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THE THEOSOPHIST

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE

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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.

VOL. XLV No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

I sometimes wonder what future splendour of development awaits the Theosophical Society in Russia after its long martyrdom. In the days of Russia's wondrous daughter, H.P.B.—that royal soul that chose for habitation the best body for occult purposes that had been born for 200 years—Theosophical teachings were banned by the Censor, and were kept out of Russia, though a Russian Grand Duke used to have smuggled in to him a copy of *Lucifer*, edited by his countrywoman. Yet could not the Divine Wisdom be wholly kept out. For brave Russian youths and maidens would steal across the frontier, bent on gaining knowledge, and as the gates were closed in their eager faces in Russia, they e'en sought to quench their thirst abroad. So many a foreign university, in Switzerland, Sweden, and elsewhere, welcomed these children of an unkind mother, and they gathered ideas of liberty as well as the lessons of science, and went home enriched with knowledge and with ideals of freedom, to free their own people alike from ignorance and from tyranny. Among these were Anna Rabbinovitch, who had gained some Theosophical knowledge during her exile, and thought that

she could give to her people no more precious gift than this. So she and a few others set up a secret press, and printed Theosophical pamphlets and these were passed from hand to hand. After a while the seed began to grow, despite the White Terror, and some Russians came westwards, and among them Anna Kamensky and Nina de Gernet, and a few books were smuggled in, and a small band of Theosophists was formed, a light in a dark place. And, greatly daring, Anna Kamensky dreamed of a Theosophical Society in Russia, and she and a tiny band of devoted women were sent back as sheep in the midst of wolves. Presently came a respite of tyranny, and a little Lodge was formed, and then tiny groups here and there, till the T.S. in Russia became an accomplished fact, and what had been whispered from ear to ear was spoken aloud for all to hear who would, and the T.S. in Russia sent its reports year by year, and the fine genius of Russia spoke through a Pogovsky, an Ootomsky, a Poushkine, and the hearts of the pioneers were glad.

Then came the day of Freedom, so soon quenched in blood, and the Red Terror began. And the Bolsheviks attacked the Theosophists, arresting their leaders, and mockingly offered them liberty if they would teach the people atheism and that religion was the great cause of misery. And as they would not, their Lodges were closed, and they were kept under restraint, and suffered extreme privations. Some died of starvation and hardships, among them brave Anna Rabbinovitch, and many others, and some escaped, and through many dangers reached foreign lands. Among these was the General Secretary, Anna Kamensky who, after many perils came to safety. In 1922, all societies were called on to ask for registration again, and the T.S. applied, but was definitely refused in the spring of 1923, and its library was seized and its seal taken, and Russia became again to all intents and purposes an unsectionalised country, as

before 1908. But as there are many T.S. Lodges of Russian exiles, they can remain "In the Wilderness," with their former General Secretary as Presidential Agent, keeping in touch with them all, as indeed she has been doing during these years of Bolshevik persecution and tyranny, with the Charter suspended until the tyranny is broken and religious freedom is again possible. For nothing can deprive Russia of her inner mystic life, and though it be buried in the sepulchre by the present tyranny, she shall reap the harvest of her agony, and shall have a glorious resurrection.

*
* *

In Jugoslavia—or Zagreb, as the people themselves call it—a circular has been issued by a few members, who hope to publish a quarterly journal, as a beginning of Theosophical propaganda. Here are some extracts, poignantly interesting, which breathe the spirit of this land, so little known in the West of Europe.

Be our first word Greeting to all who strive after the same goal of the brotherhood of man in the spirit and in truth! . . . We earnestly wish at once to join the full tide of the world-wide spiritual revival, for thus we shall receive more strength—better, swifter and more direct help, without which we may have to wait and experiment for a long time ere we can serve humanity and progress. In this we want to begin by helping first of all those who are nearest to us—our country and our people, so that they may become a profitable factor and a harmonious element in the scheme of future evolution. . . . We are beginning late, pretty well the last among the nations of Europe, and in a region which has from the earliest times to this day been the point where the opposing influences and interest of North and South, East and West have ever crossed and clashed,—the region which has been the battle-ground of secular struggles, the flint from which were struck the first sparks whence arose the recent world conflagration, and which is even to-day the ring in which the old spirit and the new around us and in us are contending for the mastery. Political unity we have gained at the cost of immense sacrifice; socially and spiritually we are yet seeking to establish ourselves; wherefore we entreat all those who read these lines of ours with understanding to concentrate their thoughts of peace harmony and progress all the more frequently upon us and to direct their thoughts, sympathy and love towards this our land and our people, so that they may thereby purify the atmosphere in which we are now beginning our labours.

Our Jugoslav land, ever martyred and rent asunder, this land between the Pannonian plains and the mountains of northern Greece, between the Ægean, Black, and Adriatic Seas, is full of remnants of the ancient Pelasgians, Illyrians, and Thracians. It was settled by the Greeks and Romans, overwhelmed by Avar, Tatar, and Turk; invaded by Germans, Latins, and Magyars, Papal Rome, Patriarchal Byzance, and the Prophet's Islām have cast the nets of their ecclesiastical organisations over it. This land of several branches of the Slav race, yet all one in Slav blood, soul and aspiration, achieved its union after the greatest war in history, the clash of two mighty Empires—the Hapsburg and the Turkish, those champions of the antagonistic worlds of the West and East; wherefore this land and the people within it desire and require before all things unity, peace and spiritual growth. . . . Here, around us and among us, in these still undeveloped and insufficiently civilised lands of South-Eastern Europe there is much exceptional material, much healthy promise of high spiritual culture; there are in our national tradition, poetry and customs many memories of the ancient Slav sun-religion; we are told that the forefathers of these heroic clans came to the frontiers of old Byzance without weapons, only with flutes and viols; there are traces of the old Bogumils, spiritual children of the Manicherean schism and fathers of the French Patarenes. There have never been religious wars in our nation, not even at the time of the change from Paganism to Christianity, which was accomplished smoothly and without religious hate. Whatever religious persecution we have known among us has been the work of foreign masters. The saying "My brother is dear whatever his faith" is an old national proverb and the greeting "brother" is the most usual form of address among men; and brotherhood-in-God the most sacred tie. The spirit of co-operation has from time immemorial found expression in the Jugoslav family communes, the foundation, the unit of society in our mainly agrarian, deeply ethical, and highly poetical people.

Already in the early days of Christianity our people had its own apostles,—Cyril and Method—who preached the Gospel in a way suited to its special needs; it introduced and preserves to this day the use of its ancient language in divine service, even in the Roman Catholic Church; it developed the vigorous Bogumil movement and an independent Orthodox Church; it produced great pioneers of the idea of Union between the Churches of the East and West: in the seventeenth century Krizanic, the inspirer of Peter the Great, and in the nineteenth Bishop Strosemayer, the dauntless opponent of the doctrine of Infallibility at the Council of the Vatican in 1870.

Our people possesses a vast store of exceptionally beautiful national poetry, unequalled in Europe—poetry abounding in myths and legends often concealing profound symbols or perchance the initiation through which our people passed in its struggle with the Turks. This is the legend of Kosovo, for instance, enshrining the tradition of the Vitus Day (Vidov dan) initiation . . . Already in the seventeenth century there were Masonic Lodges in our country.

Throughout the whole of the nineteenth century we had a vigorous idealistic and spiritual movement . . . Of those who knew about Theosophy there were but few; of those who were interested in it, very, very few; and of those who seriously tried to become Theosophists, scarcely a one.

Only recently, since the war, a few lectures given in Zagreb have drawn public attention here to this movement, and upon that occasion those who were interested in the subject also became acquainted. Two years have now passed since it became possible to found a small circle which decided to set to work. This circle has so far been recruited in the first place from our intellectuals, because it was considered that in view of our conditions it would be wiser to protect a good and sacred cause from being held too lightly, and to give it a serious aspect.

With this outlook and purpose we in this part of the world are beginning to light the lamp of the Divine Wisdom and preparing ourselves for modest participation in the European Congress in Vienna next July. We do not know whether we shall receive sufficient strength to carry out our work; we do not know when and whether we shall continue the publication of these booklets and of a small Theosophical library which is a first requirement.

This is long, but I have cut out much that I should like to have printed. All will wish Zagreb well.

*
* *

New York will have, ere very long, a fine building for its Theosophical Lodge. Mr. Eugene S. Wheeler has sent me some of the plans and the following description:

We have bought a plot of ground on 64th Street near the park, size 100×100 and our plans call for a nine storey apartment-house of from three to four rooms and bath. The Society will occupy the full basement, first and second floors, divided as follows. The basement floor will contain a large assembly room 25×40, a dining-room and kitchen and a large swimming pool and showers. The ground floor will contain a large auditorium seating 600 people and will be equipped with the regular opera chairs of the finest quality and also a very fine pipe organ. There will also be an assembly room for 200 people, a library and a very large reception room. On the next floor will be a suite of three rooms for the President to live in and also a suite for visiting guests, a large reading room and a room for the Esoteric School, and a business office. There will be smaller rooms for other uses. It is costing us $80·000 to furnish and equip the Society Headquarters, and everything will be of the very finest quality.

Mr. Wheeler is himself erecting the building, and is giving the Society a lease of the three floors described for twenty-one years at a rental of one dollar a year. At the end of the lease he

hopes that the building will have paid its cost and it will revert to the Society. It is to be opened in June next, and is named Besant Court. I heartily wish success to our earnest and generous brother, and trust that the New York Lodge will prove itself to be worthy of its helper. I believe it will be.

***

It is surely "a sign of the times" that a Committee should have been appointed by the Lambeth Conference to report to the Church of England on "spiritual means of healing". It was composed of fifteen bishops and clergy and six eminent doctors of medicine. The Committee state unanimously that the

> power to exercise spiritual healing is taught by Christ to be the natural heritage of Christian people who are living in fellowship with God, and is part of the ministry of Christ through His Body the Church.

On this assertion the *Observer* remarks:

> It is difficult to believe that any Committee so composed could have implied that disease was not directly sent by God or declared that it was the "natural heritage of Christian people" to heal it, even twenty years ago. Such utterances certainly open up a wonderful vista of hope alike to the community and to members of the Church, for nothing could more certainly restore its rightful influence to the Church of Christ as the one true guide and friend of mankind than that it should once more exercise the ministry of Christian healing.

This function is already largely exercised both by the Church, as in Australia, and outside it, and the Church in England is late in taking it up. It is repeatedly stated in the Christian *New Testament* that faith—confidence in the sufferer, self-confidence in the healer—is necessary to the success of the healing act. The patient must feel sure the healer has the power to cure the disease, and the healer must feel sure of his own power to heal, whether that power resides in himself or is transmitted through him from a Being superior to himself. The apostles and disciples of the Christ healed in His name; the Christ Himself healed by His own power. But even He could do "no mighty works" where there was unbelief. This is sometimes used as a proof that His power was not real.

It might as well be said that electricity was not a power because the supposed power did not manifest in a water-laden atmosphere. All natural forces require certain conditions for the production of results, and no one avers that the operator is a charlatan because he produces results when suitable conditions are present, and fails to produce them when they are not.

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This lack of faith is the reason why healing power has disappeared in the Church. Where the anointing with oil in the name of the Lord took place, it was, according to S. James, to be followed by the healing of the sick man; it is done now only when the sick person is believed to be at the point of death. Neither the sick man nor the priest expects the results predicted by S. James, and they do not follow. This same entire lack of faith is shown in the conclusion at which the Committee finally arrives, and the comments of the *Observer* are certainly caustic, but, I think, deserved; it considers the conclusion "strangely weak":

> It says that "the Church must sanction methods of religious treatment of bodily disease, but in so doing must give full weight to the scientific discoveries of those who are investigating the interrelation of mind, spirit and body". And it then proceeds to knock away the basis for a ministry of spiritual healing by declaring that "No sick person must look to the clergyman to do what it is the physician or surgeon's duty to do". It is not surprising, perhaps, after this statement that the Committee's only practical recommendation is that clergymen should be "adequately trained" in medical psychology, which is certainly not healing by the "Spirit of God," and that they should be authorised to add Unction (anointing by oil) and the Laying on of Hands as a ritual addition to the traditional offices of prayer for the sick and uplifting spiritual consolation. That is all. Nor do they show great confidence in the practical efficacy of this method of giving effect to the "natural heritage of Christian people".

The *Observer* quotes as against the Committee the words of the Christ, as reported by S. Mark:

> And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they

shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

It proceeds to ask whether this part of the Gospel is untrue, and the other part which has "transformed the history of the world" is true? It points out that Christian Science has acted on this message and has proved its truth. The contrast is pithily put. Medical men had been put on the Committee:

> This act almost committed the Committee to the view that spiritual and medical methods were but two aspects of one process. The Christian Science view is that spiritual and medical methods of healing are two entirely different systems, which can no more be mingled than can Spirit and the flesh, for "these are contrary one to the other". Christian Scientists claim that it is the understanding of God which heals the sick and redeems the sinner, and that the admixture of any other element simply hinders the manifestation of the power of the Spirit to heal. The Committee manifestly relies primarily on medical means for bodily healing, does not put "the power of the Spirit" first, and consequently confines the clergyman's function to that of acting as a kind of auxiliary to the doctor and not as a healer himself.

Still, as the *Observer* concludes, "the Committee's report marks a definite stage". How marvellously has the world changed during the last fifty years: it has turned its face from materialism to the immanence of God, from matter to Spirit.

***

A Federation of British Youth Movements was formed on January 5, 1924, at a meeting of 57 delegates from the following organisations:

> Ankh Lodge, Band of Hope Union, Fabian Nursery, Federation of University Women's Camps for Schoolgirls, Federation of Working Girls' Clubs, Fellowship of Youth, Girl Guides' Association, Guild of the Citizens of To-morrow, Independent Labour Party, International League of Youth, International Young Theosophists, Kibbo Kift, National League of Young Liberals, No More War Movement (Youth Section), Neo-Vitalists, Order of the Round Table, Order of Woodcraft Chivalry, Poplar Federation of Girls' Clubs, Practical Idealists' Association, Primrose League (Junior Branch Committee), Socialist Round Table, Stepney Association of Working Boys' Clubs, Student Movement House, Young England, Young Friends' Committee, Young Labour League, Youth Lodge (Theosophical Society).
>
> The delegates of the following organisations were not able to attend: League of Nations Union, National Union of Teachers, Royal

Arsenal Co-operative Society (Junior Circles), Social Institutes' Union for Women and Girls, Young Men's Christian Association.

The following organisations sent visitors only: Boy Scouts' Association, League of Young Peoples' Society, Toynbee Students' Association, Young Communist League.

There were two resolutions moved, discussed and agreed to, the first being "that it was desirable to federate British Youth Movement," and the second that the object of the Federation was "to co-ordinate all British Youth Movements, and to collect and disseminate news concerning National and International Youth Movements". A constitution was drawn up after discussion and carried, I have not space to print it this month, so put it into *The Young Citizen* for March. The Secretary *pro tem* is Theodore Besterman, 2 Upper Woburn Place, London, W.C. 1. It is simple and sensible.

***

A circle of Danish Theosophists, "in order to do more effective work for Theosophy in Denmark" have started a periodical, *Tidsskrift for Teosofi*. Much may be done by a Theosophical magazine, well edited. Another effort, this time in Cuba, is the founding of a community. A very high ideal is set, that will prove difficult of attainment for fifth-race people, especially for those of its fifth sub-division, but Cuban Theosophists are very devoted, and may be able to carry it out, and they belong to the fourth sub-division.

***

My readers, knowing that I regard the Non-Co-Operation movement as the greatest setback to India's freedom that has been started, may be surprised that I have put in Mr. Sri Prakāsa's defence of it. For many think, despite all I can say, that I want to dominate the opinion of other people. As a matter of fact I have so strong a faith in Truth and Right Reason that I always give the fullest opportunity to the expression of views from which I dissent, provided that they are expressed in decent language and do not state what is to my

knowledge false about individuals. I shall criticise Mr. Sri Prakāsa's statements next month.

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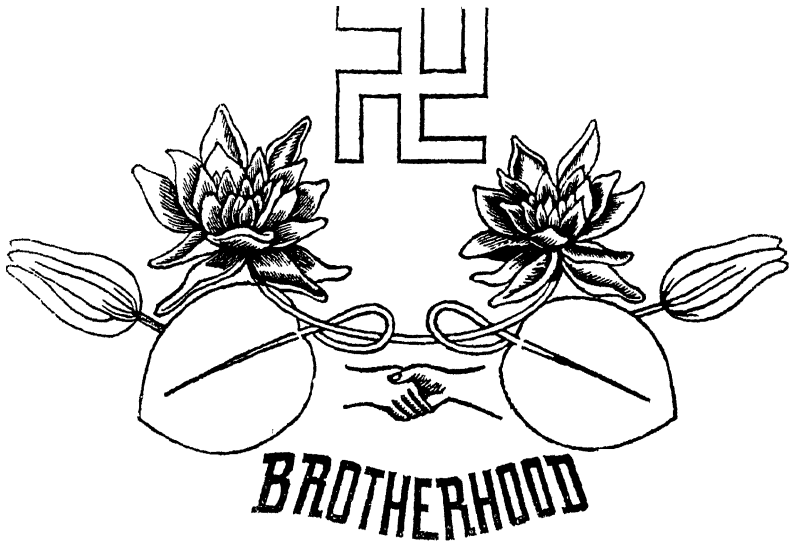
A novel, but by no means useless, movement has been set on foot, entitled the Welfare Meditation Union. The idea is to create a "general reservoir of good thought," to send out good thoughts into the mental atmosphere. Thoughts are sent out to the members, or public objects which need such help are mentioned. Doubtless much good might be done in that way.

***

I print the following letter, showing how ready are Theosophists in America to give help to the stranger within their gates. I was a little anxious about a young Indian girl, leaving India for the first time, and going to an American University, so I wrote to Mr. Rogers, the General Secretary, and asked him if some lady could meet her at Boston and see her safely into the train. I have received the following from Mr. Rogers:

> Replying to yours of November 6th about Miss . . ., I will say that we have carefully looked after her comfort. In a letter from our Headquarters, forwarding yours to me, the Secretary-Treasurer, Mrs. Maude N. Couch, says: "I have attended to all the details to the last degree, at Boston, New York, Brooklyn, Detroit, and even to finding a girl member who lives five miles from Ann Arbor, who has promised to make week-end motor trips to the College to see Miss . . ." If she does come on to Chicago before going to Ann Arbor, we will look after her comfort here.
>
> Faithfully yours,
>
> L. W. ROGERS

Now is not that thoroughly nice and kind?



THE EVE OF A NEW CYCLE

I

INDUSTRIAL DEVELOPMENT IN THE LIGHT OF THEOSOPHY

By "A HEARER"

INDUSTRIAL development in the light of Theosophy is a vast subject, and yet, if we would understand our position in the evolution of our race, we must make an effort to obtain, at least, a broad conception of the industrial process in its historical setting.

Such a conception was never more necessary than it is to-day. The forces of evolution have been for the last few generations, as it were, speeding up their processes, with the result that we and the peoples of all civilised countries are at the parting of the ways.

It is no strange thought to a Theosophical audience that change and life go ever hand in hand, that there is no such thing as a static condition even as regards inorganic matter; and if this is true, it is also true of humanity, its industry and of all that flows from it.

We Theosophists believe in the operation of law in the affairs of mankind and the Universe. We believe that there is a trend, an evolutionary urge, in the environment and the consciousness of the race, which, by means of processes largely not yet understood by us, has brought us to our present stage of development, which from now onward demands more and more our intelligent understanding of it, and co-operation with it, in order that we may eventually achieve the glorious end in view.

That end may, I think, be briefly stated as involving the highest development of the individuality, together with a full consciousness of the underlying and fundamental unity of all.

We shall all agree that the great law of human progress is evolution, but evolution is many sided, it has many facets and all of these are phases of the great life impulse of the Logos. All are important in their place, all are instruments in the hands of the great Beings who watch over and direct the whole evolutionary process.

And not the least important of these instruments is the industrial evolution. It is by means of industry that man satisfies the needs and desires of the body, it is largely by the concentration which industry demands that man has grown in mental power. It is, therefore, quite in accord with Theosophical teaching that the development of human industry should be of profound importance as an instrument for man's progress.

Like all phases of truth, the truth as to this subject will be found to take its place and to dovetail into a philosophy of human progress, and therefore, I may have to touch upon

other matters, if its implications in connexion with the progress of the race are to be made clear.

According to scientists who have investigated the early history of the race, the earliest known form of society was a primitive communism. Private property was unknown. All industry, such as it was, was carried on for the benefit of the group. Many very useful industrial discoveries were made in this early society, such as the wheel and the potter's wheel; and spinning, weaving, and various other useful arts were practised. These were not undertaken for the enrichment of individuals as such, but for the good of the whole group or clan.

Production for profit was unknown. Rent was unknown. Interest was unknown.

The welfare of the individual was so merged in the welfare of the clan, or family group, that he could not imagine himself as existing apart from it. Banishment was the greatest punishment, even greater than death: for all around the little circle, bound together by ties of blood, was a mysterious, terrible and hostile world.

Ignorant and poor, the member of the primitive group identified himself so completely with the life of his clan, that one might be led almost to suppose that the race was repeating, in that form, the experiences of the group-soul.

I am really inclined to the belief that this was the case. As I shall try to show later, the progress of the race appears to proceed in cycles. At the commencement of each cycle one may, I believe, trace the fundamental unity, always existing, it is true, but at these times dominant—not yet broken into, as it were, by its opposing pole of separateness. Then, as time proceeds, this general consciousness of unity becomes for the time being, and for the purpose of developing some special human faculty, submerged—only to reassert itself at the close of the cycle in a higher form.

So poor were the members of this primitive society that to have allowed individual appropriation of the necessities of life would often have meant the destruction of the group. Its communistic form was therefore forced upon it by the logic of circumstances.

Such a system of small clans or family groups, bound together by ties of blood and necessity into a more or less harmonious unity, was extremely tenacious of life. This primitive communal form, this co-operative commonwealth on a tiny scale, lasted according to orthodox science for hundreds of thousands of years. It was, so far as is known, world wide. All the societies of historical times show clearly in their traditions and customs their descent from the same form. And this being so, the movement toward the higher state of industry was slow, almost imperceptible, but it did go on.

With the domestication of animals the conquest of the rudiments of agriculture, and the invention of such tools as I have mentioned, a time was reached at last when the labour of a man was sufficient, and then more than sufficient, to supply his needs and those of his children with some considerable degree of certainty. A great advance surely? Certainly it was a great advance, but it split the social unity of primitive society from top to bottom.

It is not necessary for us to suppose that a state of society literally as old as the hills, should pass away, so to speak, in a night. "Though the mills of God grind slowly, yet they grind exceeding small."

At this stage of our investigation, we are dealing with periods of time, in comparison with which all written history is but as yesterday. Let us then consider for a moment the natural effects of this increased power of man over nature, taking into account at the same time his degree of mental, moral, and spiritual enlightenment.

I have said that the clan was a tiny group, bound together by necessity and the blood tie, real or traditional; that outside the group was a hostile environment, natural and human. This being so there was no such thing as what one might call an inter-clan morality. Between clan and clan there generally existed a state of war, indeed it was considered a highly moral act to slay the outsider. Prisoners of war were rarely taken. To have kept them alive under the precarious conditions of the food supply would have been a source of danger to the group.

But in other conditions, with other manners, a point was reached in the productivity of labour, when it *did* become profitable to save the prisoners, when it became profitable to force them to work and to take from them all the results of their labour except such as was barely sufficient to keep them alive and working.

Such was the genesis of chattel-slavery and, in fact, of the exploitation and oppression of man by his fellow-man, whatever its form, all the world over.

The effect of this industrial development, working slowly from generation to generation, was to make possible, for the first time in the history of the race, the individual accumulation of property by the strongest members of the clan. Primitive society, under this gradual process, thus became slowly but radically transformed, its internal cohesion was ruptured beyond repair, its members became self centred and individualistic; the executive power of society became ultimately the more or less despotic state of its wealthy and powerful members.

On this foundation of chattel-slavery was reared the power of all the ancient empires of historical times: all were like colossal pyramids, shining like stars at the apex, but with their foundations sunk in the mire of injustice and infamy. But through all this tragic pain and wrong, deep down in the

human heart still lived the innate longing for unity and fellowship, and the memory of the old, old time, when man lived in fellowship with his brother, lingered as the tradition of a long lost "Golden Age," and served as a foundation for hope for the future.

And we, viewing the path of human evolution from a higher standpoint, may, through all the sorrow and suffering, yet trace the influence of a Guiding Hand and of a Directing Spirit which in due time will justify the loftiest aspirations of the race.

I have dwelt at some length upon the primitive society of our fifth race and the cause of its break-up, because this matter is, I believe, of the deepest interest and significance for us as Theosophists. For we believe, as I have said, that human evolution proceeds in cycles, from unity, through separateness, returning again to unity upon a far higher plane.

In this destruction of Primitive Communism can be traced the progress of the race down the arc of separateness, which is selfishness; a painful tendency for the time, it is true, but the necessary preliminary, as I believe, for wider groupings, higher conceptions, and brotherhood upon a far broader basis than would otherwise have been possible.

Here we are witnessing the outgoing into the wilderness. Later we shall, I feel sure, have clear indications that the return journey is already well on its way.

With reference to the great social change we have been considering, with all the Theosophical implications it involves, there is one point of almost paramount importance to which I would draw your attention. The immediate force which accomplished it, was the development of human industry. And why was this instrument chosen, if chosen it was? Surely the explanation is simple.

As I have said, man has been brought to his present stage of evolution, largely by means of forces, the meaning of which

he could not comprehend, and, because of his ignorance, quite beyond his power to control. He was not sufficiently evolved to take the necessary progressive steps of his own free will, therefore he had to be forced onward by pressure of circumstances.

But if he was to co-operate with forces of this nature, it is evident that he must do so quite naturally and unknowingly. Man's natural desire to get his living leads him to concentrate his thinking upon the matter; this again leads naturally to the development of his thinking powers, and to the invention and improvement of the tools which he uses to assist him in that object. The improvement of his tools so increases his power over nature and so changes the circumstances of his life, that ultimately he outgrows his social clothes and his codes of law, and must needs make himself a new suit of laws and social institutions to fit the altered circumstances.

Therefore we come to this important conclusion; that the necessary development of man's individuality, in this our fifth race, was mainly achieved through the instrumentality of his industrial development.

And what is to me a truly wonderful thought is that it is exactly this same instrument which is now forcing him along the upward arc towards unity with his fellows.

It must not be thought that, with the break-up of a communistic social organisation, the clan itself dissolved into a disconnected number of individuals. Not at all. It was not necessary that separation should go to such lengths. Side by side with the growth of internal disunity and separateness went the welding of the clan into the tribe, of the tribe into the nation. Neither was this internal antagonism by any means complete and universal. We may safely believe that human affection was not wholly destroyed although it had no opportunity to express itself to any high degree.

We must now approach the consideration of conditions which are well within recorded history.

The old slave empire of Egypt had gone down before the armies of Greece, where art and literature had reached a very high pinnacle. But the glory of Greece was equally based upon the degradation of huge masses of slaves. Meanwhile, the more simple and republican Roman was gradually building up his commonwealth. The law of karma was then, as now, in full operation, and in due time the power of Greece went down before a more virile, and a juster, if less artistic, people.

But humanity learns its lessons very slowly.

With Greece conquered, and Egypt a Roman province, the same canker which had destroyed their predecessors began to eat into the heart of Rome also. The haste to amass wealth followed upon the opportunity provided by their military successes, and the Romans themselves became the owners and oppressors of vast numbers of chattel slaves.

This introduction of slave labour had the ultimate effect, once more, of making work appear ignoble. The free farmers could not hold their own, and lost their estates to the money-lenders and patricians. Vast numbers of handicraft and agricultural slaves were the foundation upon which the luxury of Rome was based, sapping the public spirit and physical energy of its rulers, until at last the Gothic tribes, vigorous in body and still democratic in their social institutions, swept over them like a flood.

What was the root cause of the downfall of all these mighty empires? It was that the principle of separateness or selfishness, expressing itself in the field of economics, had over-reached itself. Thus did men's brothers appear to them as mere tools for the accumulation of riches, and justice, mercy and love were forgotten. It is for us to ask ourselves how far this may still be true to-day.

It is possible that only by the knowledge of evil, that we may, in time learn to love good, by the successive disasters which have befallen mankind, whenever he attempted to build up

a state upon an evil foundation, to prove its utter instability. And so the Roman Empire went down, and our attention must be turned to this mass of victorious barbarians, for from these has arisen modern industry, and modern civilisation.

The feudal society which they established was, on account of the break-up of the Roman system of communications, very much more local in its formation. They were still very largely an agricultural people. Industry, such as it was, was of course in the stage of handicraft. A feudal society was certainly an improvement in many ways upon the Roman slave economy. It is true that the common people were largely the serfs of the large land-owning barons, but they were not without their rights to land and to some extent to the product of their toil. In fact, with the growth of the guilds, a considerable measure of freedom and well-being was won by the craftsmen.

For a century or two, the conditions of the workers was in many respects better than at any time in history, before or since. A workman could, at that time, provide for a year's subsistence with only forty weeks of labour. This is an amazing statement, perhaps, to many people, but such is the historical fact. Industry and labour did in fact at this time reach as high a point as was well nigh possible under a system of handicraft.

From one point of view we can only regard its passing with profound regret, but not from the larger and Theosophical point of view. Separation and individualism did, perhaps at this time, the best of which they were capable, but from the higher standpoint it was not good enough. Out into the wilderness again the mass of the people had to go, in order that they might through further suffering learn the lesson and reap the rewards of co-operation and brotherhood.

The break-up of feudalism was caused by the growing strength of the industrial forces of the country, the greater productivity of labour and the need for its greater mobility, the

growth of means of communication and the expansion of trading; all these were aided by the revolts of the peasants and the craftsmen of the towns.

The merchant class was now growing in power and importance. A large trade was done with India and the East and Venice and the cities of the Hanseatic League were at the height of their wealth and power. With the growing demands of trade, a new type of industrial organisation was born. Many craftsmen were gathered into one workshop, and subdivision of labour began.

Mental progress was, however, largely held in check by the domination of a bigoted, powerful and worldly Roman Church. Scientific discoveries of profound importance were made, only to be frowned upon and their discoverers persecuted, and it seemed that the progress of knowledge might be hindered indefinitely by an ignorant and powerful priesthood. But, as we believe, human affairs are not left to the play of blind and ignorant forces.

The psychological moment had arrived—and, like a bolt from the blue, the Turks swooped down and straddled all over the trade route to the East. The effect upon the progress of the race cannot be exaggerated.

Relying upon the discoveries of astronomical science, Columbus set sail upon his perilous voyage to the West to find a new trade route to the Indies. He discovered America. He paved the way for the proof of the rotundity of the earth and so helped to carry the mental progress of the race a huge step forward.

May we not recognise here, once again, the tremendous importance of the economic or industrial factor as an instrument of human progress.

Had the trade route to the East remained open, the discovery of America might have been delayed for centuries. This discovery effected enormous changes in the industrial

life of Europe. The whole trend of trade now began to change from the East to the West, the ocean was henceforth to become for a long time the great highway between the nations, and the English as an island people became, by reason mainly of their geographical position coupled with their inventive genius, the pioneers of those tremendous industrial changes, which in a few centuries have revolutionised society and the world.

From this point onwards we must, in the main and for this reason, follow the course of economic progress in England, the classic land of modern industrial development.

I must remind you that in spite of the fact that the beginnings of collective industry, in the drawing together of many craftsmen into one workshop, had already made its appearance, by far the greater part of industry was still of a purely individualistic nature; to use a technical phrase, the tools of labour were "scattered": they were in the hands of a large number of more or less isolated workers. Another very important factor; the land was still very much more in the hands of the common people than it is to-day.

Therefore a workman, owning his own tools, not only also owned the product of the work he did with them, but in a very large number of cases he was also in possession of sufficient land upon which to grow his food stuffs. He was thus in a position of very considerable independence, and conditions such as these provided an important barrier to the extension of the principle of collective industry and the division of labour in the manufactory.

Thus the progress of collective industry involved the wresting from the common people of their rights in the land, and the destruction of their independence.

We have seen how the craftsmen and peasants had been emancipated from the chains of feudal society, and the prosperity which followed upon that emancipation; but, had

they known it, the future was for them black as night with stress and storm. The beginnings of trouble go back even to before the time of Elizabeth, when English wool became in great demand for the textile industries of the Continent. Then began the great robbery of Englishmen, women, and children of the land of their own country to make way for the large sheep farms.

The process of clearing the people off the land was then only beginning. The growth of the manufacturing industries was demanding larger and larger drafts of labour, and the impetus given to trade by discoveries and the enlargement of the world market led the growing trading interests to join with the larger land-owners in a general conspiracy of robbery against their more helpless countrymen. The workman, half craftsman, half peasant, became their common prey, and was driven by force or by fraud from his holding. In England, thousands of Enclosure Acts were passed by Parliaments consisting entirely of landowners, transforming into private property tens of thousands of square miles of land which had been common from time immemorial.

Kings were ready enough to be guilty of gross breaches of trust, and to give away large tracts of the national crown-lands to the children of their favourites.

In Scotland, the chiefs of the clans set to work in the same iniquitous fashion, turning the clan lands, of which they were the trustees, into private estates for themselves. Not only was all this wrong and robbery committed, but the world was ransacked for specie, for a greater and greater supply of the precious metals to serve as a medium of exchange. Mexico and Peru were conquered, their peoples butchered, plundered and enslaved, and the trade of the buccaneer had its heyday. With massacre and torture the populations of India and Java, and the islands of the sea, were raped and looted, and the cry of an outraged humanity went up to Heaven.

I said earlier that the teaching of Theosophy was that the evolution of humanity proceeds from unity, through separateness, back to unity on a higher plane.

The break-up of the primitive unity was achieved by economic or industrial forces working, temporarily, in the direction of separation or selfishness. We have now reached the lowest point in the downward direction, *the return journey commences* and we are to see those same forces, developed through history to gigantic proportions, sweeping humanity irresistibly forward, with ever increasing speed, to a momentous and world-wide climax. In a word, we are to witness the operation of powers, whose purpose is no longer the separation, but the unifying of the race.

Industrial history, for the last one hundred and fifty years is the history of the great inventions, and the harnessing of steam power to machinery. The effects of these developments, upon the future of the race, are fundamental in their importance.

In the ultimate, the forms and institutions of any Society largely depend upon the methods of its industrial production and distribution, at any rate until such a degree of general intelligence is reached that these matters are relegated to their proper place in human thought and feeling. No Society, not yet at that high stage of attainment, can remain unaffected by important and far-reaching changes in its industrial processes.

Now in spite of the tendency towards the aggregation of labour in the manufactory, and the measures taken to provide that labour which I have described, there was still left a very considerable village industry. But improvements in machinery and the harnessing of steam power changed all this. The new methods soon threw out of employment numbers of those who had formerly worked by hand, and made all classes of workers depend upon capitalist employers.

England was rapidly becoming the leading industrial nation in the world, but the plight of labour was tragic. The workers in the factories are described as living in *filth* and *rags* and *poverty*. But I have no desire to harrow your feelings with the tale of their sufferings. My object is to give you a wider view of this historic drama. Some of you may perhaps remember those lines of Browning

> Our time is in His hand
> Who said—"*A whole* I planned".
> Youth sees but half. Trust God.
> See all—nor be afraid.

So the race for wealth went on and industry and trade continued to expand. From the employers' point of view there seemed to be no end to this amazing prosperity. And then it was that the Commercial Crisis of 1815 struck the industrial world with astonishment and dismay. Continental markets were glutted with British goods, piles of which lay unsaleable on the continent and many manufacturers were in consequence ruined.

From that day to this, similar crises have dogged the steps of modern industry, and must, I believe, continue to do so, as long as our present method of distribution lasts.

We are thus brought face to face with one of the glaring contradictions inherent in the system. On the one hand there are warehouses stocked with goods; there are enormous industrial forces ready to reproduce these goods and more, the moment the market can absorb them; and on the other, are millions of men, women and children who have produced these goods, who have never had enough of them, and who are thrown out of employment because there is what the so-called economists characterise as "no effective demand".

For a system of society so newly born it is amazing that this evidence of disease should so early manifest itself. It was as if some higher Power had very regretfully been compelled

to use drastic measures to achieve its object, and therefore was very careful, right from the start, to make clear to those who had eyes to see, the temporary nature of the expedient.

Not the least important effect of such constantly recurring periods of stagnation was a strong tendency towards the aggregation of capital. As the century progressed, we see the birth of the Limited Company, and following upon this comes the amalgamation of Companies, the Syndicate, and the Trust. Indeed, we witness the erstwhile apostles of free competition leading the way towards huge combinations, whose object is the destruction of the very competition which their organisers formerly preached as a gospel.

Now the point I would emphasise to you at this stage is that industry, under such organisation, has ceased to be *individual* and becomes *co-operative*. For, by gathering together the scattered tools of industry into mighty forces which can no longer be operated by the individual workman, these organisers of industry have all unconsciously been guided to do a very necessary and fundamental work, to wit, the laying of the economic foundation stones of a new social order.

I have shown you that before the Industrial Revolution the tools of industry were more or less scattered. It naturally followed that the men who used them were also more or less scattered and isolated, but side by side with the growth of modern industry and the combinations of the employing class have grown the combinations of the working class. The one is a necessary sequence of the other. From secret societies, made so by laws which condemned as a penal offence any sort of combination which sought to raise the workers' standard of life; these have fought their way, step by step, until to-day millions of workers are united in vast federations, openly treated with by Prime Ministers. I, at least, if I have any historical sense and any trust in a

Divine guidance in human affairs, believe that these men will ultimately be guided to use the vast powers which are coming nearer and nearer to their hands, not for selfish ends but for the uplift and happiness of the race. I, at least, believe that we are now fairly started on the return journey, out of the wilderness of separation, and that the goal of the higher unity is to-day almost in sight.

Briefly I must now draw your attention to other factors upon which I base my belief that we are on the eve of a new cycle.

Turn your attention, for a moment, from England and take a look round the world. We have just emerged from a terrible and disastrous war. What was the ultimate cause of this war? To my mind, the fundamental cause was trade rivalry and the struggle for the markets of the world.

For a considerable period since the Industrial Revolution England had nearly a monopoly of the manufacturing trade of the world, but she could not expect to hold this position for ever. In the nature of the case her machinery and her methods must, sooner or later, have spread to other countries, who would thus begin manufacturing, first for themselves, and then for export.

As early as 1850 these spread to America, and year by year since then they have been spreading outward in ever widening circles through Europe and beyond, until now in the far East a power has arisen whose industrial development is giving shocks of a very severe order to the nerves of our Eastern merchants. We need not be surprised at the process; it was inevitable. The great war, by throwing previously undeveloped countries upon their own resources, has accelerated the process, and, to put the situation into a nut shell, the industrial countries of the World, are now in possession of productive forces of such magnitude that the "effective

demand," under our present system of distribution, is unable to keep them employed.

The disease of trade depression is year by year becoming more and more virulent, so that unless we set ourselves seriously to solve the problem of the consumption of the product, industry will surely be paralysed by reason of the prodigious nature of its wealth producing forces. The need for a new outlet will very shortly become irresistible, and thus the opportunity for a full and bounteous life for all is now within our reach if only we have the courage and the faith to take it. All the forms are now ready; all the powers are there; and the world is crying out for a great spiritual inspiration to carry it over into its next great cycle of progress.

If we are rapidly approaching a crisis in the industrial field, what is to be said of developments in other directions? If the world is shrinking from the point of view of the export market, it is also shrinking, just as rapidly, from the point of view of communications.

Within the memory of most of us here the motor car was a wonderful novelty. Probably all of us remember the breathless interest with which we read of the amazing flight of Bleriot across the Channel. Then came the wonders of wireless telegraphy and wireless telephony, and our scientists, not content with the havoc caused by high explosives, are to-day endeavouring to unlock the atom, and thus to release the most stupendous forces of the physical plane. We may trust that they will not succeed in this until such time as a great spiritual awakening has safeguarded humanity from making this earth tenfold the hell that it is to-day. But quite apart from such a possibility as this, the powers for destruction now in the hands of the nations are such as to fill one with a sickening sense of horror at the mere thought of the next war. Should such a catastrophe be allowed to come to pass, it may be well that our civilisation be smashed to

atoms, and our fifth race go down to history as another terrible warning of the inevitable end of self seeking to the race which will succeed it.

Surely we may trust that some gleam of wisdom from humanity will be vouchsafed to the nations, so that they may see that the only path to peace and well-being lies in fraternal co-operation, and brotherhood between nation and nation throughout the world.

If I have succeeded in making anything clear to you, surely it is that we are rapidly approaching a crisis in the history of our race, that we are, in fact, upon the eve of a new cycle. The possibilities for the race are dazzling ; the perils are commensurate with the possibilities. Therefore should we, in our individual, our social, and our international life, seek to express those aspirations towards unity which Theosophy would inspire, and so in our day and generation help towards the salvation of all mankind.

Our course is clear. We must stand for justice, co-operation and fellowship in our social relations. We must consistently support those forces in the state which appear to us to be heading in this direction. Remembering that " Hatred ceases not by hatred, but hatred ceases by love," we must stand for human and fraternal sympathy between man and man, and between nation and nation all the world over ; and thus, realising our position in the great evolutionary scheme, do our best to be " workers together with God " in the Divinely wonderful enterprise of human redemption.

" A Hearer "

THE PROBLEM OF NATIONALITY

By D. JEFFREY WILLIAMS

A study of the rise of nationalism in the modern sense of the rise of national independence will prove that it is a comparatively recent development. Perhaps we regard a nation to-day in a somewhat different light from the great nations of the past. We speak of the Egyptian, Persian, Indian and Babylonian, the Greek and Jewish nations of antiquity, but we cannot be quite sure that we speak of these nations of the past in quite the same sense that we speak of, say, a French, German or English nation. We may, perhaps, equally well speak of the great nations of the distant past as civilisations, and we find, for instance, that the Greek civilisation rested upon the City-State rather than the Nation-State. We very often find that "the glory that was Greece" as a nation—the "golden moment of the world" as it was described by William Morris—is also called, rather loosely perhaps, the Athenian and Hellenic civilisation.

> The spirit of the Roman civilisation, which succeeded the Hellenic was entirely anti-national. Rome evolved from the status of a hill fortress to that of a vast Cosmopolitan empire, but Nationality was incompatible with either condition . . . Rome gave men peace and order, the material apparatus of civilised life. a limited degree of self-government, and a scientific system of law. She received in return a very deep and genuine devotion . . . but it was essentially a civic devotion . . . rather than the simple human love of a native land and its traditions.[1]

[1] *Nationality and its Problems*, by Sidney Herbert.

It is interesting also to note that it was in the Roman Empire " that the idea of Universal religion conquered ". Both Christianity and Stoicism to a greater or less degree flourished in the Roman Empire, and both were universal in their appeal. To the one there was neither Jew nor Gentile, neither bond nor free ; to the other nothing was alien which was human.

It was not upon Rome, but upon the fragments of Rome that the Nations of the modern world have been established. Perhaps the Germanic invasion had no such intention behind it; the Germanic invasion had its visions of empire building in imitation of Rome, but it never succeeded in this great aim. The result was the dissolution of the Roman Empire, leaving the Church supreme in its stead as a universal institution. Feudalism followed upon this great disintegration of Empire and strangely enough :

> It is in the feudal age that we see the modern nations springing up, and growing alongside the modern states . . . As we traverse the middle ages, we find the idea of nationality appearing with ever more and more of permanence.[1]

Machiavelli's *Prince*, it is said, marks at once the death of one era and the birth of another, in relation to the emergence of nations in the modern sense.

Coming to the eighteenth Century we find it stated that :

> It was as a result of the French Revolution and of the Wars which it initiated that the idea of nationality came to occupy the place of importance in human affairs that it holds to-day.

How precisely this result was brought about it is rather difficult to say, and there is much difference of opinion concerning it. At this time, too, the principle of democracy in the matters of government began to find its way into European States, and this principle of consent introduced into social institutions stimulated the growth of the idea of nationality. It is very curious that the intellectual and philosophic teachings of the pre-revolution area, which were so

[1] *Nationality and its Problems*, by Sidney Herbert, p. 66.

cosmopolitan and abstract, and which were concerned with man as a general and abstract concept, and with the rights and status of man in this sense, should in some way, not very easily explained, find themselves translated into terms and doctrines of national unity and national independence in the post-revolution period. The doctrines of the French Revolution were super-national in theory; in practice they speedily took on a strongly national character. And from this time forward the history of Europe, from one point of view, is the history of the struggle and emergence of nationality.

After this brief historical outline it would be well to consider what we mean when we speak of nationality. As a rule, students of the question in the past maintained that nationality was dependent on about six conditions which were considered to be absolutely indispensable. These six conditions were: a definite geographical area or territory; a common language; Government; organisation; a common religion; and a common ethnic type or identity of racial type. All these six conditions of nationality, in various combinations and in varying degress of importance have been claimed as providing the essential basis of a nation's existence.

To-day, students of nationality do not regard these things as essentials. They point out that a nation may exist without most or half of these essential conditions, and that in any case the conditions by which a nation exists are not to be confused with the thing conditioned by them. Of course, it will be found that other things as well have been claimed as being essential conditions of nationality, one of which is the identity of racial origin. One writer says:

> This consciousness of descent from the same original stock, or a common ancestry, never fails to appeal to the national instinct; in earlier days it was undoubtedly a very powerful stimulus to the creation of a national sentiment and a patriotic bond of union . . . But as ages have passed, and increasing admixture of populations has taken place, the incentives which identity of race once supplied have, in such cases, become modified by this admixture.

Especially in the case of conquered races and nations. Consequently there are few nations to-day which can claim pure or unmixed descent from a common stock. Mazzini said:

> There is not a single spot in Europe where an unmixed race can be detected.

Of France, he said:

> The most powerful nationality of the modern world (this at the time of Napoleon) is a mixture of Germans, Celts and Romans, and, some say, Iberians.

Identity of religious belief in the past was also a very potent bond of union, and this led in many cases to the establishment of a state religion coupled with legal penalties and disabilities very often in case of disobedience. Uniformity of religious belief is hardly anywhere to-day considered to be a test of nationality. Unity in diversity is considered nowadays to be a far nobler and greater thing than strict uniformity.

The part played by territory and geographical considerations in the development of a sense of national unity has also been a very important one, but we must also remember that the influences of mountains, rivers and seas, have been rather different in different cases and circumstances. In the case of the Jews we have an example of a nation having no territory, but nevertheless a nation with a strong sense of unity.

Similarly, economic interests, like religious and other interests, provide no basis for national unity. Nationality cuts across, and very often supersedes, conflicting economic interests that may be found in the national life.

Again, the part played by Government in the development of National Unity and National Self-consciousness is not very significant in this sense. If we take the trouble to read the history of the rise and struggles of nations, especially of the smaller nations, we shall find that Government, as known in the past and very largely in the present, has been far more often the enemy and opponent of nationality than its friend.

The history of nationalism, in practically every case, has been a Cinderella story, and this is putting it very mildly indeed; in very many, if not most cases, it has been a question of tyranny and crushing and destroying the independence of small nationalities. Mr. G. P. Gooch's little book called *Nationalism* gives a very clear historical outline of the immense struggles and sacrifices which have attended the growth and development of nationality in Europe and Asia. When you remember the history of Poland, which is typical of the history of many of the smaller European Nationalities, and when you think of Ireland, India and Egypt, you will realise at once the part played by government in the development of independent national existence. The examples of Scotland, Ireland and Wales are but a few of many which go to show how nationality may exist in a very strong and proud manner in spite of alien government. Yet we do come across people sometimes even to-day who believe that Government is the greatest nation-making force, and who seem to think that, if other nations are brought together under the ægis of the government of a dominant nation, the good influences of government, tempered by a judicious amount of force, will enable all these subsidiary and subject nations to become welded into one great nation. Such an argument is sometimes seriously put forward in days like these, (and, strangely enough, the last time the writer saw this kind of argument, it was related to the Irish crisis and the Irish nation, of all nations in the world!) The writer is one who believes that the right to self-government is the inalienable right of every nation, and that sooner or later every nation will possess its own state and form of Government.

What, then, is a nation, and what is the essential basis of nationality? It is, of course, freely acknowledged that it is a very difficult thing to define what we mean by a nation. It

may, however, be useful to give some definitions and views of recognised students of the subject. The view of Mr. G. P. Gooch is that:

> The Nation is an organism, a spiritual entity. All attempts to penetrate its secrets by the light of mechanical interpretations break down before the test of experience . . . The occupation of a naturally defined territory, which supplied the simplest ties of affinity, will not carry us far; for the conviction of national unity is sublimely indifferent to rivers, mountains and even seas. Nor is identity of racial type an indispensable factor of nationhood; for no race has ever been gathered into in single nation-state, while Great Britain and France, Belgium, Switzerland and the United States remind us that countries where national self-consciousness is most highly developed are peopled by men of different blood. Unity of language, again, despite its immense practical convenience, can hardly be described as a necessity with the example of Belgium and Switzerland, Canada and South Africa before our eyes. Religious unity, in turn, though a potent bond of Union, above all in communities such as the Poles, the Irish or the Armenians . . . becomes ever less essential with the growing secularisation of thought. And, finally, common economic interests avail as little as forced obedience to a single ruler to achieve the birth of a nation.[1]

Of course, Mr. Gooch, like other students, does not say that these things have no value and importance as "binding ties"; they all tend, as he says, to produce the cohesiveness and solidarity in which the strength of a nation resides.

> Indeed, in the absence of these factors it would be childish to expect a vigorous national sentiment.

After having full regard to the importance of these factors, it must be admitted that they do not provide the indispensable condition and essential of national self-consciousness.

Ernest Renan thought that:

> What constitutes a nation is not speaking the same tongue or belonging to the same ethnic group, but having accomplished great things in the common life in the past and the wish to accomplish them in the future.

This view of Renan is interesting because it implies a spiritual unity and a sense of self-consciousness, and this unity of spirit and consciousness as a continuing "something"

[1] *Nationalism*, by G. P. Gooch.

from age to age as an active and energising principle. Here, in Renan's definition, if we may call it so, we see the nation as an individual, organic spiritual whole, which is characterised by its ability in having accomplished certain things in the past and has the wish to accomplish great things in the future. Of course it is impossible to ascribe a wish and the ability to perform any purposive action to anything but a self-conscious entity or being. We cannot say whether Renan saw and acknowledged these implications of his view of what constitutes a nation; it is very likely that he did not do so, for while he frankly said:

> A nation is a soul,

he also said:

> Two things, which are at bottom only one, constitute this soul. One is the past, the other is the present.

From this we gather that Renan did not mean by soul what Theosophy means by soul, that is, in the sense that a man or a nation is a soul and has or possesses a body.

D. Jeffrey Williams

(To be continued)

HERO WORSHIP

By ALICE WARREN HAMAKER

UNTIL people lose their sense of separateness, and their egos live consciously on all planes, instead of having to have their consciousness on the lower planes through a limited personality, they require some kind of hero or bigger personality to look to, and, as it is called, worship. If a person in the flesh cannot be found, an imaginary one will be made, or an unknown person will be found to fit the need. If that cannot be done, then an ideal personality will be imagined into existence, based on the person's own idea of a religious Saviour or Teacher of some kind. Many a religious person would get a terrible shock if he or she were to meet the real Christ, and realise his or her idea of Christ was so petty or narrow. They might shock themselves right out of Christianity.

People live in this phase of hero worship, often leading good and useful lives, and yearning towards the spiritual life—and suddenly the consciousness expands, and they are face to face with their own ego-consciousness. The shock throws them off their spiritual balance, and sometimes away from their yearnings for a spiritual life, and they are left stranded high and dry. They look back to the hero they worshipped and their expanded consciousness shows them the shortcomings of their hero, and he is their hero no more. Quite the contrary, he is now no more than someone with sundry sins and shortcomings, and they feel they have been defrauded,

For the moment, they forget that, even with the expanded consciousness, they still have sins and shortcomings themselves, but of different natures.

How trying it is when a person in the flesh is the worshipped hero may be seen in what happens to all spiritual guides and leaders, who may induce in any way an expansion of egoic consciousness. No leaders are immune, from top to bottom, and it is becoming a self-evident truth in the annals of the Theosophical Society by this time that an expansion of spiritual consciousness in a disciple means that the sins and shortcomings of the leader in question will be in full view of the departing disciple, however small those shortcomings may be, and the disciple has a sense of being defrauded!

From the point of view of the Logos, not even a Master is perfect. He has quite rid himself of all and every vice contracted in the kingdoms below the human and carried over into the human, but Logoic perfection has not been reached. As everyone is on the way to being a Master and still greater: every leader, however humble, is bound to be faced with disciples that are forging ahead, and finding him inadequate for their expanded consciousness. This, however, is no excuse for vilification.

For one thing, no one has any knowledge of another except as far as he is able to personally respond to the vibrations of the other person. We can only respond to Christ if we have ourselves the qualities that correspond to His, and our knowledge and impression of Him depends on the extent we do so. The qualities and vibrations in the Christ that are lacking in us are outside our consciousness, and we know nothing of them—we cannot. So it is with everyone else. Our "hero" can only appear to us to have the qualities and vibrations that we have, only possibly rather stronger and more vivid or vital. His other qualities and vibrations are simply unperceived, and the thought form that

is worshipped is not the real hero, either the person or the ego, but a limited entity, and any expansion of consciousness shatters the idol to pieces, because the idol is not real and living. It is nobody.

There is another consideration in connexion with this. No two people follow the same line of kārmic sequence, though the ḍharma may be the same for all. The line followed by one ego can never be the same line of another. The difference may be infinitesimal, but it is there nevertheless, and an expansion of consciousness must serve to show a divergent line of experience away from the line chosen by the hero at that particular moment. All the experiences will be obtained, but not in the same sequence, and in the now expanding consciousness of the disciple there come fleeting visions of new experiences to be followed next, and the line of his erstwhile hero seems distasteful. If the next experiences are of a similar nature, requiring different vibrations, the distaste will give rise to opposition, and woe betide the man in whom opposition becomes an obsession, for the expansion of consciousness becomes arrested. Obsession retards, for the obsessed person is too busy in the one groove to pay attention to anything else.

These considerations are also reciprocal, and apply to the disciple from the side of the leader in the same way as they apply the other way round. The disciple will also have had some experience that his "hero" has not had, just because his kārmic line of experience has been different. However little this difference may be, it is there nevertheless, so that there is always something that is part of the qualities and vibrations of the disciple that lies outside the consciousness of the leader, and the teacher's efforts at spiritual guidance will be handicapped by that much. If the gulf is wide enough between the teacher and disciple, the less of the disciple will the teacher know, and the teaching will be more adequate, but this is not the way of humanity at the present time. A teacher very

far advanced has too many calls from disciples nearer his advancement to be able to take over pupils very far behind him. The pupils are delegated to teachers just ahead of them, and each expansion of consciousness necessitates a more advanced teacher, who is always there if the disciple can obey the Christ's injunction, "Judge not". Vilification will only throw the disciple back to the old teacher before the new one can take him. Hate is a stronger tie than love, because the hater thinks more intensely and makes a stronger thought form, and thought forms of hate must be expended on the lower planes where the sense of separation exists. If we loved as intensely as we hate, hatred would be defeated in the kārmic battle.

Most of the hero-worshipping in the T.S. has been directed towards living people, known personally or not, and it has led to personalising Theosophy, and the vilification of *persons* has been the result. Now something new is starting. A new "hero" is being manufactured on the mental plane, a thought form of H.P.B. as she is imagined from books, and manufactured by those who never knew her in the flesh. This new thought form may become a Ḍeva or a Devil—one may wonder which—but it is *nobody*, and far more so than the heroes of thought-forms of people in the flesh. The new thought form of H. P. B. may do more good than harm, but it is as well to emphasise that it is *nobody*.

Personally I prefer H. P. B.'s books to those of any other Theosophist, but I am not going to accept this new hero to worship, for H. P. B. says in her *Key to Theosophy*, page 149, that modern Christianity as accepted by church people is based on "hero-worship", hence its illogical attitude on philosophical questions. This thought-form-hero of Christ was manufactured three or four centuries after His death, and by those who did not know Him in the flesh or the astral plane, etc., and look at the result—churchianity.

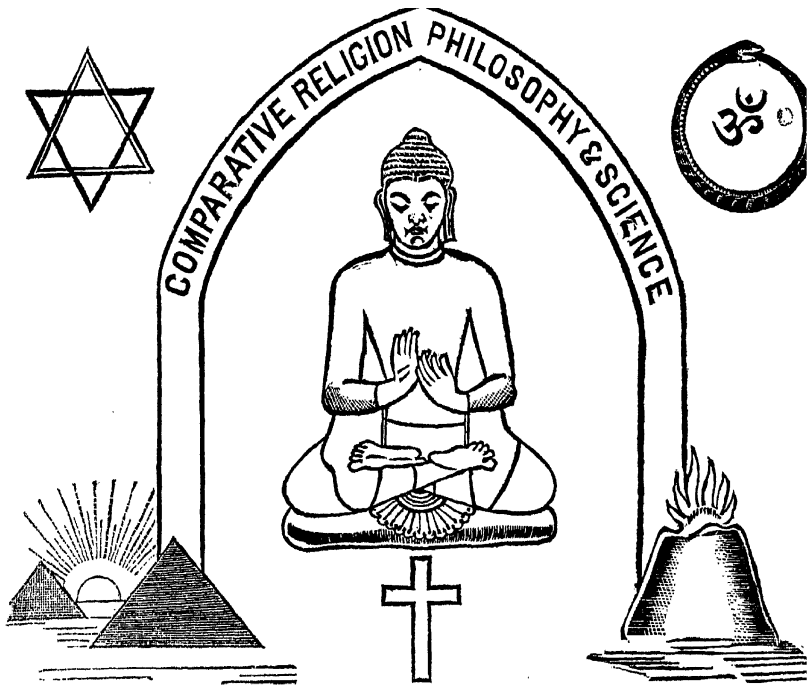
Nowadays we do not start new churches as we used to, but we start new "societies," each one a new sect based on revelation—all kinds of revelations with the "hero" in the star-part. Dozens of these new societies (sects) have come from the Theosophical Society, and a new ground is being prepared for yet another, till we may reach the consummation of one person, one sect.

Alice Warren Hamaker

A DAY CELESTIAL

FROM out the soundless depths where time is not,
And spirit slumbers in the bosom of duration,
A Voice proclaims the dawn.
The throbbing pulse of life foretells the coming day,
A flash of light through fiery mist,
And from that silent realm proceed the mighty Hosts of Heaven,
Whose flaming orbs in glory light creation's morn,
Then onward move in majesty through endless space,
And Gods descend,
And pilgrim souls of men go forth in mortal garments robed,
And journey on through changing worlds,
And strive while ages roll,
Till they and all that live
Shall sing to dreamless slumber once again,
And there within the stillness of that mystic realm
Shall find eternal peace.

C. F. HOLLAND



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

I

URANIUM, COMMON SALT, METHANE, WATER

THE clairvoyant investigations into Chemistry by Dr. Annie Besant and Bishop C. W. Leadbeater which have been published in the book *Occult Chemistry* have dealt so far only with the composition of the chemical Elements. The first investigations were in 1895, and Hydrogen, Oxygen

and Nitrogen were examined, and drawings published of their structure. The second series of investigations were in 1907, and the drawings of 63 additional elements were given in *Occult Chemistry*. Investigations were carried on into other elements, and in THEOSOPHIST, July, 1909, a list of 26 more is given, with brief descriptions of them, but their diagrams, though drawn, were not published. These diagrams have been in my custody since 1913, when Bishop C. W. Leadbeater left for Australia.

In all the investigations recorded above, no attempt was made to map out chemical compounds. As far back as 1895, however, compounds had been noted. Thus the investigations of 1895 into Oxygen, Hydrogen and Nitrogen record: "Investigations of a molecule of water reveals the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away." But, though the structure of the molecule of water was then noted, no attempt was made to follow up the line of research leading to the mapping out of compounds.

The first definite investigations into compounds were in June, 1920, when Water H_2O, Salt NaCl, and Methane CH_4 were mapped out. Mr. F. Kunz published a drawing of the water molecule in THEOSOPHIST, March, 1921. The next series of investigations were in June, 1922, when the investigations into Carbon compounds of the "open chain" series, begun with Methane in 1920, were continued. Methyl Chloride CH_3Cl, Chloroform $CHCl_3$, Carbon Tetrachloride CCl_4, Methyl Alcohol CH_3OH, and Ethyl Alcohol C_2H_5OH were examined. In July, the "closed chain" or "ring" series of Carbon compounds, Benzene C_6H_6, Napthalene $C_{10}H_8$ and Alpha and Beta Naphthol were examined. The Hydroxyl ion OH, Hydrogen Peroxide H_2O_2, Hydrochloric Acid HCl and Ammonia NH_3 were mapped out. During September, the following compounds were examined:

Nitrates: Nitric Acid HNO_3; Potassium Nitrate KNO_3; Sodium Nitrate $NaNO_3$; and Silver Nitrate $AgNO_3$.

Carbonates: Calcium Carbonate $CaCO_3$; Sodium Carbonate Na_2CO_3.

Sulphates: Sulphuric Acid H_2SO_4.

Oxides of Phosphorus: PO_3, PO_4.

Oxides: Carbon Monoxide CO; Carbon Dioxide CO_2.

Chloride: Ferric Chloride $FeCl_3$.

Cyanide: Potassium Cyanide KCN.

Cyanate: Ammonium Cyanate NH_4CNO.

Acetate: Acetic Acid CH_3COOH.

Hydroxide: Sodium Hydroxide NaOH.

Carbide: Ca C_2.

Acetylene: C_2H_2.

One chemical reaction was observed, the production of Acetylene from Carbide, $CaC_2+2\ H_2O=C_2H_2+Ca\ (OH)_2$.

This is where the investigations now stand. There exist for publication complete diagrams of the 26 additional elements, not published in *Occult Chemistry*, which were prepared in 1908-9 and reported in THEOSOPHIST, July, 1909; and of the compounds mentioned above there are sketches for diagrams. I propose publishing in THEOSOPHIST as opportunity occurs all this material bit by bit, with brief notes. I have a verbatim stenographic record of the investigations of September, 1922, giving the details as seen by clairvoyance. These will be most valuable material for the specialised student of the future, but it is impossible to publish them now, as any volume with them would be far too bulky for practical use.

URANIUM

Readers of *Occult Chemistry* will remember that the last element mapped out in that book is Radium. Soon after the

book was published in 1908, Uranium was examined. The chief difference between Uranium and Radium lies in the "spikes". The central ball in Radium of 819 atoms is the same in Uranium, except that, in each of the 24 segments which make up the sphere, its six outermost atoms are not separate, as in Radium, but are joined to make the well-known "cigar" form. The four funnels in Radium, each of 618 atoms, appear unchanged in Uranium. The only change, as

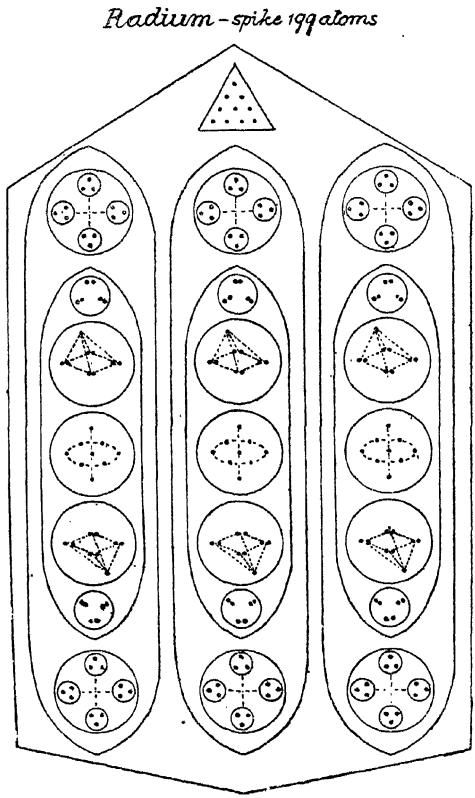


FIG. 1

said above, is in the four spikes, which lie to the four corners of a tetrahedron. Fig. 1 gives the Radium spike, with the

three spikes, each of 63 atoms, from Lithium, and the conical cap of 10 atoms.

When we compare the spike of Radium with that of Uranium (Fig. 2), we note that the cone of 10 atoms is replaced by two bodies of 36 and 19. The former body is

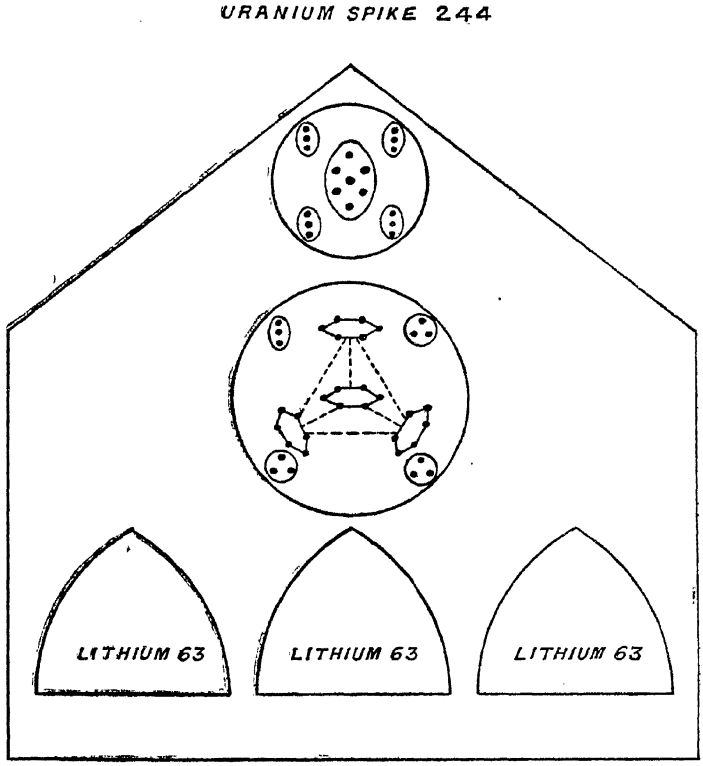


FIG. 2

exactly half a Helium atom. "Though heavier than Radium and so like it in appearance, Uranium is far less active."[1]

[1] THEOSOPHIST, July, 1909, p. 463.

URANIUM :

4 funnels of 618 atoms	... 2,472
4 spikes of 244 atoms	... 976
Central sphere ...	... 819
	Total ... 4,267

Number weight (H=18)$\frac{4267}{18}$=237·055
International Atomic wt. (0=16)=238·2

COMMON SALT

The molecule of common Salt, NaCl, is composed of one atom of Sodium Na and one atom of Chlorine Cl. Both are of the "dumb-bell" type (Fig. 3). Each consists of a central rod, at each end of which is a sphere, and from each of the two spheres revolve twelve funnels. Detailed descriptions of both are given in *Occult Chemistry*. Fig. 5 shows the

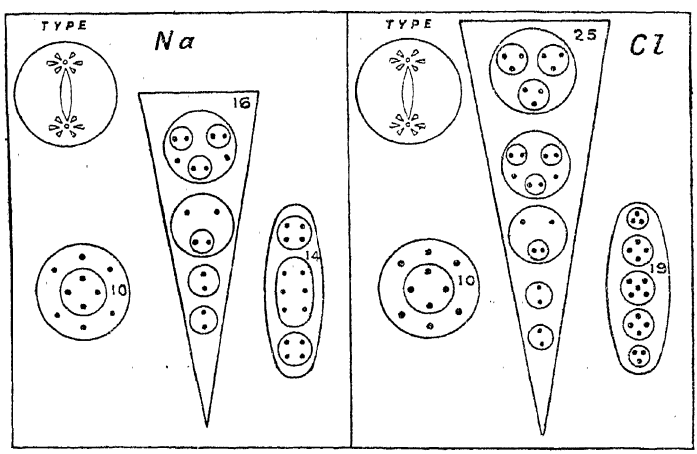


FIG. 5

salient points of the two elements, a diagram being given of the central rod, of a sphere and of a funnel.

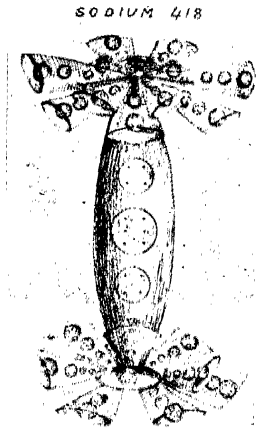


FIG. 3. SODIUM Na

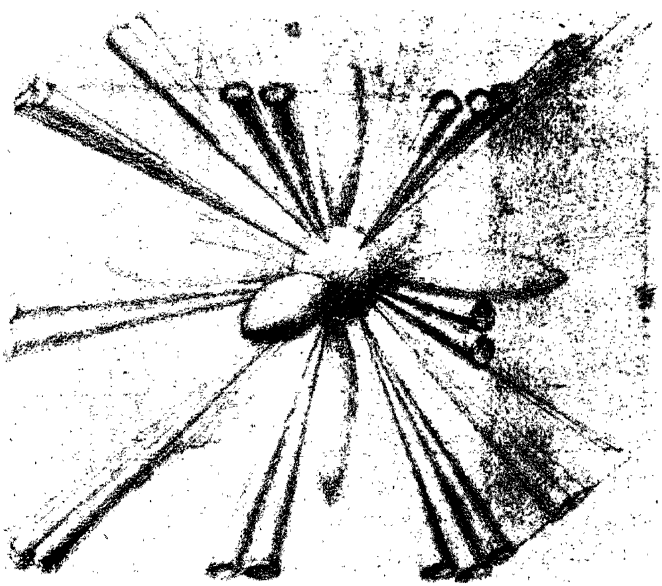


FIG. 4. MOLECULE OF SALT NaCl

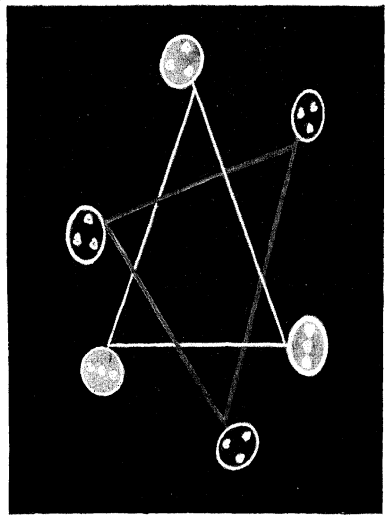


FIG. 8 HYDROGEN H

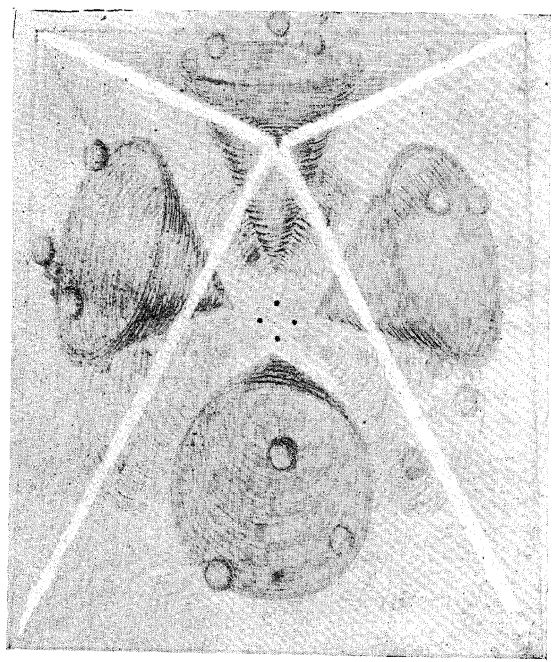


FIG. 10 METHANE CH,

In the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom. It is evidently the positive core or nucleus postulated of late by the physicist. The physicist considers the nucleus as composed of one or more protons[1]; in Sodium, while the nucleus is positive as a *whole*, it is however composed of 6 ultimate atoms. (For detailed description of the composition of this body of 6, see *Occult Chemistry*, under Sodium.)

When Sodium and Chlorine combine to make a molecule of salt, the constituent bodies arrange themselves so as to make a cube (Fig. 4). The 24 Chlorine funnels radiate, from the centre of the cube, in groups of three, to the eight corners of the cube; the 24 shorter Sodium funnels radiate, in groups of two, to the 12 middle points of the twelve edges of the cube. A rearrangement takes place in the bodies composing the two rods and in the spheres at each end of the dumb-bell. From the two rods, six bodies are made, to radiate from the centre to the

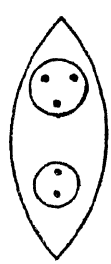


FIG. 6

six middle points of the six faces of the cube. Each of these six bodies is as in Fig. 6.

[1] Rutherford however, in his British Association address (1923), visualises a possible complex nature of proton, as follows: "we may reserve in our mind the possibility that further inquiry may some day show that these units [proton and electron] are complex, and divisible into even more fundamental entities."

The grand centre of the cube is made from the 4 spheres and from 3 atoms left over from the two rods. (Fig. 7.)

CENTRAL SPHERE Na Cl.

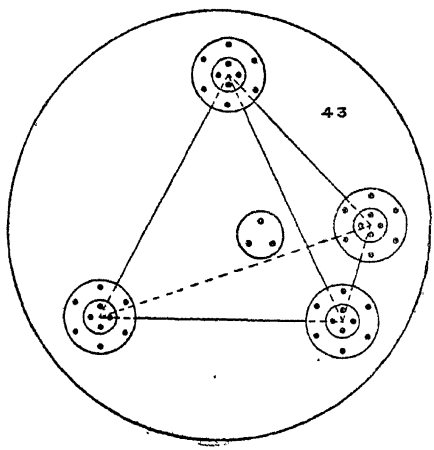


FIG.

The four spheres are at the four corners of a tetrahedron, while the small body of 3 is at its centre. Counting up the individual atoms in Sodium and Chlorine, all are accounted for in the molecule of salt.

SODIUM:	Upper Part	12 funnel of 16 each	192
		Central globe ...	10
	Lower Part, Same		202
	Connecting Rod		14
			418
CHLORINE:	Upper Part	12 funnel of 25 each	300
		Central globe ...	10
	Lower Part, Same		310
	Connecting Rod		19
			639

Sodium + Chlorine = 1,057

SALT :	24 Chlorine funnels to eight corners of cube ...	600
	24 Sodium funnels to twelve middles of twelve edges of cube	384
	6 bodies of 5 atoms to six middles of six faces of cube	30
	Central sphere...	43
		1,057

METHANE

Methane is the simplest of the Carbon "open chain" series, composed of one Carbon and four Hydrogen atoms. To understand its structure, it is necessary to glance briefly at Hydrogen and Carbon. Hydrogen (Fig. 8) consists of "six small bodies, contained in an egg-like form . . . The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. . . Further, the six bodies are not all alike; they contain each three smaller bodies—each of these being an ultimate physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle".[1]

[1] Investigations of 1895.

Carbon is an octohedron of eight funnels, four of which are positive and four negative. Figure 9 gives two of the funnels,

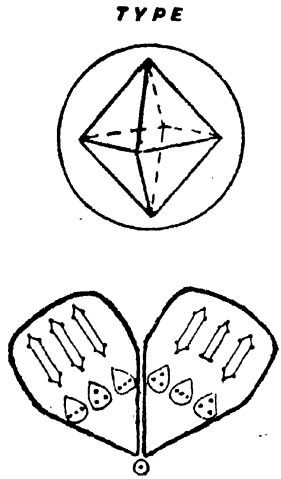
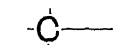


FIG. 9. CARBON

one positive, and one negative, spread out flat, with the single loose atom which binds them. A striking fact about this single atom is that it does not combine. In the centre of Carbon (made up of 8 funnels) there are four loose atoms, circling like moons. It is interesting to note that all chemists have tried to conceive of the quadrivalence of the Carbon atom, represented diagrammatically as



as four valencies radiating from the centre of a tetrahedron to its four corners. No chemist has, so far as I know, conceived of the Carbon atom as consisting of eight half valencies, in the eight directions represented by the eight faces of an octohedron. This is what is seen by clairvoyance. An intuition of this fact is seen in Collie's space formula for Benzene,

where he postulates that the 6 Carbon atoms are at the corners of an octohedron. He does not however conceive of the Carbon atom itself as octohedral.

The combination of 4 Hydrogens with one Carbon atom is seen in Fig. 10. The 4 Hydrogens break up into eight triangular groups, four of which are positive and four negative. Each positive group floats at the mouth of a negative Carbon funnel and vice versa.

WATER

The molecule of water is composed of 2 Hydrogen and one Oxygen atoms. Diagrams of Oxygen are given in *Occult Chemistry*, and in *First Principles of Theosophy* (Fig. 91). Another

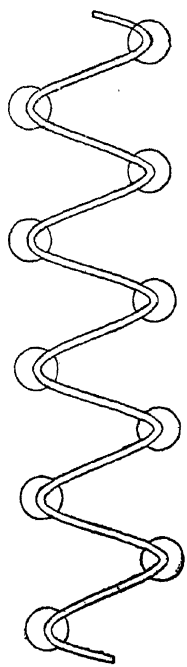


FIG. 11. OXYGEN

diagram, showing the two revolving "snakes," one revolving clockwise and the other anti-clockwise, is given in Fig. 11.

What happens when two Hydrogens and one Oxygen combine is shown in Figs. 12 and 13. Both illustrations are of the same model, but taken from two different angles. The Oxygen "snakes" remain the same, and the 2 Hydrogens arrange themselves round it. While Fig. 12 shows the Hydrogen bodies as forming with the Oxygen a sphere, it is clear from Fig. 13 that each Hydrogen atom (in its interlaced triangular form) keeps its separate individuality, and when the link with Oxygen is dissolved, can fly off unimpaired.

When we look at the arrangement of the Hydrogen "charge units" as they circle round Oxygen, it is interesting to note that, if we group them by vertical axes, along one axis of the molecule only negative "charge units" are found, while on the axis at right angles to it there are only positive units. This arrangement probably accounts for the special shape in snow and ice crystals, but no investigations have yet been made into crystallisation, except in one instance, Nitrate of Silver.

(*To be continued*[1])

[1] I hope to have ready by next month the Benzene molecule, a model of which is now being made.

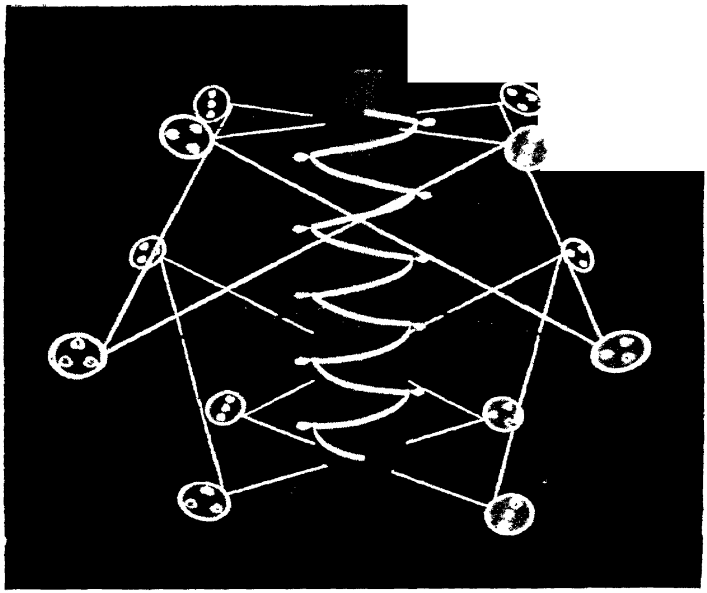


FIG. 12 MOLECULE OF WATER H_2O

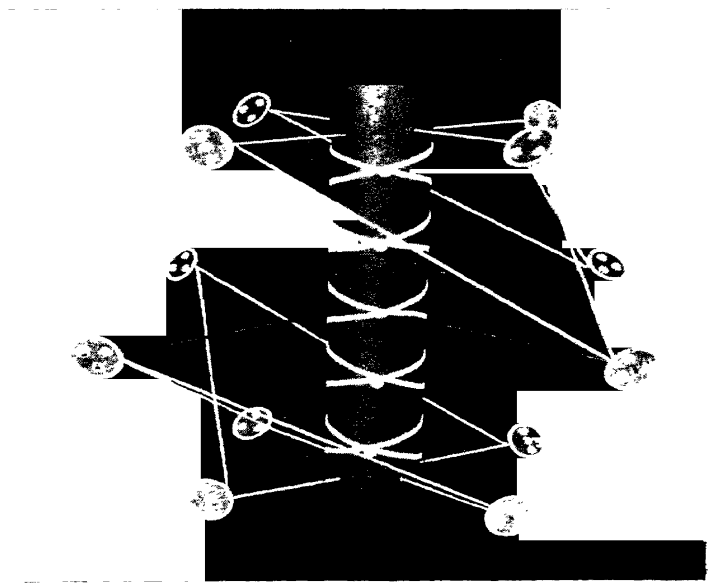


FIG. 13 MOLECULE OF WATER H_2O

THE SEVEN KEYS[1]

STUDIES IN SYMBOLOGY AND CORRESPONDENCE

By JACOB BONGGREN, F.T.S.

H. P. Blavatsky said that every great religious mystery was unlocked with seven golden keys.—EDMUND RUSSELL.

I. EXOTERIC AND ESOTERIC

IT is well known, that words have more meanings than one. This being a fact, the same word can be differently interpreted and understood, not only by different people, but also by the same ones at different times, when the word is differently associated and connected. For instance, the word *esoteric*, which means "the inner" and "the hidden," is by some people thought to be nothing but the label for any statement made by clairvoyants of what they have experienced, or for any interpretation offered of things exoteric. When *Esoteric Buḍḍhism* was published, there were many who thought that facts publicly stated and printed broadcast, *i.e.*, made exoteric in it, were still esoteric, and that things openly divulged still remained hidden.

Mme. Blavatsky dispelled this illusion in the opening pages of her *Secret Doctrine*, Vol. I, where she made it plain, that anything openly told no longer could remain esoteric and

[1] Dr. Bonggren kindly sent me this, which appeared in *The Beacon*, New York, with permission to reprint. It is the kind of article which his teacher would have been delighted to read.—A.B.

that Bro. Sinnett in his book had given us the nucleus of all true religions, not of Buḍḍhism alone. She told, too, that when she named her book *The Secret Doctrine*, this did not mean that what there was published for everybody to read still remained secret, only that she made exoteric some parts of the doctrine hitherto hidden from the multitude, at the same time giving hints of how to find more of what was concealed.

An esotericist, who wants to make exoteric some of his knowledge, does no longer call that esoteric which is plainly told. An esotericist puts up various problems for solution and gives hints how to solve them. Of such problems and such hints there is an immense number in H.P.B.'s great standard work, and for this reason, if for no other, its name is appropriate and well chosen. In a letter to Bro. Sinnett the Master K. H. told quite plainly the method of esoteric teaching. He said that "the traditional modes of teaching" by the Brotherhood to which He belonged was "by provoking the perplexity," by making the neophyte seek and thus find. And he added: "If you should work out the problem by yourself, it will be my duty to tell you so."

Esoteric is to us any problem that we have not yet solved, anything that is still a secret to us, any hint given that we have not yet taken up and investigated. And exoteric are to us all the problems we have solved, all the secrets that we have found out, all the hints that we have followed up. The less we know, the greater the number of things that are esoteric to us; the more we know, the less the number of secrets, of things hidden.

II. The Esoteric System

"Figures and Numbers are Keys to the Esoteric System." (*The Secret Doctrine*, Vol. I, p. 188.) In these few words

Mme. Blavatsky gave us the most valuable hint for our study of esotericism. Let us here call to our mind the fact that every word is a figure, a figure of speech, that every word also is a number, being either singular or plural, and that every letter of a word corresponds to a certain number. Hence every word in a sentence is a key to the Esoteric System, and every sentence is a number of such keys.

Another thing also becomes clear: that there are more keys than one. The different associations of words cannot but give different meanings also to the words used. Take for instance the adjective "blue". Standing alone, it means a certain colour vibration. Put the noun "sky" beside it, and its application is clear. It describes the colour of the firmament. Put the noun "flower" next to it, and the application is changed. Put the words "I feel" ahead of it, and you have the description of a sensation, a feeling of the cold, gloomy kind, because blue is a cold, quiet, somber colour in comparison to red, orange and yellow, which are exciting, warm and bright.

In his book, *With the Adepts*, Dr. Franz Hartmann gives a fine explanation of the numerical foundation of the keys, which is here quoted in full:

"You know that each occult symbol and sign, from a mere point to the double-interlaced triangle, to the Rose and the Cross, has three significations. The first is the *exoteric* meaning, which is easily understood; the second is the *esoteric* or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the *spiritual* meaning, which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experience is arrived at by the power of intuition, or the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and

understands their attributes, then such a person has become illuminated, and is practically an Adept.

"As the number *Three* grows out of the *One,* likewise the *Seven* grows out of the *Three;* because by a combination of three numbers or letters four complications arise, forming with the original Three the number Seven, and then there are not merely three, but seven explanations of each symbol. You see, therefore, that the matter is very complicated, and requires deep study." (*With the Adepts,* pp. 118-119.)

Mme. Blavatsky mentions the septenary system of keys in all her works. In one of the first pages of her *Secret Doctrine,* Vol. I, she says:

"Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that 'The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole'.

"The same may be said of the whole Esoteric System. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called Gupta Vidyā; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten, but it is at last found." (*S. D.*, I, p. 22.)

III. The Mystery Language

The different keys are sometimes, and for a very good reason, spoken of as dialects of the one universal language.

We know that every word in a language is a symbol of something, and not the thing itself. When we speak of a flower, the word that symbolises and signifies the flower is not the flower itself; it is its figure, its symbol in our speech. Every word in every language is a symbol; every language is a collection of symbols. Knowing what the different figures and symbols in a language signify is to know that language. The Senzar language—or rather the figures and symbols which were given that name—consisted entirely of a certain kind of hieroglyphics, signifying objects and thoughts and feelings, Mme. Blavatsky told us. And about the dialects of the one universal language she says:

"The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has *seven 'dialects,'* so to speak, each referring, and being especially appropriate, to one of the seven mysteries of Nature. Each has its own symbolism. Nature could thus be either read in its fulness or viewed from one of its special aspects." (*S. D.*, I, p. 329.)

It is often said, that there are seven different ways to express any truth; but still more often we are told, that there are seven different keys to unlock seven fundamental secrets. We quote again:

"The seven Keys to the Mystery Tongue . . . [have] . . . always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes . . .

"It is maintained that *India*—not confined to its present limits, but including its ancient boundaries—is the only country

in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system." (*S. D.*, I, p. 330.)

In one place Mme. Blavatsky mentions by name three sub-keys of a certain key. She says:

"Chaldea had preserved only three (keys) in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolising the human, and especially the physiological, functions. They never had the higher keys." (*S. D.*, I, p. 330.)

In another place we read:

"The Secret Records hold the said Seven Keys to be the mystery of the genesis of man." (*S. D.*, I, p. 344.)

"The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas." (*S. D.*, I, p. 346.)

IV. The Seven Keys

While the seven keys to the mystery of a special kind, that of the genesis of man, must be looked upon as minor keys of the same general type, the anthropogonical, and while these can be found, as we are told, through the Secret Records of the seven time and change measures of humanity, there are other major keys that unlock the doors to entirely different mysteries. The circumstance that they are used by human minds correlates them all; still, they are separate keys and applied to separate branches of knowledge, as the following quotations will show:

"As truly stated by Ragon: The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the Keys. They

can be only *approximately* interpreted, even if one discovers three out of these seven systems, *viz.*, the anthropological, the psychic, and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the prehistoric Hierophants, with whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in Jewish 'Holy Writ'." (*S. D.*, I, p. 389.)

"While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real-mystical, the allegorical, the moral, and the literal, or Pashut. The latter is the Key of the exoteric Churches and not worth discussion." (*S. D.*, I, p. 401.)

Mme. Blavatsky gave often a warning, that what information she offered should not be taken as the one immutable and infallible truth, which would simply create a new orthodoxy instead of the old, but only as her understanding of what she had been taught. She says:

"The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol

and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical." (*S. D.*, I, p. 25.)

The geometrical is mentioned as one of the Keys :

" Geometry, the fifth Divine Science—' fifth ' in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated by the Talmudic Jews, applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded." (*S. D.*, II, p. 494.)

The seven Keys opened the doors to the secret knowledge of the ancients, we are told :

" Aye, there existed, indeed, a mighty civilisation, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone ; for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within." (*S. D.*, III, p. 178.)

V. The Seven Ways to Bliss

In the Stanzas of Dzyān, upon which the two first volumes of *The Secret Doctrine* were founded and to which these volumes were commentaries, we learn more about the fundamental septenary division of existence, which underlies the division of the universal language into seven dialects, and the system of seven keys for opening the doors to universal knowledge. In the first stanza is described a pralaya, a world slumber, when everything in a certain world is asleep, is potential, not yet actual, not yet awake and active. The fourth verse reads :

"The Seven Ways to Bliss were not—the Great Causes of Misery were not, for there was no one to produce and get ensnared by them."

The sixth verse gives this added information:

"The Seven Sublime Lords and the Seven Truths had ceased to be."

The Seven Sublime Lords here spoken of are more often called the Seven Planetary *Logoi*, and the Seven Lords or Rulers of the Seven Hierarchies, into which the cosmic existence is divided up. Each Hierarchy has a certain Fact, a certain Truth, also called a "Way to Bliss," to give to the world. And the opposite to every Fact is an Illusion, to every Truth is an Untruth, to every "Way to Bliss" is a "Great Cause of Misery".

It is a well-known fact, that where there is any division there are always differences between the things divided. We find it already in the atom, where negative electrons circle round a positive nucleus of protons, like the comets and planets around their sun—a veritable solar system in miniature.

Substance plus form give individual existence as a sum; father and mother issue the child as their product. In Stanza II, Substance, or Father, is called the Ray, Form, or Mother, the Germ, and the Kosmos ready to receive the product is called Maṭripaḍmā, the Mother-Lotus. We quote the third verse:

"The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Maṭripaḍmā had not yet swollen."

To make it somewhat plainer, let us re-translate, using synonyms:

"The Time was not yet at hand; the Active Force had not yet entered into the Passive Receptacle; the Mother-Lotus was not yet ready to bear fruit."

The following verse makes us acquainted with the very foundation of the septenary division:

"Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Māyā."

Once more let us re-translate, so as to make it somewhat easier to grasp:

"Her Buḍḍhi, Spiritual Receptivity, had not yet opened its doors for Āṭmā, Spiritual Activity, to enter, thence to evolve as Threefold Spirit—Aṭmā—Buḍḍhi—Manas—into Fourfold Matter on the Plane of Illusion."

The fifth verse of the Stanza reads:

"The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svābhavaṭ; and Svābhavaṭ was in Darkness."

This means: "The Seven Lords of Hierarchies were not yet differentiated from the Foundation of Life—Potentiality alone was Father-Mother, the Plastic Essence; and the Plastic Essence was in Inactivity."

VI. The Classification of Keys

The two great divisions: Spirit and Matter, Active and Passive, Positive and Negative, appear also among the Keys to the Kosmic Mysteries. Mme. Blavatsky calls the two great divisions the Theogonical and the Anthropogonical. The first named, she says, has to do with things divine, the ideal mysteries, the second with things human, with the practical mysteries, those of the genesis of man.

The Seven Keys, as given in the quotations above, can be classified thus:

(1) The Spiritual Key,
(2) The Astronomical Key,
(3) The Metaphysical Key,
(4) The Anthropological Key,
(5) The Geometrical Key,
(6) The Psychic Key, and
(7) The Physiological Key.

And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus:

(*a*) The astronomical,
(*b*) The geometrical,
(*c*) The numerical (*S. D.*, I, p. 330);
(*d*) The real-mystical,
(*e*) The allegorical,
(*f*) The moral, and
(*g*) The literal (*S. D.*, I, p. 401).

There are seven subdivisional or minor keys to every major key. In the Physiological Key its astronomical minor key opens up these Zodiacal mysteries that refer to the human body and its functions, where Aries signifies the head and face, Taurus the throat, neck and ears, Gemini the arms, shoulders and lungs, Cancer the breasts and stomach, Leo the heart and back, Virgo the bowels, liver and pancreas Libra the groins and kidneys, Scorpio the genitals, Sagittarius the hips and thighs, Capricorn the knees, Aquarius the calves and ankles, and Pisces the feet. In her *Isis Unveiled* Mme. Blavatsky turned that key once, as she explains. Six turns more will open it fully.

Let us try to understand that minor astronomical key a little better and see how comprehensive it is. The twelve signs of the Zodiac and the twenty-four parts of the human body to which they refer are correlated by the seven celestial rulers of the said signs: Mars representing Aries and Scorpio; Venus, Taurus and Libra; Mercury, Gemini and Virgo; the Moon, Cancer; the Sun, Leo; Jupiter, Sagittarius and Pisces; Saturn, Capricorn and Aquarius. Colour being, with form, the characteristic of the visible world, *red*, the colour of Mars, symbolises not only that planet but both its houses, Aries and Scorpio, and all Martian traits; *orange*, the solar colour, stands for Sun's house, Leo, and for everything bright and sunny; *yellow*, the colour of Mercury, is also that of the signs Gemini and Virgo, and of all Mercurian peculiarities; *green*, the

Saturnian colour, refers to the signs Capricorn and Aquarius, as well as all Saturnine characteristics ; *blue*, the colour of Jupiter, is also that of his signs Sagittarius and Pisces, and of jovial temperament ; *indigo*, the colour of Venus, also belongs to her signs, Taurus and Libra ; and *violet*, the lunar colour, is also that of the lunar sign Cancer, and of lunar traits. As to form ; sharp angles and barbs, and pointed fine, straight lines stand for Mars and his signs ; regular circles, full curves and heliacal scrolls stand for the Sun and his sign ; short, incisive lines and slender curves signify Mercury and his signs ; hard, clear-cut outlines, straight lines, and cramped forms characterise Saturn and his signs ; full, generous curves are those of Jupiter and his signs ; curved lines and rhythmical scrolls signify Venus and her signs, and irregular curves and crooked lines characterise the Moon and her sign.

VII. Turning of the Keys

Let us now see how this key can be used. We must remember, that anything belonging to a separate part of the septenary system can be made to symbolise anything else within its own sphere. For instance, still using the minor astronomical key to the physiological, when Mars is named, it may mean many things, from the highest here, the spiritual-astronomical, the Dhyān-Chohanic Ruler of the red planet, its *Logos*, to the physiological, the head and face, thought-creating, in one aspect, the genital organs, physical creative vehicles, in another. It may mean the Martian houses. Aries and Scorpio, together or separate. It may mean by the geometrical key sharp angles, barbs, fine and pointed straight lines ; by the numerical key, the number 1 ; by the real-mystical key, the creative faculty, which in the male is always connected with fighting rivals ; by the allegorical key, the red colour to the eye, the note Do or C to the ear, hot acids, pungent odours and

burning astringents to the smell and taste, the masculine among sexes, hot as to temperature, the wolf among mammals, the vulture among birds, the pike among fishes, the red fighters among insects, the thistle among flowers, the ruby among gems and iron among metals. By the moral key it means courage, the father of all the virtues. What the word "Mars," or "red," or "do," or "pungent odor," or "hot," or "thistle," or "iron," or any other of the above-mentioned Martian symbols, mean to an Occultist at a special moment, this depends entirely on the temporary application. For each and all of these symbols are convertible and interchangeable, within their own type—in this case the Martian. The Law of Correspondence is back of all the keys, big and small alike.

In conclusion, let us take two well-known verses from two different sacred books, belonging to two different religions, and use the seven Major Keys on them, to demonstrate how the keys are turned and what the result of such a turning is.

Genesis opens with this statement: "In the beginning God created heaven and earth." (*Gen.*, I, 1.) Using the first, the spiritual key, this means that the Divine —specialised as the seven Elohim—started co-operative activity, dividing it into the positive and the negative, with the result that God's own images, active and passive, came forth out of potentiality into activity, and that to them this was the beginning of their period of existence. Using the second, the Astronomical key, it means the starting of a particular period in some part of space, when from the Undivided separated the active—the Sun—and the passive—the comets, the planets and the moons; the passive to be circumferences, to encircle the active, their solar centre. The Metaphysical key opens up to us the fact, that the beginning of all things, as separate from the One Life, is when in conjunction

with the negative or passive the positive or active principle starts to propagate their own kind in new vehicles. The Anthropological key takes us to the division of activity between the two sexes, a division brought about by the Divine Builders shaping male and female bodies for co-operation in order to perpetuate their own race. The Geometrical Key shows us the dot becoming a line as a connecting link between two dots and as the first attempt at division by motion and expansion. The Psychic Key unfolds to us the Psyche of man working through the Mental and Astral planes, those two co-operating, one being positive and giving, the other negative and receiving to its companion. The Physiological key takes us down to Nature's workshop, to the fashioning of the male and female procreative organs by nature spirit workers under the supervision of the Divine Builders.

In *Bhagavaḍ-Gīṭā*, the second discourse, Shrī Kṛshṇa, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual key on this, it means: "You are divine; to act like a divine being is your proper work; therefore do your divine duty, O divine one!" Using the Astronomical key it means: "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore vivify and brighten, O Sun!" The Metaphysical key will give this result: "You are the active principle; the duty of that principle is to act; therefore act, O thou active principle!" The Geometrical key gives us this: "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore enclose and guard your space, O triangle!" The Psychic key offers this translation: "You are a constructive thinker; the duty of such a one is to think constructive thoughts; therefore think such constructive thoughts, O

constructive thinker!" And the Physiological key gives this result: "You are the masculine; the duty of the masculine is to become a father; therefore do your paternal duty, O masculine!"

Jacob Bonggren

NOTE: In sending this article to *The Beacon*, Dr. Bonggren wrote in part:

"I enclose here my 'Seven Keys,' a copy from my own copy. There is no third in existence. Do with it as you please. It was worked out under the guidance of H.P.B. when I was her pupil 1885-1891; in its present form, however, it is only a year old or so. But I had the scheme before."—ED.

DAWN AT THE MANOR, SYDNEY

THE seagull skims over the waters,
The wavelets sing to the shore,
The coming sun lights up the tree-tops,
While Beauty grows more and more.

And the gull is as Holy Spirit
Brooding o'er Waters of Space.
The Feminine Aspect of Godhead
In Seas of Matter I trace.

The Logos arises through Matter,
As Venus is born of Sea,
The Great Sun of Love and of Glory
Who cometh for you and me.

O Father, O Mother Eternal,
Duality second to none,
O Son from that Godhead emerging,
O Trinity Three in One.

I open my heart to Thy Beauty,
Rest in the bliss of Thy Strength,
I guide my poor steps by Thy Wisdom,
Which flows through Earth's breadth and length.

And the Peace of the Vast Eternal,
The Peace of the Boundless Deep,
The Peace of Christ and His Angel Hosts,
For ever my soul shall keep.

O Holiest Godhead of Father,
Of Mother, of Son, Blest Three,
With Angels and Gods we adore Thee;
Grant us Thy Glory to see.

M.

CLASSIC MYTHS

By ARNOLD S. BANKS

I. ORIGINS

The time is one of darkness, and all lights are needed for the illumination of the groping world. Interpretation of myths, legends and dark sayings; new aspects of thought; . . . new schemes for social reformation; new ways of political action; new visions of the inner worlds; new comradeship with Nature, the devas, and the denizens of the unseen worlds; new realisation of one's own essential being and of its relationship with the cosmic scheme; all these are waiting for the "tongues of flame" to descend and speak the new Word of Power, Peace and Progress through those who in the modern world are ready to proclaim the ever-new Evangel.

SO runs part of an article[1] in these columns. Its message purports to flow from the hill-country beyond the plains of this ordinary yet most wonderful material life. But whether it sprang there or here matters little, for the words carry their own appeal. They express something of ideals already conceived by a world-spread multitude of watchers for the dawn.

When of old the tongues of flame appeared, those upon whom they fell "were all with one accord in one place," an "upper room". Conditions are different now, and the physical qualification may be impossible, yet there is no warrant for deeming that the pre-requisite need of accord has been in the least degree abrogated. The increased amount of discord in the world may be regarded either as a temporary and necessary product of these changing times, or as an outcome of the

[1] Concerning Mediumship, p. 186, November, 1922.

deliberate efforts of the enemy to delay progress. It suggests forcibly that accord must be attained before there can be heard the sound as of a rushing mighty wind. The enemy would hinder, if he can, the outpouring which must come, and yet he can but subserve the purposes of the high gods. The Apple of Discord—the ripe fruit of past Karma, be it noted—has been thrown to some purpose in these present days, as also before the early struggle symbolised by the War of Troy. And the widest and wisest attitude is that which regards these activities of the enemy forces as being but a temporary necessity and really a preparation of the way. When the discord has exhausted itself and its votaries, then the tongues of flame may be heard to speak their many messages.

Now there are offered some examples of the subjects of those messages, and it is obvious that our Society and the Theosophical Movement at large are already deeply concerned in preparatory study and search in all of them; yet in varying degree, for tastes and temperaments differ. Further, it is only natural that the appeal of certain of them should be considered to be more urgent and practical, and therefore more real, than that of others. A man who would have the message of flame reveal new schemes for social reformation might naturally be impatient with any study of visions of the inner worlds or of comradeship with the devas. "How," he would say, "shall I have comradeship with the devas whom I have not seen, if I love not my brother whom I have seen, and if I seek not to better his lot in every way?"

But as the message of flame, when it comes, will not be restricted, but will be like a mighty flood seeking myriads of channels, so now it is justifiable, and urgent too, to direct our study along even the relatively unpractical lines of preparation.

Let us then turn to the first-named division of the message of flame, apparently one of the most unpractical, the interpretation of myths.

The many theories as to the origin of myths may be found in standard works on Mythology. The interpretation of myths, and the subject of Mythology generally, is where learned men have agreed, or disagreed, to differ exceedingly. Where one savant sees in all myths only a conventionalised record of obscure tribal history, another sees merely a dramatisation of local phenomena of Nature, such as the rising of mist from a marsh, or the draining and drying of a miasmic swamp by the heat of the Sun. Or every myth is to be explained by reference to the phenomena of the rising and setting of the Sun, and of the march of the Seasons. Scholars in the western nations have deemed that they find in the ancient Vedic, Egyptian or Classic myths merely a dim groping for, and a crude foreshadowing of truth which they fondly think was once and for all revealed fully in their own scriptures, or in those they have adopted from ancient Hebraism. The mythical element of so many of the Bible stories is ignored by them. "These events," they would say, "really happened in the ancient time, for our instruction; they are no myths, but *true*." Yet there is a sense in which it may correctly be said that in proportion as an event actually happened to an obscure ancient tribe, rather than remaining as a myth with the fount of its being on the planes of archetypes and principles, so much the less is it true. As recently well said:

> Facts—of history or science tend to congest the mind and paralyse the imagination, as Darwin lamented in his own case. Principles stimulate and illumine the imagination, and enable the mind to interpret facts and adjust them to their proper relation.[1]

The great Myths were and are overwhelmingly true. Ruskin says:

> Never confuse a myth with a lie. The thoughts of all the greatest and wisest men hitherto have been expressed through mythology.

[1] *The Meaning of Masonry*, by W. L. Wilmshurst, p. 192.

And Novalis, with illumination,

> Mythology contains the history of the archetypal world. It comprehends Past, Present and Future.

In this sense myths are truer than history, for the shadows which make up history play for a brief time and flash away into the past; but the drama of a great myth is enacted anew when any soul comes to that stage of unfoldment of which the myth-story limns the struggles and adventures.

Now the scholars, though partial to one or another of the many views of the origin and meaning of myths, may well be correct, each in his own sphere and within his own limits. The trouble is that they have tried to confine themselves to one set of meanings only, and to ignore others. In *Classic Myths in English Literature*, C. M. Gayley writes:

> Old literatures abound in explanatory myths of so highly imaginative a character that we moderns are tempted to read into them meanings which probably they never possessed. For the diverse and contradictory significations that have in recent years been proposed for one and the same myth could not all, at any one time, have been entertained by the myth-makers.

Students of Theosophy will be familiar with the assertion that a key to occult teachings may be turned more than once, and may reveal many layers of meaning. Of all subjects, symbolism is perhaps the most protean and many-sided, and mythology depends almost wholly thereon. The same laws and principles are in force on more than one plane of being, and a story which by drama or personification reveals truths of one plane, may be found to apply extremely well to facts of other planes at the same time. The laws which govern day and night and the phases and appearances of the Sun-god; the seasons of the year; the mysteries of birth, growth, decline and death; and the inner and superphysical "tides in the affairs of men," are all one. In this way many meanings to the same set of

symbols may exist together and be equally true. To quote again from Ruskin's *Queen of the Air*,

> To the mean person the myth always meant little; to the noble person, much.

The original makers of a myth may not have had consciously in mind at one time all the meanings disclosed by successive turns of the key, yet, if the actors and events in the myth were made to express truly the deep principles of divine law as seen on one plane or from one angle, they could hardly fail at the same time to exemplify the same protean and all-pervading law from other view-points. Yet it is possible that by the myth-makers and initiates of the Mysteries of those days all the meanings were fully seen to exist, and that according to the degree of illumination attained by the initiate in the Mysteries, so the plane of the explanation of any myth and the teaching given to him was simple or advanced.

Our teachers in the old Mysteries and in the modern message of Theosophy respectively are dealing with details of the same great principles. What we now know as Theosophy was formerly taught more guardedly and secretly in the Mysteries, of which many of the great Myths are remains. Our own studies and speculations as to the Soul and the facts of human nature generally, greatly assist us in the interpretation of those old stories where the same facts were set forth, though sometimes wrapped up and disguised. For human nature does not change in kind, but in degree; the conditions of Occult progress do not change, but in our fuller understanding of them; and a story of the Labours of Hercules is just as much a symbol of the difficulties to be surmounted by the Initiate to-day as in the early days.

A good summary of a number of the theories put forward to account for myths may be found in *Studies of the Greek Poets*, by John Addington Symonds. Among others mentioned and dismissed by him is one which seems worthy of more

consideration. This is the theory which attributes the origin of myths to

> priests and sages, in order to convey to the popular mind weighty truths and doctrines which could not be communicated in abstract terms.

Symonds objects that

> to extract a body of doctrine from the vast majority of myths is not possible.

Perhaps to one who lacks the necessary teaching and intuition it would be impossible to see a deep meaning in even the noblest myth, and many of the stories are of relatively small import, being of local and exoteric application only. But his further objection that in the age of the origin and growth of the classic myths there could not have been men of sufficient intelligence to conceive profound truths and to clothe them in parables, is one which will appeal to few students of occult tradition. It is becoming somewhat unfashionable even in the world at large for thinking people to believe that the

> first and germinal commencement of intelligence

took place within the period of history, greatly extended though that period has come to be regarded. And there are not wanting Scientists who, with no bias from Occultism, not only push back the confines of the historical period into ever remoter antiquity, but also state that they find there mighty civilisations which had even then been for long on the down-grade, so that they seem almost disposed to regard those ancient systems and their leaders as having sprung forth fully armed and equipped. Recent scholarship's point of view is expressed by Dr. E. A. Gardner, who admits that

> no one system of interpretation is universally applicable, but that Greek mythology was derived from many different sources.

A valuable contribution to the looked-for new interpretation—or is it not rather the old and original interpretation, newly set forth?—has recently appeared, in

The Dictionary of the Sacred Language of all Scriptures and Myths, by G. A. Gaskell, a work as valuable for its quotations and cross-references as for the illuminating Theosophical interpretations of which it is full.

In the origin and development of myths there appear to be three main factors, which shall now be very briefly summarised. 1. The Institution known as The Mysteries. 2. The mythopœic or myth-making faculty of humanity in a certain stage of evolution, or state of emotional stress. 3. The Drama and the Poets. These factors are so interdependent that it would be incorrect to regard them as being separate from one another, but rather as aspects in the one set of conditions.

1. The Mysteries played a mighty part in the ancient civilisations, and it is possible that they will recur in some form when the world has settled down into the approaching age of Order and Ceremonialism on a higher turn of the spiral of progress. They may be studied in various books, and it is not our purpose to examine them here in detail, but only to remark that they existed in different grades of reality and power. The initiates were taught the science of the day, including chiefly the knowledge of their own superphysical life. They were led on in development towards the unfolding of certain powers of consciousness. In the exercise of those powers the initiate saw in vision the workings of Nature; but, for those who could not yet see by direct vision, not having attained to so high a degree of unfoldment of faculty, there were in the lower grades dramatic performances of stories which were symbols of those processes of Nature. In the inner ranks the initiates were taught to put themselves into direct touch with knowledge, but in the outer the instruction was given through ceremonial and the acting of dramas, in some of which the initiate was made to play the part of the central figure—god, hero or man. Thus, in the Mysteries of

Isis there was enacted in the eyes of the many, the death of Osiris, the dismemberment and scattering of His body, the grief of Isis and her search through the land, and the final reconstitution and triumph. But the few saw also by direct vision the inner living truth, how Osiris was indeed slain in every human son of the Gods and was scattered, till after the long search through many lives and regions the God was re-formed within, and the son of the Gods became the Osirified one, triumphant in all his nature, and at peace.

So also was it in the Mysteries and myths of Greece. The direct teaching and experiences of the higher grades became in part the ceremonial rituals of the lower, whence they became part of the folk-lore and god-lore of the outer and popular religion. The ancient traditions of the conquered Pelasgian race were preserved in the Mystery-Cults, emerging later to be adopted by the dominant and conquering Achæans. In the form of stories of the gods and demi-gods, and all other constituents of the Pantheon, they were repeated and handed down by tradition with just as much faith in their reality as has been held for the old stories adopted by Christianity and preserved to our day. Here the first factor is overlapped by the second, namely :

2. The psychic and mythopœic faculties. Doubtless myths were in many cases visions, psychically externalised, of inner truths. Races, no less than individuals, come "trailing clouds of glory," and before the shades of the prison-house close around them in concrete materiality and worldly advantage they spend a longer or shorter period of child-like imagination and of friendship with the powers of Nature. There is at that stage not only the faculty, frequently manifest, of seeing by direct vision the superphysical beings and powers in their own true guise, beautiful or terrible, but also the tendency to express all such ideas, whether seen or not, in terms of human or other familiar forms. The mind of the child

externalises the denizens of the clouds of glory until his day-world is peopled with visible fairy-playmates, guardian angels, and heroes of Grimm or Andersen. For him plants and trees have each their incarnate intelligence, and the shadows are sometimes tangible and living bogies. So has a Race produced a vivid personification of the Dawn, or the Life behind it, as the beautiful maiden Ushas—of the lightning-flashes, or the great Intelligences who wield them, as the dancing Maruts; men have visualised the glory of Apollo in ideal human shape, and in an ecstasy of love have beheld abstract beauty as the visible, bird-encircled form of Angus Og.

This is not a process which precedes the development of mind or belongs merely to primitive and uninstructed days. It is not the dull or mindless ego which experiences an imaginative childhood, nor the wholly uncultured race that externalises an idea as a great myth story. But the process belongs to a period of personal or racial history when the consciousness is vividly active and imaginative in the best sense, and thinks in terms of pictures, catching glimpses of archetypal and other lofty ideas and handing them down even to the physical consciousness as forms. There is, of course, a later and necessary stage when the child or race thinks it has outgrown such non-sense, but it has then begun to come under the dominion of what a Celtic writer has characteristically called "the base tyranny of mind". The rainbow has become by analysis merely a grey mist, unillumined, and the clouds of glory are seen, by superior intelligence, to be damp, uncomfortable and unhygienic.

The mythopœic faculty involves the mixture of the emotional nature with the mind, and the conditions are sometimes formed even at the present day in periods of stress or exaltation. The recent War provided examples in the *Angels of Mons*, and for the French the objective appearance of their national devas and guardians. Some aspect of the

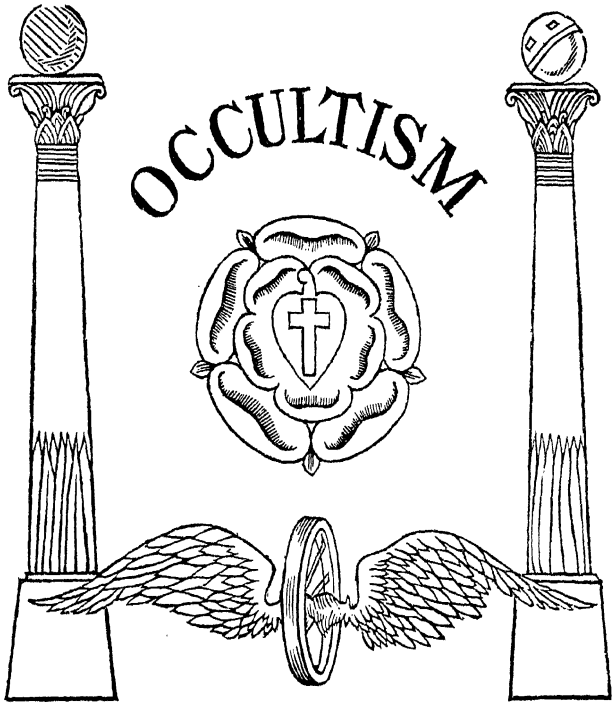
myth-making process is manifest in certain types of imaginative fiction, as in the writings of Algernon Blackwood, and James Stephens, and in the *Just-So Stories* of Kipling, and many others.

3. The Poets. Closely connected with the Mysteries, and using the mythopœic faculty in very large degree, were the poets and dramatists of ancient Greece. These cast the stories into forms supremely beautiful, and raised literature to sublime heights never surpassed, and perhaps only equalled by Shakespeare and the Authorised Version of the Bible.

The subject of Greek Drama in its bearing on Mythology will form the next article in this series, so that it will not now be further elaborated.

The foregoing, then, appear to be the chief factors in the production of the wonderful body of the classic myths. There is a connexion, perhaps not entirely fanciful, with the three great departments of the Inner Government of the World. At a period of racial history determined by the Ruling Deparment of the Manu, when the mythopœic faculty was at its height in the race, the Departments of the Boḍhisaṭṭva issued its teaching in and through the Mysteries, utilising that faculty. Thereafter the result was taken up, beautified and preserved by the art of chosen agents of the Lord of Civilisation, Whom many know under the title of the Mahā Chohan. Thus in that age the Ancient Wisdom was presented in the guise of the most supreme beauty the world has yet seen, for all the Arts drew their material from the Mythology. Beauty was also the keynote of the message of the Great Teacher of that sub-race, and for all time and all peoples Greece of old remains Beauty.

Arnold S. Banks



PRIMITIVE MAGIC—FALSE OR TRUE?[1]

By LEONARD TRISTRAM, B.A., F.R.A.I.

ANTHROPOLOGY, of all the sciences, is probably that which is nearest akin to Theosophy. Anthropology is the study of man; the study of man himself, of his whole history and development, of all his attributes physical and psychic, and of all the channels through which these attributes express themselves. It thus comprises the study of all religions, of all social and political organisations of all languages, and of all

[1] The First Transaction of the Youth Lodge of the Theosophical Society, London.

elements of material culture. Merely physical anthropology is only a small department. Moreover it is impossible to study anthropology thoroughly without a good working knowledge of nearly all the other branches of science and of philosophy. In fact its very name, the study of man, bears witness to its all-embracing scope, and may be contrasted to the study of God, which is Theosophy.

Yet the study of God and the study of Man are truly one. The second is but a fragment of the first. How far is this truth realised in present-day anthropology? We shall see that anthropology has turned its steps in the wrong direction, and that this truth is that fact which it is the very purpose of anthropology to deny.

Anthropology owes its origin to the materialistic thought of the third quarter of the last century. It was begun by materialism, and for materialism, in order to study, and if possible explain, those "curious aberrations of the human mind" of which beliefs in a life after death, in other worlds, and in angels, are examples.

The man who beyond all others is regarded as being the founder of the science is Sir E. B. Tylor, who is often called the Grand Old Man of Anthropology. It was his famous book, *Primitive Culture*,[1] which formed the starting point, and gave the key-note, as it were, to all later discussions. This book is a most remarkable work, and should be read by all who believe in other worlds, in a life after death, in angels, and in Theosophy, since it gives the materialistic point of view in the most materialistic way, and it is always advisable to read the views of our opponents.

The book may be read, not only for knowledge, but also for amusement; for there are many passages which, to one who has achieved a slightly higher philosophy than this crude materialism, must seem exceedingly funny.

[1] First published, 1871.

Thus:

> We listen with pity to the rude Indian as he maintains against civilised science and experience the authority of his rude forefathers . . . We smile at the Chinee appealing against modern innovation to the Golden Precepts of Confucius.[1]

Again,

> The modern educated world, rejecting occult science as a contemptible superstition, has practically committed itself to the opinion that magic belongs to a lower level of civilisation.[2]

> It is a harsher, and at times a painful, office of Ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction.[3]

Anthropology has followed in the footsteps thus carefully marked out for it. If it ceased to be intolerant it would cease to be anthropology. The anthropologists study magic, reincarnation, Theosophy, Spiritualism, Religion, etc., but always from the point of view that these are kinks instead of graces.

It is interesting to notice that while all the other sciences have always been ahead of public opinion, and in fact have moulded it, orthodox anthropology has always lagged well behind. It was not until the materialistic school of thought had attained its greatest expression that Anthropology was founded; and it is still utterly materialistic although public opinion has advanced slightly beyond this stage.

Anthropologists go and live among primitive people in order to investigate their customs and beliefs, their magic and religion. They relate multitudes of cases where the native black magic appears to have achieved some success, cases which they cannot explain. They live for years among savage people to whom the other world is as real, or more real, than this one, and who can see their dead every moment of the day

[1] P. 142.
[2] Vol. 1, page 101.
[3] Vol. 2, page 102.

and relate what they are doing; such people, for instance, as the Ba-Ila, of whom Mr. Smith says . . .

> If ever there were a people conscious of being surrounded by a great cloud of witnesses it is these. They might say with Milton,—
>
> Millions of spiritual creatures walk the earth,
> Unseen, both when we wake and when we sleep.[1]

But they would not agree with the last line, because they believe that they can very often see the other spirits, and they possess a very large amount of information about them. Yet the anthropologists try to explain this very simple experience by the invention of the most involved and fantastic materialistic explanations. Do they realise that the whole world, with the exception of a few people in modern Europe, has always believed in the existence of the next world, and that communication with that world has been a matter of daily experience for thousands, if not millions, of people? Can it be that out of the whole of humanity, past and present, the only people who have not suffered under a great delusion are these few people in Western Europe? Is not it rather the other way?

The late Dr. Rivers once told a circle of his pupils at Cambridge the following most interesting story. He was once in an island in the Solomons, (which island this was, the writer has forgotten, but he believes it to have been Espiritu Santo), when he was invited to attend a meeting of the natives held for the purpose of talking to their dead relatives. An English trader, the only other white man in the island who had lived there some years, accompanied him.

The meeting was held at night in an enormous hut, which was packed with natives. Now in this district the natives have invented a "whistling language". They can talk to each other by whistling, and this mode of communication is quite highly developed, even more so than the drum language in Africa. Dr. Rivers was not yet able to interpret it, but the trader could understand a little.

[1] *The Ila-speaking Peoples of N. Rhodesia*, 1921, Smith and Dale.

After they had all waited inside the hut for some little time, in intense darkness, a most wierd whistling noise began. It seemed to come from everywhere, roof, floor, walls, etc. Many people seemed to be whistling at the same time. The natives said that the whistling was caused by their dead ancestors, and that they themselves could understand what their ancestors were saying to them. They proceeded to answer, also by whistling. It all had a most eerie effect, and the English trader, (who thoroughly believed in it), was terrified. Dr. Rivers came out of the hut while it was still going on, and walked round the outside, but could see nothing unusual. The whole native population appeared to be inside.

Dr. Rivers declared that he could think of no satisfactory explanation. He said that it was the only phenomenon connected with so-called ghosts which he had been absolutely unable to explain. He told us that the only explanation he could think of was that the natives had indulged in an extraordinary effort of ventriloquism. Yet he said that this appeared to be so improbable that he could not bring himself to believe it. But, he added, the only other explanation was that there were ghosts! This explanation he treated as being unworthy of discussion. It is an explanation which, in scientific circles, is hardly good form to mention. This attitude can hardly be called scientific.

With regard to black magic, it is remarkable how many cases there are where Europeans in Africa have seen the native magic actually succeed and have seen people die from its effects. The Europeans generally explain its success by referring to suggestion or auto-suggestion. If the question was really gone into this could probably be shown to be impossible. Even if it was correct, it would merely be a description of the mechanism by which the magic works. The trouble is that all explorers who have noticed the cases where the magic has been successful, and who have taken the trouble to record them,

have always *assumed* that they are due to suggestion. No investigation has ever been made to find out if this view is correct.

Roscoe gives us two good instances of the success of black magic . . .

> A Sudanese soldier on Lake Albert was said to be choking with a bone in his throat. I heard the particulars from the Commissioner, who said that there was no trace of anything in the throat, but that the man had suddenly fallen down gasping for breath and saying he was dying from a bone in the throat. An examination was made and remedies used, but though there was nothing to be found, in a short time the man died. It transpired that the man was convinced that he was under a spell worked by another soldier. After death no trace of anything in the throat could be found, so that the man had died from a firm conviction that magic had been worked against him.[1]

> Years later, in another part of the country, three men were brought to me to have wounds dressed. They had been in a leopard hunt and the beast had jumped out upon them, clawing two of them badly and tearing their scalps nearly off; the third was not much hurt, only having a scratch on the neck. I attended to him last and after dressing his wound I said: "There is not much the matter with you; you will soon be well." To my surprise he said: "I am dying." Thinking that he had got an exaggerated idea of his wound, I talked to him for a few moments and dismissed them all, telling them to come again in the morning. Next morning two of the men came, but the third with the scratch on his neck was missing and when I asked for him I was told he was dead. He had gone home and, saying that he had been killed by magic, had died in a short time. So far as it was possible to discover, no complications had arisen, but he was convinced that the animal had been caused by magic to attack him . . .[2]

Captain F. Clarke, formerly of the East African Rifles, has furnished the writer with some interesting information. On one occasion an Askari who had killed an Acholi native became ill soon after, and the spirit of the killed man was said to have got into him. He became quite ill. Captain Clarke allowed him to undergo the purification ceremony. His friends killed a black goat by cutting its throat, and smeared its blood and the contents of its stomach on the legs and chest of the sick man. He was told to wear part of the intestines

[1] Folk-Lore, 1923, p. 33.
[2] *Ibid.*, p. 32.

as a charm, and he also had to eat some of the meat raw. In two days he was better. This purification ceremony by the contents of a goat's stomach is very common in Africa.

On another occasion an Acholi porter marching along in a caravan had just come in sight of the next camping place when he fell down and began to tremble all over. He could not get up, and he began to foam at the mouth, etc. His friends said that he had a devil in him. He was carried into the camp, the purification ceremony was performed, and he recovered. These people would certainly have died if the purification ceremony had not been performed.

It is extraordinary, if the native magic has any power, that all Europeans seem absolutely immune from it. This is the reason why Europeans do not believe in it. It is really no argument, as the psychic constitution of the Europeans is obviously very different from that of the natives. Europeans can often render great service to native communities by breaking up the evil magic, which by reason of their immunity they are able to do. It is curious how confident we Europeans are about our own knowledge, which after all is very little, while we utterly refuse to believe that other people have ever got hold of anything worth knowing. There are many cases recorded where the native divination of lost objects, or of events, etc., has been absolutely successful, and yet these are generally referred to as mere coincidences.

H. G. Angus relates an interesting story . . .

> In all cases of perplexity or a wish to know the future the Ula is consulted . . . I may mention my own experience of the Ula. I was at a village on the Rewubwe awaiting the return of the messengers whom I had sent to a distant chief and about whom I was becoming anxious, so more in the hope of catching a High Priest tripping than anything else, I consulted the Ula as to when the men would return. The answer was, "send two men to-morrow to Chuvale," (a village about fifty miles distant and quite away from the route which my men would have to take), "and they will

return with your messengers in four days". I sent the two men as directed, and in four days they returned with my messengers, who had arrived at Chuwali on the day that my men had arrived there. I asked the messengers why they had gone to Chuwali, as it was quite out of their way; their reply was that they had heard that there was "war" in the direct road and that they had avoided it accordingly. So I did not catch the High Priest tripping.[1]

Angus offered no comments, but apparently sent the story direct to the society for psychical research.

R. Wessman also tried to get the better of a sorcerer, but the sorcerer got the better of him, much to his surprise. Wessman also obtained from a witch-doctor some perfectly correct information when he went to him with a test case.[2] In consequence Wessman believes in the native divination. He thinks that the natives have got hold of some form of hypnotism, without knowing how or where they acquired it. Even the greatest diviners cannot often educate their children in the art, although the ordinary medicine doctors always pass on the art to their children. The diviners apparently cannot work when there is no medium.

Callaway says that the diviner is evidently a kind of medium. He converses with the spirits on the other side. The test for being a true diviner is to be able to find things that are hidden. Examples are given.[3] Moreover Callaway says that each black man has a means of divining within himself, which he can use to find lost cattle, etc. When he has lost anything he sits down quietly by himself and shuts his eyes. After a while he seems to see the cattle, or whatever it be, and the very place where they are to be found.[4] This is evidently some kind of astral sight.

Dreams are very real things to these people, as to all Africans.

[1] Journal Royal Anthropological Institute, 1898, p. 316 *seq.*
[2] R. Wessman. *The Bawenda of the Spelonken*, p. 93.
[3] Bishop Callaway. *The Religion of the Ama-Zulu. Circa*, p. 300.
[4] *Ibid.*, page 338.

A very interesting account of a diviner is given by Hobley . . .

There lives in South Kikuyu-land an elder named Kichura, who is credited with the extraordinary power of being the recipient of messages from the Supreme Being, and in consequence possesses the gift of prophecy. He was interviewed and cross-examined by the writer (Hobley), and stated that at intervals, about twice a year, during the night, he falls into a deeper sleep than usual, a trance in fact, and that while in this condition he is taken out of his bed and statements are made to him by a voice, but he cannot see who gives him the message. The trance always occurs at night, and he is generally taken outside the hut while in this cataleptic condition, but says that he never remembers being able to distinguish the huts or any familiar objects in the village. The interior of the hut appears to be lighted up and the message comes to him with a booming sound which he understands.

He stated that one day when visiting an elder named Kibutu, he was seized during the night and taken bodily through the thatch of the roof, and was found on the top of the hut next morning. On another occasion a young man of the warrior class, belonging to his village, was sleeping alongside him in his hut when he was temporarily carried off, and the young man's hair all came off as if it had been shaved, and in the morning was found lying in a heap on the floor by the bed, the owner having no idea how this had occurred . . .

The day following one of his seizures he collects the elders and delivers his message. He states that after one of these seizures he is very exhausted, and for three days he cannot rise from his bed. His father and paternal grandfather had this gift or power.

He stated that he believed the gift came from God and not from the *ngoma* or ancestor spirits, and that if he did not deliver to the people the messages which he had received he would be stricken with sickness . . .

He gave examples of the kind of messages he had received. On one occasion, some time before the advent of Europeans, he was told that the Masai would be severely smitten with smallpox, and that subsequently many would settle among the Kikuyu, and shortly afterwards it happened accordingly. On another occasion he was told that a white race would enter the country and that they and Kikuyu would live side by side in this country, and now it has come to pass.

He was seized before the great famine of 1900 and foretold its arrival. Later, he was told to inform the Kikuyu to sacrifice a white sheep, a red sheep, and a black male goat at the sacred fig trees, and that the chief Kinanjui was to sacrifice a white heifer at the head waters of the Mbagathi river. These orders were obeyed, and the famine and the smallpox were lifted from the land.[1]

[1] C. W. Hobley. *Bantu Beliefs and Magic*, pp. 36-39.

This is only one of the many similar accounts.

Thus Sir H. H. Johnston in his *Uganda Protectorate* states that Masai rulers are credited with the power of second sight, which they can evoke at will through the agency of a certain medicine whose composition is known only to the royal family. The reigning chief invokes this power once or twice during each year and remains under its influence for several days, the taking of the medicine being always followed by a drinking bout. On his emergence from the effects of this the chief makes known what has been revealed to him about the future when he was under the power of the medicine. This power is invoked before a raid is undertaken, and the prophet then says where and how the attack ought to be made, and where the enemies cattle are to be found. These predictions are almost invariably correct.

There are many recorded cases in Africa where the native diviners prophesied the coming of the white man, and his domination of the country, even before any white men had been seen or heard of.

The writer has only a superficial knowledge of primitive customs outside Africa, but similar phenomena have probably been reported from many other lands. It must be remembered that divination of events and black magic against individuals are only two out of the many departments of magic. Some others are, rainmaking, protection and multiplication of the crops, protection against the enemy, countermagic against the enemies' magic, curing disease (perhaps the most important branch), magic to make hunting, fishing, etc., successful, down to magic which enables people to steal successfully without being caught.

In many places it is thought that nothing can be done, that no trade can be followed, without the possession of the appropriate magical medicine. Among the Ba-Ila the remedy for an old and antiquated muzzle-loading gun is not its

replacement by a modern rifle, but all that is required is some medicine to make the old gun shoot straight.[1]

No one would dream of being a thief unless he had provided himself with the appropriate medicine. He would be breaking the thieves' code of honour if he stole without it. He would not be playing the game.

This is an example of how magic, founded upon a basis of fact, can degenerate. The trouble is that it is hard to distinguish fact from fancy, and proper use from unworthy degeneration.

However times are changing, and the veil which divides this world from the next is being torn away. To quote Mr. Hobley . . .

> The leaders of psychical research allege that the survival of human personality after death has been scientifically proved, and that, under favourable circumstances, communications from the dead have been received. If this be so, might it not be said that races on a lower plane of culture are possibly more sensitive to such influences and that their belief in the activity of the ancestral spirits is therefore not wholly unreasonable?[2]

Leonard Tristram

[1] *The Ila-speaking Peoples of N. Rhodesia*, Smith and Dale.

[2] See Hobley (above), p. 31.

CREATIVE CONSTRUCTION: THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(*Concluded from p. 665*)

III. MERCURY, MESSENGER OF THE GODS

> Release me from my bands,
> With the help of your good hands.
> Gentle breath of yours my sails
> Must fill, or else my project fails.[1]

MERCURY'S principle and power is "Reason, companioning the seraphim".

Connecting-link between divine and human minds, thought's sublimation. Thought itself is too inclusive a term for identification with any individual planet. Thought mines, delves, dives, with Saturn the inspired labourer; ascends to the empyrean with Jupiter's imperial architectural dreams, the master artificer; breathes the "soft Lydian airs" of Venusian love-expansion and relaxation; rests not there, but plumes fiery brings for the last phœnix flight to the Sun, for creative thought is the goal of every thinker.

A well-tempered and balanced, "discrete" Mercury, interprets all messages "from above" to the human thinker, and moreover enlightens him as to the extent and nature of his flying capacity; whether, indeed, he must essay that last fire-flight in the present incarnation, or content himself with "short swallow-flights" only.

[1] From Epilogue to "The Tempest", Shakespeare.

Enlightenment, interpretation, perception, translation. The girdling of earth's mind with Mercury's golden cincture, woven of air and sun-fire.

The heritage of this magic circle descends to man by virtue of his divine sonship. In the image of the Gods made He man. "I have said, ye are Gods." The divine descent to every human tenement is already accomplished in eternity; here below it is only a matter of time.

The direct conscious response to Mercury's "golden overshadowing," illumination from the God-mind, depends on the ego's age, and mental temerity, the kārmic lot and portion, designed and deserved, for and in, each successive plot of earth, assigned as fit sphere of occupation, throughout those cycles of progressive reincarnations whose sum alone spells "life" to each inheritor of the kingdoms in heaven.

To awaken the Mercury-principle to full response-capacity in any given horoscope is to arouse the "air-service" (mental) ministry to consciousness of its powers, responsibilities, duties and privileges; thus, to enlarge the circumference, and widen the scope of its ability as a corporate force. Union is strength, all worlds over: co-ordination of faculties evokes increased facilities for intercourse; intercourse brings progressive enlightenment, deepened insight, heightened intuition, according to the kind and quality of members of the mental cabinet. How much depends on the translation of reports, only those know who have had practical administrative experience in any capacity!

Here, individuality looms large, or grows small by degrees, and *un*beautifully less, with exactly proportionate effect in the realm of those reflected shadows "whose gathered rays are reality".

For example, if Saturn be weak, placed in an antipathetic sign, with difficult aspects, "something wrong with the foundations and fundamentals of the mental cabinet in that

human polity"—constitutes the logical verdict from any astrological jury: in such a horoscope, either deep thought or consecutive reasoning, or concrete staying power, will prove either faulty, unreliable, or attended with considerable difficulty of attainment. If Mercury be invoked and lends his aid to the native of such a horoscope ("Saturn afflicted"), then he flashes his torch, casts his bright beams of light into the mental realms, and sees how to repair, restore, and make good any Saturnian damage, faulty fabric, insufficent or unsuitable fabric of thought.

If Jupiter, the architect, has not designed as he should, either has not considered climatic conditions or character of the surrounding landscape and that of the future owner of the house (these and kindred considerations differentiate the skilled master-artificer from the raw article, in the architectural world), then Mercury is called in to reason with the architect, and persuade him to abandon the old, and prepare a new plan.

Where Venus, lover and harmoniser, smiles not on the work, nor gives that sweet glance which approves the whole, then Mercury will cease not until he persuades and enlightens Venus as to the desirability of her active co-operation and approval if that house is to prove no mere dwelling and lodgement but a human habitation and a home, till at length every tangled thread in the Venusian complex is smoothed and straightened, and harmony is once more restored to the "state of man".

In the same way, even the Solar Life-Giver disdains not to walk with his minister in the cool of the day, nor even to take counsel with him.

The Moon cannot reflect accurately, nor receive with discrimination and discretion, nor the engineer construct the lighting and heating systems, without those words of reason and intelligible knowledge which Mercury can alone bestow.

Even Uranus the occult empowerer, the super-man and spiritual dynamic actor, and Neptune, celestial artist, whose permeations and pervasions alone impart universality and cosmic consciousness to every work of human and divine art, these great ones disdain not to accept light from the Messenger of the Word, nor to avail themselves of his lucid information as to how best to dispose and direct their tremendous forces in each human realm, so that it shall hold together under their administration when in active service, neither exploding beneath the Volcanic iconoclastic jury of Uranian preliminary devastation nor dissolving and disappearing at the first touch of Neptune's heap-wave, precursor of sundering floods!

For present illustrative purposes, Mercury's position in Leo, and fourth house is chosen. (Sun and Jupiter in Leo, in third.) The Native here depicted was Head of a college, successful in the teeth of almost incredible oppositional difficulties and circumstantial handicap-obstacles. The majority of exoteric astrologers rule this position of Mercury in Leo as detrimental. Esoterically, what a golden opportunity! Mercury here beholds the very face of the Father, and if he be not blinded by the Light of that express image of His person, surely the very thoughts and meditations of the heart of deity, will be directly received from this obedient son: registered in the golden ether of Mercurian memory, interpreted to his brethren. Mercury is here born in the house of the Moon, (fourth, ruled by Cancer, hence the Moon,) with her silver light to temper solar heat, cooling too-fervent ardour, likewise affording special faculties and facilities for sensing the needs of the young, and thus ensuring successful administration thereto.

Mercury's inter-planetary aspects include a *sextile to Saturn* (latter on horizon, in Gemini, an excellent position for a teacher, blending depth and staging power, with lucidity and

versatility of mind) *semi-square to Venus* (in Cancer, and second house) *square to Neptune* (in Taurus, and twelfth house). Hence, the mind will be most suitably employed (most congenially as emissary of the ego) in public work, diverted from emotional-occupation and introspection. Mercury's consular service in a horoscope of the present character and calibre will be most perfectly performed, along the path of exclusive concern with and tutelage of others so far as direct discipline is concerned—for self-knowledge here has reached the point whereat the mind is to function more in the sphere of outer than inner rule and government, the latter having been achieved to a considerable extent, the mental "via crucis" trodden and Mercury's most crucial sacrificial ordeal experienced and "passed". Mercury's holy order and office here is that of "appointed bearer and upraiser of the pyx of the Sun," chalice of the mind, the elevation of whose "host," invokes the descent of the Dove, with consequent mental illumination.

The fourth house as tenement for Mercury points to the temple of the Moon as the consecrated building wherein these Solar Mercurian rites and ceremonies are to be performed, including the elevation of the host,

> with the corresponding divine response to potently-directed human supplication, in transubstantiation, the air, fire, and water, of Mercury in Leo, in fourth house,

becoming

> the immortal ichor, the immortal ariel.

This fourth house constitutes a fatal, water-vortex, when personal private concerns are allowed to inundate and swamp the area of mental occupation—a fruitful source of maternal-hereditary mental and emotional complexes.

But Mercury here, in the present horoscope, stationed in the Father's fixed-fiery sign, though the mother's cardinal-watery house, indicates spiritual power behind and above the

reasoning mind, with sufficient mental creative-determinative force to rise above, though passing through the great water floods.

Thus considered, each Mercurian-aspect in this horoscope pre-figures the possibility of an initiation-ceremonial within the divine enlightener's realm of jurisdiction. The Venusian semi-square, the emptying of the cruse of personal-love, the re-filling with those waters whereof whoso drinks thirsts no more.

The Neptunian square, the substitution " offering, single and complete," the dedication of emotional powers to world-service the drinking from the rock-fountain deliberately foregoing the rivers of pleasure.

The Saturnian-sextile, the taking (and going forth to meet) of some special opportunity, at the meeting and parting of two ways, whereat alternative courses are presented, one involving personal self-aggrandisement, in some form, the other, definite self-denial, limitation and contraction on the lower-mental plane, leading to subsequent bursting of some Saturnian bonds, hitherto supposed binding for the entire period of the present incarnation.

To sum up—the higher possibilities of this Mercurian position and aspects, the apotheosis and pre-figurement of the Mercurian heavenly " pattern in the mount ". These include self-identification with the Mercurian perceptive, lucid, reasoning principle and power, as "the Son of the Father," with the Father's temple-palace as the heart's and mind's true home. Thither will heart and mind ascend, and with Him continually dwell, if the initiation-ritual union between heart and mind, be here performed and accomplished.

Leo French

THE LIVES OF ALCYONE

WITH the commencement of the next volume with the April issue, the following "Lives of Alcyone" will be published in THE THEOSOPHIST. These "Lives" have not yet been published; they precede those published in THE THEOSOPHIST, vols. XXXI and XXXII.

No.	Date	Place	No.	Date	Place
	B.C.			B.C.	
1	70,000	Gobi	10	29,700	Persia
2	,,	,,	11	28,804	,,
3	60,000	Manoa	12	28,129	Manoa
4	42,000	,,	13	27,527	Ireland
5	40,000	Arabia	14	26,801	Manoa
6	38,000	Africa	15	26,126	China
7	32,064	Manoa	16	25,528	N.Z.
8	31,139	,,	17	24,700	Mexico
9	30,275	Persia	18	23,681	U.S.A.

The number relates to the numeration of the Lives in the book *The Lives of Alcyone*, and not to the order of the reincarnations of Alcyone.

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

(*Continued from p. 672*)

Letter 4

[Post card to :]

GENERAL FRANCIS LIPPITT,
13 Pemberton Sq. (Room 13),
BOSTON, MASS.
[April 3, '75.]

Picture ready and sent by Adams Express Co. Was as clear, and pure as a newly fallen snow. B. carried it to his office to show to some artists and it passed through so many uncleanly hands that it lost partially its virgin purity. John asks you to give your attention to the flying figure of the spirit *above*—" mother and child ". Says you will recognise her. I do not. Johny wants you to *try* and understand all symbols and masonic signs. He begs you will *never* part with this picture and must not let too many persons touch it, not even *approach* it too close. I will explain *why* I changed house. Sansom Street 3420 West. Phil [adelphia].

Yours truly,
H. P. BLAVATSKY

Letter 5

PHILADELPHIA,
3420 Sansom Street,
West Philadelphia.

GENERAL LIPPITT

MY DEAR GENERAL,

I am glad you like Johny's picture, but you must not call him a Turk, for he is a noble dear sprite and loves you much. It is nobody's fault, if you did not see him till now, *as he is in reality*, and always thought him to be like the old Jewish half-materialized phyz, you were generally treated to at the Holmes. In London *only*, he appears as he is; but bearing still on his dear countenance some likeness to his respective mediums, for it is hard for him to change completely the particles drawn by him from various vital powers. How is it you *do not* recognise your Katie King of last May? John says it is herself as she *is now*, and several persons have recognised her *immediately* upon seeing the picture at the time. I did not know of it myself for John told me but afterward. Evans and Mr. and Mrs. Amer and Morton and others exclaimed right away, "It's Katie King"! I did not see her so I cannot tell. The mother and child are not *likenesses* and of course you cannot, no more than any one else recognise spirits you *do not know*. Now my dear General, what's that about the fortune we are to make? It's your tipping machine, your invention, I have no doubt, *for I am told so*. I wish I could go to Boston now, but its improbable for my law suit is coming off on the 26th day of April, Monday, and I have to go to Riverhead, Long Island, with my lawyers, so that before the beginning of May it will be impossible for me to go to Boston. Try and keep off the job till then if you can.

My dear, very dear General, do come in with us for the "Scientist". See now, you have fallen out with that

old, overboiled pumpkin of Colby, and the Galafy [1] is a heartless paper that will print nothing but sentimental lies, as all the rest of them. We must have your articles published. See what Stainton Moses says about them in his letter to Mr. Epes Sarjent. I am determined to lift up the "Spt. Scientist" and to keep it afloat till the people find out for themselves what an ably conducted little paper it is. If Mr. Epes Sargent and Col. Olcott and yourself and Prof. Corson of Cornell U. and Mrs. Andrews, will all write or begin writing for this paper so as to make of it our special *truthful* organ, what a blessing it will prove to spiritualism in general and the cause in America in particular. *Now*, as the case stands with only the "Banner" and the filthy Relig. Phil.,[2] the leaders of the spiritual cause may be assimilated to the "les aveugles conduisant les borgnes".[3] *Then*, if my plan succeeds, *we* shall get the lead, and direct the world in the true path, showing the skeptics and infidels the *cause* of the results, while now they have but doubtful and ever doubted effects thrust in their throats without so much as a word of rational application, or trustworthy evidence. What can we expect from the outsiders. How can we hope of their ever dropping off their Christian notions and membership of diverse Churches that furnish them with a certain light—false as it may be—of respectability, to pitch headlong in a belief that is unpopular, full of illusions as long as facts are disputed, and the chief leaders of which, as Eusebius of old, that pious old fraud of the first Christians, not only interlope fancy fairy tales but actually withhold from the knowledge of the world at large the crimes of certain parties that happen to be, for certain mysterious reasons, the "beloved ones" and the favorised of those leaders and "en odeur de sainteté" with

[1] This is how the word appears, as near as I can decipher it.
[2] "Religio-Philosophical Journal."
[3] The blind leading the lame.

the organs. You call my article against Child furious! Why, if, you had in hand the proofs *I have*, with all your inborn mildness and sweet temper you would be the first to confess that the "Father Confessor" richly deserves a cowhiding. Do give a helping hand to the poor Gerry Brown, not for *his sake*. I know very little of him beyond that John says he is a true, honest worthy, untiring worker and will and can do much for the cause if properly helped—but for our own, for the benefit of spiritualism and humanity. Olcott is writing an article for the "Sptl. Scientist". I understand that Mr. Epes Sargent does the same. Prof. Corson is going to send one next week. Why should not you contribute the same, and have your articles printed in that paper. I wrote to Wittgenstein and asked him to write every month something for the "Scientist," relating to phenomena occurring in Germany and elsewhere. I am sure he will do so. John says he heard your daughter the other day "flourish on the harpsichord" and that she "flourished mighty sweet". When I told him that his expressions were very queer and that I did not well understand what he meant by "harpsichord" he got mad at me and abused me, adding that other people would prove to be *less fools* than I was, and would certainly understand his meaning. I send it you "Verbatim". Well, God bless you and may your life pass in the sunshine for ever till the last.

Yours sincerely and truly,

H. P. BLAVATSKY

Letter 6

3420 Sansom Street,
PHILADELPHIA,
April 20, 1875.

DEAR GENERAL,

In reply to your postal card, as well as to your letters to Mme. de B, which she has shown me, I give you the following

explanation of the way in which the John King picture was done:

By John King's request, Mme. de B bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirit, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of color, which formed the outlines as you see them now, without the usual single sharp lines of the pencil. When Mme. de B sat down at the table John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage, and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that; John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture, beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all. You have correctly read the former, but must not suppose they are anything exceptional, for they are known to every student of the Kabbala. They and the signs and the Jewel John King wears upon his breast are all Rosicrucian symbols, he having been a brother of the Order, and this being the tie which binds him to our gifted friend Mme. de B. You may properly estimate the favor done you when I tell you that the madame has vainly begged John to do something

like this for her, for years past, and I hope that if any other inducement lacked to enlist your sympathies and help for the proposed newspaper organ, through which we are promised the knowledge that we old spiritualists have been so many years waiting and praying for, this may serve to that end.

I was unable to secure from my Publishers enough copies of my book[1] for my friends until now; but you may expect one in a few days, which I hope you will accept in token of my warm regard.

When I was at Chittenden, Mme. de B tried to sketch some Oriental figures for Mr. Kappes the artist, but made a wretched attempt at it; so she did in Hartford when she wished to show Mr. Williams the artist of the Am. Pub. Co. how to correct certain errors in the costumes of the materialised spirits who appeared to her at C. I can certify, therefore, to the impossibility of her having drawn the charming figures which appear in the J. K. picture.

Yours truly,
H. S. OLCOTT

Letter 7

Box 4335
N.Y., *February 12. '77*

GENERAL F. J. LIPPITT

DEAR GENERAL,

You speak in riddles. I have no recollection of the inscriptions you refer to. I enveloped the picture myself and addressed it with my own hand, and myself took it to the Adams Express office. How it came to be addressed in *your* handwriting I do not know—"it beats cock fighting"!

[1] Col. Olcott's book, *People from the Other World.* In the copy which he presented to H. P. B. he has written: "From Henry Steel Olcott (The Author) to Helena Petrowna Blavatsky, whom he respects for her virtues, admires for her talents, pays homage to for her lofty courage, and loves for her noble self-sacrifice. The good regard her as a sister and benefactress; the bad dread her as one sent to punish and scourge. New York, March, 1875."

However I'm so used to miracles now that such a trifle as this —if it should be one, indeed—is hardly worth my dwelling upon. You should live in the same house with that She Sphinx of the Age, Mme. B, if you would have your hair curl and uncurl itself with wonder everyday. Talk about the wall-writing at Belshazzar's feast!—why things have got so now when a Hindoo friend of mine (a living man and an adept) wishes to communicate with me he writes instantaneously in gold letters, on the panels of the doors of a walnut library. One has just disappeared this evening that had been there nearly a week in plain sight of every caller! But if I begin on this subject I should require a volume to hold all that I might recount. You may well fancy that for me the sombre Séances of the mediums have little or no remaining charm, "greater works than these" I see daily in full light, and produced without a medium by the aid of magic.

Yours truly,

H. S. OLCOTT

Letter 8[1]

7 Beckman Street

N.Y. *2-4-'76*

GENERAL F. J. LIPPITT

The Jno. King picture was duly received and Mr. Newton has photographed it. But the difficulties have been enormous, on account of the non-photographable colour. Mr. N is not satisfied with the result but will keep on trying. Remember me kindly to Smith.

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[1] Postscript to a letter to General Lippitt from Colonel Olcott

NON-CO-OPERATION IN THE LIGHT OF THEOSOPHY

By Sri Prakasa

I am readily availing myself of the generous permission accorded to me by the venerable President and editor, to write on "Non-Co-Operation in the Light of Theosophy". I fear the title will come as a surprise, to say the least, to all those who have had only one side of the question put before them, and have been, perchance, taught to regard "Non-Co-Operation," the great national upheaval in India to-day, and Theosophy, the great harbinger of Brotherhood, the great interpreter of life on earth in terms of spiritual verities, as contradictory expressions. It will be my endeavour to show, to the utmost of my humble capacity, that the two are not contradictory, but eminently controvertible, terms; and that the two, instead of being at war with each other, should be the most friendly of collaborators towards a common goal.

I shall begin with a confession. We have just been through the General political elections in India. In the present state of the country, passions ran very high and the contests were very keen and bitter in many places. I was in charge of running the elections, so far as my town and district and division of Benares (as administrative and electoral units in India are called) were concerned, on behalf of the Swarājya party of the Indian National Congress, the most extreme section of such of the political-minded among our people as are not

entirely opposed to the seeking of election to the official legislatures of the land.

We in Benares, were directly or indirectly connected with nine seats in all, for the Indian Legislative Assembly and the Provincial Council of the United Provinces. For one of these, the party did not set up any candidate: but it contested all the remaining eight. We lost only two seats, both special Muslim ones—one to the Local and one to the All-Indian Legislature. All the other six, both Muslim and non-Muslim, we captured. Two out of these were hotly contested: but both of them fell to our lot. The two opponents in these two seats, whom I helped to defeat, were men of great worth; of sterling merit and capacity; of vast and varied experience; with long records of valuable and selfless public services behind them. I knew they would be ornaments to any legislature in the world: independent, patriotic and able. Their ultimate defeat, even when I had worked for it, came to me as a tremendous shock. An infinite sadness seized my soul: and I found it difficult to concentrate my attention on my daily duties. Victory appeared worse than defeat when gained at such a tremendous cost: it ousted the worthiest men; it deprived them of serving their country in the spheres in which they were best fitted to serve her; it perhaps even jeopardised the wider interests of the land we all love.

Only a few days after the publication of the final results, I happened to be travelling. The defeat of two great men, whom I had loved and honoured for their private and public virtues for years—and through my efforts—was sitting heavily upon by soul. And in that mail train that day, rushing through smiling fields on either side—as Indian fields alone can smile in the month of December—I had only my sad thoughts as my companions.

The brain was weary of thinking; the heart was heavy with sorrow. Then suddenly the Light seemed to dawn on

me. Some kindly spirit seemed to say: "Do not grieve. All is well. There is no reason for sorrow when you have done what you thought was your duty, even if it meant the discomfiture of many elders whom you have learnt to love and honour through years of close association. But to-day they stand against the *Zeitgeist*, the spirit of the age, which will take no denial, and which remorselessly brushes aside high and low, great and small, that seek to stand against it. They do not grieve: why should you? They understand and are reconciled: so should you be: All this turmoil—and it is all temporary—was necessary for two purposes. Firstly, those who had carried on a great agitation against the heaviest possible odds were entitled to get full opportunities for further service in other spheres of activity, and so prove their mettle and their worth; and secondly, those others who regarded these elections as the unfailing barometers of public feeling, and who imagined that the general body of electors were for them and not for you, had to get a rude awakening to judge and appreciate the truth by their own standards."

But I asked this kindly mentor, who seemed to me like the proverbial straw to the drowning man, whether, after all, non-co-operation, in the interests of which all this fury and passion had been expended, was the best method of India's liberation. "Not only India's," came the gentle reply, "it is the grandest, the noblest movement that the world has yet known for the truest freedom of mankind, however much one would have preferred a better name for this fine human endeavour." The explanation of this amazing statement was given to me as the train was rushing along; and I shall try to put it down here as best as I can. I might say that that moment when the answer framed itself in my mind, was, perhaps, the only moment of illumination that I have yet known in life, as its preceding moments were the saddest and the most excruciating mentally that I have yet experienced.

Theosophy, as we all know, stands for Brotherhood: not the brotherhood of the levellers, who start on the wrong basis that all men are equal; not even the brotherhood of the socialist, who recommends weak-kneed mercy for the humble and the helpless, and desires the state to take charge of everyone and everything; but a true and genuine, strong and generous Brotherhood, that recognises the natural differences of man and man, and seeks to weld humanity in one, on the essential spiritual basis of dividing the rights and duties of every individual and every class, so that each shall perform his and its ḍharma, and the wheel of life is kept going harmoniously and joyously. Manu, the great Law-giver of the ancient world, a careful study of whom is enjoined, I believe, on all earnest Theosophists by the great founder of the Theosophical Society, Madame Blavatsky, preached this Brotherhood. He recognised the essential difference in physical habit and mental temperament of individuals and classes; and so assigned duties and rights to each, so that none should predominate and none should be prostrate; and that by interdependence, society might be kept strong and stable. Thus was the conception of Brāhmaṇa, Kṣhaṭṭriya, Vaiṣhya, and Shūḍra given to the world of men, each with his definite duty, each with his corresponding right, each dependent on the other: none dominant, none depressed.

Europe, through the centuries of its history, has suffered because of the inadequate distribution of rights and duties among the classes that compose its society. Its history has been called the history of freedom, a continual struggle of man against the undue supremacy of man, in any department of human activity, in any phase of human life. What do we see in Europe's history? Soon after the passing of Jesus Christ and the establishment of the Church triumphant, we see Europe in the death grip of a relentless theocracy: a heartless sacerdotalism

that was crushing all life. For many centuries Europe fought and struggled; and, at last, when, after immense suffering and great endeavours, she got out of this "Brāhmaṇism," she fell into the cruel trap of feudalism. The hosts of landed magnates came to enjoy immense power, which they thoroughly abused. Freedom hid her head in shame and the misery of the humble was untold. Europe took another few centuries to struggle against this; and after fearful sacrifices, she was able at last to overcome this mighty *Kṣhaṭṭriya-ism*. Then came the era of capitalism: the unquestioned supremacy of the Vaiṣhya. For the last two centuries Europe was struggling against it. We are already seeing the first signs of its coming collapse; but along with it we also see the danger of the emergence of mob-rule, the dominance of the Shūḍra. If all that one reads of the Bolshevists be true, we can realise that, while "Vaiṣhya-ism" is going, the ugly monster of "Shūḍra-ism" is becoming ascendant. A struggle against this, which Europe will have to wage, will perhaps entail the bitterest suffering that she has yet experienced. And all this because the classes would not be balanced; society would not be an equilibrium; one class at a time would want everything for itself, thus antagonising the others, who would naturally fight for their freedom.

In strong and strange contrast to this we find that the mighty author of the non-co-operation struggle, with a genius perhaps unrivalled in the history of human thought, has given us as the basis of our agitation, like the Manu of old, a few simple principles, enabling us to wage a fourfold war at one and the same time; to avoid the pitfalls that class supremacy and class wars inevitably open; and to get an all-round freedom when once more duties and rights would be fairly divided between classes and individuals, and different members of society adjusted in one beautiful and harmonious whole. Mahāṭmā Gandhi enjoins on all who would fight for India's

freedom to-day absolute absence of hatred. Therein he follows the teachings of Shrī Kṛṣhṇa, in the *Bhagavaḍ-Gīṭā*, requiring Arjuna to strike without passion or hatred.

The non-co-operation struggle in India is, therefore, strangely free from personal animosities and bitterness; and even the worst of political opponents, even those who are actually working against what the other stands for, can and do live on the friendliest and most affectionate of terms. It is curious how Indian non-co-operators have real and intimate friendships among Europeans, while Indian politicians of moderate political views are constantly getting into unseemly personal squabbles with European officials, and others. The non-co-operator's attack is not against any person, but against a system: the struggle is entirely impersonal. That gives it a strange and fascinating beauty. Many members of the higher services in India have told me that non-co-operators must be praised for being entirely free from personal animus: there is no bitterness even between the magistrate who, in the performance of his inexorable duty, sentences, and the political prisoner at the bar, who is condemned, for the fight is a fight of principle, wherein suffering is cheerfully borne because it is self-invited; and even he who inflicts the suffering, does so in a sad and reverent spirit. And on this fundamental basis of absence of all hatred, Mahāṭmā Gandhi builds his wonderful edifice. He says all faiths are one, all humanity is one. You must have the closest possible unity among Hinḍūs, Muslims, Christians, Buḍḍhists, Sikhs, Jains and Pārsis, among all castes and creeds that live. He also enjoins that there shall be no man who would he deemed "untouchable". The soul-killing notion that any man is unclean, because of birth alone, must be banished from the world.

Thus in a few simple sentences, Mahāṭmā Gandhi strikes at the root of all possible aberrations of sacerdotalism. Priest-craft can only live and prosper by setting man against man

under the guise and pretence of search after God; and when you declare that God is one and that man is one, priest-craft comes tumbling down with a tremendous crash. An irresponsible Brāhmaṇism is knocked on the head.

Then Mahāṭmā Gandhi goes on to preach dissociation from government—from feudalism, from bureaucracy, from unquestioned *Kṣhaṭṭriya* dominance, whatever you call it—which refuses to be just and righteous. Government can only live by the willing consent of the people it governs. When, in the anguish of your heart, weary of its irresponsible doings, you declare: "We shall have none of your titles, your services, your education; no, not even your law and your justice." Government has not a leg left to stand on. When such a mighty protest is raised from the mass of mankind, government has to bend; its autocratic irresponsibility has to go; it has to make terms with the people. Thus Mahāṭmā Gandhi prevents the growth of absolute *Kṣhaṭṭriya-ism.*

The bureaucrat rubs his eyes in wonder, as he wakes one fine morning from a dazed dream, and sees that the world has marched past leaving him and his ideas far behind. Mahāṭmā Gandhi then proceeds to plead for a simple life. Discard all luxuries and complexities that have come into your existence; aye, even grow your own corn, spin your own yarn, weave your own cloth;—so runs his message. Verily, capitalism can only live by pandering to the taste for luxury in man. When a simple life is preached and followed, the love for ease and its consequence, capitalism, cannot thrive. Thus does Mahāṭmā Gandhi abolish irresponsible ascendant *Vaiṣhya-ism* from the world. And, lastly, but most insistently, he preaches and pleads for non-violence. Perverted demos, the ignorant mob, has but one weapon for all times, one relief against all sufferings: and that is to get angry and strike at the least provocation. It believes in the big stick and the strong right arm, on every conceivable occasion. Mahāṭmā Gandhi says:

"No, no violence; no striking of your opponent; no rowdyism in which the good and the bad suffer equally. Thou shalt suffer thyself, but inflict no suffering on others, even if these others are thy worst enemies." Thus *Shūḍra-ism* has no chance to grow; and the battle of India's—and therefore, the world's—freedom is to be fought without the short-comings of similar battles in other lands, avoiding the danger of the emergence of a powerful class, at the end, which, monopolising all power in its own hands, inevitably abuses it; and thus forces the peoples of the world to continue everlastingly their struggle for freedom from the yoke of classes and interests.

I do not mean to say that the mighty lesson of the movement, its great significance, has been learnt by all. Of course there are aberrations. It would be surprising if, in such a vast country, the whole lesson could be learnt by all in so short a time. I know there are persons who do not believe in the unity of faiths or the oneness of man. They still cling to their own old beliefs and bolster up an unmeaning and harmful sacerdotalism. I know there are people who still rush to the Government and ask for its favours, though at heart they dislike it and would like to see an end to it. They prop up irresponsible bureaucracy. I know there are persons who still love their ease and their luxury and revel in a complicated existence. They help to enhance soul-killing capitalism. I know there are people who commit violence and enact tragedies of a most revolting character. They support mob-rule and ochlocracy. But regard being had to the very short time that the new movement had a chance, and the vast expanse of space on which it had to spread, one cannot help wondering at the enormous hold it has got on the minds of men, women and children in the remotest corners of the country; how it has permeated every department of Indian life, every strata of Indian society.

I ask: "Do we find in human history any example of such wide spread national upheaval, such a universal demand for liberty, as we have in India, accompanied by such little violence and bloodshed as we have experienced here?" I defy any historian to point to a parallel. All the same, I am the first to acknowledge that mistakes have been made and failures have been suffered. But I ask whether there has been any movement, great or small, in which mistakes were not made, in which failures were not risked and suffered. Mistakes, verily, are the foundations of right thinking and right doing; and failures, in all truth, the very pillars of success. But of this I am certain that the movement is bound to live, it is bound to spread as the surest method of remedying an evil that might be felt as existing by any one, at any time or any place. It alone can help the harassed nations, at times of stress and storm, to get true freedom, to attain a state of social existence where all classes are co-ordinated and seek to serve only the common good.

It is a mistake only to think of the political aspect of the great struggle. Politics is the least important part of it all. The non-co-operation movement is symbolic of India's revolt against an all-sided wrong: crushed by priest, by government, by capitalist, and by the ever-present possibility of a revolt of hunger by the lowly she has, by this national upheaval, tried to solve all her problems on the spot, assuring peace and plenty for the future, when freedom has come, with no aftermath, making peace even worse than war, to think about or take care of. By non-co-operation she faces the priest, she faces the ruler, she faces the married class, she faces democracy: she attacks the selfish element in all, keeping the good and fostering the noble aspects of each. India was being crushed on all hands: India has determined to free herself from all sides. Those who know India, know how the priest holds her children and orders immediate ostracism in case his least little

mandate is not obeyed. We have to fight him; to upset his "law and order". Strangely enough many people think of law and order only in the sphere of political life. At least to us in India, social and religious spheres are even more important than political. I have been amazed to see how those very persons, who have been the strongest to attack any violation of law and order, so far as political government is concerned, on the plea that it engenders a spirit of defiance of authority subversive of public peace, have on the other hand themselves praised it as courage when law and order have been defied in the social and religious spheres and its consequence of ostracism and other penalties have been boldly faced. These good folk have praised such people as courageous and condemned their tormentors as narrow-minded, bigoted, cruel and unjust; while they have condemned non-co-operators for defying the law and order of the bureaucracy, often inequitable and arbitrary, and have praised the magistrate who sent them to jail for disobedience, as just and even generous. A mentality like this is difficult for some of us at least in India to understand, because politics and political allegiance are not very important for us, do not loom so large in our lives as social injunctions and religious sanctions.

Mahātmā Gandhi, the great founder of the new movement, may to-day be shut behind the cruel bars of a bureaucratic prison, but his image is enshrined in every heart in India, his message is writ in every head in the land. And whether he knows it or not, and whether he is recognised as such or not, he is bound to be regarded by those who come after us, as one of the greatest Theosophists of to-day, among the greatest preachers and practisers of Truth and Brotherhood; as worthy of being ranked among the foremost and the mightiest teachers of mankind of all time, past or future. His teachings are bound to live; his message is bound to spread, till mankind has accepted it, and has resolved to solve its problems along

the lines and by the methods he has given unto them. His body may be in prison, but he is really free, for none can encage the Soul. He may even die, but across distant lands, athwart distant seas his name shall live for ever. When the angry voice of controversy is hushed in the glad home-coming of the Nations, his tri-color flag of freedom shall be carried triumphant from country to country, not symbolic of political dominance, not expressive of imperial aggression, but an emblem of Peace and Goodwill, with the dainty outlines of the humble *Charkhā*, woven upon it, ever giving a message of hope and cheer to the lowliest; and ever calling away the wealthy and the careless from paths of fashion and folly to those of austerity and simplicity, of undying Truth and Universal Brotherhood. For myself I submit with gladness to be a pawn in the Great Game, for the fulfilment of a Great Purpose, for the completion of a Great Plan. MAHĀṬMĀ GANDHI KI JAI.

Sri Prakasa

A FINE ARTS EXHIBITION

THE precedent of having an Exhibition of Indian Arts and Crafts, associated with the Annual Convention of the Theosophical Society which was made by Colonel Olcott and revived at the 1922 Convention at Adyar, was followed up at the recent Convention at Benares.

Through the kindness of the authorities of the Hindū University, the spacious School Hall was placed at the disposal of the promoters of the Exhibition who included Mr. B. Sanjiva Rao, Principal of Queen's College, Rai Krishna Das, Mrs. A. E. Adair and Dr. J. H. Cousins. After some days of earnest co-operation, the plain efficiency of the schoolroom gave place to the decorative harmony of Art and Craftsmanship.

With the invaluable help of Messrs. Sanjiva Rao and Rai Krishna Das, a large number of representative mediæval Indian paintings were lent from the priceless collections of His Highness the Mahārāja of Benares, of the Bharat Kalā Parishad (Society of Indian Art, Benares), and of Babu Sitaram Saheb. To these were added pictures by the Bengal painters from the Kalā Bhavan, Santiniketan; and other pieces representative of artistic effort in Gujerat and South India. A touch of the classical age was given in copies from the fresco paintings in the Cave Temples of Bagh in Gwalior, and of Pudukkottai in the Madras Presidency.

A Private View was held on the afternoon of 24th December, when Dr. Besant, as President of the Theosophical Society, gave an "At Home". There was a large gathering not only of delegates for the Convention but also of local notabilities, amongst whom was Babu Bhagavan Das. Two old members of the Theosophical Society turned up in the persons of Miss Lilian Edgar and Mr. Bertram Keightly.

As already indicated, the pictures exhibited covered practically the whole history of Indian painting from the classical era in the first century, on to the seventh and down to the present day. Its special feature, however, was the large selection of mediæval works, the majority of them being masterpieces of Mughal Art, with some examples of Rājput painting. Examples of the variations of style within the title Rājput could be studied—such as the Pahari or Mountain school of the Kangra Valley, with its intimate presentations of Indian life and of the Celestial Hierarchy; and of the Jaipur style, so different, yet so perfect in portraiture and in the presentation of music rāgas in pictorial form.

Numbers of the frequent visitors spent hours rejoicing in the exquisite perfection of technique of the Mughal pictures with their charm of Persian delicacy absorbed by Indian genius. Several of those pictures were original masterpieces that have become famous in reproduction.

The modern schools were well represented, notwithstanding the regrettable absence of examples from Calcutta on account of the almost contemporaneous exhibition of the Indian Society of Art in Calcutta. The younger artists of Santiniketan sent an interesting set of works and the Kalā Bhavan at Santiniketan kindly lent examples of the masters, Dr. Abanindranath and Babu Gogonendranath Tagore. These, with works by Nandlal Bose, Asit K. Haldar, S. U. Kar and others, gave a survey of the work of the entire school.

A notable contribution to the Exhibition was a set of paintings by Babu P. K. Chatterjee of the Bengal School, now Art master at the Āndhra Jaṭiya Kalāsāla, Masulipatam. These were remarkable for their strength, energy and technical ability. Two fine portrait studies, Asoka and Rana Pratab Singh, were bought by the Home of Greatness, Indore, and an impressive painting of " Chandrasekhara " was bought by a group of friends for the Art Collection of the Theosophical Society Headquarters, Adyar.

A small group of pictures from Gujerat and Madras indicated that the spirit was again beginning to stir in those areas, but has to break through lethargy in addition to badly assimilated foreign influences. It is to be hoped that the recent discovery of fresco paintings in South India, of which Mr. Sundara Sarma showed interesting copies, will draw artists to their own tradition and give a true direction towards their own distinctive outlook and expression.

As a part of the exhibition there was three lectures, one by Dr. Cousins on " The History and Characteristics of Indian Painting "; another by Mr. Mehta (I.C.S.) on " Indian Painting in Relation to the Pictures in the Exhibition " and a third by Mr. O. C. Gangoly on the special subject of " Mughal Painting," illustrated by lantern slides of extraordinary interest.

The attendance at the Exhibition was unusually encouraging and a number of pictures were sold. There is no doubt that the opportunity of comparing the Ancient and Modern Schools was thoroughly appreciated and the occasion was one of unqualified success in its demonstration of the pictorial aspect of Indian culture.

J. H. C.

BRAHMAVIḌYĀSHRAMA, ADYAR

A social gathering of the lecturers and students of the Brahmaviḍyāshrama, Adyar, was held under the Banyan tree on January 19, there being fifty present. Mr. C. Jinarājadāsa, M.A., Vice-President of the Theosophical Society, presided. The following report was read by the Principal, Dr. J. H. Cousins:

Our gathering here to-day is to mark the opening of the second half of the Āshrama's second session. It also coincides with the completion of a century of lectures. These proceed with remarkable regularity. The time-table is practically complete to the end of March, with some allowance for adaptation to exigencies. One such exigency is the receipt of a paper from Wales on "Some Fundamentals of Druidic Teaching," by Mr. D. Jeffrey Williams. This is a sequel to a remark made by Dr. Besant at a previous social gathering. Many similar sequelæ will ensue as the members of the Theosophical Society all over the world realise the importance of the coming era of free exchange and assimilation of world-culture, of having a centre of international reference. To this centre will come the latest and best information and thought concerning the five-pointed Star of Knowledge—mysticism, religion, philosophy, art, science; in this centre such information and thought will be co-ordinated and illuminated; and from it will go forth the fruits of this world-gathering, for the purification, nourishment and refreshment of humanity.

Already the outward movement has begun. The six lectures on the main lines of the Āshrama's work which were delivered at its opening by Dr. Besant in October, 1922, are now available in book form under the title "Brahmaviḍyā," published by the Theosophical Publishing House. The book is attractive in appearance, and cheap (Re. 1-8), and should carry its great and greatly needed message around the world. Shortly Mr. Arundale's opening address of the present session on "The Āshrama Ideal" will also be published in book form. These constitute the first transactions of the Āshrama, and set out broadly its aims, methods and field of study. By and by the publication of detailed studies will begin.

As an example of wisely chosen contribution to the reference department of the Āshrama's work, I may mention the gift of the Indonesian Section of the Order of the Star in the East through Miss E. van Motman. This gift consists of six handsomely produced and illustrated books dealing with the architecture, sculpture, dance, music, hand-gestures, mantrams, folk-lore and crafts of the Dutch East Indies. The books are in the Dutch language; but Adyar is never without a representative of that sturdy people for translation.

But the illustrations alone are a disclosure of the influence which the Āryan root-stock in India has exerted on the development of local cultures beyond her own borders.

These books and others are handed to the Adyar Library; and in this connexion I may say that while such contributions directly through the Āshrama go naturally to enrich the Headquarters library of the Theosophical Society, contributions to the library apart from the Āshrama are grist to the Āshrama's mill. The splendid gift of modern books on Anthropology and Egyptology to the Adyar Library by Mr. Leonard Tristram provides a mass of valuable material for future study—in which the students at present, and we hope for some time to come, will have the expert guidance of the donor himself.

In another way the Āshrama promises to be a means of enrichment to the international work at Adyar, that is, in drawing to it objects of beauty as examples of the arts and crafts of the various sections of the human family. As an example of this I have the pleasure of asking the President of the Theosophical Society to accept through the Brahmavidyāshrama for the art-collection at Headquarters a water-colour painting of "Chandrasekhara" by Babu P. K. Chatterjee of the Bengal school. The acquiring of this impressive masterpiece of modern Indian art is due to the initiative of two students of the Āshrama, Miss Booth Scott and Miss Bertram, who determined that so sanctifying a work of art should not pass into the darkness of private ownership, but should find a world-home at Adyar, and who raised for the purchase of the picture a fund happily just completed to-day.

Works such as these have not only a high spiritual value, but are also necessary adjuncts to the study department of the Āshrama. There is a growing demand on certain of our members for lectures on topics that involve extensive knowledge of the best products of arts and crafts East and West. The cultural renaissance of India is being largely inspired and interpreted from Adyar. My own recent post-graduate lectures in Calcutta University were practically Brahmavidyāshrama extension lectures. At the art-exhibition at Benares during the Annual Convention of the Theosophical Society in December last I had a valuable experience of the usefulness of the Āshrama's work to myself. I was unexpectedly called on to give a lecture on "The History and Characteristics of Indian Painting." With no books or notes at hand I was thrown back on my inner Āshrama, and found myself able to build up a lecture from invisible synopses so clearly that I did not need to refer to the notes which I made from memory. I feel sure that other members of the Āshrama will have the same experience; for much of the drag of study is overcome when one has a central concept, keen and happy interest which makes for thoroughness and retentiveness, and the great inspiration of preparation for service such as we have, whether that service be in this life or in lives to come.

I may mention another significant item of the Āshrama's service. During the visit to Adyar at the Convention of 1922 of Dr. Stella Kramrisch, she indicated her desire to obtain a translation and authentic illustrations of the ancient Indian sacred dance. During the year that has elapsed she has procured the translation; and arising out of a series of co-operative circumstances, I was able to obtain, and ultimately to hand to her in Calcutta last month, photographic negatives of the dance postures carved on the walls of the temple of Chidambaram. The result of this co-operative activity between one who was a representative of Dr. Rabindranath Tagore's Āshrama at Santiniketan and a representative of the Brahmavidyāshrama will be an immensely valuable contribution to the cultural linking up of East and West in a book to be published in Europe in both English and German editions.

I emphasise the art side of the Āshrama's work on this occasion; for while the field of comparative study in religion and philosophy has been well dug over by Theosophical students, the Divine process of creation reflected in the various grades of creative activity in humanity has heretofore received inadequate attention. The place of beauty and beautiful things in life is far from being understood and valued, even by Theosophists; yet scholarship recognises the creative arts of the past as the truest expression of history; and educational idealism to-day is realising the importance of art-activity as a potent means of expression, and also as the natural and certain means of helping youth to rise above the unlovely things in young growing life.

There are other aspects of the Āshrama's work that are developing satisfactorily, but of these I shall speak on another occasion, contenting myself now with a mere reference to the excellent work of anthropological interpretation in the light of Theosophy being done by Mr. Tristram in his Āshrama lectures.

These varied activities are part of that wholeness of development at which the Āshrama aims. Many things are needed for the ultimate fulfilment of our ideal—housing facilities for our rapidly growing library; wall space for pictures in both temporary and permanent collections; space for scientific paraphernalia; a hall and stage adaptable to the cinematograph, drama, music, lectures; and by and by the means of broadcasting Adyar's message to the world. These will come in due time. I only mention them in the hope that their appeal to the imagination may stimulate a larger response than might otherwise be made to the various opportunities to participate in the service of giving which the members of the Theosophical Society will have between now and the jubilee of the Society in 1925.

After an address by Mr. Jinarājadāsa which will be published elsewhere, refreshments were served, and several students of the Āshrama from abroad made short speeches expressing appreciation of its work.

J. H. COUSINS

THE THEOSOPHICAL FIELD

THE activities of the Young Australia League are creating much interest at present in view of the world tour in process of organisation. The contingent of 50 boys from Australia to go to the exhibition with Mr. John Tucker as co-director, one of the most prominent of the Headmasters in the west Australian State School Department, is now nearly complete.

The boys will travel in the Y. A. L. uniform as on previous occasions, and will leave Sydney in February by the Commonwealth steamer " Esperance Bay ". The cost of the trip to each boy is £250 which is to cover uniform, fares, accommodation, entertainment, etc., throughout the British Isles, France and Canada; one wishes that India might be included in the itinerary. Mr. J. S. Simons, the founder of the movement, is an outstanding man, possessing a sympathy and understanding of boys coupled with a capacity for organisation that gives him far-reaching influence in the Y. A. L. movement. He has just arranged for a tour for 340 boys from Western Australia who left during the last week of 1923 for the Eastern States, travelling with every possible official help and recognition throughout the commonwealth for educational purposes. Since the foundation of the movement the Y. A. L. has conducted 50 tours varying in duration from three days to 12 months. These tours have involved the disbursement of over £30,000. Up to the end of 1922 over 6,000 boys have participated in the travel scheme. The founder of the N. S. W. Division of the League is Capt. C. A. Brough.

The fact that the Central Council of the organisation includes Protestants, Roman Catholics and Jews, speaks for the very real basis of brotherhood upon which the whole movement flourishes. While the League is non-sectarian it is not non-religious, as its policy is that boys should attend regularly the churches of their parents. It seems safe to prophesy that the knowledge which assuredly comes to boys through travel, both in their own country and abroad, must make in

the future for a citizenship that will exercise among its noble powers, the power of sympathy, for if knowledge is power, it is also sympathy.

* * *

In this connexion it is of interest to note that in his address to the classical association on his recent visit to Australia, Dr. John Mackail (the well known Oxford scholar) emphasised the desirableness of interchanges of such visits. He said that his trip had made him realise acutely that Great Britain had much to learn from the dominions. Dealing with Australian Universities, he expressed the opinion that the Faculty of Arts had suffered a risk of becoming a mere faculty for the training of Teachers. It would be a thousand pities if it became particularised, like agriculture and mining; "Intellectual trade unionism" was the greatest of all the dangers which threatened education generally, because it was most pernicious in its influence. Referring to Queensland, Dr. Mackail remarked that the general opinion in Australia was that that State was in advance of Great Britain in its encouragement of the classics in its secondary schools. He found less of the overcrowded curriculum which impeded concentration of effort in Great Britain.

* * *

One of the most interesting events to chronicle this month is the formation of a new organisation known as the "Australian industrial Christian fellowship". The movement is constituted upon similar lines to the industrial fellowship, already established in England, with the object as follows:

> The application of the precepts and practice of the Carpenter Jesus of Nazareth to politics. industry, and social life—the same ethics for the home, the workshop, the party, the congregation, the nation, and the community of nations.

Its purpose will be

> to unite for service Christians who believe it is an essential part of their province to make justice and love, the controlling motives in all social change, and are prepared to support all movements towards a new and better order which have for their fundamental object the recognition of Christ and His teaching.

* * *

The Thirteenth Annual Celebration of Bird day, under the auspices of the "N.S.W. Guild League of Bird Lovers," draws attention to the fact that there is a section in Australia, which is endeavouring to inculcate a spirit of protection among young Australians for our feathered brethren. The League claims at the present time to have 300,000 child members.

* * *

There are many interesting tendencies in Australian Education at the present time. One has to do with the inculcation of a love of flowers. The Teacher's Federation Horticultural Society with its slogan,

A garden in every school, and a garden in every home,

held an exhibition recently in the art gallery of the Education Department, Sydney. The Director of Education spoke of the school garden as having two very definite functions to perform, a vocational function, and a cultural function. Although the school garden was largely a cultural instrument, it was closely associated with nature study, and helped to give children an interest in the æsthetic side of life. They learned to love beauty for its own sake. The interest taken by the children all over the commonwealth in their school gardens is something of which teachers and parents have every reason to be proud.

* * *

The special Sydney correspondent to the *Argus* gives the following paragraph:

It would seem that there is no lack of money for Theosophic enterprises. The costly building that is being erected for one of the two Sydney Lodges is slowly rising on its admirable site nearly opposite the Union Club in Bligh Street. When this edifice is completed it will be found to be garnitured with Indian decoration of striking character that will proclaim even to the most casual passer-by its special association with what we speak of as "the East". Another building even more interesting is rising across the harbour. This is the Star of the East Amphitheatre. When first announced, it was regarded by the uninformed as a dream that would fade away, leaving no trace. But the end of the year will see it finished. It is one of a series being constructed round the world for the second coming of the Messiah, in accordance with the intimation of the inner circle of the order. Pending the great event, it will be used for ordinary purposes. It would return a fair revenue as a place of curiosity for visitors to Sydney who would get not only a fine view of the harbour, but a mystic flavour, mingled with the ozone. When these buildings are completed there will be at least four associated with Theosophy—Mr. Leadbeater's church, known as the Liberal Catholic, the King's Hall in Hunter Street, the Bligh Street Hall, and offices, and the Balmoral Ampitheatre.

The *Evening News* states that one of Germany's highest scientists Wilhelm Ostwald has organised a new system of colour notation based on the musical scale, and from 15,000 to 20,000 children in Saxony are being taught under this system.

"If it is good for German children," asks Mr. Hector, "why should not Australian children receive the same benefit in the land where the idea originated?"

J.

CORRESPONDENCE

TERMINOLOGY

FOR the leaders of thought in an international Society like the T.S. always to employ terms which will equally appeal to the understanding of Hindūs, Buddhists, Christians, Muhammadans, Pārsis, Atheists, Materialists, Mystics, Agnostics, etc., is obviously impossible. Nevertheless, there are certain terms which, if used without preliminary explanation of what the writer or lecturer precisely means by them, are bound to lead to misunderstanding. Among such terms may be included the words *God, soul, self, spirit, spiritual, immortal, permanent.* The danger of misunderstanding is all the greater when the words are those which are in common use—especially when they are loosely used in all sorts of different senses, like the word *spirit,* or even the word *God.*

In the early days of the Society, there was the same difficulty over words such as *astral, adept, ether,* but the danger of misunderstanding was much less because these words are less widely used, and the public appealed to was a smaller one. Besides, in later times our leaders, especially our revered President, to a large extent put an end to any confusion still remaining by using those terms in a very exact sense in their writings and standardising the use of certain terms to some extent in Theosophical literature.

To accomplish such a task now with regard to the terms above mentioned would be a tremendous and well-nigh impossible undertaking, even if it were limited to the use of such terms in Theosophical literature.

But may I humbly suggest that it would make the work of spreading accurate conceptions of what Theosophy does and does not teach very much easier if our lecturers and writers, in general, would define their terms more frequently, especially when they happen to be obliged (if ever) to use the more or less *conventional* terms or phrases.

Mr. Jinarājadāsa said, in a lecture delivered in England in 1913: "Let us take care that we label our facts properly, for there is a great deal of slipshod speech and slipshod thought. Instead of speaking in conventional phrases, we . . . should pick our words, should select them. It is natural to use certain phrases because they are handy and quick, but we must not be led into this." This advice applies especially to the careful use of words which have generally accepted meanings in Science, Theology or Philosophy. We are bound to alienate unnecessarily the sympathies of those who think

deeply along any of these lines, if we use such terms loosely, or even if we attach to them meanings which they are not generally accepted as bearing. In the latter case it would be better to have our own Theosophical terms, and explain them, as Dr. Besant usually does.

In addition, my own slight experience in trying to spread Theosophical knowledge in a Buddhist land has also served to show me how readily Theosophy is misunderstood when conventional terminology is used, without due explanation or preliminary definitions. For example, a large proportion of the standard Theosophical literature is of little use here because the terms *God*, *soul* and *immortality* convey to the average Buddhist nothing but the narrow and inadequate conceptions resulting from years of aggressive missionary propaganda hotly resented by all earnest Buddhists. And, naturally, together with those narrow conceptions, the terms convey something of a similiar resentment too, or, at least a prejudice. It is possible that such terms may be used in Christian, or even Hindu lands, without being so misunderstood; but, even there, are not very *narrow* and *sectarian* conceptions likely to be attached to them, and would it not be safer to avoid them, or at least to explain the precise significance attached to them when used in Theosophy?

F. G. PEARCE

ON SCIENCE AND SCIENTISTS

SOME time back, a correspondence between Mr. Coode-Adams and Mr. Sutcliffe, appeared in THE THEOSOPHIST[1] in which he briefly and clearly summarised the methods of Science in dealing with the problems which face it. These somewhat scattered thoughts are meant for an amplification and an addition to his correspondence.

Mr. Coode-Adams wrote from the point of view of one working in the more mathematical branches of Science. (And here may I digress to point out that this term is a misnomer, in that *all* science is in reality ruled by mathematical laws; in fact, it is but true to say that, if we look deep enough into the matter, we shall find that a mathematical function governs, not only the courses of the stars, but even the probability of a certain person using a certain word at a given time.) But the principal difference between the physicist and the biologist is that the former has to deal, to a greater extent than the latter, with the life underlying the forms he studies.

An atom or an electron is, it is true, a manifestation of an immanent life; but they can scarcely be said to possess what one may call a personality. In short, they are part of a mass consciousness, of one of the elemental kingdoms. When we pass on to the higher grades, we find that the consciousness of a mineral or a crystal is of so small an account still as to cause no appreciable variation amongst

[1] See July, 1923, p. 495; September, 1923, p. 753; and November, 1923, p. 269.

the different parts of one type. Plants and animals, however, begin to show emotions of pleasure or of pain, of attraction or repulsion; and as we go higher we find that these emotions become more and more complex, and that they affect the physical form the more. We find also, that individuality develops to a higher pitch, involving a greater difference between the individuals of one species. For whereas the whole group of protozoa (*i.e.*, one-celled organisms) give very similar responses to stimuli, the higher animals show differences in their responses, which first of all manifest themselves in respect of whole species, then in respect of smaller and smaller groups, until each form seems to be animated by a separate and distinct individual—or, to put it into Theosophical terminology, the group-soul has reached the stage of individualisation.

The biologist, therefore, has to deal with occult factors, of which he can really know but little by personal experience, and which he cannot, as it were, measure with the foot-rule in his pocket. The most he can do is to classify emotions, for instance, as positive or negative.

The method, of course, is the same in all cases: all science is based on the method of observation, classification of the phenomena observed, and the deduction from them of general laws—which laws are then applied to the observation of further phenomena. In the one case the laws are made to apply to so-called inert matter, with which it is comparatively easy to deal, whereas in the other they have to be made to fit in with the far more variable behaviour of the living cell or collection of cells which goes to make up an animal or a vegetable body.

The Scientific Method, (which is indeed the true philosopher's stone, in that it turns the dross of ignorance into the gold of knowledge,) is the rock upon which the Temple of Science is founded, and has existed since the first man symbolically roused himself from the primal slime and began to look about him for a means of satisfying his needs. Since that time, every true scientist has lived but to test and cast out from the building any flawed stone, and to replace it by a new one. It is often that "the stone that the builders rejected has become the headstone of the corner," while the old headstone, or the very keystone of the arch, has been heaved over among the rubbish, and the arch rebuilt upon a firmer foundation.

The archetypal scientist is one who allows no emotion to come between himself and the facts, and who considers these in the cold, clear light of pure intellect, before using them in the statement of a fresh law to be added to the store of human knowledge. Perhaps after he has made his observations he gropes for a time, unable to unravel the tangled skein, until, like the mystic, he receives from a sphere transcending far that of mere mind the inspiration which gives him the key he seeks.

The human scientist emulates the archetype in so far as he is able. As a rule, he is but partly successful: a chemist may have been perfectly logical while he is within the walls of his laboratory,

but has lost this logic when one sees him at home, in his armchair: he then exhibits the same prejudices as any other person, and no amount of logic will persuade him to change his views, however irrational they may be. It is as though the window of his mind had but a small clear space through which he could see clearly a certain limited field, while the rest of the world he saw but " as in a glass, darkly ".

My description of the archetypal scientist seems inhuman and coldly unattractive; but we must bear in mind that this archetype is an embodiment of the *common* characteristics of *all* scientists, but does not represent in himself a summation of all these scientists as we know them, as human beings. A man may, however, be " human " as well as a perfect scientist: he may be perfectly scientific, both in and out of the laboratory, yet may have all the emotions of an ordinary person. He will not, however, allow the latter to cause him to see facts in a prejudiced light, nor to lead him into taking up an irrational standpoint, contrary to the dictates of his logical mind—unless, that is, he has reached that stage where he can recognise an impulse which comes to him from ultra-mental and spiritual realms, and acts in accordance with these, certain that he is not being deceived by the wiles of his emotions.

To be a good scientist, a man must also be a great lover: he must love knowledge for its own sake; he must love the subject of his researches—but he must not love himself. There is a common idea that science, on the one hand, and religion and art on the other, are irreconcilable. This is far from being the truth; for science has a mystical philosophy all its own, while there is a strange and wondrous, if austere beauty, unrealised doubtless by such as cannot grasp in some measure its import, in a well-planned experiment, or in a problem of the higher mathematics. There is a world of romance in a slide under a microscope, showing the movements of some primitive one-cell animal or plant; or in a section of a more complex tissue, with its myriad cells arranged by some unseen hand in just the way in which they will best serve their purpose; or in the wonderful mechanism by which an animal body will adapt itself to a thousand different demands.

True it is, unfortunately, that (for the time being only, let us hope) before the onslaughts of modern science, our elfin palaces are laid waste, our fairies are fled to remote places; but, although we " murder to dissect," by that dissection we lay open the gates of a new world of wonder and beauty, not framed, as is so often the case, in the vapours of sentiment and superstition, but in the clear air of the mind. Romance is there, indeed—the romance of life and creation, the romance of the philosopher's stone, the great romance, not of mere human love, but of the divine. Truly may scientists exclaim:

Transmutemus, transmutemus, de lapidibus mortuis in lapides vivos, philosophicos.

L. J. BENDIT

REVIEWS

The Real and the Unreal, being the four Convention Lectures delivered at Adyar at the Forty-Seventh Anniversary of the Theosophical Society, December, 1922, by Annie Besant, C. Jinarājadāsa, and G. S. Arundale. (T.P.H., Adyar. Price: Boards, Re. 1-4; Cloth, Re. 1-8.)

The first two of these lectures are by our beloved President, and are composed round the saying of the Master that, if a man desires to become a disciple, "You must come from your world into Ours". She traces out the reasons that led to the foundation of the E.S.T., which was formed in order to preserve the knowledge of the Masters. She teaches that Brotherhood is the foundation of the life of those who aspire to Initiation, and that the Buḍḍhi is developed through the power of Love. Pure Love can never be polluted. "A person who has love and sympathy, even if he has many many faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him." "If you would come into 'our world' cease your cruel and ignorant judgments of your fellow-men, cleanse your lips from unkind speech, and your heart from unkind judgment; realise that those who would serve the One must spread unity among the separated, that they must be centres of peace in the storm, centres of love amid hatred, centres of purity in the foul."

The second lecture deals with the change of outlook that is required if a man is to enter into the world of the Masters.

The third lecture, by Mr. Arundale, is entitled, "The Centre and the Circumference". Mr. Arundale shows how each of us ought to be a centre of spirituality, and ought not to be at the circumference merely because we are not at one of the spiritual centres such as Adyar or Benares. But he goes on to show how Adyar is a great spiritual bath for all its inhabitants, and a true "centre" of spiritual influence.

In the fourth lecture, entitled "The Vision of the God-Man", Mr. Jinarājadāsa shows how the nature of man as god has been revealed in different ways in different civilisations. In India it was man as the Guru, in Christianity it was man the Friend. In Greece man discovered God in the Youth. Mediæval Christians found God in the Maiden. At the present time man is beginning to find God in the Child. Now there is taking place another mode of discovery in addition to all these. This is the vision of the God-Man, the vision of God in every creature, with all divine powers and possibilities. Since there is this divinity within us, all creatures have a wonderful kinship-brotherhood with ourselves.

Open out your nature to man, open out your nature to the heavens, to the seas, to the plants, to the animals. Let the hidden divinity which is within you come out, and do not allow any tradition, any law, any custom, to stand in the way of your going forth, do not let it prevent you from receiving the universe as it comes to you in all its entirety.

L. E. T.

Transactions of the Eighth Congress of the Federation of European National Societies of the Theosophical Society, held in Vienna, July 21st to 26th, 1923. (Amsterdam, J. F. Duwaer & Zonen. Price 10s. for prepaid subscriptions; otherwise, 12s.)

Or, in short, the Report of the Vienna Congress, containing the Official Business, the Principal Lectures and addresses, an account of the amusements, and reports of the subsidiary activities. Such a book as this makes clear the great disadvantage which any world wide society labours under in that there is at present no international language. Some of the lectures are printed in German, and some in French, while the principal lectures by Mr. Jinarājadāsa and Mr. Krishnamurti are translated into both French and German. The rule at the Congress was that lectures were mostly given in English, but there were French and German translations afterwards for those who desired them. I believe that there were one or two unfortunate people who knew neither English, French nor German! This, perhaps, was only to be expected, seeing the number of countries the delegates came from. One delegate even managed to come from Moscow. Another had to swim the Rhine. Such was the devotion of some members. It is these little incidents that cannot be reproduced in a mere report. Neither can the *spirit* of the Congress be reproduced in print, although this spirit was the most remarkable thing about it. It will be a long time before some of us forget it. Nor can the *happiness* of the delegates be expressed in the report. There must be few of

them who have ever had a more pleasant time. Most divided their time between Vienna and the Congress, and were "on the go" from morning till night. The general happiness of everybody was in no small measure due to the extraordinarily fine manner in which the Congress was organised and conducted, thanks to the skill and energy of Mjr. Dikgraaf. It will serve as a model to all future Congresses.

It is a book such as this which shows how multifarious are the activities carried on by the Theosophical Society. Besides the ordinary Theosophical lectures there were lectures by eminent specialists on such subjects as Education (many), Child-welfare, Industrial Welfare, League of Nations, Arts and Crafts, Theosophical Order of Service, Medicine, Science, Co-Masonry, Liberal Catholic Church, etc., etc., not to mention such activities as the International Correspondence League, or the European Federation of Young Theosophists. The whole forms an epitome of Theosophical teaching as applied to every walk of life. The report gives a consensus of Theosophical opinion upon every branch of human activity, every lecture being by an eminent specialist in his own subject. The report is a veritable Theosophical Monument.

It was pleasant to see that, however bitter the outside world, there is still the spirit of Brotherhood within the Theosophical Society. This was remarkably evinced by the formation of a "Societé d' Approchement Franco-Allemande," having for its object the creation of a better understanding between France and Germany.

L. E. T.

Transcendental Magic, its Doctrine and Ritual, by Éliphas Lévi, translated by Arthur Edward Waite. (William Rider & Son, London. Price 25s.)

Éliphas Lévi is the pseudonym under which Alphonse Louis Constant wrote his occult works. He was born in 1810 under poor circumstances as the son of a shoemaker. But his keen intelligence drew the attention of the Parish priest, who managed to get for him free education at the St. Sulpice for the priesthood. He took minor orders and became in due time a deacon and even Professor at the Petit Seminaire de Paris. But he became entangled in the Legitimistic movement, wrote books of Socialistic tendencies and was expelled from the Church. He was cast back upon the world, and no one knew how he got his living, till he emerged as a writer of occult

works. He published in 1855 *Le Dogme de la Haute Magie* and in 1856 *Le Rituel de la Haute Magie.* These two are combined in the English translation of Mr. A. E. Waite under the title *Transcendental Magic, its Doctrine and Ritual.* In 1860 followed *l'Histoire de la Magie*; in 1861 *La Clef des Grands Mystères*; in 1865 *La Science des Esprits.* He died in 1875 fortified by the Extreme Unction, the last Rite of the Church which had expelled him.

Éliphas Lévi is undoubtedly the most learned, if not the greatest, of modern Kabalists. He has during the last two centuries captivated the mind of the student of occult lore, for he is the living spirit of modern thought forcing an answer from the old oracles. His brilliant style is intensely suggestive, but without depth; his splendid generalisations are lacking in accuracy; his literary fluency covers historical inaccuracies. His Gallic liveliness could not bear the burden of mere research. He was constitutionally incapable of deep study.

He is the best and most learned expounder of the Chaldæan Kabālah and gives us the essence of Western Kabalistic Occultism, but he tried to reconcile the Jewish Magic with Roman Ecclesiasticism. Thus the philosophy which Eliphas Eli gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabālah. As such he is the greatest representative of modern occult philosophy as it is studied in Roman Catholic countries, where it is modified to fit in with the preconceptions of Christian students. But he never taught the real universal Kabālah, and least of all did he teach Eastern Occultism.

The genuine Eastern Occultist keeps silent and remains unknown; he never publishes what he knows and rarely speaks of it as he knows too well the penalty of indiscretion. Éliphas Lévi's explanations are too vague to be understood by anyone who is ignorant of the Kabalistic teachings. There are no false statements, but there is a superabundance of ill-applied metaphors. His genius and crafty intellect had to submit to a certain compromise dictated by the Church of Rome. He never left the Church of his childhood deliberately, but he defended it on his own terms.

Éliphas Lévi says truly:

> We must not set out rashly on the path of transcendental sciences; but once started we must reach the end or perish; to doubt is to lose one's reason; to pause is to fall; to recoil is to plunge into an abyss. You, therefore, who undertake to study this book, if you persevere to the end and understand it, you will be either a king of men or a madman. It is extremely dangerous to make sport of the Mysteries of Magic; it is above all extremely rash to practise its rites and to exploit higher forces out of curiosity. The inquisitive who, without being an Adept, meddles with evocations and occult magnetism plays with fire near an explosive, and will sooner or later be blown up. The mystic characters, alphabets and numerals of the great Kabālah are

perhaps the most dangerous, especially the numerals, because they are the quickest to produce effects and results, with and without our will, even without our knowledge.

Éliphas Lévi shows us that, outside the circle of physical and normal mental science, there is a dark borderland, the realm of folly and hallucination, and that true occult philosophy has to apply the touchstone of rational criticism to all phenomena coming from that mysterious realm and to all persons exploring that realm.

Notwithstanding this, *Transcendental Magic* is useful reading for all those who know more of real Occultism than he did. Éliphas Lévi mystifies the reader more than he teaches him, divulging nothing and leading him off the right track. But still it is interesting to read his book; it abounds in paradoxes, aphorisms and witty sayings. H.P.B. calls him that "incarnate paradox". Here are some of his paradoxes.

> The Logos of God is the revealer of man and the Logos of man is the revealer of God . . . Man is God in Heaven and God is man on earth. He alone can truly possess the pleasure of love who has conquered the love of pleasure . . . Death is neither the end of life nor the beginning of immortality. It is the continuation and transformation of life . . . All that is proceeds from what has been, and consequently nothing that is can cease to be. All things change, nothing perishes. Liberty, Equality, Fraternity: three words which seem so luminous and yet are full of obscurity: three principles which in their combination produce a triple falsehood, because they destroy each other. Liberty of necessity makes inequality manifest, while Equality is a level which does not admit of liberty, for the level abases or suppresses all heads which emerge above the level . . . The wise man who dies for reason bequeaths his science to fools. We must live rather for reason, while making use of folly. *Hoc est arcanum magnum.*

The excellent translation of A. E. Waite, himself a great scholar in occultism, and his caustic remarks, when Éliphas Lévi's imagination becomes too exuberant, makes the reading of *Transcendental Magic* a real treat for lovers of occult lore.

M. G.

The Evolution and Progress of Mankind, by Professor Hermann Klaatsch, M.D., edited and enlarged by Professor Adolph Heilbron, M.D., and translated by Joseph McCabe. (T. Fisher Unwin. Price 25s.)

This book gives a clear and concise account of the beliefs of science with regard to the origin and evolution of man. It would be hard to find a better statement of the scientific view-point. The gradual evolution of man from the animal kingdom is traced, with suggestions as to the reasons for this evolution. It is interesting to notice that Professor Klaatsch concludes that man separated from the other animals a very long time ago. Even the apes are only very

distant relations. The apes and men had a common origin, but at an exceedingly remote period.

The author believes that the discovery of fire was the determining factor in the separation of man from the animals. He believes that this discovery awoke the carnivorous spirit in man, and caused him to prey upon his fellow creatures. It is interesting to observe that the apes are almost entirely vegetarian.

A. L. M.

Our Infinite Life, by William Kingsland. (George Allen & Unwin. Price 6s. 6d.)

Mr. Kingsland's earlier book *Scientific Idealism* is doubtless well known to many. The present volume, says the author, "is practically a re-written version in a condensed form" of it. It is an inquiry about life in general and our own particular lives. The main principles laid down are the Rational Unity of the whole universe, the One Substance of which Matter and Force are the modes of motion. The One Life is manifested in Planes. There is also a continuity of individual bodies for each plane. These collectively are the One Self. The process of this One Life is Evolution, through which the individual selves realise the Cosmic Self. The activity of this One Self is Cosmic Mind working in matter according to certain laws, which we may transcend, but which are really changeless and eternal. Such transcendence may be called supernormal, not supernatural. Nothing is lost in the process of evolution, but all acts are stored up in memory. There is a race memory as well as an individual memory. This Mind works as a duality of lower and higher: the higher mind must eventually predominate. Good and evil are relativities, not diversities. The One Life is absolute Truth, Goodness, Beauty, and in it all is harmonised. The individual exists in Time, but the self in Eternity. Thus the Theosophical standpoint is emphasised, *viz.*, that the individual, by abandoning selfishness, can reach the true Self. This it can do by the paths of devotion and of knowledge. The two Paths finally join in the One.

L. O. G.

The Dream Problem, by Ram Narayana. ("Practical Medicine," Delhi.)

A book of philosophy, being the second volume of a long work. The basic principles believed by the author are: *one* absolute real, *many* relative reals, *no* unreal. He seeks to prove these and other things in a new way and scientifically. The way is a study of the three states of consciousness—waking, dreaming, and deep sleep—or as he calls it the Dream Problem: he has fourteen questions in connection with these three states, specially dreams, which he sends out to learned people, and publishes their replies along with his own.

The first volume discussed a problem to the effect that, a dreamer, whilst dreaming, cannot convince his dream creatures that they are not real. (This corresponds to our difficulty in believing in "māyā".)

The present second volume contains fourteen such points. The chiefest is the first which is worded thus: Who is it that sleeps, who is it that dreams, and who is it that wakes up? The book is in five sections. (1) A long introduction; the author introduces himself and his subject, and comments upon his correspondents' and critics' opinions of the first volume. (2) His philosophy which includes his own solutions of the fourteen points. This is in the form of a dialogue between the writer and a sage whom he says he meets in his dreams. The talks take place in the dream-world, but the writer declares he is awake, or self-conscious, all the time. (Evidently some sort of Yogi or dreamer.) (3) The replies of six Indian philosophers to the fourteen points. One of them is Mr. Bhagavan Das. (4) The replies of twelve Europeans—spiritualists, psychologists, philosophers, Christian scientists, and one Theosophist, Mr. Wybergh. (5) Brief answers to the fourteen points from twenty-two people. The book is illustrated with portraits of most of the contributors.

D.

The Spirit of Music, by G. P. Green. Wm. Reeves, (London. Price 4s. 6d.)

This is a collection of 16 little sketches, tending to show how the spirit of Music is everywhere and in everything, if only one can see it. There are little sketches of life in Japan and China, and in Europe. There are disquisitions upon Valhalla, and upon Browning. But the spirit of Music runs through all.

O. M.

Purpose and Transcendentalism, by H. Stanley Redgrove. (Kegan Paul. Price 5s.)

This book is "an exposition of Swedenborg's philosophical doctrines in relation to modern thought". Swedenborg's works are probably not much read to-day, being smothered under the litter of spiritist books resulting from the general attempt to get "spiritual" experiences at first hand. He was a great soul born out of due time, and was regarded as a fool and madman in his own day, the penalty of all pioneers. It is forgotten that he was an able scientist and philosopher. In 1743 he claimed to have had his eyes opened to things spiritual and that thenceforth he was in constant communication with the heaven world. As Mr. Redgrove points out, many of the things which he saw and reported, sometimes with distorted vision or exaggeration of detail, have come to pass in our day. For instance, he regarded light and heat as products of motion, anticipated La Place, and in his Doctrine of Correspondences struck upon an atomic theory which in its simplicity throws a great light on Cosmogony and compels an acceptance of the dictum "as above so below". No seer is infallible, and in reading Swedenborg we are not to swallow uncritically all that he says, but must apply to it what we have learned from modern discoveries. Mr. Redgrove, himself a sound scientist, in this able book examines from the modern scientific view-point Swedenborg's ideas on the Doctrine of Degrees, Symbolism, Ontology, Physics, Biology and Ethics. He considers that the theory of Relativity put forward by Einstein is in opposition to Swedenborg's views, but that both thinkers agree in denying reality to Time and Space and in "treating them as essentially co-ordinate elements of one and the same Manifold".

L. O. G.

Practical Spiritualism, the Great Ideal, by Annie Pitt. (London, L. N. Fowler. Price 3s. 6d.)

This book contains a Life of Jesus, spiritualistically interpreted. Jesus is called 'the greatest Medium,' a medium for God Himself. We are all becoming like Him.

YOUTH

BOOKS RECEIVED

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

Mysterium Magnum, Vols. I and II, translated by John Sparrow; *Some Minor Works of Richard Rolle*, translated by G. E. Hodgson (J. M. Watkins); *Examples of Indian Sculpture at the British Museum* (The India Society, London); *Ashanti*, by R. S. Rattray, and *Classical Sanskrit Literature*, by A. B. Keith (Oxford University Press); *Bureau of American Ethnology, Bulletins No. 79 and No. 40* (Washington Government Printing Office); *Dante*, by E. G. Gardner (J. M. Dent); *The Sheer Folly of Preaching*, by A. MacColl, *Some Aspects of Christian Belief*, by H. R. Mackintosh, *Buddhism and Christianity*, by J. E. Carpenter, *Metaphysics of Life and Death*, by W. Tudor Jones, *St. Francis of Assisi*, by G. K. Chesterton, *The Renaissance*, by Sidney Dark (Hodder & Stoughton); *Outward Bound*, by Sutton Vane (Chatto & Windus); *The Ritual of Business*, by A. E. Powell (Theosophical Order of Service); *The Path of Life*, by J. Mangiah (Dakshinasyan Co., Hyderabad).

The following pamphlets have been received:

The Indwelling of God, *Within God's Glow*, and *In God's Workshop*, by Rev. J. Tyssul; *Business Is Business*, by Fritz Kunz (St. Alban Press).

Our Exchanges

We acknowledge with many thanks the following:

The Asiatic Review (January), *Bulletin Théosophique* (January), *The Calcutta Review* (January and February), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (January), *Isis* (November), *The League of Nations* (November), *Light* (Nos. 2240—45), *The Madras Christian College Magazine* (January), *The Message of Theosophy*

(December and January), *The Messenger* (December), *Modern Astrology* (January), *The Mysore Economic Journal* (January), *O Theosophista* (November), *The Occult Review* (December and January), *Prabuddha Bhārata* (January), *Revista Teosofica* (December), *Teosofisk Tidskrift* (December and January), *Theosophisches Streben* (IX, No. 5), *Theosophy in the British Isles* (January), *Theosophy in India* (January), *Theosophy in New Zealand* (January), *The Vedic Magazine* (January).

We have also received with many thanks:

The Beacon (December), *Espero Teozofia* (November-December), *Garden Cities and Town Planning* (January), *The Harbinger of Light* (December-January), *Koinonia* (January), *Light of the East* (August-September), *Mayab* (September-October), *Pewarta Theosofie* (January), *Revue Théosophique le Lotus Bleu* (November and December), *Reincarnazione* (January-February), *Teosofia* (December), *The Star in the East* (January), *Theosofisch Maanblad* (January), *Theosophia* (January), *The Young Theosophist* (December, January, February).

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hongkong Lodge, T.S., New members per 1923 ...	11	8	0
Indian Section, T.S., Account Dues per 1922	50	0	0
New Zealand Section, T.S., 1,283 members per 1923, £42-15-4	631	9	0
	693	1	0

Adyar
10th September, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1923, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Lotus Group of A. B. Lodge, San Diego, California ...	7	10	0
Srimati S. Uma Bai, Adyar	5	0	0
Collected by Mr. P. Seshiah Chetty, Adyar	400	0	0
Mr. W. D. Koot, Madioen, Java	372	4	9
The School of the Open Gate, Hollywood	200	0	0
Mr. C. N. Subramaniam Iyer, Adyar, for feeding on 1st October, 1923	60	0	0
	1,044	14	9

Adyar
10th September, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Pedro, California, America ...	San Pedro	21-2-1923
Napa ,, ,, ...	Napa	22-3-1923
Chicago, Illinois ,, ...	Activity	1-4-1923
Chattanooga, Tennessee ,, ...	Chattanooga	10-4-1923
Santa Clara, Cuba	Amor	,,
Knoxville, Tennessee ,, ...	Knoxville	,,
New York City ,, ...	Realisation	25-4-1923
Ashland, Oregon ,, ...	Ashland	29-4-1923
Wichita, Kansas ,, ...	Wichita	2-5-1923
Grand Forks, North Dakota ,, ...	Grand Forks	5-5-1923
Chicago, Illinois ,, ...	Copernicus	8-5-1923
Philadelphia, Pa. ,, ...	Pythagoras	,,
Chicago, Illinois ,, ...	Englewood	12-5-1923
Fort Hayes, Ohio ,, ...	Army Lodge No. 1 ...	16-5-1923
Bismarck, North Dakota ,, ...	Bismarck	16-6-1923
Perth, Scotland	Mercury	,,
Grenock, ,, ...	Grenock	,,
Miles City, Montana, ,, ...	Miles City	24-6-1923
Sibsagar, Assam, India	Sibsagar	7-8-1923

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Wenatchee, Washington, America ...	Wenatchee	15-6-1923

ERRATA

In the Supplement of the August number, page xii, under New Lodges, the name *Lunen a Lippe, Germany*, should read *Bruderschaft*.—EDITOR.

Adyar
10th September, 1923

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

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Nairobi Lodge, E. Africa, 3 members per 1922 25 members „ 1923 1 new member	£7-5-0 ...	106	9	7
T.S. in Iceland, 278 members, per 1923, £9-5-4...	...	135	11	11
Indian Section, T.S., Account Dues per 1922 ...	...	4	0	0
„ „ „ „ „ „ 1922, Rs. 199 9 0 Part payment, 1923, „ 1,823 1 0		2,022	10	0
Mr. Jose Maria D'Almeida, Hongkong Lodge, T.S.	...	6	0	0
American Section, T.S., per 1923, £233-3-4 ...	...	3,410	13	2
South African Section, T.S., 303 members per 1923, £10-2-0	...	147	6	5
T.S. in Canada, 795 members per 1923 ...	...	409	0	0
Mr. George A. Dutton, H. M. S. Cairo, Colombo, per 1923...		15	0	0

DONATIONS

Mrs. Jean R. Bindley, Edinburgh, for upkeep of buildings, £25	...	366	5	6
		6,623	8	7

Adyar
10th October, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1923, are acknowledged with thanks:

DONATIONS

	£ s. d.	Rs. A. P.
Through Mrs. V. Christie, Edinburgh... ...	5- 0-0	
Olcott Lodge, T.S., Edinburgh	3- 0-0	
Lever and Kirkcaldy Lodges, T.S., Edinburgh, White Lotus Day Gift	0-15-0	
St. Andrews Lodge, T.S.	0-11-7½	
Anon, Edinburgh	0-13-4½	
		73 12 0
Through Dr. Annie Besant, U. S. America, for Food Fund	Rs. 102 0 0	
For Adoptions	„ 32 0 0	
		134 0 0
Mr. Chimanlal Nathorbhai Doshi, Ahmedabad, in memory of his departed son, for Food Fund ...	...	25 0 0
Mr. Arthur C. Ploth, Chicago, for Food Fund, $5	...	15 12 0
Mr. H. Defares, Bandjermasin, Java ...	...	80 0 0
"A friend," Adyar	...	1,000 0 0
Mrs. Ramabai R. Paranjpe, Indore, for Food Fund	...	10 0 0
		1,338 8 0

Adyar
10th October, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in POLAND" was issued on July 26th, 1923, to MISS WANDA DYNOWSKA, with its administrative centre in WARSAW, POLAND.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Mendoza, Argentina... ...	Clemencia	July, 1922
Angelholm, Sweden... ...	Angelholm	1-8-1923
Jorda, Roumania (Adr. Hd. Qrs.)	The Transylvania Lodge in Roumania ...	14-8-1923
Jorhat, Assam, India ...	Jorhat	11-9-1923
Dibrugarh, Assam, India ...	Sanatan	27-9-1923

Adyar
10th October, 1923

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

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Asiatic Review (October), *Bulletin Théosophique* (October), *The Calcutta Review* (October, November), *The Canadian Theosophist* (September), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *Light* (Nos. 2228—2232), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (October), *Modern Astrology* (October), *The New Era* (October), *Prabuddha Bhārata* (October, November), *Revista Teosofica* (September), *Service* (October), *Shama'a* (October), *Teosofisk Tidsskrift* (August, September), *Theosofie in Ned. Indie* (October), *Theosophy in Australia* (October), *Theosophy in England and Wales* (October), *Theosophy in India* (September), *Theosophy in Scotland* (October), *The Vedic Magazine* (October).

We have also received with many thanks:

The Harbinger of Light (October), *Koinonia* (September, October), *Lotus* (No. 6), *Luz de Oriente* (August, September), *Mayab* (Mexico) (July, August), *Occult Press Review* (September, October), *Pewarta Theosofie* (October), *Revue Théosophique, le Lotus Bleu* (September), *Servizio* (September, October), *Theosofisch Maanblad* (October), *Theosophia* (October), *Theosophy To-day* (New Orleans) (September), *Tomorraw* (September).

BOOKS RECEIVED

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

Hebrew Illumination, by W. Winslow Hall (Longmans); *The Scale of Perfection*, by Walter Hilton (J. M. Watkins); *The Message of Aquaria*, by H. A. and F. H. Curtiss (Curtiss Philosophic Book Co.); *Reasonable Religion*, by E. Brayley Hodgetts (J. M. Dent); *A Psychological and Poetical Approach to the Study of Christ in the 4th Gospel* by Eva Gore-Booth (Longmans); *Vedic Hymns*, by E. J. Thomas (J. Murray); *The Psychology of Music*, by H. P. Krishnarao (H. P. Krishnarao, Bangalore); *My Religion*, by J. D. Shroff (Taraporewalla).

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Spain, 416 members, per 1923, £13-17-4 ...	201	8	0
„ „ Sweden, 815 „ „ „ £26-10-3 ...	387	14	0
Mr. W. C. Bunvel, Manila, diploma fee, 5s.	3	8	5
T.S. in Finland, 560 members, per 1923, £2-17-0 ...	40	9	0
„ „ Egypt, 85 members, per 1923, £2-16-8	40	1	3
„ „ England, 754 members, per 25th May—23rd September, 1923, £25-2-8	359	4	0
T.S. in Scotland, 814 members, per 1923, £27-2-8 ...	382	4	7
„ „ Ireland, 124 „ „ „ £4-2-8 ...	61	0	0
„ „ Danish Lands Lodge, T.S., 118 members, per 1923, £29-5-0	415	10	7
T.S. in Norway, 300 members, per 1923, £6-4-3 ...	88	5	0

DONATIONS

Mr. L. A. Comptan-Rickett, for Dispensary	8	0	0
	1,988	0	10

Adyar
4 November, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1923, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Lightbringer Lodge, T.S., Washington, $23	72	6	2
Mr. W. H. Kirby, Genoa	50	0	0
„ Fabrizio Ruspoli, Genoa	50	0	0
St. Paul Lodge, T.S., Minn., America, £2-16-5	39	14	6
T.S. in England, £10	142	15	3
	355	3	11

Adyar A. SCHWARZ,

10th November, 1923 *Hon. Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Weimar, Germany	Sonnenadler	2-7-1923
Hanover, Germany ...	Hubbe-Schleiden ...	10-7-1923
Leipzig, Germany	Hephata	19-7-1923
Ommen, Holland, Netherlands	Vrede	9-9-1923
Bari, Italy	Osiride	1-10-1923
Amsterdam, Netherlands ...	Sattva	8-10-1923
Devonport, England... ...	Devonport	17-10-1923
Jaffna, Ceylon, India ...	Viriya	27-10-1923

Adyar J. R. ARIA,

10th November, 1923 *Recording Secretary, T.S.*

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

FOUNDATION DAY
OF THE
THEOSOPHICAL SOCIETY, 1923

THE Forty-eighth Anniversary of the Theosophical Society was celebrated at the Headquarters, Adyar, on November 17, and—as the monsoon has objected to the production of the portraits of the General Secretaries for this number—it has been suggested to me that I should incorporate here the report that appeared in *New India* of that date. It was a very bright meeting, and the speeches were short and well-arranged, so as to present the various phases of Theosophical thought.

The Residents in Adyar gathered this morning in the Headquarters Hall, which was prettily decorated for the occasion, the President in the Chair. A cablegram of congratulations was received from Bishop Leadbeater. M. R. Ry. A. K. Sitarama Shastri Garu chanted very beautifully a Samskṛt prayer. Then followed a series of short speeches on the Message of Theosophy to the world.

THE MESSAGE OF THEOSOPHY TO RELIGION—J. R. ARIA

This day forty-eight years ago, in the city of New York, Helena Petrovna Blavatsky, a Russian lady of noble birth, and Henry Steele Olcott, a Colonel in the American Army, founded the Theosophical Society, which carried its Message of Brotherhood throughout the length and breadth of the world. Its Chief Message to the world was to spread the idea of Universal Brotherhood without distinction of caste, colour, sex or creed, and to stem the onward growing tide of Materialism, which was then very rampant both in the East and the West, by reviving the various religions of the world which were in danger of degenerating into materialism. Let us examine what was the condition of India and of Hinduism when they first set foot on Indian soil. Scepticism and Materialism had eaten out the life of the Nation. The crowds of the so-called English educated classes were followers of Huxley, Mill and Spencer, and they had entirely forgotten their own literature, were contemptuous of the past, and hence hopeless for the future. They were copying English ways, English manners, filling their houses

with English furniture, to the destruction of Indian arts and crafts. They had lost all National spirit. Despiritualisation had brought about National degeneracy and there was hardly any activity of National life. The Founders realised that Spirituality must first be restored to its place in life, and so they began by the revival of religions. At that time, there was no National life, and no idea of the unity of Indian people. Col. Olcott and Madame Blavatsky saw that not until India recognised the value of its Ancient Faith could there be any bond of unity among the Indians. So they began the revival of religions. They pointed out the value of Hinḍū teachings; they held up the Vedas and the Upanishaḍs as the glory of India, proclaimed the value of Indian thought and the priceless heritage of the Indian people, until the Indians began once more to pride themselves on their past and to realise that the Hinḍū Scriptures were not the babblings of children, or the fancies of savages, but were the foundation of a mighty system, the glory of the past and the life of the future.

Boys' Associations were formed by Col. Olcott in which boys were helped to study their Ancient Faith and were taught to love and feel pride in their Motherland. Similar revival was brought about in Zoroastrianism by Col. Olcott, who gave such an impetus by his lectures to the Pārsī community, that many earnest Zoroastrians joined the Theosophical Society, and thereby revived their religion in the light of Theosophy. Subsequently, the profound expositions of Madame Blavatsky shed immense light on the Allegoric, Mystic, and Occult Teachings of Zoroastrianism, which would have remained a dead letter—as they still are to the uninitiated.

Buḍḍhism changed its character, and where a Buḍḍhist formerly was ashamed to call himself a Buḍḍhist, after the advent of the Theosophical Society in Ceylon, he began to be proud of his own religion, and took pride in calling himself a Buḍḍhist whenever occasion arose. Gradually in the Buḍḍhist country Theosophy did very good work, especially along educational lines among the Buḍḍhist children. Before Theosophy went to Ceylon, that Buḍḍhist country was becoming a drunken one. With the revival of Buḍḍhism by the T.S. and the constant repetition of the statement in the Pansil that no intoxicating liquor might be taken, came the revival of temperance in Ceylon. There was good deal of superstition associated with religion which Theosophy dispelled by its light of Knowledge and by showing the difference between the essential and non-essential.

In the West, the teachings of Theosophy brought to light many of the hidden passages of the Scriptures and the fact of Reincarnation, Karma or Law of Cause and Effect, the law of evolution, the states of consciousness in the superphysical world, and other problems of life and death became quite clear and illuminative in the light of Theosophy. Thus, Materialism received a great blow even in the West where it was most prevalent, and the recent War has brought conviction to many about the doctrine of Brotherhood of Man and Fatherhood of God, which we hope will take deeper roots and bring about the desired effect.

Though the Theosophical Society has not done anything very definite for the Islâmic religion as we have very few members of the Islâmic Faith in the Society, still the lectures of Dr. Besant on Islâm provide many valuable hints which an Islâmic brother could very easily take and work them for the betterment of his own religion.

The speaker concluded with some words of loving appreciation of the President and of Bishop Leadbeater.

MESSAGE OF THEOSOPHY TO SCIENCE—
N. S. RAMA RAO, B.A. (CANTAB.)

The Theosophical Society has, for its Third declared Object, the investigation of the unexplained and unexplored Laws of Nature and the powers latent in man. Theosophists and the Theosophical Society, as a whole, have done a good deal in furthering the cause of Universal Brotherhood and in stimulating the study of comparative religion and philosophy. The contribution of Theosophy in the cause of Science is not as obvious as its contribution in the other fields of its chosen activities. It is not because the Society has failed to carry out its Third Object; it is because Science and scientists grudge the expression of their indebtedness to Theosophy. Theosophy has forged many a link in the chain of human knowledge, but the facts unearthed by it are unwelcome to those worshippers at the shrine of Experimental Science. *The Secret Doctrine*, that monumental work of H.P.B., is a mine of information for all the scientific societies of the world to work upon.

To take an example. In the field of Chemistry, our revered President and her able helper Bishop Leadbeater have carefully worked out the structure of a few chemical compounds. They have also discovered some new elements, whose discovery was predicted to be possible by Mendelieff in his Periodic Classification of Elements. Modern Science through long years of toil has rediscovered the same elements. But not a word of thanks to their precursors in this field of research, as they employed means yet unacceptable to the mind of the modern scientist. In the field of Physiology, the contribution of Theosophy is equally great. The recent discovery of Ductless Glands amply testifies to the foresight of Theosophical investigators.

The greatest contribution, however, which Theosophy is going to make to Science is this. There is a legend handed down to us from far-off days. In the very beginning of Time, the Gods were so new that they had no names. Man was still wet as he had just been dug up from a clay-pit. Man thought that he was also a sort of deity. He asked the Gods to free him from the trammels of brutish instinct so that he might enjoy the consequences of his own actions. The Gods assembled together, weighed his evidence and found that his claim was good. But Gods never offer anything without a price. They came stealthily to him and stole his God-head. They wanted to hide it. They

found that no place was safe from man. Thus they came to a standstill. The wisest of them all, the God who became Brahmā, asked them to give him the God-head. They gave it to him. He closed his hand on it, and lo! it was gone. "Where have you hidden it?" the Gods asked him. Brahmā said that he had hidden it within man himself, and that none will be able to discover it except man. Theosophy, therefore, is going to help the greatest of our scientists to discover God within himself. This, it seems to me, would be the greatest Message of Theosophy to Science: "The discovery of the hidden God."

Message of Theosophy to Politics—Yadunandan Prasad, M.A. (Cantab.), B.Sc. (Lond.)

The effect of Theosophy on Politics, though not direct and positive, has been incalculable in shaping the political thought of the world. World politics is generally associated with all that is selfish in man or Nation, at the present time, because the watchword of the last century was incomplete. Liberty, Equality and Fraternity should have been associated with two other words—Duty and Sacrifice. Theosophy by its proclamation of the Universal Brotherhood of man has shown the world that we are not merely individuals with rights, but brothers—sparks of the Divine Fire—with duties and responsibilities. The lack of this had given us the spectacle of the strong crushing the weak, and the rich getting richer at the cost of the poor. Further, by the proclamation of the Brotherhood of religions and their common origin; by the teaching that Nations are like classes in the world-school for the teaching of particular lessons to humanity, Theosophy has paved the way for the formation of the League of Nations. It has taught the world that citizenship is the focussing point of all human virtues. The virtues and honesty of the citizen react on the State, and those of the Nation on the peace of the world. In India, the work of Theosophists in the political field has been positive and substantial. The Indian National Congress was started and chiefly supported at first by Theosophists, and the vigorous Home Rule agitation was started by Dr. Annie Besant; but her claim for Home Rule for India is not that India may work for self-aggrandisement at the expense of others, but that she may be free to grow to her full stature, and make her contribution to world-culture. Finally, the best contribution of Theosophy to Indian as well as to world politics is our revered President herself, and the most inspiring Message is her attitude to political problems.

Message of Theosophy to Social Reform—S. Raja Ram

Some centuries ago, there came to Benares a young Sannyāsin of great intellectual splendour. He had previously travelled all over India, vanquished in intellectual combat all the exponents of rival philosophies that held the field at the time and established his own. One day, when he was returning after his holy bath in the sacred waters of the Ganges (Gaṅgā), an outcaste happened to cross his way.

The Sannyāsin promptly told him: "Get away, get away from the road." The outcaste looked up and asked: "Great Sannyāsin, who asks whom to get away? Is it your Annamaya (physical body) that asks my Annamaya (physical body) to get away, or is it the in-dwelling consciousness in you that asks the consciousness in me to get away?"—implying that the physical bodies being similarly constituted of matter, one cannot reject the other and that the same consciousness dwelling in all, one bit of consciousness cannot repel another. The seeming outcaste continued: "In the changeless Pratyag-Ātmā, full of natural bliss and wisdom, where is the difference that one is a Vipra (Brāhmaṇa) and the other is a Svapaka [a (dog) flesh-eating outcaste]? Where is the difference in the resplendent sun shining on the sacred waters of Gaṅgā and on the waters in an open pot in an outcaste's residence? Where again is the difference between the Akāsa pervading a golden vessel and an earthen pot?" The learned Sannyāsi pondered over these words, saw the hidden light shining in the seeming outcaste and bowing to him said: "He who realises the One Consciousness abiding in all states of waking, dreaming and dreamless sleep, who recognises the same consciousness in all the embodied beings from the mightiest Deva (Brahmā) to the tiniest ant, who thus realises that the reality is not in the apparent forms of the world but the in-dwelling consciousness, he is my Guru, whether he has the form of a Chaṇḍāla (outcaste) or of a Dvija (the twice-born)." The seeming outcaste is said to have been Shri Mahādeva Himself and the Sannyāsi, Shri Shaṅkarāchārya.

It is that Message that is to be reproclaimed to the world, especially to India to-day. Social reformers, political reformers, all alike are all agreed on this problem of the removal of unapproachability and untouchability. It seems to me that it should be the message of the hour when India is to take a definite step forword and when the Great Friend of all created beings is again to walk on its soil. We at Adyar have endeavoured to tackle the broblem successfully to some extent, and when we thoroughly live our lives and make the problem non-existent here and hereabouts, then we can make our lives eloquent messages of the Ancient Truth and thus enable people to see God in the Brother Man and in all created beings.

Message of Theosophy to Education—
G. S. Arundale, M.A., LL.B. (Cantab.)

The message of Theosophy to Education is, of course, a message of Brotherhood, or Brotherhood to be applied in life. And Brotherhood applied has a two-fold aspect—service and character-building, each dependent upon the other for its complete unfoldment. Service without character-building as a concomitant cannot be true or wise service. Character-building without service is no true building of character. Now character-building demands knowledge, demands wisdom. Hence part of the Message of Theosophy to Education is its message to the individual: Know thyself; understand thy Whence, How, Whither. Exploring the whence, the how, the whither, the individual discovers

the inter-relation of himself to this surroundings, be these what they may, be these his family, his village, his town, his province, or his Nation; be these one or other of the various kingdoms of nature. There is One Life, One Great Brotherhood of Life; and the growth of its constituent parts is interdependent. Hence through a knowledge of himself, the individual grows to realise that service is self protection in the very best sense of the word, and that it is only when the larger is protected and served that the smaller self can truly be protected and served.

A similar message is to a Nation: Know thyself. Know thyself to be dependent upon other Nations, upon other peoples, for thy own growth and prosperity. A similar message is to a religion, to a race: Know thyself. Know thyself to be an expression of God, a facet of the great diamond of His Life. Live, therefore, in amity, in mutual understanding, in mutual respect, with other creeds, with other races. There is the one Fatherhood of God and the one Brotherhood of Life, be the forms what God wills that they shall be.

The application of this Message is a matter of casting out of that which obstructs its fruits. And I would sum up these casting-outs under three heads. The casting out of Fear, the great foe of Love, which is the heart of Brotherhood; the casting out of Ignorance and Delusion, the great foes of Wisdom, which is the right hand of Love; the casting out of Indifference, the great foe of Will, which is the second self of Love. These three—Fear, Ignorance, Indifference—must gradually disappear and make way for the release, to use Mr. Jinarājadāsa's expression, of the God within. And they must be cast out both by individuals and by Nations.

THE PRESIDENT

glanced at the early days of the Society, when the existence of Great Ṛṣhis as the Guardians of the world was the Message of the Founders of the Society. Then in the second stage—prepared for by H.P.B., by the founding of the Esoteric Section, or School, to which one of the conditions of entrance was the acceptance of Their existence and the open path to Them as Teachers—it was definitely laid down that members might, or might not, believe in Their existence, and that the Society preserved absolute neutrality on all matters of opinion. That was handed on to her, when she became President, and she had rigidly guarded that neutrality, the best condition while waiting for the Advent of the World-Teacher, the Master Builder, who would found for the Sixth Sub-Race, now being born into the world, a new presentment of the Ancient Wisdom. They had been told that the Theosophical Society would be the corner-stone of the religions of the future, and they must keep it free to be founded by Him. On that would be founded the accompanying new civilisation, in which Brotherhood would be practically worked out in society and politics, for the benefit of all Nations.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Brazilian Section, T.S., 393 members, per 1922—23, £19-13-0 „ „ „ 14 „ „ 1921—22, 14s.	285	15	7
T.S. in Mexico, 440 members, per 1923, £14-13-4 ...	206	2	0
„ „ Austria, 728 „ „ „ £2	28	3	9
Argentine Section, T.S., 313 members, per 1923, £15-13-0...	217	8	0
French Section, T.S., balance of dues for 2,476 members, per 1923, £12-14-7	176	15	3
Hongkong Lodge, T.S., Entrance fee and dues of 2 new members, per 1923, 15s.; and dues of 15 members, per 1924, £3-15-0	64	7	0
T.S. in England, 301 members, per 24th Sept.—30th Oct., 1923, £10-0-8	139	4	0
Danish Section T.S., 414 members, per 1923, £13-16-0 ...	191	5	3
Chilian „ „ account dues per 1923, £4-5-0 ...	59	0	0
Belgian „ „ 268 members, per 1923, £5 ...	69	6	0
Mr. Irving J. Davis, Manila, per 1924	18	6	7
T.S. in Wales, 285 members, per 1923, £9-10-0 ...	131	8	1
Mr. Julius Arnold, Shanghai, per 1924	15	0	0
„ B. Kon, Tokyo, Japan, per 1923	15	0	0
Hankow Lodge, T.S., China, Dues of 8 members, per 1923, Rs. 28; and entrance fees and dues of 2 new members, „ 14	42	0	0
Mr. O. Dufaur Clark, Kuala Ketil, F.M.S., per 1923 ...	15	0	0
T.S. in Spain, 24 members, per 1923, £1-4-0	16	10	6

DONATIONS

T.S. in Wales, for Theosophical Society, 10s	6	14	0
"A Friend," Adyar, for Adyar Library	1,620	9	3
	3,319	3	3

Adyar
10th December, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1923, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Anon, Bombay	100	0	0
Mr. Robert Davidson, Roseville	22	10	0
Mr. W. D. Koot, Madioen, Java	354	2	5
	476	12	5

Adyar

10th December, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Saltillo, Mexico	Pablo C. Maldonado ...	15-7-1923
Missoula, Montana, America	Missoula	18-7-1923
Port Angeles, Washington, America...	Port Angeles	29-7-1923
Medford, Oregon, America ...	Medford	12-8-1923
Mazatlan, Mexico	Amor	19-8-1923
Eureka, California, America	Eureka	28-8-1923
Los Gatos, California, America...	Los Gatos	13-9-1923
Durango, Dgo., Mexico ...	Sabiduria y Amor ...	19-9-1923
Prollhattan, Sweden ...	Prollhattan	22-9-1923
Sabadell, Barcelona, Spain ...	Fides...	21-10-1923
Coimbatore, India	Arundale Youth ...	7-11-1923
Adyar, Madras, India ...	Youth	17-11-1923

REORGANISED

Savannah, Ga., America ...	Savannah	1923

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Krotona, Holl., America ...	Krotona	30-6-1923
Schenectady, New York, America...	Schenectady	15-7-1923

Adyar

10th December, 1923

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

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1923, to 10th January, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Barbados Lodge, T.S., 19 members, per 1923, £4-15-0 ...	66	2	0
Italian Section, T.S., 546 „ „ „ £6 ...	83	6	0
Indian „ „ account dues per 1923	450	0	0
T.S. in England, 209 members, per 31st Oct.—28th Nov., 1923, £6-19-4	95	10	3
Dr. Mario Roso de Luna, Spain, Adyar dues per 1923, £1 ...	13	10	9
Singapore Lodge, T.S., 5 members, per 1923, £1-5-0 ...	17	8	0
Swiss Section, T.S., per 1923, £7-2-3	91	9	0

DONATIONS

Miss Hero Elder, for Adyar Library	20	0	0
Mrs. D. Graham Pole, for Adyar Library, £2-12-6 ...	36	4	6
	882	2	6

Adyar
10th January, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1923, to 10th January, 1924, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. J. F. Mc Kechnie	75	0	0
Mrs. D. Graham Pole, £2-12-6	36	8	0
Miss Nellie Rice, Honolulu, for Food Fund, £2 ...	27	6	6
Mr. Frank L. J. Leslie, Harrogate, £5	68	8	2
„ J. Kruisheer, Batavia	15	0	0
"A Friend," Adyar	1,000	0	0
"An Indian Lady Sympathiser"	25	0	0
	1,247	6	8

Adyar
10th January, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	Pythagoras	1923
Rangoon, Burma	Youth	25-11-1923

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Turin, Italy	Torino	31-10-1923

Adyar
11th January, 1924

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

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Prof. D. Van H. Labberton, Tokyo, Japan, per 1924 ...	3	12	0
Shanghai Lodge, T.S., China, per 1923—24	94	8	0
Sun Lodge, T.S., China, per 1923—24 ...	21	0	0
Mr. W. W. Brooks-Warner, London, per 1922—23 ...	27	6	0
Australian Section, T.S., balance of dues per 1923, £35 ...	479	14	11
Miss A. Wernigg, Port Blair, per 1924	15	0	0
H.P.B, Lodge, Canada, Charter fee and Dues per 1923—24, £3-8-4...	52	0	0
Hongkong Lodge, T.S., 5 members, per 1924, £2-10-0 ...	34	3	6
T.S. in England, account dues, 183 members, per 29th November—21st December, 1923, £6-2-0	83	11	10
T.S. in England, account dues, 315 members, per 1st—16th January, 1924, £10-10-0	143	9	0
Indian Section, T.S., Benares City, account dues per 1923	140	0	0

DONATIONS

Mrs. A. S. Moore, New York, America, for Adyar Library	1,000	0	0
,, ,, ,, ,, ,, T.S. ...	1,000	0	0
Mr. Burjorji D. Mehta, Bombay, for T.S.	5	0	0
T.S. in England, £50	683	9	6
	3,783	10	9

Adyar
11th February, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1924, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. B. A. Samuel, Hinsdale, Ill., America, $1 ...	15	12	7
„ A. S. Moore, New York, America	1,169	15	0
Donation under Rs. 5	2	0	0
	1,187	11	7

Adyar
11th February, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bozeman, America	Bozeman	7-7-1923
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19th Nov., 1923. Public Meeting and Discussion. Lecturer: MRS. HILDA POWELL.
The Theosophical Principle which should underlie Domestic Relationships.

3rd Dec., 1923. Public Meeting and Discussion. Lecturer: MRS. JANETTE M.F. THESIGER.
The Theosophical Principle which should underlie the Vagaries of Fashion.

17th Dec., 1923. Public Meeting and Discussion. Lecturer: MRS. OLIVE STEVENSON HOWELL.
The Theosophical Principle which should underlie Social Relationships.

31st Dec., 1923. Social Gathering and Dance for Lodge Members and their Friends.

1924

7th Jan., 1924. Public Meeting and Discussion. Lecturer: MR. CHARLES L. BURDICK.
The Theosophical Principle which should underlie Ownership of Land.

21st Jan., 1924. Public Meeting and Discussion. Lecturer: MISS KATE BROWNING, M.A.
The Theosophical Principle which should underlie Human Relationships.

4th Feb., 1924. Public Meeting and Discussion. Lecturer: MRS. DAISY GROVE.
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18th Feb., 1924. Public Meeting and Discussion. Lecturer: DR. CHELLA HANKIN.
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3rd March, 1924. Public Meeting and Discussion. Lecturer: MRS. JOSEPHINE RANSOM.
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17th March, 1924. Public Meeting and Discussion. Lecturer: MR. JOHN SCURR.
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The Theosophical Principle which should underlie Government and Legislation.

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