of higher realities, decreases in proportion as the feeling of the Absolute is progressing in man. The consequence of this wrong diagnosis of the true cause shows itself in the recommendation of delusive cures, as sports, travel, calmness or absence of desires, intense and almost feverish activity, running after entertainments or material comforts. In fact it is from these fallacious remedies that many minds expect moral peace. But indifference, excitements, games, ambitious work and the rush after money do little to relieve them. The modern "parvenus" discover soon that automobiles which cover eighty miles an hour, necklaces of oriental pearls and other vain delights are no comfort to the soul. Of course they do not like to show their disappointments and inward trouble, on the contrary they put on an air of self reliance which deceives even friends. But there are minutes where silence speaks for them, and the observer detects the mask assumed to conceal their dissatisfaction and recklessness.

To cure modern inquietude, there is no other way than to restore in the minds the idea of the Absolute. Assuredly, the task is difficult. To instil the idea of the Absolute in those who doubt all reality, especially that of a metaphysical order, it is necessary to appeal to the intuitive faculty which seizes things in themselves, that is to say in their essence. But as a rule, in most parts of the Western world, the intuitive power has always been disregarded, if not stamped out, for the so-called greater benefit of intellectual knowledge. So complete is the victory of the one at the expense of the other, so often atrophied is the sense of intuition, that to believe in a super-

sensible Reality which may be directly apprehended by the individual mind seems to many an abnormal phenomenon, bordering almost on mystical lunacy. Consequently the first step to be taken is to show those who reject the Absolute for fear of being duped by "intuition" or some such empty term, that it is precisely by this very refusal that they are tricked. As long as it is perceived from without, by understanding alone, even established on authentic proofs and expressed in perfect formula, Reality has no certainty. It remains mere appearance and bare words. Reality is to be experienced from within. And it is not enough to penetrate intuitively to its core: to know it, man must unite himself to its essence.

It is also necessary to convince modern minds that if knowledge obtained by intuitive methods is not the *whole* Reality, it is however, as Bergson explains, "absolute Knowledge" in the sense that it is the knowledge of the Absolute. Of course, he says, it is limited; but "limited" was never a synonym of "relative". Relative knowledge modifies the nature of its object; limited knowledge seizes only a part of it but without alterations. Evidently man cannot compass total reality or truth, the Absolute itself, whose infinitude will always be beyond the reach of human mind. But by intuition, he can prove its existence, have a direct notion of it, an absolute knowledge in a sense, since his mind is "coincident" with its object. It is this principle that all intuitive philosophies teach when they say that to know a thing is in a way "to become it".

Last but not least, man must be led to understand that the apprehension of the Absolute is subject to special conditions. To believe that it can be apprehended while living on those inferior levels where one plays with knowledge, art, literature, or cares especially for success and material comfort, would be to behave like a man pretending to see the sun by closing his eyes. Reality is perceived only in proportion to the purity of the perceiver. In other terms, the way of the Absolute is *en fonction* to the conduct.

But certain people will say: Are we not now as Montagne observed "at the spinning wheel"? Are we not reasoning in what logicians call a circle? To enjoy peace of mind, we must return to the Absolute, and to refind the Absolute we must already possess this superior and peaceful life which comes only from the Absolute. Theoretically the reasoning seems irrefutable. In point of fact, however, it has no more validity than the objection of these convalescents who, being advised to take walks to recover strength, answer the physicians that in order to walk they must already be strong. What is asked from men who look for peace of mind is neither an attempt beyond their possibilities, nor an immediate success in their search. Their immediate business is to direct their steps toward the Absolute. Progress may be slow and falls numerous. Painful feelings, perhaps never experienced before—such as self-condemnation for having wasted will and time in struggle for egoistic attainments of relativities, regrets for not being more able to help intellectual and moral truth to make its way among mankind and manifest itself in social institutions—will often sadden

their hearts and make them heavy. But it matters not, for such griefs are fruitful. Looking at the Universe in the light of the Absolute, perceiving henceforth the real nature or value of objects, man becomes able to put everything in its proper place. Thus he can make order in and around himself, and working no more for the benefit of his relative "moi", devote himself to the triumph of harmony or peace. But what if he is to sink down exhausted on the road before he enters into the Promised Land? Once more, it does not matter, for he is sure at least to be on the way which leads to absolute or supreme Reality. It is enough to live and die with a free mind, delivered from all inquietude.

M. DUGARD.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarmā he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the second advent, and the other as the last "Kalki Avatar."

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WHAT CIVILIZATION HAS DONE FOR THE NATIVE.

[**Arthur J. Hoffman** speaks from first-hand experience of the African problem. We wish he had written at greater length and given some more details about the life and labour of these poor brothers of ours in whom the energy of self-reliance has not yet begun to well up. Evolution proceeds among them by natural impulse and some Theosophical benefactor will have to arouse in them the force of self-devised efforts, which alone is the real emancipator. It is good to know that the cause of this neglected portion of humanity is championed in the British House of Commons by so fearless a mind as Col. Josiah Wedgwood's.

The prime object of the Theosophical Movement is Universal Brotherhood, and true Theosophists have to rise above the distinctions of castes and classes, and encourage and energize those who know to teach the ignorant, those who possess wealth to consider the claims of the poor, and to help all to recognize that in spiritually sacrificing for the whole, one is able to bring out the hidden powers of the spiritual soul.

The problems raised by the colour question are numerous. The policy of this journal is to labour patiently for the removal of the dividing barriers. A spread of knowledge of the subject is essential, and we will print in our next number an able article from the sympathetic pen of Lord Olivier and in a subsequent issue another from a well-known pen in British journalism.—EDS.]

Some of the most barbaric pages in history have been written by so-called civilized men in their attitude to the so-called savage races. In theory, followers of one of the great Brothers of mankind whose injunction was “do unto others what ye would that they should do to you,” what has been the practice? Let us consider just Africa, turning to the British House of Commons in July 1929. Anyone who wants to see if we civilized beings think straightly or deal humanely and justly with the native labourer has but to bring his intellect to bear on some pages in Hansard, July 12th to 19th. Many points of view were unconsciously developed because the Labour Government proposed to set aside £1,000,000 annually for ten years to make grants of interest over a long period on loans raised for colonial development.

“So far as our colonies are concerned,” said the Lord Privy Seal (Mr. J. H. Thomas) on July 12, “we are in the main *trustees* and a great *moral obligation* attaches to this country to do all it can to develop them,”—italics ours.

Developed—in the interests of the natives who once owned the territory? Let us see. Drugging ourselves with those specious words “trustee” and “moral obligation,” the moral sense to face a naked issue repeatedly put forward since the Articles of the Convention came out of Versailles is put to sleep. As a matter of fact, what has civilization done for the black labourer? Poverty in our sense of the term was once unknown to the African. His simple needs were satisfied by the conditions natural to his native land, no matter how primitive they may seem to us. We might note here, by the way, that we can learn something from the tribal polity of West Africans described by Sir Hugh Clifford. Civilization in Africa has meant dispossession of the original owner's land by fair means—or the reverse; has meant the building of railways and roads so that the produce of

the interior may go to lands overseas and manufactures be conveyed from overseas to the bush; and all the other incidentals of government and trade in the tropics profitable *in the main* to "civilized" beings, as anyone intimate with the Colonial Service of our Empire knows.

To build these railways and roads, labour is necessary. The native does not always want to work. Whether in fact slavery has been abolished can be answered by those who have studied on the spot the methods by which Africans are recruited. Reports at the Colonial Office and the letter of the law are one thing. Actualities thousands of miles away, dealings between native chiefs and minor government officers or between a few white officials and masses of black labourers, and the observance of the spirit of the law are another.

Colonel Wedgwood at Westminster described what he himself had witnessed in tropical Africa. To prevent hardship in the tribe not more than twenty-five per cent. of able-bodied males should be spared for outside work. In East Africa up to seventy-eight per cent. are taken away for railway development. Ancient custom decreed that no man should be called out for service which involved the break-up of family life, so he was not employed unreasonable distances from home. We force or tempt these men in various ways—and they have no conception of what they are entering upon—to labour in places remote from their homes and far from family life. They can neither read nor write; they are taken away at any and every period of the year irrespective of tribal considerations. So tribe and family suffer too. Tasks which at home are done by vehicle and machinery are there performed by men in the intolerable heat of the tropical sun. They carry baskets of earth or other burdens on their head, "a continuous stream of coloured humanity labouring like the beasts of the field." Two months of such as this give them earnings enough to pay—government taxes. How are they housed? How are they fed? What happens when they are stricken down with horrible diseases and tropical parasites bore into their bodies? They die "like flies," isolated from everything that to them made life worth living.

Merest glimpse, this, of what civilization has done for black labourers in Africa. They can fill in the details who have a little knowledge of conditions on the spot; of what lies behind the reports of the British Anti-Slavery and Aborigines Protection Society, and the American Phelps-Stokes Commission; and can visualize what has brought about those bald clauses of the League of Nations rulings. Had we *imagination* none of these things could be; had we *moral sense* we could never one day talk of our obligations to the colonies and another consider the benefits derived from trade; had we *honest intellect* we could not at one moment put forward trusteeship of the black races and at the next urge colonial development as the solution of our own unemployment and other problems. Is this doing unto others what we would that they should do to us?

ARTHUR J. HOFFMAN.

DOGMATISM IN SCIENCE.

[Colonel Arthur Lynch is versatile and has to his credit the authorship of some twenty-six works ranging over such widely differing fields of knowledge as mathematics, psychology, ethics, philosophy, to say nothing of a book on modern authors of France, Germany and England, and a volume of poetry. He is a physician, an electrical engineer, and has been for at least a decade a Member of Parliament. He was educated at the Universities of Melbourne and Berlin, and the hospitals in Paris and London. He fought in the Boer War against the English as Colonel of the Irish Brigade No. 11, and for Britain in the Great War. Recently his vigorous and attacking articles in the press on the same theme with which he deals in our pages have drawn widespread attention. We fully agree with his central idea, however much we may take exception to some of his details. Thus, for example, we hold that mere numbers do possess mysterious meanings; and again we believe in the much-laughed at phlogiston and in what some natural philosophers would call *nisus*, the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts our body is making on another—the pulsations of inert matter—its life. There is matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which Nature draws from herself since she is the great whole outside of which nothing can exist. But for that Colonel Lynch, we hope, will not rule us out of court—dogmatically! However, we repeat, we fully agree with his central idea that science is not free of dogmatism and this in some respects is more dangerous than even religious fanaticism. H. P. Blavatsky warned against fetish worship of Scientific Authority on the part of the common herd. Commenting on the attitude of science in 1886, the same attitude that Colonel Lynch attacks in 1930, she wrote: “One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily “the word was delivered to them that *they should never know it.*”—Eds.]

Dogmatism in Science has always existed and exists to-day as a near relative of dogmatism in religion, although in a less obtrusive and less absurd form. For years this question has occupied my mind, principally in regard to the need of eliminating its influence, and it was for that purpose that I wrote *Science: Leading and Misleading*.

Most of those who are even cursorily acquainted with the history of science recognize the evil that has been produced in the past by the undue exercise of authority in science, even in those cases when the sole arguments in support of a theory should be, of course, true reason, demonstration and appeal to nature.

I have found this dogmatism in every domain of science in turn, always exercised in a detrimental manner; but the professors of to-day while deploring the obstinacy or the lack of enlightenment of their predecessors, proclaim with smug satisfaction that nothing of the sort is possible now at our great Universities in these days of grace. On the contrary I say, with cool determination and after long consideration, that the true spirit of science as revealed in the great thinkers of Greece—Thales, Pythagoras, Aristotle, Archimedes—is far less in evidence now than in those olden times. In certain domains of science, in physics and in chemistry, where on the one hand results can be tested and where also the effect of discoveries upon orthodox opinions is only indirect and remote, both Cambridge and Oxford have shown great work. When one seeks the sources of their inspiration one finds that the new vigour they have displayed within the last two generations has been due to the stimulation of enterprising minds in

other countries. In all matters, however, such as those of philosophy at large, or in the more determinate fields of psychology and ethics, the teaching of these Universities is not only pitiable in its weakness and futility, but it is permeated also by a false spirit of conformity to old authorities to such an extent as to render these centres of learning formidable obstacles to the advancement of truth.

But at this stage let us glance rapidly at the course of scientific history. There has been dogmatism in science at every age. Aristotle I take to be one of the noblest and most illuminated minds ever vouchsafed to humanity, but the disciples of Aristotle failed to carry on his work in the spirit of the master, and when, after the extinction of the glory of Athens, the Christian Church inaugurated, as far as science was concerned, "The Thousand Years of Night," (1) then it was mainly the faulty part of Aristotle's work which was kept in evidence.

In the meantime following on the admirable observations in medicine of Hippocrates, Galen became the great pundit in the healing art, but in this case also the false part was what was specially retained. And so it happened that while Galileo was confronted with the supposed teaching of Aristotle in order to ridicule his system, the great anatomist Vesalius was over-ridden by the authority of Galen. Galileo was able to put the matter to the test in one particular, when he let fall from the leaning Tower of Pisa two pellets of different weight and showed that they reached the ground together: Vesalius on his part concluded from his own anatomical studies that Galen could never have dissected a human body. Vesalius, like Galileo, a renovator of science, shares with him also the glory of persecution.

An interesting example may be taken from the time when the study of mathematics had a great vogue; an acrimonious dispute rose in regard to priority in the invention of the differential calculus; but though Lagrange subsequently, and, as I believe rightly, gives that honour to Fermat, Newton's claims as against Leibnitz were supported in this country purely on patriotic grounds. The notations of Leibnitz prevailed on the Continent, where the system was chiefly developed; and so it comes about that the Germans were able to utter the sarcasm: "English mathematicians stood still for a hundred years in homage of their great countryman."

A similar tale of false dogmatism and the obstruction of the authorities is found in every generation. The baseless theory of phlogiston affected the minds of chemists for two centuries and to such a degree that even Cavendish accepted it. Similarly with the assumption of the existence of "caloric." Carnot, the founder of thermodynamics, held this theory and it required the work of Rumford and Davy and others to demonstrate that it had no ground. At a later day Tyndall, following in the footsteps of Rumford expounded the modern theory of "Heat as a mode of motion." This expression which has become authoratative seems to me more indefensible than that of "caloric." "Heat is not a mode," though the manner of

(1) This phrase is taken from the great German mathematician, Jacobi.

regarding it has had so many changing fashions ; it is something of whose existence we know only by its effects and these are due to the impacts of material particles in motion, and the study of the nature of these particles and of the modes of their motion constitutes the modern science.

I pass by many striking instances of the absurdity and the wickedness of dogmatism in science and I stand in face of some of the sacrosanct doctrines of to-day. The most successful of modern physical theories are those of the electron and the astronomical model of the atom and the explanation of radiation given by Bohr. Sir J. J. Thomson has been called the "father of the electron," but Reaumur long ago gave the first distinct suggestion and Dumas, the French chemist, expressed in clear terms the astronomical model. Bohr's theory is like an article of faith, but it contains a fundamental difficulty. The electron has periodicity in its orbit, but though periodicity is an essential in radiation, this is not caused by the electron in its orbit but by its passage from an orbit of a certain periodicity to another. Physicists say bravely, like the Scottish theologian, "We must look that difficulty in the face—and pass on!"

The theories of Fitzgerald and Sir Oliver Lodge that bodies are shortened in their passage through the ether, of which, by the way, the Einsteinians deny the existence, is an explanation, *ad hoc*, to account for the Michelson-Morley phenomenon, and one of the lamest I know. Other theories of Sir Oliver Lodge and Professor Karl Pearson as to the atoms, and hence matter, being deformations of the ether, are simply unintelligible to me and I deeply suspect to themselves.

As to Einstein, I believe that a clearer view will be taken by a not remote posterity—remote only from the present vogue of our Universities and the applause of the authorities such as the late Lord Haldane who knew nothing of the mathematical means on which Einstein is supposed to have formed his theories. Einsteinism then will be divided into three parts. The first that of the old Galilean system, eked out by tentative and unsuccessful guesses as to the cosmic mechanism ; the second a juggling with mathematical forms on the model of Lobatchewsky, or of the ancient Sophists ; and the third an adaptation of the transcendental philosophy of Kant, vaguely conceived by the Königsberger himself, and where capable of being conceived, illusory.

I ask an intelligent student to compare Einstein's theory of time as a "fourth dimension," with that of Lagrange, in his *Theorie des Fonctions* and to observe which is obscure and misleading and which lucid and informative.

I have only touched on a large subject and I have not dealt with the chief offence, that of execrable nonsense put forward as fashionable psychology ; but perhaps enough has been said to act as a warning against the false assumption, the mere academic pedantry and the dogmatism of our great University luminaries.

ARTHUR LYNCH.

THE TENDENCIES OF NATIONAL POLICY.

[J. D. Beresford gives in this article a good standard by which to examine the political issues in any country at any time, namely, to consider the tendency to move in the direction of the ideal of *Universal Brotherhood*. This is Theosophical.—Eds.]

What I propose to consider in this examination of national policy in Europe and America at the present time is the tendency to move in the direction of the ideal of Universal Brotherhood and not the details of legislation. For the latter there would, in any case, be no space here. But beyond that, the gap which at present separates us from the goal I have indicated, is so great that the tiny steps evidenced in the passing of this or that Act give us little or no guide as to the general direction of a nation's evolution.

The outstanding feature of European politics at the present moment is that two very important countries, Russia and Italy, are in the grip of an autocracy; and since the aims of the autocrats are, politically, in flat contradiction, it is necessary to differentiate between them, although both suffer from the same evils.

At first sight, the principle of Soviet government seems so admirable that a strong Socialist group in England has been and still is in sympathy with the Bolshevik movement. At the root of it we can trace the old ideals of Liberty, Equality and Brotherhood that were so desperately abused in the French Revolution nearly a century and a half ago. Also, the theory of self-government by the means of Soviet Councils, and the consequent escape from bureaucracy that such decentralization implies, is admirable in itself. Yet from our point of view, what we intend by "Bolshevism" has most woefully failed; and, old as is the object lesson that it has once more set before us, it will be well to restate it.

Briefly, then, we have seen once again that it is impossible to impose the ideals of communism or collectivism upon a people that is not ready to receive them. For the people of Russia not less than the people of France in 1789, were not sufficiently advanced *spiritually* to respond. Moreover in both cases the real sense of brotherhood was lacking in the leaders of the revolution. Lenin was an intellectual, a man of great powers and moral courage, but had he had a spiritual endowment to correspond with his mental abilities he could never have countenanced the wholesale murders that have characterised Bolshevik methods ever since the autumn of 1917. Revolution by force can do nothing but change one form of tyranny for another; and all the lessons of history have taught us that the effect is invariably to produce a reaction among the oppressed which defeats the original revolutionary ideal. In France it culminated in the Imperialistic Napoleonic wars. In Russia, the same tendency is already beginning to manifest itself. Stalin, who is rapidly rising to the position of Dictator, has not the intellectual qualities of Lenin. But he is a man of great physical courage and powerful personality and given the opportunity might exercise a disastrous influence on the welfare

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of Europe. Finally in this connection, it is perhaps hardly necessary to remind readers of THE ARYAN PATH that the two leaders of men who have exercised the greatest influence in the world's history could never have approved the Bolshevik method. Gautama and Jesus were men of peace.

The position in Italy is still more deplorable, seeing that the method of tyranny is not in that case mitigated even by the profession of a collectivist ideal ; and it is already becoming evident that such a method cannot succeed indefinitely. Despite the organised censorship of foreign news and the close system of espionage in Italy, we have lately had various reports of insurrectionist movements in the North. And no prophetic endowment is necessary to foresee the ultimate downfall of Fascism, nor that it might, at its worst, entail some kind of civil war. Bolshevism and Fascism may be widely separate in principle, but both suffer from the same defect. The fundamental and destructive fallacy in either case is that it is possible to impose a government by force upon an unwilling, unready people.

I turn with something of relief from these two glaring examples of misgovernment to consider various other countries of Europe. Among the Latin races, Spain is constantly stirred by a spirit of unrest, but I can find in these symptoms no evidence of any truly regenerative process. After Italy, Spain is the country most influenced by the religion of Roman Catholicism ; and that is before all else a static religion. It represents the escape from all personal responsibility and effort, save of the most elementary kind. And I cannot believe that a predominantly Roman Catholic country will make any real advance towards that ideal which I have taken as my criterion in this article.

In France the religious element is less powerful, but anyone who has lived as long in France as I have, will not be inclined to underrate its influence as exercised by the peasant and lower Middle Class population, in the North as well as the South. Moreover the virtue of humaneness that is one of the symptoms of spiritual growth in a race, develops very slowly in the Latin countries. The whole tendency of French government is intellectual, and although the present direction of French policy is happily towards peace, it is influenced by political rather than by altruistic ideals. There is certainly a strong Socialist movement both in France and Belgium, but it has little meaning from our point of view, since it represents no more than a protest against the increasing wealth of the few and has its roots in greed and envy rather than in any protective love of mankind.

I cannot so easily dismiss the Socialist movement in the Scandinavian countries, more notably Denmark and Sweden. These Northerners are racially a peaceful people, and their wars in the past have been defensive not acquisitive. They have, too, a living literature the tendency of which is thoughtful and progressive along the right lines. From these signs we may hope that the development of any collectivist ideal will tend to permeate the national consciousness pacifically, although it does not seem probable that the Scandinavian

countries will ever exercise any very considerable influence in the "Concert of Europe."

Holland and Switzerland can be quickly dismissed. They are, in effect, passive nations. Both of them have been enriched by the War, and their influence at Geneva will be in the direction of peace. We may be content with that. It would serve no purpose to cavil over the motives for their pacificism.

Of the remaining nations, Austria, another Roman Catholic country, does not count for the moment, being still too deeply plunged in the distress and ruin that overtook her as a result of the War. Eastern Europe, Roumania, Bulgaria, the Balkan States and Greece are all spiritually behind the West—although Jugo-Slavia is producing thinkers and a literature—and their influence seems likely to be reactionary for many years to come. We are left, therefore, so far as the mainland is concerned, only with the difficult and perplexing enigma of Germany.

It is, indeed, an enigma that I cannot pretend to expound. It is evident on the one hand that a new and desirable spirit is fermenting among the people, or they would not have acclaimed such anti-militarist works as Erich Remarque's *All Quiet on the Western Front* or Arnold Zweig's *Case of Sergeant Grischa*. On the other hand, their old commercial ambitions are fully awake again, and may again mislead them. Herr Stresemann's death, too, is greatly to be regretted. He was admired and respected in England, and his influence was a good one. But there is unquestionably a strong militarist, imperialist party in Germany whose power we cannot afford to underestimate; and although there is little fear at the present that these forces of reaction will be strong enough to work any serious mischief, they may prove a considerable drag on Germany's ethical development. Racially, Germany, Holland, Great Britain and the Scandinavian countries should be members of a great alliance, joined to lead Europe in the pattern of right government. It is an ideal that our children may live to see achieved.

Before dealing with England I wish to say a few words about the United States of America. For many reasons I have looked hopefully for signs of a great ethical movement in the West. The forces and conditions in America are all in favour of such a movement, and although in the course of the past fifteen years, the finer aspirations of the American nation have been woefully obscured, I still believe in the spirit of her people. At the present time, they are dominated by a foolish craze for wealth on the one hand and a harmful national pride—amounting almost to megalomania—on the other. But it may be necessary in the scheme of things that America should pass through this phase, since there is unquestionably a national as well as an individual Karma; and I firmly believe that out of the strange mixture of races that constitutes the American people, there will presently issue a great body of sane opinion and spiritual development that will lead the world and be used in the service of mankind.

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Finally I have to deal with Great Britain, the country that I see most nearly and am, therefore, from some points of view, least qualified to judge. Let me, then, confess at once that my prejudices are all in the direction of optimism, so that the readers of this article may know where it may be necessary to discount my opinions.

I made a reference earlier to "humaneness" as a test of a nation's spiritual advance, and I can say with no fear of contradiction that the English are the most humane people in Europe. The evidence is too plentiful to need recapitulation. Even our legislation—which inevitably lags behind the body of general opinion—in such matters as provision for old age, insurance, child welfare, the prevention of cruelty to animals, indicates the trend of our development. Moreover I find tokens of real and earnest sincerity in the present Labour Ministry, a genuine desire to benefit the poorer classes, altogether apart from that heckling for votes and power that is, unhappily, an essential feature of party government.

For it is necessary to remember in this connection that the Labour Party has not an absolute majority in the House of Commons, being tied by the ever-present threat of a Liberal revolt that might turn them out of office. It is believed by the well informed in this matter that they will probably retain power for at least two years; but if they wish to come back to the House after the next General Election with a real majority, they may have to avoid certain acts of legislation which might discredit them with an influential body of the electorate.

Such an act, for instance, may be the giving of Dominion Status to India. At the time of writing, the report of the Simon Commission is unknown to me, but I do not believe it probable that a majority will be in favour of this recommendation. We know that Lord Irwin believes that the time is ripe for this necessary act of justice, and Labour opinion generally is in sympathy with it. But there are very powerful reactionary forces which it might be impolitic to arouse before the ever impending threat of a defeat in the House of Commons. There can be no doubt that India will, as a first step to a wider form of self-government, be given Dominion Status before many years have passed. It may be that she may receive it sooner than I dare to hope. But, personally, I cannot blame the Labour Party if they do not see their way to tackle this problem in the life of the present Parliament.

J. D. BERESFORD.

THE OCCULT WORLD.

[*Occultus* has already been introduced to our readers.—EDS.]

What is true of the worlds revealed by the microscope and the telescope is equally true of that of the Occult. Interpenetrating the world of ordinary vision exists the universe of the minute, visible only to the microscope. In the infinitudes of space are raja-stars whose existence only astro-photography reveals. There is not an Angula, one finger's breadth, of void space in the Boundless Whole, and yet our fleshly eyes see more emptiness than fullness. The atomic and the starry universes are not distinct geographical areas, though such an illusion exists in the untutored mind. Siderial lords have their microscopic universes and atomic units are surrounded by stellar cosmoses.

The existence of the minute world was not suspected by the moderns until Antony van Leeuwenhoek perfected the microscope. Just as this world once existed unsuspected by mortals, so does the Occult World exist unsuspected by the mortals of our twentieth-century scientific era.

The aspirant for the spiritual life is asked to leave this world and force his entry into the Occult. This is often mistaken for some strange geographical area : on some Himalayan height, in some Saptaparna cave, of some part of Tibet or Tartary is this Occult World conceived. Thus many errors result involving not only loss of precious time but waste of beneficent opportunities.

The Occult World is in co-adunition but not in consubstantiality with the human world. It is not somewhere away from the haunts of men ; it interpenetrates the market place, the highways of traffic, where human minds exercise ingenuity, where men and women suffer and enjoy ; it is where homes are built and families are reared. We need not go to the desert to use our microscope and we need not repair to the jungle to contact the Occult World.

The Path which leads to the Occult World is set in this one. Men do not see it either because in their ignorance they are unaware that such a Path and such a World exist, or because superstitions draw them to vain phantasy at the best and to necromancy at the worst. The candidate for the Occult World has to learn to pierce the maya which envelops all, including this Path. Ignorance and illusion—avidya and maya—are twins, and by knowledge alone illusion is overcome. Therefore the candidate should seriously attempt a modification of his mind and acquire an attitude of impersonality. A study of metaphysical and philosophical principles purifies the mind and sets it free, even for short periods, from gross personal considerations ; such study opens the vision to glimpses of universal truths. Further, it aids the candidate to view himself as a part of the universal whole, and this in course of time brings about the intuitive urge to take himself in hand, to kill the man of matter in him, so that the man of Spirit may shine. If he pursues his course sincerely and earnestly he will hear within his own heart some such

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injunction as this: "Seek in the exoteric knowledge the hidden Esoteric Wisdom if you would know the heart hidden in the man of mind and moods."

There is no dividing line between the Esoteric Knowledge and the exoteric. The esoteric doctrines are enshrined in the exoteric. If science-facts form the *body* of knowledge, philosophy is its mind and Theosophy its soul. Within that soul is the hidden Spirit, uncognized by most but not incognizable. In the pursuit of scientific research we rely chiefly on our senses. Mind predominates over the senses when we shift from the region of science to that of philosophy. The heart takes the place of the mind and the senses when Theosophy is being applied in everyday living. (Let this not be mistaken for the sentimental emotionalism which passes for devotion and brotherliness in certain so-called theosophical and spiritual circles; there, not the heart but the solar-plexus is active!) At last comes to birth the universal and impersonal view-point in everything when the exoteric explanations of Theosophy yield place to the esoteric. Then one perceives those facts of the Esoteric Philosophy which flower from a self-examination of the lower self in the light of the Higher Self and the Divine Paramitas.

Every tenet of Theosophy has the dual power to enlighten the thinking mind, to energize the creative will. By the first all problems of life and death, of atoms and universes, are understood because our intellect is aided by the accumulated Wisdom of a very long line of Sages. This is exoteric. By this knowledge we are not able to master the processes of Nature—we recognize the variety of powers in Nature but we do not know how to wield them. When the creative will in us is aroused, because of the power of the esoteric science, then we are able to master Nature and rise superior to it. This is entering the Occult World. Because we know what Nature does and how she does it, we find ourselves transferred into the Occult World, wherein the Immortals wait and watch and bless, always aiding the efforts of mortals.

Therefore has the student of Theosophy to learn to read between the lines and within the words of the exoteric doctrines. Reincarnation and cycles, karma and yagna, birth and death, post-mortem states of Kama-loka and Devachan, of Avitchi and Nirvana, and all others have more than one meaning. Many are the applications to be made of every teaching. The intelligent and the intuitive student digs deep in the mines of words, phrases and aphorisms, and thus learns the hidden meanings of ordinary truths which are well-nigh incommunicable.

No lily-muffled hum of a summer bee

But finds some coupling with the spinning stars.

We cannot hear the music of the distant spheres by deafening ourselves to the song of birds near-by. Nor will we *live* by giving up our life by suicide. The birth in the Occult World does not imply a death in this, but rather a higher living on this earth which the Occult World carries within its bosom.

UNRECOGNIZED THEOSOPHISTS.

RALPH WALDO EMERSON.

[Lionel Hawthorne hails from California, which offers such exceptional opportunities to the student and *littérateur*. We hope there are others like him whose Theosophical study and literary work, hitherto carried on in two separate compartments, will find in THE ARYAN PATH, a suitable medium of a unified expression.—Eds.]

In the Library at Concord, New Hampshire, there stands a bust of the great American philosopher Ralph Waldo Emerson. The face is asymmetrical, and when viewed from different angles it presents the appearance of two different men. The mind of Emerson presents the same asymmetry to many critics who have attempted to analyse it. On the one side, the shrewdness and analytical tendency of the West appears; on the other the calmness and meditative quality of the East. At one moment he seems to be a Christian, at another a Buddhist or Brahmana. At one time the transcendentalist, the poet, the dreamer is uppermost, at another time the practical man of the world who sold his apples in the Concord market and saw to it that they brought the highest price. His philosophy, when viewed from different angles, presents this same characteristic. From one point of view it seems to be unadulterated Platonism; from another angle pure Orientalism. When considered independently, these contrasts seem irreconcilable. But when his philosophy is viewed in the light of Theosophy, these contrasting elements merge into a consistent whole.

The student of Theosophy who has laid aside his Emerson for a few years is amazed, when taking it up again, at the number of theosophical statements found in Emerson's books and journals. Many theosophical students have not realized that Emerson's basic ideas were theosophical, that his views on religion, science, philosophy and education were theosophical, and that even the method used by Emerson in expounding his philosophy and the method used by H. P. Blavatsky in writing the *Secret Doctrine* were similar in essence. Both disclaimed any authority for statements made, both tried to arouse the intuitive perception of their readers, and both used the method of correspondence, analogy and symbols. In view of these facts, it may be worth our while to ask ourselves the question: "Was Ralph Waldo Emerson, albeit unconsciously to himself, a Theosophist?"

A Theosophist is one who is seeking the final truth as to the ultimate essence of things; one who worships the spirit of living Nature and tries to identify himself with it; one who has abandoned the old and trodden highway of routine and has entered the solitary path of independent thought—Godward. Every man who seeks for knowledge of the Divine Principle, of man's relation to it and Nature's manifestations of it, is a Theosophist.

Emerson was all of this. His aim was to read and interpret the great Book of Nature; to show that it can be understood correctly

only as the innate powers of the soul are rightly developed ; to point to the intuitive faculty as the only means by which ideal laws can be perceived ; to break down the barriers that separate man from man, and man from Nature. His doctrine was that of Unity in diversity ; he proclaimed the presence of the One Life in everything ; he encouraged the study of comparative religion, science and philosophy ; he explained the laws of Nature in their ethical and moral aspects ; he pointed to the presence of the God within man himself, and urged " self-induced and self-devised efforts " as the only means by which man's evolution can proceed. The philosophy of Ralph Waldo Emerson included all these things, and he tried to promulgate these ideals among his own people. These teachings are all found in the philosophy of Theosophy, and their promulgation is the aim of the Theosophical Movement as well as of every sincere Theosophist.

Born in 1803 and dying in 1882, Emerson had little opportunity of coming into direct contact with the Theosophical teachings that were given out in the last quarter of the last century. His task was to plough the field for those who would later come and sow the seed—to prepare the mind of the West for the doctrines of the East. His first step was to turn his own face toward the sacred land of ancient Aryavarta for inspiration and guidance. As he says in " The American Scholar " :

When the intervals of darkness come, as come they must, when the sun is hid, and the stars withdraw their shining,—we repair to the lamps that were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak.

Having kindled his own torch at the flame of Eastern lamps, he held it aloft that his own people might see the dangerous waters into which the bark of Western civilization was slowly but surely drifting, that they might be urged to turn the prow of their vessel toward the East. He boldly rebuked the men of his time for wasting their strength and energy in riding, hunting and brandy-drinking, as well as for the solemn gravity with which they viewed the absurd follies they called life. He pointed to " Orientalism " as the only remedy for their " musty self-conceited lives ". He feared that his advice might shock some of them, but assured them that in the Eastern doctrines they would find a " thunder never heard before, a light never seen before, a power that trifles with time and space ".

The wisdom of this advice is seen by comparing it with a letter written several years later by the Mahatma K.H., in which these words appear :

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

The dangers indicated above were realized by Emerson. He had found in the Eastern doctrines the secure basis upon which the crumbling faith of his people could be reconstructed. He felt the responsibility of his trust, and discharged it to the best of his ability. What more could he have done ?

Philosophy.

The inspiration of the Emersonian philosophy has often been traced to Plato, and Emerson's own statement that "out of Plato come all things that are still written and debated among men" has been taken to mean that Plato was considered by Emerson as the original and central Sun of philosophical thought. On the contrary, he recognized in Plato only a focal point in whom the spiritual and intellectual rays of the East met and converged.

To Emerson, Plato was an expression of the true union of the East and the West—that union which Theosophy is striving to make more real and permanent. Emerson described Plato as :

The unity of Asia and the detail of Europe, the infinitude of the Asiatic soul, and the defining, result-loving, machine-making, surface-seeking, opera-going Europe—Plato came to join, and by contrast to enhance the energy of each. The excellence of Europe and Asia is in his brain. Metaphysics and natural philosophy expressed the genius of Europe; he substracts the religion of Asia as the base. In short, a balanced soul was born, perceptive of the two elements.

As the teachings of Plato were closely associated in the mind of Emerson with those of the ancient East, so also was the relationship between the purely Platonic teachings and those of the later Neo-Platonic School clearly recognized. Augustine, the Bishop of Hippo, has admitted that the doctrines taught in the Alexandrian School were the original esoteric doctrines of the first followers of Plato; and Porphyry, of the Neo-Platonic School, has shown the philosophy of Plato to have been taught and illustrated in the Mysteries. When we stop to consider that one of the most important tasks of the present Theosophical Movement is to revive the work commenced by Ammonius Saccas, the efforts of Emerson along this line assume a deeper meaning, for it was in some measure due to his efforts that the mind of the European and American people was led to a reconsideration of the teachings of Neo-Platonism and Platonism, and through them back to the teachings of the ancient East.

But Emerson's contact with Eastern metaphysics was even more direct than that afforded by the intermediate links of Greek thought. There was a peculiar kinship with the East in the very nature of the man, which most of his Western biographers have failed to notice, but which was recognized by a Hindu. Protap Chunder Mozomdar, writing of Emerson in 1885, says: "He seems to have been born in India. Perhaps Hindus were closer kinsmen to him than his own nation. Yes, Emerson had all the wisdom and spirituality of the Brahmans."

Emerson's interest in the East appears very early in his life. He began jotting down his thoughts in his Journals at the age of sixteen, and one quickly comes upon references to India. When he was seventeen, he attributed the attraction felt for a certain co-student to the "Indian doctrine of eye-fascination" and shortly afterwards he wrote a most suggestive "Venture in Romance," in which he pictured himself in an Oriental atmosphere, with a "broad Indian

moon looking down through the broken arches of an old tower." When he was nineteen he had already begun reading translations of Indian texts, and writing poetry of a decidedly Eastern character. In his twenty-seventh year the central idea of his poem "Brahma" appeared in his Journal, and that same year he wrote :

There is nothing for me but to read the Vedas.....it contains every religious sentiment, all the grand ethics which visit each noble poetic mind.

His extreme reverence for the East was recorded in these words :

"The East is grand, and makes Europe appear the land of trifles."

In regard to the *Bhagavad Gita* he says :

It was the first of books ; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us.

He called the Zoroastrian, Indian and Persian Scriptures "majestic, and more to our daily purpose than this year's almanac or this day's paper." From the age of thirty onwards, Emerson was an assiduous student of Oriental literature, a fact which may surprise his casual readers, though certainly not those familiar with his Journals.

His admiration of the Buddhistic philosophy is seen in his comparison of it with Transcendentalism. Defining the latter as a sort of largeness of faith he says : "The Oriental mind has always tended to this largeness. Buddhism is an expression of it," and concludes that the true Buddhist is a Transcendentalist. At another time he calls Buddhism "the necessary or structural action of the human mind. Buddhism read literally, the Tenet of Fate, Worship of Morals, or the Tenet of Freedom, are the unalterable originals in all the wide variety of geography, language and intelligence of the human tribes."

Religion.

The net of destiny, woven from the threads of heredity and environment, was tightly drawn around the child Emerson from the day of his birth. His family Karma was interwoven with the Church, for all his forefathers, from the very first one who landed on American shores, were clergymen, of one denomination or another. He was born in the Parish House of the First Unitarian Church in Boston, where his father was minister. His formative years were filled with a struggle between the call of the Church and his family expectations on the one hand, and his own inner convictions on the other. The dictates of family duty led him finally into a lukewarm adoption of the ministerial profession, where he hoped that by practising the form he might eventually achieve the substance. His inner conviction finally triumphed, and he severed his connection with the Church. His rebellion against Christianity as it was taught and practised in the Churches was openly and fearlessly expressed :

It may be a question whether we have not lost some energy by a Christianity entrenched in establishments and forms, some vigor of

wild virtue. For every Stoic was a Stoic ; but in Christendom, where is the Christian ?

There was also a strong line of demarcation made by him between the teachings of Jesus and those of the Church :

The accepted Christianity of the mob of churches is now, as always, a caricature of the real. The *heart* of Christianity is the heart of all philosophies. It is the sentiment of piety which Chinese and Stoic, Mahometan and Hindoo labor to awaken.

If a man is told to look to his Religion for truth, he should expect to find therein an answer to all his problems. But the condition of society to-day, as in Emerson's day, clearly indicates that truth is not to be found within the narrow grooves of bigotry and superstition. Emerson realized this fact, and addressed the following remarks to the Senior Class in Divinity College, Cambridge, in 1838 :

Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, it is not the doctrine of the soul, but the exaggeration of the personal, the ritual. It dwells with noxious exaggeration about the *person* of Jesus. The soul knows no persons. By this monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man. We have contrasted the Church with the soul. In the soul, then, let redemption be sought. The evils of the Church that now is, are manifest. The question returns : What to do ? The remedy is, first, soul ; second, soul ; and evermore soul.

It is the narrow and dogmatic interpretations of the Scriptures, (of whatever nation) the worship of the personalities of the Teachers and the anthropomorphic conception of God that prevents Religion from assuming its rightful place in the scheme of things. When Religion begins to teach self-redemption through man's own seventh principle—called by some Christ, by others Buddha—then will true Christianity find itself one with true Buddhism, as with all other true religions.

As the worship of the *personality* of Jesus was decried by Emerson, it is not surprising to find him opposed to the idea of a personal God. He revolted against the dual concept of God as presented by Paley and Calvin, and recorded in his Journals his reverence of the Oriental conception of the *impersonality* of Brahma. God to him was "not a relation, or a part, but the *whole*. Being is the vast affirmative, swallowing up all relations, parts and times, within itself."

God, to him, was not an extra-cosmic Being, but was to be found in man himself : " That which shows God *in me*, fortifies me. That which shows God out of me, makes me a wart and a wen."

Emerson's idea of God is thus seen to be identical with the Theosophical concept, which denies a personality to the Universal, the Root, from which all proceeds, and into which all will finally be reabsorbed. The Theosophist finds God in every atom of the Cosmos—visible and invisible. It is Law Itself, and consequently admits of no miracle. As Emerson says : " The word *Miracle*, as pronounced by Christian churches, gives a false impression. It is *Monster*."

As Emerson's God was no Person, the futility of prayer was apparent. In regard to prayer, he says :

Men's prayers are a disease of the will. Prayer that craves a particular commodity is vicious. Prayer is the contemplation of the facts of life from the *highest point of view*. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is one with God, he will not beg. He will then see all prayer in *action*.

And where is the Theosophist who would not applaud Emerson's advice to the Divinity students on that afternoon in July, when he told them to "dare to love God without mediator or veil," and to "acquaint themselves first hand with Deity?"

Creeds and sects were viewed in their true light by Emerson. A creed was to him a "disease of the intellect"; and a sect "an elegant incognito devised to save a man from the vexation of thinking." He said that a really wise man would refuse to belong to any creed or party, as they were only "Unthinking Corporations," and at one time he confessed that at the very word "Sect" all his quills rose and sharpened.

His revolt was always against the narrowness and bigotry of churches and creeds, his aim to present the Unity of all religions. He felt that behind all religions there must be a common source from which all had sprung, a common basis in which all could be united. He questions :

Can any one doubt that if the noblest saint among the Buddhists, the noblest Mohametan, the highest Stoic of Athens, the purest and wisest Christian, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by those believed adversaries of their sects?

He tried to discover that "obscure and slender thread" that ran through all mythologies, realizing that this discovery would lead him to the highest regions of philosophy. He found that the systems of philosophy are few in number, and repeat each other; that thought, for the most part, has subsisted on one root. If he had lived a few years longer, he would have found that "obscure and slender thread" which he sought, as well as the common root of all religions and philosophies, clearly described by H. P. Blavatsky in her *Isis Unveiled* and *The Secret Doctrine*.

Science.

Although pre-eminently a philosopher and a man of religion, Emerson was not blind to the effect that modern science would have upon the religious thought of his day. He foresaw the conflict between religion and science, and prophesied that the new ideas of science would strike at the very roots of religious dogma.

The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of his church.

The publication of the *Origin of Species* in 1859 caused him to retract nothing that he had previously said, and as he opposed the dogmatic and unphilosophical assertions of Religion, so also did he oppose the materialistic bases of Science. He recognized that Science, by confining its speculations to matter and ignoring spirit, could never reach ultimate truth; and that Religion, by limiting itself to spirit, and ignoring the discoveries of Science, was in the same condition. He saw that something was needed which took both into account and offered a basis of reconciling the two. This basis he presented as his Ideal Theory.

The fault with Science, as he points out in "The Poet," is that it is purely sensuous and therefore superficial. Science must progress hand in hand with religion and metaphysics, for without this combination, Science cannot endure. The true scientist must deal with forms according to the life therein, not limiting himself to the form alone. He turned again to the East for a corroboration of his scientific theories, and prophesied that "the avatars of Brahma will presently be the text books on natural history". In his Journal of 1866 he gives a dissertation on the Eastern views of Science, and shows how Science can perform its real function only when it learns to separate the real from the unreal, and arrives at the contemplation of the One Life and the One Cause.

LIONEL HAWTHORNE.

RELIGIOUS TENDENCY IN JAPAN.

[**Professor E. E. Speight** of the Osmania University, Hyderabad, Deccan, is a lover of Japan. Having lived there for a long term of years he writes with an intimate touch. He is the proud possessor of thousands of beautiful prints, and illustrated books, not to speak of sword guards, some of them of unique interest not only as examples of the wonderful ability in one phase of the conquest of iron but as furnishing illustrations of the Japanese folk-culture. Surrounded by these he is able to touch the spirit of Japan and his article is an expression of that touch. Much has remained unsaid, even unthought of, and only feelings gain expression.—EDS.]

To bear testimony, in a few pages of writing, to the spiritual qualities of a great people demands either the terseness of Chinese speech or the convincing utterance of a saint. I think it will be agreed that the few simple essentials of true religion include the belief in a deeper meaning of life than is apparent on the surface ; the recognition of a supreme principle or power in the universe, revealed to us by the experience of our souls, and by great teachers whom we try to take as our models ; and the expression of our faith by our actions and our worship, whether alone or in communion.

For some their religion is a great austerity, for others a ceaseless joy ; some make their lives the direct expression of it ; some treasure it as a deep part of their being, not lightly to be spoken of ; many only turn to it in extreme moments.

Many people practise it as what has been finely called by an English lady "a religion of reality—belief in the sanctity and beauty and value of the real world for spiritual mastery."

Most people associate it with an institution—a place of worship : many do not. Bernard Shaw said : "Mohamed was a truly wise man, for he founded a religion without a church."

Some find all they need in the Scriptures ; others look for ever to new Scriptures, in the faith that the future of religion depends on its development. Many believe, with Richter, that : "One religion after another fades away, but the religious sense, which created them all, can never become dead to humanity." Some put their trust in faith, some in works. Some, like William Blake, and his many followers to-day, believe that ritual and conduct are valueless unless they are the expression of the life-principle. For Blake life meant an overflow of love, and the life-principle imaginative creation. For many their religion is associated with superstition and supernatural phenomena. In contrast with this, a leading Catholic writer, Mr. Hilaire Belloc, has recently said : "Surely the end of any act of religion is to get the heart of a child." And Sir John Woodroffe, an ardent student of Indian religious thought, believes that : "Who helps to uphold the world has religion."

In Europe and America all these attitudes are typical, characterizing thought even to-day. In the religious utterance of India through the ages everything written above would find confirmation. But it is not quite so in Japan, as far as the voluminous scriptures and

commentaries have been made known to the West, and as I have experienced during fifteen years of life deep among that great people.

There are individuals of the great-hearted Anezaki type, with intellectual recognition of all forms of religion and broad sympathy with all that is good in them; and there is much academic interest in other religious and ethical systems than Buddhism and Confucianism. The most popular form of religion in Japan among the sturdy militant section of Japanese manhood is what is called Zenshu, which includes the practice of a kind of yoga and lays great stress on heart-to-heart instruction in silence. This very form of religion also illustrates the eclectic tendency of the Japanese.

Zen was a striking combination of parallel antitheses, idealism and pragmatism, individualism and impersonalism, transcendentalism and empiricism. This was a result of an adaptation of Hindu idealism to Chinese quietism, and then to the intuitive insight and the practical nature of the Japanese people.

These words of Dr. Anezaki pregnantly summarize the experience of all who with interest and sympathy slowly come to know Japanese life. Perhaps the most striking mental form of activity there, is an eclecticism which is based on healthy curiosity and results in leisurely modulation of the chords of the spiritual being.

Many students include the Bible in their small, neat libraries; Santa Claus has a welcome in every household; and voices from all the world over are eagerly listened to for spiritual suggestion and refreshment. Yet there is always a return to the peculiar Japanese attitude, an emotional isolation so different from anything we get in Islam or Slavic life, or anything in Western Europe.

As for Chinese influence, has not Fenollosa told us? "It is just because China has been slowly throttled in the silken meshes of her own culture, which Japan has for seven hundred years been cutting her own way through to freedom, that the two races to-day invite such strange contrast."

The Japanese mind and heart have been steeled by isolation for several millennia and by conflict with wild Nature probably unparalleled in human history: floods, snow a hundred feet deep, tidal waves, volcanoes and earthquakes have been constant foes, and taken terrible toll. The result is an independence of character and a self-trust and a self-esteem only equalled by that of Central Asian peoples such as the Afghan tribes, and by the Vikings who have been metamorphosed into men of Yorkshire, Northumbria and Michigan. On the top of this came the extraordinary rigid feudal hierarchy, resulting by 1600 in astonishing homogeneity and cohesion, which did not suffer change until the opening of Japan seventy years ago. Under this régime every individual was appointed his place, and the minutest details of deportment were fixed, even down to the occasions when he might and must smile, and when not to smile was fatal. Individual initiative was impossible within the social confines, though it was amazingly in evidence when men or women were in desperate straits, as when a rebel lord was the first to cross the dread Zara Pass in the Japan Alps, all the ways being barred, or as in the Christian persecutions.

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On humanity in such circumstances, such portentous poise, a human throng largely continental, Mongol, with a fiery leaven of Pacific blood, were imposed from century to century, by far sighted leaders, disciplines of very varying character—manly exercises like horsemanship, the noble science of the sword, as a symbol of honour, archery, wrestling, jujitsu and fencing, practice in self-control in the form of elaborate social conventions, such as the tea-ceremony, the cult of flowers and miniature trees, and intellectual exercises as exacting as our own chess.

The result was a type of man and woman drilled for the adventure of life as none others have ever been, with a dread sternness of protective exterior when desirable, and universal willingness for self-sacrifice that put all preaching to shame. Such was the intensity of training the whole race had undergone for over a thousand years, that sudden emergence into the world of the nineteenth century, and consequent establishment of relations with every section of human civilization, have hardly affected the original character at all. Instead they have added one more discipline, which, like all others, the Japanese have taken in the spirit and good-nature of a game—the outward accommodation to the forces of Western civilization, a civilization as strange to them as theirs to us—and the adoption of whatever they found in foreign practice and theory which had constructive value for them, without even surrendering an inch of their own foreground.

It is impossible to make a valuation of the spiritual tendencies and possessions of the Japanese without realizing this inherent stability of character and permanence of the sense of dignity. These things are in themselves powerful supports to any general convictions and sanctions in the region of morals and religion.

But were we to stop here we should be losing the delight which life in Japan, on Japanese conditions, most certainly affords, whatever may be the inconveniences natural to submergence in such an alien civilization. This delight is entirely due to the consistently humane character of the people, of whatever rank. There are men without tears, but there are tears as well as happy faces, and tears seen through seeming happiness. Japan is full of affection as well as commonsense, as all Japanese children have reason to know, and the influence of the strongly developed social sense upon human relations is a constant cause of admiration.

“It is not the real Japanese mind, I think,” says the poet Naguchi (to whom salutations from afar), “to build a house for the dead, as I know that it goes straight towards associating the dead with trees, mountains, water, winds, shadows, deer, ravens, foxes, wolves and bears, and uses to leave them to the care of the sun and moon.”

All Japan is peopled with guardian deities, many of them still potent in human mentality, many reduced, as our fairies and pixies, to friendly and familiar personifications. “When the sky is clear, and the wind hums in the fir-trees, it is the heart of a God who thus reveals himself,” says an oracle of Tajenia.

The serious and the pathetic sides of Japanese thought have been conditioned by the teaching of Chinese philosophers and by the Buddhism introduced some thirteen centuries ago. It has been an extraordinarily fortuitous combination of inheritances falling to the lot of a people so ready to use them to the full. The nobility of Confucian social ethics and the mystic influence of Tao go side by side with the austerity of the Shinto ritual, and all are mitigated by the sad-sweet resignation of Buddhism, with its wondrously beautiful apotheoses in art of Indian humanity. Moreover it is Buddhism which has given the Japanese heart its turn from the difficulties of life to the consoling beauty of Nature, of the mountains with which all temples are associated, the waterfalls which form a large part of every Japanese river, of the flowers in their seasons, the sunrise and the moonlight, and not least, the beauty and the song of those birds so strangely like our own in England, while the trees with their indescribable beauty and exalting companionship are mostly unknown in our landscape. All which things, in infinite detail, are enshrined in the great body of Japanese poetry, of which but a tiny fragment has appeared in any other language. And they have never been enumerated more movingly than in the pages of Okakura Kakuzo, now revered in a special shrine. He is writing of the impressive Nô drama, but his words are equally true of lyric poetry.

The sighing of the wind among the pine-boughs, the dropping of water, or the tolling of distant bells, the stifling of sobs, the clang and clash of war, echoes of the weavers beating the new web against the wooden beam, the cry of the crickets, and all those manifold voices of night and nature, where pause is more significant than pitch, is there. Fragments of nature in her decorative aspects ; clouds black with sleeping thunder ; the mighty silence of pine forests ; the immoveable serenity of the sword ; the ethereal purity of the lotus rising out of darkened waters ; the breath of star-like plum-flowers ; the tears that may be shed in old age by the hero ; the mingled terror and pathos of war ; or the waning light of some great splendour—such are the moods and symbols into which the artistic consciousness sinks, before it touches with revealing hands that mask under which the universe hides.

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So bearing all these things in mind we should no more take isolated utterances of Japanese recluses or poets as typical of Japanese humanity than we should choose the more beautiful of the lyrical passages of Tulsi Das or Tuka Ram as typical of Indian religious thought, or Henry Vaughan's mystical poetry as characteristically English. Nowhere is hasty generalization more dangerous than when applied to Japan, where, though all life seems to move within the frontiers of rigid conventions, infinite variety slowly discloses itself to the careful observer. For one Englishman, long familiar with Japan, Shinto revealed itself as a religion of love and gratitude.

The richness of folklore, then, discovers an unappeasable interest in details of the external world, and such a rich world ; communion with the dead, generally at shrines in lonely spots in the mountain forests, is responsible for those frequent suggestions of remoteness from the present which disturb the foreigner in Japan ; the cult of manliness and the endeavour after deferential yet just social obser-

vances, give stability to institutions ; and Buddhism, with its heart centred on the poetry of life, on beauty and mercy and the affinity of subhuman life to our own, has made of Japanese womanhood a new joy which will more and more clearly irradiate the world, and suffuses the hearts of even the most successful of modern warriors. Again and again men turn from their life in the ranks or on ships of war to solitude and penance for the death and suffering they have caused. And what a noble and touching example it is they love to dwell on, of the Buddhist devotee nearing Paradise, yet at the last refusing to enter, and deciding to descend again into the turmoil of life to help less fortunate ones among those who are far behind on the long steep path of deliverance. Ernest Fenollosa, in his great collection of notes entitled *Epochs of Chinese and Japanese Art*, says of this inseparable intermingling of social and spiritual interest during the development of Japan: "To make and administer sound laws, to effect hospital, charitable and university organization, to play a birdlike part in the variegated paradises of court and villa, to beautify the person and flash poetry as fountains do water—was only to play naturally what the gods wished done upon the hardened circumference of heaven, for, after all, the earth is only an outlying province, and the very best of the flesh-bound Soul is in touch with the central molten life of paradise." And as an instance of this intermingling he elsewhere cites the mysticism of the Tendai sect which, he says, "went to a verge of psychological analysis which dwarfs the neo-Platonist. It assumes the world to be real rather than illusory ; striving, evolution ; a salvation through process, a salvation to be achieved within the body of society and human law—a salvation of personal freedom and self-directed illumination—a salvation by renouncing salvation for loving work."

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Japan, for every foreigner who dwells there, is a violent reaction to personality developed in far different surroundings. The Japanese experience has been the magic means of unfolding many types of western mind and revealing powers and predilections which might otherwise have remained unsuspected. Chamberlain, Aston, Hearn, Fenollosa and Reischauer are all considerably products of a Japan they but partly interpreted. The natural and desirable complement to them all would be a Japanese Chekhov, reporting to us the naked dialogue of whole classes of people of whom foreign scholars as a matter of course have little direct knowledge.

There are subtle differences in Japanese humanity, as one moves about the far-flung islands from province to province, which defy analysis and of which only Hearn of those five patient toilers has given us an inkling. Japan presents the most remarkable instances in history of the fusion of peoples of different origins ; it is only by a knowledge of dialects, as distinct from the Tokyo-ben, as the standard tongue is called, a knowledge no foreigner, least of all Lafcadio Hearn, has ever possessed, that we can get down to the undistorted reality beneath the deliberately standardized exterior.

Eastern humanity still remains largely unknown to the rest of the world, seen mainly through minds that are European in origin or inclination, through languages that entirely change the tone of a Chuang Tzu or an Abu 'l Ala, a Hafiz or a Kabir, a Basho or an Iqbal. This is, of course, a different subject of discourse from all those jealously guarded secrets of religious sects, those things which we proudly claim to be beyond expression. It is a matter of things that are openly said from hour to hour for those that have ears to hear. It is a matter of facing the truth, of refusing to reduce life to abstraction, of the stringent veracity of the scientist as opposed to manipulation for a purpose. And though few Europeans may have sufficient length of years to become thoroughly intimate with any phase of Oriental life, what is important is a recognition of values, which often comes instinctively. Most of the rest is multiplication of detail.

The few words written above about only one of the forms taken by religion in Japan are of course utterly inadequate. Whatever its stern demands upon its followers, its alliance with pride and aloofness, Zen is yet a combination of belief and practice which gives utterance to a noble faith that is becoming a main tenet of the world's great belief, beyond sect and school, the faith so finely outlined by a most able exponent of Zenshu, Mr. Kaiten Nukariya.

Once become conscious of Divine life within you, you can see it in your brethren, no matter how different they may be in circumstances, in ability, in character, in nationality, in language, in religion and in race. You can see it in animals, vegetables and minerals, no matter how diverse they may be in form, no matter how wild and ferocious some may seem in nature, no matter how unfeeling in heart some may seem, no matter how devoid of intelligence some may be, no matter how simple in construction some may be, no matter how lifeless some may seem. You can see that the whole universe is enlightened and penetrated by Divine Life.

E. E. SPEIGHT.

FROM GERMANY.

[Waldemar Freundlich is a lover of Indian life and thought, and writes from a keen observation of the new spirit which has arisen in Germany.—EDS.]

The radical changes taking place day by day, in all quarters of public and social life, disintegrating long-cherished forms here, creating hopeful outlooks there, cannot fail to impress the minds of all those having to cope with so many and unknown difficulties.

What does the "hand" signify in the manufacturing process of our days of technical competition, what the old-fashioned "one h. p." of the peasant in his hopeless fight against American grain and frozen meat. It is machinery, co-operation of capital and many "hands;" that have ousted the brave worker of the soil, the skilful craftsman. War and inflation have destroyed the fortunes of the better and middle classes, forming everywhere the stronghold of religion, science and art. This has brought a new class of men to the surface and vested them with power, and they prefer men of their own class as colleagues. The service of the better-class official has been dispensed with. Political pressure has opened the land to an influx of goods from all countries, bringing hard strife and partly ruin to wide parts of the community. The burden of taxes in such a country, enhanced by a war-tribute, makes it more difficult still to a well-meaning, social-minded Government to solve the problem of some two million workless who, with their families, want looking after. Political factions of all kinds try to take hold of the situation, and passions run high.

It goes without saying that in the midst of such outward changes of life the mode of living has undergone modifications. A new generation has taken to sports and outdoor-life as recreation having little or no use for liquors and beer. It is noticeable that consumption of these has declined considerably. The vegetarian movement, being considered more or less absurd up to some years ago, has been "discovered" by science, and in some form or other has radically changed the daily diet of all classes of the people.

In speaking of the many new spiritual movements, touching both religion and philosophy alike, I am not including the intellectual life at the universities which continue to remain faithful to time-honoured traditions. What I wish to do is to try to show the numerous rivulets running beneath the surface, still having their one divine source in the human thirst for truth and longing after the unknown.

What makes these movements particularly interesting to the onlooker is the honest striving after oneness of outward and inward life, the attempt to find the connecting link between the inner aspirations of the soul and the truths they inspire in the intellectual and active life. It took centuries for the truths of Zoroaster to transpire in the writings of the Old Testament, and of Buddha's sayings to find their way to the great Saviour in Palestine. In our days this exchange of ideas takes place at a far quicker pace. There is hardly

any apostle of new spiritual movements who has not been influenced by some Eastern writings, although this may not appear at first sight. Popular books on Buddhism, the spread of Theosophical teachings and the general interest in the ever-mystic East can all be traced to an influence which may be called peculiarly Indian.

However stammering and all too varied some of the monthly "new time" and "new spirit" papers, they all show the earnest desire of writers and readers to renounce materialism in all forms and to give due place to the soul, and aim at the development of all higher forces, both mental and moral. They are written in a clear, comprehensive way, and their considerable circulation is only explained, to my mind, by the fact that the working and middle classes are in growing numbers estranged from the church and its dogmas. Evidently this new movement has something to give to them which the church could not give.

But it is not simply the question of spiritual life that is treated in these papers. They share the troubles of their readers and try to show them how to solve their problems. They give good advice as to sound living and housing, and often form co-operative societies for the realization of such aims. It is the oneness of thinking and living they aspire at, realizing the crying contrast between word and deed in Western life.

There are also some valuable religious writers who have in their own way spiritualized and made comprehensible Christ's sayings. Large communities, spread over the country and abroad, are their constant listeners. As an example I would mention Dr. Johannes Müller in Elmau, who has for more than thirty years published his speeches on religious, social, moral and political objects in his "Grüne Blätter" (Green Leaves) and written remarkable books on "God" and other religious and social questions. As Emerson, Dr. Müller requires personal responsibility from his reader, he wants everybody to listen to the human truths spoken by Christ and to act accordingly. He appeals ever and again to the great forces of the soul springing out of a strong belief. However different the scientific aspect of such writings, the tendencies go in the same direction as those of the "new movement" described above, namely, towards a oneness and spiritualization of human life in all its departments.

It would be premature to predict what these new tendencies will ultimately lead to. They seem, however, to indicate once more how essential Eastern spiritual influences are to the West, and how the old saying "ex oriente lux" still holds good for our days. The West, ever absorbed by tasks of mundane life requiring mental action and physical exertion, is in danger of becoming a mechanical world with soulless puppets to inhabit it. Neither spiritual, political nor economic troubles can be solved in the long run, unless this new spiritual movement continues to take root in the West, and inspires coming generations with new ideas as to the aims and ways towards individual welfare and the harmony between nations and peoples.

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WALDEMAR FREUNDLICH.

IN THE WORLD OF BOOKS.

[As explained last month in this department, in addition to notices of new publications, we draw attention to old volumes of forgotten lore as old friends who get neglected in the rush of modern life. Below we print an article which surveys, all too shortly, the ancient Indian literature about the art of painting and which will show our readers how thoroughly the subject was studied thousands of years ago.—EDS.]

LAWS OF PAINTING IN ANCIENT INDIA.

[Among India's foremost artists, **S. Fyzee Rahamin** has commanded recognition alike in Western and Eastern modes of expression. His paintings in the Western style have been hung in the Royal Academy, and the Tate Gallery has purchased some, while his murals in the Eastern manner now decorate the Imperial Secretariat, Delhi. Until 1910 Mr. Rahamin who was educated in the Bombay School of Art and at the Royal Academy schools, London, later studying under John Sargent himself, adhered to the principles behind the art of the Occident. Not satisfied, he spent a number of years in research work in order to delve deep into the principles behind the ancient art of the Orient and then started all over again according to these methods of hoary tradition. His Highness the Gaekwar of Baroda engaged him as Art Adviser in which capacity he was instrumental in starting one of the finest galleries in India. Several of his paintings went to the great Wembley Exhibition in 1925, and in 1926 he was commissioned by the Government of India to decorate the Imperial Secretariat domes. Here he has painted in four divisions in the larger dome Knowledge, Justice, Peace and War, six panels depicting the seasons of the Indian year, eight figures illustrating moods of Indian womanhood ; and in the smaller dome, Brahma, Vishnu and Shiva with Saraswati, Lakshmi and Parvati, among other examples of exquisite work. His exhibition at the New Burlington Galleries, London, last December brought praise from the connoisseurs.—EDS.]

The art of India is misunderstood because it is misrepresented, and this situation has arisen owing to unauthorized enthusiasts writing on the subject. All writers on Indian Art have taken for their guide certain examples of art they came across and from such examples the authors have drawn their own conclusions, completely ignoring the fundamental principles that constitute the Art of India. All surviving examples are not works of art. Only a very few express the ideal laid down by the lawgivers of ancient India.

The first mention of the word "Kala" (Arts) is made by the ancient sage and Rishi, Apastumb, in his work called *Karma-Budhisar*. The age in which the Rishi Apastumb lived is not definitely fixed, but it was centuries prior to the coming into existence of the *Mahabharata* and the *Ramayana*. The Rishi Apastumb at the beginning of his work refers to another Rishi, Kashyap Brahm, a great Sage who lived many hundreds of years before himself, as the founder of the *Silpa Shastras*—Laws for creators. These were divided into two main sections: (1) the "Silpa Shastra"—Laws for the builder or architect proper, and (2) the "Chitra Lekhana Shastra"—Laws for drawing pictures. It is with the latter division that I am dealing in this article.

Chitralekhana Shastra consists of 14 sections, "vibhagas," which stand for 14 "Lokas"—regions, and the seventh of these was with its

knowledge passed on by Kashyap Brahm to the Rishi Twastu Brahm, who compiled the *Twastu Silpa Shastra*.

Twastu Silpa Shastra comprises sixty lacs of verses, with 214 divisions. It is written in a form intelligible for the people of this earth, Bhoo Lok. The entire knowledge of *Twastu Silpa* was explained to the Rishi Chaya Purush, who was charged with the responsibility of teaching the science to the Bhoo Lok. The Rishi Chaya Purush divided the *Twastu Silpa* into 12 parts and gave the knowledge with commentaries to 12 different Rishis who were to impart it for the benefit of humanity. These 12 Rishis, whose names are also mentioned, simplified the study of this science, and to make it acceptable to all kinds of intelligence wrote 153 different works. The mention of a few will give an idea of the vastness of knowledge given in these works for the study of artists :

1. *Bhut Chitrakala Shastra*.—The science and knowledge of the five elements : earth, water, fire, air and Æther or Akasha sometimes translated as sky, to be used for the purpose of painting.

2. *Shakti Chitrakala Shastra*.—The knowledge of all vegetable growth on earth to be used in drawing pictures.

3. *Loha Chitralkhana Shastra*.—Amongst other things teaches the art of engraving and etching on metal.

4. *Chayya Chitralkhana Shastra*.—Tells how to learn and understand the character and form of a person from his shadow, and draw his likeness.

So it goes on, giving every conceivable information an artist should have. Further, he enumerates, with names, 1,107 different kinds of arts of creation.

Maha Rish Vashist writes in *Propanchalahari* that in the region known as the Devlokastan—worlds of Gods—there are works written on the subject known as the *Deva Silpa*, *Yaksha Silpa*, etc. There are also treaties giving the quality, use, appearance, colour, form, and sound of electricity, of the rays of the sun, clouds, etc., specially meant for the study of the artist who should use this knowledge for the purpose of Chitralakshana—drawing pictures. Yajnavalki in his *Raj Tantra* throws a flood of light on this subject.

In later ages these laws were still simplified by handling only the essential side of the art of painting and making it more or less primary as we can see from the work known as the *Chitralakshana*. This pre-Buddhist work gives in detail, laws, measurements and proportions for drawing Gods, Kings and ordinary men. It elaborately described the manner and method the painter should adopt, giving similes to make the meaning clear. This was the chief guide of the painters of the Buddhist Period.

Vatsyayana's *Sada Aangga* is further simplified and can be taken as a primer for the art of painting. The six vital expressions of painting are clearly discussed without the deeper and philosophical side of the art of painting.

All works on the subject of Chitralkhana warn the artist to adhere strictly to the laws by religiously following them and, in symbolising the forms of nature, to be truthful, honest and faithful in their representation. Distortion of any kind was regarded as an insult.

The artist had, in addition, to learn certain Yogic laws and principles through which he identified himself with the unexpressed forms of nature and by understanding the meaning that underlay these forms to produce them in a symbolic manner in order to express fully their meaning.

Would it not help the cause of art if a sincere and an earnest attempt is made by art teachers to look into these treatises? And how many are there among creative artists who will study them to fathom the processes of their own creative faculty?

S. FYZEE RAHAMIN.

THE IDEALS OF ADULT EDUCATION.*

[Dr. Basil A. Yeaxlee, O.B.E., Ph.D., is the Editor of *The Chronicle of Christian Education*, London, and has been associated with educational activities for more than a quarter of a century. He has served on several important national, educational committees and is an authority on adult education. Not only is he the author of such works as *An Educated Nation* and *Spiritual Values in Adult Education* (in two volumes), but he has edited a number of books connected with this great continent of ours, *The New Era in Asia*, *The Spirit of Japan*, etc. His latest work, *Lifelong Education*, recently published, shows his sympathetic insight, his wide reading and his deep knowledge of the subject he has made his own.—Ed.]

Ideals are not the same thing as aims. In a world-wide movement such as adult education has now become it would puzzle Aristotle himself to discover even two or three aims pursued "always, everywhere, and by everyone". It is comparatively easy to define the distinctive purposes of the various groups, but the very process of definition brings more clearly into view their apparently hopeless diversity. Take as random examples the aims of the Folk High Schools in Denmark, certain Marxist groups on the continent of Europe, the University Extra-mural Departments and the Workers Educational Association in Great Britain, the English Church Teaching Group, the Y. M. C. A. in America and indeed all over the world, the Communist organisations for adult education in Russia, and the campaign against illiteracy in China. Obviously each is limited by circumstances of race, social and political outlook, cultural interest and religious conviction. It is effective because, among other reasons, it is thus narrowed. *The International Handbook of Adult Education*, published in conjunction with the holding at Cambridge in 1929 of the first World Conference on Adult Education, is an almost

* *The International Handbook of Adult Education*. (World Association for Adult Education, 16, Russell Square, London, W.C. 1. Price 5s. net.)

startling revelation of the rich variety of aims which two seemingly simple words can be made to comprehend.

The fact that such a volume can be compiled, and still more the fact that a Conference representative of organized adult education in more than fifty countries could be carried through successfully, points to something held in common by all these students and teachers, animating them in activities so unlike as to suggest at first sight conflict rather than co-operation, inspiring them to greater efforts than before in the service of aims fully understood and accepted as divergent. It is in the common impulse that the great ideals of the movement must lie. If we are to avoid any flights of imaginative romance the ideals we discern must lie within the actual facts of the work being done, no less than in the ultimate achievements of which there is for all some reasonable and practical possibility.

To proceed by negation is unprofitable except in order to clear the ground for affirmative statements. It is in this way that it helps us here.

The ideal of Adult Education is not primarily a widespread extension of knowledge or even the intensive acquirement of knowledge by the "few but fit." It cannot be, for the greater number of adult students are prevented by lack of time, previous equipment, and opportunity, though not of capacity, from any but a modest participation in humanity's ever-growing treasure of things to be known. What matters more than the amount of fresh knowledge gained, or the area of its diffusion, is that men and women should acquire by sound discipline of mind the difficult art of learning.

Again, adult education cannot be overmuch concerned with the uses to which knowledge may or will be put—whether, for example, in the refinement and enrichment of leisure, propaganda of a political or other description, the more intelligent and effective discharge of the responsibilities of citizenship, or the development of greater efficiency and success in a calling. These really belong to the category of aims, regarded from the standpoint of the student. But it may safely be said that true adult education has a bearing, in greater or less degree, upon them all, so that if any form of adult education has value in only one of these human relationships it may be suspected of poverty in scope or quality.

Turning from these conceptions—upon which, however, it was necessary to comment because they are so often put forward as the obvious ideals of adult education—we come to what the present writer, at least, holds to be the uniting forces of an ideal nature throughout the whole world-movement. It is simpler to indicate these in dogmatic form, though in no spirit of doctrinaire finality.

Adult education, then, will awaken men and women to their own significance and potentialities, opening their eyes to their own limitations and to unsuspected or unexplored resources for full, free, and joyous living. It will give them a respect for facts, a steadiness of judgment, and a vividness of imagination to which before they were

strangers. In so doing it will inevitably reveal to them their interdependence with other people, man with man, group with group, class with class (if the degenerate word is to be retained), nation with nation, race with race. Moreover it will teach them to set their experience against a background which transcends, though it neither excludes nor ignores, the material and temporal. As Mr. H. G. Wells, stating his "Point of View" in a recent broadcast, said, they will know in themselves mortal response to immortal ideas, realizing that beyond the multitude of individuals is Eternal Man, to whose growth they minister. To put the same thing in another way they will perceive, as Mr. Middleton Murry suggests in his book entitled *God*, that they are at one in themselves and at one with the universe, in which biological life and metabiological are continuous. Or if, as some of us prefer to do, we speak in the simpler and yet more profound terms of which Jesus illumined the meaning, they will come to know God, and knowing Him to love Him, and loving Him to serve Him, through love and service of another. All Nature and her processes, all the arts and crafts achieved by Man, all Science and Philosophy, all social and political systems, and above all the whole complex of human intercourse wherein each is teacher and each is taught, are the agencies of this ideal.

BASIL A. YEAXLEE.

The Mystery and Art of the Apothecary. BY C. J. THOMPSON, O.B.E.
John Lane, The Bodley Head. Price 12s. 6d.)

The Mystery and Art of the Apothecary is an exhaustive survey of the origin and use of herbs and plants as drugs, primarily for the relief of pain. The term *Apotheca* means a storehouse for herbs. The apothecary was the keeper. Later he became one who prepared spices and drugs. The *Mystery* meant the learning of the secrets of the art, for which a long apprenticeship was necessary.

We learn that the Easter Islanders had knowledge of and used three drugs (p. 1) but their names are not given. Amongst the Egyptians, Anubis, the dog-headed, was regarded as the apothecary and compounder of the prescriptions of the gods (p. 11). The Bible gives the first definite mention of this art (Exodus 30. v. 35). The Hebrews made good use of it. Amongst the Hindus, the traditions regarding the remedial properties of plants and herbs (p. 18-19) are shown by the prayer to a plant for the relief of a Tertian Fever, in the *Artharva Veda*.

In England the apothecary's art dates from the 12th century. King Henry VIII practised it. Paracelsus was well versed in it, but the author has omitted to mention that Paracelsus brought trouble upon himself by taking active steps to prohibit the exorbitant charges of these dispensers. About this time man was used as medicine. Powdered skulls, brain, blood, liver and such like were compounded for internal administration (pages 204 *et seq.*). To-day modern medicine resorts to panaceas made from blood constituents and the glandular secretions of the animal for the relief of ills. Moreover, blood transfusion from man to man is an everyday occurrence. It seems *doubtful* as to where the progress lies! Our medical science seems to be going the round of false or questionable knowledge. There are many theories put forward to-day which were tried out and discarded in earlier eras; but for all that there are in currency a few sane doctrines taught by the sages of antiquity and the number approving and following them is on the increase. How long will such remain uncontaminated? Are their advocates and promulgators endeavouring to fortify themselves with right knowledge so that their efforts are not drowned in the maelstrom of false ideas?

ESTELLE COLE.

ENDS AND SAYINGS.

“———ends of verse
And sayings of philosophers.”

—HUDIBRAS.

Infant prodigies still continue to be born in the world, and still the enlightened West has not accepted as fact the principle of Reincarnation. The startling success that has attended the recitals of the violinist, Yehudi Menuhin, aged twelve, seems to prove him a prodigy of no mean order. He has been acclaimed in America, in Germany, and now in England, as a marvellous violinist with perfect technique. He manifested musical ability practically from his cradle, but his parents, though musically disposed, have no special talent. Mr. Robin Legge, the well known musical critic, writing in the *London Daily Telegraph*, says :

I do not hesitate to say that in this twelve-year-old, robust, healthy looking boy we have a prodigy whose like has not been heard among violinists in the last five and forty years, and quite probably has not been heard, as Fritz Kreisler has laid it down, since Mozart. I think I have heard them all, here or elsewhere, and I am convinced.

In the *Ocean of Theosophy*, Mr. W. Q. Judge specially cites the case of Mozart, with reference to the subject of reincarnation ;

Mozart, when an infant, could compose orchestral score. This was not due to heredity, for such a score is not natural, but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How ? Because he was a musician reincarnated, with a musical brain furnished by his family, and thus not impeded in his endeavours to show his musical knowledge.

And still it is said there is no proof for reincarnation; Nature has failed to make herself understood.

In the *Indian Social Reformer* of January 11th a preliminary statement has appeared concerning a proposed Ashram at Sat Tal (India). The main purpose of this scheme is “to yoke the Christian spirit and the Indian spirit in the service of Christ and India,” and “to endeavour to produce a type of Christianity more in touch with the soul of India and more aflame with the love of Christ.” It is hoped that Hindus and Moslems and men of other faiths will join for periods of sympathetic study of the Christian faith. “We also hope to have those who have recently begun the Christian way of life to join us to learn it more perfectly and to become established.” This all sounds very broad and attractive, but a closer examination reveals the proselytizing spirit of the enterprise, however subtly veiled. The root idea is that of all the great Teachers Jesus is not only paramount, but no one has or can ever rise to his stature. Therefore the Christian religion is the true one. When this is frankly stated, no one has any objection, except to feel that the view-point is narrow. THE ARYAN PATH feels bound to point out the danger lurking in this proposed Ashrama. In one of the clauses it is said : “We trust

that prayer will be the very breath of the Ashrama." Prayer—of what kind, to what, to whom, if not to a personal god? The *Secret Doctrine* states :

The ever unknowable and uncognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their simple intentions the only visible and objective sacrificial victims to the *Presence*.

The Rev. E. Stanley Jones will be going against the spirit of Jesus, if he permits in his Ashrama any other form of prayer.

The form in which this effort for Christianizing India is made will appeal to the psychic side of some Indians, and so we feel we must point out that *all* the great Teachers taught the same doctrine, and that Truth, however much exoterically distorted, lies at the base of all religions. Only when this is realized can we hope to enter the Kingdom of Spirit. But too many make the world of their emotions, however beautiful, their playground.

Count R. N. Coudenhove Kalergi of Vienna is the president as well as the founder of the Pan-European Union. M. Briand and Dr. Nansen are honorary presidents. The idea of the Union is to build up a United Europe, and it is held that this Union is a necessary step for its furtherance, as Europe is constantly reverting towards pre-War conditions. While lecturing last November at Oslo in connection with the League of Nations, the President was asked whether, after the goal of Pan-Europe had been attained, would not the next goal be world union, world peace, and universal brotherhood? To which question the lecturer gave an interesting answer. He said in effect :

If I am born again in a hundred years I will work for that. I myself am half Asiatic, as my mother is Japanese. Pan-Europe wants cultural contacts between Asia and Europe. To-day we must achieve the task of to-day, Europe being the restless corner of the world she must become consolidated before the United States of America and the Asiatic States can believe in world-peace. In a hundred years Pan-Europe will be old-fashioned and the time of work for world-union will have arrived.

While sympathizing with Count Kalergi's good intentions, we feel he is leaving things to too late a date. In the hundred years it may take to effect a Pan-Europe there may well have arisen a league of Eastern nations in opposition, and the result may be future wars of extreme horror which it is the very object of the Count to avoid. The only practicable method would seem to be to form a world-league, beginning here and now, in which League Europe would play its part and take its due place among other federations. The League of Nations could, if it would, play a great part in bringing this about. "A stitch in time saves nine," and it must be borne in mind that Europe cannot expect all the rest of the world to stand still and wait her convenience while she leisurely settles her affairs.

Sir Sankaran Nair in the English *Contemporary Review* for November considers a New Testament story which has puzzled many a heart in the West—that of Martha and Mary. Martha, eager to have everything ready for an honoured and loved guest, wondered why her sister sat at his feet instead of helping her. It was very human that “ Lord, dost thou not care that my sister hath left me to serve alone ? Bid her therefore that she help me.” That rebuke of Jesus has seemed unjust to not a few “ Martha, Martha, thou art careful and troubled about many things. . . . Mary hath chosen that good part.” Sir Sankaran holds that ancient Christianity becomes intelligible in the light of the old-world religions as even now understood in India. Mary’s was the life of faith and absorption in God ; Martha’s, the life of work. The former comes from conquest of passions and desires, and a life lived according to the Sermon on the Mount leads to the Kingdom of Heaven. He says, by the way, that before old age all ordinary persons are slaves to their passions and desires. We understand him to imply that Mary had mastered the tumultuous emotions which hurry away the heart even of the wise man who strives after perfection. He sets down the stages of the path as given in the *Bhagavad Gita*, work first for others, which was Martha’s state, and then work as sacrifice to be carried out as a matter of duty. The doer of work as duty would never be concerned with the duty of another which is ever full of danger. Criticism of another for failure to perform work, which Martha’s request implied, would not enter into the mind. It arose from the heresy of separateness, and now we understand Jesus’ remark. Sir Sankaran Nair holds that Mary was engaged in the work in which she should not be disturbed, wrapt in love for her Master, and that a distaste for any kind of work as drawing away from the Supreme will arise in him who devotes himself to worship of the Supreme. It seems to us that Sir Sankaran has overlooked an important point in ancient teaching in his deep and tender analysis of the New Testament story. No distaste of work can arise in one devoted to the Self of All Creatures. A life of faith and absorption in God truly lived means also a life of work. The Path of Devotion and the Path of Action are one. Beyond Mary’s, as Mary’s was beyond Martha’s, is the stage of him who relinquishes the joy of the presence of the Master to do His work with orphan humanity. Some there be to whom the life of contemplation is all, others to whom the path of action is all, but there are also a few who are men of meditation even when engaged in works. On the true Path, all duties must be fulfilled even—if necessary—to military service here decried. Arjuna was a *kshatriya*. The mighty of soul are warrior souls but they fight indifferent to the results, at one and the same time men of meditation and men of action.

A well known specialist on mental and nervous diseases, Dr. Bernard Hollander, spoke recently on what may be summed up as the necessity for mind-control, at the British Phrenological Congress. He said :

The insane we can restrain, but not the far greater number of semi-insane and borderlane insane, and the people suffering from what is commonly called ' nervous breakdown ' which is often of mental origin, and manifests itself in abnormal thoughts and conduct.

He then pointed out how our dominating thoughts determine our dominating actions, citing the example of the profligate who thinks immorally before he acts immorally.

Day-dreaming is another tendency in men of unstable minds. Often they neglect the world about them and their daily duties, and build up a world of imagination all their own. Real life loses all significance for them ; they become solitary and unsociable, live in a world of dreams and many ignore the sanctions of traditional conduct.

In a word, we are presented in this twentieth century, as a matter of scientific observation, with problems which were recognized and understood in Ancient India. The West has not yet fathomed the nature of mind, but to Patanjali this was well understood and his *Yoga Sutras* deal with the problem.

Mind has, Theosophy teaches, four peculiarities : (1) to fly off naturally, from any point, object or subject ; (2) to fly to some pleasant idea ; (3) to fly to an unpleasant idea ; (4) to remain passive and considering naught. These modifications must be mastered, and the butterfly tendency of the mind brought into control. This may be done by a process of concentration, a regularly charted discipline, which will finally produce after a series of stages the self-controlled man, i.e., the man whose trained will uses the mind like a rapier and cuts through the moods like a sword.

Imagination is the picture-making power of the human mind. It may be abused, and through indiscriminate day-dreaming and phantasy be destructive in quality—or it may be trained to be constructive and thus be a most valuable faculty with a dynamic force.

Special mention is made of strongly opinionated persons—"those whom we call cranks." Such persons are those who allow themselves to be dominated by an idea. When the idea is a high ideal, we get a very wonderful type—a definite stage noted by Patanjali,—but not the highest. Theosophy teaches that the man who is really one pointed can turn his full attention from one subject to another with perfect equanimity for he is not disturbed by emotional or thought currents, being essentially the director and not the directed.

Nearly five thousand years after the building of the Great Pyramid, which was considered the output of gigantic, ruthless and vain-glorious barbarism, Egypt has begun to attract the world to the banks of the Nile. Unprejudiced estimation and devout labour of the Egyptologists denote with one accord the greatness of the ancient Egyptians and regard the nation as the " cradle of civilisation." Recent excavations reveal that the nation in many of its dynasties was keyed up to a very high pitch of efficiency and was organised in a very amazing manner.

Much interest is centred in the recent archæological expedition organized by the University of Pennsylvania, under the leadership of Mr. Alan Rowe, who is engaged—work started in November 1929—on the excavation of a pyramid called by the Arabs “El Harim el Kaddab,” or “The False Pyramid,” which dates back to the Fourth dynasty. It is centred at Medum which lies in the Libyan desert approximately between the northern end of the Fay-yum and the Nile. According to Mr. Rowe the False Pyramid is “of three originally seven square receding stories.” (*Scientific American*, Dec. 1929). Prof. G. Steindorff of Leipzig has measured the heights of these three stories and finds them to be 81 ft. 6 ins., 98 ft. 11 ins., and 34 ft. 3 ins., respectively. Professor Flinders Petrie of the British School of Archæology points out “that the pyramid was built cumulatively that is to say in seven successive coats each of which bore a finished dressed face around a central mastabah tomb.”

Though the exact dates of the hundreds of Pyramids in the valley of the Nile are impossible to fix by any rules of Modern Science, nevertheless each expedition successively brings forth the glory of ancient Egypt with its perfection of art.

Egyptologists have yet to give a coherent view as to the real purpose or significance of these pyramids. Writing on the Egyptian Wisdom, H. P. Blavatsky, in 1877 said in this connection, that “externally, it symbolised the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of members of the royal family.” (*Isis Unveiled*, Vol. 1, p. 519.)

Sir Flinders Petrie in his valuable collections of Egyptian weights preserved at University College, London, reveals the ancient Egyptians as expert meteorologists and well versed in the art of making balances and weights of astonishing accuracy. Metallurgy was a very successful art among them. Of other craftsmanship, Mr. Lucas in his book on *Ancient Egyptian Materials* has given interesting and valuable accounts of the substances employed by the workmen of the Pharaohs, who showed great empirical knowledge in the extraction, preparation and use of these substances. Literatures on Egypt illustrate the efficiency of the ancient Egyptians not only in practical arts but also in their reflected, speculated and evolved systems of magic, astrology and other occult sciences, side by side with their philosophies and theology.

Modern chemistry arose out of the alchemy of the ancients. Modern medicine as expounded in a recent paper of Dr. W. R. Dawson, (read before the Egyptian Exploration Society and reported in *Nature* of 16th November), owes its origin, and is indebted, to Egyptian Medicine. He said “If we wish to go to the very beginning of the great science of medicine that to-day can almost achieve miracles in the prevention and cure of disease, it is to Egypt that we must turn, for the Egyptian medical books are by many centuries the oldest.

scientific writings that have survived the ravages of time. Our knowledge of Egyptian medicine is derived from a series of papyri the oldest of which dates from the Middle Kingdom although all of them are clearly derived from much more ancient prototypes There cannot be the slightest doubt that the Egyptian medicine had its origin in Magic and Magic never lost its hold upon medicine." Later in his speech, Dr. Dawson implies that this Magic is "superstitious Magic" whereas in reality the Ancient Egyptian Medicine was based upon Magic which, according to Madam Blavatsky in *Isis Unveiled*, as a science, "is the knowledge of these principles (potencies and powers of man's inner nature) and of the way by which omniscience and omnipotence of the Spirit and its control over nature's forces may be acquired by the individual while still in the body."

The classic case of Saul and David is brought forward again in an interesting article by Emily C. Davis in the *Science News-Letter* of last November. Dr. Willem Van de Wall a skilled performer on the harp, as well as being a psychiatrist, has found music very beneficial in mental cases. "It cannot alone heal diseases of mind or body. But it can stir up latent energies and desires in the invalided and it does have some effect on heart action, blood pressure and glandular function, though its connection with such physiological processes is still not too well understood." The writer acknowledges that the discovery of the use of music "as medicine for mind and soul is ancient and harks back to Egypt and Babylon, to the Greek shrines of healing and was remembered by physicians in the dark ages before the dawn of modern scientific medicine," but she adds that "the idea of using music in mental hospitals as a tool to arouse troubled minds and listless or rigid bodies to activity is a bigger discovery and Dr. Van de Wall has been a chief discoverer and experimenter in this new field."

On what grounds she bases the fact that music as a cure for mental cases is new, we are ignorant. But history would seem against this statement. Madame Blavatsky in *Isis Unveiled*, as long ago as 1877, wrote :

From the remotest ages the philosophers have maintained the singular power of music over certain diseases especially of the nervous class. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two blending together disappear in space.

Madame Blavatsky also mentions that in Ancient Egypt "music was used in the Healing Department of the temples for the cure of nervous disorders."

The cycles must run their rounds, and it may well be that this ancient art of healing is about to be revived. But we must always remember that there is nothing new under the sun, and the musical healers of to-day can only be called discoverers in the sense that they reveal once again to the knowledge of humanity an art fallen long into disuse.

CORRESPONDENCE.

WOMEN—HOME-BUILDERS.

An incalculable difference has been made to the United States' life by the Woman's Movement. Vast as are the distances in America, the resources of the combined Women's Clubs placed before their members in every part of the country world-renowned thinkers from overseas and arranged study circles to benefit from such visits and from books. In the domestic sphere there has been the work of the field staff of the Bureau of Home Economics, Department of Agriculture, Washington. Obviously, the less narrow the circle, the more educated the woman, the greater the influence she wields in home, in civic and in national life. And anyone intimately acquainted with the movement in the United States and with some of its leaders, who have used to the fullest extent the power of co-operation after educating public opinion in desired channels, knows how the well-being of the entire American race has been affected.

It is most interesting, therefore, to see kindred work being undertaken in England. After the vote had been won in 1918, the National Union of Women's Suffrage Societies under its President, the late Dame Millicent Fawcett, became the National Union of Societies for Equal Citizenship. Some six years ago, it started the work of educating the woman voter through its Village and Rural Women's Institutes. The movement spread rapidly. On the 1st of October 1929, there were 4,339 of them in England and Wales. As the result of a confidential report circulated among the members of the Council of the National Union and two months' experimental work, it was decided last March to form Townwomen's Guilds. The movement grows rapidly. Metropolitan resources are added to those of provincial towns. Meetings encourage the science and practice of home-making and house-craft; the preservation of the beauty of the town and country-side and interest in architecture, local history, folk-lore and natural history; interest in handicrafts, Art and Science and matters relating to the town, the nation and the Empire, to questions of international importance, Peace and the League of Nations "enabling women to make their best contribution to the common good."

Here is an activity which, finely and properly directed, can transform home-life—and the welfare of the entire world begins at the hearth. The much greater insistence in two continents, if no more, on home economics is an epoch-making indication of the changing times. From the kitchen may radiate the greatest forces of all, if a woman be there who knows the full import of the domestic as well as other spheres. So we watch with interest the present phase of the Women's Movement in England, Sweden and the United States. Transform a single home into a *perfect* example of family life and the town, the nation, the world benefits. Harmony in the family means finer national life and true national life leads to the real Internationalism.

LONDON.

T. M.

[Will Indian women note this movement?—EDS.]

WHY 108 ?

With great interest I read in the Danish *Politiken* of the present of a whole Buddhist temple sent by Sin Tien Geken, Khan of Khara Shar in Mongolia to the King of Sweden through Lieut. Haslund. With this temple also comes a Mongolian Codex, and a rosary made up of pieces of bone from 108 human heads. It is reported that this rosary belonged to a lama who had committed a serious crime, and who prayed with it to give his supplications as much strength as if the 108 persons were joining him in worship. Now my question is—why 108? Can any of our anthropologists throw some light on this ?

COPENHAGEN.

L. H.

FALSE PSYCHOLOGY.

The tide is turning. Psycho-analysis having reached the apex of its popularity is beginning to be adversely criticized by thoughtful and leading men.

The *Review of Reviews*, August 15th, 1929, contains an article called "A Freud Legend" by Col. Arthur Lynch who is himself a psychologist of long standing. In this article Col. Lynch severely exposes the fallacies of Freudian psychology and gives a timely warning to educationists at large and medical men in particular. Freudian psychology has done much to injure the younger generations' understanding of the working of that elusive principle in man, the mind, and the relation it bears to the physiological functions of the human body. Freud's one refrain is that sex is at the root of, if not everything, then almost everything man does.

Col. Lynch deplors that the British Medical profession should have favoured Freud's theories without realizing their danger to the younger generation and concludes in the significant way :

"His work is not a scientific exposition at all. Freud does not begin at an intelligible base and thence conduct a consecutive argument to valid conclusions. He ignores the elements of the true psychology. On the other hand, he luxuriates in suggestive descriptions of sex matters which have nothing to do either with psycho-analysis or anything else in the field of thought. That is his strong point; he has no other.

"He talks nonsense on every separate branch of the subject on which he has written. Scientifically, his works on dreams, on memory, on the 'Œdipus Complex,' on the 'Unconscious Mind,' are contemptible. He redeems all that, and redresses the balance for his admirers, with his spicy, and often nonsensical talk on sex. His works are pernicious for young minds; but in my opinion, the worst evil is the effect of sheer stultification he produces on serious students who believe that in reading Freud they are studying science, and who, through faulty education, cannot discriminate between the dross and the pure metal of thought.

"The medical faculty is deplorably ill-educated in these matters. Its lack of adequate education is largely to blame for the fact that a man such as Freud, who has made no appeal on scientific grounds, but has been carried on a wave of popular interest, and puffed into prominence by 'booming' publishers, should stand forth as a figure of note even in a scientific domain which should be sacred—psychology. Against so gross an outrage upon science, scientific method, clearness of thought and public welfare I raise my hand in emphatic protest."

MYSORE.

M. SC.