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THE POLITICS OF  
THE ARYAN ROAD



# THE POLITICS OF THE ARYAN ROAD

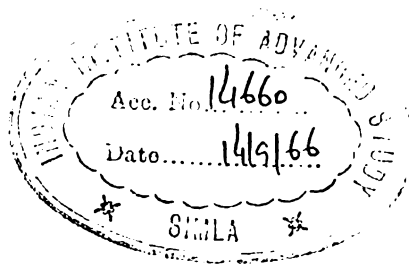
By  
Capt. A. G. PAPE

*Author of*  
*Is there a New Race Type?*  
*The Christ of the Aryan Road*



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DEDICATED TO  
THE NEW RACE TYPE





## PREFACE

*The following characters in this book have no connection with anyone who happens to bear a similar name.*

MICHAEL of Trinity, Cambridge.

*Scientist, Traveller, Educationalist.*

SIR JOHN DIXON of Trinity, Cambridge.

*Diplomat, Anthropologist.*

ST. CLAIR, Don of Trinity, Cambridge.

*Scientist.*

PRINCE RAJA, St. John's, Cambridge

*Mathematician—a Hindu Ruling Prince.*

CANTOR, a King's Don, Cambridge.

*Music ; Art.*

THE PADRE, a Trinity Don, Cambridge.

*Theologian, C.F.*

DE GREY, a Magdalene Don, Cambridge.

*Natural Science—Economics.*

PROF. DE PISA, The World University.

*Psychologist.*

O'ROOKE, a Clare man, presently at Trinity, Dublin.

*Scientist.*

FITZGERALD, a Caius man, presently at Trinity, Dublin.

*Medico.*



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# INTRODUCTION

— COLLEGE,  
CAMBRIDGE.

MY DEAR MICHAEL,

It was considerate of you to allow me to be the first to read the MSS. of *The Politics of The Aryan Road*. It reminded me of the days when I used to correct your essays, except that I approached the MSS. not as a College Tutor, but with an earnest desire to see if you men could point to real *causes* and offer some practical constructive suggestions : you have done so.

You see, Michael, those of us who have spent our lives in the cloistered calm of Cambridge, may not always feel the heat and worry of the mob—harassed beyond endurance—but I suggest that we do have some concept of the direction in which the “mob” is heading. And here in this MS. are the findings of seven Cambridge men who have had experience of the pain and distress of the “mob” and are fully aware of the present trend of things political,

“ Hold up this Torch  
That Light may be shed,  
That men may KNOW.”

After all, perplexing problems mostly exist in our own minds. What is required is more Light !

You take it for granted that your readers are also thinkers! We here who "pass-out" at least one thousand men every year have not always found that to be the case. What I mean is, you have so expressed yourselves in this Book, that the reader, unless he thinks along with what he reads, will not follow. Again, you have anticipated the thinking reader's thought—and that you have done with rare insight—giving the mean conclusion of seven possible points of view. Here I am on my own ground, and I can speak with some sense of assurance. I congratulate you on this.

Well, again I repeat, you have carried out the "Scheme" for which you came to Cambridge, and to me, in the evening of my days, it is good to see this Star.

There is always a Star, Michael! And I earnestly trust that your Star, in this instance *The Politics of The Aryan Road*, may shed its Light, where "the going is difficult," where "They climb the steeps of the *long* road."

In my long years of reading and travel I have not met any book which—free from the mediocre concept, and the bitterness consequent on half-knowledge—so clearly defines the causes, and suggests such a practical constructive plan as this one does.

It is unique in these days.

YOUR OLD TUTOR AND FRIEND.

*Michael—London—Dixon—Pilsudski—Poland  
—The Indian Question—" My Brother's Face "  
—" India Bond or Free"—The Chinese  
Question.*

Michael was sitting in his Club one afternoon in January, having just returned from a luncheon party, which had left him more certain than ever before that the responsible people in England, were only dealing with " results."

This knowledge had been growing on him, for he had found the same attitude among the leaders in other nations.

Just then a letter was handed to him, which he at once opened and read.

— COLLEGE,  
CAMBRIDGE.

MY DEAR MICHAEL,

I am posting this to your Club, hoping it may meet you on your return to England, as I understand from the papers you are due in London. I hear you have been on your old quest " finding out first-hand if the things said of people and movements are true " !



Poland, this time ? Well ! if you are free for a while, come and stay with me. You'll find a few pre-war contemporaries still here. I am lecturing on Biology, and " keep " at The Old Lodge. You'll remember the place. My " Gyp " looks after me. Do come, old man ! You'll be able to find out what Cambridge thinks of things.

Your old friend,

ST. CLAIR.

Michael rose and going up to the Club Library wrote :

— CLUB,

ST. JAMES'S ST., LONDON.

MY DEAR ST. CLAIR,

Your letter reached me this afternoon. I will certainly accept your kind invitation to stay with you. I have a Scheme in mind, and Cambridge is the very place in which to work it out. Please expect me at your rooms for lunch to-morrow about 1 p.m. By the way, I'm dining with Dixon at the " Ham Bone " this evening ; he is recently back from the East—China, India, etc., and home via the Boulé at Athens. You'll remember he was up at Trinity in 1911—he's quite a " big pot " in H.M. Diplomatic Corps.

Yes, I remember The Old Lodge,

Yours sincerely,

MICHAEL.

At the Ham Bone Club, Michael found his friend Dixon, deeply concerned at the general attitude taken up by responsible officials at home here. To him they appeared strangely ignorant of the real causes of things—political, East of Suez. Michael pointed out that the whole of the early training of these officials militated against their ever comprehending affairs-political, simply because (with very few exceptions) they had no knowledge of the Great Evolutionary Race Plan.

Dixon was struck by the expression "Race Plan"; his anthropological studies had led him somewhat along that line, but he had not applied his knowledge in the larger sense to a World Scheme.

Their meal being finished, he therefore suggested a further consideration of this Race Plan at his Club.

When they were comfortably settled therein, Michael suggested that the attitude of the Press in regard to "Pilsudski" was an instance of this lack of knowledge of a Plan—otherwise they would have realized as he did, having just returned from Poland, that Pilsudski is one of the few present-day leaders who has a grip of the general scheme of things, and sees where Poland stands as an entity among the nations, what her contribution is, and the part she has to play—even the Labour Party papers appear to be misinformed on this point, which, particularly for them, is a great

pity. That party (presently known as) the Socialist or Labour party, must certainly consider the great Evolutionary Plan, if it hopes to guide the *British* nation wisely.

"Again, take the Indian question, the whole trouble is caused by lack of real knowledge, whereas those two books "*My Brother's Face*," by Mukerji and "*India Bond or Free*," by Dr. Annie Besant, are written especially to dispel the vast amount of ignorance concerning India—particularly in Great Britain. It is certainly not realized that this question is immediate and vital.

"Mukerji's book reveals the real soul of India in all its dignity and ancient serenity ; he shows the innermost mind of a great nation, that has never died out. How many of our people know anything of that side of India ? Dr. Besant's book puts the whole vast Indian question concisely, and gives the valid reasons for the Indo-British Commonwealth. First, the uniting of older and younger Races ; second, the Spiritual contribution of India as a very necessary "*leaven*" to the materialism of the west ; and, thirdly, she rightly claims that this commonwealth of *Free Peoples* is part of The Great Evolutionary Plan.

"I'll admit, Dixon, that this Evolutionary scheme is not generally known or understood, but it becomes obvious if one studies things as a whole, and it accounts for the general unrest. It is a useful analogy to consider Races and

nations as members of a vast human body, for there, as you know, co-operation is vital. Great Britain has had, and still has, a great part to play in helping India. She is responsible for, and to, India; and the splendid opportunity lies in Britain's hands of leading the world, in the First Federation of Free Nations—that is the big view.

“Now let us look at the Chinese question, from the point of view of *Causes*”—continued Michael. “I think you will find that the Chinese are a very much older race than our own and inherit the fruits of long-past sowings, i.e., The fourth Sub-Race of the Atlantean Root-Race, that is, the first Turanian, is recorded as having migrated from Atlantis, going eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China to-day by a tall, yellow Chinese Race, quite distinct from the seventh Sub-Race Chinese, whereas the Mongolian, the seventh Sub-Race of the Atlantean Root-Race, was developed out of the fourth Sub-Race or Turanian on the plains of China and spread to become the modern Chinese.\* Hence you have in China to-day a mixture of the old Atlantean Sub-Races, and that means in their case a racial inheritance which is a happy hunting ground for selfish and disruptive Bolshevik ideas;—and, that, coupled with the

\* *Vide* “Is there A New Race Type?” by Captain A. G. Pape. (The Theosophical Book Shop, 43 Great Portland Street, W.1. 2/6 net.)

reaction to internal strife and the fear and want consequent on the Industrial situation, makes them a prey to the Evil Forces working against the Great Plan, of which the Bolshevists are consciously or unconsciously very useful agents.

"It is one of the attempts by the Black Forces (as against The White Constructive Forces) to use the inherited evil in a race for their own selfish ends and the delaying of general Racial progress. Leaving that particular view-point, we find in China at present what appears to be (on the part of the natives) a *muddled idea*—more certain of immediate and personal needs, than of causes or of ultimate results. Granted, the issue is further confused on account of past concessions and foreign monopolies, none the less this broad general deduction may certainly be held, i.e., that China is symptomatic of the general waking-up of nations to a sense of their national and international responsibilities—and that the full realization of responsibility is only understood when any foreign yoke has been thrown off. Then comes a knowledge of the need for International Co-operation."

"Knowing what I do of International Politics, Michael, I'm inclined to agree with you, but I want to know more of this Evolutionary Race Plan. *It is fundamental.*"

"Well then, I would suggest you join me tomorrow, I'm going 'up' to Cambridge to stay with St. Clair—he is an old friend of yours, and,

if you can spare the time, I'm sure he would be only too pleased if you would join us. What do you say ?”

“ I should like nothing better. I've got a month's leave—I'll join you.”

“ Good ! I'll wire St. Clair in the morning and we'll go ' up ' together. I'm hoping while I'm there to have a sort of symposium on things, and a consideration of the Great Plan, its bearing on, and explanation of, present day happenings in every field—you will be a great acquisition.”

## CHAPTER II

*Michael—Dixon—"The Victors"—"Brave Earth" (quoted) "Joll's Creed"—"Ramsden"—"OM"—"The Joyous Adventurer"—Cambridge—"St. Clair's Place."*

In the train "en route" for Cambridge.

"By the way, Michael, that ex-service man you helped and spoke to, outside Liverpool Street Station, reminded me of that book by Peter Dean, 'The Victors'; have you read it?"

"Yes, Dixon. I remember, it was on the theme of National Forgetfulness and Poverty!"

"I'm afraid the question of Poverty in all its bearings is not understood by any of us. I think the statement 'The poor ye have always with you' applies to more than is usually associated with the word 'Poor.' It appears to me that 'Poverty' is one of those lessons prepared with the utmost care for the spirits of men, for the development of those who need that limitation. The Disciple may move amongst these men and aid them to learn their lesson, and give help to those on whom the lesson may be bearing too hardly, but he will not interfere with the lesson itself, which he knows is the result of a past cause."

" Somewhat apropos of this is a statement I found in ' Brave Earth,' by A. T. Sheppard, called ' Joll's Creed,' which reads :

I believe in God, Maker of our long Road that loses Him, yet finds Him again in the end.

I believe in the Gates on the Road through which we may not see : their names are Birth and Death.

I believe in Jesus Christ who meets each one somewhere on the Road.

I believe in the Spirit of God which lights a torch for each on that part of the Road he travels.

I believe that the Light is the same, though the torches and lanterns differ.

I believe in the love of Mothers.

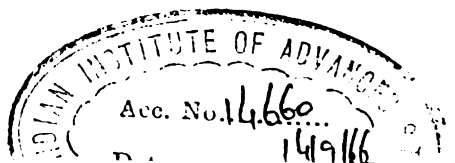
I believe in Moses and Mohammed and Paul and Plato, who help us somewhere on our road.

I believe in man and in his brothers, the dog and the donkey, the goose and the snake, the wasp and the bee.

I believe in the poor and the weak, the oppressed and the unhappy, the prisoner and the lunatic, and the unlucky, for they climb the *steeps* of the long Road.

I believe that the young have been old, the rich poor, the foolish wise, the unhappy happy.

I believe that the poor have been rich, the wise foolish, the happy unhappy.





I believe in the ladder of many rungs, on which one climbs, and slips, and climbs again towards God's city.

I believe in the ledger in which debts and gains are carried forward.

I believe that the flung-down burden must be picked up again beyond the Gates.

I believe in the long Road which winds round and round, up and down the hills, but reaches God's City in the sunshine at the end."

There was a long pause—presently Dixon said slowly :

"For they climb the *steeps* of the long Road."

"You are right, perfectly right, Michael, a 'larger vision' is needed."

"I'm glad, Dixon, that you realize our present general outlook is not big enough. We get things out of proportion and are apt to forget the causes. But pardon me, I see you've brought a book to read, and I've two letters to type—I'll get busy."

About an hour later, Michael locked away his typewriter and, looking across at Dixon, found him gazing with unseeing eyes out through the window—"Penny for 'em, old man!"

"I was thinking of the book I've been reading. It is called 'Ramsden,' by Talbot Mundy. Do you know it?"

" Yes ; I have also read his other book on the same subject, called ' OM '."

" Well, Michael, I was thinking that to you and to me there is nothing strange in these tales. We have both lived out there."

" True. But I think, because of that very fact, we are both glad that these books have been written ; they pave the way—so to speak—towards a better understanding of that extraordinary land."

" That is so, Michael. What book have you got there ?"

" Oh ! this is a jolly tale, called the ' Joyous Adventurer,' by Ada Barnett. I think you would like it. It is of the big outside showing somewhat of the splendour of the splendid things, withal very human.

" But here we are ! D'you know, Dixon, I'm always glad to return to Cambridge—the place has an atmosphere."

" Michael, old man, I understand."

" Thought you would. Now for a taxi. We've heaps of time. Do you mind if we drive round a bit ?"

" Not at all."

" Off we go—Hills Road—Downing on our left, Emmanuel on our right. There's Christ's College : The Post Office : Petty Cury : Market Hill : Grt. St. Mary's : King's : Senate House : Caius : Trinity : Johns—the Union, turn left, Magdalene, turn left—now we are quite near to

where St. Clair 'keeps.' What memories ! I'm always reminded when here of those lines—you'll remember them :

' How many a father have I seen,  
A sober man among his boys,  
Whose youth was full of foolish noise,  
Who wears his manhood hale and green.'

" Here we are and there's old St. Clair—wants a new gown—what ?"

" Rather !"

" Welcome you men ! Got your wire, Michael ! Glad you brought Dixon—both well ? Good ! I'll show you your rooms. Come down to the Study, when you're ready."

" By the way, Michael," said St. Clair at lunch, " I sent my ' Gyp ' round this morning to four of your old friends who are ' up ' just now and they are all coming to dine here at seven o'clock this evening. They are very keen to meet you again. Incidentally, I think you know them too, Dixon ! There's Cantor of King's ; he took a Tripos in Classics and later a Doctorate in Music. He is a first rate painter too. Now he is our recognised leader in the Arts. Then, there's De Grey of Magdalene ; he read Natural Science and afterwards Economics. He's the leader of the Socialists ' up ' here. Next comes ' The Padre '—Moral Science and Theology. He did great work during the War ; he's Trinity. Last

comes Raja, an Indian Prince of John's—very brilliant Maths.—now reading International Law.”

“ Yes, St. Clair, I know them all. I’m jolly glad they’re coming—a pretty representative gathering, what with old Michael here, also a Trinity man—our brilliant Research Scientist : Moral Science Tripos—Cricket Blue—Traveller ; and you, St. Clair, M.A., D.Sc., M.D., Biology, Physics, Medicine.”

“ And, yourself, Dixon, Modern Language tripos, later Anthropology—topped the list in the Diplomatic Examination.”

“ St. Clair !” said Michael, “ I’m very grateful to you for asking these men to your rooms to meet us, and I’m glad too that they wish to come.”

“ To be exact, it is fourteen years since we seven last foregathered. Incidentally, I was just thinking while you two were detailing these Academical qualifications that people have begun to treat such distinctions in the wrong way. No one knows better than the people who possess them what their real worth is. Personally, I’m very much indebted to this University, not for the examinations I passed or the Degrees conferred, but for the lessons of life which, in spite of the system here, one experiences and still can experience. As to the Academic qualifications, only in so far as one learns to do without them are they of vital worth. Don’t misunderstand me. I consider them necessary, but they are not to be held up as synonymous with Authority

but rather as implying—a real student, who faces life with a big query ! It is to be deplored that they minister rather to the Personality than to the Individuality. And, in fact, except where they represent first-hand research in any branch of life, they stand for nothing more than ‘ Echoes ’ of other people’s opinions, gathered either from other people’s books, or from other people’s lectures. The very examination system at present in most cases demands this echoing. And this in the face of that eternal question used in another connection, ‘ Is this thing of thyself, or did others tell it thee of Me.’ I’m glad, however, to note that there is among live Educationalists a move in this matter. But pardon this digression ; you know as well as I do that the seven men mentioned are not impressed by these Degrees, each having had that wholesome experience of dealing with things first hand.”

“ But you have anticipated me, St. Clair. I was hoping to get together such a group of experienced Cambridge men and to form a sort of symposium—do you mind if I suggest the idea this evening ? ”

“ My dear Michael—I’m sure I may pledge them in advance—anyhow count me in.”

“ I am already pledged,” said Dixon.

“ Thank you, St. Clair, and you too, Dixon.”

“ Good !—If you men have finished, we’ll have coffee in the Study.”

During the afternoon Michael read the many

Cambridge magazines, looked through the various lecture lists of the Undergrad Societies, coming to the conclusion that they were alive to the state of affairs and were seeking a way out, but did not appear to be very clear as to the underlying causes.

After tea he joined St. Clair and Dixon for a walk along "The Backs," returning over Queen's Bridge up Silver Street, leaving Peterhouse and Pembroke on their right, passing between Corpus and St. Catherine's along Trumpington St. and so back to St. Clair's rooms in time to bathe and change.

## CHAPTER III

*The Meeting of the Seven Cambridge Men—  
Michael (in Holland)—World University—The  
Star Camp—The World Teacher—England—  
Scotland — Ireland — De Valera — Æ.—  
Wales — London — Poland — St. Clair — The  
Padre—De Grey—Cantor—Raja.*

The four guests had arranged to call for each other, i.e., "Cantor" in cap and gown sallied forth from King's about 6.15 p.m., walked along K.P. to Trinity, dug out the Padre and together they wandered into the first Court of John's and found Raja in his rooms, just getting into his gown. These three old friends walked on to Magdalene and found De Grey in his rooms in the Pepy's Building, second Court.

The quartet turned right, out from Magdalene, chatting all the while of the joy of meeting Michael. Turning left at the foot of Castle Hill they were soon crossing the lawn towards the open window of St. Clair's study.

Inside, ranged round a big open fire, were seven comfy chairs, two of which were occupied by St. Clair and Dixon respectively.

The quartet paused just outside the window and at a nod from Cantor, sang together :

“ Pack up your troubles in your old kit bag  
And Smile ! Boys, Smile !  
While you’ve a lucifer to light your fag  
Smile, Boys, that’s the style.  
What’s the use of worrying—it never was  
worth while.  
So !! Pack up your troubles in your old kit  
bag  
And Smile, Smile, Smile !”

“ What would ‘ The Granta ’ have given to  
see and hear ‘ The gods ’ unbend thus ?”

Stray undergrads passing along the road beyond murmured, “ Rather odd time to be having a ‘ Bump Supper.’ By jove ! a Don’s rooms, too. I wonder what’s up !”—No doubt certain Halls were duly informed !!!

St. Clair and Dixon had by this time joined them and the quartet, shaking hands with Dixon, sang again with added zest that old wartime song.

Another Hall-seeking undergrad, passing with a friend outside, murmured, “ Golly ! ‘ St. Clair ’ must be on the bust. Must write a note to the ‘ Old Cambridge ’—this will never do. How are the mighty fallen !”

Just then the clock struck seven and Michael was seen coming through the study door. The



quartet rushed in, and, speaking all at once, shaking both his hands, expressed their real pleasure at the meeting—Michael had always been a great favourite.

Courteous, as ever, he brought Dixon into his thanks and said what real joy it was for them both to be back in Cambridge.

St. Clair's Gyp at that moment appeared and with befitting gravity said : " Gentlemen, dinner is served."

Simson, the Gyp, was well known to the company. He had been Michael's Gyp when he was an undergrad and it was a case where the master was still a hero to his valet.

Michael was voted to the head of the table ; St. Clair took the foot with the Padre on his right, De Grey on his left. Michael had Raja on his right, Cantor on his left. Dixon sat between Raja and De Grey.

With the old University Grace " Benedictus Benedicat " by the Padre, the meal began. Michael was bombarded with questions, especially by the quartet. They had read of his wanderings in the papers, and asked him of various mutual friends whom he had met abroad. Raja was especially interested in the fact that Michael had visited his State. Then the conversation turned to Cambridge ; the Boats ; last season's Cricket ; The Varsity Match ; Changes on the Senate. Then books were discussed. This led to Michael outlining his idea of a symposium

and the compiling of a book, *The Politics of The Aryan Road*, to which they all agreed, fixing at once on the suggestion of St. Clair, to meet in his rooms on the next seven successive nights after Hall.

Coffee being finished, the Padre said "Benedicto Benedicatur" and the company returned to the study, and seated themselves round the fire.

Michael was asked to tell them of his last tour.

"As you all know," he began, "I had determined to visit every country in the world. That I have now done. You have read elsewhere of the previous tours; the last one included a visit to Holland, a tour through Great Britain, and finally Poland, from which place I returned about a fortnight ago. Holland I discovered to be a land wherein religious and political freedom, extending over a protracted period, had paved the way for various interesting and very important experiments, Architectural, Religious and Educational. As you no doubt know, The World University Movement is to have its European centre there, and I was privileged to visit Ommen when that wonderful gathering of representatives of the 'Order of the Star,' from over forty nations, took place, at what is known as 'The Star Camp.'"

"That is one thing I wish particularly to hear about, Michael," said the Padre.

"I think we all do," added St. Clair.

"Hear ! hear !" chimed in the rest.

"I understand," said Michael, "that the name 'The Order of the Star,' is derived from the scriptural story of the three wise men who were led by the Star into the presence of the infant Saviour.

"Personally, in my travels I have found that in all the great Faiths at the present time, and in practically every race, there are people who are looking for the coming of a great Spiritual teacher\* and this expectation is being expressed in the terms appropriate to the religion and the locality in which it has sprung up.

"It is the chief object of 'The Order of the Star' to gather up and unify this common expectation wherever and in whatever form it may exist, and to link it into a single great movement of service for the world.

"We of the Christian religion name Him 'The Christ'; our brethren of other faiths, who also look for His return, speak of Him by some other name. The Order reverences Him as the Head of all religion. I'll just name these various religions, if I may."

"Go on !" said the company.

"The Christians await the return of the Christ—the Anointed of God—"

"That is very true," said the Padre.

"The Buddhists await the advent of Maitreya

\* *Vide* "The Christ of the Aryan Road" by Captain A. G. Pape. (Published by Daniel, 46 Bernard Street, London, W.C. 1. 3/6 net.)

Bodhisattva, the Lord of Compassion; the Hindus look for the coming of the Jagat-Guru, the Teacher of the World; the Mohammedans expect the Iman, Madhi-Iman, the mysterious link between God and man; the Zoroastrians are looking for the coming of the Saoshyant, the Saviour."

"I can also speak from personal knowledge of this expectation among the Eastern Religions," said Raja.

"I can say the same," added Dixon.

Michael bowed and continued: "The Jews expect the Messiah, and adherents of an ancient religion in the southern part of America, I found, are awaiting the coming of Quetzalcoatl. I met members of all these faiths, except the last, at Ommen. As to the central figure of the Star Camp, J. Krishnamurti, I think it would be hard to find a more fitting human vehicle as a channel to other humans for the World Teacher to use."

"Very true, Michael," said Dixon and added, "I had the great privilege of meeting Mr. Krishnamurti in India, and, as an Anthropologist, I would definitely state that he is the finest specimen of the new sixth Sub-Race type that I have ever met. He represents the New Spiritual Aristocracy. I say, in all respect, All Hail! to his great work. But mark! I was at Adyar, Madras, on December 28th, 1925, and heard the World Teacher say through Mr. Krishnamurti: '*I come to those who want sympathy, who want*

*happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform and not to tear down, not to destroy, but to build.' "*

" Surely," said Michael, " we, as thinking men, can see in this the one Great Answer to the world's Pain."

St. Clair quietly said, " I know we do, we have spoken of this before."

After a while Michael continued : " Leaving Ommen, I went to Amsterdam and flew over to England in a Dutch plane. It took just three and a half hours. We landed at Croydon and they motored me to the Club. A few days later I revisited ten of the Yorkshire towns, finding dirt, want and fear—truly we need a World Teacher. Returning to London, I made the Club my headquarters and from there visited the south coast towns, eventually going north to Scotland via Birmingham, meeting everywhere the unhappy armies of the unemployed Edinburgh, St. Andrews, Perth, Aberdeen, Glasgow were no better off than the English towns,—the same problems, the same distress. I think in Scotland the legacy of Fear engendered by the Calvinistic teaching has a great deal to do with the sombreness of things in general. Again, a little more of the international sense might help things—being myself a cosmopolitan by birth and education I was somewhat surprised by their intense sense of nationality, in itself a

necessary and useful thing, but where larger issues are to be considered it becomes a hindrance to any sense of proportion.

"The very nature of this characteristic, if devoted solely to clannish ideas, tends to produce a selfish national spirit. This is an ugly thing—I met it in Germany before the War.

"From Scotland I visited Lancashire. Again I found poverty and disease consequent on the awful industrial conditions. Leaving Liverpool I next went to Ireland, Belfast being my first stopping place. The atmosphere there was anything but happy. Fear abounded—the Police with naked revolvers; the hatred between Ulster and the Free State (people only hate that which they fear)—the reaction of all this on the children is deplorable. Going south I stayed in Dublin which I found still suffering from the reaction of recent political trouble. The people are no happier for the division. I do not myself see the wisdom of the antagonism between Northern and Southern Ireland. My host lived in Merrion Square and from there I visited Trinity College, meeting some old Cambridge friends—you men will remember O'Rooke, a Science man of Clare, and Fitzgerald of Caius, a Medico; they had me to lunch with them in the college. I gathered that the undergrads in the Philosophical and Historical Societies were keenly alive to the difficulties, but had no clear idea of how to surmount them. By way of

exercise, I played golf with an Irish lawyer on the Royal Dublin Golf Course.

" Later I met De Valera, who, as you know, is Chancellor of the National University; he is tall and dark, half-Spanish, half-Irish, a Mathematician and a mystic. He has a fine chance to help towards a united Ireland. The great gift I believe that that country has to contribute to the nations is Spirituality. I grant it is hard to see outwardly at the moment, but it is there none the less. Æ. (Russell), the Editor of the *Irish Statesman*, whom I also met, glimpses this spiritual urge, I know.

" Leaving Kingstown, I returned to Holyhead and visited that music-loving people the Welsh. The unemployed question is rife there, and extremes of culture obscure the political issues. It was hard to find any widespread sense of that harmony which Wales has eventually to give as her gift to the nations.

" Later, in the south-west coast towns, I again met the same distressing state of affairs.

" It was now drawing near the time I had planned to visit Poland, and needing a few things I took train for London. During the next week I had time to consider what I had found to be the general state of things in England, and came to the conclusion that she was '*groping*,' quite alive to the unrest, yet selfishness prevented, at the moment, any move to alleviate matters.

"Crossing to the Continent, I eventually arrived in Poland. Here, I did find some sense of direction, and as 'tis the set of the sail and not the gale that matters,' I think if she is allowed to develop, her course will be towards genuine International Co-operation.

"A fortnight ago found me back at the Club in London, and since then I have met many leaders in Politics, Science and Commerce, but found they had no scheme which dealt with the real 'causes' of things. It was because I wanted a place where these things could be quietly considered that I accepted St. Clair's kind invitation and brought Dixon along with me. I suggest, therefore, that to-morrow evening we consider the Universal Underlying Causes."

"As host," said St. Clair, "I would like to say at this point that this gathering has been worth while. I've listened with unusual interest to all Michael has told us; he has put things clearly and his deductions are quite fair. Speaking as a Scientist, I think I am justified in saying that we certainly live in a unique age;—where old boundaries are breaking down and producing an imperative need for a change of attitude. Science has to be constructive not destructive, and I shall be keenly interested to add what I can to the subjects under discussion."

"Like you, Michael, I've travelled over most parts of this globe," said Dixon, "and I



thoroughly agree with you that the knowledge of causes is lacking. I'll contribute what I know, to help others generally and particularly to help themselves."

"I'm with you in this, Michael, old man," said the Padre. "I've been emancipated from the littleness of the suburban attitude to things by my life and job. I see the need for the contribution you wish us to give towards remoulding this sorry scheme of things. I plead a great keenness in this matter."

De Grey: "I thoroughly appreciate your motive, Michael, old friend. I know you are right in this. I'll help."

Cantor: "Quite my line, old man. Lack of beauty. I'm all over this job."

Raja: "As one deeply and personally interested in these things, I am glad Michael has brought us together to consider what we can do. I think we can do a great deal—anyhow, we'll try."

Michael: "I can only thank you men. Now I must retire." He shook hands with his friends in silence—that grip meant much to each man there, and with a "good night," he left the room.

His old friends talked on into the night—the clear transparent disinterested service of Michael was a real joy to them all. They knew, from long experience, that he spoke with knowledge of all sides of life; that eager flame of service had urged him to work in mills, mines, farms,

offices and ships. He had lived in the slums trying to find out the causes of things, even in St. Olive's Doss House in Tabard St. All this they knew. And in the war, believing that behind and above the clash of nations, the beastliness, the horror, the profiteering, the loss of life; there was the result of long past causes, and that the Allies were helping, no matter the mixed motives and circumscribed ideas, in the cause of unselfishness as against the massed armies of the forces of Evil and Selfishness—had he not, believing this, joined as a simple soldier, willing to give his life, if need be, to help in some small measure to bring about a fairer more human, happier world? He had only been wounded—he had said—while some of the whitest Gentlemen in Eng'and died on that Menin Road.

Dear old Michael !

*Cambridge : Early Morning—Nevile's Court,  
Trinity—Michael's Old Tutor—Humour.*

Cambridge, early in the morning, has a charm all its own, especially along the "Backs"—the line of Colleges, St. John's, Trinity, The Hall, Clare, King's Chapel—the Deer grazing in the foreground—that delightful feel of cleanness in the air. Michael, when abroad, had often pictured this scene—again, in France during the War, he had longed for this atmosphere of calm so typically English, exaggerated no doubt by contrast with trench life, yet, none the less, holding something of that quiet, clear-eyed courage.

Hence, the next morning found him walking thoughtfully along the "Backs" before breakfast ; the restfulness of it all, the quietness, the joy of movement, the peace of mind, the plans for the day. These things he deliberately considered. Turning at last, he reached St. Clair's rooms just as the gong was sounding.

After breakfast, they retired to the study to read their letters.

" Here's a note from your old tutor, Michael,"

said St. Clair, "asking us three to lunch with him in his rooms to-day at 1 p.m. I've to 'phone him up about 10 a.m. You see, news travels fast in Cambridge."

"I'd like to speak to him myself, St. Clair, if you don't mind."

"Good idea, Michael!"

"You'll go, Dixon?"

"Certainly!"

"Well then, as it's nearly ten, I'll 'phone at once."

When Michael returned, they arranged to meet St. Clair (after his lecture in the Cavendish Laboratory) at the Tutor's rooms in Trinity.

Dixon said he wished to write letters.

Michael had some typing to do.

One p.m. found them ascending the staircase to the Tutor's rooms in Nevile's Court. Michael's Tutor was genuinely pleased to see them, and during luncheon reminded them of his own days as a Proctor and incidents wherein the three of them, as undergrads, had taken part, incidents not strictly academical!!

Michael asked him if he remembered certain 'rags,' but, on hearing that his Tutor did not know all the facts, proceeded to inform him with evident relish.

"You'll remember, Sir!" he said, "that there was a complaint from two tradesmen in Bridge Street that they had each got the other's sign; the sausage maker's shop proudly boasted that

'Herein young gentlemen were tailored,' while the tailor's shop informed all and sundry that 'Cambridge Sausages were made on the premises.' " They all roared at this. "With two ladders, screw-drivers, etc., and the help of the men who 'kept' above these lock-up shops the signs were quietly moved one evening after Hall," Michael added.

Dixon next reminded the company that the same ladders were again requisitioned in the removing of the white hands of one clock in Sydney Street and placing them on another clock in Petty Cury; these two clocks were found to be of the same size. The hands of the Petty Cury clock, bright yellow in colour, were transferred to the clock in Sydney Street; this was not found out for some time.

"Do you men, by any chance," said the Tutor, with a twinkle in his eye, "know anything of the Bogus Proctor incident before the war?"

A yell of delight went up from the three guests at this sally, for these very men had been the chief actors in that lively drama. Michael, being the tallest, had bagged a master's gown, square, and tabs; St. Clair and Dixon, with the help of a little padding, had contrived to fit into two 'Buller's' Top Hats and Coats. Sallying forth they asked unsuspecting undergrads, who were harmlessly gazing into shop windows, that well-known question: "Your name and college, Sir?" One Undergrad, conscious of his righ-

teousness "in statu pupillari," asked the Proctor (as he thought) what his crime was, receiving the amazing answer "Loitering, Sir!" That Undergrad returned to his rooms to look up "loitering" in the chapter on "Residence and Discipline" in "The Student's Handbook to the University and Colleges of Cambridge"—familiarily known to Undergrads as "The Cambridge Bible." He looked in vain. The Bogus Prog' and his escort went on their merry way across Market Hill, turned into Petty Cury—but, on rounding the Post Office corner, they saw just about twenty yards in front of them, and coming in full sail towards them, the real Proctor and two stalwart Bull Dogs. The Bogus Prog' and his "Bull Dogs," with a yell, shed their garments in the street and bolted into "Christ's." Quickly following, with a deep sense of righteous indignation, came the real party. The three delinquents, however, apparently knew more of the Byeways of Christ's College than did the Authorities; they got clear away.

"I thought you three knew something of that matter at the time," said the Tutor, "for I was the Real Proctor that night." Another roar followed this, in which the Tutor joined heartily!

Then he told them a tale of his Undergraduate days. The time was after the May Races; his college boat, in which he was stroke, had got their "Oars" and the usual Bump Supper followed.

The crew had lighted fires in the Court and replenished them with other men's property, waste paper baskets, boxes, door-mats, etc. Some of the crew had drunk too much and were lying about the Court. He (the Tutor) was standing at the foot of his staircase, talking to friends, when they saw the Junior Dean descending the stairs. It was his duty to report such unruly conduct and take the names of the offenders. Whether a fellow-feeling in this case or tact, or both, predominated at the moment, the Tutor knew not—anyhow the Junior Dean said to those standing at the foot of the staircase, in a quiet but distinct tone: "Gentlemen, will those who can, put those who can't, to bed? Good night!" He then reclinced the stairs. Those at the foot swear they heard the retreating Don—chuckling!!!

St. Clair, speaking of the great Trinitarian Richard Porson, said it was reported that he could never go to bed without his toddy. Returning on one occasion to his college rooms after midnight, he looked first for a tallow candle and then for his toddy. After spending much time in a fruitless search, he was overheard to exclaim in pathetic despairing tones "*οὐδὲ τὸδε-οὐδὲ τ᾽ ἄλλο*" ("neither this thing, nor the other")—referring to toddy and tallow.

The Tutor said, "In the Homeric Grammar (by the late Provost of Oriel, Oxford) the following words are to be found on page 7, "(1) Meaning of the Middle . . . (2) The use in which the agent

is the direct object of the action, as—*λούομαι* I wash myself. This is comparatively rare.” Here the Tutor’s keen grey eyes twinkled as he added, “It is current in Oxford that an undergrad first detected the humorous side of this sentence.”\*

Lunch being finished, the four men passed into the Tutor’s Study. After they were seated, he asked Michael what had brought him to Cambridge. Michael spoke of his Scheme. The old Tutor thought a while and then said: “I do not think seven Cambridge men could be better employed than in trying to throw some light on the causes of the prevailing distress. If you’ll pardon an old Tutor’s pride in his pupils, I would add that I know you all—you *can* do this work, and it is time it was done. I give you my blessing!”

“Thank you, Sir!” said Michael, speaking for them all.

As if by way of commentary on the Scheme and their previous conversation at luncheon, the Tutor said, “I think you’ll agree with me ‘That life gains in amenity and reveals its many sides when illuminated by humour.’ But even so, we must discriminate here. I may plead an old Tutor’s privilege if I amplify this. You’ve all no doubt read that illuminating volume ‘The Science of the Emotions,’ by Bhagavan Das, and

\* Are found in that delightful book—“Good Stories from Oxford and Cambridge” by Selby Henry.



you'll remember apropos of this subject, in dealing with laughter, he states that 'it has been recognised by Psychologists as the physical manifestation of a sudden and excessive recognition of one's own superiority.'

"Again, where this consciousness is accompanied by repulsion, the laugh becomes the laugh of ridicule—while, where the repulsion and the sense of superiority are strong, you have the laugh of scorn, the beginning of which is the sneer. But where the ridicule is light-hearted, not deep-rooted, you have only chaff and banter.

"On the other hand you very seldom find the loud laugh combined with genuine deep-seated real earnest benevolence—the smile is the nearest approach to laughter there.

"There is a great deal in this subject and I would be inclined to agree again with Bhagavan Das in that 'Gladness seems to be a constant desire to prolong present conditions'—the great thing to my mind is to be able to laugh at oneself."

"It is fitting of you, Sir!" said Michael, "to remind us of discrimination—your thoughtful care and consideration would guard us from being forgetful of what we owe to others less happily placed."

"Yes, Sir!" added Dixon, "we need discrimination in dealing with *the real* as distinct from the unreal."

"You and your statement, Sir!" said St. Clair, "remind me of those lines :

'He that knows not, and knows not that he knows not, is a fool—shun him.

He that knows not, and knows that he knows not, is simple—teach him.

He that knows, and knows not that he knows, is asleep—rouse him.

And he that knows, and knows that he knows, is a wise man—follow him.' "

"I'm very glad you men look at things as you do ; it augurs well for your Scheme. The type of Humour I like is that most prevalent 'up' here in Cambridge—to quote Kipling :

'Mirth that hath no bitter springs'

"Incidentally and apropos of this subject there is a fine book called 'Lincoln's Own Stories,' by Gross. I recommend it to you."

On their way back to St. Clair's Rooms, passing King's Chapel, they heard the choir rather appropriately singing :

"All people that on earth do dwell  
Sing to the Lord with cheerful voice.  
Him serve with mirth, His praise forthtell,  
Come ye before Him and rejoice."

"Good old Cantor !" said Michael.

*Raja : Bhagavan Das (quoted) The Manu's Code.  
The Rhythmic Swing of the World Process—  
Evolution, Involution, i.e., The Foundation of  
Manu's Code of Life.*

Eight p.m. found the seven men seated round a table in St. Clair's Study.

"To begin at the beginning," said Michael, "and deal as I suggested last night with 'universal underlying causes,' we must go right back to the Law given to our Indo-Aryan forefathers by the Manu of the Root-Race, and, as Raja is well versed in this, I propose with your permission to ask him to outline that law, which we all know holds true for to-day, as it was not given for the past alone but for the whole life of the present Indo-Aryan Root and Sub-Races."

Raja said, "I am not superior to this subject. What Michael has said of the Institutes of Manu and the necessity for their application at the present time is indeed very true; the decadence in some of the Eastern Religions accounts for the lack in those countries of the due observance of

these laws, and further, any real student of universal history knows only too well what a loss their non-application has been. Incidentally, the book by Bhagavan Das on 'Social Organisation' gives in English a very good translation of those old Eastern Laws, and to that book *inter alia* I am indebted for the mode of presentation which it is my privilege to contribute here. We are asked at the outset 'to read the things of the flesh with the eyes of the spirit, not the things of the spirit with the eyes of the flesh.'

"You all know," he continued, "of the 'Forest Chants' of the Rg-veda; they sing how minerals exist, plants feel, and animals know, but know not that they exist, feel, and know; while man exists, feels, and knows, and also knows that he exists, feels, and knows.

"Because of this appearance of self-consciousness in him, for the *first* time apparently in the course of the evolution of our world system, it is possible for him to know the Greater-Self and understand the method and the reason of the world process.

"Because of this and this alone is he truly the man, the thinker, son of Manu, the all-thinker. Man is the turning-point of this world-system because at the stage of man alone, the separated self, termed the *jiva* (the evolving ego), becomes capable of realising consciously the unity of the Universal. In man the conscious individual atom attains that degree of develop-

ment whereby it can become the *bridge* between the finite and the infinite.

"To quote Manu XII, 100: 'Only he who knows the Science of the true and all embracing knowledge, only he deserves to be the leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.'"

"I wish all those who aspire to governmental positions," said De Grey, "could hear that."

"Hear! hear!" said the rest.

"I've got it all down for 'The Book,'" said Michael.

Raja continued: "The Manu of the Human Race is the great prototype of all such patriarchal kings. And in this work of guiding human evolution and making laws for it, the Manu is helped by sages known as the seven Rshis.

"The Manu's theory of Life may be summed up as Pursuit and Retirement, the variants of these being Selfishness and Unselfishness, Attachment and Detachment, Emanation and Reabsorption, Pain and Highest Bliss, Action that binds and the opposite of such, Striving and Letting go, Uprising and Restraint, Bondage and Liberation, Moving forth and Moving back, Action and Reaction, the thirst for the Individualised Selfish Life and the extinction of that thirst, Sin and Salvation, Evolution and Involution, and the Formation and Dissolution of worlds and world systems. Each phrase expressing a more or less different aspect of one and the same fact, i.e.,

‘the Rhythmic Swing of the World-Process.’ On and around this fact, the Manu—the Great Law-Giver—and his followers have built their whole code of life, life in the physical as well as the super-physical worlds.”

“I’m glad you are going into things so thoroughly, Raja,” said St. Clair, “I was afraid we might give the impression we were not in deadly earnest. I’m relieved on that score already.”

“We cannot hope to contribute anything worth while,” said Michael, “unless we come to grips at this point with Universal Underlying Causes and deal with them squarely. Raja, I think, has a further and still more fundamental point to consider.”

“That is true, Michael, for if we seek deeper for the cause of this Rhythmic Swing, this pulsing, we must come to the penultimate pair of facts, the Self and the Not-Self, Subject and Object, Spirit and Matter. And, when they have been named and the *interplay* between them mentioned, the whole content of thought and of the universe has been completely exhausted. Nothing more remains outside these. It is just this interplay between the two which appears as the Rhythmic Swing spoken of under many names.

“It should be observed, however, that the notion of growth, improvement and refinement, *progress* of all kinds in short, has become associated with the word Evolution; this current notion of Evolution is expressed in Sanskrit

writings, where we find it stated in the text of the Aitareya Aranyaka that 'the self manifests least in minerals, more in vegetables, more in animals, more in men' and so on.

"But what is recognised in the Puranas in addition to this Evolution of material form—and is not yet recognised fully in modern science—is that, side by side with this, there is an Involution of the Spirit in these forms, and, further, that when a certain limit has been reached the process is reversed and the form tends to become even simpler and simpler, without the gathered experience being lost, till at the end of the appointed cycle, the individual merges into the universal.

"These two halves of Evolution and Involution, or Pursuit and Retirement, then constitute the Rhythmic Pulse, the very heart-beat of all life.

"Dealing at once with these two halves of life, we may ask as to the first half—What should man then place before himself as the aim or pursuit of life?

"According to Manu, the object of the Pursuit-half of life is threefold, *Duty, Pleasure, Profit*, i.e., Manu II, 224: 'Some say that the performance of duty and the gathering of riches are the good; some say wealth and sense enjoyments; some duty only; some riches only.—But the well-established truth is that the three together make the end of the life of Pursuit.' Further Manu

adds IV, 176, 'Cast out the profit and the pleasure which are opposed to duty ; and cast out that duty also, regard it not as duty, which is opposed to and hurts the feeling of the general public, and leads not to any joy, even in the distance.' "

" The very simplicity of those last two statements of Manu," said De Grey, " proves their worth and will appeal to all men who really claim to any degree of culture, for do we not find that, in minute detail, every administrative problem whatsoever, in the ultimate analysis, always traces down to character and ethics ? "

" I think we can all bear testimony to that," said Michael.

The others nodded their heads in agreement.

Raja continued : " When we have exhausted these three objects of the Pursuit-half of Life, Duty, Pleasure, Profit, in due proportion, and subservient to each other, the embodied-self enters upon the second half of life. Manu states this to be Liberation, i.e., the Path of Renunciation. The embodied-self, the walker on this path, avoids desire and action and pursuit of any object for himself, for his own personal pleasure and profit. The Manu puts it XII, 118 : ' Let the man discriminate between the good and the evil, the right and the wrong, the true and the false, the real and the unreal, and so discriminating yet let him one-pointedly ever behold all in the Self, the passing as well as the lasting.



He who beholdeth all in the self in himself, his mind strayeth not into sin.'

"Such in *brief* is the outline of the Foundation of Manu's code of life, the circling of the world process, and the goals of its two halves.

"To summarise, in Manu's words XII, 88-90: 'The activity dealt with by the Scripture is of two kinds, Pursuit of prosperity and pleasure *and* Renunciation of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world is of the former kind; Action done without such desire, with unselfish service for the good of others and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of liberation. Pursuing the latter, he crosses beyond the region of the five elements to the complete life.'"

Raja paused, then added, "*These are the Universal Underlying Causes and it is the ignorance of these things which prevents a better understanding of life and a happier mode of living.*"

"I thank you, Raja," said Michael, "for your clear presentation of this important and fundamental cause."

"How blind we are!" said Dixon.

"We've certainly got a bit unbalanced all round," said Cantor.

"The beauty of a thing is seen in its contrasting error," quoted St. Clair.

"We've a heap to learn from the Manu," said the Padre, adding, "and if our scribe has you down verbatim, Raja, I foresee some thinking in store for the readers of *The Politics of the Aryan Road*."

"I suggest to-morrow evening, Friday, that we consider the present Manu and Race-Development," said Michael, "and if Raja will continue I will write him down."

"Certainly, Michael, I'll try!"

"Carry on! Raja," said the others.

The company then moved from the table to the chairs round the fire. Michael excused himself, and in his room proceeded at once to type out what had been said during the evening.

*Name of the present Race* *Manu—Order of Races*  
*“ The Secret Doctrine ” (quoted) and “ The*  
*Pedigree of Man ”—The Transformations of the*  
*Human Race.*

“ AS ABOVE—SO BELOW ”

On Friday evening, Raja introduced his subject by a quotation from *Manu* I 80, 102, 107, 118, i.e.: “ The Lord of Beings maketh and unmaketh countless cycles and world systems as in play—for the discriminate and righteous conducting of life therein by all human beings, the wise *Manu*, son of the Self-Born, framed this Science of Duty. Herein are declared the good and evil results of various deeds and herein are expounded the eternal principles of the duties of all the four types of human beings of many lands, nations, tribes and families, and also the ways of evil men.”

“ Take note of the last statement, *Padre!*” said Cantor.

“ My dear Cantor, I——”

“ When you two have done ragging!” said

Michael. "Now, Raja!" continued Michael, "would you mind giving us the Present Manu and the Race Scheme?"

"The present period," said Raja, "is that of the reign of the seventh Root-Round-Manu—'Vaivasvata,' whose personal name is Shradda-deva, while our immediate Race-Manu is the fifth, who is apparently designated by the same office-name of Vaivasvata.

"The Secret Doctrine'\* states 'The Manus are of different grades. Every Round has a Root-Manu at its beginning from whom all law proceeds, and a Seed-Manu at its end, in whom all results are embodied. Hence each Round has two Manus, and is a Manvantara between (two) Manus. Further, on each globe through which the evolutionary wave passes, of these there are seven in a Round, there is a minor Manu for each Root-Race.

"In our own case, as three Rounds lie behind us, and we are now half-way through the fourth, there have been three Root-Manus and three Seed-Manus for these three Rounds, and we are now under the fourth Root-Manu (or the seventh in succession).

"On our own globe, we belong to the fifth or Aryan Race, and so are under the fifth Race-Manu.

"I have not considered it necessary in this

\* By H. P. Blavatsky. (Published by the T. P. H., 38 Gt. Ormond St., London, W.C.1.)

assembly to detail the History of the Present Human Race," Raja said, " But— "

" Quite right, old man ! Case of ' bringing coals to Newcastle.' "

" Shut up ! Cantor," said the Padre.

" My dear Padre, I— "

" Continue please, Raja ! " said Michael, with a smile on his face.

" But I would like to suggest that Michael writes down (for those who have not had our privileges) the fact that in ' The Secret Doctrine ' (vide above) and in the ' Pedigree of Man ' by Dr. Annie Besant, there is to be found a full detailed description of the *true origin* and divisions of the human race."

" I have that down, Raja ! " said Michael.

" It appears," continued Raja, " that Humanity was ethereal and sexless in the begining, then more substantial and bi-sexual, then still more solid and different-sexed, and that it will again become bi-sexual and less substantial, and finally sexless and ethereal again.

" It is in the setting of these transformations of the human race, that the laws of Manu have arisen.

" There is nothing inherently improbable (it may be noted) in such a course of transformations, remembering always the Laws of Analogy and Recapitulation. For if there be any truth in these laws, then, since we may distinguish these stages and transformations in the life of a single

human being, we may infer that the life of the whole race will be found to correspond.

“ The infant shows the stage of sexlessness, the adolescent, traces of both :

The grown-up of difference :

The ageing, again a gradual effacement of difference, and the aged a complete effacement.

“ Of course, at present these stages are markedly more psychological than physiological. Secondly, the need to refer to the sex-difference so prominently is due to the fact that all other features and differentiations psychological and physiological, and forms of social organisation and other appurtenances, depend upon this ; and changes in those run parallel with changes in this.

“ We may then describe all this evolution and involution in one way as being, first, the growth of egoism, and then the transcendence of it.

“ In the third place it may appear to some who have followed me closely that cause and effect have been reversed. For it is stated that physical degenerations and changes take place in their natural environments because of psychical degenerations and changes in men, whereas a thinker of to-day would deem it safer to say that the psychical changes took place because of the physical changes. Because men are greedy and quarrelsome, therefore the rains fail and the crops do not grow and famine stalks in the land, is a startling way of putting things to the modern thinker. To him it appears more reasonable

to say, that because the harvest has failed and there is a shortage of food, therefore there are more thefts and burglaries, and men perforce show greed and selfishness. The *final* truth, and in the most comprehensive sense, is, of course, the truth of the interdependence of Spirit and Matter-consciousness and vehicle—the truth of the psycho-physical parallelism, that changes in one series of phenomena go side by side with changes in the other series, and, taking the total of time, it is impossible to say which precede as cause and which succeed as effect.

“But if we mark off definitely a number of events as making up a cycle, then it becomes possible to say whether a psychical event stands at the beginning or a physical event, each alternating succeeding event being, in the former case psychical, in the latter physical. Thus a thought leads to an action, that gives rise to another thought, that leads to another action, and so on. Or an action gives rise to a thought, that leads to a new action, that gives rise to another thought, and so on.

“The Ancients most clearly enunciated the absolute truth of this interdependence and rotation for metaphysical purposes. But for the empirical or practical purposes of guiding the life of a world system, or of a minute individual therein, they begin with *consciousness*.

“In the case of a world, at least one purpose of the Logos in creating its conditions is to make

them subserve the evolution of the embodied selves with whom He is dealing.

"And once we recognise that the arrangements of the physical world are the product of the super-physical forces, we may well go on to say that the gifts of the gods flow forth more readily when the men are virtuous and loving to each other and the gods."

"I would have you note, Padre!" broke in Cantor, "that when men are virtuous and loving to each other, etc., etc."

"My very dear Cantor!" began the Padre—amid the general laughter—"I would bring to your notice that Horace is reported as saying: 'Odi profanum—' "

Before he could get any further Michael delightfully turned the point by saying: "'Favete Linguis.' "



*Current Problems : Capital—Labour—Disease—  
Education—Government—The Famous Sixteen  
Words of Manu's Code—Four Orders of Life  
Stages*

During breakfast on Saturday morning St. Clair said, "Last night, Michael, after you had gone to your room, we decided that (subject to your approval, as you are doing all the typing at present) we would use this afternoon as well as the evening and continue our contributions to *The Politics of the Aryan Road*, and, further, we suggest that to-morrow, Sunday, we all meet here for 'brekker' and have three sessions—morning afternoon and evening."

"I am perfectly willing to fall in with this plan," said Michael; "it relieves me; I had during the night been wondering how we were to cover the whole ground by Wednesday next, our seventh night, but with four extra meetings, I think we can manage."

"I'll do some typing for you, Michael," said Dixon, "and the Padre and De Grey are bringing along their typewriters."

"That's splendid; it will be a great help."

"Right! That's settled then. Lunch is at 12 noon to-day. Now I must be off to my Lecture," said St. Clair.

Dixon went to the University Library to look up some references.

Michael brought his typewriter into St. Clair's Study, and proceeded to type out his contribution, proposing to read it after lunch when the others assembled. This is what he typed :—

“ I suggest—bearing in mind what has been said before on the World Process by Raja—that we briefly name some current problems and note the Manu's method of dealing with them as a whole. For instance :

1. The struggle between Capital and Labour.
2. The rights and duties of the Sexes.
3. Prevention of Disease.
4. Education.
5. Who shall hold sovereign power ?
6. What affairs shall be dealt with officially by the Government ?

Does the Manu of our Race deal with these problems, and are His methods any better than those operative to-day ? I think here we had better consider the Manu's Code of Life. This code is known in the East and by some scholars and others in the West as Varnashrama Dharma. There are four stages (Ashramas) and four Castes (Varnas) appropriate for the fifth Race, i.e., the Aryan. These two sets of four, i.e., the four Ashramas (Student, Householder, Forest-Dweller, and Ascetic) and the four Castes (Teacher, Warrior, Merchant and Labourer), and the names of the two Paths and their six Ends, i.e., the

Path of Evolution or the Pursuit-Half of Life with its three ends, Duty, Pleasure, Profit ; and Involution as the Path of Renunciation with its three ends, Devotion, Super-physical Powers, and Liberation. These sixteen words exhaust the whole of this Code of Life, and would seem to cover all the problems we have mentioned and some more besides. How they do so remains to be studied, but first let us reiterate the famous sixteen words of Manu's Code of Life :

|   |   |                               |
|---|---|-------------------------------|
| The four ASHRAMAS   | { | 1. Student.                   |
|   |   | 2. House-holder.              |
|   |   | 3. Forest-dweller.            |
|   |   | 4. Ascetic.                   |
| The four CASTES   | { | 5. Teacher                    |
|   |   | 6. Warrior.                   |
|   |   | 7. Merchant.                  |
| The PATH OF EVOLU-<br>TION<br>or the PURSUIT-HALF of<br>LIFE with its three ENDS. | { | 8. Labourer.                  |
|   |   | 9. Evolution.                 |
|   |   | 10. Duty.                     |
|   |   | 11. Pleasure.                 |
| The PATH of RENUNCIA-<br>TION or INVOLUTION<br>with its three ENDS.               | { | 12. Profit.                   |
|   |   | 13. Involution.               |
|   |   | 14. Devotion.                 |
|   |   | 15. Super-physical<br>Powers. |
|   | { | 16. Liberation.               |

And I suggest we now note how the Manu covers the problems above stated. But, in order to do so, we have first to look at the problems from a different standpoint and group them in a slightly

modified form. The different standpoint consists as usual in looking at them from within rather than from without ; from the *cause*, rather than the effect ; from the point of consciousness and its unfolding in the material vehicle rather than that of the body and its external surroundings, lands, territories, possessions. And whatever change in classification may be needed will be due to this difference of point of view.

“ The Manu states Four Orders or Life Stages, which are, I suggest, psychologically and universally true, i.e. :

“ 1. By nature of his psycho-physical constitution every human being begins life as an individual, with an increasingly separative sense of egoism. This, generally speaking, grows for, and attains its culmination at the end of, the *first quarter* of the normal life-term. All this time others have to work for and take care of him.

“ 2. He now begins, in turn, to think for others ; he finds with growing intensity of realisation, that he is not only an individual among individuals, but that he is also a family. Yet further, he realises, consciously or sub-consciously, that he and his family do not stand alone, but in organic interdependence with other individuals and families ; that is to say, he is not only an individual and a family, but also a community, a society, a nation. This period, also roughly speaking, lasts another quarter, i.e., the *second quarter* of the normal life period.

“3. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations, briefly, he finds out that he is the Human Race. He realises that the network of consciousness of the racial soul really includes all individuals; that, as a fact, every human being is known to every other human being—directly in a few cases, and indirectly in all cases by means of intermediate individuals, and that the relationship is not only thus psychological, but that if the ancestry of any two individuals could be traced back far enough, a physical relationship would also be discovered. At this point, his egoism, the range of *his*-self, so far attracted strongly and confined to his own and his families' bodies, begins, consciously or sub-consciously, to get rather detached from these; and widened out of them by the larger outlooks and strivings that come upon him. We may assign *the third quarter* of the normal life period to this stage.

“4. Finally, he realises, consciously or unconsciously, that he is more even than the Race, that he is not to be restricted and bound down to anything limited, but is verily the Universal-Self, and so must pass out of all limitations, thus coming back on a far higher level along the spiral of life to the first stage, and then the point from which he started. The last quarter (*the fourth*) of the life term belongs to this stage.”

*The four Castes—Problems.*

After lunch, when the others had assembled, Michael read what he had typed during the morning.

“ I have followed in this the mode of Raja’s presentation in developing the Manu’s code, and, like Raja, owe a deep debt of gratitude to the translations of Bhagavan Das. We now come to the four Castes and the problems connected with the above four stages.

“ 1. The problems connected with the best and most perfect accomplishment of the first stage or quarter of life, in its relation to and as preparation for the other three stages, are those of Education, in all its departments, Pedagogics in the most comprehensive sense ; they belong to the student order and are to be dealt with by the Teaching Caste or class principally, i.e., the Brāhmaṇa Caste.

“ 2. The problems fulfilling the needs of the second stage or quarter of the normal life period are those of Domesticity, Population and Sanitation, and, as subservient to these, all questions of Economics. They belong to the house-holder

order and are to be dealt with by the Merchant Caste or class principally, i.e., the Vaishya Caste.

“ 3. Those problems connected with the third stage or quarter may from one standpoint be said to be the problems of Administration and forms of Government. They belong to the Service order and are to be dealt with by the Warrior Caste or class principally, i.e., the Kshatriya Caste.

“ 4. Those connected with the fourth stage and last quarter of life are the problems of Religion (it is noteworthy that the distinction between the ‘secular’ and the ‘religious’ does not exist in the Manu’s Scheme) in the sense of super-physical developments and experiences—and ultimately of the life of spirituality proper, i.e., pure renunciation, even of the super-physical (which are yet material) powers and possessions.

“ Modern ecclesiastical questions are faint and distorted reflections of what these are in reality, as dealt with by the Hierarchy of Manu’s and Rshis, which guides human evolution.

“ They belong to the Ascetic order and are to be dealt with by all those of the three twice-born Castes (Teachers, Warriors, Merchants) who develop sufficiently to be able to take the third-birth of Initiation into the High Mysteries. The Manual-labour Caste, i.e., the Shudra Caste, subserves the physical side of all the other castes.

“ Thus for Manu, all human affairs become grouped under the four orders and the four

Castes and he adds, VI, 87 ; VII, 4 : ' There is indeed no fifth anywhere.' That is to say, all men *all over the earth* naturally fall into one or other of these four classes, according to their inner and outer characteristics. Of course the divisions of functions between the Orders, as between the Castes, cannot be made very hard and fast. There are no hard and fast divisions in Nature. Everything overlaps and merges into its surroundings by means of fringes of varying depths and in impalpable gradations.

"Harmlessness, truthfulness, honesty, cleanliness, sense-control—this in brief, is declared by Manu to be the duty of all four Castes, X, 63 ; VI, 91-2."

"Do you hear that, Padre ?"

"My dear Cantor, you—"

"Here's tea, you fellows !" interjected St. Clair, "after which Cantor will no doubt make music."

During tea Raja explained how the Caste system had deteriorated in India, having lost its real meaning and pandering only to outward show.

De Grey said the same thing appertains to the Social Castes in Great Britain.

Michael attributed this in both instances to be the result of half-knowledge, i.e., the knowledge of the physical life only, and he added he hoped that *The Politics of the Aryan Road* would in some measure help others to experience whole



knowledge, and so realise the real meaning behind the Service-Orders or Castes.

Here Cantor began to play some of Scriabine's music on the piano. Meanwhile De Grey brought out his violin and together they played Michael's favourite, "Finlandia." When they had finished Michael thanked them, saying that that piece of music had real power in it ; it was helpful in a strong clean way ; it was a clear call—there was something of the cry of a new nation in it—it always reminded him of those lines :

" These things shall be—a loftier race  
Than ere the world hath known shall rise,  
With flame of freedom in their souls  
And light of knowledge in their eyes !"

Presently they all grouped themselves round the piano and sang " The Boating Song," followed by " Forty Years On."

Then Michael played ; he had a " Strad " ; the others sat round quietly, while that strong clean soul, through the medium of that delicate and responsive instrument, poured forth an appeal, clear and fine, running through the whole gamut of experience. Cantor described it as a Road winding uphill all the way to the Dawn.

*Raja : The Problem of Education—Re-Incarnation—Karma—Michael's practical suggestion re Education.*

Saturday evening, after Hall, found the seven men again round St. Clair's study-table.

Raja was asked to speak on the problems of Education, as under Manu's classification, this subject has to be dealt with *first*. Placing Education thus in the forefront marks the difference in the Manu's sense of proportion from that prevailing in European politics to-day. In this, as in everything else, right knowledge is needed. Manu puts it XII, 97-99 :

“ ‘The four types of human beings, the four stages, and all the infinite variety of experience implied by these, nay, the three worlds, or yet more, the whole of the happenings of all time, past, present and future—all are upheld, made possible and actual—are realised only by Knowledge, by Consciousness Universal and Individual.

“ ‘The Ancient Science of true knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge.

“ ‘Right Knowledge is the living creature’s best and only and most certain means, helper and instrument to happiness.’

“ The Manu’s type of civilisation is based on plain living and high-thinking, and the education is regulated accordingly.

“ Not always able to formulate the ends of life, the Educator to-day naturally neglects the appropriate means, hence his difficulty of fitting means to ends in the present economic system.

“ The Foundation of the ancient knowledge is Consciousness, hence, that *certainly* and orderliness which goes with absolutely sure data and deductive reasoning based thereon; while (at present) to the modern knowledge, belongs that opposite quality which goes with fluctuating data and inductive generalisations. Hence, the necessity of real and particular care in the beginning with the pupil, necessitating (as is obvious) his living with his Teacher.

“ Having taken up the pupil, in order to lead him to the Highest, the teacher shall, first of all, teach him the ways of cleanliness and purity, and chastity of body and mind—good manners and morals; and he shall teach him how to tend the fires, sacrificial and culinary, and more important than all else—how to perform his Sandhya (devotions).

“ Detailed rules are given by Manu on all these matters. During this time the pupil earns his own, and at times his teacher’s meals, by going

round begging. This had reaction on all concerned in consonance with the whole psychology of Manu's method.

"I grant this method, by contrast with that in the west with its complications, may seem somewhat naïve. I prefer, however, all things considered, to give the Manu credit for knowing what is universally necessary—useful, true and helpful. Our outlook when all is said and done, outside of a knowledge of the Plan, is very partial."

"I'll grant," said De Grey at this point, "that the Manu's method is not very easy to revive to-day in Great Britain for instance—but that by no means proves the Manu wrong. I would suggest that *we* are vitally wrong. If Education means *to draw out*, then the Manu is right—further, in His Scheme there are many features which can be recommended for serious consideration. There is the freedom from excessive centralisation, with its overcrowding, and its mechanisation of men and of knowledge—its loss of human kindliness and the home emotions—and there is the practice of real socialism, i.e., wherein it is recognised that everything and everybody has a place—that *there is no such thing as accident of birth, accident of brains, accident of ability, but that all these things have been won by self-denial either in this or in previous lives*—but, pardon me! I feel very strongly on this point—pray proceed, Raja!"

"You are perfectly right in what you say, De Grey! There is a great deal of arrant ignorance shown in the way people speak about what they call the accident of birth, etc., and there always will be; until the two keys that unlock the door of Right Knowledge be used, i.e., Karma and Re-incarnation."

"That is the whole crux of the matter," added Michael, "and it is vital in dealing with the child that parents and teachers should realise that he is not a new thing entirely, but only a new chapter of an unfinished Book, in which there are already many chapters written. This new chapter, this new life, should not be coerced into any particular mould without regard to the previous chapters—and in this *all*-important and vital business only with the two keys (Karma and Re-incarnation) can Right Knowledge be obtained."

"Michael," said De Grey, "I was speaking recently to a group of Socialists up here on this subject of Real Education as distinct from what passes to-day as Education. We were discussing that book, 'From Nursery School to University,' a Labour Policy, which certainly is a vast improvement as far as it goes. But we somehow felt unsatisfied about the whole matter. These discussions here have clarified the whole situation for me, and now we want a clear detailed statement which has as its object the securing of international co-operation in educational enterprise."

"I can give you exactly what you want, De Grey," said Dixon. "I was in the University Library this morning and, looking through those two volumes published by the World Federation of Education Associations held at Edinburgh, July 1925, I found in pp. 96, *et seq.*, Vol. 1, an address given which fulfils in every respect what we as a group stand for, i.e., a Practical Constructive Policy. I do not think the suggestions of the speaker have been followed out. No doubt here and there modern pioneer educationalists are doing what they can, but he goes to the right source from which these things must come when he suggests asking the official Minister of Education in every country to procure the consent of his Government to his meeting with all other official Ministers of Education with a view to framing a universal graded system, adding that with the ideal of a 'Universal Graded System' the relation of the pre-school age as defined by the various countries becomes clear, if one ceases to classify Education into elementary, public and private.

"That sentence alone strikes at a fundamental error which is the result of partial knowledge," added Dixon. "He then lays down a necessary principle when he claims 'Freedom to attempt and test new developments in educational theory and practice—without relinquishing what has proved of worth and encouragement in all pioneer work.' True to his subject the speaker

next definitely outlines how this graded system could be applied in any country. 'Schools,' he said, 'should be International-Co-Educational-Self-governing ; the first department representing the period of Self-Discovery, i.e., " My world," for ages ranging from two-and-a-half to seven years, stating that the parents, teachers, apparatus and methods used here should help the child to develop all his faculties, fostering a growing sense of the rights of others.'

" Here he suggests two very necessary agents to this end, rhythm and the open air.

" In the second department for ages ranging from 7 to 14 years, the period of general elementary education, i.e., ' Our world,' he suggests an amplified form of the methods used in the earlier period—fostering good manners, neatness, co-operation, giving through some system like the Dalton a sound academic training in general subjects. Again, as before, adding the necessary agents—Games and Self-Discipline.

" In the third department where the ages range from fourteen to twenty-one, the period of self-expression, i.e., ' Their world,' where the education is specialised according to the ' bent ' of the student ; here again using an amplified form of the method of self-help pertaining to the previous section.

" The Danger Zones in Education he rightly names as Corporal Punishments, Rewards, Prizes, Competition.

“ University Education follows where necessary.

“ Under the heading ‘ Principles—Aims—Life,’ the speaker stated, ‘ The Education of the child should be very largely one that seeks to give him opportunities of expression rather than to impose on him methods of development—and, until it is realised that the child is an eternal spirit with powers and capacities of his own, not running into a mould, but to an individual growth, that the duty of the teacher is to aid the growth, and not to try to change it,—until that is understood the whole educational system is going along a wrong road and is based on a false idea. The child is preparing for life and it is our duty to get him ready for it. Education is of value as far as it contributes a real preparation for life—for the morrow.

“ To-morrow needs energetic men and women, enterprising strong characters ; it needs its great men, its great women ; it needs its noble men, its noble women.

“ Parents and educators cannot be of any help to the child, as far as self-education is concerned, as long as they do not set before *themselves* the problem of spiritual culture.

“ In the first seven years we teach mainly by example, by good manners, by personal regularity, by those basic universal truths, that whatsoever is thought, said, or done should be kind, true (there is no Religion higher than Truth), necessary, useful, cheerful, clean. For in days to



come it will be realised that the health of man is dependent upon the health of all allied evolutions.

"As our duty is to deal with 'causes' we have to consider 'would-be' parents. We need so much those mothers and fathers who procreate only to provide clean bodies for the future humanity and not for the gratification of selfish passion—parents who live as Servers of Humanity. There are new Sub-Race Types coming into the world who are *intuitive* and they need all our sympathy and understanding. They come to serve.

"Finally, we can none of us help rightly in this vital work unless we understand that *in reality* no man is our enemy, no man is our friend—all alike are our teachers."

"Dixon," said De Grey, "that address I recommend to our Minister of Education for his information and consideration."

Michael said he would rather use the official correspondence style and say: "Passed to you please—for necessary action!"

"Hear! hear!" added the others.

*Raja : Education continued—Large Machines condemned—" Prof. de Pisa " (quoted).*

During breakfast on Sunday morning, Raja pointed out that the " Speaker " quoted by Dixon during the previous evening was in line with the Manu's Scheme for racial development in our present time, stating, to prove this, that along with the training in purity of body and mind and manners came physical education. Again, Manu's insistence on utter continence during the student life is unqualified. " Further," added Raja, " the practice and study of the Science and Art of Language, the use and significance of the sacred word A U M, covered a vast educational field, and these were the bases of the next stage—and considered the next stage in importance—i.e., what is called ' specialised study '—for the future vocation of each student was in Manu's Scheme fairly well known beforehand and the knowledge needed for the successful discharge of it was in a more certain condition."

" That last statement of yours, Raja," said St. Clair, " implies more than is obvious at first sight—one can deduce that many books and

much apparatus would be, from the very nature of the faculties of these teachers and students, superfluous."

"That is true," replied Raja, "if we bring into consideration that the Manu's Scheme is not new and that it has been tried more or less in previous races—and further, that this exposition of it that we are giving is a statement of fact.

*"The coming of the new Sub-Race necessitates a re-statement of the Manu's Code.*

"For the inherent faculties were developed under the Manu's method and incidentally only under this method can they be developed to-day."

"That the teachers and students spoken of could see," said St. Clair, "where we now reason, because observation is impossible to us, opens up an entirely new field for the Scientist. It is the key to all educational problems."

"I might add," said Dixon, "that the development of the pineal gland in the new Sub-Race is bringing this faculty of seeing into the sphere of practical usefulness."

"Hence," said Michael, "the urgent necessity of not blunting that faculty by wrong methods of education."

De Grey suggested that it appeared to him to be analogous to "tuning in" to a new wave length as in wireless. If one considers one's brain as a sort of "cat's whisker," it is then quite true that anything that lessens its sensitive reaction must be discarded.

"Hear! Hear!" said Cantor. "Musicians know all this to be true. I'm not so sure of the Clergy!!!"

The Padre rose to this: "I can say for the Clergy that I think they do realise we are living in a transition stage and, speaking personally, I suggest, my dear Cantor, that the Powers of Nature wisely used could do most things—the fault lies in our selfishness."

"One up for you, Padre!" good-naturedly added Cantor.

"Apropos of your remark, Padre," said Raja, "I think we may now see why according to Manu the use of large machines for private commercial purposes is to be condemned and discouraged. In fact in His Laws it constitutes a minor sin and expiation is prescribed. This is of course very startling to the modern mind, and yet not so startling either—the progressive thought in Great Britain is beginning to react in favour of hand-made goods. Briefly, if the intelligence runs towards machinery, it unavoidably runs away from soul, from super-physics, from finer arts. I'll grant there is an apparent advantage, at first, in the use of machinery—it seems to make the struggle for life easier—but this appearance is false and temporary. In the long run it makes life more competitive, bitter and vulgar. The fact that Manu discourages large machines and not small ones is noteworthy.

"As to girls and their education," continued

Raja, "the basic method and practice were the same as for boys—but the teachers *knowing* the *inner-side* of things and the pupil gradually growing thereto, the particulars were altered to suit the necessities of the Path of the young lady in question!"

"Quite right too," said Cantor, "I think our friends at Newnham and Girton should know of this immediately—now Padre, what about it?"

"That would not be necessary, old man, if the Dons, or should I say Donnas?! at those two seminaries also knew the inner-side of things."

"Well, here's their chance to learn of it at least," said St. Clair.

"We have to recognise the truth," said Michael, "that these observations under our present educational system remain inaccessible. It is the Intuition of the New Age that alone can bring the scientific conviction of man's evolution to the positive mind. I mean, Intuition has to establish the Science of the Evolution of Consciousness between unverifiable re-incarnation and the apparent mechanism or chance of history. Prof. de Pisa of the World University bears out this and adds, 'contemporary psychology is now on the verge of that science'; and, I may add to St. Clair's last statement, in their very nature the observations above on the Manu's method of Education for the first quarter of the normal life period offer the solution to the Educational problems of today."

*Problems of Domesticity—Husband and Wife—  
The Family—Population—Sanitation.*

After breakfast, Michael dwelt briefly with the problems of Domesticity under the Manu's Code, as follows :

“ The fact of sex-difference is accepted as infeasible for the time being. Manu mentions the conditions of a happy home. Husband and wife are enjoined to love one another till death do them part, and after and beyond that too, i.e., Manu IX, 101 ; V, 165 : “ The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other, in thought, word and deed, till death. And the promise is that they who rightly discharge this duty here shall not be parted hereafter, even by the death of the body, but shall be together in the worlds beyond.”

“ Polygamy, in some phases of civilisation and some types of psycho-physical constitution, as polyandry in other exceptional circumstances, and second and third marriages for widows and

widowers, were suffered and allowed, but always with reluctance and depreciation. The Ideal is monogamy and constancy till one's own death.

"Manu's society is based on Dharma—duty, not on contract—no such thing as rights in our sense of the term. In Sanscrit the word for right (rta) originally meant *truth*.

"As to Father, Mother and Children, the Manu implies: 'They are not separate, but part of the same organism.'"

"That is a very beautiful thought," said the Padre.

Michael continued: "On the question of *Population* the Great Progenitor, with his infinite tenderness for the young, wishful that the race should increase, also seeing the dangers of overpopulation, yet knowing the futility of all strict prohibition in view of the general plan of Evolution, gives to men only the principles which govern the question, i.e., Manu IX, 105-107: 'The Child of Manu becometh a parent when his first son is born to him, and is released from his debt to his own parents. The eldest-born then deserves the whole of the patrimony; to him the father passes on the burden of his triple debts. By his help he wins long ages of bliss in the super-physical worlds. He alone therefore is called the child of Dharma. The others that may be born after him are children of passion. The eldest-born alone should therefore hold and manage the ancestral property, and all the

younger-born should be looked after by him as by their father himself.'

"Due proportion between the total number of mouths to be fed and bodies to be clothed, on the one hand, and the quality and the quantity of the land from which the food and clothing are to be derived, directly or indirectly, on the other; and, further, between the number engaged in productive labour on the one hand, and that engaged otherwise on the other—this seems to be the only basis of sound economics. Throw these out of proportion, and endless difficulties will arise.

"This is the solution that the Manu indicates when he declares that the eldest son is the child of Dharma and that all the others are children of passion and mere sense-craving.

"However, Selfishness in these eldest-born led Manu in IX, 104, to state :

" 'After the death of the father and the mother let the brothers assemble and divide the paternal property; while the parents are alive, the children have no power.'

"Apropos of this question of children, I would suggest," said Michael, "that the book 'The Spirit of the Unborn'\* be read by all who hope for a cleaner and finer race."

Continuing, he said: "Manu realises that the

\* By "Two Servers," published by T. P. H., Ltd, 38 Gt. Ormond St., London, W.C.1



control of population is as immediately connected with Sanitation as with Economics.

"The purposes of Sanitation are mainly defeated by overcrowding. If that can be avoided, all else is regulated easily. The Manu deals with the essential points, i.e., 'Personal-Cleanliness—avoidance of unhealthy foods and drinks—free circulation of light and air—providing toothbrushes for the people—open spaces around each dwelling—purity of mind, etc., etc.'

"These simple rules hardly apply at present in London or Cambridge for that matter.

"As to the problems of livelihood, economical questions and divisions of the social labour, the Manu deals with these by means of 'the Caste or class system.'\* Here again the keynote of his solutions is the subordination of the physical to the super-physical—the selfish to the unselfish, the material to the spiritual. *Co-operation* in one word is the solution.

"The new sub-race type may be expected to make the needed readjustment.

"In the meanwhile for the purposes of the internal and external economy of the social life, and in very close analogy to the economy of the human frame, the population was divided by Manu, under the dominance of the principle of non-competition and of mutual help, into the four well-known chief types, Manu I, 31: 'For the increase of the world's well-being, and not for

\* [See following chapters].

the increase of egoism and individualism, the Creator sent forth :

“ ‘ The Priest Educationalist from His Face ;  
The Administrator from His Arms ;  
The Merchant from his Thighs ;  
The Manual-Worker from his Feet.

“ ‘ Nor birth, nor sacraments, nor study, nor ancestry, can decide whether a person is twice-born. Character and conduct alone can decide.’ ”

“ There is a great deal in these truths,” said De Grey. “ They are like the Real things of life, few in number and simple.”

*The Priest : Scientist : Educationalist : amplified—  
The King : The Ruler : The Warrior—Manu's Idea  
as to the best form of Government—Punishments.*

After lunch on Sunday, when they had again assembled, the Caste System of the Manu (as mentioned above) was further explained. Michael began : “ The Brāhmana Caste (Priest, Scientist, Educationalist)—”

Here Cantor interjected—“ The Padre, St. Clair, Michael !”—

“ You speak truer than you wot of ”—said De Grey.

“ One organism,” mumbled Cantor.

“ True again !” added De Grey.

“ I think we all agree,” said Dixon. “ Carry on, Michael !”

“ I was about to say that during the stage of caste and class differentiation the Brāhmana is entrusted with the duty of maintaining and enhancing the national stores of knowledge and of super-physical powers, and of meeting all the Educational needs of the community.

“ Others are freed from that incessant and one-

pointed study and (yoga) super-physical development and (tapas) asceticism, which use up the vital powers of the physical body so largely, but which are unavoidable for one who has to become the unfailing teacher and spiritual guardian of the community.

“ And the Brāhmana is freed in turn from that labour, no less taxing to the vital powers, which must be undergone by the persons who have to become the martial protectors and breadwinners or domestic servants of the nation.

“ Manu IV, II states : ‘ The Brāhmana is to lead the life of straight simplicity and shun all riches and all crooked ways of worldly-minded men.

“ So only can the Divine Knowledge be kept pure and free of all temptation and taint of subservience to selfish ends. But it was a prime charge on the resources of the State, that the Priest, the Teacher, the Scientist, the Counsellor of the people should not suffer lack of the nourishment needed by his body.

“ Such separation of the pursuit of knowledge from the pursuit of wealth is not only advantageous but indispensable, for the health of the individual as well as the social organism.

“ Moreover the voluntary poverty of the learned—while they were regarded as the highest caste in the social system—served as a perpetual object-lesson for the rich and the poor alike. It prevented the rich from losing their souls in a mad

scramble for wealth ; it guarded the poor from the bitterness, hatred and envy which are such features in modern civilisation.

“ With such a scheme of a Brāhmana Caste the problems of Education solve themselves.”

Raja now dealt with the second Caste, the Kshattriya :

“ As the Brāhmana is the custodian of the national stores of knowledge, so is the Kshattriya the custodian of the national powers of external defence and internal order.

“ The meaning of the word ‘ Kshattriya ’ is ‘ He who guards the weak from injury by the strong ’—How shall he be King who behaveth otherwise ?

“ The Kshattriya is the King, the Ruler, the Warrior. The King must bow his head before the wisdom and the saintliness of the poor Brāhmana, and must also hold his very life as subservient to the protection of his meanest subject from all wrongdoers. Loyalty to the King is the duty of the people ; love and protection of the people is the duty of the King. The *Manu* repeats over and over again that the King shall not live for himself, shall not permit himself to love the flavour of power, shall hold the sceptre of justice and might as a trust, to be wielded only for the good of others, with purity of mind and body and in awe and reverence of the Great King from whom it is derived.

“ Says the Law Giver, *Manu* VII, 44-51 : ‘ Let

the Ruler ever strive to conquer his senses day and night. He who has conquered his senses, he alone can conquer the hearts and the minds of his people. The pure, the true, the wise, the learned in the Sciences, the well-supported, such only can wield the rod of power safely.'

"The Manu gives many instructions as to the details of administration—the departments of work into which national affairs should be divided—the appointment of ministers of state—the framing of the constitution—the procedure of Judicial Courts—Adjustments of Foreign Relations, etc., etc., etc.

"It was made the duty of the Brāhmana to see that the King maintained the right spirit ; of the King, to see that all his subordinates lived in that spirit.

"The Kshattriya was maintained by a tax which was a definite proportion of the income of the industrial class.

"The problems of Administration and of National Defence were thus solved by the Kshattriyas.

"In this connection," continued Raja, "let us very briefly consider 'The Manu's ideals as to the best form of government.'

"He evidently did not approve of an autocratic despotism, however benevolent, nor, on the other hand, of mass representation or democracy or anything that savoured of mob-rule."

(The Kshattriya King is not an autocrat ; he

is only the executive arm of the wisdom-stored head of the community—the Brāhmana.)

“Legislation by the wise, the righteous, the mature in years and in experience, who by their self-denial and knowledge are worthy of all trust, and whom the people more than trust, whom they revere ; who, themselves unwilling to take up the responsibility, are requested by the King and prayed by the people to legislate for them—such is Manu’s ideal legislation.

*“ Verily, it is not the interested member, with only one interest at heart, fighting against all other interests, but the disinterested patriarch having all the interests equally at heart, who may discover the right course of action which will bring profit to the whole nation, a profit evenly, justly, righteously distributed to all its parts.*

“As we all know, it is this lack of the sense of proportion of any given question to all the others, that affects the welfare of the community simultaneously—which is the chief source of the constant frustration of the legislative hopes, wishes, and acts, of the present day.

“The Manu’s ideal as to the best form of government, then, is Self-government, but note ! ‘Self-government of the highest and deepest kind,’ i.e., government of the *limbs* by the *head*, a true and efficient co-operation between the organs of the same body—each discharging its appropriate function for the benefit of all.

“In this way, we may note how all the actions

of Manu are directed to the ultimate end of the race development.

“ His Code actually suggested by Him to us, in *pari passu*—from out of that vast and far-seeing certainty of knowledge—it is not the Manu’s fault that His Code is not carried out : it is our littleness which does not realise its worth ; i.e., note the difference in spirit between the co-operation which is the ideal of the Manu of the fifth Race, and the co-operation which will be the ideal of the Manu of the sixth Race. The co-operation of the former is the co-operation between differentiated heterogeneous parts and functions. That of the latter will be the co-operation between similitform homogeneous parts and functions.

“ While dealing with the functions of the Kshattriya, we may touch upon the Manu’s idea as to punishments, i.e., in the national *organism*, the Judicial Court, the King takes the place of the *heart* and *conscience*. If the King be a truly Divine King, gifted with super-physical vision, and so closely identified in spirit with the Gods of Nature, with the King of Kings, that he can see infallibly what the punishments by nature would be of the criminal if that criminal is left to himself, then he may righteously award that punishment himself and do the work of Nemesis without blame—indeed, with praise, for he is serving the Gods of Righteousness. But if he be not so gifted, then indeed it is best that he



refrain from all punishments from which the general feeling of the public of his time revolts, and, inflicting a milder and therefore inadequate punishment, leave to nature to supply the deficiency with disease and other physical suffering—in the same or subsequent births—and win for himself the advantages of mercifulness. But let there be no doubt that physical suffering to an exactly equal amount must be the portion of him who has caused physical suffering to another.

“Such then, is the vocation of the Kshattriya, i.e., to deal satisfactorily with all problems of internal and external, civil, and military administration.”

*The Agriculturist and the Merchant—definite course of Study—Not ‘mere shopkeepers’—The Manual Workers—The Minor Arts and Crafts—The Forest Dweller—The Sannyasa.*

Sunday, after dinner, St. Clair spoke of the third Caste—the Vaishya—i.e., Agriculturist and Merchant—stating at the outset that, apart from quotations of translations of Manu’s Code given him by Michael, who in turn was indebted to Bhagavan Das, his share would be a brief—very brief—commentary.

“The Brāhmanas and the Kshattriyas, having thus charge of the Educational and Administrative duties of the State were freed from productive labour. The problems relating to wealth production were assigned to the third Caste, the Vaishyas.

“The duties of this caste are : Manu I, 90 : ‘Charity, Sacrifice, Study, the breeding of and dealing in cattle and domestic animals of all kinds ; all the ways of trade and commerce, banking and agriculture.’

“The Bhagavad Gita XVIII, 44, puts these duties thus :

‘Agriculture—cow-keeping—trade.’

“ The first two are the primary means of supplying the necessities of life, the third its luxuries.

“ The food question ranks first in importance here—and, as to the foods to be eaten, the Manu says IV, 148-9: ‘ Take the clean and bloodless foods as far as possible.’

“ The provision of clean physical foods and drinks and all other sinless necessities of life—to the *whole* community—was thus entrusted to the (*Vaishyas*) Agriculturist and Merchant.

“ Again, besides this essential soul-knowledge and food production, the Vaishya was required to possess much other knowledge of many concrete sciences and a perfect mastery of economics, and that he was not to be a ‘ mere shop-keeper and a mere peasant ’ will be apparent from the following injunctions: Manu IX, 328-333: ‘ He should know all about mineral products, metals, gems and jewels, also pearls and corals, perfumed medicines—the science and art of agricultureans, horticulture, the varieties of land arable and sterile—all about weights and measures and standards—the geography of the world and the countries wherein different objects of trade and commerce were produced—the science and art of cattle breeding and so forth.’

“ No wonder that study was made part of the daily duties of the merchant and agriculturist.

“ The Manu’s Vaishya gathers and holds wealth only for the use of others, not for his own luxury; and if he should start factories, using

machinery, it should be in the co-operative spirit as it is a state business, not in the spirit of the individualist—so only will the evils of machinery be avoided."

De Grey now spoke of the fourth Caste, "The Shudras or Manual Workers"—"This class or type was entrusted by Manu with the charge of the problems of Service and Labour. If the Shudra had no rights and privileges, neither had he any heavy responsibilities or harassing duties or cares for others. He had but to do as he was told, and was assured of all the food and clothing that he needed. Briefly, he was treated as a child.

"Manu X, 126 : 'The Shudra can do no wrong; he has no duties outside his work to perform, but there is no prohibition to him to take up such duties, if he feels able and inclined to do so.

"The Shudras represent the 'Feet'—To say that the head and the foot are differently made and have different functions is not to insult the one and adulate the other; on the contrary to try violently to make them perform the same functions is to violate common-sense.

"The spirit of this Ancient Culture uses towards the Shudra such epithets as 'Youngest,' 'Latest-born,' in the tone of affectionate, gentle, but firm, rule.

"He is to labour, but his food and clothing must be sure, and such instructions as he can assimilate must be given to him.

"Such is the Ancient Ideal, whatever the subsequent perversions in practice may be.

"The modern west has won much merit with the gods by abolishing slavery.—But its work is but half done; is but ill done, if it has created and substituted instead the fevers of the acute problems of master and servant, capital and labour. It has to complete its good work by restoring slavery on a higher level, the willing and loving slavery of each to all—according to capacity—to make the Human Race one vast family composed of elder and younger brothers, as is the Ancient Ideal.

"As to the *Minor Arts and Crafts*, these were entrusted by the Manu to the *Mixed Castes*, i.e. those sub-castes arising from the intermixture of the main types."

"All that has gone before," said Michael, at this point, "refers in general to the first and second quarters of the normal life period—of the third quarter of life known as that of the 'Forest Dweller' we find Manu stating V, 169; VI, 2; IV, 257-258: VI, 8, 9, 10: 'Having spent the second quarter of life in the household, when he observes wrinkles and white-hairs on his person, and beholds the face of the child of his child, then let him retire to the forest. Having discharged his debts to the Teachers, the Ancestors and the Gods, let him place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially bene-

volent to all, and freed from all touch of competition ; let him meditate in solitude upon the mystery of the Self, and the ways of progress towards the Spirit. Let him ever give, and never take.'

" Briefly, the keynote of this stage is *Sacrifice*.

" In the Manu's Scheme the Forest-Dweller was to form part of the legislative council. It was not His will that anyone at any stage of life should be careless of the common-weal. Even in the renunciant stages of life, he was specially enjoined to place first the well-being of the world."

" We now come to the fourth and last quarter of life, i.e., the Sannyasa.

" The successful discharge of the duties of the ' Forest Dweller ' stage qualifies the individual for the final stage of ' Sannyasa,' ' renunciation of all worldly connections,' *wherein* are perfected and carried to their final finishing the virtues of the ' Forest Dweller '—and the problems of the spiritual life are solved.

" It is difficult at first sight fully to appreciate the Sannyasa unless in consonance with the general idea of Manu's Scheme ; we realise that the renunciation of work on the physical plane is the assumption of work on higher planes, i.e., the acquisition and wielding, by means of the one pointed practice of yoga—of super-physical powers of a higher order, for the Service of the World."

*Michael on " The Plan of Evolution "—The Individuality and The Personality—Man's Place in the Plan—The Universal Underlying Causes—The one Solution.*

On Monday evening after Hall, Michael briefly outlined the Plan of Evolution thus :—

" God's Plan for the world is Evolution, Postulating an orderly development in the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom, the Sub-Human Kingdom, the Human Kingdom, the Super-Human Kingdom, in a definite series of seven Divisions of each Kingdom—with five psychological stages in each Division, i.e. :

Self-Discovery ;  
 Self-Expression ;  
 Self-Sacrifice ;  
 Self-Surrender ;  
 Self-Realisation.

Within the compass of the above Plan lies the whole evolution of Life and Form. The conscious expression of that life being the main aim and object of this Vast Plan.

“ We have noted that it is from the standpoint of Consciousness that a true knowledge of things in general and in particular, is to be gained.

“Consciousness sleeps in the mineral ; dreams in the vegetable ; knows in the animal ; and *knows that ‘ It ’ knows* in the human.

“ As our main business is with man, if we can place him actively in the Plan and with full consciousness then the rest is his own business.

“ As we all know we cannot make men see these things ; they have to grow into them along the line of their own experience—

*“ If any of you here were to say to me, ‘ Michael, where do I come in, in this Plan, or where is my place in the Plan ? ’ I would say—‘ Just where you are with the faculties you have, with the limitations you have, with all that is your present circumstance, but you only come actively into the Plan when in the need of the Passing Moment you consciously do what is necessary—Useful—True—Helpful, Kind and Cheerful—Don’t forget the last.’*

“ The great difficulty is with the Personality as distinct from the Individuality, i.e., the Conscious Real Self. It is the release of this Real Inner Self, this consciousness from the Personality, which is necessary for our proper functioning in the Plan.

“ All Psychology recognises a threefold function of Consciousness, i.e., Will, Perception and Thought.



"In man, will or volition manifests through the Physical Body; perception through the feeling or emotional body, and thought through the mental body. These three, the physical, emotional and mental bodies, together form the Personality in one particular life, i.e., the instrument through which the Consciousness, the Self behind, gathers experience and by means of which 'It' grows.

"We have to learn to disentangle our Consciousness from these three bodies—with which we identify ourselves in daily life—for when we think of ourselves we are apt to picture ourselves with the particular personal appearance we have at this moment, with the qualities of intellect and emotion which are ours—in fact with all that belongs to our present personality. We must delete one at a time in our meditation—our body, name, physical appearance, desires, passions, opinions and prejudices—*all* that which is our manifestation in daily life. Constantly we must meditate in disentangling our Real Self from its temporary instrument, i.e., our personality, and try to see it as just one of the many hundreds of personalities through which life after life the soul within has gathered experience. Take away all that is personal (in meditation) and what is left is *immediately filled* with the Consciousness of the One true Self.\*

"It is because we here know something of

\* From "The Fire of Creation," by P. J. Van der Leeuw, LL.D.

this inner-self that we are holding up this Torch  
*The Politics of the Aryan Road.*

“ We originally set out to show the causes underlying the General Unrest ; we find that the main cause is ‘ the lack of Real Education, i.e., Right Knowledge,’ and we have shown the *one* solution which is in line with the Plan of Evolution, i.e., the Manu’s Code.”

“ The main purpose of our meeting Michael has been fulfilled,” said St. Clair. “ There are still some points which I suggest we amplify on Tuesday and Wednesday evening.”

This was agreed to.

*Kingship—King George Vth—World Language  
—English—Esperanto—Ido. “The Secret  
Doctrine”*

Tuesday evening, St. Clair suggested that he thought a direction was needed as to “Kingship.”

Dixon asked Michael to give briefly an outline of his Researches into the origins of Kingship.

Michael said : “ I suggest we take the line of Archæological Research, wherein we find the place and position of Kings, tracing next the tendencies and growing public conscience of the middle ages down to modern Kingship—having done that we find that the symbolism of our British Coronation Service has a far-off reminiscence of the actual position of the ‘ King of the World.’ In this subject, as we have done in the others, we have to look behind the outer forms of government to the ‘ Inner government ’ of the world.

“ King George the Vth, who is a direct descendant of Cerdic or Cedric, the last of the Initiate Kings of England, represents for us the outward sign of the Adept Stage in the Hierarchical

Order. Nobility represents to us in its reality other stages of this Order, e.g., a Knight—a probationary Disciple ; a Gentleman—one who is trying by a life of Service to tread the Path.

“ The presence of the World Teacher brings up before us the distinction of Kings of the Earth and Kings on the Earth.

“ We must have Kings ; we must have Nobles. Nature is always providing such in every society ; only let us have the real instead of the titular. In every society, some are born to rule and some to advise. The chief is the chief all the world over : not his cap and plume. It is this dislike of the pretender which makes men sometimes unjust to the true and finished man.

“ Only as we realise Kingship over our own bodies shall we recognise Kingship in H.M. King George. He is a symbol for us of ‘ The King of the World.’

“ I see no beauty in Democracy ; there is no desire at all for democratic modes in Right Knowledge. It is because men and women are not of noble birth that they oppress the toiler, not because they are. Democracy will have its day and pass. Divine Kings were of old ; Divine Kings will be again, but not till we have learned our littleness and come to recognise with joy and true humility the splendour of the full-statured man.

“ Those who feel sure that they belong to the highest class of Egos, must prove their nobility

by greater tolerance and charity towards the less fortunate younger members of the human race—‘noblesse oblige,’ and if they are the nobility they must act accordingly. A prejudice is usually so transparently foolish that when a man has freed himself from it he cannot believe that he ever really felt it, and cannot understand how any of his fellow-creatures who have any pretence at reasoning power can be subject to it. So there is a certain danger that he himself may become intolerant in turn—intolerant of intolerance. The student of the inner side of things, however, who sees the mighty combined thought-form and understands the almost irresistible power, and the curious insidiousness of its action, understands very well the difficulty of resisting it—the difficulty even of escaping sufficiently from its thralldom to realise that there is anything to resist.

“I would add finally with the poet that :

‘There is nothing more Kingly than Kindness

And nothing more Royal than Truth.’ ”

“Thank you, Michael !” said St. Clair ; “you have given a much needed direction in this subject.”

Michael, knowing that St. Clair’s latest research was on glands and these being intimately connected with sound and language, asked him if he would speak on the subject of Universal Language.

"Recently," said St. Clair, "an European Committee issued a Questionnaire on this very subject, and I think if I give you my answers and the letter I sent with them, I shall then cover the subject under discussion :

*Q.* Best world language ?

*Answer*—English.

*Q.* Brief reason for choice ?

*Answer*—The vibratory effect of English correctly spoken (which has somewhat of a nasal intonation) on the Pineal Gland is unique and a necessary factor in the evolution of humanity. I have yet to find any creative effect from Esperanto or Ido.

*Q.* Any useful suggestions to offer in the study of this problem ?

*Answer.* (1) A study of glands and their relation to vibrations made by speech.

(2) A study of the emigration of peoples.

(3) The *raison d'être* of the British Empire and the United States of America.

"The letter I sent with the above read as follows:—This question of a world language is a serious one and where it is necessary to drive with a *very* long whip.

"Esperanto or Ido to my mind may be useful up to a point—but like the clock which keeps good time—it is yet set to the wrong hour.

"1. It is admitted that — Human Progress depends on developing glands.

" 2. Sound forms made by one's native language affect the glands.

" 3. We in our time and place are working upon the Pineal Gland in the Scheme of Evolution.

" 4. Esperanto and Ido are not necessarily productive of glandular development, and further, speech is the most characteristic attribute of man—a point for careful consideration—where the 'spontaneous' trend of human growth is in danger of being held back by the somewhat artificial character of an imposed language.

" Some ultimate deductions re language: I gather that we are aiming along the line of natural human evolution, i.e., in speech-language, where all spelling is phonetic and where pronunciation cannot be wrong,—when a certain syllable must always have a certain sound. It is obvious then in the long run that the writing of such an ultimate language will have the appearance of shorthand with many grammalogues. This presupposes great modifications when compared with present-day speech. Many participial forms disappear and some different words appear (this by the way). But, in further consideration of this subject, one finds that sound generates or attracts together the elements that produce an ozone, the fabrication of which is beyond chemistry but within the limits of Alchemy—so states 'The Secret Doctrine.' Again the spoken word has a potency not only unknown to, but unsus-

pected and therefore naturally disbelieved in (except by some experimental Research Scientists), by modern sages.

" Nevertheless, the world has been called forth out of chaos by sound or harmony. The Ancients associated sound or speech with the ether of space of which sound is the characteristic, and in the evolution of elements and senses we find :

" First, ether developing hearing—hence sound.

" Second, air developing touch—hence sound and touch.

" Third, fire or light developing sight—hence sound and touch and colour.

" Fourth, water developing taste — hence sound, touch, colour and taste.

" Fifth, earth developing smell—hence sound, touch, colour, taste and smell.

" Whereas the First Race in the Evolutionary Scheme was speechless—the Second had a sound language—chant-like composed of vowels alone—the Third Race developed a kind of language which was only a slight improvement on various sounds in nature. But the Middle Third Race, when it evolved into separate males and females, then, and only then, developed speech."\*

" I thought as much," said Cantor, laughingly.

St. Clair continued: " Sound is the expression and manifestation of that which is behind it and which is the parent of many correlations.

\* *Vide* " The Secret Doctrine," by H. B. Blavatsky.



All nature is a sounding board. Every impulse or vibration of a physical object producing a certain vibration of the air, the sound of which is capable of affecting the ear, produces at the same time a corresponding flash of light, which will assume some particular colour. For in the realm of hidden Forces, an audible sound is but a subjective colour and a perceptible colour, but an inaudible sound. So much for that. Referring to the growth of the British Empire and the U.S.A. with the consequent growth and spreading of the English language and influence, one cannot deny its domination amid the languages of the world to-day. One would therefore suggest a thoughtful consideration of these things. Further, English is becoming more and more the second language in other countries. In our own country, Great Britain, one may notice a greater predominance in children of a 'nasal' intonation. This 'nasal' intonation affects the Pineal Gland—(the Synthetic Gland) we are living in a Synthetic age.

"The creative effect of European languages can be demonstrated in that the vibrations produced in speaking these languages—one and all—have direction.

"I have not found any vibratory direction in Esperanto—Force without direction is chaos !

"Finally, I understand that a developed form of English is to be the future world language."

. . . . .

“ I think we are all agreed,” said Michael, “ with what St. Clair has just said. It does not invalidate the use of Esperanto or Ido, in the same way as it does not invalidate the use of shorthand as an adjunct to business. I see his point : it is not so much from our point of view as from that of the New Sub-Race type which is especially concerned with the development of the Pineal Gland, and St. Clair is wishful that nothing, however useful for the time being, should mar or delay the new Type in its true growth.”

“ That is the main point, Michael,” said St. Clair.

*Vivisection—Vaccination—the Spirit of the War—The New Health Society (quoted)—Sex—Woman—EO—Paradoxes of the Highest Science—"The Perfect Way"—the Theosophical Society.*

"St. Clair," said Michael on Wednesday evening, "as a Doctor of Medicine (I know you consider yourself a Research Scientist first) what is the real view in your opinion as to Vivisection, Vaccination?"

"I'm glad you intend to deal with these subjects, Michael. First, if I may quote, I stand by the following :

" ' That all pain and all disease is a result of breaking the law of love and purity and these cannot be overcome by breaking that law again.'\*

Hence, as vivisection and vaccination both break these laws, I emphatically deny their use. In this I do not wish to condemn the men who do

\* *Vide* "The Spirit of the Unborn." T. P. H., 38 Gt. Ormond St., W.C.1. 2/6 net.

these things—I would nevertheless say to them, *There is another way* based on the development of inherent faculties whereby one can use these faculties to do what is conceived to be done in vivisection and, further, these faculties will help the medical man to diagnose from clear sight and not from secondary symptoms.

“ I’m glad to note a beginning in this direction in the New Health Society, under Sir Arbuthnot Lane, M.D., etc., and the better methods of Iridiagnosis and spinal-analysis — otherwise we are in danger of an Inquisition of Science.

“ Purity in mind, emotion and body is the first essential basis for the development of finer aculties for scientific observation.

“ Personally, I am unable to observe by any apparatus *how Internal Secretions react with the cells of the body to build up its complex architecture* —nor can any biologist that I know of.

“ We have to learn that the pronouncements of Science by apparatus and formulæ are not the only and final way.

“ Incidentally, I have come to the conclusion, mark you this is only my own observation (after examination of about four to five hundred examples of children’s skin), that the ultimate cellular formation is ‘ lotus flower ’ in shape. I have not seen the full open lotus flower shape, but one stage of it, and that, Raja, will interest you.

It was the skin of a Brahmin's child, and in that case there are generations of vegetarians behind the child. I suggest this as a sample of the result of pure feeding—and leave it at that.”

“ Michael,” said De Grey, “ what do you think we could suggest, to help to a greater Purity in life ?”

Michael said : “ We have to face the fact that sane and clean sex teaching should be given in all our schools, marking the starting point from when the child asks questions on these matters. We must respect the dignity of womanhood.

“ Apropos of all that has been said this evening, I would quote a note by EO :\*

“ ‘ We are now well into the second half of the fourth Round and our fifth Race (Aryan) has discovered a “fourth” state matter and a fourth dimension of space.’

“ The fifth Race has to discover, before it makes room for the sixth Race, the fifth state and dimension; as the sixth and seventh Races have to find out the sixth and seventh dimensions of space and the sixth and seventh states of matter—of *their* Planet ; for the men of the fifth, sixth and seventh Rounds (or Astral Circuits) will know the states and dimensions of everything in their solar system. Let your exact science, so proud of her achievements and discoveries, re-

\**Vide* pp. 170-172, “ Paradoxes of the Highest Science,” by Eliphas Levi.

member that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been guessed, were the results of spontaneous inspiration (or intuition) never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed* their grand generalisations instead of arriving at their discoveries by long and painful labour; then you have in this a series of truly miraculous acts. The colossal generalisations of the ancients coupled with the paucity of their real data—generalisations that have reached us as incontrovertible axioms—are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprang into existence suddenly—so suddenly indeed that the Philosopher, who was enjoying his bath at the time, sprang out of it and rushed about the streets of Syracuse like a madman, shouting, ‘Eureka, Eureka.’

“When Sir H. Davy suddenly discovered Sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered.

Newton did not discover the law of gravitation ; that law discovered him, dropping a visiting card, as it were, on his nose.

“ Whence these *sudden* inspirations, these sudden rents in the veil of gross matter ?

“ Occult science not only explains but shows the infallible way of producing such visions of fact and reality. And it shows the means to reach this naturally, for future generations. But the authors of “ The Perfect Way ” are right : woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers ; but the two must be realised as equal powers though unlike individualities.

“ Until the age of seven the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate between them. Woman’s mission is to become the mother of future occultists—of those who will be born without sin.

“ On the elevation of woman, the world’s redemption and sàlvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subiected, will the world obtain an inkling of what she really is, and of her proper place in the Economy of Nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of truth, but the post-Mahabaratean India, with

all her profundity of learning, has neglected and forgotten it.

"The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land,' and has to come to men through the Theosophical Society,—that light will lead up to the *true spiritual intuition*.

"Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children or — demons. When that knowledge comes all dogmatic religions, and with these the demons, will die out—EO."

"I'm very glad indeed, Michael that you are putting that into the Book, *it helps us to understand the Teachings of the World Mother*," said the Padre.

"I find," said Michael, "that I have more to add, but as St. Clair has kindly asked Dixon and myself to stay on until *The Politics of the Aryan Road* is finished, if there is anything particular you men wish to see me about for the book, you'll know where to find me. I wish to thank you for your help in this work. I can only thank you. I suggest that when we have finished the MS. we send it to my 'Old Tutor' to read, before it is published."

"Splendid idea!" said St. Clair



*A New Political Policy—The Temple of Labour (quoted)—The ruffled water surface reflects nought but "Broken Images"—Prof. McTaggart of Trinity (quoted)—Charles Kingsley (quoted)—Dr. Annie Besant (quoted).*

The following day, Thursday, Michael lunched with De Grey in his rooms at Magdalene.

Speaking on *The Politics of the Aryan Road*, De Grey said that the more he thought of it, the more he was convinced that therein lay the Basic Principles of a *new* Policy, and he recommended it—naturally, as a Socialist—to the Labour Party, for he claimed that it stood for Real Socialism.

Michael said it was certainly very much needed by all parties, adding that he would earnestly beg all those students of Politics to reconsider their position in the light of the law of Manu, as their ignorance of these Universal Laws only proved their unfitness for any responsible position, on the very basis that a truth held which was not an universal truth, was not the whole truth. And no so-called "truth" is in reality *the* truth unless it be an universal truth.

Again, it is obvious to those "on the square" that the entered apprentice in the world's Temple of Labour is no fit subject to control a nation's policy.

This is very well explained in "The Temple of Labour," by Maud Macarthy, where she says, "It is obvious that the manners, speech and psychology of one type will not in every case apply to other types.

"Again, it is obvious that there are grounds upon which they can all meet, and circumstances in which their functions must be very definitely segregated.

"A federation which is a kind of sloppy mix-up of dull and brilliant people, to the utter misery and confusion of the dull, and the even more utter exasperation of the people who have archaic wisdom in their souls—a federation without some true kind of division of labour and of function within its constitution—would simply prove in the working to be a federation of fools.

"In a federation of Arts, Crafts and Industrial workers, we should have to be willing to allow divisions in that brotherhood, divisions of honour, responsibility, reward and function—according to the soul-age and capacity of the several degrees of workers so organised.

"A Guild is essentially an hierarchical institution with degrees or grades—by right of merit won—it will have its leaders, its fathers, its aristocrats, but it will be a spiritual aristocracy."

“ Without some such conception and sense of proportion I do not at present see how we are to have any decent order in Great Britain to-day,” said De Grey ; “ and, further, as a Socialist, I see the very great need for the broadcasting of *The Politics of the Aryan Road*, especially among those of all parties who, uncontrolled, i.e. not knowing themselves, have but broken images. (‘ The ruffled water reflects nought but broken images. ’ ) ”

“ I remember when—before the War—listening to the late Prof. McTaggart of Trinity, outlining the lectures he afterwards published under the title of ‘ Human Immortality and Pre-Existence ’—being struck with the reasonableness of it all—giving as it does a philosophy which renders life intelligible.

“ Seeing in this light each caste outlined by Manu as a preparation for the next, the pains of class distinction—(the product of the lack of Right Knowledge)—cease.

“ This implies that I am here alive in this particular body—with this particular environment,—because it alone supplies the conditions I, myself, by my own actions in past lives, have provided, and through which I must evolve by *service*.

“ It has not done its work is the answer to its being, or to put it another way—I am at present my own judgment of myself and everything that

comes to me is an opportunity for Service ; or expressed in yet another way, I am in my present experiences eating the bread I cast upon the water in my yesterdays."

"What you have just said, De Grey, I know to be true—universally true—though not universally known," said Michael, "and it is here stated (I might say) in the same spirit as that by another Magdalene man, Charles Kingsley, when he said in 'The Water of Life': 'A blessed thing it is for any man or woman to have a friend, one human soul whom we can trust utterly, who knows the best and the worst of us ; and who loves us in spite of our faults ; who will speak the honest truth to us, while the world flatters us to our face, and laughs at us behind our backs ; who will give counsel and reproof in the day of prosperity and self-conceit ; but who again will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone. If we have had the good fortune to win such a friend, let us do anything rather than lose him. We must give and forgive ; live and let live. If our friends have faults we must bear with them. We must hope all things, believe all things, endure all things, rather than lose that most precious of all earthly possessions—a trusty Friend.'

"We are not alone," continued Michael, "in trying our utmost to bring these things before our fellow men. The Great White Chief—that Great Heart whom the world knows under the

name of Dr. Annie Besant, speaking in the Queen's Hall in London, said : ' Experiments are going on all over the world. No one method is suitable for all, neither democratic nor autocratic . . . . . Evolution and not class is the agent of progress . . . . It is not the outer governments with kings and presidents, statesmen, generals and politicians who really govern or rule the world—and *they* do not apparently realize that behind all this turmoil and struggle of nation against nation, of class against class, there is one steady rule of the world that goes on dealing with the difficulties, arranging the influences that play upon mankind, doing all that can be done to guide humanity along the road to perfection ; patiently waiting while the wills of men are set against the Higher Evolution, taking every opportunity that is possible to make a new effort for the helping of mankind, and so, outwardly with many set-backs with many obstacles to overcome, with many difficulties to surmount, the world arises slowly upward reaching a higher state of thought and culture ; until finally all will reach the point where the world's work, as a school, is over.

' The members of that Inner Government have trodden the road before us, this same road of human Evolution. One of them I believe is behind *the Ideal* we are glimpsing through the Labour Party—it is part of the Scheme of Evolution not Revolution.

' There is general agreement that the great

need of to-day is practical brotherhood. This does not mean that parties, sects, classes, differences of opinion, nationality, must disappear.'

"So long as there are people in the world of varying types, born and growing under varying conditions—differences are inevitable. Differences are necessary to growth—and hasten it, provided they do not oust brotherhood. Every single problem in every field is caused by this forgetfulness and will only disappear as this brotherhood is remembered.

'The world cries out for Practical Brotherhood to dominate all differences, to transcend them, to use them to a common purpose—*service*.

'When fighting for our lives during the War, all became Socialists. No individual had the right to stand between the nation and its means of living. Seven million men were taken out of industry to fight—the remainder making munitions and national needs and foods. Now you say you cannot control Labour because you are at "Peace."

'You did not mind allowing the Administration (note a coalition of all parties) to run the Railways then—why not now?

'*But* you cannot in justice bring great changes until by argument, etc., you have won the majority of the nation to consent to these changes; you cannot because you are numerous use the strong arm of organised labour to starve out the other classes, nor to tyrannise over them in

turn, as the privileged classes in some instances have tyrannised over the unprivileged. We *all* have to learn to be human together, not to blame our brother, but to make things just and equitable between brother and brother, and that must be done by reasoning and not by force. We have to work by reason, by argument, by proofs of a better way, by persuasion, by trying to stimulate the human qualities in other men and women ; and not only in using a new form of force as ruinous as the older forms have been; and because manual toilers are many, because they have suffered and know what suffering is, because they have lived for years and years with the fearful spectre of unemployment (in the cupboard), always dreading every year that because of that menace they are nearer to the age when employment will fall out of their hands, because they know the suffering of necessity—and poverty and ignorance, of inequality and of restricted life—

‘ *I call upon them* especially to show a better example to-day than merely to use force of numbers to crush down those who are privileged—and I call upon the privileged to prove their nobility in practical life : for he who suffers most has most to give. There is a reason *behind* this suffering, and unless we can live without causing others suffering—we shall suffer again.”

“ That was nobly said, by a noble soul,” said De Grey.

*The seven men on The Politics of the Aryan Road*  
*St. Clair, Science—Dixon, Adaptability, Tact—*  
*Padre, Devotion, Active Harmony—De Grey,*  
*Ordered Service—Cantor, Harmony, Balance,*  
*Beauty—Raja, Guiding Power, Inner Government*  
*—Michael, Wisdom, Education, International*  
*Re-Incarnation.*

St. Clair had invited the others to dine in his rooms on the following evening, Friday, when Michael read a letter from his old tutor—it was agreed that this letter should go as an "Introduction" to *The Politics of the Aryan Road*.

St. Clair, as Host, said that *the book* suggested to Science the principles underlying the better way, i.e., the Constructive way; while Dixon stated that the knowledge of causes was therein given, and with Adaptability and Tact on the part of the authorities, this Pioneer Policy could now be carried through.

The Padre considered that all religionists should realize their part in the Brotherhood of Religions, i.e., "The Fellowship of Faiths," and



understand devotion to mean Active-Harmony in Service, for "they served God best—when best they served their fellow men."

De Grey emphasized the necessity for Ordered Service as implied in the Book as this was a great want running through the whole gamut of Industrial and Political life at present.

Cantor said he now saw along the lines laid down in *The Politics of the Aryan Road*, that Harmony was an actual possibility, and with this basis of harmony, life, individual and collective, would regain its balance, helped by Music and the Arts. He continued: "It's splendid, the whole thing! Just note, you men! The Church—Active Harmony—Padre! Don't you forget that! And should I call my side 'the stage!' Balanced Harmony! I say! we're getting on!"

"Hear! Hear!" said the Padre.

Raja said: "*The Politics of the Aryan Road* is fundamental. It will help a great deal in guiding those who rule, those in power. It implies that with responsibility, wisdom is needed—and points to the Inner Government of the world whose servants we are—as above—so below."

Michael spoke of the wisdom underlying the Manu's Code, and as to *The Politics of the Aryan Road* said that it emphasized particularly the practical principles of that necessary and fundamental field—Education—as that was the very first phase of operations in any attempt

at bringing existing national programmes into line with the Manu's Code.

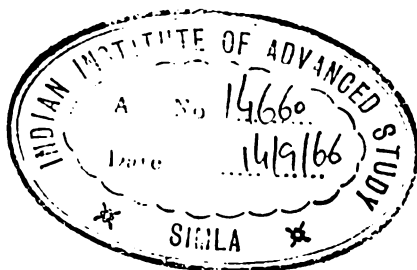
Further, the book is not meant to apply to Great Britain alone, but to all countries. Hence it is International in its application.

Finally, the whole book must be prefaced in the reader's mind with the fact, that underlying every point is understood to be a Right Knowledge of those Laws of Re-incarnation\* and Karma.†

S ∴ M ∴ I ∴ B

\**Re-incarnation.*—Human beings form one order of creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character.

†*Karma*—reaping always as he sows—until he has learned the lessons taught in the three worlds—the earth—the intermediate state and the heavens.





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