Registered M. 91 September 1924

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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VOL. XLV No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

WE expect our beloved President and Editor to return on September 2nd and there will be a large party to greet her at Madras Station and elsewhere. I have one more opportunity to talk about her in her absence.

***

The Demonstration in the Queen's Hall seems to have been something that it is difficult to describe, it is beyond words. I quote from a private letter which I have just received:

> There was something tremendous about the Jubilee demonstration—tremendous in every way and very significant. I heard it said: "I am amazed, why this is no narrow Jubilee; it is the history of the past fifty years." So it was. It was very remarkable to hear one after another (Margaret Bondfield, H. Snell, M. P., George Lansbury, M. P., Ben Tillett, M. P., and others) getting up and recalling incidents in the long, long past in which she had been concerned—generally taking a leading part; and declaring before that whole hall-full that she had first made the Trade Union Movement possible; she was responsible for the change in conditions—which had gone on from better to better—for the workers generally. In the days when badly clothed and badly fed, she tramped through mud and snow at midnight, to meetings of tramway workers because then they had no leisure; at dawn in the winter, talking to 6,000 dockers, where owing to the thick fog she could see no more than six of them, as Ben Tillett said. How many of *us*, who trail after her now because her Chariot is of gold would ever trail after her if she were walking through mud and slush for miles, as then. She was greatly moved when she rose to reply and at once put all the adulation behind her. It just fell away.

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Several hundreds of cables and telegrams of greetings and good wishes were piled on the table beside Dr. Besant on the platform—more than 100 of these coming from India alone—from Australia, America, Burma, Belgium, Canada, Denmark, Finland, Germany, Hungary, Bulgaria, Ireland, Italy, Roumania, Scotland, Spain, Sweden, Switzerland, Wales.

Hungary, not content with sending a cable, also sent a representative.

***

The Cable received from the Vice-President of the Theosophical Society, Mr. C. Jinarājadāsa, reads:

Convey Message President Queen's Hall on behalf of Theosophical Society all over the world. I offer to you, its President, our unstinted gratitude for your magnificent work for Theosophy and the Theosophical Society during the last thirty-five years. Hundreds of thousands love you and bless you because you have led them to the Light. Life for us all has become a nobler thing because we have known you, and in trying to imitate you in your heroic sacrifices, we feel we grow into Divinity.

***

One of the Lodges of the T.S. sent the following letter to the President on this great occasion, signed by the President and Secretary of the Lodge. It reads:

On this Auspicious Day which symbolises something far deeper than anyone can express, the members of the . . . Lodge feel they cannot be behindhand in sending you a tiny token of their loving appreciation of the example you have set the world during the past 50 years by a life of never-ceasing labour for all causes demanding the greatest courage and self-sacrifice. The world will one day realise what it has meant to have possessed a Leader so great in these qualities united with such commanding capacity.

The members therefore take the liberty of sending this small gift to reach you on the morning of the Day dedicated to your Jubilee, and ask you to use it towards your Indian work.

***

Below I have given extracts of Mr. Arundale's report which was sent to *New India* quoting two only out of the very many letters sent to our President at the Queen's Hall Demonstration.

The Queen's Hall is a fine place for such a meeting, partly because it has so often been the scene of meetings of a progressive

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nature belonging to the advancement of Brotherhood, and partly because Dr. Besant herself has, for many years now, delivered in this Hall some of her most impressive addresses. The result is that Queen's Hall has an atmosphere of its own, an atmosphere no other Hall in the country has unless, perhaps, the Free Trade Hall in Manchester. And added to this, the very large audience that gathered to do her honour, and crowded the hall, was full of bubbling enthusiasm, and greeted every speaker with the utmost warmth, in the case of some, of course, because they were well known and loved, but in the case of others, because they were to speak about her.

The meeting was a long one—there were about fifteen speakers, but the time passed quickly, and our Editor's speech in reply seemed to be reached all too soon and to be all too short. In fact, I think that her's was the shortest speech of all, though many of us had hoped it would be the longest. I do not want to compare one speech with another. Each was admirable in its own way; the full report will appear probably next week. But I cannot help singling out the fine address of the Rt. Hon. V. S. Srinivasa Sastri, who spoke last—the place of honour—as representative of India and, as he said, laid India's homage at her feet. I was particularly interested to listen to one speaker after another telling of Dr. Besant's earlier life and of his or her association with her in the early days of struggle. George Lansbury, Ben Tillett, Margaret Bondfield—Britain's first Woman Minister—Ben Turner, H. Snell, John Scurr, all spoke of her pre-Indian days, and one then realised that her life has been one long-continued fight against tyranny and oppression wherever she found them.

When all the speeches were over, there was a beautiful procession of representatives of various movements to offer her homage in the shape of lovely flowers. Basket after basket was heaped upon the table, but the prettiest sight was her garlanding by various Youth Movements, including the All-India Federation of Young Theosophists, represented by its Chairman, Shrimati Rukmini Arundale. Our beloved Editor looked wonderful as she rose to reply in her flowing white robes, with a garland of red roses round her neck. She looked the seer, the prophetess, the occultist that we know her to be. A memorable sight it was, and one the memory of which will remain with us for ever.

More than 500 delegates were present representing almost every branch of progressive work in the world.

The following are among the Organisations represented:

The Labour Party, some thirty branches, The Independent Labour Party, The Fabian Society, The International Suffrage Alliance, The National Federation of Women Workers, The Standing Joint Committee of Industrial Women's Organisations, The Women's International League, The Parliamentary Labour Club, Twenty-one

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Branches of the Women's Co-operative Guild, Workers' Educational Association Branches, The Theosophical Society in many countries and from many Lodges from all parts of the British Isles, Europe, America, Australia, Africa also, The Order of the Star in the East and 21 Centres, The Theosophical Orders of Service, The Theosophical Fraternity in Education, The Co-Masonic Order, Youth Movements, The NATIONAL CONVENTION of India, and representatives from a number of Trades Union branches, from Peace Societies, Anti-Vivisection Societies, a Socialist Sunday School, the Match-Makers, the National Society for Lunacy Reform, Vegetarian Societies, etc.

From THE PRIME MINISTER:

I am so sorry, but on Wednesday evening I have a public engagement from which I cannot escape. Were it not so, nothing would have given me greater pleasure than to have been present at the Queen's Hall to join with those who will be there in celebrating Mrs. Besant's 50 years of public work. They have been years of much strife, as all pioneering years must be. The forerunner must accept flints and thorns and look far ahead for rest and peace. These generally come in the end, because, however easily stampeded the public may be when ideas are glaringly new, it gets accustomed to them by and by and recognises how much truth and wisdom there is in them. Then the poor, buffeted pioneer is accepted. A desire to allow bygones to be bygones greets him, and at last well-won honour settles about him. Thus it has been with Mrs. Besant. She has had the satisfaction of living through much and, perhaps what is the still greater satisfaction, she sees, after all her triumphs, that there is plenty of room in the future for pioneers to carry on her unaccomplished work. When one has been 50 years in public life, I doubt if there is a greater consolation than to look back on the past with satisfaction, recognising its achievements, and at the same time to look forward with hope, recognising the tremendous efforts which must still be put forth for progress. May she live long yet to see the world go on.

J. RAMSAY MACDONALD

From The LORD HIGH CHANCELLOR:

I wish indeed that I had been free to take the chair at the demonstration in honour of Dr. Besant on 23rd July.

Her life has been one of high public spirit and of strenuous purpose in its execution. She is an old friend of mine in addition.

But on the 23rd all my time will be taken up with the official reception, which falls to me as Lord Chancellor, of the American and Canadian lawyers, who will be in London in large numbers. I wish I had been free to be with you, and shall be grateful if you will give this message to your meeting.

HALDANE

* * *

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Another account says that when Mrs. Besant rose to reply she was deadly white and seemed very moved. We must realise that for an hour or more people had been stirring up old memories and *pouring* adulation over her. When she rose to reply almost the first words were: "The Hall has been more full of the invisible than the visible, who have come to give a word of cheer to an old comrade whom they have left behind." She simply *shed* all the personal touch, it had never been near her and she lifted us all out of that Hall, out of our petty selves until it seemed as though we could never be quite the same small petty creatures again.

* * *

The whole audience rose to their feet and cheered and applauded as Mrs. Besant left the platform, and so ended a very wonderful meeting, which I think will live long in the hearts of all who were present. When a friend went round to her after the meeting, she said: "It would have been very much easier for me had it been a hostile crowd," and I think she found it very difficult to speak.

Numerous letters, including one from Sir Robert Baden-Powell, Mr. Despard, Mr. Philip Snowden and Lord Willingdon were received from all parts of the world.

I should like to have reported all the speeches that were delivered but space comes in the way! They are important to everyone but very specially to those who know and have seen little of our leader, our chief, our guide, our friend for all time. As I cannot report the speeches in full I have to content myself with a word or two out of some of them.

The Chairman MAJOR GRAHAM POLE:

I know of no one who, in Kipling's words, can "fill the unforgiving minute with sixty seconds of work well done" more than Dr. Besant.

MISS MARGARET BONDFIELD:

The Annie Besant who was the stormy petrel of the seventies and the eighties.

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The Rt. Hon. Earl de la Warr:

I myself for as many years as I can remember, have looked to Dr. Besant as one of my chief inspirations.

Mr. George Lansbury, M. P.:

. . . she never, never, under the most difficult circumstances loses heart but hopes on, always certain that somewhere, sometime, the harvest of the work-people must be reaped. . . . If we are going to carry on the work she has been doing all these years, the only way to do it is to have the same impersonal feeling towards the movement with which we are associated as she has always shown.

Mr. H. Snell, M. P.:

It is forty years ago since, as a small boy, I came under the glowing inspiration of Mrs. Besant. It was at a time when the old creeds had somehow failed, and the world seemed dark and hopeless, but Mrs. Besant came and revealed to me that though the creeds pass, the moral heritage of the world was safe—that was in man's keeping, and that if we were loyal to it, even the creeds could pass, but man would grow and the moral treasure of man would be kept intact.

Mr. John Scurr, M. P.:

When things look gloomy sometimes one is tempted to despair; but when one looks to the inspiration and example of Mrs. Besant, then you throw away all fear and see that nothing is so worth while, because victory is sure, if you are only certain that the ideals with which you are animated are those of human love and brotherhood.

Dr. Haden Guest, M. P.:

Do we know her as a Statesman? I believe one of the greatest in the world to-day.

Dr. Marion Phillips:

Her presence, her work, her spirit belongs to the ages of heroism in the world's history . . . she has made it possible for us to believe in and to put into practice to-day ideas that were regarded with horror when first put before the world.

Mr. Ben Tillett, M. P.:

The change has been brought about by the work of this great woman with the mother-heart, with the mother-brain, with the mother-instinct that has lived a life as wide as the world itself . . . Whatever has been her work, one has always felt, here is a true soul that shall live not possibly in memory, but her work shall live—her work shall live not in monuments of stone but in the monumental progress she has helped to bring.

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The Rt. Hon. V. S. Srinivasa Sastri:

When at one time I asked a friend to accept a post as Secretary in an organisation of which Dr. Besant was to be the life and the soul, received as reply, "You are talking of Mrs. Besant as a colleague. She is a gigantic, pitiless machine, once you are caught up within it there is no rest, no peace." . . . Of all her qualities, that which sometimes overpowers my imagination is this: with magnificent devotion and tireless energy she builds up some mighty piece of work; then, the truth strikes her that that piece of work has outlived its usefulness, Ishvara has no further use for it in the scheme of the world. Then the complete resignation to the will of the Almighty with which she lays that work by and applies herself with the same marvellous devotion to another piece of work—that strikes me sometimes as her greatest contribution to the art of politics in the world.

I quote one word from her though I hope that her entire reply may be published later:

Trust the Divine Life within you and the Divine Life within your fellow men, realise that It is in you and you will see It is in everyone around you. Then you will doubt no longer.

***

For her return to India all sorts of demonstrations and welcomes are being made ready, so that all may show a tiny, little bit of that which fills the heart of each of us.

***

The Congress of The Order of the Star in the East took place at Ommen and we have not as yet received a report. Many world problems were on the agenda for discussion; among them sex problems in married and unmarried life; wealth and the right treatment of disease; the exploitation of races, of women and children and of animals.

The Place of Youth in the New Era was the subject of one of the lectures. Youth is already finding its own in the Theosophical Society which will open the way for them to do the work of the World Teacher when He comes.

Excursions, camp-fires, concerts and social entertainments were among the other items on the programme.

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We almost lose account of time now-a-days, time's wings are so busy. It is difficult enough to struggle to keep up and

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to keep awake without any other consideration. Any definite thought for concrete plans for the future seems almost an impossibility.

Nevertheless in the very near future the fifty years celebration of the life of the Theosophical Society will take place. We have heard that this occasion will specially be celebrated at Adyar in December, 1925, and the time draws very close. What is to take place on this great occasion? To those of us who feel that the Theosophical Society has been a refuge in a storm of doubt and fear, a signpost at a cross-road, a light in the darkness, it will be a time that we shall like to plan out so that the greatest good may come to the greatest number. It is probable therefore that many would like to make suggestions as to fit ways for meeting the demands of the many. We shall very likely have different ideas as to what will help the many. We shall all wish it to be a time of great aspiration, inspiration, and spirituality and in order to bring this about we must prepare and make ready the way and above all make ourselves ready.

We want very specially to hear of the Theosophical Movement throughout the world, its effect on thought, its inspiration directly or indirectly on other religions. This will be very difficult to gauge.

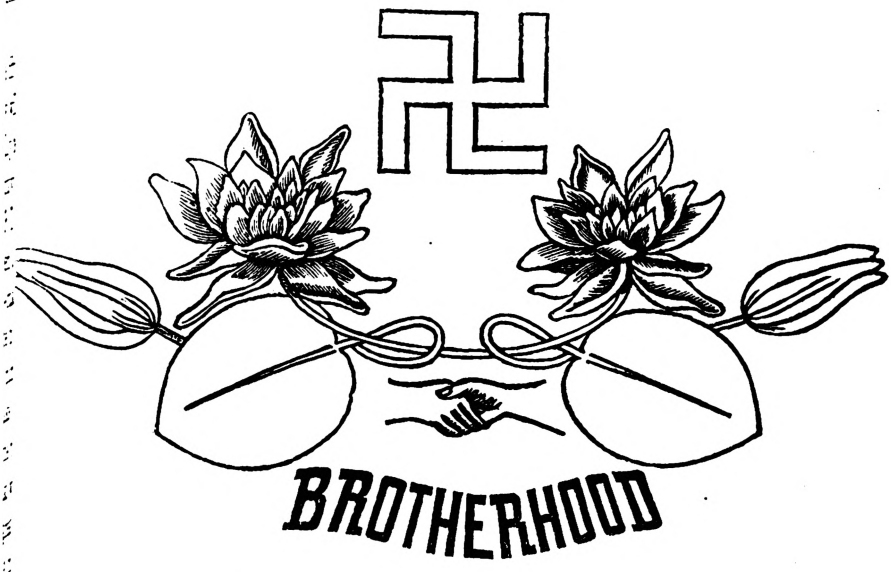
Ideas for future work, plans for spreading the truths of Theosophy—however, it is not we who wish to suggest, we wish only to remind members of that which is coming hard upon us so that all may make ready. If any brilliant suggestions come to some, as come they will, we should be glad to hear them and possibly discuss them this year at the All-India Convention which is to be held at Bombay in December, 1924.

* * *

We close the Forty-fifth Volume of THE THEOSOPHIST with a long list of New Lodges which we note are chiefly in America.

W.

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THEOSOPHY AND EDUCATION

By D. JEFFREY WILLIAMS

IT will generally be agreed that Education is one of the most important questions of the day. We have travelled very far since education was considered as an "economical system of police". It was Webster, a great American politician, who regarded schools as

> a wise and liberal system of police, by which prosperity and the peace of society are secured.

Lord Macaulay, pleading the cause of education in the House of Lords in 1847, made use of the argument that:

> the gross ignorance of the common people is a principal cause of danger to our persons and prosperity. Therefore it is the duty of the government to take care that the common people are not ignorant. If you take away education what means do you leave? . . . You leave guns and bayonets, stocks and whipping-posts, treadmills, solitary cells and penal colonies.

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We are living in a far different atmosphere to-day from that of the first half of the nineteenth century when the cause of popular education was championed. We are living to-day in a very democratic atmosphere, and our general outlook on life is largely taken for granted as being what we call democratic. The idea and movement of democracy has influenced our social and national life and institutions to such an extent that we find it difficult to imagine what pure autocracy is like, and we very naturally regard such institutions as are not organised or based upon the principle of democracy as anachronisms, as "survivals" which have out-stayed their time and their welcome.

Whether we like it or not, democracy has come to stay. It seems the next stage in human evolution and progress. It may not be the final stage by any means, for evolution has yet many stages upon which many a time-long drama of human effort and progress will be played. But as far as we are concerned just now, we must try to understand the real meaning and significance of this great movement towards democracy. From our point of view as students of Theosophy it has greater significance than that implied in the terms "popular control," adult suffrage, government by the people, in a political sense. Of course the term democracy has a wider application in these days. We are now talking of the application of the principle of democracy to industry, to foreign as well as to domestic politics. In fact, we mean by democracy that men and women have the right, by voting or by some other method, to control and organise those things which are necessary for individual and social existence and not to be controlled and governed by these things.

Political self-government, which in theory means the direction of political affairs according to the will of the people as against such direction by non-elected people having no regard for the people's will, was only a step. To-day, in

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heory at least, we find that the will of the people, in this lemocratic sense, is being encouraged to express itself in erms of control and direction of economic and industrial ircumstances as against the time honoured slavery and ubjection that has been man's lot in this respect up to the resent.

The important thing to my mind, as a student of Theo- ophy and social development, is not the outcome of this novement in the particular form of social and economic rganisation, called by what name we like, but the great and plendid fact of the emergence of a social will that promises o dominate circumstances and not to be dominated by them.

A very interesting feature of modern scientific discussion s that which considers evolution in terms of an emergence of omething from within, and emerging, as it were, from a urpose, with a purpose, and for a purpose. Many scientific nen have discarded the supposition of "a fortuitous concourse f atoms" or events, natural selection by environment, and so n, and are seriously discussing evolution in terms of an nfolding purpose that lies within an organism. Demo- racy, from this point of view, becomes a very important tudy of an emerging purpose in the organism of social or ational life.

It is but a step from this position to that which many of s who study Theosophical truths take up in regard to ndividuals who form a democracy. And from our point of iew two things may be considered important. We say, asing ourselves on the teaching of Theosophy, that man is a ivine being, a divine Self, and that this Self of man can be istinguished and should be distinguished from any of the erishable bodies that he wears for purposes of experience nd expression whilst on the physical plane. The real man, ve say, is a spirit, a fragment if you like, of the Universal pirit. "A spark of the divine Flame," is the poetic Eastern

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way of expressing this truth. We take it as a matter of course that we are not our physical bodies, that we are not our emotional bodies, in which our feelings inhere, that we are not even our mental bodies, though this is very difficult to realise. "I think, therefore I am" is the philosophic axiom to which we hold very tenaciously. But the real truth is: "I am, therefore I think." It is the "I," the Self within us that is fundamental and real. It is the "I" which is the basis of all proof, of all demonstration. No one doubts "Am I or am I not". The existence of the Self in each one of us is certain and indubitable. It proves the existence of everything else that is capable of proof, but itself is not and cannot be proved by anything else.[1] Even in our ordinary language (languages as well) we have convincing evidence of this when we say "self-evident, self-proven," and so on. The self-evident thing or axiom is proven by the Self, proven to the Self, and proven, as it must be, *in* the Self, which is the finality of all testimony, and upon which testimony all our assumptions, conceptions, even in that most exact of sciences, mathematics, are founded. It is this Self which says: I think, I feel, I work. Even when not at work physically, when not in any particular state of vibration emotionally, even when the mind is still, the Self, the "I", still remains. There are many, of course, who think they are their physical bodies, whose consciousness of self is not higher than that of physical desires and needs. Others seem mastered by their emotions, and to these the emotional body appears as the self. It is quite a big step in evolutionary progress, as Graham Wallas points out,[2] when a man, say a savage, learns to distinguish in consciousness between the feeling of anger and the fact that he had felt angry: when, in other words, he realised anger was a passing thing and that he was not always to be a slave to it. To most of us,

[1] *The Science of Peace*, by Bhagavan Das.
[2] *Human Nature in Politics.*

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perhaps, the mind is ruler, mind tinged with desire of some kind, is the highest we know, and therefore our Self. But this is a very mistaken notion, of course, and we can learn to control our mind and make it obedient to the wishes of something which is higher within us.

The story of human development from our point of view, therefore, as students of Theosophy, is a story of the unfoldment, the emergence of a bigger and wider Self, reaching from the physical to the mental level. So we say, this divine Self is on a journey, a pilgrimage, in a far country from which he will return some day leaving behind him the husks, the bodies which he has been using in the course of his long journey. It is also time to say that this divine Self is prisoner, having for a time forgotten his divine origin and heritage, but is slowly learning the way of escape, which is the way of emergence, of unfoldment. And as we regard man, really and fundamentally as a divine being, so do we regard a Nation. A Nation is a Self which is also under the "necessity" and tutelage of the law of unfolding and emergence, and this for a definite purpose of its own in the scheme of things.

Let us now return for a while to our question of democracy. We said that democracy seems to mean to-day:

> the emergence of a social will that promises to dominate circumstances, and not be dominated by them.

That it was an

> emerging purpose in the organism of social or national life.

We must ask what sort of emerging purpose is it going to be? And what kind of expression of "social will" is it going to be? Will the democracy of the future in refusing to be dominated and enslaved by things and circumstances, also refuse to be dominated by unworthy feelings and emotions and by undesirable habits of mind? As nations think and feel so do they become.

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The answers to these questions are very largely the task of education to provide. A true and enlightened education will regard the problem of democracy, as it will regard the problem of the individual child, as made up of many factors. These factors include physical well-being, emotional well-being, in the sense of the highest development of the emotions and their expression in life in forms of conduct that are beautiful and noble, and mental well-being in the sense of the unfolding of all latent mental qualities and powers. Education in a general sense may be defined as

> surrounding the child with conditions that will enable him to develop to the full every faculty he has brought with him into the world.

In the early stages of life the education and development of the physical body should receive the first, if not the only consideration. Particularly in the first seven years should the foundations of health be laid; it is then that the foundations of strong and healthy nerves are laid; it is then, in fact, that we begin to build, or make it possible for the child to build the house in which he is to live during his life on earth. If the building of the house is neglected, if the building be weak and faulty, if the foundation is unsound, there is little chance to make good this neglect later in life. The child may suffer physically, but it will greatly suffer in other ways as well; a weak unhealthy body will prove a great hindrance to emotional and mental development, may mean the forming of inhibitions, repressions, and what are to-day called "complexes," which we might describe perhaps as a kind of psychic encrustation that will fatally warp the expression of the emotional and mental nature of the child. Modern psychologists are to-day noting the close relation of some mental defects to physical causes like deafness, defective vision, heart disease and tuberculosis. These physical disabilities often engender a

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sense of inferiority in some children owing to the inability to adapt themselves to their environment. Sometimes

> these physical disabilities tend to make their possessor anti-social because they induce a feeling of not being like other people. The result of this is maybe delinquency, followed by police-court proceedings, and sometimes imprisonment.

We can never emphasise too much the importance of physical well-being and development in childhood. This means a full sufficiency of nourishing and health-giving food; under-feeding children is a great national crime. Ill-fed, ill-nourished children grow up less vigorous and strong and healthy than nature meant them to be, and the effect is cumulative, inasmuch as they become the ill-nourished parents of another generation less well-nourished than themselves.

> This largely accounts for the terrible deterioration of generation after generation of those who live in over-crowded, unhealthy slum conditions, and are nourished on unwholesome and insufficient food.[1]

There is another point about food which a few advanced educationists are taking into account. What the psycho-analysts call the libido, the psyche, or "psychic energy," and which we in Theosophical terminology would call the desire nature or "desire elemental," is characterised by a need for sense expression, sense discovery; it wants outlets, and outlets are found in one way or another during life. If legitimate outlets are found there are no unusual troubles in the form of repressions and so on, and therefore the child may be saved much bodily ill-health. But this "psyche" will out in some way or another, and it is our business to see that the expression of this "psychic energy" is given normal and natural channels. This may be done through appetising food, such as will make an appeal to the sense of taste and to the palate. Mr. C. Jinarājadāsa once said in a lecture:

> Have we done all that we can do for the child's symmetrical growth by seeing that he has sufficient nourishing food? I think not,

[1] Dr. Annie Besant.

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because we find that wherever the food is arranged with science, wherever through food a certain appeal is made to the desire nature of the child, we slowly eliminate certain repressions . . . We can do a great deal to explode repressions in the child through his palate . . . We have to see that the children's food is such as brings out those delicate appeals to the desire nature, which go a good way towards legitimate expression . . . If we enable the child, through a tasty dietary, to get new channels, new openings for his psyche, we shall slowly find that there will be little cause for many a manifestation of cruelty which is observable in the "repressed" child . . . The body of a child is a living organism full of all kinds of delicate streams of life, and we can guide those streams of life into natural expressions, not only through games and dances and music but also through the palate.

In the next stage of childhood, the emphasis should be placed on emotional development. This second period should, roughly, begin at seven years of age. This is the time when you fix in the mind of the growing boy or girl the principle on which his or her conduct in the future will be based, this is the time when the child should be inspired with great and noble ideals, for holding up before him noble characters, and for kindling his enthusiasm by great examples. It is at *this* period that the emotions are growing, when they can be stirred, and when they can be "coloured" for future good or ill expression. This has been well called "the seed time of future morality," the time when moral tendencies are started and given direction. If the emotions are trained rightly during this plastic period, and given the proper stimulus and direction, the basis can be laid upon which future conduct as expressed in useful citizenship may be built. We should not forget the influence of beauty in all the surroundings of the child, and especially at school. Plato thought that

> the formation of the soul begins with the indirect influence of beauty in the surroundings: upon this beauty the soul finds, and becomes like to, that which it assimilates.[1]

The zeal for emulation is awakened at this time, but the memory for facts and details is weak, hence Plato considered

[1] *A History of Psychology*, by G. S. Brett.

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it enough that the ambition at this age be for the attainment of the good and noble, and that the mind shall receive a bent in this direction.

Intellectual or mental education proper should begin at about fourteen years of age. This will mean, of course, another seven years. And why not? It will depend on our point of view in regard to education and the purpose of education whether we agree or not on the length of time to be spent on education. I know that education up to twenty-one years is not immediately practicable, or seems not to be immediately practicable in our present economic conditions, and to our very ordinary modes of thought. But when we are concerned with education in any true sense, when we think of it from the point of view of the soul and spiritual development, and make this our first consideration, then we will compel other things to come into line. L. P. Jacks reminded us the other day that in the platonic view of the state the importance of education was not regarded as secondary even as compared with that of national defence. The finances of education came first and foremost, and those of other national services, military and civil came after, and were considered in relation to this most important service. Education is not to be the Cinderella of any national or state services where money was concerned. Plato's theory of education is really a "doctrine of development"; it is concerned with life in the highest and most spiritual sense of the word and therefore:

> sums up all the sciences that are concerned only with the departments of life: it includes all that makes the soul more perfect and all that makes the body less a hindrance.[1]

In the words of Professor G. S. Brett, Plato's idea was "the ascent of man through discipline". Hence he regarded education as the first and most important duty of the state.

[1] *A History of Psychology*, by G. S. Brett, p. 91.

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We can never have social equality, as Dr. Annie Besant has pointed out, until we have widespread and thorough education. Of course we shall all agree that men are very unequal in mental and moral capacities, but, personally, I think we are not justified in being superior and snobbish about it! We should analyse and consider very carefully how much apparent inequality is due merely to temporary and superficial considerations, how much to circumstances, opportunities, school, college, home-life and social influences, "good form" and "social veneer," and how much to the lack of these things. As far as possible we should by means of education reduce these wide differences of taste, interest and culture to a minimum, because it is in the differences of taste and culture that we find the greatest things which divide and separate men and women in society, and are such formidable barriers to social intercourse and friendship. There must be a general level of education and culture, both in an intellectual and moral sense, and when we have such a general level of education for all, there will be fewer barriers to social intercourse and equality. The real inequalities of life are really opportunities for the greater, at every stage, to be of greater service to all, and, the higher the stage of real spiritual development, the greater the service rendered and to be rendered. The obligation of the greater is always to be "as the least" in the service of the least.

After reaching this general level of culture, in fact while reaching it in the later stages, the special aptitudes and abilities of the boy or girl will have to be considered, and given opportunities for development. It is then that we should have specialised and vocational training, whether in mechanics, the various departments of science, mathematics, literature or art, etc. There will always, I suppose, be a large number who will not be able to specialise, and who will not excel in anything, and who care more for bodily exercise

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and manual work than for mental activity. These will become eventually the hands and limbs of the State in the more ordinary (though none the less important from an economic point of view) industrial vocations. There is nothing worse, nothing more disappointing to anyone, nothing that frustrates human effort more than the forcing of men and women into forms of work in which their natural abilities are disregarded; what is called, putting round pegs into square holes. It is with every regard to natural ability and disposition that a really healthy division of labour should be organised, and then we should not make the serious mistakes we are now making in many thousands and thousands of cases, with consequent wastage of effort that is misapplied and accompanied by a great amount of unrest and dissatisfaction.

The idea of democracy is slowly coming to mean something more than the smooth working of a political machine or system; it is gradually being recognised as a belief in the innate divinity of man. Real sovereignty in any sense, including the political sense, means, or should mean, the recognition of an inherent, essential nature within each that is divine and spiritual. Democracy in external things and arrangements is only an imperfect representation and symbol of an internal and spiritual reality and fact. Within and behind the idea of self-government is the ideal of government by the divine Self within us, both in a national and individual sense. This means government by our spiritual Self as distinguished from government by our personal, material and selfish self. Modern idealists in education are recognising this ideal of self-government—the government of the spirit-half of the child's nature—as compared with the matter-half, and are trying to find educational ways and means of bringing the lower matter-half into some kind of harmony and obedience to the higher spirit-half, thereby creating a medium through which the spirit-half may express itself. This is the

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educational ideal of the future, and it is an ideal which is going to revolutionise our whole educational ideas, systems and practice. That is why we see the idea of self-government being adopted in all our experimental schools as a method of control and government of the school. Self-discipline in the early stages, followed by self-government; that is the ideal of some of the enlightened educationists of to-day. No longer must there be any autocracy. As one of the foremost of these idealists says:

> We must try to co-operate with that inner self of the child in order to help him gain control over his various vehicles, because it is no kindness to the child to allow his vehicles to master the inner self. Naturally in the physical body there are primitive instincts, infantile tendencies and every child has to battle with these conflicting elements within him. The real child, the ego, must have absolute freedom to develop along his own line, whatever that line may be . . . In the past we have tried to mould the child. Let us realise that such an endeavour is a sin against God. The child must be free to express himself in his own way. We have to provide the environment in which the child can express himself. The kind of freedom that will be best for him depends upon the individual child. We cannot lay down any laws about self-government.[1]

Another educational idealist in speaking of the improvements that should follow the introduction of self-government says:

> The great tests are the increase in the sense of responsibility, the kindling of a desire for service, the subdual of the lower by the higher self in each individual, a determination to help the world to substitute co-operation for competition; and in the best self-governing schools I have visited I can confidently say that they stood these tests, and that they give the pupils more material for thought and bring about also a greater love of work, a greater knowledge of life, a greater joy in beauty, truth and love.[2]

We must not stop with the training of the emotions and the mind in education; we must endeavour to bring a higher faculty, if it can be called a faculty, into play and expression, namely, the intuition. It will be impossible to dwell on this important aspect of educational work, nor to outline any of the

[1] Mrs. Beatrice Ensor in a lecture, 1920.
[2] Miss Alice Woods in *The New Era*, April, 1921.

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methods whereby this intuitive element can be educed, fostered and encouraged. But it is through intuition that we can see clearly what is of real and permanent value in life; it is through intuition that we are able to make a true generalisation from experiences and facts, that we may bring order from the chaos of multitudinous facts and experiences; it is the intuition that is the alembic which produces that synthesis, that unifying quality amongst a host of apparently disconnected and unrelated events, facts and data of all kinds, thus enabling us to arrive at a general principle or law or generalisation, which underlies and includes them all. In the realm of ideas, in the realm of feelings, in the realm of conduct and action and attitude, it is the imperious compulsion of this unifying force of our higher nature that brings about that order which in the realm of thought we call synthesis, in the realm of emotion we may call that sympathy which can enter into and understand the nature of another, with its needs and difficulties; in the realm of conduct and action that which is called co-operation and service. No one will doubt the need for this ideal in the educational world, and especially as the educational world is becoming a sort of microcosm of what the great outer world should be as its macrocosm. It is when intuition really flourishes within a person that he rises above the limitations of narrow prejudices, of insular and self-centred preoccupations and interests, and also from those limitations imposed upon him by class interest, trade interest by narrow patriotic individualism, and slowly makes him unite as a man with his fellow men, slowly makes him realise a common bond of union with all men, whatever their nationality, belief, interest or colour.

It is this intuition with that is the rationale, justification and basis of any true democracy. It is the "common denominator" of our spiritual nature as men and women everywhere; but while it is the "common denominator" in

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all, the "numerator," and value-indicator of its expression in each is a matter of growth and experience. Education is a means whereby we may enable each child to increase the "numerator" of its intuitional expression; to enable it to bring that "emerging purpose" of its spiritual nature into play or activity in his life. It is through intuition that the spiritual nature expresses itself, and the witnesses to its presence are those mental qualities to which we give the names of insight, synthesis and generalisation, those qualities which help us to appreciate and discover underlying principles and laws, that help us to distinguish between the permanent and the passing, the real and the illusory in all things. Intuition reflected in the expression of our emotional nature tends to a greater love for that which is pure, lovely and of good report. It helps to a greater appreciation of beauty, and to a finding of beauty everywhere. It also helps us to a clearer realisation of that which is right and just in our relations with our fellow-beings, human and subhuman. When intuition is thus reflected both in mind and emotion, their joint and combined expression in action must be the direction of harmony, justice and co-operation. It is the intuitive element within us that compels us to be idealists. Therefore we are trying to express our ideals in all that we are and attempt in our ordinary life and work.

Education, rightly considered, is a means of liberation, the liberation of the higher through the discipline and harmonisation of the lower in each and all of us.

Education is not a door to attainment, not a ladder to reach the goal of ambition; education is a releasing of powers and possibilities, the breaking down from within and without of barriers which prevent their fullest expression and development whatever they may be, and the harnessing of powers so developed to the service of men.

D. Jeffrey Williams

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IS OUR CIVILISATION DECADENT?

By Dr. Weller Van Hook

ONE cannot help noting, in many recent addresses and articles by Theosophists on social and political topics, a certain tone that is more or less distressing if one is interested in the success of our civilisation. The attitude taken by these commentators is lugubrious, dubious, scolding, threatening and, in part, condemnatory. While it is often a minor phase of civilisation, its present status or its outlook, that engages the attention of these critics, yet often there are hints given tending to involve the whole structure in implied condemnation.

I especially deprecate the discussion of the topic of the "reconstruction" of our civilisation when it is presented in such a way that one feels that the entire fabric of our world organisation needs remodelling upon a new design; and one regrets the hint given now and then that we need a new civilisation, the ready assumption being that it should replace the old one.

Every Theosophist knows that a new civilisation cannot be produced at a stroke; it must grow out of an old one that only gradually falls away piecemeal. The construction of a new civilisation *de novo* would, of course, be an impossibility.

Even the civilisation of the sixth sub-race, which will make its maturity of appearance only after a long period of time, must have its origin as a child out of that of the fifth sub-race. Furthermore, one cannot imagine that the civilisation of the sixth sub-race, child of the fifth, will have the qualities

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which we trust it will acquire if it bears a destructive relationship to its parent. The very genius of the new sub-race interrelations must involve helpfulness for the old sub-race civilisation, not destruction.

Let us consider for a moment the structure of our civilisation, its origin and planning. Its material bases were the remnants of the Atlantean life transmitted from the very ancient activities of man in Europe. To these were added the early migrations of the fifth root-race peoples, sweeping westward down the Mediterranean, halting at each of the great peninsulas in turn, curving about through the Bay of Biscay to the lands touching the British Channel, implanting its influence as it went, and the repeated great land migrations by way of the interspace between the Black Sea and the Caspian Sea, to inseminate the vast valley at the head of the Danube. These migrations have made the more substantial mass upon which the modern civilisation of Europe rests.

It was the Greek and Roman cultures, the latter succeeding the former, that have given the highest quality, its very flowering to the early stages of our civilisation. The linguistic roots of the Indo-European languages and some customs constitute the chief relics of cultural heritage derived from India.

The influence of Egypt, a land not very remote, extending to Greece and Italy by way of Crete, Sicily and other Mediterranean islands, of an immense antiquity, has been of vast importance. Of the former, the archæological relics studied of late years in Crete and the accounts of ancient writers such as Herodotus, in Greece, give certain evidence. The travellers of the ancient world gathered not only from the Egypt of their own time, but from the contemporaneous culture of the Chaldeans, the Persians and the Indians precious materials. And every occultist recognises with the utmost satisfaction those direct interventions of the great Leaders of men like Balder

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the Beautiful, Orpheus and Pythagoras, who, by their own efforts and through their pupils and disciples, such men as Plato, Socrates, Aristotle and later on Iamblichus, gave those real characteristic impulses to our early European culture that have made it distinctive and dominant.

The structure of the bases of European culture upon the occult side is even more wonderful. The egos entitled to lead the hordes of men required in the modern peopling of Europe were carefully chosen. They had been drilled for ages, naturally enough, by those in charge of the coming civilisation. The Lord of the cultural system had Himself been repeatedly a king, a priest, a teacher in Atlantis and later on in ancient Egypt, the land to which by origin He so distinctively belongs. There is reason to believe that it was He who caused very much of the ancient Egyptian influence to be injected into the life of southern Europe, giving the Celtic peoples of that realm cultural characteristics of highest value, and religious insight that have been of utmost service as a basis for the imposition of the later superstructures that still endure.

The egos incarnating in Europe have had training also in the later ancient times in Phœnicia and Carthaginia. No large proportion of these egos had received a distinctive training in India. It was out of the fourth root-race and out of the fourth sub-race of the fifth root-race that the leading egos came, after training in many lives.

The frequent association of egos with one another through their personalities in incarnation is of high value, enabling the workers to co-operate with increasing smoothness when important work is to be done.

For us of America, the cultural child of Europe, it is interesting to note that the leading egos involved in our short history have been not only of the origin mentioned, but also of a special training. Many of them were in incarnation in the Roman Empire under the imperial leadership of the Master

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in whose department America lies. This relationship to Him as His former subjects and aids has made possible the swift strides which our young civilisation is making under a type of government which exists by the favour of Providence almost as a sort of exotic anomaly.

We cannot of course take time to review those requirements for the establishment of a civilisation that are involved in the inheritance of philosophic systems from ancient times, through just reincarnations, emanating from the proper egos brought into physical-plane life to project them; nor can we discuss the co-operation of the Manu, who provides suitable body forms and who aids in the establishment of phases of government, any more than we can consider here the same colossal permutations constituting the activities of the Head of the Religious Department.

Our respect for the foundations, the development, and the present attainments of the fifth root-race civilisation cannot be shaken by small influences, since we possess this knowledge of the dignity of its origin and can guess the æonian purposes of the Hierarchy for its future.

What are the signs of decadence in a civilisation? Are they not lethargy of action and inadequacy of response to spiritual stimulation and suggestions, with inability to gain by intuition and to realise in action the important ideals for the common life of the world and the ordered progress of nations? And is it conceivable that peoples that have responded to the immense demands of the recent war for united sacrifice in the saving of the very structure of civilisation, can belong to a generation that is going down hill instead of rising toward the truth. It is admissible, perhaps, to attack the small vices of a civilisation, but these should be carefully distinguished from the unpardonable sin that would belong to a refusal to recognise a vast racial *ḍharma* as the cause of an apparently perverse materiality.

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It has to be recalled that Those who lead a civilisation for a root-race and its various subordinate parts must find and present the ḍharma of the whole and of each of its elements. The *ḍharma* of each sub-race is important. It is necessary that each body shall pursue its own *ḍharma*, having seen it clearly, and that it shall not be tempted to pursue the *ḍharma* of another. Each part it is the task of the great unseen Leaders to recognise. It is their duty to hold the people of each body in their *ḍharma*, as in a *chhaya*, if possible. This spiritual mould is held down upon the people now closely for easy recognition, again lightly raised to give opportunity for its rediscovery by the people, the processes alternating so that training in recognition of such important requirements is enforced by practice.

The *ḍharma* of our root-race has been, in general, first the review and the heightening of the power to control and use the astral body. The taste of the people of our civilisation has had to be heightened, sensitised and raised. Their satisfactions have had to be centred on higher sub-planes of desire than was the case with their ancestors.

And second, the mighty task of insisting upon vigour and accuracy of mental activity has been a requisite. The entire future of humanity depends upon its accurate use of the mind and its vigorous application, at this period. Our material life, in our western civilisation, has been of utmost value to the leaders of the world's life in driving home this requirement. The men of the fourth root-race period—and the influence of this period still hangs over Asia—acted well enough when they satisfied their desire natures in ways not exaggerated, when they began to learn that they must lay aside the satisfactions of the astral body through cruelty, and intensest self-gratification with injury to other beings. Our own civilisation, however, demands that the mind, the next higher phase of our nature, shall be used with utmost keenness,

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Hence the success of a man of our own civilisation has been made to depend upon his use of the mental body. Mere force alone, the application of brutal massiveness, no longer avails. The man who would now stand above his fellows must be able to think, even if it be only arithmetically. And the giants of our civilisation are those who make use of the mental body on sub-planes higher than those used by the great horde about them, while the geniuses of our age are those who, working in the causal body to some extent, are able to disseminate among human beings the products of their loftier thought. It is the latter who have reached up into that higher realm of mental activity to discover the general laws under which our material life may be led, with precision and practical outcome.

It is the toys of Dionysos that the Great Leaders have made use of in this work. The material phases of life were to be studied, used and the very matter itself aided by that contact. We are at the present moment in the stage of disseminating the modes of scientific study for the production in volume of practically usable objects. Hence we have vast laboratories manned by conventionally trained scientific workers who solve any problems put to them so long as they are within the realm of their routine training. The scientists of our own day no longer disdain to apply science in the service of industry, putting their powers to almost menial uses, willing to forget the ideal of "science for the sake of science," substituting "science for the sake of everyday humanity". The Germans taught us this national scientific organisation, almost winning the Great War by the selfish' national diversion of what may be called the "science ray ' force! No wonder that the whole world had to be drawn into a contest that was planetary in its significance, no wonder that the issues involved were vital to the life of men on this globe. Men have not begun to evaluate the achievement of humanity in throwing back this mighty Ray force into its normal lines

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of beneficent action for the good of all men and all nations. *This has been the triumph of our civilisation, not its collapse!*

The activities of our humanity in the study of the material world in response to this vast *dharma* of a root-race civilisation are laudable in the extreme. The results are admirable to the last degree. Our power to disseminate the practical things of life is one widely acquired by humanity. The effort of organised man to prevent famine, to provide clothing and housing for the masses of men, belongs to our life of the West far more than does retirement to the jungle for the sake of spiritual labour. It brings philanthropy, the service of men to every man.

The recent war was however, in many respects, a sad blow to humanity. Its cost we have been forced to listen to on many an unhappy occasion. Yet its insistent burden of pain to almost every human being in the world has drawn attention to the evils that come from allowing imperfect philosophic systems to be harboured in the minds and hearts of men. This sad occurrence, which some feel might have been avoided, has been utilised as well as possible by those who act as providence for the world, in exhausting the world's karma and in bringing about a happier outlook for the future; and we cannot help hoping that its minor evil influences will be, to a large extent, swiftly wiped away. The remnants of the vast kārmic debt may require liquidation in later eras.

It is certain that the rebound from the great depression of destruction will be utilised to give humanity new outpourings of force. And these will be wisely directed. Immense activity is to be seen everywhere through the civilised world, excepting in such countries as are yet paralysed by the immediate effects of the war. Mighty stirrings are to be observed in the realms of religion and of science; and in the sphere of education and of social advancement, the studies have been extremely exhaustive and are visibly growing. The very war

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organisation has been turned into helpfulness in these directions. Every occultist gladly holds that this is a time when a vast influx of thought and emotion of an ordered kind will be most helpful as coming from the Supreme Teacher of the World.

It must not be forgotten that the Lord of the fifth sub-race civilisation will also be the Lord of the sixth sub-race culture. Too easily people forget that the life of the fifth root-race is to be continued for many tens of thousands of years and that the acme of its glory has not yet been reached. The sixth sub-race will be feeble for many centuries after its appearance is made, and even the sixth root-race, that is to have its incipiency after some half-dozen centuries, cannot be expected to do much more than provide the world with bodies for some of its teachers and a centre of influence for a great period of time. Even when the leading men of these two sub-races have been long active in the world it is certain that the fifth sub-race civilisation will continue to be active under the ancient *dharma* assigned to it, even if that *dharma* is expanded to a certain extent.

It would seem wise, therefore, that those who long to see a great sixth sub-race civilisation spring up amongst us should desire, preliminarily, to provide the conditions requisite to a great maternity. The fifth sub-race must be made greater and more glorious in order to provide a matrix from which the sixth sub-race may emerge in true greatness. Especially it must be borne in mind that, while the ideals of the new sub-race and the coming root-race can be seen and to some extent realised by occultists, yet the people of the world are not at all prepared to accept them. To impose these ideals too forcibly upon a people not prepared for them may lead to shattering, and not to normal growth.

The burden of originating our civilisation and maintaining it at its high level, with a minimum risk of disaster, has been

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great beyond the powers of ordinary men to imagine. We may well enquire what magnitude of civilisation the Lord of the cultural system dared to project, what model, formed within His own imagination, did He dare to give the people of our age as that which they might use for the construction of their organisation! Can we conceive that that which has been offered to the people of our time as a common task for the activities of their physical bodies, of their desire natures, and of their minds, was smaller than they could strain themselves to reach? Can we imagine that He did not dare to apply Himself with all His mightiest powers to the huge task of framing this ideal of common activity that should extend over thousands of years, and should have such a far-reaching meaning for the life of all of the evolutional systems of our globe? And if this is granted at the outset, can we not imagine that the encountering of any great obstacle such as a world war threatened for the time being the success of His colossal plan? And can we not conceive that destructive criticism and carping thought and speech directed against the plan and the structure of our civilisation may make difficulty for Him and His younger co-workers?

Would it not be wiser for all who believe in the power of thought to utilise that immense force in an optimistic instead of a destructive way?

We have to remember that that phase of the hierarchy, of which we know a little, carries on its work within the flow of the forces of the life of the Logos. We can see, if we try, that the fifth root-race civilisation of our time lies normally in the current of the flow of God's forces. We can observe, if we try, the fact that the fifth root-race peoples of Europe and America are grasping well at the lines of force that flow by and through them. We can see how they are accepting these forces, how they are rejoicing to act as channels for them, how they are endeavouring to differentiate these forces

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and drive them into the fixed forms that represent, for a time at least, the effect of God's will and mind upon the matter of our sphere.

The eagerness of our people to accomplish all that is possible in the way of material activity and study is laudable in the highest degree. This is their response to the call of their *dharma*, as it is uttered for them on the higher planes by Those who can read the will of God for them.

And in fact the vision of our fifth root-race and fifth sub-race life to-day is worthy, splendid. Its origins have been great, glorious and adequate. Its achievements in agony have been heroic. Its insight or intuition has been clear and its industry has been prodigious, resting on adequate accumulations of accomplishment.

It would seem to me that hopefulness, optimism and satisfaction in the status of the life of our civilisation might well displace any carping pessimism. Yet a little time and a loftier philosophy and a religion better suited to our time and people will perhaps give a flowering to our age that will gratify those who cannot find satisfaction by looking deeply enough through the vision of our apparent materiality to recognise the satisfactory outworking of the plans of our civilisation.

Civilisations to-day, like men, may not be evaluated by the esotericist on the basis of their achievements, they must be judged rather on the basis of their ideals and aspirations. Western civilisation does not mean the development of egotism and of fierce desires for material privilege, benefits and enjoyment. It does not mean simply an extension of man's power over nature. The occurrence of the great war does not mean the failure of our civilisation, nor does the search for new ways of destroying.

The value of our civilisation is to be measured by our longing to dispense with these evils. We are forced by a world

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dharma into the depths. Great wars show us the defects in our unity, in our mode of preserving harmony, in our methods of gaining the truth.

Ask yourself how the harmony of the seventh root-race period will be attained? Will it be by bringing all men to the realisation of the need for self-restraint? No; far more will it be reached through the normal transfer of the younger, more boisterous and resistant egos to realms of consciousness not of our globe. Consider! The task of maintaining a harmonious civilisation unbroken through ages is too great for our present portion of this world period. Some men must express themselves even at this time by destroying—we dwell on a ball of molten fire covered by an orange-skin crust of congealed rock. An æonic moment ago and the fiery ball was too hot for man; an æonic moment hence and ice will fill the ocean-beds. Ours is the fickle moment between. Volcanoes remind us, daily, of these facts. How can puny evolving man, urged by the mighty, crude vibrations of our elemental essence moving on the path of outgoing, resist altogether the influences that sway him toward brutal action? It is the younger element in humanity that makes the greatest burden to carry. The more we recognise and participate in the mighty effort the greater will be the number that can be carried on, the greater the general success for all.

To conceive that European civilisation is to perish, that its purposes are to be denied, that its leadership in human progress is to be nullified, is to lose the wit to see the majestic progress of human life toward its successive goals of perfection!

Weller Van Hook

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THE VALLEY OF SILENCE

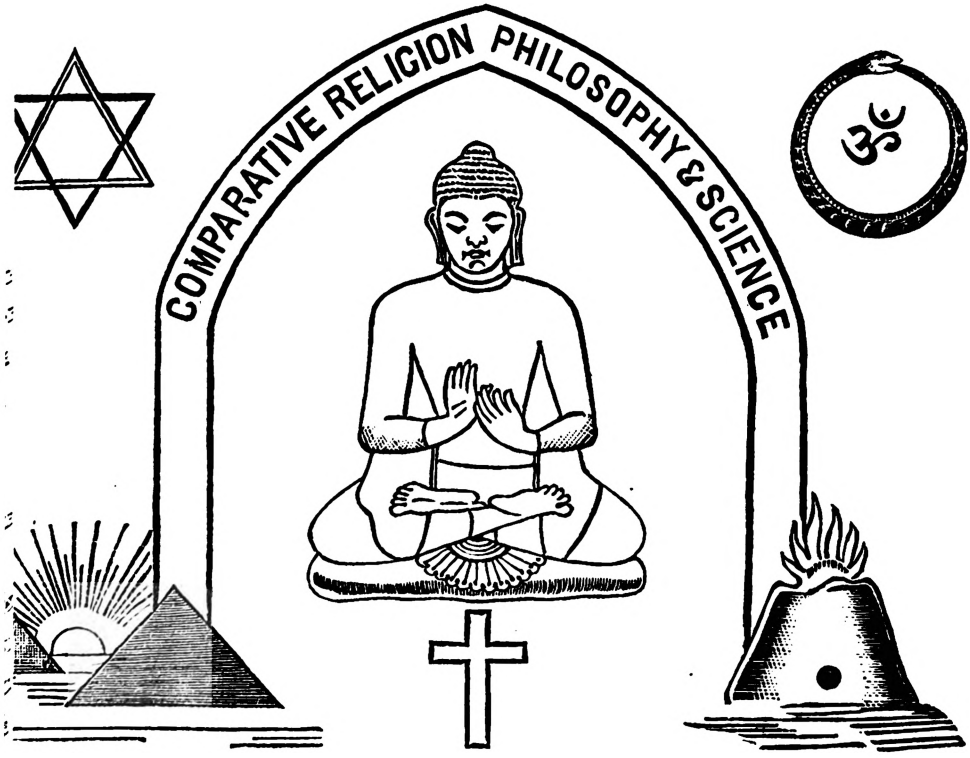
ALL is so still down in this lonely valley
That movement seems an alien thing to me,
The sad sweet sound of wind among the pine-trees
Gives meaning to the silence, like the sea.
There is no stir or sound among the bracken,
Nor startled kid disturbs the harmony.

It seems, as I stand wrapt and steeped in wonder,
My soul its prison bars has cast aside,
Expanding, growing, mingling with the world-soul
That spreads its healing virtues far and wide;
It feels that peace of God which reigns in silence,
Wherein all things that live and feel abide.

The peace that falls serene among the pine-woods,
That silent shines in the untrammelled snow;
That hovers o'er the little shy, wild creatures,
And burns within the evening's sunset glow;
That sinks deep down into Man's restless spirit
That he Life's quiet Unity may know.

C. PRIME

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SYMBOLISM

By AN INDIAN STUDENT

THE student of *The Secret Doctrine* (the *Gupṭa Viḍyā* of the Hinḍūs and the *Rohanee* of the Sūfīs), as expounded by Madame Blavatsky and other prominent Theosophists, must have been struck with the marked prominence given to symbolism by them all. Ancient symbolism as one can catch it, is an elaborately characteristic method of conveying the inner meaning of scriptures by external signs, graphic and pictorial representations, tales, folklore, allegories, parables,

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fables, stories, rituals, ceremonies, glyphs and myths. This interpretation is very different from, and in sharp contrast with, that which we attribute in our days to ordinary symbols.

The modern notion of a symbol is that it is something which (not being a portrait) stands for something else and serves either to represent it or to bring to mind one or more of its qualities; especially something so used to represent or suggest that which is not capable of portraiture, as an idea, a quality, state or action. It is a type, as the oak is a symbol of strength, the sword of slaughter, the trident of Neptune, white of purity. A symbol is now chosen either arbitrarily or on account of some supposed resemblance between it and that which it symbolises. As an original idea a symbol is a character, mark, abbreviation or letter representing or indicating something, as an operation, relation or quantity in mathematics, a substance in chemistry, a planet or relation of bodies in astronomy, a principle in geometry, a spiritual conception, a psycho-cosmical correlation, a numerical value, a theological authoritative statement of religious doctrine, a synonym in language, a mythological presentment, a historical event, a physiological demonstration, a metaphysical discourse or an enumeration of the human races and so on. In numismatics it is a character or device in the field of a coin distinct from the main device. These are some of the subjects covered by symbolism, symbology being the art of representing these by symbols. Then there is symbolatry, which is symbol-worship by which undue or superstitious veneration is paid to outward forms or symbols. Symbolics is the science which treats of mystic ceremonies and rites of the ancients. In Christian Theology, symbolics treat of creeds and confessions. In heraldry the use of symbols is spoken of as Heraldic Symbolry. One can thus see at a glance what a vast field of human knowledge is covered by a study of symbolism, and why so much prominence was given to it by the ancients.

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Signs and symbols are used in the sciences, in commerce and in typography. Most of these symbols are arbitrary, whereas the archaic symbols, as will be seen further on, are sequential because of their growth from cause to effect. In astronomy one finds signs for the sun, the planets, and various other luminaries. The Greek letters are also used to name the stars of the different constellations. The Roman small letters are used to designate stars in a constellation not known to early observers. Then there are the well-known signs of the zodiac. Botany has various signs such as (1) representing an annual plant, and (2) a biennial plant. One cannot class the chemical symbols and the alchemical signs as absolutely arbitrary. They are in a sense purposeful and indicative. In alchemy the seven astronomical symbols represented seven metals. $ for dollar, £ for pound sterling, B/L for Bill of Lading, etc., are some of the commercial signs. The mathematical signs are those used in arithmetic, algebra and geometry. Then there are musical signs, pharmaceutical signs, typographical signs and zoological signs. All these and many others are more or less abbreviations rather than designs meant to provoke memories of buried reminiscences of bygone ages. Thus considered, symbols are the revivers of dormant memories. The western symbologist followed the trail of ancient symbols by the measure of his conception of modern arbitrary signs and failed hopelessly to achieve his object.

Between symbol and emblem there is a great difference. An emblem comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea. For example, the solar and lunar symbols of various countries illustrate special ideas, or series of ideas and collectively they form an esoteric emblem. The latter is

> a concrete visible picture or sign representing principles or a series of principles, recognizable by those who have received certain instructions (Initiates).

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An emblem is usually a series of graphic pictures viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Purāṇas are written emblems. So are the Mosaic and Christian Testaments, or the Bible and all other exoteric Scriptures. Esoteric societies like those of the Rosicrucians and the Freemasons, have made use of emblems and symbols for their special purposes. A very slight difference unnoticeable to the ordinary eye may make the emblem or symbol differ very much in its meaning. The magical sigilla, being founded on certain principles of number, partake of this character, and, although fanciful or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognise them, thus indicating a pre-requisite proficiency or qualification on the part of the interpreter of ancient symbols.

A closer study of eastern and western methods of reading symbols discloses a radical difference between the two. The western explorers, plunged in quest of material objects only, are temperamentally disinclined to probe into the inner working vital to their unfoldment. The eastern esoterics on the other hand recognize the higher guidance of spirit within material manifestations. The former take symbols in their external forms only, not analysing them like the latter from within without. This divergence of method has created confusion and has got nowhere nearer solution.

Long before the appearance of Theosophical literature in Europe and America, this harmful confusion of thought came into prominence, and steps were thereafter taken to remove the source of misconception thus created. When first the great Eastern Scriptures became known to European students, they made a somewhat strange and unexpected impression on them, who at least expected to find therein a deep and profound philosophy. But, acknowledging them as a matter of fact, they were at a loss to trace the origin thereof, and could not

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appreciate its intrinsic value. They felt uneasy over the idea that such a philosophy could ever exist amongst a people regarded as less civilised than themselves. Controversies arose as to the origin of these books, and what the influence could be which made them see the light of day, and survive the ravages of time. Admitting on one hand the unchallengeable range of thought, depth of knowledge and grandeur of scholarship, there were some who were inclined to speak of them as the babblings of an infant people. They thought mythology was a disease of language, and that ancient symbolism, not being intelligible to them, was a result of primitive mental aberration. They started on a campaign of self-mystification and beheld things that were not there. Consequently they began to deny that there could be any secret doctrine, hidden under the veil of symbolism or concealed under the mask of allegory.

It seems as though in the West it was impossible for thinkers to understand that you may have an infant race, and yet that race have divine instructors; that you may have a growing civilisation, but have that civilisation under the guidance of those who are specially illumined by the spirit that is divine; and so they have failed to understand the value of the Scriptures, seeing only the masses of the ancient people, understanding nothing of the dignity of those who stood above them as teachers and as guides. Trying to find what is called a purely human origin for the Scriptures, they have lamentably failed in their analysis, for where the divine is put aside, the growth of no nation can be understood and where the hidden deity in man is ignored, no real grasp can be made of philosophy or of religion, or of civilisation.

During the first quarter of the nineteenth century a distinct class of literature appeared, based on the scholarly researches of western Orientalists who have given their lives to this special branch of study. It became more and more defined, and as time went on its tendency became more denying. Hinḍū, Egyptian, Mazdean and other ancient religious myths and emblems were made to yield anything the so-called symbologist wanted them to yield

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by ingenious deductions and unsubstantiable speculations. Consequently, instead of illuminative explanations, and conclusive analysis, mere dissertation on phallic and sexual worship has resulted.

To meet this miscarriage of energy and divert it into its proper channel, efforts seem to have since been made by the Adepts to disclose a few fundamental truths of the Secret Doctrine of the Archaic Ages. After the formation of the Theosophical Society in 1875 they were permitted to see the light after long millenniums of the most profound silence and secrecy. There are certain facts which must remain unsaid and are not disclosed, but to justify virtual truths, the long silence has been broken and important hints thrown out for the seeker and the earnest student to take advantage of. Much, therefore, is left to be achieved by the self-effort and intuition of those who have advanced to a stage of culture equal to the task. The mad career in which some physicists were driving their blind followers and with them the world, has undoubtedly received a check and is already set back through the meritorious efforts of unbiassed students with ready-made theories on religion, science and culture. Even if the "accomplished profligates" do not care to receive ancient sciences, earnest students all the world over have a claim to the knowledge and genesis of the mysteries of esoteric sciences. Recognising this, the Elder Brothers of humanity have thought it advisable partly to lift the veil for the benefit of ardent aspirants. Through the authorship of H. P. Blavatsky they have published two monumental books called *Isis Unveiled* and *The Secret Doctrine*. These books are a veritable storehouse of information, and fortunate is he who is able to assimilate them and imbibe their contents to enable him to have a coherent comprehension of the world-process with its intricacies of evolutionary grades. These were not detailed in a succinct and precise manner in

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the various scriptures which received the painstaking attention of the Orientalists who first brought them to the notice of the West; and all honour to them. No doubt there are very many puzzling statements and intricate theories running through the old sacred texts which render easy interpretation out of the question. It must not be forgotten that the symbolic garb is done up in intentional blinds. These have been unriddled in various ways by H. P. Blavatsky who has offered lucid explanations for very many obscurities. She has furnished reliable data on which constructive investigations could safely be extended, and those who have felt the warm grip of her guiding hand on the path of research have heartfelt gratitude to offer for all that she has so freely given.

In a brief retrospect, we have seen how the matter-of-fact mentality of the west received the first impact of oriental thought, and how it recoiled in sheer prejudice. How efforts were made to decipher dead languages whose philosophy plunged the western pandits in reveries of dogmatic fault-finding. How failure resulted through the persistence of a spirit of indifference towards the underlying root-ideas in which symbolism was embedded. How dogmatic theologians strove to enslave both history and science. How human intelligence was warped and twisted to a faulty comprehension of the world-process and evolutionary scheme depicted by Asiatic sages of hoary antiquity. We have also seen how the Elder Brothers of humanity stepped in at the right moment and stemmed the rising tide of men's intellectual precipitance in the domain of the unknown and the unknowable by sending their messenger Madame Blavatsky with the torch of knowledge to illumine men's shaken beliefs and forsaken intellect, and revive hopes long shrouded in spiritual darkness.

Mere literary efforts were not the only endeavours of the European Orientalists and researches. They directed their

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attention in various quarters of the globe where explorations could be carried on amidst ancient monuments. If there arose Samskritists, Āryanists, Indianists and Zendists, there cropped up Kabbalists, Talmudists, Pyramidalists, Egyptologists, and Assyriologists as well, all trying to familiarize forgotten history and restoring lost tracks. There were the caves and the rock-cut temples. There were the great Pyramids of Egypt. The inquisitiveness of the Americans and the Europeans drew them to these charmed sanctuaries, irresistible in their antiquarian attractiveness. They started deciphering the hieroglyphics and made searching enquiries as to the why and the wherefore of structural ambiguities spread over disconnected landmarks all the world over.

After long and wearying investigations irrefutable measurements of the Great Pyramid at Gizeh were obtained. Then, out of controversial surmises emerged undeniable proofs of the uniformity of numerical values between the pyramidal measurements and Hebrew Scriptural constructions such as the Ark of Noah, the Garden of Eden, the Temple of Solomon and so on. In one of the temple ceilings of Dendera was found the planisphere Egyptian Zodiac complete in detail, expressive in design. At this, the spirit of appreciative enthusiasm revived, and deeper investigations followed which resulted in the publication of important information for the benefit of those interested in these deep sciences. Truly inquisitive minds did not incline to the theory that the identity of symbols and the uniformity of measurements were mere coincidences as some sceptics believed them to be. Their studied efforts were rewarded by positive proofs that astronomical cycles, orbital distances as also the polar and equatorial diameters of the planets, had some connexion with the British linear measures.

The underlying unit of which, *viz.*, the inch, was likewise the base of the royal Egyptian cubit, and of the Roman foot.

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From quite an unexpected quarter came the confirmation that language, geometry and numerals were interchangeable in certain phases. It was Mr. J. Ralston Skinner who established this hypothesis and about whom Madame Blavatsky speaks in highly appreciative terms as under: "Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century by discovering the chief key to ancient Hebrew symbology strongly inter-woven with metrology, one of the keys to the once universal Mystery Language. Mr. Ralston Skinner, of Cincinnati, the author of *The Key to Hebrew-Egyptian Mystery in the Source of Measures*, has our thanks. A Mystic and a Kabalist by nature, he has laboured for many years in this direction, and his efforts have certainly been crowned with great success."

It appears that Mr. Skinner has published over and above *The Source of Measures* other smaller essays, (1) The Great Pyramid Measures, (2) To obtain the length of the hypotenuse of a right-angle triangle, its sides being given without extracting the square-root, (3) Hebrew Metrology, (4) The Doric, Ionic and Corinthian Columns in Grecian Architecture, (5) The Cabbalah, (6) The Identification of the British inch as the unit of measure of the mound builders of the Ohio Valley. All these essays are now out of print and quite scarce. Enquiry about a copy of *The Source of Measures* from the publishers, The Robert Clarke Company of Cincinnati in August, 1908, elicited a reply that the book was not available as

> the entire edition of this valuable work was destroyed in our disastrous fire of some few years since and copies have become exceedingly scarce. The work has not been reprinted and is not likely to be. We already have a number of requests on file and have added your name to the list and should a copy come into our hands will advise you. The work was originally published at $ 5.

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No copy came to hand till at last in May, 1923, one copy of *The Source of Measures* was procured at New York for $ 70. Its ultimate broadcasting place will be the Library shelf at Adyar. The destruction of the entire publication, except a few copies, is a highly significant reminder as to how forbidden knowledge, even if unconsciously revealed, is jealously guarded against premature publicity. One cannot hazard the conjecture about the applicability of this precaution for *The Source of Measures*, but the following lines quoted from the introduction of the first volume of *The Secret Doctrine* would not be out of place :

> The members of several esoteric schools—the seat of which is beyond the Himālayas, and whose ramifications may be found in China, Japan, India, Tibet and even in Syria, and also South America —claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and print, all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began, from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanāgari . . . It has been constantly claimed that ever since the destruction of the Alexandrian Library, every work of a character that might lead the profane to the ultimate discovery and comprehension of some of the Mysteries of the Secret Science, owing to the combined effort of the members of these Brotherhoods, has been diligently searched for. It is added, moreover, by those who know, that once found all such works were destroyed, *save three copies* of each which were preserved and safely stored away. In India, the last of these precious manuscripts, were secured and hidden during the reign of the Emperor Akbar . . . It is maintained furthermore, that every sacred book of this kind, the text of which was not sufficiently veiled in symbolism or which had any direct references to the ancient mysteries, was first carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palaeographer, and then destroyed to the last copy.

There is one more unpublished manuscript to the credit of Mr. Ralston Skinner, quotations from which have been made at various places in the three volumes of *The Secret Doctrine*. A special article in reference to this "Unique Manuscript" appeared in the August (1923) number of THE THEOSOPHIST, page 564, under the able pen of Mr. C. Jinarājadāsa. From the contents therein quoted it appears to be highly informative on

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the study of "Art Speech" and students of symbolism would surely wish that this precious manuscript might one day be published for furthering the study of the inner meaning of the Mystery Language.

After Skinner's come in order of importance, the works of Mr. Gerald Massey, an English Poet and Egyptologist,

whose monumental work (two more were published thereafter) of research and thought on the modern interpretations of ancient symbols is the most complete on that subject that has ever been published, covering as it does a wider field and explaining much more than all symbologists who have hitherto written on ancient thought.

(*To be continued*)

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TRIPLICITIES IN EVOLUTION

By L. A. Compton Rickett

It is a common-place to Theosophical students that when a new idea comes to the world, it comes by more than one messenger and this is true of the Law of Evolution when it was rediscovered in the Western Hemisphere.

On the scientific or biological side which does not concern us here the most notable pioneers were Lamarck, Darwin and Wallace; on the philosophic side Hegel and Spencer; and in that synthesis of science and philosophy known as Occultism the pioneer was H. P. Blavatsky.

On the philosophic side one feature stands out strikingly prominent in Madame Blavatsky's *The Secret Doctrine* and in Hegel's *Dialectic*, namely, *The Law of Triplicities.*

An informal comparison of these two writers may be useful, commencing with Hegel's *Dialectic* and adding such examples as suggest themselves.

Hegel's Philosophy which is known as Absolute Idealism resembles the qualified monism of the Veḍānṭa. In the Hegelian system of thought life is shown as a unity synthesising multiplicity; neither unity nor multiplicity being independently real; the reality being unity-in-difference. In the sense that unity is synthesis, symmetry, the parts seen as a whole, unity is exalted, but this does not mean that unity could exist without difference or difference without unity. The unity of Hegel is not a real *one* and an unreal *many* but a real

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one as a synthesis of many. Aristotelian logic rested on the doctrine that a thing could not be itself and its opposite (surely rather reasonable!). Yet this statement Hegel showed to be incomplete, pointing out that we only know a thing by what it is not. The idea of darkness (except by analogy) could have no meaning to a person born blind; light and darkness like all opposites have only a relative meaning, and as they are psychologically bound together so are they logically bound. This applies to all the "pairs of opposites". If by completely abstracting one thing we find another thing vanishes, it means that these things co-exist. This co-existence is in a larger unity, and opposites are like two sides of a coin, the coin being the synthesis of the sides; a crude analogy. All opposites are shown as the divided aspects of a third term, making a triplicity.

Hegel's triplicities or triads are composed of three terms, thesis, antithesis, synthesis. These are built into categories and the categories form the greater triads until they culminate in what he calls the "absolute idea," "the notion" that is absolute in virtue of the entirety of its relations. He commences on no assumption but shows that total scepticism is logically impossible because the would-be total sceptic, in denying all reality, is relying on the validity of his own judgment, and is therefore implicitly affirming the reality of his own judgment, which is his own being. On this foundation-affirmation the Dialectic works out the first triad of being, non-being, becoming, and moves forward through the triads as Dr. MacTaggart (his great interpreter in England), has remarked "like a ship tacking".

The first term in any given triad shows forth in a crude way the relatively perfect characteristic of the third term. The second term, Hegel says, inhibits the feature of the first term, which is thus held back while something else develops. The third term is the synthesis of the first and second.

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In this respect the Theosophical student may recall the doctrine concerning the psychic faculties in man which are said to have been active in previous ages but which are now inactive in humanity, as a whole, while reason develops. Those psychic faculties, it is stated, will return after the intellect has matured in the race.

Another instance of inhibition is the loss of robustness in civilised races compared to savage races.

This physical change, it will be seen, is bound up in a remarkable way with the development of thought. Loss of health is loss of wholeness and is part of a certain disintegrating force acting on man's nature. This force is called thought. Thought is the principle that distinguishes, that divides one thing from another. As said before, it is only possible to know the nature of a thing by knowing what it is not. This applies broadly to all awareness, for consciousness, as normally known, depends on contrast. Sensation and emotion depend for their life upon change; a clock ticking in a room soon becomes inaudible; the protraction or repetition of emotion tends towards staleness, deadness; while an oft repeated action becomes automatic—subconscious. Therefore consciousness in general depends on change or contrast. In thought-life, this dependence on contrast is lightened. When man tries to clear his thought he defines it, sets a boundary, has a background. Thought-life resembles an archipelago. It will be seen that distinction, definition, discussion (breaking up), discrimination is the principle of intelligence, but it is also disintegration, and when this principle is carried to excess, as it is temporarily in human evolution, the tree of knowledge, the tree of distinction between good and evil has for its corollary the curse of suffering, the expulsion from Paradise. And just as in passing from savagery to civilisation robustness is lost, so in like manner under civilised conditions, when thought increases and civilisation has its cream of high

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culture, a similar change is apparent. The rustic and artisan have a robustness and muscularity that are lacking in their more learned brothers. This change, as remarked, is a lack of health's wholeness, of that unity which is first of all crudely or simply expressed. The race and individual commence by living in the feelings—sensations and emotions—and the feeling life at this stage is in the main a simple expression of the love nature. In the so-called working-class there is a physical vigour and instinctive friendliness, a directness which are lost for a while in the mediation of thought as diplomacy, etc., in the trading and professional classes. It must not be objected that instances could be found of athletes who were æsthetes, muscular men who had genius but the tendency is towards the inhibition of the qualities mentioned. The typical scholar is "sicklied o'er with the pale cast of thought," and Pope the greatest exponent of critical verse (analytical thought rampant) pathetically spoke of "this long disease, my life," referring to his physical frailty. The breaking-up action of thought seems to have a breaking-up effect on the physical body, and an occultist has pointed out that excessive criticism retards the growth of inner organs.

The inhibition of qualities is however only partial, and this recognition reveals the psychological process more accurately. The movement is one of accentuation; and this again the Theosophical student may compare to the life-wave sweeping round the globes.

He will see the wave of life continually passes through three stages, and change consists of change of accentuation, while the three fundamental aspects which mark life are always present in the varying expressions of certain characteristics.

Certain features now suggest themselves from Hegelian and Theosophical doctrines, which may be enumerated and noted as exposition and interpretation of the above.

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1. Life has three aspects which are always present.

2. These three aspects are manifested by three sets of characteristics.

3. A wave of accentuation passes over these sets of characteristics which makes each set dominant in turn.

4. There takes place, therefore, three successive accentuations which mark stages; namely, (*a*) Feelings dominant and expressing simple unity. (*b*) Thought dominant and expressing discordant duality. (*c*) Will dominant and expressing co-ordination or harmonious duality.

5. The characters that manifest an aspect are accompanied by others that obscure it like mental jewels embedded in a mental *milieu*.

6. By the interaction between all characters, the obscuring factors become eliminated, leaving the characters that manifest the aspects.

7. The permanent characters then interact harmoniously, and perfectly manifest the three aspects. (As the cycles are repeated the terms perfect and permanent acquire a fuller meaning.)

8. The force everywhere present in the Universe is always repeating these three phases and forming cycles within and cycles without, while each phase has three gradations of Gross, Subtle, Pure.

9. Between the second and third stages of discordant duality and harmonious duality there is a short period of increased discord which corresponds to the phenomenon of struggle that usually accompanies dying.

10. There are two main principles of development; the first towards discordant diversity and the second towards harmonious diversity. The second movement makes for greater individuality in closer unity—the unique unit in unity.

11. The rate of development resembles geometrical progression.

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12. As the life wave passes through the stages the perfect features of the future are first of all adumbrated. The following illustrates certain of the above features.

Aspects	*Creative Love*	*Clarifying Wisdom*	*Co-ordinating Will*
Stages	First	Second	Third
Dominant Character.	*Desire* ...	*Reason* ...	Choice developed into co-ordinating *organising action.*
Obscuring Factors ...	Apathy, sloth, lust; forms of negative selfishness due to lack of clear consciousness ...	Pugnacity, etc....	
Subordinate character.	*Reason* ...	*Desire* ...	Reason developed into *Intuition.*[1]
Obscuring Factors ...	Pugnacity as rivalry and blood-lust; positive selfishness due to cleavage in thought or self-and-not-self consciousness ...	Lust, etc. ...	
Subordinate character.	*Choice* ...	*Choice* ...	
Obscuring Factors ...	Obstinacy, caprice. selections lacking love and intelligence ...	Caprice, etc. ...	Desire developed into *Devotion.*

It is worth noting that virtue and strength are permanent while vice and change are impermanent.

To expand somewhat the foregoing:

1. Love, wisdom, will, are constant aspects.

[1] The stages of instinct, thought, intuition, may be called perceptive feeling, comparative thought, perceptive thought.

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2. Their manifestation in man begin in desire, distinction, and choice.

3. A wave of accentuation passes over these qualities which makes the life express itself first, chiefly through desire (the feelings—sensations and emotions); secondly, through the separating and therefore clarifying quality of thought; thirdly, through choice or increased purposive action as the dominant quality.

4. As necessity is said to be the mother of invention so the need or hunger of desire stirs thought. The violent oscillations between thought's "pairs of opposites," the antagonisms of the self-and-not-self consciousness and the suffering involved quickens at last the realisation of life's interdependence. The oscillations and antagonisms become balanced by the co-ordinating Will.

5. The obscuring factors of the dominant character in the first stage are greed, apathy, sloth; the negative selfishness. In the second stage, pugnacity as rivalry and blood-lust, positive forms of selfishness due to the partitioning process of the intellect causing dual consciousness. Selfishness in the first stage is due to *lack* of consciousness, radical *aviḍyā*, in the second stage to wrong consciousness, *māyā*.

In the third stage, although of course during many repeated cycles the obscuring qualities are evident, yet in each third stage there is a tendency towards balance and perfection.

The will is that which begins in simple selection or choice, regulates and co-ordinates action to achieve a purpose which on a larger scale becomes the genius for organisation. The will makes order from chaos, is law, harmony. It may be noted that aggression does not have its root in volition, but in the dual consciousness. This will be referred to later.

6. The interaction of all these characters and factors in the conflict and oscillation of life results in the elimination of

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the vicious—the changing or unstable factors of greed, aggression, caprice.

7. Desire becomes unselfish desire or devotion, as both distinction and relation mark thought, the faculty of relating grows into the power to see a principle in particulars, and flashes into direct intuition—perceptive thought. Choice actuated by unity becomes the co-ordination of life that gives genius in feeling, thought and action. Unity, affirmation, pleasure, immediate sensation, mark the first stage, while duality, negation, stress and mediation mark the second. These two classes of opposites are combined in the third stage. Therefore in Hegelian phrase the contraries become the complements, or in popular language the "duels the duets". Compare this to Dr. Besant's figure of the evolutionary process, namely that of a road winding round a mountain to the peak. It will be seen that as the road nears the summit the distance between the opposite sides becomes less. The permanent characters interact harmoniously.

8. These cycles can be traced in emotions and in the growth of consciousness as a whole. Also in the individual, the racial, and planetary life. An example of the gradations of gross, subtle, pure, as seen in the feelings, are gross physical craving; subtle, emotional sentimentality; and pure universal sympathy.

9. The short period of the sudden increase in discord between the second and third stages will be looked at as "eruption" and the present social crisis.

10. After life has reached its farthest point of discordant diversity in self-and-not-self consciousness, diversity and unity develop together as diversity-in-unity. Man evolves and becomes a more social animal. The sense of solidarity increases, but at the same time he acquires a more pronounced individuality, distinctive, unique. Uniqueness develops concomitantly with unity.

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11. Life as it evolves gathers force, and this force increases the speed of evolution. When life becomes self-conscious in man and man understands his destiny, using natural law to quicken his development, the evolutionary movement is enormously accelerated. Evolution in speed resembles the motion of a comet travelling towards the sun, is geometrical rather than arithmetical.

12. Just as the first stage adumbrates the third, and simple desire shadows forth devotion, so the earlier cycles in the third stage only shadow the later perfection of the third stage. An example of this will be given further on.

The foregoing are features that relate themselves to the fundamental law that life has three basic principles and three stages. These principles Plato called, the same, the other and the combination, Hegel speaks of them as, thesis, antithesis and synthesis, or identity, difference and identity-in-difference. The first evolutionary stage appears to pass into its opposite, which is discovered to be another aspect of itself, and the first characteristic eventually combines with this quasi-opposite.

An illustration may be traced first of all in the development of the single emotion and then in the development of consciousness as a whole.

To trace the emotion of love. Love, in its simplest phase, is attraction towards on object, liking is an emotion that endeavours to increase itself. In this sense it is life-giving and expansive.

The verb "to like" is associated with the adjective "alike" and suggests similarity with the object liked.

Dislike is the antithesis of like. It is desire negatively expressed. Something is disliked because it does not promote an existing desire, does not conform to what is hitherto appreciated and which stands as a conscious or sub-conscious ideal. Dislike is thus negative and twofold, which marks the

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second stage of self-and-not-self-consciousness, the duality in the second stage of emotions being the correspondent to the duality in the greater secondary stage of distinguishing thought. Dislike seeks to decrease its condition, is contractive and death-dealing. The simple unity in the stage of liking is expressed by appropriation, absorption or subordination of the object. Dislike is the higher stage, for, while it tends to diminish that which is disliked, in so doing it is manifesting the essential principle of reform and purification; it is desire seeking betterment. The mind is also aroused by the apparent opposition of difference and this is why active stress and irregular motion is one of the marks of this stage.

In love, both liking and disliking are present in sublimated forms that are freed from selfishness.

The sense of unity is found not in the appropriation of the material form but in the identification of the subject with the life of the object. The betterment of the object is sought; the welfare of subject and object are interdependent; the mind sympathises, feels with, and to attain the welfare of the object the "death-dealing" or decreasing principle is applied to the subject as self-sacrifice. This sacrifice is first a mixture of pleasure and pain but later, pure pleasure. The truth of this is experienced by every human being who loves another. A gift which may be a real sacrifice, a sensible decrease, becomes a joy to the giver. In fact the delight is intensified because of the sacrifice, for only in sacrifice does love finds its full expression. It is a truly wonderful identity-in-difference, the sympathy that is synthesis; the feeling-with and the feeling-different-from another, being concomitant, making union and harmony. That which would have been pain without love becomes a means of intensifying pleasure. Love "takes captivity captive" or as Sir R. Tagore says in effect, the limitation of the metre provides the condition for the expression of the poem. This implies that when we react as love to every

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check in life our art-reaction becomes self-expression; the stumbling block the step onward and up.

To pass from the development of the single emotion to that of total consciousness.

In the first stage when the mind is ruled by the feelings (sensation and emotion) the features will be instinct, impulse, cupidity, mental and physical acquisitiveness, pleasurable dreaminess, vague sense of unity, sluggishness, conservatism; that which in the molecule is energy of position, *tamas*.

The simple unity is seen in clannishness, in small group unity; in relationships to invisible beings as expressed in primitive cults, and in physical health which is wholeness of body.

The desire for life,[1] *élan vital*, the libido, manifests, as the fluency of feeling; rhythmic and joyous in child-race and child-individual, the innocent unreflecting dance of life, that later loses its flow and becomes the march-beat of intellectual progress.

It is the vernal season of the mind when the genial "warmth" of expansive feelings becomes quickening enthusiasm, kindling imagination and the feeling-fount of creativeness. Thus the fruit of this stage is love as creative activity.

Just as the simple unity of the quickening seed becomes the exfoliation of the plant, the branching-out into the elaboration of the plant structure, the teeming of summer, so this pristine creative unity of the mind becomes the separating or classifying period of critical detailed thought, keen thinking clear-cut ideas. The diffusive light of feeling becomes the "spot-lights of specialism".

In this secondary stage the simple seed of vague unity has sprouted and bifurcated into self-and-not-self consciousness.

[1] As life commences mentally with acquisitiveness so physically it begins with the submarine organism that may be described as all stomach. The psychic correspondence is the *chakra* of the solar plexus.

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This fundamental separation becomes the further multiplicity of thought-distinctions like branching and exfoliation.

It is not suggested that theological doctrines are personifications of psychological principles, but rather that certain principles of psychology are the skeleton around which great metaphysical truths gather. Psychologically the second stage in evolution is fundamentally dual, and mystically the second Person of the Trinity is spoken of as dual in nature.

From the sense of separation there arises the delusion of an absolute opposition, from which follows combativeness and cruelty, yielding the fruits of mental clarity, moral enterprise and strength. Pride, isolation, loss, giving individuality, character, originality, a self-determined existence, while relationship, association, comparison, mediation is the emphasis of life, love, unity.

Thus in the Biblical myth of genesis the connexion between Satan and the serpent is quite clear, for Satan, the separative principle, becomes the serpentine or undulatory motion which is the *modus operandi* of evolution, the movement between the pairs of opposites which Dr. MacTaggart likens to "tacking" in referring to the Hegelian Dialectic. The knowledge which the fruit of the tree yields is the knowledge of good and evil, the duality of thought, of which the ex-paradisical suffering and separative side is first of all accentuated, and later the relating mediating life-giving side; the serpent is the time-honoured symbol of evil and wisdom because the undulatory motion is the motion between the opposites, it brings conflict and death (as separation) but brings eventually knowledge and power. Satan in separating brings suffering and is therefore called evil. He has been named in Goethe's "Faust" the spirit of negation which as we have seen is duality, separation, privation. Browning has called evil null, silence, nought. On analysis however—total

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blankness has been shown to be impossible. Evil is negative because negation is the not-self-consciousness of separation which for a long time appears as absolute. Evil is then not an illusion but the power of illusion through which the mind takes the relative for the absolute: *māyā* and *rāja*, or illusion causing conflict, being the character of evil rather than the prior stage of *tamas* and *avidyā*, lethargy and lack of knowledge. Civilisation has been the period of the tyrannous sway of this self-and-not-self-consciousness when dual thought dominated, and emulation, competition, warfare, the storm of irregular motion (the *rājasic* element) prevails. The absolute dualism of Catholic theology is only one expression of this stage so apparent in the West. When the mind has nearly reached the extremity of this stage, there is a sudden increase towards discordant multiplicity, individual or social chaos, the leaping up of the dying flame, the death throes of the old order and birth pangs of the new.

In a world-cycle it is the social phenomenon of the present day. In the individual life it may be anything from passing emotional conversion to the great soul-crisis known as *vairāgya*, the sense of emptiness and questioning.[1]

After such an interval the third stage sets in, the movement towards balance, synthesis, unity. It must be borne in mind that the process now is one of multiplicity-in-unity; two tendencies are developing concomitantly, so that while life is becoming more completely an expression of unity it is also becoming richer in diversity. The world's great men are the men and women whose influence is the greatest, and therefore who unify in some way their fellows and who do so by virtue of individuality, uniqueness. Not only are the three psychological characteristics and their obscuring factors mingled in a certain ratio which is called character,

[1] See J. S. Mill's autobiography, Tolstoy's account of himself quoted by Wm. James in his *Varieties of Religious Experience*, A. C. Benson's *Thy Rod and Thy Staff*, Coleridge's *Ode to Dejection*.

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but there is an inner differentiation known vaguely as personality, magnetism, which is felt to give the stamp of uniqueness.

Diversity or uniqueness is the charm of oneness as unit, while unity is the delight of oneness as synthesis.

Dr. Besant says "the note of life becomes richer," or as Hegel puts it "individuality is conserved in universality". Life becomes richer in the sense that the connotation of everything becomes wider; richer in expression of individual character, and richer in expansion or movement towards universality. Life increases on one side in uniqueness, keenness, refinement, sublimation, and on the other side in intimacy, harmony, expansion.

The typical characteristic of this third stage is co-ordination that is expressed through the aspect of will and begins in simple capricious choice. Life is first of all co-ordinated from moment to moment and as the mind develops the period lengthens. Choice, purpose, method, resolve, determination are varying expressions of this relating quality in action. The particular expression of this co-ordinating, ordering process depends on the kind of individual and development of the individual. When the cycle repeating the third stage affects a savage the co-ordinative principle would be accentuated at the level of his life, and on the life of a cultured man likewise. This harmonising principle in the life of a person who lives chiefly in the feelings would find expression (if that person were highly developed) in the unification of society through sacrifice and a high ideal of love, saintliness; in a philosopher unification through perceptive thought, vision; in a scientist through correlating laws of nature; and in the man of action through organisation and governance.

The stages, while shown hitherto as triple, may be expressed as a duality, ternary, quaternary and septenary.

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As a Duality

Growing and dying	*As a Ternary*	*Inbreathing and Outbreathing, Nourishment and Excrement*
The same	... The other	... The combination (Plato)
Thesis	... Antithesis	... Synthesis (Hegel)
Inertia (Energy of position)	... Irregular motion	... Measured motion
Note	... Discord	... Harmony
Crude	... Subtle	... Pure
Generation	... Degeneration	... Regeneration
Lust	... Hate	... Love
Attraction	... Repulsion	... Equilibrium
Adulation	... Depreciation	... Appreciation
Pleasure	... Pain	... Peace
Dependence	... Independence	... Interdependence
Feeling	... Thought	... Will
Singleness	... Diversity	... Union
Seed	... Plant	... Fruit
Golden Age	... Iron Age	... Millennium
Creation	... Separation	... Sublimation
Self	... Not Self	... All Self

Stages of Life on "Outward Path" as shown in Vedic Teaching

Pleasure	... Worldly Work	... Disinterested duty

Stages of Life on "Path of Return"

Aspiration	... Superphysical Work	... Freedom

As the "Twice-Born" Castes and the Classes of Plato

Merchant	... Soldier	... Spiritual Teacher or the Guardian Philosopher

As a Quaternary

All Castes	Labourer	Merchant	Soldier	Teacher
Life's stages recapitulated in "twice born" castes	... Student	... Householder	... Public Worker	... Ascetic
Reflected in the seasons	... Spring	... Summer	... Autumn	... Winter
Reflected in the earth-periods or Yugas	... Golden	... Silver	... Copper	... Iron

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This quaternary can be taken as forming part of a septenary cycle which will then become golden, silver, copper, iron, copper, silver, Golden ; the fourth stage of the septenary corresponding to the second of the ternary.

In the individual life these stages have been shown by Shakespeare

As a Septenary

Infant. Boy. Lover. Soldier. Counsellor. Veteran. Dolt.

The stages of infant, boy, lover, represent the mind dominated by the desire nature of the feelings ; (acquisition through senses, emotion and thought) the lover " sighing like furnace " and " writing sonnets to his mistress' eyebrow ".

The fourth stage of the soldier (second in the ternary) shows the acutest phase in the self-and-not-self-consciousness, the bifurcation of the " trunk " that branches into the finer duality of the intellectual contrasts and classifications. The duality of the soldier state is evidenced by the marks of competition and ambition.

" Seeking the bubble reputation even in the cannon's mouth."

The later stages typified as the counsellor, veteran and dolt, correspond to the third stage in the ternary, that of organisation. The duality in these stages is that of comparison rather than of contrast ; seeing the common factor in objects, the unity-in-difference. Thought's associating quality is emphasised instead of its contrasting ; relation, association being the intellectual expression of unity. The counsellor is the organiser, arbitrator, public worker, " full of wise saws and modern instances ". This is followed in the *Vedic* division by the stage of the recluse in which the mind functions in the more widely embracing realms of the contemplative life. But why, it may be asked, if the last stage of life is its fruition—

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does the average man, when living the full measure of his days, tend towards senility, the "dolt"? Why is there this retrograde movement? The apparent explanation is exceedingly interesting. The grand cycle of humanity as a whole has only reached a certain stage, and this stage the cycle of the individual can perfectly recapitulate but the stages beyond can normally only be adumbrated.[1]

These adumbrations are distorted shadow-outlines. The "dolt" in Shakespeare may be taken as the shadow of the great second childhood of humanity; the final stage which is not numbness and inactivity but peace and poise, *sans* everything becoming *trans* everything. In the highly cultured man old age is far less a time of numbness than in the rustic, showing the tendency towards perfection. The three stages are well drawn in the characters of Romeo, Hamlet and Prospero.

Romeo is the simple passionate impulsive lover. In Hamlet appears dual, vacillating, pondering thought almost stultifying action; "To be or not to be;" a prince of subtlety and complexity; sensitive, brooding, cogitating, and swayed by rather than swaying the forces of the invisible world.

Then comes Prospero, the white Wizard whose will rules the elemental powers, Caliban and Ariel.

Herbert Spencer has emphasised the important law in evolution that the homogeneous becomes the heterogeneous and M. Bergson has described life as "Splaying out fanlike," while it is in Hegelian and Theosophical metaphysics that the complimentary law of reintegration is found fully stated.

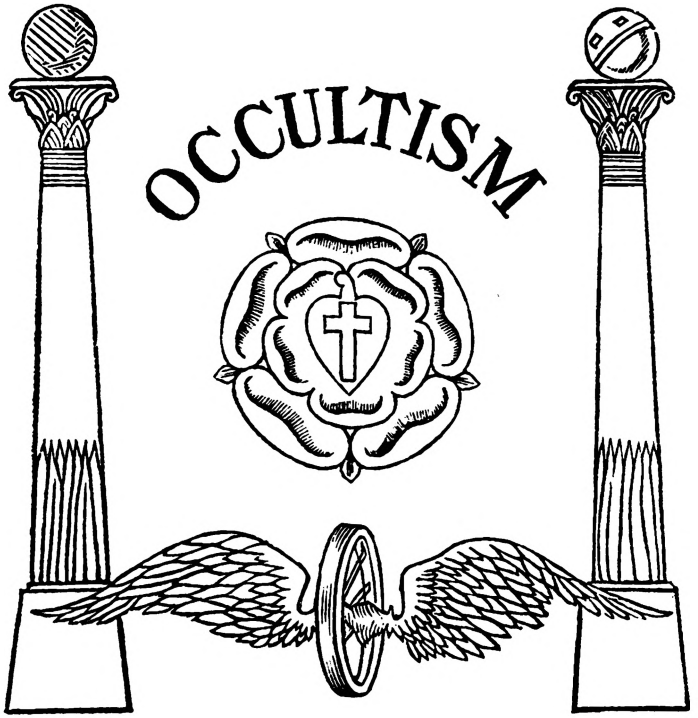
L. A. Compton Rickett

(*To be continued*)

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[1] Feature, 12, p. 744.

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THE LIVES OF ALCYONE

(*Continued from p. 653*)

X, XI, XII

AN unusually short interval separates this next life of our hero from the last. The band of Servers was engaged this time in assisting at the founding not of a race but of a religion, for the great Mahaguru appeared once more to put the eternal truth before His people, though under a new symbol. We must presume that He saw this to be a suitable time for the promulgation of His teaching in the newly-formed

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Persian Empire, and shortened the heaven-life of His workers accordingly, so we find the same body of helpers awaiting Him. In Arabia, ten thousand years before, He had arranged the appointment of Surya as Chief Priest; here Surya was already occupying that exalted position even before His arrival. He was not born into the race in the ordinary way, but took a body which had been carefully prepared for Him—the body of Mercury, the second son of King Mars, who was at the time monarch of Persia, while his brother Corona held Mesopotamia under him.

Mars had a family of seven children, four sons and three daughters—all of them characters with whom we are already acquainted. His eldest son and heir was Jupiter; Mercury came next, and then our hero Alcyone, while Orion was the youngest of the brothers. The sisters were Elektra, Rama and Fides, while other old friends were to be found close by in the family of the Chief Priest Surya, who had Mizar, Yajna and Selene among his sons, and Sirius among his daughters. All these young people played, learnt and grew up together, and were to all intents and purposes members of one household, so the affection which already existed between them as the result of association in previous ages had every opportunity to manifest and to develop.

As our young people approached adolescence their affection took on a new form, and presently Jupiter married Leo, and Mizar took to wife Elektra, his fellow-member in that "trinity" of old. Mercury did not marry, as all his thoughts were turned in the direction of preparation for the coming of the Mahaguru. Unfortunately both Alcyone and Orion fell in love with the same young lady, Sirius, which led to sad complications, as we shall have to explain later.

In the five hundred years which had elapsed since the conquest of Persia there had been great progress, and the capital had grown into a fine, spacious, well-arranged city,

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containing some magnificent specimens of architecture. Many other cities and towns had sprung into being, the population had rapidly increased, and but little waste land was now left all through the central provinces, for the scheme of irrigation ordered by the Manu had been thoroughly carried out, so that the country, once so barren, had become one of the most fertile in the world, and prosperity and contentment reigned in it.

The splendid ceremony which celebrated the occupation by the Mahaguru of the body of Mercury has been most beautifully described by Mrs. Besant in *Man: Whence, How and Whither*, and to that chronicle I refer all who wish to read a poetical account of a truly wonderful occult phenomenon —of the gorgeous procession amidst cheering thousands, of the sermon of the Mahaguru, of the Rod of Power, of the Fire which fell from heaven, and the Blazing Star which brings the blessing of the Ruler of the World.

The ministry of the Mahaguru is beyond all comparison the most important part of this tenth life of Alcyone, so this description, which perforce omits what has already been written in *Man*, is necessarily woefully incomplete, and should be supplemented by the reading of pages 298-302 of that work.

It was soon after the coming of the Mahaguru that Orion made a mistake which had far-reaching consequences. Ever since early childhood both he and his elder brother Alcyone had loved their cousin Sirius. The young lady was very fond of them both and, being tender-hearted, did not like to announce a decision which must cause deep disappointment to one. The matter was settled for them by their parents, for Mars and Surya discussed the subject, and called Alcyone before them to ask whether it would be agreeable for him to take his cousin Sirius to wife. Alcyone replied that this was exactly what he wished, and her father then sent for Sirius and said to her:

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"Our Lord the King does us the honour to propose a second alliance between our families, suggesting that you, my daughter, become the wife of his son Alcyone. Your mother and I could wish nothing better for you; yet, since to marry those who are unsuitable is a heinous sin, we have sent for you to ask whether you are entirely willing to accept the Prince, and can love him whole-heartedly as a husband should be loved."

Sirius modestly answered that she could and would, so the young couple were then and there betrothed, and an early date was fixed for the marriage ceremony. Surya gave them a solemn blessing, and they were full of joy; but as they turned away from the presence, Sirius whispered to her betrothed:

"This is the happiest day of our lives; but it will be sad news for Orion."

Alcyone started, and led her back up the long hall; and when his father turned to him with surprise, he said:

"I ought to tell you, Sire, that my brother Orion also loves this lady, and that this betrothal will be a great blow to him."

"Oh!" ejaculated the King; "and which of them do you prefer, young lady? You seem quite happy with things as they are!"

Sirius blushingly intimated that she was more than satisfied, and that she could not think of disturbing the King's arrangements. So Mars said:

"Let it be; the maid cannot marry you both, and it is fitting that the elder brother should be wedded first. I will see Orion and tell him that he must look elsewhere for a wife; he is young yet, and there is plenty of time before him."

But when the news of the betrothal reached Orion, he became furiously angry, and swore that the marriage should never take place—that before it should happen he would himself kill both Sirius and his brother. He sent at once for

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Gamma, who was a young man of low birth who had attached himself to Orion as a sort of confidential servant and flatterer; and Gamma skilfully played upon his pride and increased his anger, thinking that he saw his way to making something for himself out of a serious quarrel between the Princes. It was by that time dusk, so he set himself to spy upon the betrothed couple, and when he saw Alcyone go out alone he hurriedly called Orion to come and meet him. But when Orion saw Alcyone coming along, evidently full of joy and chanting to himself a well-known song of victory which was used by the Persian armies, his anger against his brother rose into maniacal fury, and he sprang out upon Alcyone and stabbed him with his dagger.

"That is well done," cried Gamma; "now let us quickly find the girl, and carry her away before an alarm is raised."

So under cover of the night they hastened to the part of the great building where Surya lived, and to the special apartments of Sirius, which were well-known to both of them. They thought themselves fortunate to find her with only one attendant, whom Gamma at once struck down. Sirius called for help, but was quickly overpowered, bound and carried away by the two men, who contrived to get her out of the gardens unseen, and then away into a great park which at that time of the evening was almost empty. But by this time the waiting-woman had recovered her senses and given the alarm, and a guard was quickly called together and set out in pursuit. A servant had seen two men running in the direction of the park and carrying some large object, and was just describing this extraordinary event to his fellows and wondering whether they were not thieves who ought to be followed, when the clamour arose; so the guards knew which way to go, and for whom to look, as the waiting-woman had recognised both men.

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By this time the moon had risen, and by turning out a whole regiment of men and spreading them rapidly over the park, they were soon on the track of the fugitives. Orion was too much obsessed by anger to calculate carefully, but Gamma had had some idea of striking out into the open country and hiding. The chase, however, began too quickly to allow him to carry out his plan; he was cut off from the direction in which he had meant to go, and the searching parties spread out so effectively that in a little time only one way was open for flight. This led the abductors up a slight incline, and soon the pursuers caught sight of them and began to converge upon them. Abruptly they came out upon the brink of a cliff overhanging a lake, and saw that they were trapped, for the soldiers were close behind, and there was no hope in turning to right or left. Gamma threw himself down upon the grass with a curse, but Orion seized Sirius in his arms and leapt boldly out over the cliff into the water far below.

A great shout arose from the pursuers, when they saw their prey had escaped them; they rushed to the edge and looked over as well as they could, but in the dim light they could not distinguish anything clearly. They could not themselves get down to the shore without going a long way round, but their shouts and the mighty splash had attracted the attention of another party of searchers below, who were presently made to understand what had happened. There was no practicable beach just underneath, but several men plunged into the water from the nearest point they could reach, and swam hurriedly to the floating bodies.

Both Orion and Sirius could swim, and as it had fortunately happened that they struck the water in an almost erect position, they were not seriously injured, though they were to a great extent stunned by the shock. They came to the surface separately, and Sirius, being bound with scarves, could do nothing but float; but as the water was tranquil this was

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sufficient. She declared afterwards that she never actually lost consciousness, whereas it would seem that Orion did, though his body also somehow floated. Thus the swimmers found them, and began slowly to make their way back to the shore with them. No boats were available at that end of the lake, but there were many helpers, and they contrived to throw into the water a great log, which was most useful in supporting the swimmers. So eventually they got the unfortunate couple ashore alive, though only just alive; they covered them with borrowed garments and carried them home to the palace, where a night's sleep brought them back almost to normal condition. Gamma had offered no resistance when captured by the soldiers, and he had no excuse to give for his part in the affair, but told the whole story quite callously.

Meantime Alcyone also had been found soon after he was struck down; they carried him to his chambers with many angry mutterings and threats of vengeance upon the enemy who had done this—for Alcyone was very popular. Doctors were hurriedly called; they dressed his wound, and administered to him some drug which brought him temporarily back to consciousness; and presently they had him asleep again, with every hope of recovery if matters went well, though he was desperately weak from having lost so much blood. He did not know who was responsible for the murderous assault upon him; he knew nothing, of course, of the abduction of Sirius, and though he noticed her paleness when she visited his bedside next day, he was readily led to suppose it due to sorrow and anxiety about his condition. The doctors forbade him to exert himself by talking, so it was many days before he learnt the facts.

Meantime King Mars was royally angry about the whole affair, and had Orion and Gamma brought up before him the next day for judgment. They had little to say for themselves. Orion admitted that his action had been wrong in stabbing

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Alcyone, and expressed pleasure at the news that he had not killed him; but he declared that he had been beside himself with anger, and had not realised what he did, and he still thought that if he had been able to escape with Sirius all would somehow have come right. Mars spoke sternly of the disgrace reflected upon the royal line when the King's own son thus broke the laws which his office bound him to uphold, and of the hard necessity laid upon him of pronouncing upon his own son the same sentence of banishment as would have fallen for the same crime upon the humblest of his subjects. So he sent forth Orion and Gamma to make their living outside the Empire of Persia, telling them to atone by probity and industry elsewhere for the serious error with which their lives had begun in their native country.

Orion was not allowed to take leave of Alcyone, for the latter still knew nothing about the whole affair, and it was obvious that the excitement of hearing it now would have been disastrous to him. But his brother Mercury—or rather, the Mahaguru dwelling in the body of his brother Mercury—sent for him before he left, and spoke to him gravely but kindly:

"Son, you have acted unwisely. You have indeed done much harm, yet it is not the harm which is so serious; it is the fact that you, who are one of us, should be able to do it. Selfishness is always evil, but doubly evil now, for it mars the harmony of our band just when it is needed for a special work during the short time that I can stay with you. Only once in thousands of years comes such an opportunity as has been offered to you in this life—to be among the foremost of those who help in the founding and spreading of a world-religion. But you have allowed jealousy to throw you out of the group of workers, and you must tread a long and weary road before you earn the right to enter it again. Go then and learn your lesson, so that when my Successor comes you may be ready to take your part in the work."

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Thus Orion disappears for a time from our pages—to reappear and to win his old place only some thousands of years later. Alcyone slowly recovered and presently married Sirius; and among their large family we find many of our leading workers—all needed, for this was a life of strenuous labour. Jupiter, the eldest son of King Mars, was of course to be his successor, and so Alcyone was free to devote himself entirely to work under Mahaguru and Surya, and he proved the most devoted of servants to them. The Religion of the Fire was intended not so much to supersede as to supplement the worship of the Sun and the Star-Angels, which was the faith of the time. Something of the special teaching of the Mahaguru may be found in *Man*, pages 300 and 301, and this, with all sorts of variations and comments on it, is what Alcyone and his compeers preached all over that great Empire. After a time, when the new system was firmly established, the Mahaguru left them—left them as dramatically as He came. But that also has been fully narrated in the same book, far better than I could ever hope to describe it; so I need only allude to it here.

It may be noted that in this life our characters are almost all concentrated into two generations—that of the Mahaguru, and that immediately following His. In that respect the incarnation which we are studying resembles that in which we now find ourselves in this twentieth century—in that, then as now, we were all simultaneously in physical bodies because the work which had to be done consisted of the giving of a mighty impulse—the establishment of channels for a force which might afterwards continue to flow through them for centuries.

Alcyone's life this time was a long one, and he retained full vigour to the very end of it, travelling usually for half of each year, and spending the other half at the capital, taking part in the services of the various temples there. For the

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first few years of married life, and again later when all the children were grown up, his wife Sirius usually accompanied him on all his apostolic journeyings; but there was an intervening period, when there were many very young children, during which she regretfully found it necessary to stay at home in order to look after them more satisfactorily. But on these occasions Alcyone always took some of his elder children with him, for he had a strong belief in the educative value of travel, and he wished to train them from the first in the special work which they had to do. Because of this they were all at an early age thoroughly conversant with all the fire ceremonies, and able to perform them reverently and effectively, and also to deliver excellent addresses in their father's style; and he gave them constant practice along both lines. In thus utilising his children he was following the advice of his father-in-law Surya, who had impressed the same idea on all his own family; so that one of the characteristics of the early days of this new Faith of the Fire was that all over the country it was being enthusiastically preached by boys in all the radiance of youth and purity. The children born in priestly families during the stay of the Mahaguru were all brought to Him for His blessing; and it was observed that through those who had had this honour there flowed a special power which evoked the most wonderful enthusiasm in their auditors.

A busy and useful life, in harness up to its last days, extending into the reigns of three Emperors—his father Mars, his brother Jupiter, and his nephew and son-in-law Capella, whose wife Ivy was celebrated as the beauty of the family. He passed away peacefully in his own house in the eighty-fifth year of his age, and on his death-bed the Mahaguru appeared to him in the well-known form of his brother Mercury—not aged like himself, but young and glowing as he had last seen it on the memorable day of the Ascension—

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congratulated him on a life spent without stint in His service, and called him to a time of well-earned rest with Him. He passed through the astral world almost immediately, and during the eight hundred years of his life in the heaven-world the Mahaguru was the principal figure in his surroundings, and in the bliss of His presence he grew as the flower grows, eagerly opening its heart to the sun.

XI

Yet again our band appears in the third sub-race and in the country of Persia, where there was by this time an old and well-established civilisation. Some fourteen centuries after the conquest of the country by the Manu, and about nine centuries after the visit of the Mahaguru, we find the same relative arrangement of the three main divisions of the kingdom still persisting. Neptune was at this time the King of Persia, while under him Sif was the ruler of Mesopotamia, and Elsa of the mountain district of Armenia. Each of these divisions had considerably increased in the intervening period, Persia having extended itself eastward, Mesopotamia south-eastward to the head of the Gulf, and Armenia westward so as to include part of Asia Minor. But on this western side of the kingdom the frontier was ill-defined, and there was no exact determination of the prerogatives of the various local chiefs, who owed a rather vague allegiance to the central power. There were in several parts of the kingdom almost inaccessible mountain fastnesses, and in these still remained unconquered tribes, who lived their own isolated life. Mercury, whose body in the last life had been used by the Mahaguru, was in this incarnation one of the priests of the religion which had previously been founded through him; and our hero Alcyone appears as his second son.

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Mercury was brother to Herakles the Queen, so his children were in constant association with the royal children, and when they grew up the natural results followed in the way of close friendships and matrimonial alliances. Mars, the heir to the throne, married Alcyone's sister Yajna, and the King's second son Elektra espoused Sirius, another of Mercury's daughters. But long before these alliances Alcyone and Elektra were bosom friends, and a third who was often of the party was Alcyone's cousin, Saturn, who afterwards married Mizar.

These three young men, Alcyone, Saturn and Elektra, had at one time a remarkable adventure which narrowly escaped a fatal termination. It was the custom among the noble families of Persia at this time for young men to complete their education by a certain amount of travel, much as young Englishmen of the eighteenth century made the grand tour of Europe. The more impecunious contented themselves with visiting a few of the principal cities of their own empire, but the fashionable journey was that to the great Central-Asian capital of Manoa. This trip was duly taken by the three friends, and they were profoundly impressed by what they saw; but after they returned from it they felt little disposed to adopt a settled life, and determined to make yet another expedition, first through the Armenian mountains, which in this incarnation they had not seen, and then on round the coast of Asia Minor and back through Palestine and Mesopotamia. This journey, though hardly a usual one, was supposed to be quite safe, for most of the Levantine coast was at that time in the hands of an Atlantean ruler named Rahanuha (our old friend Tripos), who, though he had the reputation of being a stern and remorseless tyrant, was friendly to Persia on account of the close mercantile relations which existed between the two countries.

The Atlantean merchants who for some centuries before that time had been establishing colonies at the eastern end of

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the Mediterranean were chiefly of the fourth sub-race—keen traders, but at the same time brave and adventurous men. Wherever there was any sort of a harbour one of their towns sprang up, and they soon opened up communications with Persia by means of caravans, thus furnishing its merchants with an outlet towards the countries of the west and an alternative route to Egypt, while at the same time they themselves introduced into Persia the wares of Atlantis. They suffered much in the early days from the depredations of the tribes of the interior, and they soon found it necessary to band themselves together into a confederation to resist the attacks. For some hundreds of years, however, they remained a cluster of practically independent cities, each gradually drawing under its sway more and more of the surrounding country. These cities adopted for themselves various schemes of government, but the commonest arrangement was for each of them to choose each year one of the principal merchants to be its governor.

Presently it happened in several cases that men who showed special aptitude for the office were elected to it for life. Then there arose in one of the cities a young man of military ability, named Abahi (known to us, however, as Roxana); being the son of its governor he was put at the head of its troops, and organised them so well that, when the tribes made a determined attack upon it, he was able to inflict upon them a crushing defeat. The chieftain of one of the defeated tribes swore to be avenged upon him, and spent several years in visiting all the other tribes and inducing them to join him in a colossal raid which should place all the coast towns in their power, and enable them to slaughter all the merchants and seize their gold. By this concerted action three of the seaside cities were simultaneously besieged, and were soon in serious difficulties, for the tribesmen descended upon them like a swarm of locusts. But

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Roxana was equal to the occasion; he had been training his men, and had evolved clever plans whereby he circumvented his enemies and destroyed them in detail. When he had entirely broken up and disposed of the army that had attacked him, he marched to the help of the nearest of the other cities, which he found besieged by another huge yelling mob of tribesmen. Attacking this crowd at the nearest point, he soon forced his way through it into the city, whose magnates acclaimed him as a deliverer. But he offered his assistance only upon certain definite terms; he demanded that this city should recognise his father as its King—otherwise, he said, he would march his men home again and leave them to their fate. They were in desperate straits; they knew that they were themselves powerless against so great an incursion of hillmen, and so they soon decided to yield the conditions which Roxana required. This being settled, he at once took the offensive against the tribesmen, and after a long day of battle routed them utterly. Then, after allowing his men a little rest, he moved on to the third city. There the enemy had already beaten down all resistance and stormed the town, and massacre and pillage were just commencing. He dashed in at once upon the victorious tribesmen, swept them out of the streets and houses, and soon changed defeat into victory. As the principal men of the place had already been killed, he had little difficulty in getting his father's authority recognised, and when this was all settled, he marched his little army home again, and calmly announced to his father that he had brought two more cities under his rule.

His father was at first a little perturbed, but Roxana soon won him over to his view, and induced him to call a meeting of all the leading merchants, to whom he himself expounded the great advantages which would accrue from the consolidation of the three cities into one state, and the establishment of a permanent dynasty of capable rulers. His magnetic force carried the

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whole meeting with him, and his father was proclaimed King by acclamation. Wisely, as little change as possible was made in the practical daily routine of government, and as soon as the citizens were used to the merely nominal alterations, Roxana carried off his father on a visit to the other cities, and contrived to make the new régime popular there also. When the modified machinery was working smoothly, this energetic young man set to work upon the construction of a good road to link together the three cities, and at the same time established an effective control over the intermediate tracts of country. When the new state was on a secure footing it was only a question of time to absorb the other Atlantean cities higher up the coast, and gradually to bring more and more of the *hinterland* under cultivation. After some years the father died, and Roxana himself came to the throne of the kingdom that he had built up. He ruled it for close upon half a century, and during that time made it a powerful and prosperous state.

Unfortunately his successors had neither his capacity for organisation nor his sleepless devotion to the welfare of his country, and by the time that his great-grandson Tripos ascended the throne there was already bitter disaffection among his indocile subjects. Tripos was a tactless person, a veritable Rehoboam, and he tried to repress instead of to conciliate; and though during the first years of his reign his efforts were successful, he stored up against himself an amount of virulent hatred that could not but presently find savage expression. It came to the surface at last in an outburst of indiscriminate massacre not at all unlike the French Revolution, in which not only Tripos was murdered, but all who could by any stretch of the imagination be connected with him or with the upholding of his rule; and unfortunately this explosion occurred while our three travellers were in the country. Being reasonably well dressed, they were at once seized by the first

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party of rebels whom they met, and when on being searched they were found to be in possession of a letter of introduction to Tripos, it was at once decided that they were dangerous people—aristocrats worthy of death.

This Levantine revolution, like the corresponding horror in France thirty thousand years later, made a great parade of the forms of justice, though carefully avoiding the reality; so our travellers were arrested and thrown into jail to await a trial—a trial which never came only because the self-appointed officials who had signed the commitment were themselves murdered before they had time to go through the farce of examining the prisoners. Of course our travellers made indignant protests, but no manner of notice was taken of them; they were kept in close confinement for several months, receiving only the coarsest food, and even that irregularly and in insufficient quantity; and they owed their escape at last not to any form of trial, but to yet another ebullition of barbarity, in which it occurred to some ruffian who happened for the moment to be in power that it would save money and trouble to break open the jail and butcher the prisoners.

These particular prisoners, however, were Aryans, fresh and keen, trained fighters, stronger, braver, and more agile (even after their long confinement) than the comparatively effete Atlanteans, and when once their cell-doors were broken open they soon possessed themselves of weapons and quickly turned the tables on their opponents and fought their way out through the confusion into the open air. Fortunately it was night, so the race difference was less conspicuous than it must have been in the daylight, and by mingling with the madly-yelling crowd and judiciously effacing themselves at the first corner they contrived to escape notice for the moment.

While rejoicing in their recovered freedom they could not but recognise that they were still in a very awkward position. Their money had been stolen, their property confiscated, and

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heir servant killed; they possessed nothing but the clothes on their backs and the swords which they had just snatched from the foes whom they had overthrown; they were in the midst of a city in the throes of a revolution, and had some hundreds of miles of possibly hostile country to cross before they were out of the most immediate danger. Their first object was to get clear of the city, so as to avoid any probability of being rearrested; their second was to lay hands upon some food. They knew nothing of the town, as they had been seized as soon as they entered it; they could never keep a straight course in any direction, because they were constantly compelled to turn aside and dive down some back alley to avoid bodies of armed men, generally half-drunk and brawling. Thus it happened that after spending what seemed to them to be hours in dodging about in this way they suddenly found themselves out on the sea-front of the city, instead of on their way to the interior, as they had wished to be.

As several people were hurrying along the road into which they had come so abruptly, they thought it wise not to hesitate, but to walk straight across it as though they had some business with the ship which lay against the quay opposite. As they could see no one on board, it seemed best to walk straight on to the half-deck as though they had a right there, and their movements apparently excited no suspicion on the part of the passers-by. At first they had a wild hope that they might be able to seize the ship and escape by its means, but they saw men moving about on another vessel close by, and realised that these people's attention would at once be attracted by anything so unusual as an attempt to move a ship at night. Alcyone however caught sight of a small boat attached to the stern, and it at once occurred to him that though the larger craft certainly could not be moved without arousing curiosity, it would not strike anyone as unusual that a small boat should pass along from one vessel to

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another. He communicated his idea in a whisper to his companions, who highly approved; but Elektra said:

"Before we embark upon a voyage, let us see whether we can find anything to eat aboard here."

Searching quickly yet carefully, they soon came upon a store of food—curiously shaped loaves of coarse hard bread, and masses of dates and figs, all crushed together into cakes. It was the fare of the common sailor, but our half-starved heroes recked naught of that; Alcyone hastily stripped off his cloak and made a sort of bag of it, which they filled with bread and fruit, while Elektra found and promptly appropriated a bottle of olive oil. Meanwhile Saturn, who was examining the after part of the vessel, came suddenly and excitedly to tell them that a man (probably the watchman) lay asleep there upon a heap of sails. They moved like cats to avoid waking him, and contrived to get safely into the boat, which was only just large enough for the three. They cast off silently, and pushed themselves along by the side of the ship, and paddled quietly with their hands for a few yards, so as to make no noise. There were two oars in the boat, but they did not use these until they were well out of sight of the line of vessels, fearing to attract attention.

Moving with the greatest caution, they gradually drew to the mouth of the little harbour, and were presently well out of reach. Then they stopped rowing, and attacked with great thankfulness their bundle of coarse provisions, and made the first satisfactory meal that they had had for months. Greatly strengthened by this, they discussed their plans, and decided that the best thing to do would be to row along the coast for a few miles until they came to some lonely part of it, and then abandon the boat and endeavour to make their way eastward to some less disturbed country. When dawn broke they found themselves opposite an apparently desolate shore, and after some searching discovered a spot where they could land—a

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few yards of sand with a small cave at the back. They dragged their boat ashore and into the cave, lest some inhabitant might see it, took a necessary and most refreshing bath, and then lay down beside the boat for a few hours of sleep.

Fortunately for our wanderers the revolutionary madness which was convulsing the towns had drawn into them a great number of the country people, so that they were able to travel unperceived and unmolested. During the day they saw several houses which appeared to be unoccupied, and towards evening they ventured to enter one of these in search of food; but they found nothing but a little fruit. As the place was obviously abandoned they decided to spend the night there, and took the opportunity to wash what was left of their clothing. In a dark inner room they found a chest containing some such garments as farmers wore in those times, and in their distressed condition they thought it justifiable to appropriate some of these, as being less likely to attract unfavourable attention than the rags to which their own foreign clothing had been reduced. They still retained the swords of which they had possessed themselves in the fight at the time of their escape from prison, but had no scabbards for them, and so found them somewhat inconvenient.

Next morning they resumed their journey, still through a deserted country, and after an hour's travel they were fortunate enough to encounter a flock of goats, from which they obtained some milk. About midday they came in sight of a small village, which they judged it prudent to avoid, as they saw from some flags which were displayed in front of the houses that the spirit of unrest had penetrated even there. By evening they were again ravenously hungry, and they decided that they must find another farmhouse; and by climbing a hill and examining the surrounding country they were able to discover one—a lonely homestead in a secluded

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valley. As smoke was rising from it they knew that it was still occupied, so they resolved to go boldly down to it and ask for food and shelter, arguing that it was improbable that men who lived in so quiet a spot should be infected with the madness of the town, and that they were well able to defend themselves against any force which they were likely to meet in this sequestered nook.

They found the house in possession of an old man and his wife, who received them most hospitably, but spoke some sort of provincial dialect which was by no means easy to follow. They gathered, however, that the old couple had several sons who had gone off to the city in the hope of gaining much money through the revolution; but that the old people themselves distrusted all these new-fangled ways and intended to keep the farm going as a home to which their sons could return as a refuge when the temporary madness was over. They asked eagerly for news of their sons, and our friends had regretfully to admit that they had none to give. They could not convey their whole story to these good people, but they tried to make them understand that they were travellers who had no part nor lot in the revolution, but merely sought to be allowed to go on their way in peace; that they had been robbed of their money and their horses, and that their servant had been killed. The old couple nodded politely, though it is doubtful how much they really comprehended; but they pressed food and drink upon their unexpected guests, and presently showed them to comfortable sleeping-places.

The next morning their host showed great anxiety that his visitors should look round his farm, so they complied, and were able to reward his hospitality by demonstrating to him some of the improved Aryan methods of cultivation. Alcyone also made great friends with a little group of grandchildren, who followed him all over the estate. The good old housewife loaded them with provisions for the journey, and they parted

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from these kindly friends with many expressions of gratitude. They felt themselves now reasonably safe, though they were still nominally within Atlantean territory; but they were a long way from their own frontier, and the country which lay between was sparsely inhabited by half-civilised tribes of uncertain temper. They found no more farm-houses, but the food which had been given to them lasted them for two days, and they supplemented it by various kinds of wild fruit. For a day or two after that they got very little, but then they had the good fortune to find a big patch of some kind of wild yam, which provided them with excellent nutriment. They did not care to eat locusts, as did John the Baptist thousands of years later—as do many Arabs of the present day; but they did eat the locust-bean whenever they came across it, and when opportunity offered they willingly partook of the other item in the prophet's dietary, wild honey. Still, they had some ten days of distinctly unsatisfactory feeding before they next caught sight of a human being.

At the end of that time they came suddenly upon a body of horsemen, who surrounded them with evident curiosity, and addressed them in a tongue unknown to them. They replied in the Atlantean language which they had been speaking so long, and one of the horsemen was called forward who knew a little of it, but so little that interchange of ideas seemed impossible. But when our friends spoke among themselves in the language current at that time in Persia the face of the leader of the band at once lighted up, and he replied with a few words in that language to their enquiry whether he could understand it. A member of the band was soon produced who could talk it with fair fluency, as, so he said, he had twice been into Mesopotamia with caravans. Through him our travellers promptly explained their position to the leader, who seemed much interested in their adventures, and very ready to give them any help in his power. He ordered that such food as

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was immediately available should be set before them, and when they had eaten it he provided them with horses by re-arranging some of the baggage of the party.

With these newly-found friends Alcyone and his companions journeyed for two days, until they came to the capital of that tribe—if one may give such a title to what was in reality little more than a kind of permanent camp, there being within its thorn-defended walls more tents than hovels. Our friends were soon presented to the chief, who spoke their language with ease, and declared himself delighted to have the opportunity of serving some of the noble sons of a race which he greatly admired. He asked them to rest with him as long as they would, and promised to provide them with an escort to the capital of the tribe living eastward of him, from which they would have no difficulty in getting home, as caravans were frequently leaving for Mesopotamia. He also placed at their disposal all his resources, begging them to accept three fine horses, a whole outfit of rich garments, and a present of gold and jewels. They thanked him very heartily for his kindness, and expressed a hope that they would be able to return it when they reached their own land. Their adventures were now at an end, and the rest of their journey was safe, though slow. Their absence, though somewhat longer than had been expected, had not caused any special anxiety, as nothing was yet known in Persia of the revolution in the Levantine towns.

Neptune listened to their story with great interest, and at once acceded to their request that an embassy might be sent to the chief who had so opportunely befriended them. Ida was put in charge of this expedition, which bore costly gifts to the chief, a letter of thanks from Neptune himself, and an offer of special facilities for any young men of the tribe who were willing to return to Persia for education and to enter the service of its King. A number of youths accepted this proposal, and in this way a custom was established which lasted

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or centuries and extended itself gradually to all the tribes of Asia Minor—the fashion that all young men of position, such as the sons of chiefs and nobles, should go to the Persian universities for education. So the adventure of the three friends had a permanent result in the spreading over a wide tract of country of the Aryan form of civilisation.

Alcyone especially asked that an effort might be made to find the old farmer in the secluded valley who had been the first to befriend them, so Ida added to his party as guides some young men from the country of the hospitable chieftain, and set out westwards across the desolate lands. After some searching they came upon the valley, and found the old couple in great sorrow. They had been visited by a band of revolutionaries who had robbed them of everything, their three sons had been killed in the riots in the city, and they were left in destitution with three widowed daughters and eight or ten grandchildren. Ida was so much impressed with the hopelessness of their position that he persuaded them to abandon their desolated home and undertake with him the long journey to Persia. He had some doubt as to how Alcyone and Elektra would regard so drastic a measure, but they received the simple old people with open arms, and led them before King Neptune, who at once assigned to them from his royal demesne a farm far larger and more valuable than that which they had left, though in order that they might not be troubled by the abrupt transition into a crowded and bustling civilisation, he chose for them a spot among the hills, remote from the capital city. Alcyone charged himself specially with the education of the grandchildren, and saw that places were eventually found for them either about the temple or the palace, and that they duly married into the Persian race. So all the members of that kindly farmer-family had reason to bless the day when they took in three hungry fugitives and sped them on their way rejoicing.

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Meantime, the heir-apparent Mars had wedded Alcyone's sister Yajna, and soon after the return of our wanderers, Elektra carried out an agreement which had been made in early childhood by marrying an elder sister Sirius; and a year or two later the third traveller, Saturn, married a younger sister, Mizar. On their way through Mesopotamia Alcyone had been greatly attracted by Apollo, the daughter of Sif, and as she was invited to the capital for the festivities in connection with the marriage of Elektra, the young people met again, and very soon there was a third union to be celebrated. All these young people were special protégés of Queen Herakles, whose valuable advice was always at their disposal, and she exercised a great influence over their lives. She survived by a few years her husband Neptune, and lived to see her son Mars firmly settled on his father's throne.

By that time also Uranus had taken the place of his father Mercury as High Priest, and his brother Alcyone was working as his assistant. He was presently appointed as his brother's representative in the second city of the Kingdom—a position which for a time divided him and his children somewhat from the rest of our characters, though frequent visits were interchanged. Though his eldest son Viraj had been born at the capital, most of his children were thus natives of the southern city. Of his four sons, Viraj and Corona chose the political and military life, while Orpheus and Norma were content to assist in the administrative and educational work which appertained to the business of the priesthood. Alcyone had always a strong love for children and a deep interest in education, and he devoted a great deal of time to working out a scheme of universal training for all the children of the country—a plan not unlike that of the Boy Scouts of the present day, except that it included girls as well. Many of our characters were engaged in the carrying out of that project, which Mars at once adopted and enforced over the whole of his kingdom as

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ion as it was laid before him. In his fiftieth year Alcyone was called back to the capital and appointed Minister of Education, a post which he filled with ardour and efficiency until his death at the age of seventy-four.

XII

Our hero's next birth was once more in the great capital of Manoa, and in its royal family. I suppose that surroundings could scarcely be better than they were in this incarnation, for he was the son of Mars and Herakles, he had Viraj and Brihat as brothers, he married Mizar, and among his family of eight children there was only one who is not now numbered among the Adepts. His father Mars had theories of his own as to the duties of the ruler, and Alcyone, as his heir, was brought up with a view to the position which he would one day have to fill. Even when quite young, his father frequently called him to come and listen to what was being said when he was dispensing justice to his people, and would often ask the little boy: "What judgment would *you* give if you were trying this case?"

When he was fourteen years old, his father gave him regular daily practice in acting as judge, the King himself taking no part in the proceedings, but sitting by quietly and listening. Gradually as he grew up his father instructed him in the other departments of the work which appertained to the royal office. These were varied in character, for the King exercised intimate personal supervision over the work of all his ministers, and was full of plans of all sorts which they were expected to be ready to carry out. The monarch was head of the Church, as well as of the State, so one of his departments was for the extending of religious teaching. It corresponded in some ways to what we should now call missionary enterprise, but was much more liberal, more tolerant and

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grander in conception. Instead of trying by many dubious methods to substitute one superstition for another, its agents were occupied principally in promulgating the doctrine of the Inner Light, and explaining the vast and far-reaching changes that a belief in this produced in the daily life of those who accepted it. What was preached was not so much the adoption of a new form of religion, as the superimposing, upon all sorts of quaint traditional creeds, of the great principles of the Fatherhood of God and the Brotherhood of Man, and the consequent substitution of peace for strife, of co-operation for competition. It was held that the name by which the Deity is called is immaterial, and that the rites by which He is worshipped may vary according to the temperament of the devotee. Any form of religious belief was held to be compatible with the faith of the Light so long as it acknowledged the goodness of God; only those were considered inadmissible which regarded Him as a dangerous being who required propitiation by sacrifice, or as a wicked entity who delighted in torturing his creatures. Religions of this latter type were called "faiths of darkness," and the people who held them were regarded with pity, and even with a certain amount of horror as blasphemers of God's Love.

There was what we should call a department of education, but they called it a department for citizen-training, and its work differed radically from anything that is done in the present day. Those appointed to the office of trainers did not try to load the memories of their students with facts, but taught them how to *do* things—how to build, to cook, to weave, to cultivate the ground, to bind up wounds, to cure diseases, to set broken bones, to ride, to shoot, to swim, to climb —all the practical needs of an open-air life. All these things were taught to everyone, boys and girls alike, together with exercises for the development of the physical body. Children fully proficient in these preliminary requirements were allowed

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to choose the line of life which they wished to follow, and were then further trained in preparation for it. Reading and writing were taught to all, and also a certain set of religious verses; but the literature of the country was exhaustively studied only by those who felt specially drawn to it and wished to make it their vocation. The great work of the educational department was the discovering of merit and of aptitude, and it was considered a reproach to its officers if any one had to do work which was not suited to him.

In a country so dry it is natural that the department of irrigation should rank as of first-rate importance. In its hands were the damming and control of rivers, and the cutting and maintenance of a vast system of canals; but its fatherly action was not confined to these greater benefits to the country as a whole, for it was also prepared to send its representatives to examine individual estates, and put in whatever system of water-supply was considered most suitable. It was recognised as one of the duties of the Government to provide water for all its people, and for this purpose elaborate and intricate arrangements were made—the result being that the whole of the land became wonderfully fertile. There was in addition a department of agriculture, whose officials were ready to advise as to the best utilisation of certain soils and aspects, and to supply all sorts of new seeds and cuttings. This department maintained representatives in distant parts of the empire, and also in some foreign countries, who were always on the watch for anything new in the way of plants or trees that might be of use in their own kingdom. In this way many foreign trees and vegetables were introduced, some of which were found so suitable that they were definitely adopted, and became permanent residents of Asia.

Another department was concerned with the promotion of manufactures of various kinds, and was devoted chiefly to experiment—experiment in all conceivable directions that

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could be supposed to have any bearing on any one of the numerous lines of manufacture which were practised in that kingdom. This department also had agents abroad, always watching for new discoveries and new or improved methods. There were naturally various subdivisions—weaving, pottery, carving, ironfounding, and many others, for the civilisation of Manoa was at a high level.

Another section of Government work was the maintenance of roads and communications, to which great attention was paid. A subdivision of this concerned itself with opening up trade routes, and arranging for regular caravans to use them.

Each of these great departments of state had its own head and its own specialists, but the King had to understand and supervise the whole; so, as part of his preparation, Alcyone passed some time in each of them, studying and carefully watching. When later he came to the throne, he kept them all at a high level of efficiency, paying frequent surprise visits to them, and occasionally working himself in one or other of them. Indeed, he insisted upon effectiveness and promptitude all through his kingdom, and obtained it by mastering all the workings of the machinery of state, and constantly taking a hand in them himself. He "plagiarised by anticipation" the methods of the renowned Haroun-al-Raschid, for he often went among his people in disguise, in order to do justice and to discover merit. In this way he found among the undistinguished mass of his subjects some very honest and clever servants, who might otherwise have remained mute and inglorious. Some of his adventures when upon these curious secret expeditions were not unlike those of the great Muhammadan caliph. He was often accompanied upon them by his brother Viraj, and later in life by his son Mercury.

Many and varied were the duties of an autocratic monarch in those days of long-ago, and Alcyone fulfilled them with

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painstaking exactitude. Indeed, it may be said that he wore himself out in doing the work of his country, for he died at what was for him the comparatively early age of sixty-two—to a large extent a victim of too keen a sense of responsibility and of a system of excessive centralisation. His sister Yajna had married Corona; and when, at the death of Alcyone, his son Mercury succeeded to the throne, Corona's advice and remarkable organising power were invaluable to the new King, who with that assistance endeavoured so to divide the labour that everything could be carried on efficiently without making the royal position impossibly onerous.

In this strenuous life of hard work there are no prominent scenes calling for special description, yet it was distinctly a life of training, a life in which definite progress was made.

The chart of this life is a small one, for it includes only those whose intervals are always short—those who, if they were not constrained by the fact of membership in the group of Servers, would apparently never be absent more than six or seven centuries. Those whose tendency is towards an interval of about twelve hundred years miss this incarnation altogether, but reappear in that which follows.

(To be continued)

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THE TWELVE LABORS OF HERCULES

WITH THE TWELVE SIGNS OF THE ZODIAC AND THEIR PLACE IN THE OCTAD

By ALICE OSMOND

WE said in a previous article[1] that the 12 Labors of Hercules and the 12 Signs of the Zodiac represent principles or elements which man has to synthesise in himself, and as they give some striking correspondences, it may be of interest tentatively to outline them here. They must not, however be pressed too hard, for the order in which the signs and labors taken is not necessarily followed by all candidates for Initiation, for they vary as man varies.

The first four Labors represent the astral tests—in preparation for the 2nd Birth and 1st Initiation—on the first four angles of the Octad. It is only at the birth of the Ego that the Buḍḍhic or Christ consciousness has a vehicle in which to function, and it is then that the Path is entered; before that the light sensed was only its reflection.

Man, at the lowest point of the Octad and at the first Labor, has to choose whether he will serve pleasure or duty, and if as Hercules he chooses the latter he then begins more or less consciously to bring the signs of the Zodiac under the dominion of his will, until at the apex point of the Octad he at-ones them.

In a previous article attention was drawn by the present writer to the correspondences in *The Voice of the Silence*,

[1] "The Octad," by the same author, see THE THEOSOPHIST, May, 1924, p. 237.

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The Days of Creation and *Light on the Path.* It is interesting further to notice how the first 4 Labors correspond with the first four unnumbered rules of the latter book, which as said before are the preparation for entering the Path.

But the signs of the Zodiac are not mastered in the same order by everyone, hence we see that Hercules does not quite follow the same sequence as the rules, though it can well be seen it is necessary to control the Lion before it is possible to control the Hydra.

It is all the more interesting to notice that the cube for the erection of the Buḍḍhic vehicle at the 2nd Birth consists of similar stones in both cases.

The 1st Labor (Leo) corresponds with the 2nd rule of *Light on the Path.* "Before the ear can hear it must have lost its sensitiveness."

Here Hercules had to kill the Nemean Lion which was invulnerable to all weapons. This indicates that the heart qualities have to be balanced from within, and to kill the lion is to conquer the heart. Then Hercules wore its skin which no weapon of man could penetrate. In other words, one must become insensitive to outer criticism and with the strength of the lion, have the courage of one's convictions.

The 2nd Labor (Scorpio) corresponds to the first rule of *Light on the Path.* "Before the eyes can see they must be incapable of tears."

Hercules now has to kill the Hydra, a huge snake with nine heads (lust or "sensation") one of which could not be hurt by any weapon. The club of physical strength is powerless to prevent the heads growing again when struck off, but he finds in time this can only be done when seared by the Divine Fire.

The Immortal head of Divine Life he buries under a stone, an unhewn stone, but which he will fashion eventually

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into a cube on which to build his spiritual life. Is this not the stone which the builder (man) "rejected" and which will become "the head stone of the corner"?

We find a correspondence and meaning to this in the third chapter of Genesis: "Upon thy belly shalt thou go . . . all the days of thy life" or during the soul's pilgrimage. "The serpent (Hebrew—nāchash, shining one) was more subtle (meaning having fine structure, not gross or dense) than any beast of the field." In the Labors it was only the Hydra which had the Immortal head that no weapon could hurt.

Is not the Serpent in both cases the Creative Life Breath which has left the timeless order to enter the dualistic order, where begins the pilgrimage of the soul? It is put "under a curse" or "under a stone" and made to eat the dust of the earth, until man has gone through the necessary incarnations and synthesised the 12 powers of the signs and risen into the freedom of the 2nd Adam, when "there shall be no more curse" (Rev. 22. 3).

Only the Initiate, who has the right to come to the tree of Life and is able to pluck the apples from it, can lift the curse and free the imprisoned Life from hell.

Scorpio is man's temptation in the "wilderness," but he has to so raise it that it becomes an eagle to soar into the heights. The lowest creative centre is a reflection of the highest.

The 3rd Labor (Cancer) corresponds to the 3rd rule of *Light on the Path*. "Before the voice can speak in the presence of the Masters it must have lost the power to wound."

Hercules has here to capture the Kerynian Doe which had golden (intuition) horns (powers) and brazen (Mercury—wisdom) hoofs and belonged to Artemis (the moon or the Soul) Intuition, and he had to chase it an entire year, or a complete cycle of the personality before he could bring it to Mykenai (soul), *i.e.*, man must control the intellectual activity of

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he personality before the voice of the intuition can express he wisdom of the soul.

Cancer, which is ruled by the moon is " the divine germ lothed in a dense vehicle, beginning to unfold and evolve ".

" Before the voice can speak in the presence of the Masters " it must be the voice of the One Self.

The 4th Labor (Libra) corresponds to the 4th rule f *Light on the Path.* " Before the soul can stand in the resence of the Masters its feet must be washed in the blood f the heart."

Hercules has here to capture the Erymanthian Boar and ring it back alive.

Number 4, as noted before, is a very significant number in egard to man. It is the number of the earth and all that is table, but it is the stepping off point for man on all planes of iis being, and is the making " square " of all previous onditions.

In the 4th Labor, Libra the balance seems to be the sign ndicated by it, for the boar symbolises gluttony which man ias to take alive and control. He has to make it his servant is Hercules did the boar by making it walk on its front legs efore him, Hercules holding the back and more animal part.

Before he can stand in the presence of the Masters, he nust have learnt to balance the appetites in every form, and iis feet (understanding) must be washed in the blood of the ieart (personal self). In Biblical words: " Blessed are the ure in heart (without admixture of the lower self) for they hall see God."

The square stone of Truth can only be found to stand n by a soul polarised to the Masters, which has learnt to ive no ear to the lower self. Man must here learn liscrimination.

In Libra the soul is weighed in the balance of the two iatures and finds its equilibrium by subjecting the lower

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nature of its ruler (Venus), so that through the influence of Saturn, which is exalted in this sign, the lower Venus is brought under discipline. Enlightenment follows and intuition awakes.

The 5th Labor (Aquarius). In the 5th Labor man enters the Temple door and steps on to the "square" or battlefield—Aṇṭahkaraṇa—the "bridge"—and then begins the work of the Christ man.

Hercules now has the task of cleaning out the Augean stables in a single day after 30 years of accumulated filth. This takes place in the fourth cycle of ten, 30-40 years, the important age in the life of all Initiates.

It is the making ready of the Temple to receive the Christ or Holy Spirit, as Jesus similarly cleared the temple of the money changers when he began His ministry.

It is the Water of Life by which the work is done, symbolised in the river Alpheus or fire breath (indicating fire) and Peneus—river of Thought. In Aquarius man is beginning to control Nature.

The 6th Labor (Sagittarius). Hercules here has to hunt out the great man-eating, arrow-feathered birds which bred in the marshes of Arcadia.

This indicates the lifting of the thoughts (birds) from the swamps of creature comforts to the air of the Spirit (Buḍḍhi–6) or Christ Consciousness. It is to lift desire from the lower to the higher mind.

Sagittarius is typified as having the lower body of an animal (animal desires) and the upper part of man (aspiration). At this point man shoots his arrows into the air, but he has not power to keep them there until Athene gives him the cymbals of wisdom which he clashes and his birds rise into the air where he can shoot them before they can return to the marshes and become again birds of prey feeding upon his flesh (selfishness, etc.).

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The 7th Labor (Taurus). Hercules has now to capture nd bring to the mainland a bull wandering madly about the sland of Crete. This fittingly comes after the 6th Labor, the dvent of the Christ Consciousness, as all labor symbolised by he Bull and everything to which we turn our effort must iow be used and sanctified for the Christ. Hercules mastered he bull by riding it through the sea to the mainland, indicat- ng that we must master conditions in the sea of humanity vhich the Christ man turns to its highest good. We have to ›ring the bull into the city discerned by the opening of the Third Eye (Cyclops) of Wisdom. But like Hercules we cannot keep it there at the beginning because the glimpses of this consciousness are but rare at the commencement.

In this Labor arises a subtle danger. Man has to face the descent of Karma which his continual aspiration for the Christ Life to flow through him has called forth. But he must learn to control the labor entailed by it; to take a positive yet unresentful attitude: else he will be called upon to bear endless ills which a negative attitude would make him think was necessary sacrifice.

The 8th Labor (Aries). In this Labor Hercules had to catch the mares of the war chief Diomedes who reared his horses to be savage like himself by feeding them upon human flesh.

Here again we come to an important number, the 8 of balance in preparation for the passing into the upper pyramid of the Octad. The formation of the figure 8 indicates the cross, and on this 8th angle, or 4th sub-plane of Buḍḍhi, the Crucifixion takes place. Aries is the sign of offering, the sign of the ram or the "Lamb slain from the foundation of the world".

At this point man has to learn to be positive, to make his intellectual thoughts (horses) constructive under Wisdom (Athene) instead of destructive under Mars (Diomedes).

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The Initiate here exhausts his lower intellectual desires which consume the lower self (crucifixion is the breaking up of outgrown form) and which under the Higher Self become tame.

It is the power of Aries held and controlled by the wisdom of the Christ.

Eight signifies the resolution into a new octave, and we might note here in this connexion Rule 17 (potentially 8) and its "note"; and Rule 17, Part 2, in *Light on the Path*. Here it speaks of "struggle," "victory," and then "a further path," indicating a new cycle. For each cycle of man consists of birth, crucifixion and ascension, and every one that ends in victory leads to a point where a new path is seen to open out. This 17th rule is universal, applying to the stage of 8 in any cycle, until the "soul entering into consciousness of its Logos, opens the way to consciousness of other Logoi—a path which leads out of all human experience".

The 9th Labor (Virgo). Hercule's task at the 9th Labor was to win the girdle of Hippolyte, the gift of Aries to the queen of the warlike Amazons.

The Amazons removed outward impediments to the bow by cutting off their right breasts, so that they could shoot their arrows of thought still higher into the air (Buḍḍhi).

The heart or Buḍḍhic side of the Amazons was still left whole so that they could bring forth and nourish spiritual children from the great heart centre Virgo, which is the sign of votive offering. The warlike Amazons, or Mars in Virgo is a sign that the service was wholly sacrificial, and their work was to transmute physical development into spiritual.

We can swear devotion to the Masters every hour of the day, but it is only lip service, until like the Amazons we sacrifice the physical side—the personal will so that we bring forth children of the spirit instead of children of the lower

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elf (personal desires). Only then do we truly love the Master.

Hercules here had to reach the feminine side of himself, by seizing the Girdle of Venus, or Divine Motherhood, for it is only Immortal creative Love which gives true inspiration.

"A girdle is a symbol of a priestly office . . . The Celtic word for belt is *Crios*, so the Celtic name for Christ is *Crios-d*, meaning, 'Belt-God' . . . This Belt named all Druids who were identified with the Sun . . . The Girdle represents the current of Spiritual Force which circles round man's body just below the breasts." (*Key to the Universe*. Curtiss.) Isaiah says in the 22 chap., verse 21: "I will clothe him with thy robe and strengthen him with thy girdle."

It is significant that this, the feminine sign Virgo, follows the crucifixion sign, as also that Mary Magdalene, symbol of Divine Motherhood, should first see and recognise the risen Christ. Does this Labor not mean that the Christ had still to shoot his arrows still higher into the Buḍḍhic consciousness before his work was complete, and ascension into the Anupāḍaka consciousness was consummated? Also it was 40 days between Crucifixion and Ascension or 4 cycles of 10 from the 1st to the 4th Ātmic sub-plane, and the last of angles of the Octad, where the Ascension and 3rd birth take place.

The 10th Labor (Pisces). Hercules' next task was to capture a famous herd of red cattle belonging to the giant Geryon, and bring them to the island of Mykenai, an island supposed to be in the far west.

Ten represents the perfect cycle, and man has here to bring his red cattle (red symbolising the perfection of experience, or what one takes back from incarnation, while white symbolises the perfection of innocency or what one brings into incarnation) to the island of the Soul or the West, the evening

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of life, where all experiences are garnered, to be absorbed into that Sun of Divine Love from which "there is no more going out".

"Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self."[1]

The 11th Labor (Gemini). The 11th Labor was to bring back the Golden Apples from a garden in the Hesperides, the wedding gift of Zeus (the Sun) to Hera or Terra (the earth) or the gift of God to his spouse the Earth.

Hercules seeks for the Apples of Divine Love and Immortal Life which grow on the tree of the Knowledge of Good and Evil now become the "Tree of Life". That is, he seeks for them in the air—Gemini a double airy sign—and not on the earth, and so balances the opposite poles. This is the fruitage period of the soul's incoming.

The tree is guarded by three beautiful maidens, "Daughters of the Evening-Land," and can only be approached when man is nearing the end of his cycle of experience.

He here sacrifices all that was left of the lower self and becomes co-heir with God.

The No. 11 and the sign (Gemini) probably stand for the two pillars Jachin and Boaz—good and evil, showing that the soul has balanced the opposite poles in himself, and has made the cycle from darkness to light.

In the higher Gemini, spiritualisation of intellect through illumination takes place, thus unifying the pairs of opposites, so pronounced in the lower Gemini.

The connexion of Atlas with this Labor possibly means the ending of one cycle and the beginning of the next, *i.e.*, "he supports new continents and their horizons on his shoulders".[2]

[1] *Light on the Path.*
[2] *The Secret Doctrine*, Vol. II, p. 806.

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In many of the pictures of the "Garden of the Hesperides" a serpent is shown entwined around the Tree of Life—which is full of meaning.

The 12th Labor (Capricorn). The last Labor was to descend into hell and bring up Cerberus, its three headed watch dog, with mane of serpents and tail of a scorpion, without the aid of any weapon.

It is the work of all Initiates to descend into hell and redeem the elemental kingdoms. The Goat in Capricorn has here climbed to the top of the mountain. His powers in the past have been used for his own advancement, but now the Christ man reverses the lower side of the Sign and descends into Hell, led by Hermes (wisdom) where he releases Theseus, the imprisoned soul, from the tomb of matter, and the Ascension is complete.

This Cerberus with a scorpion's tail, is he not the immortal head of the Hydra which was buried under a stone (under a curse) at the 2nd Labor and which could not be raised until man had attained the full stature of Christ, or until the apex point was reached—as the Higher is reflected in the Lower.

This appears to be the end of the Serpent force which is finally raised at the 3rd birth. Can we not also say that the Hydra is the Christ force perverted, and that it was the stone which the builders (man) rejected and has now become the head stone of the corner.

Again bear in mind that the lower pyramid is a reflection in matter (Pluto's realm) of the higher, and when the apex is reached every angle is drawn up into it. Naturally the last to be raised is a reflection of that point!

This is shown in the Gospels, for only 11 Disciples met Jesus in Galilee (the higher consciousness) after the crucifixion, the above answering the question, "why not the 12?" as all had to be made at-one. For there are 11 sub-planes, signs of the Zodiac or powers (disciples) from the nadir of the Octad (4th

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sub-plane of astral) to the apex point, or the 7th sub-plane of Buḍḍhi, and the completion of the 12 only comes on the 1st Anupāḍaka and 4th Āṭmic planes, and it is here the 3rd birth takes place and the Octad is completed.

Therefore it is not without meaning that Capricorn, the "birth sign" represents the last Labor.

The "Riddle of the Cross" (said to have been found on the dead body of Hermes) "Separate the earth from the fire the subtile from the gross . . . Ascend from the earth to heaven and then descend again to earth," may here in the Octad be better understood. For is not man's work to separate the Real from the Unreal, the lower Pyramid, or earth, from the higher, or fire, until, mounting from plane to plane, the sevenfold Christ man and then later the tenfold God man takes the whole sweep of the planes from the apex to the nadir, crossing matter by spirit and so redeeming it.

Alice Osmond[1]

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[1] The writer wishes to express her indebtedness to Dr. and Mrs. Curtiss for the help she has received from their book *The Key of Destiny* in writing this article.

The book has helped in confirming and amplifying her own findings—as so much that they have written does—which of necessity must mostly come through the intuition, that inarticulate cry, as yet, of the evolving spirit in man, so easily in the early stages silenced by the materialistic thoughts around.

Lights like the before-mentioned authors serve as a beacon, guiding the steps of the neophyte along the boulder-strewn pathway, until he can reach the Mount of Attainment, and there stand fearlessly, able to "sound his own note".

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THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from p. 662)

XIV

THE ORGANISATION OF THE T.S. (*Continued*)

By H. P. B.

NEVERTHELESS, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy.* Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "self-involution" or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical". For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let

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"those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that "Centre of Power". Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood," a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarrelling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battle-field, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organised before its spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the

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rofane world? Nay, kind Brothers and critics, would the lindu exponents of that sublime philosophy themselves have ver been known outside the walls of Calcutta, had not the ounders, obedient to the ORDERS received, forced the re- iarkable learning and philosophy of those exponents upon the ecognition of the two most civilized and cultured centres of urope—London and Paris? Verily it is easier *to destroy* ian to build. The words "untheosophical" and "unbrother- y" are ever ringing in our ears; yet, truly theosophical cts and words are not to be found in too unreasonable a iperabundance among those who use the reproof the oftener. lowever insignificant, and however *limited the line* of good eeds, the latter will have always more weight than empty nd vain glorious talk, and will be *theosophy* whereas ieories without any practical realisation are at best philo- ophy. Theosophy is an all-embracing Science; many are ie ways leading to it, as numerous in fact as its definitions, hich began by the sublime, during the day of Ammonius accas, and ended by the ridiculous—in Webster's Dictionary. here is no reason why our critics should claim the right for iemselves alone to *know* what is theosophy and to define it. here were theosophists and Theosophical Schools for the ist 2,000 years, from Plato down to the mediæval Alchemists, ho knew the value of the term, it may be supposed. There- ore, when we are told that "the question is not whether the .S. *is doing good*, but whether it is doing *that kind of good hich is entitled to the name of Theosophy*"—we turn round nd ask: "And who is to be the judge in this mooted uestion?" We have heard of one of the greatest Theosophists ho ever lived, who assured his audience that whosoever *ave a cup of cold water to a little one* in his (Theosophy's) ame, would have a greater reward than all the learned cribes and Pharisees. "Woe to the world because of ffences!"

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Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day :—

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him[1] lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . Show not the disparity between claim and action in another man but whether he be brother or neighbour—rather help him in his arduous walk in life. . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who

[1] It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

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re willing to act on these principles. It is a laborious task nd will require strenuous and persevering exertion, but it must ead you insensibly to progress and leave no room for any elfish aspirations outside the limits traced. . . . Do not ndulge in unbrotherly comparisons between the task accomlished by yourself and the work left undone by your neighour or brother, in the field of Theosophy, *as none is held to eed out a larger plot of ground than his strength and capacity ill permit him.* . . . Do not be too severe on the merits r demerits of one who seeks admission among your ranks, as ne truth about the actual state of the inner man can only be nown to, and dealt with justly by KARMA alone. Even the imple presence amidst you of a well-intentioned and sympaizing individual may help you magnetically. . . . You re the Free-workers on the Domain of Truth, and as such, must eave no obstructions on the paths leading to it." . . . The letter closes with the following lines which have now ecome quite plain, as they give the key to the whole ituation]. . . . "*The degree of success or failure are the ndmark we shall have to follow, as they will constitute the arriers placed with your own hands between yourselves and those hom you have asked to be your teachers. The nearer your pproach to the goal contemplated—the shorter the distance etween the student and the Master.*" . . .

A complete answer is thus found in the above lines to the aper framed by the two Theosophists. Those who are now nclined to repudiate the Hand that traced it and feel ready to urn their backs upon the whole Past and the original programme f the T.S. are at liberty to do so. The Theosophical body s neither a Church or a Sect and every individual opinion is ntitled to a hearing. A Theosophist may progress and develop, nd his views may outgrow those of the Founders, grow larger nd broader in every direction, without for all that abandoning he fundamental soil upon which they were born and nurtured.

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It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . . .

Meanwhile, peace and fraternal good will to all.

H. P. BLAVATSKY,
Corres. Sec^y, T.S.

Ostende
Oct. 3^d, 1886.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Designation of Human Types, translated by B. C. Law (Oxford University Press); *The Belief in God and Immortality*, by James H. Leuba (Open Court Publishing Co.); *The Triumph of Ugliness*, by A. B. Bullock (C. W. Daniel Co.); *Towards the Stars*, by H. Dennis Bradley (T. Werner Laurie); *The Sutta-Nipata* (in Devanagari), by P. V. Bapat.

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INTERNATIONALISM AND THEOSOPHY

By FRED. W. ROGERS

ONE of the piquant incidents of the Versailles Conference during the discussions which led to the founding of the League of Nations, was the expressed intention of Woodrow Wilson, Lloyd George and others to safeguard the individuality of the smaller nations, who in the welter of European polity were in danger of being obliterated, or of having their rights ignored by their larger and more powerful neighbours.

The intention was well-meant, and the safeguards proposed quite necessary, in view of the historical examples of little states who in the past have suffered martyrdom, and had their racial rights, customs and their very language trampled upon and suppressed by one or the other of the great powers.

Such episodes abound, and are familiar to all students of history, as also is the knowledge that the intense spirit of nationality in these "little people" has in many if not most cases survived such periods of oppression and emerged even stronger than ever when they have passed through their dark days and opportunities for expansion have arisen.

Nationalism and the racial spirit then is a factor to be reckoned with and it would be idle to ignore the value of the contribution which national individuality and pride of race has added to the story of human evolution.

Yet not only Theosophists, but social reformers of many schools of thought, are beginning to realise that it is not along the lines of nationalism that the future of mankind will be formed.

If our Theosophical knowledge alone did not drive us to this conclusion a consideration of the recent developments in science, art, commerce and invention would clearly indicate how the barriers—for barriers they are of nationalism are being broken on every hand.

Science and art are cosmopolitan and the incidence of widely differing languages now presents few if any obstacle to the spread of

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scientific knowledge, and the appeal of art in the realm of music, painting, etc., whilst still preserving certain dominant national characteristics is of a world-wide nature.

Commerce has rapidly transcended all boundaries of country, clime or distance, and in this marvellous shuttle mechanism between producer and consumer, between the production of the raw material, the manufacture of the finished product and its absorption by the buyer in every corner of the world, capital, as is often stated, has become truly internationalised.

Recent inventions in the realm of transport and wireless telephony are tending to annihilate space and almost time as well. The listener—in at Aberdeen hears the time signal from Big Ben an appreciable period before the pedestrian walking over Westminster Bridge, and the wireless concert from Connecticut is received by the owner of a crystal set in London before the sound waves strike the walls of the studio in the United States.

Before the on-march of science, art, commerce and inventive genius, the barriers which divide nations and countries are rapidly crumbling and the great plan for welding together the peoples of the world into a closer international brotherhood is being rapidly unfolded.

The urge of the forces of nature and human necessity are both alike breaking up the forms of national individualism and remoulding them into new shapes for the outpouring of the divine spirit.

The biggest work of the League of Nations, which set out to conserve the individuality of the little nations, is now concentrated more on plans for international jurisprudence, and the organisation of a scheme of betterment of industrial conditions for the workers of the world, through the international labour office.

The spread of the spirit of co-operation in and between nations means the removal of old antagonisms, the removal of the boundaries of isolation, and a definite movement towards synthesising the best acquired racial and national characteristics in the general pool of internationalism.

What are we as individual Theosophists doing to further this great trend towards international brotherhood?

We talk about it in our Lodges possibly, and we have an international Headquarters at Adyar, but what do Lodge members know about the ideas, activities and aspirations of a brother-Theosophist in Finland, Cuba, Yugo-Slavia, Roumania, Burma, Latvia, Mexico or Morocco.

The skeleton of the machinery for this interchange of thought between Theosophists of different race and colour, but kindred creed, exists in the International Correspondence Leagues which now has Secretaries in 34 different countries covering most of the civilised

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world.[1] By means of this movement any Lodge member can individually take his or her part in the evolutionary process which is moulding the conditions for the birth of a new race.

The London Secretary is Miss Bonner of 3 Upper Woburn Place, London, W.C., and as a beginning 171 overseas Lodges or members, many of them working in far distant corners of India, Africa, Switzerland, Latvia, Iceland, etc., are now in touch with English, Welsh and Scottish Theosophical members by means of correspondence. Some of the letters that pass are of intense human and philosophical interest, and it is no exaggeration to say that along these and other lines, the foundations are being laid for a movement that can—if it is utilised by Lodges and members—link up the Theosophists of the world into a closer brotherhood of mutual understanding.

The development of internationalism is proceeding apace whether Theosophists stand aside or not.

We, who claim to understand something of the great plan assuredly cannot afford to stand aside.

Fred. W. Rogers

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[1] The International Correspondence work of this Lodge (Letchworth) is making headway, and has been successful in linking up Theosophists in the United Kingdom with the following number of members or Lodges overseas:

Argentine	5	U.S.A.	1	Sweden	1
Austria	16	Java	2	Yugo-Slavia	1
Bolivia	1	France	30	New Zealand	2
Bulgaria	1	Germany	21	Norway	2
Burma	1	Holland	1	Portugal	1
Canada	3	India	45	Poland	1
Chile	2	Ireland	2	Roumania	3
Denmark	2	Italy	7	South Africa	13
Spain	3	Latvia	1	Tunis	3

This is only the beginning, and the possibilities for extension of the work depend upon the extent to which Theosophical members in the various countries are aware of the movement.

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THE YOUNG THEOSOPHISTS AND THE LEAGUE OF NATIONS

THE Young Theosophists came into existence at Vienna, July, 1923, at the Eighth European Congress of the Theosophical Society. At the same Congress there came into being a Theosophical League for the Federation of Nations,[1] and Representatives were enrolled from some twenty-five Countries.

Within two days of each other, both organisations sent cables to the League of Nations at Geneva, expressing their intention of supporting the League to the best of their ability.

It is perhaps significant that the two movements were founded simultaneously. For the League of Nations is essentially a symbol of the Future, a promise of things to come, and the Future is in the hands of the Youth of to-day. It follows that the ultimate success or failure of the League is at the mercy of, amongst others, ourselves.

Now we Young Theosophists aim at being an international source of idealism, a ubiquitous, even-flowing fountain of ideas of Brotherhood. We hope to mould our generation along the lines of the Plan as we see it, that is, towards the realisation of Brotherhood.

These, it is submitted, are reasons why the Young Theosophists should actively support the greatest experiment ever conceived by men for putting this ideal of Brotherhood into practice—the League of Nations.

The new Theosophical League for the Federation of Nations, under the Chairmanship of Mrs. S. Maude Sharpe, one time General Secretary of the Theosophical Society in England, is officially registered at Geneva as a Movement having as its Object the support of the League, and is, in fact, its Theosophical equivalent. It is not officially connected with the Theosophical Society, and, therefore, is open to any member of the great Theosophical Movement, whether he or she be actually a Fellow of the Theosophical Society or not.

If everyone in this great Theosophical Movement, whose enthusiasm is roused by the grandeur of the experiment towards Brotherhood now being made, were to combine to make this great

[1] It is highly probable that in the near future the name of this League will be changed to the International League for the Federation of Nations.

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experiment a success, we should have travelled a long way towards building up that "spiritual basis" for the League which, according to Lord Robert Cecil himself, it so urgently and sadly needs. And as it is Youth that must live in the World of the future, surely it is for Youth to make its voice heard to-day. Now, as both the Young Theosophists and the Theosophical League for the Federation of Nations are alike in being International, pledged to Brotherhood, and open to all interested, it would seem the obvious duty or *dharma* of each to support the other. There is here no question of either bodies violating the neutrality of the Theosophical Society by participation in politics, for neither Movement is officially connected with the Theosophical Society, and individual Fellows of the Society have always been at perfect liberty to combine together for any work they please, as long as in so doing they respect the principles of Brotherhood. The Object of the League of Nations is primarily to end War. Now War needs young men, and if all the young men of the World refused to fight there would be no more War. And if the whole younger generation combined to preach and practise Brotherhood, no one young or old would any longer *want* War.

For this realisation of the principles of Brotherhood, and all that it implies, is the only true antidote to War, and it is this conception of Brotherhood that the new Theosophical League is trying to instil into International Politics. Surely it is our duty to help them!

How? At the end of this article will be found a list of Representatives in each Country, with their addresses. Has your Country a Representative? If so, it would be as well to get into touch and discuss ways of co-operation. If not, steps might be taken to see that one is appointed. There would thus be a splendid common ground on which the two generations, older and younger, might meet, and work in harmony together. At Vienna we pledged ourselves to support the League of Nations. Let us prove true to that pledge by helping along what is surely the line of least resistance, that is, by supporting to the best of our ability this splendid new allied Movement.

CHRISTMAS HUMPHREYS,
A Young Theosophist,
and Vice-Chairman of the Theosophical League
for the Federation of Nations.

For further information about the Theosophical League for the Federation of Nations apply to:

MRS. S. MAUDE SHARPE,
23 Bedford Square,
London, W. C. 1,
England.

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GOVERNING BODY OF THE THEOSOPHICAL LEAGUE FOR THE FEDERATION OF NATIONS

Chairman & Secretary:	Mrs. Sharpe, 23 Bedford Square, London, W.C.1.
Vice-Chairman:	Christmas Humphreys, B.A., LL.B., 23 Bedford Square, London, W.C. 1.
Treasurer:	Miss Douglas Fox, 23 Bedford Square, London, W.C. 1.
Secretaries:	
Austria:	Frau Hanna Richter, Mölherbastei 10, Vienna I.
Belgium:	F. Wittemans, 5 Haringrode Rue, Antwerp.
Denmark:	Mrs. Annie Schiott, Gl. Kongswej, 105, 4, Copenhagen.
Dutch East Indies:	P. Fournier, Blavatsky Park, Weltevreden, Java.
England:	Mrs. Sharpe, 23 Bedford Square, London, W. C. 1.
Esthonia:	Professor N. Erassi, Maekalea tan 27. 7, Reval.
France:	Mlle. Jean Decroix, 16 Route Neuve, Mont St. Aignan, Rouen.
Germany:	Herr Axel von Fielitz-Coniar, Zocherstraat 60, III, Amsterdam, Holland.
Holland:	J. N. Neervoort van de Poll, Heemsteedsche Dreef, 254, Heemstede.
Hungary:	Mrs. Ella von Hild, IX Lerentz Körnt 5. II. 11, Budapest.
Iceland:	Miss Holmfridur Arnadottir, E. J. Museum of Arts, Reykjavik.
India:	B. Sanjiva Rao, Principal, Queen's College, Benares City.
Ireland:	Mr. T. Kennedy, 43 Dawson St., Dublin.
Norway:	Mr. Brynjolf Bjorset, Heggeli, Vestre Aker, Christiana.
Poland:	Miss Wanda Dynowska, Wilcza 10/14, Warsaw.
Roumania:	Mr. E. F. D. Bertram, 42 Strada Regala, Ploesti.
Russia:	Mme. Anna Kamensky, 1 Coutance, Geneva. Switzerland.
Scotland:	Mrs. Bindley, 12 Albert Terrace, Edinburgh.
Spain:	Miss Esther Nicolace, Claris 14, Barcelona.
Sweden:	Mr. Hugo Fahlkrantz, Sturevagen 17, Stocksund.
Switzerland:	Baron H. de Pury, Chateau de Haute Rive, Neuchatel, and Mrs. Louise Rollier, 15 Rue St. Jean, Geneva.
U.S.A.:	(Pending.)
Wales:	Mr. Peter Freeman, 3 Rectory Road, Penarth.
Yugo Slavia:	Miss Jelisava Vàvra, Primorska 32, Zagreb.

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SANTA BARBARA

THERE have been many reputed discoveries of ancient skulls in America, said to be Lemurian in age by Theosophists, or to be equal in antiquity to the Neanderthal man in Europe by the Scientists. The majority of these skulls are of quite a modern type, but have been found in ancient strata. The scientific evidence for their age has always been doubtful, the chief reason for this being that the sites where the skulls have been found have nearly always been disturbed before a trained archæologist could reach them, and in consequence it cannot be discovered whether the skulls really belonged to these ancient strata, or were merely later burials. Many of the reported finds have not been human.

As an example of incidents which are constantly occurring we may refer to the alleged discovery of a fossilised skull in Patagonia, reputed to be a million years old. From the descriptions of it published in May last year it must, if genuine, belong to the Lemurian Root-Race. It is now completely turned into stone. It was found by a farmer a few miles from Santa Cruz in 1916, and was inspected by Dr. Wolf, a German geologist, in February last year. Dr. Wolf had no hesitation in saying that it was the skull of a human being who lived in the Tertiary geological period, and he states that the skull is

> exceptionally long in proportion to its width, has well-marked frontal eminences, and is probably the skull of a female.

However a committee of experts has examined the skull in detail, and has come to the conclusion that it is only a peculiarly shaped piece of stone, entirely without scientific interest.

To an anthropologist who knows something of Theosophy, however, the question will assume a different aspect. The Lemurian giant skulls were probably so different from the skulls of all existing species of humans that it is a great question whether scientists would be able to recognise a fossilised skull as belonging to the human kingdom at all. They would merely call it a peculiarly shaped piece of stone, as they have done in the present case. They have had no previous experience of such skulls, since the primitive skulls found in Europe are certainly far removed from the giant Lemurians, the Mauer jaw being probably Tlavatli. Thus

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the statement of the scientists that the Patagonian skull is merely a "curiously-shaped stone" can hardly be regarded as entirely conclusive. One might prophesy that when more of these skulls are found the whole matter will be reopened.

One of the chief arguments against the antiquity of the American skulls discovered in ancient strata is that all these skulls hitherto have been of a quite modern type, with the exception of the Lemurian skull mentioned above. The anthropologists say that they must therefore be modern skulls, since they exactly resemble those of the American Indians of the present day. A Theosophist will easily see the fallacy in this argument. The American Indians are not a merely modern development of the last few thousand years, they are the degenerate descendants of great civilisations, of a great race which has inhabited the American continent for hundreds of thousands, not to say one or two million years. Therefore there it is not to be wondered that the skulls are similar to those of the American Indians of the present day.

A few months ago, however, some skulls were found in a sedimentary deposit near Los Angeles, California, in conditions which prove a vast antiquity. The deposit was entirely undisturbed. The skulls were mixed with the bones of pre-historic animals, and the sediment must have taken at least 10,000 or 25,000 years to accumulate. The skulls themselves do not differ much from certain types of North American Indian skulls, the brain capacity being large. Thus the antiquity of these skulls has now been proved in one case, and probably many of the previously discovered skulls will now be accepted as ancient.

A still more remarkable find was made in California in the autumn of last year. Dr. J. P. Harrington found at Santa Barbara four skulls of an extremely primitive human type, forming a most important discovery. The skulls are said to be those of men who existed in the Palæolithic era, but possibly possessed culture far exceeding his own. Theosophists would probably say that they belonged to the Tlavatli sub-race of the Atlanteans. They have very low foreheads and pronounced supraorbital ridges. The mouth-cavities are larger than those of any other men, ancient or modern, hitherto known, and the thickness of each skull is enormous, being twice the thickness of modern American skulls.

The Anthropological theory that the two Americas were peopled by immigrants from Asia coming across the Behring Straits at a comparatively recent date has now received a rude shock, though these recently discovered skulls may be said to be allied to the Neanderthal type in Europe, and consequently it will be said that these are early Neanderthals who made their way across Asia into America. But the antiquity of man is still greater than the scientists are yet willing to admit, and new discoveries still in the future will make this theory of the Asiatic Origin of the American Indians untenable.

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Many other finds are being made in Western America. Excavations in California are being carried on at Santa Barbara, Santa Catalina, and many other places, and much knowledge is being obtained as to the life of these primitive men. An ancient city has been discovered at Thorn Lake between California and Oregon, the city being bounded by a huge rock-wall. Discoveries of ancient settlements have been made on the Sierra Scenic Highway in Nevada. The remains of the cliff-dwellers in South-Western North America are having increasing attention paid to them by archæologists; there are several scientific expeditions working among the Pueblos.

There is another puzzle that is occupying the attention of Anthropologists; a skull, said to be 100,000 years old, brought back from the mountains of Ecuador, in South America, by Professor H. E. Antony. This skull was found while digging on a mountain side at Rio Bamba, not far from Quito. It has been examined by Professor Clark Whistler, of the American Museum of Natural History.

L. E. T.

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (July), *The Canadian Theosophist* (June), *De Theosofisches Beweging* (July-August), *El Loto Blanco* (July), *The Herald of the Star* (July), *Isis* (April), *Light* (Nos. 2267—70), *The Madras Christian College Magazine* (July), *The Message of Theosophy* (July), *The Messenger* (July), *Modern Astrology* (July), *The Mysore Economic Journal* (June), *The Occult Review* (August), *Prabuddha Bhārata* (August), *Revista Teosofica* (June), *Revista Teosofica Chilena* (May), *Theosophisches Streben*, (January-April), *Theosophy in Australia* (July), *Theosophy in the British Isles* (July), *The Vedic Magazine* (July).

We have also received with many thanks:

The Beacon (June), *China T. S. Notes* (June), *Espero Teozofia* (April-June), *The Harbinger of Light* (July), *Heraldo Teosofico* (May), Koinonia (June), *Pewarta Theosofie* (June), *Rincarnazione* (May-June), *Revue Theosophique le Lotus Bleu* (June), *Theosofisch Maandblad* (July), *Teosofia* (June), *Theosophia* (July-August).

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THE THEOSOPHICAL FIELD

EXTRACT from a letter from Muriel J. Lauder, a Member of the Youth Movement at Hollywood, California, to L. E. Tristram:

"There is a great need in America if we knew how to go about. You have the poor and needy in every way close about you, while it is hard to strike the roots of our trouble in America. We are passing through a changing period—we young people in the U.S.—when jazz dancing, "petting parties" and cigarettes among both young men and women seem to prevail over common sense and the desire to better humanity. If we could but get to the root of the great wave of immorality which seems to sweep the country we would be doing much, but it is evidently an aftermath of the war, the influence of thrilling moving picture stories and the yearning by our girls from absolute independence from their elders. I suppose this revolt of youth must swing the pendulum too far before it can swing into equilibrium again. Nevertheless, America has many noble young people who are striving to better conditions, yet we are more concerned with our "flappers" and "wayward sons". Our children are old before they enter their teens. The moving pictures, while of untold benefit as a means of educating our little ones, push their lives ahead too fast. Efforts are being made by women's clubs to co-operate."

* * *

From Poland we have also received a very reassuring account, in a private letter, of the work that is rapidly developing under the Youth Movement. It tells us of progress in all ways and a growing organisation. "It fills a great want" we are told and is influencing many.

* * *

Two paragraphs that appear in an article by Ellwood Hendrick in the May *Atlantic Monthly* are of great interest to Theosophists. The article is called "The Mystery and Power of Light".

Some time back we referred to a second apparent irregularity of arithmetic which we were to meet. It takes the substance of 16 hydrogen atoms to make one atom of oxygen: 8 free protons in the nucleus, and 8 electrons in the space outside, and there are either 8 more hydrogen atoms or 2 helium atoms packed into the nucleus. It requires the substance of 4 hydrogen atoms to make one atom of helium: 2 free protons in the nucleus, 2 electrons outside, and 2 more hydrogen atoms in the packing. Now

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the weights of these atoms are comparative, oxygen being 16, helium 4, but hydrogen, instead of being 1, is 1·008. Why, then, is the mass of the helium atom, which is 4 times 1·008, not 4·032? Why is not oxygen 16·128? But they are not. Helium is 4 and oxygen is 16. Is arithmetic wrong? No; it appears that when hydrogen is consolidated into helium the fractional mass—the eight one-thousandths of each hydrogen atom—is transformed from matter into energy! We are no longer definite and cocksure as we used to be, about the distinction between matter and energy. When we thought atoms were solid granules we had everything down pat, and could be very much more glib about it. We had a working hypothesis which was the result of observation, and we mistook it for a fact.

Einstein has opened this great gate for our study and consideration: energy and matter are interchangeable. And these changes from one to the other are constantly taking place. Matter is a manifestation of energy.

And what is energy, we are prompted to ask. Fohat?

Another approach of modern science to occultism is noted in the paragraph that follows the above.

Spectroscopic analysis shows us all the elements contained in the sun, and we know that it contains vast quantities of hydrogen and helium. If, then, one-tenth of the hydrogen which we know to be contained in the sun were resolved into helium, this fractional mass, the eight one-thousandths of the hydrogen atoms, would, by such a transformation, yield solar energy to last for a thousand million years! Please consider the significance of this: the sun no more a ball of fire as we know fire, but rather a vast synthesis of matter: creation going on to-day even as it was going on when this earth was hurled forth as a gigantic clod into space.

And this synthesis of matter, we must bear in mind, is itself but the manifestation of energy, as science now says. K. H. calls it a "reflection". Truly does the study of science become more fascinating day by day.

* * *

"The Young Australia League" grows and flourishes. It has big ideas and wide vision, and its founder Mr. J. J. Simonds (Western Australia) has the joy of seeing his movement spread in educational value and empire prestige. Capt. Brough is in England with the group of boys from different states of the Commonwealth who travelled to take part in the great exhibition. The impression created by the Y. A. L. is evidently good, judging by the following extract from the London *Daily Telegraph*: "If people in the old country wish to see young Australia at its best, they will find it epitomised in the fifty youthful representatives of the Commonwealth who have come 'home' under the auspices of the Young Australia League." It is claimed by the officials responsible for sending them over that they are "100 per cent efficient" Australians, and all who saw them in London yesterday would not be disposed to question the description, for a finer body of young fellows it must be difficult to discover anywhere. The League is an organisation which seeks to imbue the Youth of Australia with the highest patriotic

and imperial principles and to organise educational travelling, carefully selecting the boys now with us, with special regard to their moral character, scholastic attainments and physical fitness.

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The organisation in Australia is busy arranging various interstate tours to take place during 1924.

* * *

Melbourne has a scheme of a "Big Brothers Club". The main idea of the new movement is for the encouragement of immigration. The scheme is called the Big Brother Club, Mr. Luiton the inaugurator intends shortly to submit the proposal to a public meeting in Melbourne, and ultimately to have it submitted to all the States.

* * *

The Mosman Daily gives a striking article upon the Amphitheatre at Balmoral, speaking of it as a "unique architectural structure". The writer says:

> It is doubtful whether the erection of any building in Mosman has aroused so much interest, speculation and curiosity as the Amphitheatre at Balmoral now nearing completion, by the Order of the Star in the East.

After favourably describing the building and situation, the article continues:

> The site was selected after much investigation by Dr. Mary Rocke, Head of the Order in this State, and is a testimony to her business acumen, and a credit to her æsthetic tastes.

* * *

Sparks Fortnightly had an article last month called "The Great Companionship," which gives some facts about the International University Society which has its Headquarters at Merino House, 59 York Street, Sydney. Those desirous of linking up with the Society may apply for membership to the Director for Australia at the address mentioned. It was founded in the year 1878 with the object of elevating thought in the home, and secondly assisting the busy man who wishes to be better informed, and thirdly the promotion of the higher education of the Young. It took some years to evolve a course of reading, and the International University Society was formed to ensure its practical application. Members are entitled to brochures containing an outline of first principles of science by eminent scientists, a series of articles on British history, on colonial history, ancient and modern history, literature, ethics, philosophy, political economy, religion, constitutional law, etc. In addition authoritative replies are provided to special questions arising out of subjects included in the fifteen brochures.

* * *

The opening of the First Australian Salon of Photography at Farmer's Exhibition Hall, Sydney, by Sir William Cullen, was an interesting happening last month. The 170 pictures were selected

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from 1,700 submitted by Australasian, British, Continental, Canadian and American photographers. It was felt that Australasian work compared very favourably with the best English work. Sir William Cullen stressed the fact that photography was a world-wide educator, stimulating imagination in art, and cultivating a taste for all that was beautiful in nature.

* * *

"The Australasian Music Drama Society" recently formed is out to wage war on behalf of the neglected Australian composer. The new Society aims at bringing the Australian public and its composers together. It is intended to afford members a free review of their productions so that musical and dramatic compositions can be submitted, and approved by a selection committee before being offered for publication. The organisers, Mrs. Arthur Kenny (N. S. W.) and Miss Fay Hornby (drama) (N. S. W.) have had over 100 acceptances from composers in response to their circular inviting co-operation.

* * *

Mrs. Emily H. Pelloe who is a deep student of West Australian flora and has published a valuable illustrated book on the subject, in an article published in *The West Australian* on a geological excursion to the Irwin Valley, writes:

The Irwin valley is the Western Australian geologist's landscape of learning. Celebrated professors from afar have found in the permocarboniferous strata of its gullies contorted masses of granite outcrop, curious fossils, and in the jurassic sandstone crowning the flat-topped mesas that rise so conspicuously from the rolling plains surrounding Mingenew, very much more than mere sermons in stones. Geologically, the Irwin valley is unlike—not any other part of the world—but any other part of Australia; and enthusiastic scientists have lost sleep over its fascinating formations, as in imagination their busy brains reconstructed contours in some pre-historic period when the mesa tops were but part of a widespread plateau that has now risen in places, except where it dropped its level some two hundred feet, the scattered heights have resisted whatever caused the general subsidence. Fossil shell-fish, water-worn stones, and fretted rocks, prove the one-time presence of the sea where now roam the kangaroo, the emu, and many flocks of pure bred merino sheep. And fossil ferns—extinct varieties that could have flourished only in tropical moisture—indicate different conditions again, and a form of vegetation very different from the present.

J.

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CORRESPONDENCE

THE JUBILEE OF THE THEOSOPHICAL SOCIETY

IT is welcome news that the Jubilee Anniversary of the Theosophical Society is proposed to be celebrated at the Adyar Headquarters. It is therefore now time to discuss and plan the lines on which we are going to celebrate this occasion. Therefore I beg leave to suggest a few lines for the consideration of the members.

First, we should review the progress made by the Society during the past fifty years of its existence. Each Section of the Society should at once commence to write down the work which the Society has achieved in its respective countries. Each subsidiary activity, educational institutions, T.S. Order of Service, Round Table, Social Reform Leagues etc., etc., should similarly prepare a review of the work done up to now under the inspiration of Theosophy. There are many institutions of vital interest which are not connected with the T.S., but which owe their birth and nursery in the Theosophical Society, for instance the Central Hindū College, Benares, Indian National Congress, etc. A report of these may be prepared by those acquainted with their history. All these reports and reviews, when collected in book form, will show a solid piece of work achieved by the T.S. in the world. Here it would be better if the leaders of various religious thought were also asked to narrate the inspirations they have derived from the study of Theosophy in understanding their own religion, and these views should be added as a supplement to this book. T. S. Lodges should be asked to send advance orders for this book, and they should arrange to place a copy of it in each public library in their locality. Unattached members may do the same where there is no T. S. Lodge.

Secondly, we should arrange for the preparation of biographical sketches of all the Great Teachers of the world. I find from *Brothers of the Star* for July, 1924, that such a series has already been started, but for this occasion we ought to have the biographies of all of them in one book; that will have a more unifying effect than several separate small pamphlets. We should invite members of various religions and sects to send a brief life of their respective Teachers. If some of them are still not forthcoming a notice might be published in THE THEOSOPHIST or any other paper. At the end of the book, lives of our own leaders, H.P.B. H.S.O. and A.B. may be added. As for the former book, the T.S. Lodges should be asked to place advance orders, and arrange to place a copy of it in every public library and in the library of every religious and educational Society, and also to try to sell copies to the public.

Thirdly, all the T. S. Lodges should arrange public lectures during the months of October, November and December, 1925, in their own

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localities, and on this occasion they should distribute free copies of *Information for Enquirers* (which may be revised for the occasion if necessary) and other suitable small pamphlets, and they should also try on this occasion to make as large a sale of Theosophical books as possible. The T.P.H. might either reduce the prices of the books for this occasion, or arrange to publish cheaper editions of such books as may be designated by a committee that may be formed for the purpose. Such editions may be termed " Jubilee editions ".

Fourthly we should make it a special occasion for collecting subscriptions, and placing as large a sum as possible at the disposal of the President for the help of many institutions which are in great need of money. For instance the Theosophical schools in India are in much need of help, especially the Benares School. Out of reverence to the Leaders who brought us the light of Theosophy, let us try to put these memories of theirs on a permanent footing, so that generation after generation may be benefited by them. A list of these institutions may be drawn up and an estimate of their requirements prepared, and appeals issued for help, not separately for each institution but jointly for all—the amount collected to be distributed by the President.

Fifthly as a commemoration of this jubilee, efforts should be made in various countries and provinces to start community life. The efforts of Bombay may be copied and adopted in various other important centres with modifications to suit the circumstances of the locality. In India, there is room enough for some more T. S. Housing Co-operative Societies, and the Benares Centre also needs one.

Sixthly, if possible, learned persons and scholars in the T. S. should take leave from their work for a year or six months, and devote their time to translating important books into English, in the Adyar Library. There are many important manuscripts in the Adyar Library which have not yet been printed even in the original. They should be made available with English translations. There are many books of which wrong translations are in circulation, for instance, there is no correct translation of the Vedas available except the one by Swâmi Dayânand Saraswati, but not being in English, it is not available to the world at large. This translation when prepared in English and revised in the light of Theosophical knowledge would be very useful. Translations of major and minor Upanishads may also be taken up. In preparing these translations care should be taken that the commentaries should be comprehensive and yet as brief as possible, so that the size of the books may not be unnecessarily increased, and they may be made as cheap as possible.

There may be other important points which others may like to suggest, and I hope the columns of THE THEOSOPHIST will be thrown open for them, so that they may be discussed before the Convention of 1924 when definite decision may be arrived at to be worked out in 1925.

SHIVA NARAYAN BHARGAVA

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HUNGARY AND IMMIGRANTS

I HAVE read with amazement the article about Mr. Street's work, *Hungary and Democracy* in the April number[1] of THE THEOSOPHIST. I must confess, that such gross misstatement of facts is simply incomprehensible, if one did not know the able propaganda of the Czechs and Serbs, to which Mr. Street himself has fallen a victim.

It is an indisputable fact, that Hungary, by her self-sacrifice saved Christendom from the Ottoman yoke, and the decimation of the Magyar race by the cruel Turks. Hungarian boys were sold by thousands to Constantinople to become Janissaries, and girls and women to Pashas' harems; and this was done for more than a century, thus gradually Hungary became a state with vast masses of immigrant new nationalities. If the Hungarians had oppressed the Slovaks, the Serb refugees, or the immigrant Roumanians for the last two centuries, there would not be left a nationality question of European importance in the eastern part of central Europe.

Even the highest authorities of the Peace Conference, though indirectly, acknowledged the truth, quite the contrary to Mr. Street's assertions, when in the covering note of the President of the Peace Conference, Mr. Millerand, there is written: Hungary *has failed to amalgamate in the past centuries its nationalities.*

It may be that your correspondent's prophecy about the future war will be correct, but it well out of our own turbulent spirits, but out of the present ambitions inaugurated by the great ignorance of Western states creating, by the so-called Trianon Treaty a vast amount of unrest, and subjecting more than three million Magyars to cruel Balkan foes. Moreover, the Czechs, Serbs and Roumanians were highly encouraged by the representative of France to the League of Nations, M. Gabriel Hanotoux, formerly Prime Minister of France, who in the Assembly of September, 1922, at Geneva, made a speech, in which he defended the rights of the newly created states, *i.e.*, Czecho-Slovakia, Yugoslavia and Great-Roumania to amalgamate—in plain speech, *to oppress*—the populace of foreign races, *i.e.*, the Magyars and Germans living in the territory apportioned to them by the Paris treaties.

If you deem it worth while to know the truth about Hungary's policy concerning its nationality question in the past and present, and on the other side, the present policy of Czecho-Slovakia, Yugoslavia and Roumania—Mare, I would very willingly send you all the needed data.

For unprejudiced information I send you as printed matter Mr. E. Ludwig's (Consul general de Hongrie) work, *Le sort des*

[1] See under *Reviews*, p. 126.

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minorités natinales en Hongrieet en Tchécoslovaquie (Associations Scientifiques Hongroises, Societé Anonyme, Budapest) which gives a correct picture of the facts.

I am no politician, and never meddled in politics, only my sense of justice and duty to my country compels me to write to you, as I am convinced that it is without your knowledge that this slander appeared in THE THEOSOPHIST and that such anti-Hungarian propaganda which from the enclosed booklet you can see is untrue, should find a place in your pages, as it cannot bring about good-will between these Nations.

For the sake of truth I beg that my reply to these misstatements may be allowed to appear in THE THEOSOPHIST.

Budapest
23rd June, 1924

ROBERT NADLER,
President, Hungarian T.S.,
as General Secretary of the T.S.,
Professor of the Polytechnicum of Budapest.

[Please note that O. M. has only *reviewed Mr. Street's book* and has expressed no opinions of his own. It is not under correspondence.—ED.]

NOTICE TO READERS OF "THE THEOSOPHIST"

THE Author of "The Doctrine and Historicity of Pre-Existence and Reincarnation" writes that: "Any readers of your Journal are welcome to receive this book free." These articles are a part of his treatise on the subject and have just been published in pamphlet form.

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REVIEWS

The Law of Christ, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Rs. 4-8.)

This contains 32 sermons which were delivered by Mr. Jinarājadāsa during his two visits to Australia in 1919 and 1922. They are remarkable as expressing a new view-point of Christianity, which is gradually taking the place of the older regime, with its God of terror and Hell of fire. These sermons are full of Light, Joy, and sweet Simplicity. Indeed simplicity is the key-note of all of them. The path advocated is the simple path of humble well-doing and devotion.

> There is no defeat for him who lives and dies for the Christ. . . . Live Christianity in *everything* in life; let Christ's Law be manifest to others not only in your aspirations, but also in your dress, in your home, in your play as in your prayer.

Mr. Jinarājadāsa's writings are well known for their clearness and beauty of expression and we think that this short volume surpasses all his other writings on these two points. For this reason these sermons will be of the greatest service to those who are fortunate enough to read them.

T.

Christ and Caesar, by Nathaniel Micklem, M.A., and Herbert Morgan, M.A. (The Swarthmore Press, Ltd. Price 6s. 6d.)

> Render what is Cæsar's to Cæsar and what is God's to God, that is, the image of Cæsar which is on the coin to Cæsar and the image of God which is in man to God so that thou render to Cæsar money, to God thyself. Else what shall be God's, if all belong to Cæsar?—*Tertullian.*

This book, No. 12 of the "Christian Revolution Series," is disappointing for the first hundred pages, but at the end has many useful thoughts. The authors claim that a nation never seems to act as a corporate personality except when it comes into violent contact with another nation and that war brings this out very potently from the point of view of the nation's strength and power when it does so act.

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The idea of this book in connexion with the title is not very clear and they refer so much, especially in the beginning, to what other people say, that one misses what the authors themselves want to say. The reading therefore of the book is spoilt. However if one wades through this, one finds that the authors do have something to say but they find it hard to express : perhaps the fact that there are two minds at work is the cause ; it is muddled.

It is written entirely from a Christian standpoint and the authors are literal believers in the letter of the law.

D.

The Truth about Christ and the Atonement, by F. Milton Willis, F.T.S. (Dutton & Co. Price $1·25.)

This book is one of a series of seven called " The Sacred Occultism Series," which are intended to put before the public various teachings of the Theosophical Society. It is well written and very readable ; is not overburdened with references, but contains enough to show whence the author obtains his information and is intended for those who have begun to find some of the teachings of orthodox Christianity difficult to believe.

E. M. A.

The Eleusinian Rites and Mysteries, by Dudley Wright. (Theosophical Publishing House, London. Price 5s.)

The story of Demeter and Persephone, which is the foundation of the Mysteries of Eleusis, has been translated and retold in many forms by writers who understood little of its inner meaning, but who were none the less held by the charm of the story. In this book it is retold, as the basis of a study of the mysteries, and they are studied and explained with the view of showing their connexion with Freemasonry. The rites and ceremonies are described clearly and in detail and their mystical significance clearly explained. There is also a lengthy bibliography which should be of assistance to any who wish to study the subject further.

E. M. A.

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State Socialism after the War, by Thomas J. Hughes. (John Bale, London. Price 4s.)

This book was first published in 1916 and has since been revised and yet again revised in 1924. It has its uses but it has not attained a wide vision and is, if I may say so, written rather with a pre-war view than with an after-war view. This is natural when we remember that it was written before the war was over. Many things have happened since then and the world has moved very fast and this the author has not counted upon.

I pick out his chapter entitled "The Birth of a New Age" and one on "The Origin of the New Era" as the most illuminating of the book, though all are well worth reading if one wants to get at all the ideas written on this particular subject. I may easily be wrong, but in reading the book it strikes one frequently that the knowledge gained by the writer is borrowed and is not original thought; he writes entirely from a Christian standpoint and it is evident that to him no other religion or school of religious thought carries any weight, and this limits him very severely and I suggest somewhat hopelessly. The book is well written and it is because of its many good points that one wants it to attain something more than it has attained. We shall watch for more books from his pen and hope.

LUNA

The Turks and Europe, by Gaston Gaillard. (Thos. Murby & Co., London. Price 12s. 6d.)

The Turks and Europe was written in French and published in 1920, this English translation of it in 1921. Even in the last three years many epoch-making changes have taken place in the history of Turkey. One at least of these, the abolition of the Caliphate, was certainly not foreseen by the author; but even so remarkable a change as that would not be likely to change the main point of his argument were he now to revise the book, that point being the necessity of the retention of the integrity of the Turkish nation and the folly of any attempt to dismember Turkey or to drive her people out of Europe which was still a political cry in 1920.

The author has evidently a strong affection for the Turks and a profound sympathy with their problems and difficulties. He gives a most interesting account of their origin, and of their kinship with

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Persians, Iranians, Chinese, Afghans, Indians, Siberians, Khirghiz-Kazaks, Russians, Bulgarians, Lithuanians and Caucasians. He emphasises that ethnographic considerations should not be left out in any attempt to deal with the Turkish problem in Europe. He dwells on the part that Turkey played in the development of Art in the eighteenth century in Europe; and says it would be a mistake to believe that the nation has not an important part still to play in Europe.

Several long chapters are devoted to the discussion of Turkey and the Peace Conference, The Occupation of Constantinople, and the Treaty with Turkey, in all of which the policy of the Allies is severely criticised and often strongly censured. Interesting accounts are given of some of the remarkable men who have helped to make the modern history of Turkey, among them the tragic Talaat and the brilliant Mustapha Kemal.

We are inclined to think that Mons. Gaillard is too prone to stress the political motive in the Allied policy and to place too little to the account of religious and what may be termed sentimental motives arising out of the Armenian massacres. His sympathy with the Turks shows us a people emotional and brave but wholly unable to cope with the wily Greeks and the scheming Slavs, a people tolerant in their treatment of foreign religions until exasperated by missionary treachery, a people politically exploited by all the Allies but especially by Russia. Naturally as he is a Frenchman, France is not painted quite as black as the others, but does not escape her share of blame. Nothing apparently that England can do is right, active or inactive she is equally to blame and it is she who has led France astray. Well! Well! maybe she deserves some of it.

All who are interested in the history of the Near East and in the reconstruction of the new world will find this book enjoyable. Its discussion of the Pan-Turanian and Pan-Slavic movements is full of suggestion for those who like to anticipate historical and political developments; and Mons. Gaillard knows his subject well.

MESHA

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The Call of Education (International Organ of the Montessori Movement), Vol. I, No. 1, 1924, edited by Dr. Maria Montessori. (Published by H. J. Paris, Amsterdam. Price 10s. per annum.)

This new journal of education will perform a great service to the world by spreading the ideas and methods of the Montessori school. All the articles are in English and French, and there are some in Spanish also. This is due to the fact that there is no International language, which is to be deplored. Among several good things in this number we are particularly impressed with an article entitled "Dr. Montessori's Study of Very Little Children." This is equally valuable for its research as for its ideas, and also from its freedom from prejudice. It demonstrates that little children have active faculties of which the majority of parents and teachers are totally ignorant. In consequence of this ignorance the child is often treated in an exceedingly undesirable manner. Madame Montessori shows how these very little ones should be treated and educated, not along lines which would be suitable for the development of the faculties possessed by older people, but according to their own possibilities. We are sure that the magazine will be of very great value to all who are striving towards rational systems of education.

L. E. T.

Nara Ratna Mandir, Indore (The Holkar State Home of Greatness). (Mr. G. S. Arundale, Adyar, Madras, S.)

This beautifully got up and printed little volume contains an account of the opening of the Home of Greatness at Indore, with the speeches made by His Highness the Mahārāja Holkar and Mr. G. S. Arundale on that occasion. The purpose of the Home of Greatness is now well known. It is nothing less than a building wherein will be housed portraits of all the greatest men and women of the world, irrespective of religion, race, or colour; as well as a library containing biographies and autobiographies of great people. Special talks will be arranged for students, so that they may learn to make their lives sublime, like those of the great men around them. It is intended that the building should become a place of pilgrimage, so that the people of Indore may become acquainted with that Path of Greatness which sooner or later we shall all tread. Great people of every nationality and faith are included in the pictures, since we must learn

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to recognise greatness wherever it is found, among our friends, among our opponents, and among our enemies.

To all who reverence Greatness we heartily recommend this book. May it inspire and guide others to do likewise in their own realms and towns.

L. E. T.

The Nature of Love, by Emmanuel Berl, translated by Fred Rothwell. (Chapman & Hall. Price 12s. 6d.)

Berl is a young writer and as others have said, he sometimes recalls the manner of Bergson. In this book he asks almost on every page: What is Love? and he gives many useful hints and suggestions and he sets one dreaming and reflecting.

It is a remarkable volume in many ways, for it is written by a man who has depth of thought, and he realises that there is no finality to his thought; that what he expresses to-day may be added to to-morrow or modified, and he proves himself a progressive man and one who is too big to be conceited. He writes simply and with great feeling.

In the case of *this* book we think that we shall give a better idea of it by short quotations, though the reviewer does not as a rule feel that a helpful mode of review.

In his own preface he says:

My book came into being because of the need I felt to co-ordinate a series of experiences. . . . My conception of love which I look upon as a momentary, and therefore tragic, participation in a vaster reality than itself, is not far removed from a mystic conception. . . . Can we distinguish a true feeling from one that is not true? Is there any difference between loving and believing that we love? . . .

In his chapter on "Magical Theories" he says that a

ring that inspires love for the woman who wears it also inspires love for the lake into which it is thrown. . . .

We do well to love our dog. We do ill if our love for this dog checks that we should bestow on our children; as we do well to love our children, but ill if this love hinders that we owe to God. The love has not been mistaken, nor has it deceived us. It is we who have used it ill; we have stumbled upon some particular object it revealed to us and have not allowed it to continue its course towards the eternal object, its true goal. . . .

To love anything whatsoever constitutes a little wisdom; it is a part of the universe entering within us to set us free. If we follow love without disturbing it or paralysing it by our own inclinations, its infinite dialectic will draw us nearer to God.

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This is quoted by Berl from Tolstoi.

> Love springs from objects, from qualities, from God.

Berl goes on to say.

> It destroys the personal self and reaches out to the substantial self; to it, love makes appeal. Love is a holding of the individual by something else than itself. To love it is to be held, to let oneself be held, to rejoice in being held. The cause of love dwells in the object that inspires it; its worth depends on the worth of the object.

The author goes on to say that if Romeo's love for Juliet and Juliet's love for Romeo are one and the same love wherein both share (and that is what is affirmed), then they must admit:

1. That neither Romeo nor Juliet is deceived;
2. That Romeo's love cannot be completely explained by Romeo's person, but that there is needed something more, coming from Juliet or from elsewhere.

This is a very interesting point and is well worked out under "Idealistic Explanations".

We must not however take up much more space, though there is no lack of interesting points that this writer has brought out.

> Man always loves that which expresses life and increases life. He loves trees and flowers, young animals, cultivated products, buildings. It appears as though he would like to add being to being.

His chapter on "Sacrifice and Renunciation" is particularly fine, and under "Sentimental Fusion" (not a happy title) he has expressed many illuminating thoughts on "Ecstasy", well worth time and thought. I close with the following phrase and leave it to bear its own fruit. This book must have a harvest in the barren world of to-day.

> And so charity takes for granted that God and the soul, in a sense, are but one, that God is within as He is without ourselves—that we are in Him as we are distinct from Him—that between the being of God and that of the soul there is an identity which we must establish or re-establish—that *the love of God for God, the love of God for man, the love of man for God, and the love of man for man, are in reality only one and the same thing, the fourfold aspect of one and the same reality.*

G. H.

Metaphysics of Life and Death, by W. Tudor Jones, M.A., Ph.D. (Hodder & Stoughton. Price 3s.)

A short concise book of about 200 pages only and there is a great deal of useful information in it. It is published as one of the series of the "Library of Philosophy and Religion". The chapter on "Man's Relation to Nature" makes one think: it tries to show that the physical body is of great importance if we would work well and efficiently in the other bodies and if we would progress. The author points out in a lucid way that the care of the body is essential and by

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the "care" he means that it needs to be kept in the way that will lead eventually to a perfect body, one that is governed, one that is pure and clean and one that obeys the ruler, the conscience.

He goes on to say that there is a growing need for getting in touch with all life in Nature.

"The *feeling* of the need of an ever-greater oneness with Nature is, I believe, present potentially in most human beings, and is capable of further development" . . . "In other words, if it could be shown that the individual is linked with a cosmic life, human life would gain enormously on all sides of personality. The fact is, the individual is linked with a cosmic life; the cosmos has carried him on its breast every moment of his life.

The author reminds us of the enormous part each of us plays in the life of his neighbour by what he calls "The relations of thoughts and wills" and how impossible it is for any to separate himself from the other, but that we have not yet realised how this is also carried out in all forms of life.

It is to this realisation, he affirms, that the world is about to awaken and when that takes place the present religious and philosophical conceptions must undergo a vast change. Do read this book.

G. H.

Life's Practical Philosophy, by Charles Wase. (Rider & Son. Price 4s. 6d.).

The aim of this book is to help the reader to think and act in harmony with the higher creative purposes of life, and thus become an expression of real Power—a growing conscious individualisation of the Creative Mind, the one infinite and eternally developing cause with which we are in unity.

We may class this book as one of the higher thought series, though technically it does not call itself so. It has its place and use I am sure and many may find much that is helpful to them as they find the orthodoxies of life break from under their feet.

The world as a whole is finding that it has to make a firm rock for itself. I mean that each individual belonging to that world has to do so and that in rather a hurry, for the sands are shifting almost before we are aware of it. This style of book, and there are many of them, comes in very useful to many, and for that reason we are glad to find it.

"There is something behind the throne greater than the King himself" (Chatham), is the key-note to the whole book.

LUNA

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The First Days of Knowledge, by Frederic Arnold Kummer. (Hodder & Stoughton. Price 7s. 6d. net.)

This book is the second volume of a series known as "The Earth's Story," and is intended to give pictures of the world's history that will be suitable for children. The intention is admirable, and is well carried out. The stories illustrating the different events of history, the discovery of bronze, the different civilisations of old time, are excellent, and well adapted to interest children. But the whole book is naturally entirely vitiated by the fact that the ordinary historian's view of history is adopted, with the belief that civilisation only began after 10,000 B.C., all knowledge gained by occultism as to the evolution of humanity being entirely ignored.

YOUTH

The Witness, written down by Jessie Platts. (Messrs. Hutchinson & Co. Price 5s.)

This is a record of automatic writing through the hand of his mother from a young officer killed in the War. Several such books have appeared lately, but this is in many ways the most remarkable of the lot, particularly to a Theosophist. Lieut. Edgar Platts passed into the Royal Marines straight from school and was quite ignorant of the Theosophical Society or its teaching and so also was his mother at the time of writing. Yet in the course of the book, which is arranged in chronological order, we see him gradually growing into Theosophical ideas, yet not under the name of Theosophy. At the beginning the idea is grasped in rough outline only, later a more complete comprehension will follow and perhaps a Theosophical term like "Karma". At the end of the book the idea is completely assimilated and some very beautiful passages are found.

We thus have so to speak a perfectly independent witness learning the Great Truths before our very eyes and proving them to himself. There are several tests in the book itself, but the greatest test is the perfect naturalness of the style and the obvious by genuine character of the writer. Occasionally he mentions people of whom he has never heard. Thus on page 37, he meets a "person named Wilberforce" and says that he had been a bishop and that his son was an Archdeacon. Again on page 36 "the man called Bruno" says that he lived in Italy and had been burnt there. Other names are mentioned, Charles Kingsley, Francis of Assisi and Sir Thomas Moore. The

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Master Hilarion is also mentioned and on page 34—" I saw that poor soul Nicholas Romanoff the other day ". To give another instance of this type, page 38:

> When the lost continent of Atlantis was destroyed by water. I didn't know there ever had been such a continent.

Bishop Leadbeater, who has seen the book, has given it as his opinion that " broadly speaking the book is unquestionably what it represents itself to be " and we can readily believe that the publication of it to the world is the best bit of propaganda that can very well be accomplished. The whole book is permeated with the idea of the coming of the World-Teacher, and can certainly be considered a forerunner to prepare the way before Him. It is a fascinating book which should be read by every Theosophist, and to recommend it to a friend is the best way to introduce him to the ideas which we believe to be the Great Truths.

W. C. A.

Immortality and Other Verses, by B. G. Steinhoff. (The C. W. Daniel Co., London. Price 3s. 6d.)

This is a little book of rather mediocre and colourless verse, most of which is lacking in originality. We look in vain for a touch of the magic fire that converts verse into poetry, or for any trace of the " spiritual insight " which makes the poet. A few of the pieces touch a deeper note and contain some good lines, as, for example, the following:

> What is the time's most pressing need?
> And things to be done—why left undone?
> And why is this warring of class and creed?
> Because we dare not stand alone . . .

In the piece entitled " Sympathy " the following lines about the beasts and birds are effective:

> For they know not scorn, and they know not pride,
> And they never pass by on the other side.

Of the rest we like best the pieces entitled " Visions," " Lilies and Sparrows," and a graceful little piece beginning " Come where the streamlet rippling flows ".

D. H. S

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Jacksons of Mukden, by Mrs. Dugald Christie. (Master Missionary Series.) (Hodder & Stoughton. Price 3s. 6d.)

Chalmers of New Guinea, by Alexander Small. (Same publishers, Price and Series.)

These two books form part of a series of lives of great missionaries of which we have already reviewed one in our pages. Missionaries number among themselves many heroes who were utterly dedicated to their ideal. Such a one was Jackson of Mukden, a young man of well-nigh perfect life, of wondrous character, of high scholastic attainments, and of great athletic prowess. He went to China as a medical missionary and died fighting the plague in circumstances of skilful heroism. His presence of mind and his sacrifice saved the town of Mukden from decimation.

Chalmers of New Guinea was one who, born in very unfavourable surroundings, fought all his life against tremendous odds, and devoted himself utterly to his ideal. He lived a noble and heroic life and crowned it by a martyr's death. It seems as if these great souls who are to face so much struggle and pain in maturity are generally born into home circumstances of trouble and struggle, perhaps in order to make them strong for their major tasks. Laws of Livingstonia had an early life of appalling misery.

YOUTH

The Queer Side of Things, by Mary Lewis. (Selwyn & Blount. Price 7s. 6d. net.)

This is another book devoted to the collection of queer stories involving interference from "The Other Side". It contains an impressive selection of ghost and fairy stories, which cannot fail to force an average person to believe that there must be *something* in all these stories which is true. The book makes pleasant and interesting reading, and will be of great value to people who are interested in ghosts and spiritualism.

O. M.

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THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Fédération Théosophique Internationale, Geneva, 102 members, Frs. 81·60	46	7	0
Mrs. Clara Jones, Vancouver, Canada, Entrance fee and dues up to end of June, 1924	8	10	0
T.S. in England, 231 members, per 1st to 24th June, 1924, £7-14-0	105	14	7
Annie Besant Lodge, T.S., Canada, Charter fee, and dues of 12 members, per July, 1923, to end of June, 1924 ...	55	14	0
Mahayana Lodge, T.S., Kyoto, Charter and membership fees and dues of 14 members, £6-15-0	92	13	0
Orpheus Lodge, T.S., Tokyo, Entrance fees and dues of 2 new members, £1	13	4	11
Netherlands Indian Section, T.S., per 1924	745	4	0

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Hansa and Hûbbe-Schleiden Lodges, T.S., Hamburg, White Lotus Day Gift for Adyar Library, £1	13	14	2
	1,082	1	8

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Collection for Clothing by Mr. M. Krishnan	59	0	0
Melbourne Theosophical Society, Melbourne, £6-1-5 ...	85	0	0
Mr. C. N. Subrahmanya Aiyar, Adyar, for feeding on 1st October, 1924	65	0	0
	209	0	0

Adyar
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bonnevoie, Luxembourg (T.S. in France)	Leadbeater	1923
Athens, Greece (T.S. in France)	Platon	18-6-1923
Parma, Italy	Galileo	14-4-1924
Cagliari, Italy	Tchnusa	14-4-1924
Nice, France	Dana	15-4-1924
Milano, Italy	Fiamma	19-4-1924
Napoli, Italy	Humanus	24-4-1924
Chicago, Ill., America ...	Sirius	9-5-1924
Hamilton, Ohio, America ...	Hamilton	12-5-1924
Evanston, Ill., America ...	Evanston	14-5-1924
Danville, Ill., America ...	Danville	15-5-1924
Indianapolis, Indiana, America.	Indianapolis	18-5-1924
Wilmington, Del., America ...	Wilmington	18-5-1924
Chicago, Ill., America ...	Selene	19-5-1924
Cedar Rapids, Iowa, America...	Cedar Rapids	21-5-1924
Havana, Cuba	Concordia	26-5-1924
Cincinnati, Ohio, America ...	Cincinnati	29-5-1924
Larnaca, Cyprus, France ...	Zenon	3-6-1924
Vienna, Austria	Pythagoras	3-6-1924
Chicago, Ill., America ...	Surya Youth	17-6-1924
* Hamilton, Ontario, Canada ...	Annie Besant	21-7-1924
* Kyoto, Japan	Mahayana	4-8-1924
Uruguay, Argentina	Besant	
" "	Baktimarga	Not given
" "	Leadbeater	
Rio Cuarto, Argentina ...	Gnosis	

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LODGES DISSOLVED

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Hamilton, Ont., Canada ...	Annie Besant	10-6-1924
Fresno, Cal., America ...	Fresno	30-6-1924
Newark, New Jersey, America	H.P.B.	do.
Indianapolis, Indiana, America	Indianapolis Lotus ...	10-4-1924
Chicago, Ill., America ...	Irving Park	15-5-1924
Cincinnati, Ohio, America ...	Queen City	10-4-1924
Chicago, Ill., America ...	Sheridan Park ...	15-5-1924
Tacoma, Washington, America	Unity	1-6-1924
Walla Walla, Washington, America	Walla Walla	3-6-1924

Adyar
11th August, 1924

J. R. ARIA,
Recording Secretary, T.S.

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(Formerly "The Asiatic Quarterly Review")

NEW SERIES. VOL. XX. No. 62
FOUNDED 1886. THIRTY-EIGHTH YEAR

APRIL, 1924

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