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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 SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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

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VOL. XLV No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

I received some weeks ago some printed papers announcing the calling of a Special Convention in England, called under the Rules of the T.S. in England. The papers were dated March 1, 1924, and the Convention was called for April 6. The Agenda contained a summary of "Motions to be submitted by the seven Lodges" responsible for calling the Convention. The names of the Lodges were not given, but I learn from *Theosophy in the British Isles* for March that they were: London, Battersea and Clapham, Bow, Exeter, Gnostic, Leytonstone and Reading. The Summary of Motions was as follows:

That this Special Convention of the Theosophical Society in England:

1. Re-affirms the democratic basis of the Constitution of the Society, including the right of members to discuss at the Annual Convention matters of business, etc., and further affirms the religious and political neutrality of the Society.
2. Registers its regret for the state of the Society at large and attributes this to the administration and to other factors.
3. Requests that steps be taken to dissociate the Society from any sect or organisation.

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4. Requests that a rule be framed whereby no office in the Society may be held by a member rendered "not free" by pledges to another organisation.

5. Requests that the President of the Theosophical Society establishes a Tribunal to investigate matters affecting the good name of the Society, and the conduct of certain members.

6. Regrets that the General Secretary and the Executive Committee have made grave errors of administration and failed repeatedly to observe the Rules.

7. Resolves that the composition of the National Council be amended so that every Lodge be represented, and that the General Secretary be elected by a postal vote of the whole membership, and further that the decisions of Conventions are binding on the National Society.

8. Regrets that the Administration, the Magazine, and the influence of the Society have been used for controversial political ends and sectarian religious propaganda.

9. Recommends that the Annual Headquarters Dues be reduced from 10s. to 5s.

With regard to these I may remark on No. 1 that the Constitution of the Society was fixed by its incorporation on April 3, 1905, and that its reaffirmation, though harmless, is therefore superfluous. The affirmation of the Society's neutrality towards religious and political activities is correct, but is contradicted by Motion 4, and by Colonel Peacock's pamphlet.

2. That the state of the Society at large is exceedingly flourishing, and the little troubles that arise from time to time have never hindered its advance.

3. As the Society is not associated with any sect or organisation, except its Order of Service, it cannot be dissociated from such; it was at one time affiliated with the Ārya Samāj in India, by H.P.B. and Colonel H. S. Olcott, but that affiliation was cancelled long ago.

4 is contrary to the Constitution of the Society, as its first object declares that it is a nucleus of Universal Brotherhood "without distinction of . . . creed".

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5. The President has no authority to establish a Tribunal to investigate the conduct of members, and such a Tribunal would be an intolerable interference with their personal liberty, and would render those who took part in it liable to a prosecution for defamation. Nos. 6, 7, 8 and 9 are local. If 6 be true the remedy is in the hands of the T.S. in England, which elects its own officers.

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The final form of the resolutions—I received also a type-written copy of the full resolutions—later I received printed copies of these, differs considerably from the colourless summary at first given, and the action taken by some of the leaders of this movement exposes the spirit which animates them. They advertise free literature, so as to injure the T.S. in the eyes of the public. They desire to turn the broad Theosophical Society into a narrow sect, tied to a book and a teacher, forbidden to advance to fuller knowledge. Other documents were: the "private and confidential" letter of Mr. Martyn to myself, dated May 20th, 1921, which has been hawked all over the world, full as it is of misrepresentations, and a pamphlet written by Lieut.-Colonel C. L. Peacocke, that informs me that he is the Chairman of the "Special Convention Committee," that the Secretary is Mr. Loftus Hare, the well-known stirrer-up of petty quarrels, and the Treasurer a lady whose name I have not the honour to know as that of a worker in the T.S. Colonel Peacocke I know, and am surprised to find in his pamphlet false statements on matters on which he can have no personal knowledge, recklessly repeated with the view of injuring myself. I am a little puzzled by the statement—though I do not deny it—that in 1892 he received a serious military reprimand and lost a staff appointment in India for "my public defence of Mrs. Besant and my active work there for the T.S."; my puzzle arises from the fact that I was not aware of any attack upon me then

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in India, as I was scarcely known there; I arrived only at the end of 1893.

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Colonel Peacocke states, quite accurately, that he "may sometimes make brief statements that might be questioned"—not only questioned, but denied. The whole statement is inaccurate, as the only sectarianism in the Society is that of the people whose mis-statements he repeats; he forgets that our ranks are largely filled with Hindūs, Pārsīs, Buḍḍhists, Christians, and have been filled with the first three from the very beginning; the only religion with which it has been much identified, and that during Colonel Olcott's presidency, was Buḍḍhism, because both he and H.P.B. became members of that faith; in the West we have now a very large number of Christians in our ranks, belonging to the various denominations into which that faith is divided: yet the only one which Colonel Peacocke picks out for denunciation is the very small Liberal Catholic Church. So also he denounces the Order of the Star in the East, which is entirely apart from the T.S., in that it admits none who do not believe in the Coming of a World-Teacher, while the T.S. imposes no doctrine on its members, save the acceptance of Universal Brotherhood. Colonel Peacocke, however, strikes out a line of his own when he says that entrance into H.P.B.'s E.S. "ceased at the end of last century, the period fixed by H.P.B.". This is news to all of us. It appears that "at the end of 1899 Mrs. Besant started her E.S. and gave members of the H.P.B. one the opportunity of entering it if they wished". I fear I must say that I know nothing of this, nor of my efforts to get into touch with H.P.B. and the Masters through a medium. This and other assertions are grossly inaccurate, and Colonel Peacocke most certainly has no personal knowledge of the inventions he so freely circulates. He writes several pages of offensive gossip, pretending to a knowledge of my own relations in this

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and other worlds, a matter on which I have had no conversation with him at any time; he merely retails as though he knew something on the matter, falsehoods uttered by others. The gossip is made the more offensive by occasional exhortations not to think evil of the persons he tries to discredit by unworthy insinuations as well as by downright falsehoods.

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Is Colonel Peacocke aware that H.P.B. advocated the immediate expulsion from the T.S. of any member who slandered others? Yet his Committee, desiring to "return" to H.P.B., actually advertise an offer to send out gratis to any one slanderous literature, including his own remarkable curry of gossip, unproved accusations, and conclusions based on inventions. The general outcome is that no member of the E.S. must be allowed to hold office in the Theosophical Society. Members in general are to be deprived of the liberty of voting for those they deem the best for official work, and members who belong to the E.S. must be disqualified and made ineligible. Materialists, unbelievers of all sorts, may vote and may be elected, but Occultists must be penalised. H.P.B. herself, if she were now among us, would be deprived of her office; Judge, who built up the Society in America, would be disqualified; the most devoted and successful workers would be branded. E. S. members are a small minority in the T.S. Their voting power is negligible, hence, to keep them out they must be disqualified. The resolution, as it stands, would exclude Masons.

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Apart from this, discrimination such as is proposed is against the Constitution, which must be altered before Colonel Peacocke can have his way. He forgets that the Society is an incorporated body, and its Constitution cannot be changed at the whim of one Section. Though the first set of papers reached me some weeks ago, I made no comment on them, as I preferred to say nothing till after the decision of the Special

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Convention. A cable informed me two days ago of the failure of the attempt to narrow the Society and to limit the liberty of choice enjoyed by all members. It is well that once more this attack on our Freedom is defeated, and that we may still serve the Masters of the WISDOM and carry on the E.S. as shaped by H.P.B. without resigning from the Society. As the Day of the Coming approaches, attacks must become sharper and more venomous. As the waves dash against the Rock of the WISDOM and fall shattered at its base, we may lift up our heads rejoicing, for our "redemption draweth nigh".

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Professor H. B. Alexander, of the University of Nebraska, writes in the series on Plato and Christ, noticed last month. He speaks of Plato as "the most Christian of Pagans"; "the world is an allegory, an image, a riddle to be read," and this was the philosophy of Plato. Origen looked on Nature as the phantasm of the Logos, the Eternal Son of the Eternal Will of God:

> It is as though the Divine Will were the white light of creation, and the Divine Son the prism whereby this light were broken into the coloured and banded manifestation, which is the world; for us knowledge is of two sorts—to measure the range and intensities of the coloured expanses, and this is the labour of science and of history—and to recompose this outspread illumination into the simple pure ray of white light which is its source and essence, and this is the insight of faith and the truth of revelation.

That is a fine idea, but why the "insight of faith"? Is it not the opening of the *spiritual* eye, for which "Nature has no veil in all her kingdoms"? Says Professor Alexander following Plato:

> The world is an image with a meaning, and life is a peril sustained by the hope of an escape; but it would be a mistake to assume that all signs are equally significant or all salvations equally secure. The Christian religion is no mere formula; it is specific; and none should mistake that its central and form-giving fact is the life and person of Jesus Christ. Whether that life is described in the main faithfully by disciples . . . is of no material importance; for in any case its essence, its spiritual form, its Idea (in a Platonic mode),

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stands out with an emphasis which near two millennia have only rendered the more intense. For the life of Jesus is a hinge in human history, as no student of Christendom can fail to perceive; and as time passes, the simple and elemental reasons which make of it the image of our Redemption become but the more unencumbered and clear.

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Another writer in the same journal bewails the facts that Christianity was born in Judea instead of in Greece. There were no "joyous interludes in the history of Israel," God was the God of Israel, not of mankind. He complains:

> We worship, to a large extent, in most unlovely buildings. The world is beautiful, and the world is many-coloured and very much alive. But the sombreness of our churches has annulled the beauty, the artificial atmosphere of devotion has stilled the activity, and the dead level of mediocrity has caused the colouring to pale; and we have essayed a dull and uninspired task. In the name of religion! In the name of God! We are afraid that His voice cannot be heard above the babel, or the perfume of His presence rival the rose! If our services are dreary, if our places of worship are ugly and uncomfortable, it is not fitting that this generation should shoulder all the blame. . . .

***

Mr. G. S. Arundale, adopted son of Miss Arundale, has kindly written the following for us:

Miss Arundale became a member of the Theosophical Society only six years after its founding in New York. In 1881 she joined, with her mother, the British Theosophical Society which at the time used to meet at 38 Great Russell Street, London. In 1883, she first came into touch with Mr. and Mrs. Sinnett, who remained her life-long friends, and her house at 77 Elgin Crescent was a great rendezvous for the British nucleus of the Society. Miss Arundale became Secretary of the London Lodge and had the great privilege of welcoming H.P.B., Colonel Olcott and Mr. Leadbeater as her guests, the two former having lived in the house for some time.

In later years she made the acquaintance of her leader in lives gone by, Annie Besant, and continued in this life to the end the unwavering devotion of the past. In 1902, Miss Arundale, herself a Freemason, introduced Mrs. Besant to Masonry, and became with her a founding member of the British division of the Co-Masonic Order. In 1903, with Mr. Arundale, her adopted son, she came, as she loved to say, "home" to India, helped in establishing the Indian division of Co-Masonry, and threw herself with extraordinary ardour into girls' education. In one of her own rooms at Benares, with three girls, she

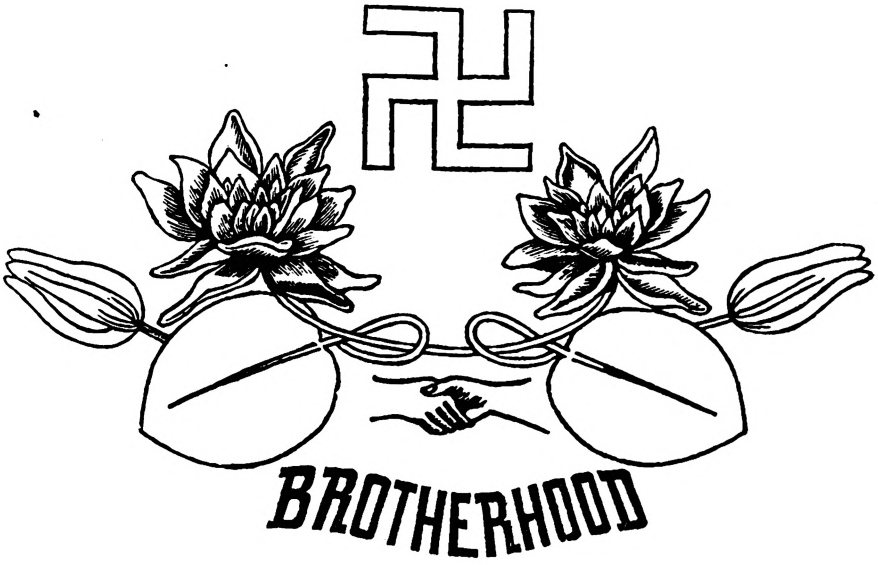
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began an educational movement in connexion with the Central Hindū College, which has borne wonderful fruit, and her name is revered by hundreds of girls, especially in Northern India. She also taught in the boys' school, and many letters have been received from young men now established in life, whom she taught as little boys in the lower division of the school, lovingly testifying to all they owe her for the example she set them and for a love which is one of their most cherished memories. She was, of course, one of the very first to join the Order of the Star in the East, and was an enthusiastic worker in spreading the knowledge of the near coming of the Lord.

When the Central Hindū College expanded into the Hindū University, Miss Arundale settled down at Adyar in a little house she had built some years ago, and characteristically looked about for more educational work to do. She became Principal of the National Girls' School at Mylapore, a division of Madras, and won the love and reverence of her pupils in the South as she had won those in the North. With unfailing regularity, in all weathers, no matter what her state of health might be—and in later years she was far from well—she went backwards and forwards in her rickshaw to Mylapore, and even when she returned home worn out after a long day at school, she could not rest, but must be planning and working for her beloved school's improvement.

In 1922, she became honorary head of the Women's Branch of the Education Department of the Holkar State, the office having been specially created for her, and for about a year she worked there indefatigably, helping in the establishment of the Lady Reading Training School for Women Teachers. Over 70 years of age, she was a wonder to all. In 1923, when Mr. Arundale left the service of His Highness the Mahārājā, she returned to Adyar, and in April of that year went to England in connexion with some Masonic business. A chill caught on the cross-channel journey between Calais and Dover aggravated the disease from which for many years she had been suffering, and she became very ill. But her indomitable soul refused to give way, and she went on with her work, travelling all over the country, though constantly suffering great pain. Her work over, she returned to India, almost the ghost of her former self, but as bright and cheerful as always. At first she became much better, home at last in the beloved India, and up to almost a week before her passing it seemed as if she might pull through. On March 19th, however, she became suddenly worse, and passed peacefully away at midnight on the 23rd —faithful unto death.

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BROTHERHOOD IN NATURE

By NADERBEG K. MIRZA

I propose to place before you a few arguments collected together from the scientific point of view, to show how all facts in nature express such a complete interdependence of the different parts that Brotherhood can alone solve the various problems that confront us to-day.

Before we go on with our investigation it would be well to remember that the word used is brotherhood and not equality. These two terms are quite different but are so often mixed up that it is very necessary to bear in mind the difference in considering this subject. The cry of "Equality" which led to the French Revolution insists upon all human beings being taken as absolutely on the same level, each individual having exactly the same voice in the affairs of the Nation. The

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Western Democracies, born out of this idea, in which, as a greater thinker has said, they count the heads but not the contents thereof, are all attempts at bringing down on the Earth an era of equality. But that is not brotherhood. This term connotes a certain amount of inequality depending upon the differing capacities and attainments of the various members composing the family. It is unnecessary to point out that in a family the needs of the baby brother are not the same as those of the child brother, nor can the brother attending school or college wish for the same things that his barrister brother wants. The baby can be fed only on milk, on which alone the lawyer cannot live, and it would be disastrous for the child to eat the same quantity of sweets that the college student can consume. A little rubber ring would be enough amusement for the baby, while the child would insist on a toy engine or a doll. Then again the duties of the different brothers would not be the same. While the parents would expect the barrister to earn something, they would be content if the college boy spent a little less; but whatever they do, their parents, who have the good of all of them at heart would look to the differing needs of everyone with the same scrupulous attention, and it would be the duty of every other member of the family to help him to the best of their ability. Brotherhood thus recognises the inherent inequality due to difference of age—of the body as well as of the soul—and enjoins on all to bring into *the common stock* each according to his capacity, only in order that they all may take there from each according to his needs, but all doing their duties for the common good and deriving advantages from the common stock. That is brotherhood, not the dead equality which obtains nowhere in nature, and which the doctrine of equality vainly tries to enforce.

It is this brotherhood that science points out to, and I wish to lay before you some facts in nature which indicate this. For our purpose we need not go back to the days—no,

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not days, for there were no days then—to the period when the earth was still part of a great nebula, or later when it cooled down to a semi molten mass with a solid crust. We are not to-day concerned with the torrential rains of those days or with the huge primeval forests that flourished in later times, or even with the giant animals that roamed about the face of the earth or swam in the ocean, and of which geology tells us. But it is the fossil remains—petrified parts of their bodies—that these animals have left us which is our irrefutable evidence of the historical succession of species and classes accompanied by a steady progress in organisation.

Darwin has shown how it is possible to get all these variations by a process of selection, by which alone man has been able to obtain in the case of pigeons, two or three hundred varieties differing widely both in size and shape and even in anatomical structure. Different climates and the interactions of the different animals themselves exert in nature the same selective force that the mind of the pigeon fancier does in their case, and it is more reasonable to suppose that all the hundreds of varieties of animal and plant life met with in nature are thus evolved, than to believe with the Christian priests that they were all specially created by God. That man came into the world by a process of evolution from the lower animals by means of natural selection, acting through countless ages, is now universally accepted. In the doctrine of special creation, now exploded, it was possible to argue that particular races or sects of men had been created by God for special purposes, but when both are proved to have evolved from a monkey by a perfectly natural process, there can be no radical difference in their composition. Thus an essentially common origin of mankind proved by the theory of evolution is not incompatible with brotherhood.

Darwin's researches as a matter of fact go still further. They not only point to the brotherhood of man but to a

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brotherhood of all animals and even plants, by bringing out how plants and animals most remote in the scale of nature are bound together by a web of complex relations. To give an example, Darwin found in an extensive forest in Surrey, a few clumps of Scotch Fir planted by human agency. Where such clumps had been enclosed, self-sown fir seedlings were growing in abundance, but in other parts to which cattle had access, not a single young tree could be found. On close examination Darwin discovered a number of such seedlings perpetually browsed down by cattle, and in one case he counted twenty-six rings showing that the particular stump had been trying to rear its head above the ground for twenty-six years, but had failed because of the cattle. In another part of the forest he found that the number of cattle was very small and on inquiry he learnt that it was due to a species of fly which laid its eggs in the navel of the cattle, which they could not tolerate and hence left that part of the forest. These flies were again eaten by some insectivorous birds, which again liked to build their nests in a particular tree. Thus an increase in the number of such trees led to an increase in the number of birds, which resulted in the decrease in the number of flies, which made it possible for the cattle to live; they again browsed down the seedlings, thus automatically putting a check to the further propagation of those trees. This shows how closely interrelated is the whole creation.

I am tempted to give another illustration. It is well known that the visits of bees are essential for the fertilisation of many flowers and Darwin found that the bumble bees, the larger variety, alone visited the flowers of red clover (a grass like guinea grass) because other smaller bees cannot reach the nectar. Now the number of bumble bees in a district depends upon the number of field-mice which destroy their combs and nests. The number of mice as is well known largely depends

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upon the number of cats, which are numerous near villages where the kindly maiden provides better food for them. Thus near villages because cats are numerous, the mice decrease, the bees increase and so does clover which being a very nutritious cattle food, means more cattle. One could not imagine that there could conceivably be any relation between the cats and the cattle, but science has proved it. This reminds me that if a man kills a cat, according to orthodox Hinḍūs he can expiate his sin only by going to Benares blind-folded. It is not possible to say if the gentleman who laid down this rule knew the relation between the cattle and the cat, but perhaps he did—anyway I would not assert that he did not. This little instance shows us, by the way, how cautiously we ought to proceed in advocating changes in the established order of things.

While we are talking of our plant brethren, I should like to mention another great fact in nature which shows such complete interdependence of all the animal and vegetable life in the world. You all know that animals cannot live without breathing. In this process of respiration oxygen from the air is absorbed in our lungs—which by the way not only purifies our blood, but gives us the warmth we need—and carbon dioxide is given out. The air that we take in contains 20% of oxygen while the expired air only contains 16%, the percentage of carbon dioxide increasing a hundredfold, from ·03 to about 5%. In the course of one day one adult human being takes in about one and a half pounds of oxygen and gives about two pounds of carbon dioxide. Assuming that the human population of the earth is equivalent to a billion adult souls you will see that it means that in twenty-four hours over a million tons of carbon dioxide are manufactured in the human lungs alone, not counting the enormous quantities for which the rest of the animal creation would be responsible. If all this carbon dioxide were to accumulate in the air, life would very

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soon be impossible, and it is here that our plant brethren come to our help. They need carbon for building up their bodies, and carbon being an insoluble substance, they can take it only from the carbon dioxide in the air, which the green stuff in their leaves has the power of decomposing. Thus it is that the billions of tons of carbon dioxide manufactured by the animal kingdom is again split up and the oxygen restored to the atmosphere every day. Of course the animals help the plants by providing for them the carbon dioxide, which is the only source they have for the carbon they need, but the plants daily return the obligation by restoring to the air the oxygen that the animals need very badly. Thus are the two great kingdoms of nature closely knit together, and forward goes the wheel of life.

Having thus seen such a complete interdependence between the numerous members in nature, not only between animals themselves but also between them and the plants as well, let us go on to the study of man proper and see why all men are the same in essence. Here let me once more remind you that we are claiming brotherhood and not equality.

Starting from the very beginning, it is hardly necessary to mention that the process by which a man is born into the world is exactly the same in the king's palace as in the beggar's hut, in every case no matter of what caste, creed, colour he be. In fact it is the same process that many animals follow. Unlike the other animals, a human infant whether born of a king, or of a peasant of the darkest colour or the most heathenish of creeds remains for a long period in a condition of utter helplessness. While a chicken will run about and pick up food on the day it escapes from the egg, all that the human infant can do to preserve its existence for a year or two is to breathe and suck. In this state of helplessness, the child is reared by the mother in both cases, and the physical body grows up in either case on whatever food it is fed on, until we have an adult human being.

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Let us first examine the physical bodies and see in what respects they are similar. Obviously the body is formed out of the food that the child is given. This food may be sufficient or scanty, may be derived from animal or vegetable sources, may be rich or poor in the constituents required for the body and may be in the digestible or indigestible form. Depending upon these factors the body may be well nourished, or badly nourished in certain respects. All the same both the king and the beggar will have a framework of bones clothed by a set of muscles supporting the viscera and various glands, and intertwined with the network of arteries and veins. The brain with the ganglia and the nervous system would complete the man in either case. The bones may be longer or shorter, muscles stronger or weaker and the brain differently developed. But both the human beings we are considering would have very similar bodies, with the same organs and working in exactly the same manner. As one of my Professors used to remind us, man, whether he be king or beggar, Indian or Englishman, Hinḍū or Muhammadan, after all consists of 58% of water and 30% of carbon, with a few other elements thrown in. An M.A., or even a K.C.I.E., would make the same amount of charcoal as his uneducated beggar brother, and as far as chemistry shows us, there is absolutely no foundation for differences in caste or creed on which our unbrotherly conduct is generally based.

And again are those particles of carbon, oxygen and hydrogen, the permanent property of the man? Biology tells us emphatically "No". The very essence of life is that the particles of matter composing it are in a continued state of flux and individual existence depends not on the same particles but on the permanence of a definite mould or form through which fresh particles are continually entering, forming new combinations and passing away. What was grass yesterday becomes an ox to-day, beef to-morrow, Mr. Jones the day after,

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and a heap of manure the day after that, only to become grass again. Physiology tells us that every particle in a human body is replaced by another in seven years. There is no reason why we should be particularly proud of one set of carbon particles more than of another. The particles of matter held together by some mysterious force perform certain functions in exactly the same manner in different individuals. And here again we see no justification for unbrotherly conduct.

Having thus seen how human beings are chemically and physiologically the same, let us see in what respects they differ. The most obvious distinction is that of colour. There are three distinct and clearly characterised groups of people on this earth, the yellow, the black and the white, generally living in separate portions of the earth. The colour of the skin is entirely due to a pigment which forms under the action of sunlight, its function being to reduce its intensity. That the pigment does not constitute the man can be seen from the fact that its being dissolved off in Leucoderma makes not the slightest difference to the man. The change starts in patches, but I have a friend whose whole body has thus completely changed, so much so that while travelling a European stranger asked him why he grew a tuft of hair on his head which as an orthodox Hindū he has got. He is as much an Indian as he ever was in spite of his colourless skin. Again as you know a chameleon changes its colour at will but remains the same reptile. The colour of the skin which is not even skin-deep (for it is formed in the outer sheath only) can therefore make no difference to the common origin of mankind.

Next comes race, which no doubt makes a certain definite difference. As I am looking at the problem to-day from the scientific point of view, that is from the point of view of matter alone, I shall not ask you to believe in any Manus or in a definite plan of races but I should expect you to believe in the explanation given by scientists that originally climate seems to

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have had a certain influence in creating or developing the main differences. It is not very difficult to imagine how these differences must have grown in the case of isolated groups. It is interesting to note here that language must have played a very important part in this. Suppose a primitive race before division into isolated groups had accumulated a certain stock of root-words to signify definite objects and simple ideas such as "man," "bear," "killed". Now those three words may be made to convey a number of different ideas, "man killed bear," "man may have killed bear," "bear killed the man," and so on. How to arrange these three words to express these different ideas must have been one of the most important problems that man had to solve and evidently various isolated portions of humanity found different solutions. At the same time they must have added to their stock of root-words, thus developing different languages. The language of one isolated group would thus become unintelligible to another group in a few generations, which again must have widened the gulf resulting in the development of different races, each carrying its accumulated characteristics. But the fact remains that they were all derived from one common stock and that they are not even different species is proved by the fact that the most opposite races breed freely together and produce a fertile progeny.

As regards the faculties of members of the different races, they depend upon two causes. Firstly, on heredity or those derived from the race and secondly, those derived by adaptation or acquired by education including in each term everything that is requisite to place the animal in harmony with the surroundings, but learnt after birth. If we analyse the sum of faculties in an average man, we shall find that they are derived to a surprisingly small extent from heredity as compared with education. An English child kidnapped at an early age and brought up amongst a cannibal race would very probably consider murder a fine art, and the slaughter of an inoffensive

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stranger especially if accompanied by little risk, an achievement of the highest manhood. If brought up amongst Muhammadans he would consider polygamy, if among Todas polyandry, as the natural and proper relation of the sexes and all that can be said is that if recaptured and brought back to England, he would probably be assisted by his heredity in adapting himself more readily than if he had been born a savage. No doubt the education a boy is likely to get also depends to a great extent on the country in which he is born, and in this respect the race or heredity does count. But the reasoning will show how greatly artificial is the present distinction between the different races and if all of them equalised the environment and agreed to live in a brotherly fashion all would very soon tend to approximate to one standard, their differences being only complementary.

If we go beyond the faculties controlled by heredity and come to emotions, every man will admit that they are not the property of a particular individual or a race. The primary emotions of love and hatred and their complex varieties are shared by all human beings alike, though perhaps not in the same proportion. As Shylock has forcibly put it.

> Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us do we not die? And if you wrong us, shall we not revenge ourselves?

That is the position of every member of the human species.

Beyond the emotions comes the intellect which again is not the monopoly of a person of particular caste, creed or colour. As a matter of fact, F. W. Myers' researches on *Human Personality* tend to show how the inner mind can act and acts better when not trammelled by the physical body. Researches by other scientists have also proved to us how a physical body is not quite essential for existence. I am not asking you today to accept this theory but it would only be reasonable to

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believe in such a possibility in view of the testimony of a great scientist like Sir Oliver Lodge.

Supposing that a man does exist after the destruction of his physical body, obviously caste, creed or colour cannot affect him. With the dropping of the physical body the necessity for food will disappear. Money being no longer required the king will be no better off than the beggar, as the conditions of life would be quite different; on this we shall not speculate to-day. We have agreed to look at the world from the point of view of matter alone. We have seen how closely inter-related the whole creation is, and how no individual living being can do anything without his affecting someone else. We have seen how man, examined from the point of view of various sciences is after all the same in essence and how greatly artificial the distinctions of caste, creed and colour are. The state in which we all find ourselves to-day is not very enviable and it would not be very unreasonable to suggest that the main reason is that we ignore the essential unity of life. We have only to copy the great example in brotherhood set to us by the whole animal and vegetable kingdoms, as I mentioned before. As a matter of fact, the simile goes further. The very idea of brotherhood implies a common fatherhood. I might have added that the power of decomposing CO_2 can be exercised by the green substance only under the influence of sunlight which is thus essential for the process. All animal and vegetable life is thus directly supported by the sun every moment of our life. The sun acts as the common father to the two kingdoms of nature which live in brotherhood although unconsciously. With our consciousness fully developed as men, if we agreed to do the same amongst ourselves how could He refuse to bless His children. May that day draw nearer.

Naderbeg K. Mirza

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JULIUS CÆSAR

By PAUL S. ARUP

STUDENTS of *Man: Whence, How and Whither* and *Rents in the Veil of Time* will have some knowledge of the distinguished services rendered in many lands by the great soul known in these works as Corona, and in his last incarnation as Julius Cæsar. We first learn of him in one of his early human lives as being attached to the household of Him who is now the Master M., and in Atlantean and early Āryan times we already find him as a leader of men, often working to further the plans of the Race Manus. In the future, we are told, he will render inestimable service in the solution of social and political problems which are perplexing us at the present moment.

To many who would perhaps never think of accepting the above statements, the study of the life of Julius Cæsar has been one of absorbing interest; it is from the works of such writers that many of the following notes have been collected, and in this connexion, special mention may be made of the monumental though eminently readable work on Cæsar by the Danish scholar, Dr. George Brandes. As a point of contact, so to speak, between occult history and the orthodox history of the Western Schools, the study of this character may be of some interest to Theosophical readers.

It is from the outset obvious that we are dealing with one of the heroic types in history; his name passed into the titles

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"Kaiser" and "Czar," and the name of his office into the title "Emperor" or "Empereur". Before, however, attempting to form an estimate of the man from this point of view, it will be worth while to study his character as proclaimed by his deeds. As befits an organiser and ruler, his deeds may speak for themselves; regarding what others may have said or thought about him, it is sufficient to remind ourselves that it has always been the mark of a great personality to draw forth the most violent differences of opinion by way of criticism or appreciation.

One of the most interesting estimates of Cæsar, including most of the good as well as most of the bad that has been said of him, is that of another very extraordinary character, Napoleon:

> Unlike Alexander, Cæsar began his career late in life; but after an idle and dissipated youth, he displayed the most active, courageous and beautiful soul. I regard him as the most lovable character in history.

By way of biography it may be remarked that in the midst of his dissipation he appears to have found time for such trifles as the clearing out of a nest of pirates, the laying of the foundation of a distinguished literary style, and the proposal of several beneficent measures in the Senate, which though unsuccessful, did something towards preparing public opinion for better things. At the age of about 24, he made two gallant attacks in the Senate on a couple of corrupt provincial governors. At middle age, he did not shirk the rigours of many a hard campaign, and inspired his men to undergo feats of endurance which will always rank high in military history.

The world has seen many fighters; it has seen many idealists; but it has not seen so many individuals in whom the forces of Nature have been so balanced as to produce an idealist who has been in the habit of getting things done in the face of all sorts of distractions and obstacles. Above everything else,

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good intentions, great abilities and strong will power, Cæsar possessed that largeness of mind which could show sympathy to all sorts and conditions of men, and generosity of temper when confronted with human stupidity and ingratitude ; it is just that quality of freedom from personal resentment in the midst of trying conditions which we should admire most in the man, for it means more than the conquest of the world ; it gives life to ideals and protects them from their greatest foe, bitterness of heart.

We may learn something of Cæsar's ideals from the following extract from a letter which he wrote with the object of conciliating his political opponents and averting the impending civil war :

> In this way I will strive to regain the hearts of all, if this be possible, and to secure for myself the joy of a lasting victory, for see how the others have made themselves commonly hated through their harshness, and how in spite of everything they have not been able to vindicate their superiority in the long run ; excepting only Sulla whom of course I will not imitate. Let us seek victory by a new path, and our strength in mercy and liberality.

The sincerity of these words is proved by an incident which occurred just after the bitter struggle of the civil war had been ended by the decisive battle of Pharsalos and the death of Pompey: Trunks containing Pompey's private and confidential correspondence and documents were brought to Cæsar who ordered all this incriminating material to be destroyed unread so as to avoid the necessity of punishing his enemies. The incident has been utilised by Bernard Shaw in his play Cæsar and Cleopatra, and the consternation which it no doubt caused among Cæsar's adherents is convincingly pictured there.

Cicero who appears to have been no friend of Cæsar's, nevertheless pays him the following tribute in his speech pro Ligario:

> For it is your custom to forget everything excepting insults.

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Not only insults but even ingratitude and treachery were overlooked time after time; thus Labienus the trusted right hand man of the Gallic campaigns, forgetting Cæsar's princely rewards, had secretly deserted to Pompey; Cæsar's only revenge was to send his luggage after him. Again, Brutus and Cassius who had both fought on Pompey's side, were rewarded with high office; shortly afterwards these two created quite a little reputation for themselves as champions of liberty, so much so that Dante has awarded them the distinction of being punished in the company of Judas Iscariot.

He who has risen above human pettiness may do great and lasting work in this world. Of this, Cæsar's work in Gaul seems to afford a striking instance. After eight years of stern warfare he had conquered Gaul and he had also won the Gauls. Massacre of conquered armies, sacking of fallen cities and exploitation of subject races, these were the order of the day; but with Cæsar there was always hope of mercy for the vanquished. Reprisals and exemplary punishments were conspicuously few, and generally the result of repeated abuse of confidence.

A couple of incidents may be quoted from the Gallic wars:

> Cæsar's Hæduan cavalry had mutinied; the Hædui had put to the sword all the Roman merchants in the district. They naturally expected a fearful revenge; but when they sent a deputation to beg for mercy, they only received answer that Cæsar did not hold the population responsible for the atrocities of the rabble . . . When the Hædui had been finally overcome, he found in a temple in the country of the Arveni, a sword which had belonged to himself; his soldiers wanted to tear it down. "Let it hang," he said, "it is sacred."

When Cæsar left Gaul, he took his army with him, and the country remained at peace. In later campaigns he could always depend on help from Gaul, and his rival Pompey dared not oppose him with Gallic troops. Brandes tells us:

> There is not one jot of exaggeration, in the statement that Cæsar was the creator of France and the French of later times.

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Without him, perhaps the Gauls might have overrun Italy for the second time (as did the barbarian tribes 400 to 500 years later) and broken down the high civilisation of the ancient world. Cæsar's conquest actuated the Gauls to acquire Roman culture. These dreadful foes of the Roman Empire who three and a half centuries ago had taken Rome and humbled her people, when they had been assimilated into the Roman Empire freely renounced their religion, their customs, their laws, their language and even their names, to adopt language, names, religion, laws, manners and customs as they had been introduced by Cæsar. The influence which the conqueror had thus brought to bear on the march of civilisation is as great as it is incalculable. The Gauls began to make roads and schools, to carry out extensive works of architecture to seek attainments and insight while their customs at the same time became more humane. There is no country whose fate has been so dependent on one man as that of France.

The responsibility for laying the foundations of a monarchy where he found a republic has made the name of Cæsar anathema in the mind of many a theorist, while the deeds of many a would-be imitator actuated by personal greed and vanity have made the term Cæsarism synonymous with the materialism of brute force. The republic which Cæsar found was corrupt in the extreme. Power in the Senate was obtained by bribery, the use of armed bands of ruffians or military force. The people both at home and in the provinces were at the mercy of the military despot and the unscrupulous money-lender and capitalist. Increasing numbers of the Roman populace were becoming recipients of the corn dole, while slave labour was increasing at a rate which must have been alarming to a statesman of insight. From without there was the haunting menace of invasion by the Teutonic and Gallic hordes. Public morality had been steadily declining; indeed the state showed every sign of impending decay. It is difficult to see how the situation could have been prevented from going from bad to worse except by the establishment of a strong central authority which would put an end to the unceasing strife between rival factions and provide a certain amount of security for the ordinary citizen. This was the work of Cæsar; he created a rallying point around which could gather

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the soundest elements in the state, and an ideal towards which the natural genius of his race could aspire. He grappled with the evils of the times, and succeeded in checking the iniquity of the money-lender, chiefly by the institution of a bankruptcy law, while the provincial governors were made responsible to the central authority, and shorn of their power to exploit the peoples under their charge. A great injustice was remedied when the enfranchisement of Italy was completed, and the Roman citizenship was offered freely to Gauls and Sicilians.

In all this, Cæsar appears as the forerunner of true imperialism; toleration was to be extended to all, irrespective of nationality. Alexandria and Massilia (Marseille), centres of Greek thought and culture were spared when others, provincially minded, would have doomed them to the fate of Carthage. It was nothing that these cities had bitterly opposed Cæsar; in the one he had lived through nine anxious months in constant danger of his life; the other had treacherously broken an armistice during a critical period in his fortunes. It can hardly be doubted that Cæsar recognised that the Greeks were

the one people who could undertake what we call the higher education.

In Rome he allowed the Jews and the Egyptians to carry out their religious ceremonies, and on public holidays he had plays performed not only in Latin and Greek, but also in Phoenician, Hebrew, Syrian and Spanish. He was beloved by the Jews; when he was in dire straits in Egypt, a Jewish contingent joined the rescuing army of Mithridates of Pergamos; at his death, the Jews mourned him as did no other people.

As the course of outer events are seen in the perspective afforded by remoteness in time, it may be suggested that Cæsar's great achievement was to give a definite check to the disintegrating forces already at work in the great civilisation of the fourth sub-race; the Roman commonwealth was thus

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able to enter on a new lease of life in order that it might form a bridge between the old order of things and the new; to preserve some of its real values for the use of its successors, and to become a vehicle through which new ideals might be handed on to the new sub-race then coming into its inheritance. We know well that the period of transition which followed was catastrophic—at the present day we are faced with a similar crisis, and some are working, many are hoping for a far smoother and fairer passage from an old world to a new one in the near future—and yet, that all was not in vain even then, may be gathered, for example, from the following extracts from Bryce's *Holy Roman Empire*:

> And thus when the final movement came, and the Teutonic tribes slowly established themselves through the provinces, they entered not as savage strangers, but as settlers knowing something of the system into which they came and not unwilling to be considered its members; despising the degenerate provincials who struck no blow in their own defence, but full of respect for the majestic power which had for so many centuries confronted and instructed them.

Bryce quotes the West Goth chieftain Athaulf as follows:

> It was first my wish to destroy the Roman name and erect in its place a Gothic empire, taking to myself the place and powers of Cæsar Augustus . . . But when experience taught me that to abolish the laws on which the state rests would destroy the state itself, I chose the glory of renewing and maintaining by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which I could not replace. Wherefore I avoid war and strive for peace.

In the dark ages of Europe it was the Church of Rome which gave to the children of the fifth sub-race such ideas of religion as they were capable of absorbing, and which acted as the sole outward channel for education and culture; thus the Empire of the Cæsars became the vehicle for the spreading of the new religion. The words "Render to Cæsar the things that are Cæsar's and to God the things that are God's," are very often taken as implying that all material achievements in this world must necessarily be in opposition to the will of God,

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a necessary corollary to the unhealthy idea so prevalent among the early Christians that unpleasantness in this world was in itself a desirable state as leading to pleasantness in the next. It is hardly necessary to point out that in the light of Theosophical teaching such ideas appear crude in the extreme, and the point need not be elaborated here. Neither is it the writer's business to appraise the degree of spiritual development of any character in history; suffice it to say that many of the things that happen to the man in the street may perhaps be conceived of as elementary rehearsals, so to speak, of greater things to come, and that the more advanced the ego, the more will the events of his life in this world remind one of what one has been told concerning these greater things.

Such appears to have been the intuition of several writers of note. Shakespeare has left us the picture of the martyr hero attacked on all sides in the Forum; if the character of Brutus has been greatly idealised in the drama it was probably in order to give added poignancy to this scene; it appears, however, that this curious mixture of good, bad and indifferent was loved by Cæsar, and his stab may well have been "the unkindest cut of all". Dante's association of Brutus and Cassius with Judas Iscariot has already been referred to. Brandes, in the work referred to at the beginning of this article, remarks that

> just as within the century after his (Cæsar's) death, the words were attributed to a great personality that he had not come to destroy the law but to fulfil it, so Cæsar had not come to destroy liberty but to develop it.

And further:

> About 77 years after, in another country, an equally unforgotten personality seems to have been executed on the same charge of having coveted the kingly title, and, (according to tradition) over his head were placed with no more reason than over Cæsar's, the words "**Basileus et Rex**".

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Bernard Shaw in his play "Cæsar and Cleopatra" gives us a healthily unsentimental picture of Cæsar as the lonely man in advance of his age, the man with a scientific view of life, towering above his fellows who are mostly creatures of emotion. Take, for example, Cæsar's remonstrance with Cleopatra who has instigated a murder of revenge, and in a fit of passion swears that she will have herself crucified on the door of her own palace if one man in all Alexandria can be found to say that she did wrong. To this Cæsar replies:

> If one man in all the world can be found, now or forever, to know that you did wrong, that man will have either to conquer the world as I have, or be crucified by it.

Further on in the play occurs the following fine passage:

> And so, to the end of history, murder shall breed murder, always in the name of right and honour and peace, until the Gods are tired of blood and create a race that can understand.

May we still strive to become that race that can understand; for our work is not yet done.

Paul S. Arup

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TOLERATION[1]

By JESSIE PLATTS

SOME time ago I gave a few suggestions as to the practical application of Theosophy to life, and our duty as Theosophists in the world, the would-be exponents of that great Philosophy, and I propose to take that line once again.

I should like to bring before you first, the question of toleration, from the point of view, principally, of the religious beliefs of different people. The word, toleration, comes from the Latin *tolerabilis*, which means that which can be borne, or endured. It does not mean either condonation, or indifference, but a fair appreciation of another's opinion while at the same time preserving your own.

We have not the faintest shadow of right to force our opinions, on any subject, on anyone else, least of all on such a fundamental as religious conceptions; there is no room for dogmatic teaching in the plan of the Logos for the reformation of humanity, and though we may think that the future of the Theosophical Society depends on our zeal in proselytising—it does not.

Nothing that you or I can do will hinder the growth of the Theosophical Society, those who are no longer helpful drop out, and those whom the Society needs are found in the ranks to the end of their days. Mr. Jinarājadāsa has said that there is a Karma of the Society as distinct as the Karma of an individual, and I have been told that in 1881 it was described as

[1] A Transaction of Verulam Lodge, Cambridge.

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the corner stone, the foundation of the future religion of humanity, and the strongest among us could not wreck what the Guardians of humanity have decreed as necessary for mankind.

It has been said that Theosophy is to us to-day the unchangeable nucleus of Divine Truth, not the completion, and not simply the speculation or dogmas of past generations, but the willingness to analyse constantly whether our beliefs are indeed the Divine wisdom, or merely a tradition, in which we trust blindly. Some people are apt to proclaim Theosophy without being quite sure that it is the Truth, and not a tradition which we accept without question. We must see to it that we do not make that mistake, it is bad enough to force or attempt to force your own opinions on other people when you are quite sure of your ground, but infinitely worse when you are not, because then you are false to the highest within you.

Dr. Besant has told us repeatedly, that we must think for ourselves, if we cannot honestly accept the Truth as translated in the Theosophical Philosophy, it is not the Truth for us. There is no blame attached to any of us if we fail to appreciate lofty forms of spiritual teaching just now. No sensible person vents his anger on a pint measure, because it cannot contain a quart, and if anyone is unwise enough to try to make it, the result is just a horrid mess, and annoyance and discomfort all round. We shall all ultimately come to the appreciation, and in the meantime all that is required is that we should do the best we possibly can with the material we have, but mind, it must be the best.

Some truths of Theosophy are firmly established, because they have been long discovered, but we are still in search of more Truth. Theosophy is an ever increasing body of knowledge founded on facts to be discovered generation after generation, we must get away from the false idea of "the faith once delivered to the saints". It is our supreme duty to

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prevent any limitation to the discovery of Truth, and this applies to all Lodges, but to this one in particular, because your opportunities are unique, and one does expect to find in this home of sound learning, a certain amount, at least of concentrated intelligence.

Again, we have been told that a Theosophist is one ever eager for more and more truth, and ever ready to renounce what he has believed, in order to accept a view of life more true to fact, and therefore more just and more useful to his fellow men. In this connexion I think we might with considerable advantage to ourselves and consequently to the Society, take more opportunities of making ourselves acquainted with the views of certain great men of to-day, the scientists, philosophers, theologians, who have arrived at the same conclusions as the well-instructed Theosophist, but through quite independent channels.

The value of the Theosophical Society lies in its lack of dogmatism, and in keeping the door open to new discoveries. To one Truth, and to one only, are we pledged, and that is Universal Brotherhood.

The largest possible freedom should ever exist in the Theosophical Society for its members in their discovery of Truth, and in the manner of their service to their fellows, because there is a danger of that freedom being lost, and if it is lost, even only in part, it will drag the Society down to the level of an ordinary sectarian body, and hinder, not help the evolution of humanity.

The growth of the Theosophical Society is dependent on the practical application of Theosophy in all the activities of life, and so we must learn to work together, to be much more courteous to each other, much more tolerant of each others' temperaments, and strictly to maintain that neutrality which is essential to the Theosophical Society as an unsectarian international organisation.

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Brotherhood.—We hear a good deal about Brotherhood, do we not, in fact it is getting to be rather a catchword, and I want you to use your common sense when you talk about it, and when you apply it, because, really a good deal of bunkum is talked about brotherhood, by the Theosophist as well as by the Communist.

Brotherhood means kinship with all humanity, whatever the chance of creed or colour. That is the wide view. It does not mean equality of rank or possessions, or physical, mental, moral, or spiritual development. We are not all brothers of the same age, at the same time. Neither does it mean that we should or ought to shoulder our brothers' burdens for them, by reason of that brotherhood. We can shew them an easier way of carrying their packs, we can point out the pitfalls in the road, we can go before them with a light, so that they do not necessarily stumble on the path, we can be at hand to help them up again if they do, but we cannot do their job for them. Each of us has to work out his own salvation, his own evolution, it is our privilege, not our hardship. Each living soul has the right to be the Captain of his own ship, and whoever tries to take that right away, though it be in the name of goodness, or of God, and though it be done by a saint, has none the less tried to steal from another, all that makes life of profit to the soul of man, and is a thief indeed.

Youth.—May I put in a plea for old people? There appears to be a tendency just now to look upon anyone who is more than 30 years of age as a back number, I have even heard us referred to as a pack of silly old women. In Dr. Besant's Blavatsky lecture in June, 1921, she made pointed allusions to the importance of the young Theosophists and warned her audience against any effort to repress them. I think our President's anxiety was unfounded, I think it is impossible even to attempt it! I yield to no one

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in my realisation and appreciation of the energy, the glorious energy of youth, its flaming fire of enthusiasm, its wonderful light-heartedness. I also recognise its egotism, and its impatience. We all have something to learn, even the youngest of us, and there are some lessons which only length of years in the physical can teach. Age *qua* age is nothing, but it is a very great thing if those lessons have been learned by the older ego, and if it has reached through its experiences the wisdom and balance which youth, by reason of its youth, has not yet attained.

An American writer has defined youthful impatience as something like this: Your natural science creates in you the illusion that there is a short cut to education, to reflection, to maturity; there is no short cut anywhere except to perdition. You see, youth still imagines that there are answers to every great question, that he has found some, and is going to find them all.

And so you have to remain in your intellectually virgin world, until your mental and moral adventures shall have brought you into that place which lies beyond discouragement, when in your ripeness you can smile at all things, even yourself, without being paralysed, until you have learned that there are no answers to any of the great questions ever asked by man, that the game is not worth a candle, *but we play it, that we may be worth a candle ourselves.*

Progress.—Try not to be discouraged at what seems to you a slow rate of progress. Genuine spiritual development is never of mushroom growth. It is impossible to advance at all without constant devotion to the highest within you, and real hard work. You must be practical in spiritual study as in any other, and you can apply old Sir Colin Campbell's advice to his Highlanders, "Put your trust in God, and keep your powder dry!"

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Your present work is not helped by regrets for the past; don't shirk or evade responsibilities and don't neglect them for contemplation of spiritual things; you won't gain much by that or if you do, it will only be a selfish kind of gain and worthless in the long run.

I have much sympathy myself with the Marthas of this world, the Maries always seem to me to get much more credit than they deserve, but the wisest thing to do is to mix that contemplation in with the natural duties of the world, and then all work will be hallowed and much easier to do.

Remember too, when you may be feeling wearied with your struggles against unwise conduct that it is the same force which makes a man a reprobate, or a saint, only in one case it flows downwards, and in the other it is banked up and pours itself out in unselfish service to the world. You see, evil as it is called now, was long ago simply a recognition by the ego of his power. In the far away days of the infancy of life on this planet, man evolved by what we now call evil, it was his way up, and evil only became something to be responsible for, and avoided when knowledge of higher things came too. Up till that point although the consequences were the same, it was not evil as we know it, but simply the natural results of the primitive struggles of the primitive ego.

Think as kindly of people as you can, let your criticism of others be more constructive than destructive, that will make an enormous difference to your spiritual growth. Thoughts are prayers, and I think I have told before of the tremendous influence and power of prayer, it is a mighty means to an almighty end. Prayer was once described to me as a thinking into God; trying to realise in our limited finite way, how He would regard people, how He would behave in such and such a situation, and if we could accustom ourselves to look at prayer in that one aspect alone we should advance much more steadily.

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It would be a very good thing too if we looked on the lighter side more often, laughed a bit more, took ourselves a little less seriously. Life isn't always a tragedy, it is sometimes a comedy, and sometimes even farcical, and I think, and here I speak with all reverence, that the Masters must get a very great deal of kindly amusement from observing our antics down here.

I am not touching on intellectual difficulties much, but I don't see why the conclusions of the head and of the heart should so often deny each other, I don't see why reason should so often overwhelmingly destroy belief, and emotion, the spirit, the heart, often so overwhelmingly affirm it. Why should we accord more validity to the reasonings of the head, than to those of the heart? I believe that the head reasoning fits stationary things and the heart reasoning fits life and when heart and head get together you have the Adept.

And there is no hurry you know, think of the patience of the Masters, how they stand and wait, think of the Eternal Patience of God, so let patience have her perfect work that one day it will be clear to you that in your patience you possess your souls.

Loyalty.—I should like to say a word or two about loyalty. It is a beautiful thing, this loyalty, this trustworthiness, but it is so often confounded with personal preference, personal bias, and from that springs much confusion, and hasty, ill-judged, unwise actions result, and people call it by that name, loyalty. There is a bigger thing than loyalty to a person, and that is loyalty to a principle, to the truth. People are leaving the Theosophical Society, now, who have worked long for it, and rendered valuable service to it, but few, if any seem to be leaving because they do not believe in the basic principles, it appears to be much more on a question of disapproval of the methods and personalities of other workers. What is the result? A certain number follow them, and call it being loyal to their

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friends, but in many cases it is simply a matter of personal preference, and personal bias, not a calm, carefully reasoned survey of the matter, not a rigid adherence to the truth. These people forget that it is the Truth only that matters, whether it prove for or against a particular leader.

It is also not impossible that a leader who has turned against all that he once considered holy and of good report, may later realise his mistake, and eat his heart out with regret, and then this so-called loyalty of his friends is an addition to his sufferings, they would have helped him far more really, by themselves remaining faithful to the Truth. You can and ought to fight like a tiger for your friend's honour, for your friend's good name, but I do not think that anyone is called upon to prove his friendship by following his friend in any particular course of action, simply *because* he is his friend. Please do not misunderstand, though you may find it impossible to follow your friend, it need not necessarily break your friendship. Remember there should be no condemnation, we are judged by our motives, more than by anything else, and often something that looks quite wrong on the earth may be a beautiful action when viewed from above. And if it should be proved beyond the possibility of doubt that your friend has fallen by the way, still no condemnation, only the deepest regret, the fullest sympathy, and the readiness to stand by, waiting to give the help that will be wanted, sooner or later. That is loyalty, that is trustworthiness.

Some of you may be familiar with Robert Browning's poem "The Lost Leader," and remember the first line:

> Just for a handful of silver he left us; just for a ribbon to stick in his coat,

and the last line

> Pardoned in heaven, the *first* by the Throne.

You have often heard it said, "I put all my trust in so and so, and he failed me, he has destroyed my faith in a beautiful

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ideal, in a grand philosophy, henceforward I will have nothing to do with the movement."

Well, you have no right to let your friend's behaviour excuse your own backsliding, it is a cowardly thing to do. No one single human being is infallible, and you had no right to put him up on a pedestal, and make a demi-god of him and if you were so foolish, and so unfair, you have no one to blame but yourself if he topples off his perch and crashes down on you, it is your own fault for getting in the way.

You must recognise the fact that every human teacher is liable to make a mistake to the last day of his life, and it is grossly unfair to deify a leader and then howl if he appears to fail you!

To thine own self be true, and thence it follows, as the night the day, thou canst not then be false to any man.

Love.—I want to warn you against the teaching sometimes given that in order to reach lofty heights of spirituality it is necessary to kill out all affection, all love. That is one of the gravest mistakes that has ever been made. It is argued that by so doing you make no Kārmic links which of necessity mean rebirth, and so you reach the goal quicker. What goal? Not the Masters. Those people who teach and practise that terrible doctrine follow the saying "he travels fastest who travels alone"; that may be true, but is it what we want? Will the Heaven-world be that place of ineffable happiness which it is asserted to be if we are there, friendless? To me this striving for individual salvation alone is the most unsatisfying, unrepaying project ever generated in the mind of man; I would very much rather retard my evolution by eons if by so doing I could bring others along with me. These people do it to avoid sorrow and suffering, and I suppose they succeed, but, after all, the race is not always to the swift and Bishop Leadbeater says, that way is the darker magic and not for us who follow the Great Brotherhood.

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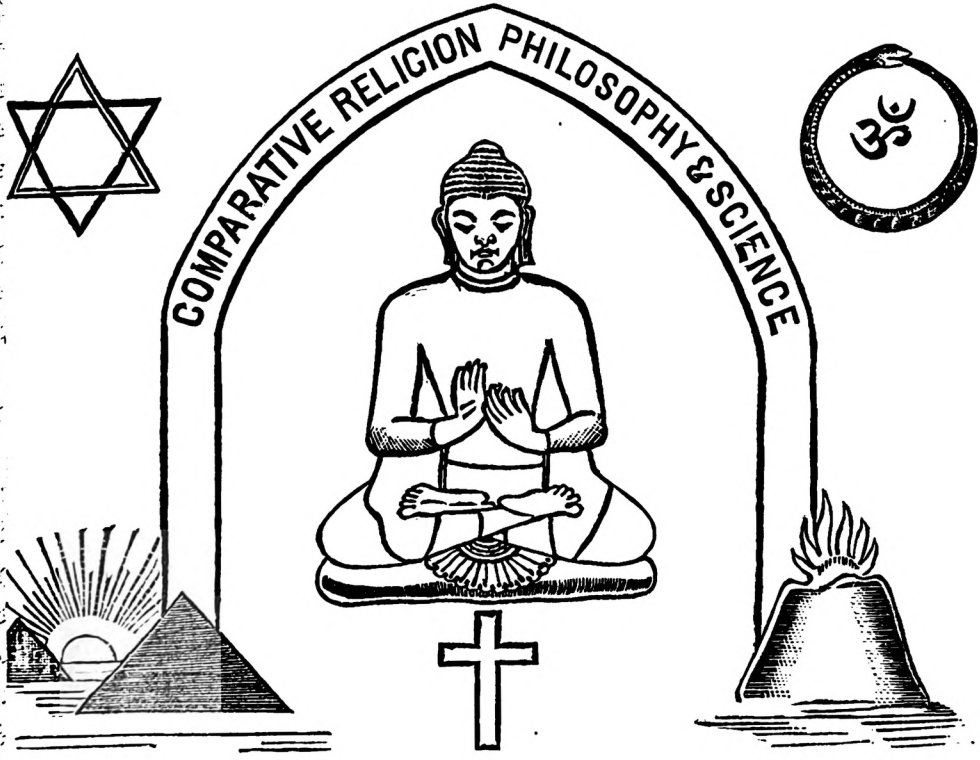
What is this Love which some disregard, and some despise ?

It is that transcendent force which gives a man strength to lay down his life for his friend, which seeks only to serve for the sake of serving, which pours itself out in unselfish devotion to the world, on the worthy and unworthy alike, which thinks no evil, which is always ready to surrender everything it cares for most that others may benefit, even to resigning its highest happiness till all humanity can be happy too, which forgives and forgives over and over again, until the height is reached where forgiveness is impossible, because it knows there exists nothing to forgive. Love is the *Life* of God, and when you kill out Love from your being you destroy part of your own Divinity.

I want the realisation of this holy Love to come home to all of you, so much. There can be no real service without it, you know, only obedience to commands, which is a very different thing. And so I want the consciousness of that Divine Force to colour and permeate all your efforts, all your activities, your tolerance, your brotherhood, your loyalty, your youthful energy, your mature experience, so that it carries you ever onward, and upward, ever higher and higher, till it brings you to the feet of the great Lord of the World Himself.

Jessie Platts

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PLATO THE MESSENGER

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

I

"To be great is to be misunderstood"—so says Emerson. Misunderstanding is invariably due to some sort of inequality or disparity between the persons concerned. We understand only so much of a great person as we are attuned; the rest of him is beyond our ken, our comprehension.

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A transcendental author is liable to be misunderstood for similar reasons. To understand him aright one must bring oneself into the right frame of mind and to the right sort of feeling, one must be able to rise to the height of his conception and to plumb the depth of his meaning. We are apt to forget that the author requires of his reader more than he imagines, not only keen and alert intellect but also sympathetic comprehension, in fine, the capacity for response. This requirement becomes difficult of fulfilment as we approach the presence of a great author like Plato, one who has lived in the heart of Being and whose angle of vision, therefore, is much out of the common. The result is that we look at him from a distance, as it were, and we guess and interpret where we cannot understand. It is bad to judge the whole from a part, but considerably worse to deny that there is anything over and above what one has grasped from one's limited standpoint. Nobody can justly blame one's "frog-perspective," but it must not be regarded as coextensive with "cosmic perspective".

The one qualification required for a comprehension of Plato, over and above a capacity for response, is the disrobing oneself of all modern metaphysical presuppositions and prejudices. Indeed, the more is the searchlight of modern psychology and logic thrown upon Plato's philosophy, the more will it appear obscure, blurred, unintelligible. Plato is one of the few philosophers who will brook no philosophical test. Philosophic method, it is our conviction, cannot fathom his life-giving message. It can be understood only in the light of his purpose. If we hold that Plato's purpose was to build a metaphysical system, then we shall of a certainty go astray. If, on the other hand, our conviction be that his message was spiritual, then spirit must bow to spirit before we can apprehend him. The spiritual has no doubt got to be formulated in the language of the intellect before it can act as a lever to raise mankind. But to infer that because it is decked

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out in an intellectual garb, it has therefore nothing deeper in it, is to commit a fallacy. It is something like the brainless assertion that behind the body there is nothing intellectual or spiritual, because the body is all that meets the eye!

The students of Plato in the West have so far, with a few notable exceptions, understood him, or rather sought to understand him from the intellectual standpoint. And therefore, Plato is to them merely an academician, a great system-builder, and not a truth-revealer, a teacher. Proximity of time is of no importance or consideration in the matter of correct understanding or right appreciation. What *is* of importance is a correct attitude which makes naught of distance of time. Hence it is that Aristotle, Plato's great pupil, failed to rightly understand his master, for his cold, calculating logical mind —"the owl-winged faculty of calculation," as Shelley would call it—could not soar to the height of Plato's spiritual message. The Neoplatonists, who came centuries later, had the requisite qualifications, and so we find Proclus and the principal Neoplatonists, especially Iamblicus and others, discovering in the more difficult of Plato's dialogue—to quote Grote—

> a sublime vein of mystic theology and symbolism.

According to Grote, Iamblicus averred that the two dialogues, *Parmenides* and *Timaeus*, embodied Plato's entire teachings, a conclusion which will be contemptuously brushed aside by the modern scholar in whose eye the *Parmenides* is but a maze of dialectics, a jungle of contradictions without any logical issue whatsoever, and the *Timaeus* with its bizarre cosmogony but a fine cobweb of fancy, an imagination run riot. There have always been commentators who have sought to understand Plato behind all blinds and veils, but such have necessarily been few and far between.

In the last century, the Platonist Taylor was fairly successful in drawing aside the veil, at least to a partial extent.

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At a time when the logical mind was reigning supreme and when everything stood or fell at its bar, when religion and mysticism were dethroned from their high position and relegated to the nursery to replenish its stock of fairy tales or given over to foolish, sentimental, superstitious women, Plato no doubt stood his ground but only as a metaphysician, a great moralist and as the writer of the inimitable *Republic*. Any suggestion of any occult meaning in his dialogues would have been summarily rejected with scorn. But among a handful of men who were fighting against the current of the times there was one who was perhaps more distinguished than the rest for his devotion and prodigious industry. That man had caught, albeit fitfully, the shining light behind the thick folds of logic in Plato's dialogues. That man was Taylor. With the setting in of reaction in favour of Plato, his message has been revealed more and more to the world. And the latest author who has essayed to understand the spirit of Plato, and that, with some exceptions, more successfully than any modern commentator, is Mr. Urwick in his admirable book, *The Message of Plato*.

That Plato had a message for the people, for the people of all times, is borne in upon us most forcibly by the mysterious nature of his works, or at least of some of them. The method and style of presenting his thoughts, the various cryptic phrases scattered plenteously in almost all of his dialogues, the few meaningful references to "secret teachings"[1] his reverence for the teachings of the great Pythagoras,[2] the several allegories and myths and fables in which he couches his difficult teachings, the great spiritual purpose, which is essentially practical, running through all his works, the mystery in which dialogues like the *Timaeus* is wrapped, the inexplicable suddenness of finish, without any positive logical conclusion, of important dialogues like *The Theaetetus* and *The*

[1] *Phaedo* (Golden Treasury Series), 62, p. 113.
[2] *Ibid.*

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Parmenides—when we consider all this, and many others—the conviction is forced upon us that Plato was a spiritual teacher and the light-bringer of his age, and that it is only in this rôle and no other that he must be understood.

The mode of presentation of his truths was determined by his message. It was a message concerning things of the spirit and hence not susceptible of a rigorous logical handling. Not that Plato was incapable of a terse metaphysical style. *The Parmenides* alone will give the lie direct to such a charge. He was a keen and subtle metaphysician and he could have builded up a metaphysical system, second to none, if he had so desired. But that was not his purpose. That has never been the purpose of a great teacher. The philosopher's system is like an empire without any subject but the philosopher himself. He is at once the only denizen of it and its ruler. And the empire is in a constant process of construction and reconstruction. And with the passing away of its builder, the followers pull it to pieces and build anew. The teacher is not so much of a builder as an iconoclast. He is a breaker of systems. He is life-giver and light-bringer. He would fain take us behind all man-made systems to the inner shrine in which dwells the Inner Ruler Immortal.

The Dialogues are so many facets revealing the same truth. It is idle and futile to arrange them in a chronological order to understand the development of his philosophy. They brook no such artificial arrangement for the simple reason that Plato had not any philosophy to evolve. He had been instructed in the inner school of the Mysteries [1] and his knowledge was not merely inferential or based on testimony, but it was direct, immediate. The one great strain throughout his teachings is the assertion of the existence of a world of reality, which can be surprised only by a faculty or " organ " in our soul,[2] which

[1] See *Phaedo*, 69, p. 125.

[2] *Republic* (Golden Treasury Series), 518, p. 240.

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is lying dormant but which a certain practice will awaken. This assertion is no mere parrot-like repetition of a barren formula or a dead dogma. It has the force of direct personal testimony. He had already been in possession of the Truth before he set himself to enlighten the world. Not even in his earliest dialogues does his theory seem lean and lank and require filling out on essential points. The later dialogues are elaborations from different aspects of the same theme. The theme is finished, as it were, from the first, though its various presentations gain considerably from his growing experience and developing inner nature. The theory itself, we are convinced, undergoes no development but is merely accorded different modes of presentation in the different dialogues, this difference in mode being not arbitrary but pre-determined and calculated to serve different purposes. Thus some of his dialogues deal with the principle of love which is wisdom and some with intellect and some again with society.

His dialogues, especially the earlier ones like *The Banquet*, are poetical and imaginative, not because Plato's style is yet unrestrained but because he wants to stress the intuitional or Buḍḍhic aspect of man, an aspect which cannot be easily formulated in terms of the intellect, but which lends itself to a satisfactory treatment only in the forms of allegory and myth. Some dialogues are rigorously, even exasperatingly dialectical, when the object in view is purely intellectual. But whatever the form and nature of the dialogues, one purpose runs through them all: in each one of them he iterates and reiterates the truth he knew.

And the great truth that he bore to his age was that the concrete, logical mind was incapable of coming in touch with reality, that the soul of man had an immortal part in which was lying dormant an 'organ' which had to be awakened by a systematic course of study and culture, that it was worth more than all the pleasures which the material world, the

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world of shadows, could afford, to undergo that rigorous training which alone would bring the deserving to the shrine of Truth.

II

The two great dialogues *The Theaetetus* and *The Parmenides* are generally regarded as inconclusive, if not positively abortive. The result is negative in both of them. In the former he proves that

> knowledge is neither sensation nor true opinion, nor yet definition and explanation accompanying true opinion [1]

This is mere negative. What knowledge is we are not told. Plato's purpose was twofold; first, to give the lie to the blatant sophists who regarded knowledge and opinion as synonymous, and, secondly, to prove that mere intellectual effort cannot lead us to Truth.

As *The Theaetetus* is negative, so is also *Parmenides*. It is not only negative but it is destructive of Plato's doctrine of ideas. Questions about the One and the many, the existence of ideas and their relation to particulars, and such like are discussed in it and discussed with great impartiality and fairness and with astounding dialectical skill, but this long wearisome, battling discussion apparently leads us nowhere. We are landed in a jungle of contradictions. No attempt is made to reconcile them. Why? What is the reason? Has Plato now grown sceptical about the very essence of his philosophy? Are doubts now assailing him? Does he now find his philosophy, magnificent and grand as it is, quaking before the onslaught of mature reason and riddled with contradictions? Is the end of philosophy blank negation? Hardly, for the glow of affirmation is only too prominent in his later dialogues. Shall we then say that this dialogue and

[1] *Theaetetus* (Jowett's Translation), 209, p. 419.

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The Theaetetus are as the thick black fragment of a cloud which obscures the sun for a while and then rolls away? No, the negative attitude is, in our opinion, deliberate and purposive. What, then, could be Plato's purpose? For purpose there must be, or there must be some reason why the theory of ideas, so mercilessly hacked to pieces in it, should again be taken up as self-evident truths in the later dialogues. It would indeed be logical to deny with Socher and others the authenticity of Parmenides, because Plato would never commit, what it no doubt would be, a philosophical *harikari*. But Plato talks of this doctrine in *Phaedo*, *Phaedrus*, *Timaeus* and *The Republic*, as if *The Parmenides* did not exist. Besides, Aristotle takes it as Plato's fundamental doctrine and treats it as such.

Either Plato was the author of *Parmenides* or he was not. If *The Parmenides* is not genuine and was composed by a Megarian philosopher, as held by Socher and others, then nothing more need be said. But if it is genuine, and it is accepted as such by contemporary commentators, then we must account for Plato's strange attack upon his own doctrine. Grote agrees with Schliermacher in holding that

> the purpose of the *Parmenides* is nothing beyond exercise in the methods and perplexities of philosophising.[1]

And this consideration is supported by the formal proclamation of the purpose that

> the same premises ingeniously handled, can be made to yield these satisfactory results.

The principal Neoplatonists

> admired *The Parmenides* as a splendid effort of philosophical genius in its most exalted range, inspired so as to become cognisant of superhuman persons and agencies. They all agreed so far as to discover in the dialogue a sublime vein of mystic theology and symbolism.[2]

[1] Grote's *Plato*, Vol. II, p. 293.
[2] Grote, Vol. II, p. 291.

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Proklus

> discovers a string of theological symbols and a mystical meaning throughout the whole dialogue.[1]

Iamblicus regards it as replete with occult meanings, and the great Plotinus himself gives a mystical interpretation to the Antinomies of the Platonic Parmenides.

That *The Parmenides* is difficult to understand is beyond all question. The commentators are hard put to it to unravel the tangled skein of it. Thomson observes that it is one of the most difficult dialogues of Plato. And when Hegel, himself a very battling dialectician, extols it as a masterpiece of dialectics, we need adduce no further argument in proof of its difficulty. But the question that stares us in the face is once again : Why should it be so difficult to understand ?

It seems to us that Plato used to give lessons in private to a few select disciples. Hints with regard to the existence of such a school—an inner school—are to be found in this very dialogue, though from the very nature of the case they are not many. Such high themes as they are proposing to discuss in *The Parmenides* would be unseemly before "a large audience"[2]. In the words of Grote,

> the essential condition of the lesson is to be strictly private.[3]

On another occasion he says that for a right understanding of such an exalted topic " previous training " is necessary. If your surmise of there being an inner school be not altogether unwarranted, then we are justified in regarding the dialogue in question as a practical demonstration of the kind of dialectics which the pupils were expected to use for themselves in their discipline. Plato has laid great emphasis upon intellectual training, which was to be a long and arduous process. But

[1] Grote's *Plato*, Vol. II, p. 291.
[2] *Parmenides* (Jowett), 136, p. 254
[3] *Ibid.*, Vol. II, p. 298.

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this was not the only purpose that he had in view. Its purpose was probably twofold. It served as a specimen of dialectics for the behoof of his disciples. The dialectic power must be thoroughly perfected before real knowledge was possible, for

> dialectic lies, like a coping stone, upon the top of the sciences.[1]

The second purpose was to demonstrate that mere ratiocination could not lead us to the truth. Dialectics, which has been exhibited in excelsis and riotously in *The Parmenides*, also reveals the inherent limitation of the mind to attain to Truth, and that if pressed beyond a certain limit it will land us in contradictions. As Grote pertinently remarks,

> the purpose is formally proclaimed of showing the same premises, if ingeniously handled, can be made to yield contradictory results.[2]

Further down he remarks that

> the Platonic Parmenides here shows, that in regard to a particular question, those who believe the affirmative, those who believe the negative, and those who believe neither—can all furnish good reasons for their respective conclusions.[3]

Grote, however, did not realise the full significance of his own remark, and this because the supremacy of the logical mind was unchallenged in his own day. Of late, however, the logical mind has lost much of its prestige, though the Upanishads as also mystics of all ages and of all climes never set much store by it. As the Kaṭhopanishad says:

> This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times.

Similarly *The Parmenides* is designed to show the utter futility of the mind at its best and its highest to attain Truth. It is meant to show that the development of the mind by

[1] *Republic*, 534.
[2] *Ibid.*, Vol. II, p. 289.
[3] *Ibid.*, p. 300.

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Plato's method is indeed a necessary preliminary to the attainment of Truth. But it is not able to grasp reality. So this conclusion is inevitable if we regard Plato not as a mere system-builder but as a practical mystic. Are we reading modern notions in Plato? We have only to turn to the *Phaedo*, *The Republic* and other dialogues to convince ourselves of the fact that the transcendence of the logical mind was the condition precedent to a vision of the Truth.

If there is a mystical meaning in *The Parmenides*, as the Neoplatonists averred, if the riotous festival of dialectics is but a blind which hides the greatest mysteries of life, which veils secrets which may not be exposed to vulgar gaze, then our belief that Plato had an inner school is more than confirmed and justified, for what more natural than that he should treat of the mighty procession of evolution, the method of it, in a form so baffling to the uninitiated, that he should deal with the descent of the One and its splitting into many and the key to the mysteries connected therewith in such an exasperating manner? Further, the very nature of Plato's philosophy, which is more of a practical character and with practical intent than a well reasoned out and rounded metaphysical system, almost necessitates the positing of the existence of an inner school for the behoof of such of his disciples as were prepared to undergo the arduous training in Dialectics as set forth in Book VII of *The Republic*, for such of them as were not content with a mere intellectual understanding of the doctrines of the Teacher but would realise them in their own lives.

Our conclusion is that *The Parmenides*, apart from its mystical significance and because of it, was a sort of a handbook for the use of his intimate disciples with a twin purpose, *viz.*, first, to show how dialectics should be properly carried on, and, secondly, to demonstrate that the concrete mind by its very nature was incapable of apprehending Truth

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and therefore it must be controlled and trained before consciousness could establish itself normally in a higher plane of being.

An objection may here be advanced which may seem not only plausible to some but also destructive of all that has been said above. Aristotle was a disciple of Plato's, but he nowhere mentions the existence of such a school. What is more, he never so much as refers to *The Parmenides*. Now, we believe that the very fact that he does not refer to *The Parmenides* shows that he was not a member of the inner school of Plato, and, as surmised above, it was a handbook for the use of his pupils alone. Hence also we find probably no mention of it in the writings of any contemporary of Plato's. It seems to us that only after the break-down of the Academy did this handbook come to light, and that also perhaps in an abridged form, as held by some scholars. As to the bold assertion that Aristotle was not one of Plato's more intimate disciples, it may be adduced in its favour that Aristotle's intellect was extremely analytic and his temperament was the very antithesis of Plato's. In his *School of Athens* Raphæl truly represents Plato as pointing toward Heaven, while Aristotle turns his regard upon earth. Besides, his attitude towards Plato does not seem to be one of reverence, a condition essential to the membership of an intimate association. He does not make a secret of his attitude, which sometimes savours of antagonism towards Plato. The fact that he broke away from the Academy and founded his own lends colour to the belief that he was not a *chela* of Plato's. Further, he does not seem to have understood the Master teachings in the right spirit, hence his merciless criticism of the doctrine of Ideas, the very foundation of Plato's imposing system. It has been an ancient rule that the heart of the disciple must beat in unison with that of the master, a rule which would of a certainty exclude Aristotle, the very reverse of Plato in temperament and thought, from

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the membership of an inner school of which Plato was the head and fount.

Plato's philosophy wears a personal, didactic, pragmatic character. It has not that impersonal detached tone which characterises a philosophical system like Aristotle's. Plato's philosophy was intensely practical. His belief in the existence of the Good and in the potency of dialectics to unfold the "organ" of the soul to apprehend that Good, was based not on mere speculation but on personal knowledge, a fact which lends so much colour and enthusiasm to his teachings. He prescribes methods of attainment, which bespeak personal achievement and experience. And such methods must necessarily be secret and confined to the circle of his disciples. The unbounded homage paid to Plato by his disciples reminds one of a similar homage paid to Pythagoras, and which has ever been paid to a Guru in India. The Academy was troubled by certain differences and divisions in the latest period of Plato's life, and this was in a large measure due to Aristotle.[1]

Krishnanandan Prasad

(*To be continued*)

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[1] Schwegler's *History of Philosophy*, p. 61.

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TRIADS OF BARDIC PHILOSOPHY[1]

By D. JEFFREY WILLIAMS

THERE are three primeval Unities, and more than one of each cannot exist: one God; one Truth; and one Point of Liberty, and this is where all opposites equiponderate.

Three things proceed from the three primeval Unities: all life; all goodness; all power.

God consists necessarily of three things: the greatest in respect of life; the greatest in respect of knowledge; and the greatest in respect of power; and there can only be one that is greatest in anything.

Three things it is impossible God should not be: whatever perfect goodness ought to be; whatever perfect goodness would desire to be; and whatever perfect goodness can be.

The three witnesses of God in respect of what He has done, and will do: infinite power; infinite knowledge; and infinite love; for there is nothing that these cannot perform, do not know, and will not bring to pass.

The three ultimate ends of God's regulation in giving existence to everything: to weaken the evil; to strengthen the good; and to manifest all discrimination, that what ought to be might be known from what ought not to be.

[1] These Triads are printed in Edward Williams's Lyric Poems, vol. II, of the copy from which they were taken, he gives the following account—The Triads that are here selected are from a Manuscript Collection, by Llewellyn Sion, a Bard; the original is in the possession of Mr. Richard Bradford of Battws Bridgend, in Glamorgan. This collection was made from various manuscripts of considerable, and some of very great antiquity . . .

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Three things which God cannot but perform; what is most useful; what is most necessary; and what is most beautiful of all things.

The three stabilities of existence: what cannot be otherwise; what need not be otherwise; and what cannot be conceived better; and in these will all things end.

Three things will necessarily exist; the supreme power; the supreme intelligence; and the supreme love of God.

The three characteristics of God: complete life; complete knowledge; and complete power.

The three causes of living beings: the love of God in accord with the most perfect intelligence; the understanding of God knowing all possible means; and the power of God in accord with the supreme Will, Love, and Intelligence.

There are three Circles of Existence; the Circle of Ceugnant,[1] where there is nothing but God, of living or dead, and none but God can traverse it; the Circle of Abred,[2] where all things are by nature derived from death, and man has traversed it; and the Circle of Gwynvyd,[3] where all things spring from life, and man shall traverse it in heaven.

[1] Translated by Ed. Williams as "the Circle of Infinity" . . . means literally, the circle of the enclosing circumference, that is, the perfect rim that bounds the entire space of existence. From the idea of unchangeableness or absoluteness, involved in the doctrine of the Ceugnant, the word has acquired a secondary meaning, that of "certain". (Mr. Cenydd Morus in his book *The Fates of the Princes of Dyfed* gives the *Ceugnant* the meaning of "the highest of the three Druidic Circles of Existence": the World of the Absolute).

[2] This is rendered by Ed. Williams "the circle of inchoation," and by M. Pictet "le cercle de transmigration". *Abred* seems to be compounded of *ab*, from, and *rhed*, a course, in reference to the migration of the soul from one animal to another, until it reaches the state of humanity. (Mr. Cenydd Morus says of Abred: "The . . . Circle of inchoation was the lowest of the three circles or planes of existence according to Druidic philosophy. In it the hosts of souls go through the cycles of incarnation, passing from the mineral to the vegetable, thence to the animal kingdom; in which last they have the power of choosing good and warring against evil (cythraul), and at last attaining godhood or immortality. The four stages of Abred are: Annwn, Obryn, Cydfil and Dyndeb.

[3] Circle of Gwynvyd, the circle of the white . . . the circle of felicity, for be it observed, *gwynvyd* is the term generally used by the Cymry to this day to denote bliss or happiness. (Gwynfyd, says Mr. Cenydd Morus, in the same book, is the second of the three circles of Existence, the Circle of Bliss. At the time when the Deity waking in Ceugnant from the universal Night sounded his Threefold Name—the *Tair Gwaedd* or Three Shouts of the story—in order to waken the Universe from latent

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The three states of existence of living beings: the state of *Abred* in *Annwn*;[1] the state of liberty in humanity; and the state of love, that is, Gwynvyd in heaven.

The three necessities of all animated existences: a beginning in Annwn;[1] progression in Abred; and plenitude in Heaven, that is, the Circle of Gwynvyd; without these three things nothing can exist but God.

Three things are necessary in Abred; the least of all animation, and thence a beginning; the material of all things, and thence increase, which cannot take place in any other state; and the formation of all things out of the dead, hence diversity of existence.

Three things cannot but happen to all living beings by the justice of God: co-sufferance in Abred, because without that none could obtain the perfect knowledge of anything; co-participation of equal privilege in the love of God; and co-ultimately, through the power of God, in respect of such as are just and merciful.

The three necessary occasions of Abred: to collect knowledge of every nature;[2] to collect knowledge of everything; and to collect strength to overcome every adverse[3] and *Cythraul*,[4] and to be divested of evil; without this traversing of every state of life, no animation or species can attain to plentitude.

into manifested being so that the stars and suns and systems "flashed into manifestation more swiftly than the lightning reaches its home"; the Blessed ones or *Gwynfydolion*, who are ourselves, awoke in *Gwynfyd*, and looked over the gulf of Abred, the Great Deep; and saw the heights of Ceugnant unattained; and determined to ride forth through space and take Ceugnant by storm. On that expedition we are still travelling; for passing through Abred we were unable to withstand its tempting hosts, and fell into matter and incarnation; and it is with the gathered spoils of the deep, the experience of ages upon ages, that we shall come at last to the peaks of Ceugnant, victors (See *Barddas*, Iolo MSS. and other writings of the Glamorgan School).

[1] *Annwn*=annwfn, a bottomless gulf; an abyss; the great deep or lowest point in Existence, as it is translated by Ed. Williams (the lowest plane of Abred). (It corresponds with the mineral world in the "circle of necessity," of evolution on this planet. D. J. W.)

[2] Or "quality".

[3] Or "contrary," "opposite".

[4] *Cythraul*, the principle of destruction (and "opposition"). The term is still employed to denote the Devil or Satan.

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The three principal calamities of Abred: necessity; forgetfulness; and death.

The three principal necessities before fulness of knowledge can be obtained: to traverse Abred; to traverse Gwynvyd; and the remembrance of all as far as Annwn.

Three things indispensably connected with Abred: lawlessness, for it cannot be otherwise; the escape of death from Cythraul; and the increase of life and goodness, by being divested of evil in the escape of death; and this from the love of God embracing all things.

The three instrumentalities of God in Abred for the subduing of evil and Cythraul, and escaping from them towards Gwynvyd; necessity, forgetfulness; and death.

These are three primary contemporaries; man; liberty; and light.

The three necessary obligations of man; to suffer, to change; and to choose; and whilst he has the power of choosing, the two other things are not known before they happen.

The three equal portions of man: Abred[1] and Gwynvyd;[1] necessity and liberty, evil and good; all equiponderate, man having the power of attaching himself to the one he pleases.

From three things will the necessity of Abred fall on man: from not endeavouring to obtain knowledge; from non-attachment to good; and from attachment to evil; occasioned by these things he will fall to his congener in Abred, whence he will return, as at first.

From three things will man fall of necessity in Abred, though he has in everything else attached himself to good from pride even to Annwn;[2] from falsehood to a corresponding state of perception;[3] and from unmercifulness to a

[1] The lower physical and highest spiritual?

[2] If Abred has four stages Annwn=mineral.

[3] "To Obryn," literally—which means to the second stage=vegetable?

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similarly disposed animal,[1] whence, as at first, he returns to humanity.

The three primaries of the state of man: the first accumulations of knowledge, love and power, without death. This cannot take place, in virtue of liberty and choice, previous humanity: these are called the three victories.

The three victories over evil and Cythraul: knowledge; love; power; for these know, will, and can do, in their conjunctive capacity, what they desire; they begin in the state of man, and continue for ever.

The three privileges of the state of man: equiponderance of evil and good, whence comparativity; liberty of choice, whence judgment and preference; and the origin of power, proceeding from judgment and preference, since these must necessarily exist before any other action.

The three inevitable differences between man, or any other living being, and God: man is finite, which God cannot be; man had a beginning, which God could not have; man must needs change his condition successively in the Circle of Gwynvyd, from not being able to endure Ceugnant, but God needs not, being able to endure all things, and that consistently with felicity.

The three primaries of Gwynvyd: cessation of evil; cessation of want; and cessation of perishing.

The three restorations of the Circle of Gwynvyd: original Awen;[2] primitive[3] love; and primitive[3] memory; because without these there can be no Gwynvyd.

Three things discriminate every animate being from others; Awen; memory; and perception; these will be

[1] Literally "to Cydfil"=third and animal stage. The twenty-sixth Triad evidently suggests the "necessity" of the "fall" into matter.

[2] Source of inspiration and genius of Poetry in the divine world. The plane of Buḍḍhi in Theosophical terminology.

[3] The word for "original" and "primitive" in the original is *cysefin* and can be given as "primordial" or "primeval".

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complete in everyone, and cannot be common to any other living being; each will be plenary, and two plenaries of anything cannot exist.

Three things has God given to every living being: namely, the plenitude of his species; the distribution[1] of his individuality; and the characteristic of a primitive Awen [2] as different from another; this is what constitutes the complete self of everyone as apart from another.

From understanding three things will ensue the diminution[3] and subjection of evil and death: their nature; their cause; and their operation; and this will be obtained in Gwynvyd.

The three stabilities of knowledge: to have traversed every state of life; to remember every state and its incidents; and to be able to traverse every state, as one would wish, for the sake of experience and judgment; and this will be obtained in Gwynvyd.

The three characteristics of every living being in the Circle of Gwynvyd: vocation;[4] privilege; and Awen; nor is it possible for two beings to be identical in everything, for everyone will be complete in what is characteristic of him; and there is nothing complete without comprehending the whole quantity that can possibly belong to it.

Three things none but God can do: to endure the eternities of Ceugnant; to participate in every state without changing; and to ameliorate and renovate everything without causing the loss of it.

[1] Each living being as a member, a unit of his kind taken as a whole, and therefore the whole is within him, as potentiality; yet each individual is separate and distinct, literally separation of himself.

[2] *Primeval* Awen: the Source of Poetic, Musical, Artistic, Philosophic and Scientific genius—"different from another".

[3] The original, *difant*, gives the idea of "consuming" and "devouring" and "destroying". "Canwyll yu difas"—a candle burning, being consumed or devoured by the flame.

[4] *Swydd*, which means Office = Office-Bearer = office of Responsibility in the World of Bliss.

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Three things that can never be annihilated, from their unavoidable possibilities; form of existence; quality of existence; and the utility of existence; for these will, divested of their evils, exist for ever, whether animate or inanimate, as beautiful and good varieties [1] of the Circle of Gwynvyd.

The three excellences of changing condition in Gwynvyd: instruction; beauty; and repost, from not being able to endure the Ceugnant and Eternity.[2]

There are three things on their increase; fire or light; understanding, or truth; and the soul, or life; these will prevail over everything, and then Abred will end.

There are three things on the wane; the dark; the false and the dead.

Three things acquire strength daily, there being a majority of desires towards them; love; knowledge; and justice.

Three things grow more enfeebled daily; there being a majority of desires in opposition to them; hatred; injustice; and ignorance.

The three plenitudes of Gwynvyd; participation of every nature, with a plenitude of one predominant; conformity to every Awen, and in one excelling; love towards every living thing in existence,[3] and towards one, that is, God, above all; in these three ones will the plenitude of heaven and Gwynvyd prevail.

The three necessities of God: to be infinite in Himself; to be finite to the finite; and to be co-united with every state of animated beings in the Circle of Gwynvyd.

D. Jeffrey Williams

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[1] The eternal "thought-forms" of the Logos?

[2] Another translation would be: there being *a greater effort* towards, etc.

[3] The significance of such all-embracing love need hardly be emphasised, and tradition has it that tenderness and gentleness towards the animal kingdom was a feature of the most ancient Bardic "usages". It strongly reminds one of the love of the Sages as described in the *Bhagavaḍ-Gīṭā*.

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CLASSIC MYTHS[1]

By ARNOLD S. BANKS

II. THE ORIGIN OF DRAMA

A large part of the World's present-day pleasures and amusements originated in religious observances. Many sports and games spring in the first instance from the contests held at festivals, when athletes strove to obtain the simple but honourable crown. Dancing, too, had its beginning in the religious and ceremonial dances of well nigh every nation of ancient times. Even tobacco smoking was used with due ceremony as a kind of incense in the American Indian Mysteries.

But the dramatic art of the theatre shows perhaps the most interesting development from its original status, and some consideration of it is not out of place in these articles, as it played a large part in the production of myths and in their preservation.

It is undeniable that the drama, as we now know it, is designed almost entirely for amusement; and though among the many plays presented a certain minority may be of a very high religious and instructional tone, these never form part of any definite system of religious worship. A measure of exception must be allowed with regard to such institutions as the Passion Play at Oberammergau, the Bayreuth *Festspiel*, and occasional Morality Plays.

[1] The first of this Series appeared in March, 1924, page 769.

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In Ancient Greece the drama was a recognised part of public life and religion. It appears to have arisen, to a large extent, out of the public ritual-worship of Dionysus, and thereafter to have been developed under the same influence. It is generally considered that the main origin of public drama was the choral dance in honour of Dionysus, who might be called the God of Ecstasy and Divine Frenzy, and the spirit of all Renewing. This dance took place at the Dionysiac festivals, of which the chief were in January, and—the Greater Dionysia—in March. These corresponded roughly with the much later Christian feasts of Epiphany and Easter.

Originally the dance was performed round the altar to Dionysus, set in the centre of a threshing-floor or other flat circular place known as the orchestra or dancing-place. There seems at first to have been no distinction between the choral dancers and the audience; the chorus consisted simply of the worshippers, who leaped and moved in a primitive ritual dance round the altar, celebrating their joy at the accomplishment of the vintage, but probably also representing in their persons a much more ancient and universal fact—the ordered dance of the planets. So doing, and accompanied upon flutes, they sang a form of hymn, known as the Dithyramb, in honour of the God and probably upon the subject of his birth, or indeed upon that of mystical re-birth. For Dionysus was, by Plutarch and other ancient writers, identified with Osiris, and figured like Him as the centre of a drama of death, dismemberment and resurrection or rebirth; a story wherein the initiate into any system of the Mysteries will recognise what he can. Dithyrambos was one of the titles of Dionysus, the "Divine Young Man," and, though modern etymology sees merely an allusion to leaping and dancing, it was taken in the ancient world to mean "He of the double door" or double birth, for, like the reborn Osiris, he was lord of the gates both of birth and death.

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Such is the original from which drama descends, and Dr. Jane E. Harrison emphasises the fact that this rite of the choral dance was essentially action in which all those present took part; it was the *dromenon*, the "thing done," whence is our word "drama". These are clearly of the same root as the Samskṛt *ḍharma*, and the meanings can be seen to be related.

In the development of the rite it became the custom for dialogue to take place between one of the participants and the rest of the chorus, that one probably representing in turn various characters. The subjects represented, drawn always from the mythology, became more complicated, but the chorus always remained as in the simple early dance, save that its personnel changed with each play, becoming in one a group of elders of a City, in another captives, or nymphs or furies. In course of time a second specialised actor was added, and later the number was increased.

It was then necessary for the actors to be somewhat separated from the chorus, for which purpose one part of the circumference of the circular orchestra developed into a stage. The spectators, now grown into an audience as distinct from the chorus, were placed round the remainder of the orchestra, and seats provided for them in terraces. Thus the form of the Greek theatres was standardised, as may be seen in remains of them in Greece, and in the well-known small open-air theatre built on this model at Bradfield College, Berkshire. Some of the ancient theatres are said to have held between 30,000 and 40,000 spectators.

Each spectator, by his presence, was participating in the rites of Dionysus, for the theatre remained dedicated to Him and His Altar was still encircled by the chorus. Attendance there was an act of worship, though the original rite had developed into the art-drama, and had assumed a considerable element of entertainment. It is difficult now to realise to how

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great a degree the dramatic contests at the Dionysiac festivals were regarded as sacred. Business was suspended, and the people thronged each day early into the theatre to witness all-day performances. Actions which at other times were deemed trivial offences, were at this time held to be most serious and punished as sacrilege.

The drama was a state institution and subject to strict rules. A poet would apply formally for permission to compete with a play, or with a series of plays, for it became customary to write a sequence of three, followed in many instances by a satyr-drama in lighter relief. The former became or had become tragedy, the latter comedy.

For each approved competitor a chorus was provided by the authorities. Providing, training and maintaining a chorus during a festival was a public duty undertaken by any citizen whom the Archon should appoint as Choregus, and one was appointed for each play entered for production.

Now although one line of ancestry of the drama derives from the public Dionysia, it seems probable that another line descends from the secret performances connected with the Mysteries. It is natural that we should not know very much about these, just as it would probably be much easier for a student 2,000 years hence to reconstruct the details of a public service in a cathedral of to-day than of a ritual in some exclusive Masonic Order, supposing both to have ceased then to exist. Authorities for the most part see only the Dionysia and entirely ignore the influence of the Mysteries. Professor E. A. Gardner, Litt.D., however, writes in *The Companion to Greek Studies*:

> The most conspicuous development of the drama in Greece was in connection with the worship of Dionysus, but *dromena* or ritual actions, which occurred in the cult of other gods, were more or less dramatic in character, for example in the Eleusinian Mysteries . . . Wherever such rites came to be regarded as the dramatic repetition of a myth, it was natural that they should develop into

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drama, and that they should be used to commemorate other myths than those originally associated with them . . . The facts about the early development of these various forms are extremely obscure, and it is impossible now to trace with certainty their relation to the primitive rites or dances from which they were respectively derived.

We know that the stories and incidents exemplified differed in various centres of the Mysteries. In one was enacted the story of Demeter, and myths related thereto. Elsewhere were given other aspects of teaching, and the cycle of myths differed accordingly. But in each case there would be a highly detailed body of tradition, thrown into form of story or ritual and though the teachings or meanings were secret the outer form was not necessarily so. Lenormant, in writing on the Eleusinian Mysteries, states that they were

founded on the adoration of Nature, its forces and phenomena, conceived rather than observed, interpreted by the imagination rather than by the reason, transferred into divine figures and histories by a kind of theological poetry which went off into pantheism on the one side and into anthropomorphism on the other.

Those "divine figures and histories" are probably what emerged from the secrecy of the Mysteries into the popular religion. The Mysteries were the mines where the gems were dug; these were polished and set by the poets for the public gaze. J. A. Symonds infers that

the whole material of Greek mythology was handled and re-handled by the Attic playwrights.

This body of material, together with some historic events of national history exemplifying great principles and therefore invested with a moral or mythic significance, was used by the dramatists for the festival plays. They took the main and traditional parts of a myth, and elaborated them according to their intuition and artistic faculty. Their function, and their ḍharma, was to develop Art, which speedily grew out of the simple Mystery and Dionysiac rituals to heights never since surpassed; for be it remembered the keynote which the

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World-Teacher of the time sounded for that sub-race was Beauty.

Many were the philosophers also who in those wonderful days taught and pointed out the Way, using often the symbolism of the myths, as did Plato the Initiate. Yet it is likely that in that beauty loving race the poets' message was more widely heard and heeded than the philosophers'. For the poet—as he was 330 years ago compared with the philosopher,

> dooth not only show the way, but giveth so sweete a prospect into the way as will entice any man to enter into it . . . He beginneth not with obscure definitions, which must blur the margent with interpretations, and load the memory with doubtfulnesse; but hee commeth to you with words set in delightfull proportion, and with a tale forsooth he commeth unto you, with a tale which holdeth children from play, and old men from the chimney corner.

Time and History have dealt calamitously with the many dramatic poets of Hellas; many are only names to us. Choerilus, the Athenian, composed 160 plays, of which only a few words remain. Of 60 dramas by Pratinas there remain but a few fragments. Many others are in like case. We may hope that the fittest have survived; but even Æschylus, Sophocles, Euripides and Aristophanes, the best that we know, are only represented by few monuments, however majestic these may be. Out of seventy plays of the first-named, only seven remain. Æschylus influenced the development of the Drama probably more profoundly than any other poet. He appears to have had some hereditary connexion with the Mysteries, having been born at Eleusis, where his father was a priest in the Temple of Demeter. As a boy, it is said, he fell asleep in a vineyard, and Dionysus appearing to him in a dream bade him write Tragedy. On awaking, his first verses were made. He was later accused at Athens of impiety in revealing something of the Eleusinian Mysteries—the stock accusation made by the heresy-hunters of that day. The world of thought seems to have regarded him

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as a poet under the direct inspiration of the God, obtaining his effects as a result of the urging of the inward inspiration rather than by the more polished and artistic methods of some of his successors.

It is now time to turn to a few of the myth-stories, and, in spite of Sidney, "to blur the margent with interpretations". Yet it would be better for the reader to go direct to the myths, if he will, and using his intuition he may perhaps be privileged to draw from their never-ageing fountain of memory. Let him recall that these are stories which once were truly real and living in the hearts of those who sailed the purple of Ægean seas or breathed the thyme-laden air of islands whose very names are magic and beauty. To analyse them, to show in cold language their meaning, is to wring the pigment from a butterfly's wing. The reader who would reach their vivid reality and sense their eternal life should follow them not with his mind alone, but with whatever ecstasy of dream he may command.

Les choses de la terre n'existent que bien peu, et la vraie réalité n'est que dans les rêves.

Arnold S. Banks

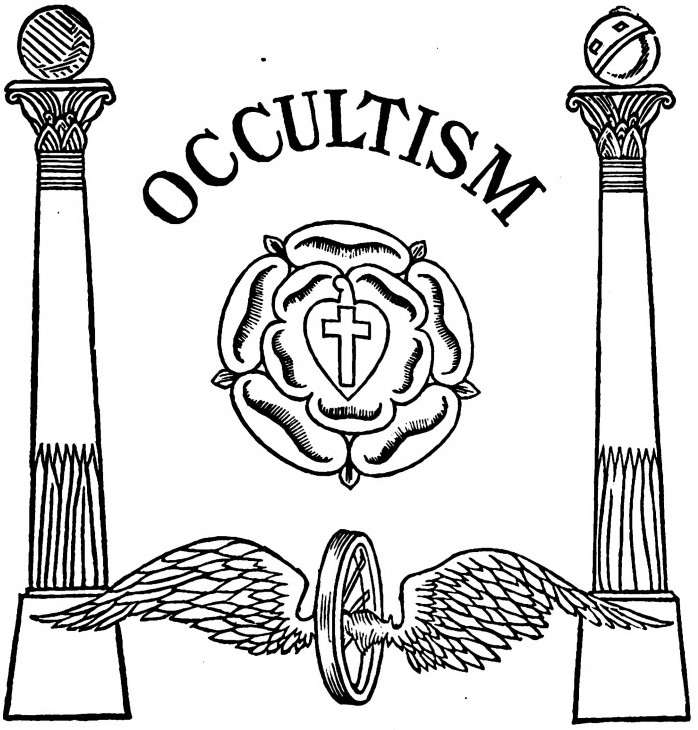
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OLD TREE

WHY is't I feel acquaintanceship with thee, Old Tree,
As tho' in years long, long ago, I thee had known?
I do remember thee, a sapling young,
And I, a stripling playing 'mid thy leaves
Bending thy tender boughs in childish glee.
And now, O Tree! thou art a monarch old,
And I?—How is it we so long have sundered been?
Long years have been for thee, blest Tree, on Mother Earth,
Whilst I—yes I—have been—well—where?
I know thee Tree right well deep down within my heart.
Ah! List! I now recall this very spot! O thought!
Look backward into long ago, and read thy memory tablets well.
Engraven there will sure be found a story sweet and strange to tell.
Think, think,—O Mind! No—No! This mind can ne'er
Ope up the fount where intuition lies, and only there
Can this I seek, this memory of the past be found.
'Tis deep within my soul, this thought that sinuous winds
Mysteriously, that tells me of a life before, wherein were
Happy lives besides mine own, around this Tree.
Have I returned in garments new? And am I come to thee
Old Tree for reminiscences of the long ago—
The long gone years, to set me on the trail?
O! could'st thou only speak to me, Old Tree,
Thou could'st reveal a wondrous tale—I know.
I'll slumber 'neath thy shade, will listen to thy leaflets song,
Will feast mine eyes upon thy green; will press my cheek upon
thy bark,
And deep inhale thy fragrance wild,
And blend my soul, within thee—Tree
Till we are one in harmony.
Then may I read my past in thee,
My Old Companion Tree.

CHARLOTTE C. ROBERTSON

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THE LIVES OF ALCYONE

(*Continued from p. 89*)

IV

THE next glimpse that we get of the fortunes of our hero is after a lapse of nearly eighteen thousand years. The great city of Manoa, the building of which we saw commenced in our last chapter,[1] is now of hoary antiquity, the centre of a vast and splendid civilisation, perhaps even already past its prime. Our band of Servers comes only incidentally into great and settled civilisations; the work of its members is rather to

[1] Chapter III, page 79, April number.

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act as pioneers, to break ground for the growth of some new type, to do the forest-clearing and the road-laying that make advancement possible for others later.

Just at this period the Manu had need of them, because He felt that the time had come to start the second subdivision of the great Aryan Race—that subdivision the remains of which we now call Arabian. It was the previous founding over again on a smaller scale, though without the necessity of the intervening massacres, because the change required this time was not the radical, fundamental difference between one Root-Race and another, but only the emphasising of special characteristics which marks off a new sub-race from its predecessors. But the general principle was the same, and the Manu began by segregating a few of His faithful followers from the rest, and sending them to reclaim one of the rugged valleys which ran up into the mountains behind the city. During the millenniums of its greatest renown the city had grown enormously in size, but the Manu had taken care that it should spread chiefly along the shores of the Gobi Sea, and inland only up to the foot-hills twenty miles away, so that the valleys were still virgin soil or primitive forest. Now one of these was to be used for the purpose to which from the beginning it had been destined, so the Manu proceeded to choose His instruments.

He was not Himself in incarnation at the time, but He acted through His representative Jupiter, who was the Chief Priest of the period. On learning His wishes, Jupiter at once offered his own children for the work, if they were themselves willing. He had a son Corona, and two daughters, Fomal and Beth. Corona promptly accepted the opportunity offered to him, broke up his splendid establishment in the city, and moved off, with his wife Theo, his married sons Herakles and Pindar, and their respective families, to the selected valley, there to adopt a distinctly primitive and patriarchal life—a

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great contrast to that which he had until then been living. His sister Fomal had married Demeter, and these two were instantly fired with the same enthusiasm, and contrived to infect their six children with it. The other sister, Beth, was equally eager, but not quite so fortunate in influencing her husband Calyx.

Calyx has rather a curious history; he has come down through the ages with a partner Amal, to whom he is especially closely linked, so that they find one another and marry, life after life, with quite extraordinary persistency. In the particular birth which we are considering they happened to be born as brother and sister, and consequently the custom of the country did not permit them to assume their usual relations. Calyx married Beth, the younger daughter of Jupiter, and Amal was urged by her mother to wed Laxa, a rich merchant, whom she did not really love. Both families dragged on more or less unhappily, Laxa vigorously objecting to the frequent visits of his brother-in-law, and to certain compromising situations which came under his notice.

When Beth, keenly desirous to sacrifice herself and her family in response to the call of the Manu, pertinaciously worried her already semi-detached husband to (metaphorically) take up his cross and go forth into a wilderness which had no attractions for him, it acted upon him like the final shock which determines the precipitation of matter from a saturated solution, or suddenly turns to ice the surface of a pool of water which, while absolutely still, has sunk to a temperature just below the freezing-point without actually freezing. He deserted his wife (leaving behind him a letter to explain that he could never be happy with her, and therefore thought it kindest to set her free to follow her own devices) and fled with his sister Amal to a distant city. Laxa was furious—not at the loss of his wife, but at the scandal, which he feared might affect his business; he proclaimed that he had never trusted

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her, had long known her to be unfaithful, and would never under any consideration receive her back into his household. Beth and her children took refuge with her sister Fomal, who received them with open arms, and thus it happened that Jupiter's children were all able to take the opportunity which he had so earnestly desired for them. As to the runaway lovers, they reappeared some years later, hoping that their escapade would be overlooked; but society in Manoa declined to receive them, so they actually presented themselves among the new community in the valley. Finding themselves no more welcome there, they drifted back to the distant city whither they had fled at first, and so pass out of our story.

The new community, then, began its existence under the direction of Corona, and consisted of his descendants and those of his two sisters. The eldest son of Corona was Herakles, already married to Sirius, and having a large family, all of whom we recognise as old friends. Among the sons are our hero Alcyone and his ever-loved companion Mizar; Selene also, and Uranus and Achilles; while among the sisters we note Neptune and Orion. Thus we see that, though in quite different relations, Alcyone, Mizar and Sirius are once more together; and though at first sight the third member of the "trinity" of eighteen thousand years ago seems absent, he is presently discovered in the shape of a cousin.

Alcyone's boyhood had been spent amid the manifold pleasures of the city, yet he keenly enjoyed the greater freedom of the pioneer life. The emigrants were by no means without comforts, for there was plenty of money available, so that labourers were hired to do the actual digging and building, and the work of our group was mainly that of planning and superintending. The young people took this up with great vigour and perseverance; temporary dwelling-places were first constructed, and then ground was cleared and brought under cultivation; wells were bored and water-courses were dug out,

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while permanent homes were gradually erected in suitable spots, and lovely gardens were made round them.

Almost all of our characters appeared in the valley community, as the families rapidly increased. A few of the earlier generation stayed in the city, Xanthos, Kōs, Pepin and Obra being too old to move, though in each case some of their children went. Xanthos and Kōs had three sons, and there was unhappily a good deal of dissension among them with regard to this question of emigration. The parents were favourable to it, and their son Demeter took it up with enthusiasm, as has already been said; but their eldest-born, Castor (who was a great devotee of fashion and convention, and always quite sure he was right on every subject under the sun) saw no use in such a proceeding, so he and his wife Rhea set their faces against it. They had three children, but all of these took an opposite line in the matter, because they had married into families which were emigrating, and they preferred to follow their respective spouses. Castor and Rhea therefore felt themselves injured and deserted, as did the third brother Laxa, from whom Amal had fled; but Vale, the son of Laxa, still remained to them, and by his immovability became sole heir to the wealth of the two families.

The change to country life was a distinct advantage to Alcyone, who grew tall and broad and strong in consequence of the constant exercise in the open air. Presently he married his cousin Perseus, and in due course had six children, among whom we find Rama and Vulcan, while Venus and Osiris were respectively his son-in-law and daughter-in-law. Several of those who are now Masters of the Wisdom took birth in that generation, for, in addition to those already mentioned, among the nephews and nieces of our hero are Surya, Mars and Mercury. As son of Mars and Mercury the Manu Himself reappeared and took to wife Koli, who was again Alcyone's grandchild, as in the previous life, but this time a girl instead

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of a boy. Saturn and Viraj were born as cousins of the Manu, and in the same generation Dhruva came in once more, so the new sub-race began under high auspices.

The valley was picturesque—very wild and rugged, and covered with primeval forest. Necessarily, a great deal of this had to be cleared away, but Corona desired to leave as much of it as was compatible with his plan. The valley was some ten miles in length, sloping steadily upward into the mountains. At the higher end of it was a precipice, down which fell a magnificent cascade, forming a deep pool at its foot, and then supplying a rapid river which rushed down the centre of the valley. Corona's general idea was to terrace this valley (which was about two miles wide) both longitudinally and laterally, and for this purpose he mapped it out into twenty sections. Upon six of these he began work as soon as the necessary houses had been erected, and he gave them respectively into the charge of his brother-in-law Demeter, his two sons Herakles and Pindar, and his nephews Vega, Mira and Aurora. The seven sons of Herakles all acted under their father, taking charge (as they grew old enough) of various departments; and Alcyone, young though he was, soon signalised himself as an able and trustworthy lieutenant. He was especially anxious to save all the finest of the trees, and gave much time and thought to various ingenious plans to that end. He always said that it actually hurt him to give the order for the destruction of a tree—that it felt to him like killing a friend. The matter was so much in his mind that he went round to all the other superintendents and persuaded them also to adopt the schemes which he had tried in his father's section; and, as none of them could refuse the eager, bright-eyed boy, the part of the valley which was cleared took on even from the first the appearance of a gentleman's park. He soon became recognised as an authority upon the laying out of roads and estates, and the heads of all the sections utilised his talents in this

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direction. For the moment only a few residences were dotted about in the most desirable situations; but Corona's instructions were to plan the streets for a city of the future, to extend along both banks of the river at the mouth of the valley; and it was owing largely to the care and foresight of the young Alcyone, and to his persistent efforts on behalf of what he felt to be his mission, that this was laid out as a garden city, with streets wide enough to contain a double avenue of trees and two streams of water.

His untiring exertions brought him prominently to the notice of his imperious grandfather Corona, who promptly married him to his cousin Perseus, as has already been mentioned. Perseus was a handsome and stately girl of rare beauty, and became a devoted wife and mother. Both Alcyone and Mizar had, from their earliest days, specially loved another cousin and playmate, Elektra; but the autocratic grandfather regarded his descendants merely as pawns in the game, and assigned them to one another in marriage in accordance with some obscure theory of his own of the admixture of different qualities, which took little account of mere personal predilections. His decisions were accepted by the people concerned as those of fate, and thus when Elektra was given to Pearl and Deneb to Mizar there was no outward protest, though some of the performers carried sore hearts through the consequent festivities. All the young people were absolutely loyal to their obligations, and as their children grew up around them their lives were happy enough; indeed, they were all far too busy to indulge in unprofitable repinings.

Yet in the end, by a strange turn of Fortune's wheel, the dreams of childhood were realised. Mizar's brilliant but capricious wife Deneb died three years after their marriage in giving birth to a little daughter, Cygnus; and less than two years after that Elektra's husband, Pearl, whom she had grown to love dearly, fell from a bridge which he was

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constructing across the river, and was swept away by the swift current and drowned. It was but natural that Mizar, the closest friend of her childhood, should visit her and try to console her for her sad loss; and since the widower was but twenty-five years old, and the widow twenty-three, it was perhaps still more natural that the love which had never died in their hearts should now at length assert its sway, and that the lady should consent to make her early lover happy, stipulating only that they should delay until after the birth of the posthumous child of Pearl. Mizar was haunted by the fear that this might cost Elektra her life, as had happened with his first wife; but this prognostication was happily unfulfilled, for the little stranger arrived safely on the scenes, and proved to be our old friend Pallas, who in due course grew up and married Vajra. As soon as Elektra was strong again the faithful lovers were united, Corona offering no objection; and none who saw the whole-hearted love and trust which shone in the wonderful starry eyes of that most noble bride could doubt that their happiness was assured.

Elektra laughingly remarked that few couples had the good fortune to begin their married life already provided with eight children! Fortunately she loved children dearly, and her motherly instincts were strongly developed, for as the years rolled on they more than doubled that original family. They were a joyous and closely-united household, remarkably free from misfortune or disharmony. Once a serious cloud appeared upon their horizon, but prompt and vigorous action dissipated it without lasting consequences. It has been mentioned that Vajra married Pallas, and in the course of the interchange of visits connected with the business of courting, the families of Mizar and Polaris saw a great deal of one another. A showy, but rather shallow younger brother of Vajra's, named Pollux, contrived to captivate the heart of Melpomene, and their relations became unduly intimate. The

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discovery of this was a great shock to Mizar and Elektra, for Melpomene was as yet only a child in their eyes, and they had not the slightest suspicion that she could be in any danger. The parents of Pollux were also much pained about what had happened; a hurried council of the relations on both sides was held, and it was decided that, young as the delinquents were, it was best that they should marry at once, and all present bound themselves never to reveal what they knew. The marriage turned out fairly well, for the young people really loved each other; Pollux, though idle and selfish, was not exacting, and Melpomene was something of a poetess and an artist, so that she had plenty to occupy her time.

Meanwhile Alcyone and his stately wife Perseus had lived very happily and usefully, more and more absorbed, as the years passed, in the biblical task of turning a wilderness into a fruitful field, and then joining the fruitful fields together into noble estates, worthy homes for the magnates of the great city that was to be. Their four stalwart boys did them yeoman service in all this, and their two daughters were both fortunate enough to marry men of the same type, who entered heart and soul into the great plan which was being so rapidly carried out; for one of these husbands was Aquila, the son of Elektra by her first marriage, and the other was no less a personage than Venus, younger brother of Mars himself, who was to be the father of the Manu. Contemporaneously with the Manu practically all the rest of our characters came into incarnation; and after that the rough pioneer work was over, the new community was fairly on its feet, and so the band of Servers was no longer needed.

Corona in due course was gathered to his fathers, and Herakles assumed the reins of government in his stead, ruling well and wisely, and in all ways carrying out the scheme as originally laid down. Both Herakles and Sirius lived to old age, and their sons Aldebaran and Achilles passed away before

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them, so it was into Alcyone's hands that Herakles confided the control of affairs when his turn came, both of them well knowing that it was to be handed over to Alcyone's grand-nephew, the Manu, as soon as He chose to take charge of it. Alcyone was already sixty-two years of age when he became chieftain of the clan, and was well-known and beloved by every member of it; and every day of his gentle rule added to the affection with which his people regarded him. Five years later the Manu came forward to lead His new sub-race, and to Alcyone was given the privilege of formally receiving Him, placing the crown upon His head, and being the first to bow in homage before Him. Seventeen years more Alcyone lived, honoured and loved by all; his wife Perseus had predeceased him, and Mizar and Elektra, perhaps nearest of all to him, passed away a few months before him; so he felt, as he expressed it, that all the companions of his youth were gone, and that his attraction was to the other world rather than to this. So he passed peacefully to that other world, with the blessing of the Manu Himself as his viaticum, ready to return to earthly life whenever his Leader had need of his services.

Students should note that though this band of Servers is retained by the Manu for work of a certain type, its members are by no means always engaged in that work, for the good reason that it needs doing only at intervals.

We must not suppose that their individual evolution has been neglected, or that their precise personal karma has in any way failed to produce its due effect; but because of their membership in this remarkable clan these needs have been achieved by methods differing slightly from those which seem to be more usually employed. The greater or lesser amount of spiritual force generated in a given life, for example, finds its result not in the comparative length of the heaven-life, but in its comparative intensity. There are considerable intervals

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during which the group is not required for work of an occult nature; but even then it still keeps together; its members do not go off separately, each pursuing his own evolution, but they are put, so far as we can see, wherever the greatest good of the greatest number can best be consulted. When they are not wanted for outside work their own evolution is taken into account; but even then it is not that of the individual, but that of the mass. In fact, to a certain extent, the clan may be considered as a little sub-world by itself. Most of the karma of its members is necessarily generated with their fellows, and therefore tends to work itself out within the group, and to make the ties stronger between the comrades, so that they may get to know one another thoroughly, and learn to work together.

V

Overleaping a life or two, probably spent in the same sub-race, and in the furtherance of the Manu's schemes connected with it, we find Alcyone born again in the royal family of Manoa. He was the fourth son of Jupiter, who was then ruler of the Empire, and his elder brothers were the Manu, Mars and Aurora. His boyhood was spent once more amid the glories of the great city of Manoa, though he paid many visits to that valley among the mountains which in his previous birth he had done so much to beautify. He had a younger sister, Fides, who adored him, and he in turn was naturally deeply devoted to the Manu and to Mars. He was also a great favourite with his uncle Vajra, whose son Mizar was his bosom friend. The close companionship between these two families had its natural result, for when he came of age Alcyone married Mizar's sister Elektra, while on the same day Mizar himself espoused Fides. The married life of both couples was delightfully happy and harmonious, though presently, as we

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shall soon see, the exigencies of the Manu's plans brought about a temporary separation of husbands and wives, which was a great trial to all concerned.

It was now some two thousand years since the reclamation of the valley, and Corona's splendid scheme had been carried out to the full. The whole valley from end to end rose in a succession of terraces, with the great cascade at its end and a series of minor cascades at intervals of two or three miles. The sides also rose in giant steps from the river to the level of the encompassing hills, and at every point of vantage palatial residences stood surrounded by beautiful gardens and towering trees; for Alcyone's plan had been perpetuated and the whole valley had the appearance of one vast park, the trees being far more prominent than the houses. Even the magnificent city which occupied the mouth of the valley, when looked upon from the hills above, presented the appearance rather of a grove of trees with buildings scattered about in it here and there, than of the great town that it really was.

The community inhabiting this lovely valley had waxed great and prosperous, and was now in effect a nation in itself, capable of sending forth a considerable and well-equipped army. It remained part of the great Empire of Manoa, but had always a subsidiary ruler of its own, who was usually the eldest son of the King, just as in England the eldest son of the Sovereign takes the title of Prince of Wales—except that in Manoa it was no mere title, but a real regency.

At the time when our story opens the Manu, as the eldest son of Jupiter, was once more ruling over the valley, and His law placed stringent restrictions upon the intermarriage of its inhabitants with those of the great cities on the sea-shore. Those who have read *Man: Whence, How and Whither* will remember that when He originally came forth from Atlantis with the small body of followers whom He had selected as the nucleus of His Fifth Root Race He had first established

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Himself in the highlands of Arabia. After remaining there for some considerable time He made a new selection from among His people and removed them to the shores of the Gobi Sea, leaving his Arabs to increase and multiply in their highland home. Now that His object was to spread the special characteristics of His second sub-race without interfering with the population of the Empire of Manoa He naturally bethought Himself of these Arabs as those who in the outer world were on the whole nearest to the type which He wished to produce. His plan therefore was to march a carefully selected army of His new sub-race into Arabia, to establish Himself there with as little strife as possible, and gradually to absorb into His race the descendants of His ancient followers.

He therefore set to work to make arrangements on an elaborate scale for the sending forth and provisioning of a considerable army, selecting His men with great care. Only those who were young and strong were allowed to join His ranks. The majority were unmarried men, and among those who were married He usually selected men who as yet had only a few children. The total number of fighting men so set apart was about a hundred and fifty thousand; and the wives, children and non-combatant camp followers made perhaps a hundred thousand more. Naturally most of the band of Servers were included in this army, as it was to engage in precisely the sort of pioneer work to which they were by this time well accustomed.

His first step was to apportion the direction of the work among His own immediate relations. The whole management of the migrating army was put in the hands of his next brother, Mars, until such time as He Himself should join it. The third brother, Aurora, was to take His place as heir to the throne of Manoa and as regent of the valley; and it was the intention of the Manu to give over the charge of the valley to him as soon as the army was ready to start, but to remain

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Himself for a time to counsel and direct him, while His army was making its slow progress through the friendly country of Persia and Mesopotamia, and then Himself, by travelling rapidly, to overtake it and assume the leadership before it actually arrived in Arabia. He desired also to send an embassy in advance to inform the Arab tribes of His coming, and for this delicate mission he selected a still younger brother, the fourth son of Jupiter, our hero Alcyone. Alcyone's cousin and brother-in-law, Mizar, was to accompany him, and two elder brothers of Mizar, Corona and Theodoros, were to be lieutenants of Mars, and in charge of the wings of the army.

The mission confided to Alcyone and Mizar was regarded by them as a great honour and mark of confidence; but it had its dolorous aspect, for it separated them from wives whom they dearly loved. Alcyone had already three little sons (one a newly-born babe) and Mizar two; and though it was understood that the wives and children of these two ambassadors should follow them with the army, and be during the journey under the special care of Herakles herself, the wife of the General, it was impossible not to feel the wrench of parting, and a certain amount of anxiety about the welfare of these dear ones. The ladies, however, were so proud of the trust reposed in their husbands that they passed bravely through the ceremony of leave-taking, and even joined in singing a sort of valedictory pæan as they stood at the top of a flight of steps and watched the little cavalcade ride away.

The party was not a large one, for though our friends took a guard of honour, as befitted their rank, they were specially anxious not to make any parade of military force, for they wished to convince the Arabs of the peacefulness of their mission. The menial work of the valley, it should be said, was done chiefly by men of Mongolian race, belonging to a tribe which lived in an almost inaccessible part of the mountains up above the great cascade. The Manu had long

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ago made it part of His work to send missionaries to this tribe, and give to it such civilisation as its members were able to assimilate; the result being that most of them abandoned their old precarious hunting life and came to act as servants, gardeners, labourers and common soldiers for the community of the valley—always, however, returning home to their mountains when they retired from active life.

Of men of this hill-tribe, then, was composed the guard of honour which escorted our young travellers—big, strong men, not specially intelligent, but entirely to be relied upon for courage and fidelity. Their captain was Iota, a character who appears but rarely in our story, and is usually attached rather to Orion than to Alcyone. Another man of the same hill-tribe who accompanied them was Boreas, who had had the good fortune to find an engagement in the palace household when a young lad, and, having one day been appointed to watch over the play of Alcyone, (then a tiny child) felt so strong and compelling an attraction towards him that thereafter he never left him, but took unceasing attendance upon him as his share of the household work—an arrangement to which nobody objected, as it relieved the other servants of responsibility. As Alcyone grew up, Boreas became his personal attendant and body-servant, and now on this expedition to far-away Arabia he was still capably filling the same position both to him and to Mizar, to whom his devotion was only less than to his own master.

The party wended their way first to Manoa, to pay their homage to Jupiter, and then turned their faces westward, and rode steadily for many days towards the setting sun. For a long time their route lay through their own land, where they were well-known and received with high honour; but at last they crossed the frontier into Persia, to whose King they bore a message from the Manu, asking leave to march His hosts through that country, and suggesting a route which He might

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take, so as to cause the least possible disturbance to daily business. They were empowered also to make arrangements for the victualling of the army at various points of its march; and all this business they most successfully carried out, sending back full news to the Manu by couriers whom they had brought with them for the purpose. The King of Persia received them graciously, and expressed his readiness to do anything in his power to forward the scheme of the Manu. He wanted them to stay some months in his capital, and promised them all kinds of entertainments; but Alcyone, while thanking him for his kindness, told him that his business required haste, and that he felt it his duty to push on as rapidly as he could. So the King sent an additional and much larger guard of honour to accompany them to his south-eastern frontier, and to convoy them through a tract of desert which was said to be infested by robbers.

When the Persian soldiers left them, they were already near the somewhat ill-defined frontiers of Arabia, and not long after that they encountered a band of wild-looking horsemen belonging to one of the northernmost of the Arab tribes. They parleyed with these people, and offered them a reward if they would lead them to the presence of their Chieftain Ursa, which they forthwith did; and our ambassadors then tendered to him various presents on behalf of the Manu, and tried to explain to him the desires and intentions of that great Leader. Ursa was irresponsive; he did not see what he would gain by the suggested incursion of foreigners; he remarked that he and his people were very well satisfied with affairs as they were, and he hinted that this scheme seemed to him rather like an attempt at annexation under another name. He was eventually so far won over as to promise that he would not oppose the passage of the Manu through a certain part of his territory; but further than that he could not be induced to commit himself until he saw how matters shaped themselves.

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The two cousins passed on in due course to various other Chiefs, and on the whole they were everywhere hospitably received and well treated as passing visitors of distinction; but none of those to whom they spoke were ready unreservedly to accept the idea of the introduction of the foreign element and the welding together of the tribes into an Empire or a Confederation. None of the ruling Chiefs, that is; but some of the nobles came to them privately, and freely admitted that there was room for great improvement, and that they personally would welcome any scheme which would bring the country into a more settled condition, and make them into a great nation, such as were Persia and Egypt.

Alcyone sent periodical reports to the Manu, by caravans travelling through the desert to Persia, and then by couriers from the Persian capital to Manoa: so the Manu fully realised that His reception by the half-civilised remnants of His original segregation might not be all that could be desired. But He nevertheless pushed on His preparations as rapidly as possible, and in about eighteen months His army started on its long journey. Mars, Corona and Theodoros conducted it successfully through their own country and through Persia, and the Manu overtook it, as arranged, just as it was entering upon the great desert. He had carefully initiated Aurora into His work, solemnly taken leave of His father and mother, and now He was prepared to devote the rest of His life to the Aryanisation of Arabia.

Elektra and Fides travelled with the army, under the care of Herakles; and, slow as was the progress, they rejoiced greatly that every day was bringing them nearer to the husbands whom they so dearly loved. A wonderful group of children they were bringing with them—five boys, all physically perfect and beautiful, but very much more than that, for all of them now stand high in the Occult Hierarchy, and one is the Bodhisattva Himself, Teacher of angels and men.

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Playing with them always, and sharing all the care lavished upon them, were the three little ones of Mars and Herakles—not all boys this time, for there were two little girls in the General's family; and a very happy cluster of infant stars they were, for they greatly enjoyed the constant change of scene, and the open-air life kept them bright and healthy.

Meanwhile Alcyone and Mizar, having spent months at the Court of each of a number of petty Chiefs, doing their best to make friends with these distrustful magnates, had returned to the first tribe which they had encounted on their arrival, and were impatiently expecting the coming of the Manu. When at last He appeared, His army was not recognised; some stupid local official mistook His people for Persians, jumped to the conclusion that Persia was for some unknown reason invading Arabia, and promptly sent out a troop of cavalry to attack Him. He drove them back without difficulty, and took some of their officers prisoners; and then He sent these men to explain to their Chief who He was, and to demand an interview. Ursa was angry at the repulse of his men, and much alarmed at what he heard of the size and splendid appearance of the army, and at first he refused to go, fearing a trap; but Alcyone did his best to reassure him, and eventually persuaded him to come with him to meet his brother. In his suspicious frame of mind, it took long to convince him that no harm was meant to him; and he was obviously embarrassed at the presence of so formidable a force within his borders. Alcyone, who had been long enough in the country to know that these petty Chiefs were constantly at feud with one another, pointed out to him that if he offered hospitality to these military strangers he would be entirely secure from attack; and this consideration evidently weighed with him, so at last he decided to make the best of things, and rode across the hills with the Manu to show Him a large desolate valley which he offered to put at His disposal.

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The Manu at once accepted this, and marched His people into it, and in a very few days they had contrived to make a great change in its appearance. They knew all about reclaiming valleys, and Corona and Alcyone were thoroughly in their element here; they had at their disposal all kinds of resources of which the Arabs never dreamt, and they metamorphosed that desert into a fruitful garden within a year. As soon as they had secured the crops which were an absolute necessity for their community, they began to lay out the valley in imitation of the dearly-loved home which they had left behind. Trees of course grew slowly, and the climate was quite different; but even already it was easy to see that this barren spot would soon become a paradise.

Seeing the wonderful progress that had been made, Ursa cast a covetous eye upon his transformed valley; in fact, it became a kind of Naboth's vineyard to him. His eldest son, Pollux, an idle and dissolute fellow, was always urging him to seize it and massacre the strangers; but he realised that, even with the advantage of a treacherous attack, this would be a task beyond his powers. He had a long-standing quarrel with Lacey, the Chief of a neighbouring tribe; and his second son, Tripos, advised him to persuade the Manu to attack this hereditary enemy, pointing out that, whoever was victor, the result would be favourable to them. If the Manu defeated Lacey, the feud would terminate in their favour; if Lacey defeated the Manu, it would be easy to overpower the disheartened remnants of His force. But, much to the disgust of the schemers, the Manu declined the crafty suggestion; He said that if Ursa were attacked, He would fight for him, but He saw no reason to interfere with another tribe which was peaceably pursuing its natural avocations.

Tripos then offered another suggestion—that his father should secretly send an embassy to his old enemy Lacey, and induce him by promises of rich spoil to join with him in

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exterminating the hated foreigner. Lacey agreed to this, reflecting that when the victory was won he would probably have an opportunity of turning upon Ursa and annihilating his troops, or that perhaps he would be able during the conflict to play him false and go over to the Manu's side. These schemes came to grief, however, for the Manu got wind of their conspiracy and was fully prepared for them; when they attacked Him, He shattered their combined army, and, as they were both killed in the battle, proclaimed Himself ruler over both their countries. Pollux had also been killed, but Tripos was taken prisoner, as was Capri, the son of Lacey; so the Manu sent for these two young men, and sternly told them that the days of internecine feud and anarchy were over, but that if they chose to accept, under Him, the position of administrators of their respective countries, He would give them a fair trial in that capacity. Humbled and terrified, they were astonished at the victor's clemency, and they accepted His incredible generosity in fear and trembling. They learned something of His methods, and for a considerable time did fairly well; but they never could fully overcome their innate tendency towards underhand processes, and when they were at last discovered in a peculiarly mean plot to assassinate the Manu and recapture the country for themselves, He decided that it was useless to experiment further with them, so He banished them from His dominions, and they took refuge with Alastor, a fanatical religious leader in the south of Arabia. Meanwhile the Manu consolidated His kingdom, and gradually taught its people that honesty is the best policy, and that a strictly just government is in the long run the most advantageous for all.

The formation of a strong and orderly State like this naturally attracted much attention in Arabia. On the general principle of heaving half a brick at a stranger, various neighbouring Chieftains tried to raid the Manu's territory; but the promptitude and efficiency with which the raiders were

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crushed gradually drove the lesson into even those thick skulls that it is sometimes desirable to mind one's own business. Indeed, these misdirected attempts usually ended in the annexation of the attacking tribe; and that tribe, when its turbulency had been repressed and it had acquired a few elementary principles of law and order, invariably discovered that the annexation had been eminently beneficial, and forthwith began to prosper amazingly. Other tribes watched this growth from outside with an envious eye, and some of their Rulers were wise enough voluntarily to submit themselves to the Manu, in which case He always accepted the suzerainty and incorporated the tribe into His empire, but retained the previous Chief as viceroy with full powers, appointing a skilled member of His own staff as a kind of resident political agent, to explain what ought to be done and how to do it. In this way by degrees the whole of the inner plateau of Arabia fell into His hands, and the northern half of the coast lands also; but the fanatical preaching of Alastor held the southern Arabs together in resistance of the new and nobler influence, so they remained for some centuries more in their old half-civilised condition of lawless unrest.

The work of Aryanisation was managed gradually and with great care. Those of our characters who were in the Manu's army were practically all of them young married men, and even when in after years their children grew up, these in turn almost invariably married in their own race. Only the grandchildren of the original immigrants were encouraged to intermarry with the Arabs—a generation of Arabs, it will be observed, which had been born into the new and more orderly life. There were in the army a large number of unmarried men, and these took Arab wives as soon as the country was settled; but only seven of our characters are found among these young bachelors—Boötes, Vale, Abel, Apis, Pomo, Laxa, and Zephyr. The Arabian women whom

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they married will be found noted in the accompanying chart.

The delight of Alcyone and Mizar in the reunion with their wives and children after the two years of separation may be imagined. As the years rolled on four more sons and three daughters were added to Alcyone's quiver, the first of them being his present Master, Mercury. Mizar's family also reached the same figure, and in the due course all these grew up and wedded, and were surrounded by olive-branches of their own. The Manu gave to all His brothers and cousins provinces to rule under Him, and the same fate befell Ajax, who had married His daughter Vega. This kept them all very busy, and forced them to live apart, which they, who had so long been so closely bound together, much regretted; but they nevertheless contrived to meet fairly frequently, and their children paid long visits to one another.

Alcyone bore his part in several of the little wars, and more than once distinguished himself in battle; but as time went on wars became rarer, and the work of reconstruction and administration more and more claimed his whole time and attention. Thus years rolled by, busily yet in a sense uneventfully, bringing with them indeed a constant succession of incidents which were varied and interesting enough to those who took part in them, yet offering nothing salient which is of importance to the chronicler.

The one circumstance in his life which stood out above all others in his memory was a visit of Mahaguru, who stayed for a time in Arabia on His way eastward after His appearance in Egypt as Thoth or Hermes. He had spent some years in that great Empire (then Atlantean, and at the height of its glory) preaching to its priests and people about the mysteries of the Hidden Light and the Hidden Work, and explaining how these great and glorious truths were symbolised in their ancient religion. A summary of His teaching there is given

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in *Man: Whence, How and Whither*, pages 284-287, and it was this which He repeated as He passed from province to province of the Manu's Arabian Kingdom. Of all who heard this wondrous teaching there were none who drank it in more eagerly than Alcyone and his family. Most of all did it impress his third son, Surya, then just come of age; it so filled his soul that he came to his father and mother, demanding rather than praying permission to give up his whole life to it, to follow Mahaguru wherever He might go, and serve Him for ever. They recognised the divine call, and willingly consented; but when they went together to Mahaguru, He smilingly told them that He needed no such personal service, but that Surya was indeed wise to desire to devote his life to spreading the truth, since he had won the right to do so by service done in ages long past, the memory of which now was temporarily hiddden from him by the veil of flesh; and so He took him to the Manu, and asked that he, young though he was, might be appointed Chief Priest in all that land of the new religion which He had founded. The Manu at once agreed, and thus it came that in the priesthood now founded Alcyone's family took an important place.

Alcyone himself, with the Manu's consent, gave up the management of his province into the hands of his eldest son Viraj, a most capable and energetic young man; and he, the father, entered the priesthood with enthusiasm, rejoicing to serve in it under his talented son Surya, through whom the Mahaguru could speak even when physically at a distance. Three other younger sons of Alcyone—Mercury, Sirius and Selene—all felt the same inrush of the sacred fire, and solemnly vowed the whole of their lives to its service. Young though these were—for Selene was only sixteen—Mahaguru accepted their heartfelt pledges, for He knew their past and future; and He who reads the hearts of men knows well whom He can trust. So He

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ordained them all as priests with much stately ceremony before the face of all the people; and the multitude shouted with joy. And before He left the country, Mahaguru came one day to the house of Alcyone and called together the father and the four sons who had devoted their lives to the priesthood, and gave them His parting blessing, speaking words which none of them ever forgot. Turning first to Surya, and then to the rest, He said:

"Hail! my Brother through the ages; hail! my brothers yet to be; you shall spread God's Love and Wisdom o'er the world from sea to sea. Many and great shall be your difficulties and trials, yet greater still shall be your reward; for many thousands of years you must toil in preparation for the task that few can undertake, but when it is achieved you shall shine as the stars in heaven, for yours is the blessing of those who turn many to righteousness. There is a spiritual dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from whom it came. To that you all belong; its labours and its lustre you must share. Happy are you among men, my Brothers of the Glorious Mystery, for through you the Light shall shine. More and more shall the Hidden Light become manifest; more and more shall the Hidden Work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world. Bearers of freedom and light and joy shall you be, and your names shall be holy in the ears of generations yet unborn. Farewell; in this body you will see me no more, but forget not that in spirit we are always together."

So He left them, and passed away to far Shamballa, not again to be seen of men until, ten thousand years later, His five priests met Him once more, to learn from Him the same great truths in a new form, and to give them to another sub-race. But Alcyone and his sons never forgot Him, and often

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they were conscious of His presence among them as they voiced His teachings to the multitude. So Alcyone's life, which had begun in war and diplomacy, ended in religious work; he was forty-six years old when Mahaguru left them, and after that he preached for five and thirty years. His wife Elektra died in the same year as her husband, preserving even in her old age her air of distinction and marvellous beauty; and within a few months Mizar and Fides also passed away. So of this group it might be said, as of Saul and Jonathan, that they "were lovely and pleasant in their lives, and in their death they were not divided".

The following soldiers of the Aryan army married members of the Band who had incarnated in Arabia for that purpose:

Boötes–*Adrona*
Vale–*Thetis*
Abel–*Markab*
Apis–*Gamma*
Pomo–*Cancer*
Zephyr–*Hesper*
Laxa–*Sigma*

The undermentioned members had also been incarnated in Arabia, in order that they might forward the work of the Manu, but they did not take the opportunity offered to them:

Ursa { Pollux / Tripos

Lacey { Capri

Alastor

Members of a Mongolian hill-tribe:

Iota
Boreas

(*To be continued*)

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THE VISION OF GOD'S TEMPLE

By Dr. Weller Van Hook

Behold! The Temple of God!

The Earth, the Planets and the Sun mark the outlines of it, and they are also the altars of God's temple. The fires yield the cleansing and sanctifying incense. The light of the Sun and the glow of the Moon and the planets are the candles. All the beings within are the children of God and they are also His worshippers, His co-workers, His younger brothers and His friends. This material phase of them belongs to Time, to the measuring of duration by the observation, the counting and the recording of events. Yet all these fiery objects are transitory, of easily measurable duration. By and by the Sun will cool, the planets will fade away and the space that knew them will somehow be void as is the desert where lions roam upon the sands above the buried palaces of Kings. These, this, is God's temple and all within it are forever building, renewing, extending, fashioning, decorating, to suit the needs of the advancing ages.

But look again! This is but the apparent, the outer and crudely visible, though glorious and worthy temple of our Deity! The souls of these planets are more truly His temple the inner selves of men and angels are more really the seat of their worship of Him. Far more gloriously, far more intimately we worship Him there. For we are nearer to Him there. We can understand His intent more easily when we view Him from the temple alcoves or the shrines of our hearts

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We there begin to hear His voice a little, and a little we can there apprehend His intent. The music of His voice is very still but very penetrant there. We may not evade those quiet bell-like notes, if we will enter our hearts and listen. David, the ancient psalmist, taught us how to listen and also how to perceive the odour of that precious incense that makes the holiness of that sacred air perceptible to lowly men.

Worship in this inner temple renews the grace of God's action through His children. It sweetens the hearts and clarifies the outer bodies of the worshippers and it aids the illumination of the outer, more material temple of the planets and their moons. Those who worship much and often in this inner temple grow to love it. They become acquainted with its furnishings. Its fiery altar has a super-earthly glow. The awe of God's holiness, His purposes, His plans, may then be easily perceived. This would be the trestle-board of the Supreme Architect, and upon it His plans are in part unrolled and realised, in part still in coils to be studied with much effort and, by His children, His servitors and His beloved Co-workers, wrought into the texture of the Outer Temple.

Look deeper! You will find yet another Temple! If you approach, the light will be so brilliant that you must find new eyes strong enough to bear it. This is the Temple of the Spirit, that part of you that is Divine and that *is He.* In this temple you shall truly know God; you shall know His worship, shall know in part, but with ever-growing strength and clarity how He Himself worships for ever, and for ever rejoices in the infinite ocean of the unknowable Grace!

This is the true Temple of God, and those earlier ones foretell its being and make the noble Way to It. All the lower temples and the sacred spots of worship, the altars of sacrifice and of heart-outpouring—these do but point the way to this inner Arcanum! Here is the Holy of Holies that is not contracted, but expanded to the Infinite. Here one knows

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God the loving Father, nor forgets his own estate. Here are the fires of worship, hot blazing upon the altars. Here is the eternal music of the whirling spheres made audible in inner numbers by the archangel. Here are the plans of God the Architect opened, unrolled upon the trestle-board, and here one sees all perfect, finished, whether it has appeared already in the outer temples or yet remains for that precipitation. Here one sees all the building and all the builders and all the busy labour of the multitudinous ages wide outspread. And the earliest, crudest structures are at one with the dazzling Corinthian glories of the final perfection. And all are one and in harmony; for this is God-Manifest, God the Builder, His Building completed, in His Glory wearing that Temple-garment, and sitting upon His golden throne of the Lotus-petals wide outspread.

Here you shall know God, as much as your ever growing powers can comprehend, dispensing His Love unstintedly, sending abroad His supporting power to all His Temples and His Worshippers. Here your mind relaxes and then expands to comprehend the soul-satisfying adequacy of His Wisdom. And here you may rejoice, without stint or fear of pain or of earthly disappointment, in His Graces. A myriad wiles has He to satisfy all hearts, to fill all bosoms with the rich, overflowing abundance of His beneficence in gifts of the Spirit. All longings are satisfied, all unions are perfected.

And above all burns the unapproachable Sun of His own inner Being, that illuminates all the temples here and below. This is the true fountain of light that blazes from the limitless dome to the central high altar of worship below.

Behold the worthy Temple of God!

Weller Van Hook

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THE OCTAD:

THE SYMBOL OF LIFE AND THE TEMPLE OF INITIATION

By ALICE OSMOND

IN this article it is proposed to trace briefly, by the aid of the Octad, the pilgrimage of man from the land of Egypt, where he is in bondage to King Desire—through the wilderness of doubt, to the promised land Canaan or "Mykenai," the land of the Soul.

The Octad furnishes us with a very clear diagrammatical conception of this journey, both with regard to number and form, for it represents the sphere of influence of the individual man, so that, by its aid, we will endeavour to trace the steps from the time when Light begins to break into the darkness of his life, to the time when he becomes One with that Light, and Omniscience is reached.

The Octad is composed of two pyramids with their square bases placed together (one of course being inverted) symbolical of the Reality and its reflection, or Spirit mirrored in matter.

It has 8 faces, 8 being the symbol of evolution, or the passing from one octave or cycle to the one above.

But lying between the lower pyramid of water and earth and the higher pyramid of air and light man has to pass through a sphere which is neither water nor air but partakes of both. This is the Auric Envelope where the "I" consciousness is, or just that part of the Auric Envelope of nature which is included in this sphere.

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In the Octad this face (square) is *within* and does not show its form without as do the other faces. But stretched from point to point is the equal armed cross of the higher suffering.

This is the "kingdom of the celestial marriage chamber of the man regenerate, and the Divine marriage is only consummated when man enters it".

There are 12 angles in the Octad, each composed of a duality—the pairs of opposites—which man has to blend or harmonise in himself, symbolised in the 12 Labors of Hercules, the 12 signs of the Zodiac—with each their higher and lower side—and the 12 disciples, etc. The 4 lower angles have to be linked with the 4 higher, and this has to be achieved on the 4 centre angles or "on the square," and this is the battle-field so often mentioned in occult works. Unity has to be accomplished here, the 12 become one, the  on the rūpa and the ● on the arūpa planes.

As it says in *The Book of Revelation,* chap. 21, "It is a city lying four square . . . the length, breadth and height are equal . . . with twelve gates" (angles) or experiences or states of consciousness, which man can only pass through as he masters them and so attains the power to open them.

The cross forms 4 triangles on this square, as it again says in Revelation. "On the East 3 gates, on the North 3 gates, on the South 3 gates, on the West 3 gates . . . and the glory of the Lord did lighten it." This refers to the 4 trinities of earth, air, fire, and water, or the 4 planes, physical, intellectual, spiritual and moral. And only when man's powers are balanced on all planes and the cross made equal armed, can the fire of Ātmā descend into the centre and illumine the life. It is "the perfected Microcosm at one on all 4 planes".

This (square) then is Anṭahkaraṇa or the bridge from the Lower to the Higher Manas, where the four initiations

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take place. Here hangs the Son of Man crucified between spirit and matter; in the air between the water and mud of earth and the fire of heaven. He is loosening his hold upon matter and has not yet tightened his hold upon spirit. He fears to let go the unreal because he can only dimly sense the Real.

This is the point when man must "spring right away from his present position to his next," he must not fear to "launch out into the deep" of spirit and leave the boat of the personality.

Yet at this point more than at any other man's earthly responsibilities are greater, he is urged to be a burden bearer and yet not to be weighed down by the burden—one of the many paradoxes in the life of an occultist!

The only safety of crossing the "bridge" he is now on is to continually look up so as to catch a ray of Light. For he is at one end of this ray and to look backward would be to look into darkness.

This constitutes the almost insurmountable test of passing this "bridge" in safety, it is nothing less than a toll of the personality and the renouncing of every "form" and desire, for only love, steadfastness and a strong will can enable one to pay it.

But "the Son of Man must suffer these things before he can enter into His Glory".

The fact of the cross lying *within* the Octad or temple, indicates that only *within* oneself can the cross be overcome and man made free. It is only possible to get from a bad condition or circumstance by crucifying it within oneself. The outer form cannot be changed before the inner condition is transformed. Pain is caused in the effort to gain poise; that being accomplished, pain is transcended.

The work "on the square" is to so bend back the human will that it lies side by side with the Divine. This was symbolised in Egypt by tying the candidate for Initiation upon

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the cross and after three days (in the tomb) placing his face where it would catch the direct rays of the Sun, his Christos, whom he has now placed himself in direct line with, by crucifying the human will.

In the Octad the first 4 angles represent the crucifixion of the Personality—the wilderness—on the 4 highest planes of the Astral and the 4 lowest of Manas. This is symbolised by the phallic cross ┼ or cross of the lower suffering.

Then comes the ascension and birth of the Ego, the vehicle in which the Buḍḍhic life can function.

The 4 angles on the square or Anṭahkaraṇa represent the 4 Initiations, on the 4 lowest planes of Buḍḍhi, culminating in the Crucifixion on the fourth plane, after which the consciousness can function on the lowest plane of Āṭmā.

The next 4 angles in Octad represent the next 4 steps culminating in Ascension and the third birth (of the Monad). But these 4 angles have to be mastered on the square—in earth conditions.

One must now imagine the 4 points of the square brought into the centre, drawing with them the angles of the upper and lower pyramid. Result—a straight line, or the Path made straight up to the Father—the Monad. It is here that all the 12 elements are atoned, synthesised in the point.

Note how 4 plays an important part in the life of man. After the fourth angle is mastered then comes the second birth. At the eighth angle comes the crucifixion and Āṭmic life is touched. At the end of the next 4 or twelfth angle, is the third birth and Ascension or accession of the Anupāḍaka consciousness.

The reason for this is that the foundation or " square " of one state must be " well and truly laid " before the next above can use it as a foundation upon which to build.

It is said that after the fourth Initiation man is " safe " ; and obviously so, for until the fourth Initiation the square has not its

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four equal sides, it is not balanced and is therefore liable to be pulled downwards by the gravitation of matter. Up to this point man is liable to react to lower impressions; after this he is positive—a co-worker with God.

H.P.B.'s numbering of the subplanes has been adhered to throughout: first, because it better expresses the subject under consideration, and secondly, because to reverse them is like writing a sentence backwards.

From 1 upwards the numbers speak consecutive cosmic truths without the aid of words. To man, 7 means nothing unless it has been preceded by 6 digits, for it is a synthesis of the 6.

Each 1 is the out breathing on to man of the Divine, or the first differentiation from the monogeneous state of the circle. It is the ● or light in the new circle or cycle of his life, and this light must expand through the whole circle until it forms the ○ or circle of experience and stands beside the 1.

When EX-perience commences the numbers begin to have meaning, for they are symbols which EX-press cosmic truths to man. In other words, they represent the One ray of Truth, broken up into many, refracted from the prism of Life.

When the outer has become the within, then are they all swallowed up in the One; the multiplicity has become eliminated in the Unity.

The following may make clearer why H.P.B.'s order of numeration appears to be a logical one:

The importance of 4 in evolution, as before alluded to, is the number in which a more stable capacity is evolved, caused by the drawing of the preceding cycle to a unity.

Every 4 and every 7 contain the potency of 10 the Decad or perfect number thus: $1+2+3+4=10$ and $1+2+3+4+5-6-7=28=10$. The steps are $1-4$, $4-7$, $7-10$, $10-13$ $(=4)$, $13-16$ $(=7)$ and so on. For man to start the lowest sub-plane at 7 destroys the whole meaning, for he begins at the synthesis, which can only follow 4, the first potential 10,

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As every 7 is a synthesis of the previous 6 digits, so every ascension is a synthesis of a perfected stage of consciousness evolved through the 6 planes (which as with the signs of the Zodiac represent principles or states of consciousness, becoming powers when man has learned to master them), and it is here that a new vehicle is necessary for the expanding life.

Coming to the question of why 4 is so important a number to man, let us consider its position.

It is midway between 1 and 7 thus: 123—4—567, or 

i.e., with two threes on either side of it, it accretes from both of them. So that at every 4 there is a battle in the effort to gain poise. The first $\frac{1}{2}$ of the 4 is given to rounding off the previous 3 digits of experience, the second $\frac{1}{2}$ is the rising into a new form and appropriating a new life. Thus is the

 (the cross), the critical point at any stage until the man has stepped into the second half.

Aṇtahkaraṇa forms the Great cross, for it accretes from the Lower and Higher Mind, and it is by stepping into the centre and gaining poise, that peace comes, and the "flower blooms," as seen in the diagram.

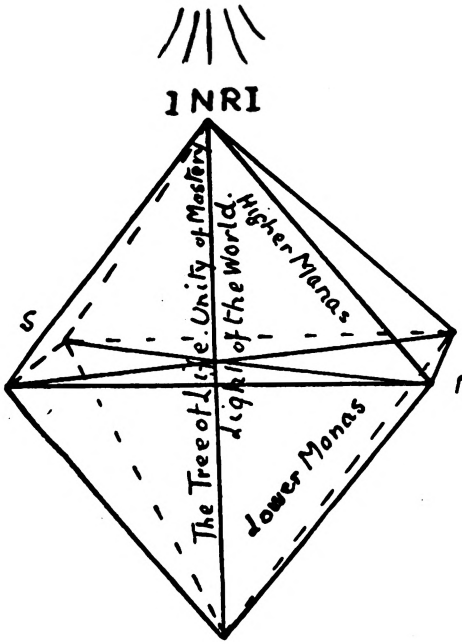
Every 7 on the "Life" side touches a 4 on the "Form" side: *i.e.*, Ascension in the first half and Birth in the second. Just as every fourth plane on the Life side rises into the first on the Form side: *i.e.*, Crucifixion, or the breaking up of accustomed form, and then the expansion of vehicles.

From the foregoing it may appear that all these divisions are arbitrary, but they are not so in reality. It is only in trying to bring multitudinous experiences to a focus for better consideration that it appears so to man whose range of vision is so circumscribed in his present stage, and will be until he becomes One with the All, and "the within is as the without".

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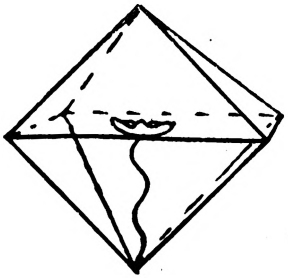
The Octad

The Temple of Initiation



Antahkarana
The Bridge
The Auric Envelope
The Holy Jerusalem
The Temple Door
The Kingdom of God.
"Work while it is yet day."

... city lying 4 square "the length, ... readth and height are equal" ... ith 12 gates (angles). On the E. ... gates, on the N. 3 gates, on the S. ... gates, and on the W. 3 gates ...e., the triangles made by the equal ...rmed cross) "... the glory of ... he Lord did lighten it." Rev., 21.



When the Lotus flower blooms pushing its way up through matter, it opens the temple door, and blooms in the air above the water and earth.

Alice Osmond

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A REMINISCENCE OF H.P.B.

By G. SOOBIAH CHETTY

IN 1883 H.P.B. spent the summer with General and Mrs. Morgan at "The Retreat" in Ootacamund. She invited or rather directed me to go there, and I obeyed the call with pleasure. I was glad to avail myself of the opportunity given me of having the rare privilege of living for some time under the same roof as H.P.B. and under her influence. H.P.B.'s intense desire was to attract the attention of men of position to Theosophy. For this purpose she worked hard and succeeded eventually. One day as we were discussing as to how this object could be secured, a very strong influence was felt. This was due to the appearance of Master M. in the room. He materialised partly, and I was able to see a hazy form and though hazy I saw His arm clearly handing something to H.P.B. My surmise that He had come there to give directions as to how the desired object could be gained was found to be correct. H.P.B. told me so.

Within a few days thereafter, Mrs. Carmichael, wife of the Senior Member of the Governor's Executive Council, called on H.P.B. She soon became a frequent visitor. One morning as Mrs. Carmichael was about to leave, H.P.B. asked her for the sapphire ring she was wearing; it was given, and after keeping it for a few minutes H.P.B. returned two instead of one. Mrs. Carmichael became so surprised that she could hardly speak; she left immediately. She with her husband went to the jeweller, who had sold the original, and subjected the two rings to his examination. He examined and said they were genuine ones, and that the second was worth

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considerably more than what was paid for the first one. This satisfied them so much that they made no secret of the marvellous phenomenon. Major Kenny Herbert, a very excellent man, Military Secretary to the Governor, was so pleased that he invited H.P.B. and Col. Olcott to dinner. He soon became a good friend, and through his co-operation and that of the Carmichaels, a public lecture by the Colonel was arranged. There was a respectable audience, and all the men of position attended. The lecture was well appreciated.

During one of those days, one of the Secretaries to Government called on H.P.B. She was not at first inclined to see him, but on being entreated by me and Mrs. Morgan, she agreed. He was shown to the visitors' room. H.P.B. soon arrived. After the usual formalities of greetings were over, this gentleman asked H.P.B. what her age was. She got put out and put him few questions. She asked him if he was ever a student of mathematics, whether he had studied arithmetic, and if he could count. These put in quick succession perplexed him, and he gave the best answer that he could. Then pointing to the corner of the room towards the left, H.P.B. said "Mr.—, now count." Astral bells were ringing, and they rang so fast that the poor man could count only up to five. Two more chances were given, and in each case with the same result. This Secretary to Government returned rather disappointed.

On the whole, it may be said that the Ooty visit was a satisfactory one; but it was not without its other side. This success attracted the jealousy of the Christian Missionaries; they set to work and soon got into touch with the vile Coulombs. They conspired, and the mischief done resulted in the treacherous and ungrateful betrayal by the Coulombs.

G. Soobiah Chetty

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THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADĀSA

(Continued from p. 103)

XIII

Sansom Street 3420,
PHILADELPHIA, 3'0 a.m.,
Tuesday.

MON GÉNÉRAL.

Received yours this afternoon. Politeness required an answer but I felt so cross and so sick—(for perhaps I better say—felt so sick and *therefore* so cross) that I blew up Olcott, tried to set on a pillory B.—had a fight with *John*, threw the cook into a fit and the canary bird in regular convulsions, and having made myself agreeable in such a general way went to bed and—I dreamt of old *Blavatsky*; this last occurrence, I took positively for a premeditated insult on the part of Providence and so, prefering anything to such a nightmare as that one, there I am, at 3—a.m., swallowing Brown's lozenges, which make me sneeze, if they *do* prevent me from coughing, and trying to write you something in the shape of a reasonable sober answer; if the present does not positively answer the latter "adjectives" lay it boldly on the bill to the said old *Sire*, and send it with the first opportunity to the Summer land with John King, to be settled by his late Excellency.

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Your Prof. Sophocles, has proved himself a pretty good Scholar and Orientalist, but—the best of the latter are but mere School-boys in comparison to the dirtiest of the Jews born and bred in—well, never mind where. It's all very fine and looks mighty wise to be able to name separately every rib and bone and sinew of a dead cow's carcass, but, if, after having performed this *nomenclature* of names of the various portions of the body, you cannot tell "à la Cuvier" who the whole animal was, and mistake it perhaps for a dog, you are none the wiser for it. Mr. Sophocles has named separate symbols and bits of Hebrew and Greek words—he found out the two pillars of J. and B. (they mean something else besides an architectural idea of this old Mormon of Solomon, who *prigged* them for his Temple from the masters of his masters, who knew it some thousands of years before his Mormonic Majesty) and furthermore Mr. Sophocles unmasked right away Solomon's seal (so did Bulwer—before him), but why does not Mr. Sophocles tell you the *whole* meaning of the symbols put together? For *they have* a meaning; and believe me, that in drawing them John made a sad satire on the ignorance of the Soi-disant savants of the present generation, who boast so much of their knowledge and wonderful progress in unriddling the mysteries of the past, and who cannot even be certain of finding out the difference between an "ancient Scandinavian symbol" and the key to the "Golden Gate," and who mistake the most potent of the gnostic talismans for a "distant arrière petit cousin" and call it *Thor's Hammer*!! Until the *whole* of the meaning of the symbols on John's picture is found out, John cannot teach people and—declines to make them wiser. "Try" and find it out, if you can. Let the immense and profound wisdom of your scientists, who have on the basis of their *positive knowledge* created so many Büchners, Malechoths, and Toqtr and Richters and other atheists—find the solution to *this*

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one mystery of the picture, now in your possession and—the world may close his study books for some time and take a slight recreation; for they will have learned what hundreds of generations and centuries have tried to find out for a certainty, and never did: for in their proud and impatient hurry, that made them ever mistake some "Croif Cramponnée" for a "Croif Chiffonnée" they generally howled out "Eureka," when they ought to remember that even the Àlpha did not hold quite secure in their empty heads.

My darling General, please tell *everybody*, who honours and flatters me by insisting on the idea that the picture is the work of my own mortal hands—that my father's daughter never acted the part of a "plagiaire". The picture is good enough, I guess, to give the right to anyone to feel proud of it, if *he had* done it himself: but, as except the flowers *below* and some leaves round the balcony, I did not touch or paint one inch of the rest of the picture, I do not see, why I should say, I did. Everybody is welcome to believe what he or she likes. Let skeptics say—*I did it*; half-spiritualists—that it was done *under spirit inspiration*; orthodox members of the churches—*that old Nick has a share in it*, and Episcopalian clergyman (a fact that Just happened here) that no respectable man or woman ought to read Olcott's book or look at those "Satan's pictures of Mme. Blavatsky, as the latter *smokes* and swears (!) and Olcott admires her and speaks of her in his book——. The first time I meet this very respectable party of the "Beecher school for Scandal" I mean to go and shake hands with him, after which I will force him to confess *publicly* that *my swearing* stinks less to the nostrils of God than his *praying*, you see, if I don't.

My lovely General I am sadly afraid I will not be able to go to Washington with you. My leg is worse than ever. John had completely cured it, and ordered me *rest* for three days. I neglected it and from that day feel it getting worse

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and worse. It's under regular treatment now. Then, my lawsuit comes off at Riverhead on the 11th of May I think. I shall have to attend it and so, etc., etc. I would be so happy to be of any service to you, but I am afraid it will prove impossible.

Then, I am not so sure as that of John. He never tips with any one but me, and that quite different from what your mediums do. If he could promise me faithfully to do the thing I might risk but *he does not*; and further more he is vicious enough never to do what he is asked, unless he proposes it himself. Don't you remember how independent he is? I cannot consent, without he tells me to do so. And so we must wait. But I would strongly advise you to look out for some private medium, for really and indeed *I am not* a medium myself.

I send you a strange and weird circular. Read it, and tell me how it sounds to you. Ask the *Brotherhood* to help you. John dares not disobey their orders. Employ the *will-power* in order they should hear you and notice your applications. Do, please do write something *over your own signature* for the "Scientist," this is the only way to please John and perhaps then he will serve you. I cannot say more. Speak about it with Mr. Epes Sargent.

I feel very sick and must close. I have thousands of things to tell you. I wish *I could* help you, for your patent—but believe me, on my word of *honour*, I am but a slave, an obedient instrument in the hands of *my Masters*. I cannot even write good English, unless they dictate me every word.

See, what a long stupid letter, what an ungrammatical ignorant message is the present; for I *am alone* at this moment and utterly helpless.

Sincerely and truly yours,

(Sd.) H. P. BLAVATSKY

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A MESSAGE FROM MR. ARUNDALE[1]

MY DEAR SISTERS AND BROTHERS,

I wonder whether you realise how happy I am every time a member of the Kingdom of Youth enters into his true inheritance by becoming a member of the Theosophical Society ——the mightiest international force for brotherhood existing in the outer world.

I feel as if he—I must use the masculine pronoun for brevity's sake—had made his "Salvation" (whatever you like to mean by that term) certain by enrolling himself in the army of pioneers pledged to bring the world itself to salvation through Universal Brotherhood. He has ceased to grope as the crowd gropes. He has attained vision and purpose. Henceforward he marches onward to the goal with assured steps—faltering, perhaps, now and then, under the stress of battle, failing, perhaps, now and then, under the stress of the opposing forces of ignorance, hatred, unbrotherliness, but never losing sight of the goal, never allowing any reverse to turn him from his and his comrades' purpose.

I feel that amidst all the discord that there may be around him, all the suspicion, all the distress, all the hatred, he stands a steady stream of harmony, of goodwill and of understanding. He knows no ill will against his fellow, no hatred against any nation, because he is a soldier of Brotherhood. He stands for national comradeship above all distinctions of creed or caste,

[1] On the occasion of the meeting of the Gujarat and Kathiawar Youth Theosophical Federation, March 30th and 31st, 1924.

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for a truly united India. He stands for international comradeship above all distinctions of race and colour, for the freedom of nations and for their mutual goodwill and respect. Thus the true Theosophist is the greatest patriot and the best guarantee against those quarrels among nations which disgrace a world supposed to be civilised. When I admit a new comrade in India to the ranks of our beloved Society, I feel one more daughter or son of India is dedicated to her glorious service, and through her service to the service of the world.

My sisters and brothers: you are scattered in small groups throughout the country; but care not for paucity of numbers, nor even for inadequate equipment for your mighty work. God is with you. Rely on Him absolutely. True, you are small outposts of our Brotherhood army, but the world is eager to be conquered; and if you lose no opportunity of spreading our great message of Brotherhood, you will find growing in you an increasing capacity to spread it wisely, increasing power to gain for it acceptance. Think not of your ignorance or weakness. Think still less of the difficulties. God is with you. Begin the work somehow, anyhow, and He will give you wisdom and strength to carry it to triumph.

Remember, above all, that your supreme task is to carry sympathy—practical, of course, where possible—to those among your surroundings who stand in need of it, to the poor, to the miserable, to the sick, to the lonely, to the depressed, to all who suffer. It is these who stand, by very reason of their weakness and helplessness, between India and her true freedom. Study their conditions, study the causes which bring about their conditions, and strive to ameliorate the conditions by modifying the causes. But this will take time. In the meanwhile, simultaneously, you can be channels through which God's compassion and tenderness shall flow to them and give them courage and hope.

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May every youth Lodge in India be a centre whence practical Brotherhood flows to its circumference, whatever that circumference may be. May every youth Lodge in India be a magnet to attract misery, trouble, unhappiness, suffering, and to transmute these through its love into happiness and courage. So shall India be most truly served and her future become sure.

Your comrade,

GEORGE S. ARUNDALE.

NOTICE

THE following bound volumes of THE THEOSOPHIST are available for Lodges requiring the same: Vols. 32, 33, 35, 37, 40, 41.

Also incomplete Vols. 32, 34, 36, 38, 39, 43, 46.

Also available Theosophical Reports for the past 20 years and large number of *Herald of the Star* from 1911.

The same will be given free, but postage will be charged.

Apply to:

THE SECRETARY,
Cantt. T.S. Lodge,
6 St. Johns Road,
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BRAHMAVIDYASHRAMA, ADYAR

A SCHEME FOR EXTENSION, AND APPEAL FOR CO-OPERATION

THOSE who have been actively associated with the work of the Brahmavidyāshrama, either as lecturers or students, have had the common experience of spiritual uplift and accession of inner power. The course of studies, covering both the eastern and western expressions of mysticism, religion, philosophy, art and science, would normally give to those who follow it a wide extension of consciousness; but to this horizontal, or extensive, aspect of cultural study is added the vertical, or intensive, aspect which arises out of the Āshrama's fundamental view of all life-expression as the interplay of life and form within One Cosmic Being. On this conception is based the Āshrama's scheme of synthetical study; and out of that study comes the joy of discovery and deep understanding, as scattered gleams of Truth are gathered into a crescent orb of inner illumination "that shineth more and more unto the perfect day". The pleasant occupation of tracing parallels mythological, artistic or otherwise, between ancient Peru and Vedic India, between Druidism and Shintoism, between primeval intuition and modern research (an excellent and admirable occupation even at the merely academic level, though largely of the nature of an intellectual treadmill), becomes a joint adventure of head and heart not only among the useful rivers and cultivated fields of common knowledge, but on the heights and in the depths of aspiration and experience, where, if one but follow the light of the intuition high enough or deep enough, one reaches the vision of the cosmic solidarity and the unity of humanity in its essential divinity.

That vision of the unbreakable Brotherhood of Humanity has, in various degrees and ways, touched certain workers in the Brahmavidyāshrama. They feel that its potency towards the breaking down of illusory barriers between communities and races, the elimination of false standards of cultural or social superiority, and the inducing of a world-attitude of co-operative diversity, is tragically needed in the present acute phase of human evolution, in which the powers that make for disintegration appear to be making a supreme effort, probably the last, to hold below the horizon of the world's darkness the upswinging sun of the coming era of Brotherhood.

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Feeling thus, they desire to extend the work of the Āshrama, and appeal to the General Secretaries of the national Sections of the Theosophical Society, to the editors of the national Theosophical magazines, and to all Fellows of the Theosophical Society, to consider, translate and publish this appeal for co-operation in the extension of the Āshrama's principles and methods.

First, it is desirable that "The Āshrama Ideal" should be well understood, and that the booklet under this title by Mr. G. S. Arundale should be read not only as an address to actual residents at Adyar but to all who are building an Adyar within the heart and in their own place.

Second, the book entitled *Brahmavidyā* by the Head of the Āshrama, Dr. Annie Besant, with its comprehensive survey of the field of study in the Āshrama way, should be read. A copy might be placed in the library of each national headquarters and in each Lodge Library. The various references to the Āshrama's activities in the numbers of THE THEOSOPHIST from August, 1922, will add to the comprehension of what the Āshrama stands for and what it has already accomplished.

The extension of the work is threefold:

1. The addition of new members to the Āshrama at Adyar, both lecturers and students. It is the dream of those associated with the work at Headquarters that there may be at least one representative of each National Section of the Theosophical Society at work in the Āshrama. This, however, obviously means time for the ripening of plans and the arrangement of finance. Meantime, it might well be an effort of the various federations of the Society in India to raise the necessary funds to send a young man or woman to Adyar from each area for at least the six months winter course.

2. The development of the material for study and the perfection of methods of study. Up to the present the lecture courses have been prepared and carried out by resident lecturers, but, while much information has been accumulated and synthesised to a certain extent, much remains to be done. To this end the help of friends all over the world is invited. There are many matters which can only be properly dealt with by persons belonging to the natural or racial tradition out of which such matters have arisen. There are matters of world significance dealt with in books which are not generally accessible beyond a particular country. These gaps in the files of the Āshrama can be filled adequately and in a short time if a few friends in each Section will form themselves into a group for the study of important contributions in their area to the general subjects of mysticism, religion, philosophy, art and science, and will put the results of their studies into one or more lectures each containing four thousand words. These, in the language of the writer, but accompanied by a translation into English (or, where this is not possible, then into

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French, Dutch or German), when sent to Adyar, will be ready as part of the lecture courses, and become permanent documents for future reference and use. Where possible they should be accompanied by a copy of the book or books on which they are based, and if funds do not permit the donation of such books to the Adyar Library, a list should be sent stating full title, author, publisher and price for reference and possible purchase. It is earnestly requested that such work be undertaken soon, and that, while it is proceeding, word may be sent to the Principal as to what help in this direction may be counted on for the next Session opening on October 2.

3. While the foregoing work is proceeding it is fairly certain that the experience of lecturers and students in the Brahmavidyā-shrama at Adyar will be repeated elsewhere, namely, that work entered on at first as a duty with a certain amount of reserve, will soon become an absorbing and inspiring enthusiasm bringing not only intellectual strength and emotional richness but spiritual illumination and joy. Local groups, or even isolated members, who undertake the preparation of lectures for Adyar will respond to the natural impulse to share their pleasure with others near them. In this way will arise spontaneously a world-āshrama consisting of interlinked groups of students interpreting to themselves and to others that aspect of the Divine Life which manifests in their own area, and mutually deepening and clarifying their interpretation. It will be the joy of the Ashrama at Adyar to help in this work as a centre of exchange, receiving, co-ordinating, synthesising, and spreading the result of this process. Arrangements are being developed for the circulation of lecture synopses and references for the helping of such local āshrama groups, and for the publication of certain series of lectures for group study. The Principal wishes to get in touch with correspondents who will join in this great work of spiritual and cultural give-and-take.

ANNIE BESANT, P.T.S.

Brahmavidyāshrama
Adyar, Madras, South India

JAMES H. COUSINS,
Principal.

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BRAHMAVIḌYĀSHRAMA, ADYAR

IN the last lecture-period of the Brahmavidyāshrama on March 29, the Principal presented the following *Report of the Second Session, October, 1923 to March, 1924:*

"The work of the Second Session of the Brahmavidyāshrama was begun by a lecture from Mr. G. S. Arundale on "The Āshrama Ideal".[1] This lecture has also been published in pamphlet form. The President's inaugural six lectures[2] in October, 1922, have also been published in book form under the title "Brahmavidyā". These form the first transactions of the Āshrama. Others will appear in due course.

With this session the Āshrama takes its place as a recognised Headquarters activity. It therefore becomes a permanent institution seeking to serve mankind through the Theosophical Society as an exchange of universal cultural information, in addition to its main purpose of providing a spiritual, intellectual and æsthetical training school for young men and women who desire to live the life of service.

So far, the number of regular students is very small in comparison with the importance of the work; but this has not deterred the lecturers from putting their best into their work: they are encouraged by the faith that the visible audience does not represent all the hearers, and by the assurance that they are adding something to a treasury of knowledge and wisdom for many in the future, including themselves in lives to come. But the visible audience, though small, is always representative of the world-community of Theosophy. India, Burma, China, Java, England, Scotland, Ireland, America, Australia, Holland, Russia, France have sat together in cultural fellowship.

The lectures during the Second Session (two each morning) were given in the reading-room at the Theosophical Headquarters. Details of these are preserved in the Āshrama's archives for reference. It is sufficient here to state that 194 lectures were delivered, of which the following were either extensions of subjects dealt with in the previous session, or new:

Zoroastrian Religion 4, Sikh Religion 4, Egyptian Religion 5, Druidical Religion 1, Islām 3, The Philosophy of Beauty 1, The Philosophy of Mathematics 4, Indo-Āryan Architecture 2, Wagner's

[1] See THE THEOSOPHIST, November, 1923, p. 176.
[2] *Ibid.*, January, February, March, April, May, June, 1923.

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Music Dramas 8, The Scientific Method 1, The Progress of Science 3, Anthropology 4, The Growth of Civilisation 3, Education 1. Total 44.

The number of individual synopses of lectures now in the files for immediate use of research students at any time, and for distribution as desired, is 320. For convenience of reference the following list is now given:

MYSTICISM

Zoroastrian Mysticism 1, Sūfī Mysticism 3, Tamil Mystics 1, Bengali Mystics 1, Mahratta Mystics 1, Modern Indian Mystics 4, Old Testament Mysticism 4, Christian Mysticism 5, Mysticism in Poetry 15, Mysticism and Symbolism 1.

RELIGION

Vedic Religion 6, Zoroastrian Religion 10, Buddhist Religion 16, Hindū Religion 6, Sikh Religion 6, Shinto Religion 3, Egyptian Religion 5, Greek Religion 3, Roman Religion 2, Celtic Religion (Druidical) 4, Gnostic Religion 11, Christian Religion 6, Islām 5, Religion from the Scientific Point of View 1.

PHILOSOPHY

The Study of Philosophy 3, Vedāntic Philosophy 6, The Philosophy of the Bhagavad-Gītā 2, Chinese Philosophy 2, Greek Philosophy 21, Modern Philosophy 8, New Thought 1, Philosophy of Beauty 7, Philosophy of Mathematics 4.

ARTS

The Natural Basis of Grammar 4, The History of Hand-writing 2, The Nature and Function of Drama 2, Samskṛt Literature 6, Telugu Literature 3, Tamil Literature 2, Javanese Drama 1, Japanese Classical Drama 1, Greek Poetry 2, Greek Drama 5, Latin Poetry 2, Latin Prose 3, English Poetry 9, English Prose 2, English Drama 6, Asian Architecture 8, Greek Architecture 1, Gothic Architecture 1, Indian Painting 3, Chinese Painting 1, Japanese Painting 1, British Painting 1, Western Music 4.

MUSIC, SCIENCE

The Scientific Method 1, The Progress of Science 2, Astronomy 3, Meteorology 4, Geology 1, Geography 1, Botany 3, Physics 12, Chemistry 3, Medicine 6, Anthropology 8, Psychology 4, Psychism 2, Psychical Research 2, Growth of Civilisation 13, Science of Government 8, Education 3.

SUMMARY

Mysticism 36; Religion 84; Philosophy 54; Art 70; Science 76. Total 320.

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The use of this body of information is intended to be threefold: (1) To form (with expansions and condensations as time passes) the informative side of the curriculum for the students who take the full two years' residential course, and to form the basis of their synthetical studies; (2) To be a guide to casual or special studies for those who can only come to the Āshrama on short visits; (3) To form material for distribution to groups of students in all parts of the world.

For the extension of the Āshrama's work the co-operation of the various sections of the Theosophical Society is needed; but this belongs more properly to a separate document.

The following terms and conditions will apply to future students from abroad who live in the European quarters at Leadbeater Chambers:

(*a*) Rent of suite of rooms for one student Rs. 40 per month, payable monthly in advance, or Rs. 60 for husband and wife occupying one suite. Rent for full six months must be paid.

(*b*) The return ticket or the cost of same must be deposited with the Treasurer of the Theosophical Society on joining the Āshrama.

(*c*) Students must give their undivided attention to their studies and discipline. Time cannot be divided between study and earning of living.

The Third Session will open on October 2. Students should arrive by the last week of September. Full details are to be had in a separate leaflet.

JAMES H. COUSINS,
Principal.

On the same afternoon the closing of the lecture session was marked by a social gathering under the Banyan tree. Lecturers, students and friends to the number of sixty were present. Dr. Annie Besant, presiding, said that the work of the Āshrama was the beginning of a big movement which would later on be of great service in the outside world. The true Theosophical spirit made its possessors radiating centres for the enlightenment of the world. No amount of simple study, necessary though it was, would create the spiritualised intelligence. The intellect was a mighty and creative force, but it was apt to be separative and self-centred. It was only as the other two aspects of the triple Ātman blended with the intellect that they got that spiritual power which was a help and nourishment to the world. She thought that the circulating of the Āshrama's work abroad would be a very useful help in drawing the links of Brotherhood together.

The President then moved among the guests bidding good-bye to students who were returning to their homes, some to Europe, others to various parts of India.

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Light refreshments were served, after which a discussion was held as to ways and means of extending the benefits of the Ashrama's work. Various valuable suggestions were thrown out, some of which will be included in an appeal to be issued shortly.

After prayers by representatives of the great religions, followed by a joint prayer in English, the meeting terminated.

CORRESPONDENCE

THE NAME OF OUR SOCIETY

I BEG to submit for your consideration that when the name of our Society is used in writing or in print, the word "The," the first word of its title, should be written with a capital "T". It seems to me that the word "The" is as much a part of our title as are the words "Theosophical" and "Society". The name of our Society is "The Theosophical Society"—a name composed of three words, of which the first is as much a part as are the other two. I fail to see the consistency in using a small "T" in your journal when the word "The" is written in the title of our Society and a capital "T" in that word when it precedes the titles THE THEOSOPHIST or *The Adyar Bulletin*. Why, pray, should this be so? I know of organisations, such as schools in Australia, the first word of which is "The," and and when used in the middle of a sentence this word is invariably printed with a commencing capital letter. The name of our organisation, I add again, is not "Theosophical Society" but "The Theosophical Society".

Of course, here in Australia we may have become rather careful of correct titles, since we have passed through a "crisis" in which one Lodge, when its Charter was declared cancelled, immediately registered the name "The Theosophical Society" with the idea of acquiring legal right to it. The attempt failed, but there was much trouble and also costly legal expenses, two things which assisted to impress upon us just exactly what our Society's title is.

Sydney FREDK. W. HOUSTONE

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THE THEOSOPHICAL FIELD

SURVEY OF PROGRESSIVE MOVEMENTS IN GERMANY[1]

THE German Peace Society worked extensively in a conciliatory spirit before the War among the Nations and maintained international connexions throughout the War by way of Switzerland and the Netherlands. Since the end of the war its growth has been rapid, many new groups having been formed especially in the occupied Ruhr District. Special efforts are being made by work along co-operative lines with all kinds of organisations, especially those of the working-men which are likewise working for Peace and Reconciliation. In this way an organisation for Peace was formed embracing all pacifist movements and party organisations, taking counsel together, passing resolutions and bringing them to the attention of the Government. This Peace alliance bids fair to become a factor of power in polities, national and international, as well as in international traffic having Reconciliation as its foundation. In this Peace alliance (*Friedenskartell*) work is being done especially for the League of Nations. Its organ *Friedenswarte* (Peacewarden) is the mouthpiece of all organisations within the Peace alliance working for reconciliation and in the spirit of international pacifistic politics.

On the basis of co-operation work is being done on a smaller scale by forming local groups with the assistance of pacifistically working political Parties and Labour Unions.

Deutsche Liga für Menschenrechte (German League for Human Rights), Berlin[2] Member of the Peace alliance. In this League

[1] Deutsche Friedensgesellschaft (German Peace Society) Headquarters: Berlin. Periodicals: *Die Menschheit* (Humanity), a pacifistic journal on a religious basis. Also *Der Pazifist*, a journal of pacifistic policy. The following Monthlies are published by the fellowship "Peace by Right": *Der Völkerbund* (The League of Nations), Editor Dr. B. de Young van Beck en Donk, formerly a Director in the Dutch Ministry. This paper is a collection of documents in German, English and French about the development of the League of Nations. *Die Frau im Staat* (Women in public Life) a German pacifistic journal for Ladies, Editors Lidia G. Heymann and Anita Augspurg.

[2] Wilhelmstrasse 48.

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active people have united themselves for the purpose of pacifist political work, especially for the League of Nations.

Religiöse Gesellschaft der Freunde (Religious Society of Friends), Berlin, works intensively for Peace and Reconciliation, ready for sacrifices. Wherever trustworthy helpful distributors can be found, booklets presented by American Friends containing stories for children about Peace and Reconciliation, in the spirit of true Christian charity are spread over the country. Wherever it is possible the booklets are given to the children by the teachers. Here at Loewenberg the books were distributed by a group of children belonging to the Golden Chain. About 6,000 booklets having been given out hereabouts. Pamphlets about Peace and Reconciliation are also distributed where possible.

Freie Arbeiter Union Deutschlands (Free Working-men's Union of Germany, anarcho-syndicalistic), allied to the International Working-men's Association, a Union of manual and intellectual workers for the purpose of socialistic cultural work. Generally a pacifistic policy is pursued, Federalism being the basis of its economic reforms. One of the principal tasks of the Syndicalists is anti-militaristic propaganda work. Organ: *Der Syndicalist*, which contains articles on all endeavours to bring about peace, reconciliation of nations, protection of animals, socialistic cultural work, etc., is being disseminated.

Zentralbildungsausschuss der Vereinigten Sozialdemokratischen Partei Deutschlands, Berlin (Central Committee for Education of the United Social Democratic Party). Organ: *Arbeiterbildung* (Education of the Working-man). This Organisation is composed of local Committees made up of representatives (members) of different Trade and Party Organisations. In the larger Cities these educational Committees have been well built out and where there are good Leaders at the head, good work in Education is done which is badly needed among the labouring classes. Lecturers on Sciences, Art, Philosophy, Economics or Socialism, Artists, Musicians and Singers are very welcome on these Committees. In smaller places there is often a lack of the right people to organise and to lead these Committees. Here is an opportunity for co-operative work for members of the T.S., the Order of the Star in the East, Order of Service, Practical Idealist Association, etc.

Jungsozialisten-Bewegung, Reichsausschuss Berlin (Young Socialist Movement). A Union of young people for socialistic Culture; they do not care for Party Socialism, they look upon Socialism as an inward, ethical and moral realisation; these Young Socialists are to a

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large extent at the head of the Committees of Education among Working-men, their Organ: *Arbeiterbildung* (Education of the Workingman) is published by them for these Committees.

In a letter dated 13 of September, 1923, a Young Socialist gives his thoughts as follows: "How much work is waiting for us Young Socialists, who wish to shape the world after the principles of equality and liberty if we first root out the spirit of unbrotherliness that rules among us yet. Even now we think as a whole, that the demands for economic improvements is all socialism means, whereas it must mean far more for us: a Sanctuary, a Religion has to be created, something that never happened before! LOVE of Humanity, Internationalism is the foundation on which we build a new Humanity (Menschentum), a Union of the Sun (Bund der Sonne) we will be!"

Verband der sozialistischen Arbeiterjugend Deutschlands, Berlin (Union of the Socialistic Young Working-men). From the bye-laws:

> The Union educates its members in the spirit of the socialistic philosophy to become fighters for socialistic ideals. It supports the economic, social and cultural demands of the proletarian youth. It considers it as its highest duty to battle unceasingly for true Peace among the nations and for the socialistic Society.

The Union is working internationally, being in touch with all progressive movements of the proletarian youth in all countries.

Freideutsche Jugendbewegung, Hannover Grassweg. A movement striving to develop the spirit of brotherliness, tolerance and mutual helpfulness, propagating reconciliation of Nations, anti-militarism, protection of animals, abstinence from meat-eating, alcohol and tobacco. It tries to reform economic life (*Wirtschaftsleben*), especially communal settlements and school affairs. Spiritual Renewal in Religion and Art is aimed at. Periodicals: *Junge Menschen* (Young People), Hamburg, a journal of spiritual renewal in the domain of ethics, morals, art and religion. *Junge Gemeinde* (Young Community), dealing with the will, way and work of the young generation; a non-partisan paper in the service of the Youth movement.

Gesellschaft fuer republikanisch-demokratische Politik, Magdeburg, (Society for Republican-Democratic Politics). A combination of all political forces striving for the carrying out and improving of the republican-democratic constitution and especially for the co-operation of Germany within the League of Nations, making it a Union of Nations. Our politics must be international, that requires love of one's own people as well as faith in Humanity, our politics must be liberal, that is, it must have the utmost regard for the Personality. Its next aim is Reforms in school matters. The school has to find out

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all about the ability, capacities and inclinations of the children in order to help them in their development.

Bund: Religion des Sozialismus (Association: Religion of Socialism) Leader Dr. Gustav Hoffmann, Rostock. Organ: *Natur und Liebe* (Nature and Love). Motto: "Nature the Ground, Socialism the Way, Love the Aim."

Bund entschiedener Schulreformer (Union of Decisive School Reformers). This Union strives to unite all those willing to help to renew Training and Education in the spirit of the Youth movement and of the evolution of culture in order to provide new reforms and social conceptions of life.

* * *

Third International Democratic Peace Congress at Freiburg, 1923

The Committee for holding International Democratic Congresses convened a meeting at Freiburg, in August, Messrs. Joos and Heile, members of the German Diet, presiding. The Congress was well attended, not only by Germans but by influential people from all parts of the world.

The President of Baden, Remmele, addressing the Congress at its opening Session, Marc Sangnier, the Leader of the French Pacifists being the spiritual father of the Congress. "La paix est en marche" (Peace is on the way), with these words he expressed the true spirit of peace, which became a fact even during the days of the Congress. A book "Words of Peace" explains the life and work of Sangnier who is a great friend of young people and the founder of the Sillonist movement. About him, before all others, congregated the youth in large numbers, 200 young people, members of Quickborn, German, Arbt, Jugend, Socialists, Free-German, poor Students and Teachers, barefooted and scantily clad; in special sessions a Youth working community was formed for the purpose of working in common for Reconciliation of Nations and Peace between France and Germany. At this Congress the new spirit of these two countries, the spirit of a new France, was very fittingly expressed and found a response in the minds of the German brethren. It was said here: there are two Germanies, a militaristic one and a pacifist one, the pacifist Germany is the one to come. A visitor of the Congress writes in "Humanity":

We however, who do not belong any more to the Youth of Germany and felt our belief in the peaceableness of the people often very shaken while doing pacifistic work through long decennia, we felt at this Congress something of that old confidence

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breaking through that filled us while we were young. We feel Youth grouping itself around the banners of Humanity and Peace and see that a triumph of Spirit over Matter is drawing near, powerful enough to roll away the stone that to-day yet locks the future of Germany as once the tomb of the Saviour, because the peaceableness of Germany is its Future.

The conciliatory offering was one of the most important acts of the Congress regarding which one of the many French ladies present, Mme. Malaterre, said:

The soul of France will understand you in your need, you German mothers and children. In your cry of distress the deep thought of love of this Congress reveals itself. We have come filled with anxiety that you were crushed from grief. You offer us gold for reconciliation. We have no lack of gold but we shall honour your gifts as symbol of your true will for reconciliation, as token of confidence. We have seen your bare soul, it has deeply affected us. We French mothers shall think of it that German children hunger. We have helped the hungry children in Austria and Russia in spite of our need in the devastated district, we shall help your children too thinking of the word of the heavenly Father: "Give us our daily bread." We shall pardon you and ask you to pardon us too; we swear to do anything after returning to our country that will serve conciliation. German women, your deed of love be blessed.

During the War the very youthful Mrs. Malaterre acted as Mayor of Soissons while it was occupied and received the decoration of the highest class of the Legion of Honour, she is one of the most popular personalities in France. After addresses of other speakers a collection was taken of cash, bills, rings, chains, watches and brooches which showed that the idea of the conciliatory offering had taken root in the hearts of all. The jewelry is to be placed in an exhibition called "Reconciliation of Nations," information given through the daily papers.

During the Congress the following important signs became conspicuous: the Church, in the first place the Catholic Church, begins again to recall its mission as champion of Christian charity and to make its influence felt among the people.

The New Youth seems to be called upon more than ever, to become the carrier of the new spirit to Reconciliation of Nations.

In Politics: the nations of Europe must not only become reconciled to one another but united in order to avoid by Unity in Politics and Economy certain ruin, not to be avoided otherwise. For us America has set the example, this course has proved to be politically and economically absolutely necessary: the United States of Europe. Congresses for the purpose of lifting the public mind in all countries to a higher level, serve as preparatory work for solving this problem, besides an intensive Propaganda for the Reconciliation of Nations has to be carried on right along. Only by systematic work and explanations is it possible to prepare the right disposition.

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International Meeting of the League of the Youth of the World at Freiburg

The League of the Youth of the World had arranged an international meeting at the same time as the Third International Democratic Peace Congress, besides many friends from Germany there appeared Brothers from France, Belgium, U.S. of North America, Great Britain, Czecho-Slovakia, Poland, German-Austria and Switzerland. All flocked around Marc Sangnier, Deputy from Paris. "All Frenchmen who came here have derived strength from this meeting of the Youth to carry on the campaign for the reconciliation of the Nations." In the midst of one of his greatest speeches he invites the German Youth to come to France, to the castle of Bierville, belonging to a friend of his to spend some weeks together with French Youth. This invitation was received with the greatest enthusiasm. In the name of the French women Mrs. Malaterre was speaking. To judge by the reports made by the representatives from all countries, work for peace and reconciliation of the nations is progressing everywhere among the Youth.

The Society of Friends (Quakers) also held an Annual Convention at Eisenach, 250 Friends from all parts of Germany and from different other countries assembling in order to work for Peace and Reconciliation of Nations. An appeal was drawn up and sent out for circulation to all friends in Germany and abroad.

Meeting of the Socialistic Working-men's Youth, at Nuernberg. About 50,000 members among whom 2,000 Foreigners, came together at this meeting. Courageously and lively they walked in procession through the streets joyfully singing: "With us the new age is dawning." A visitor writes: "And within all of us the knowledge grew, that we, the Youth are the carriers, the Workers of the New, that we have to make the start in these hard times."

Meeting on the High Meissner, Ludwigstein-Cassel arranged by the Free-German Union and kindred Unions with persons of the same views. At this meeting there were present about 3,000 people, among which leaders and representatives of more than 100 Unions, Youths of twenty and of seventy with silver hair and youthful hearts. Among the guests there were singly and in groups: Austrians, Swiss, French, Dutch, British and Americans. The main thought of the meeting, filling everyone present was: "Never again War." The delegates of the different Unions formed working communities.

Erich Mohr spoke about the work of the League of the Youth of the world and of the meeting held shortly before at Hellerau where

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there met without the slightest disharmony Nationalists, Socialists and Communists in honest striving. Professor F. Oppenheimer spoke about land reform and community settlements. Johannes Schult, Hamburg, coming for the Socialistic Working-men's Youth, brought the report about the meeting at Nuernberg. The chief subjects, containing the demands of the young generation were: Pacifism, land reform and abstinence from alcohol.

The following working communities were formed and started work:

1. Political working circle, in which the question of Communism was hotly debated.
2. Working circle for Church reforms.
3. Working circle for School reforms.
4. Working circle for Community Art.
5. Working community for Welfare of Youth.

Under the direction of Erich Mohr a working community "Germany-France" was established, one group will take care of the housing of Frenchmen at the life-centres of the new youth and in the circle of friends, only by being in close touch with one another a good understanding can be awakened. French brothers must come again to the new German schools.

Heinrich Herbers of Warendorf gives an account of the week of Reconciliation at Utrecht and of the work of the Practical Idealist Association. The Dutch will establish camps on the border, Mr. Herbers being appointed trustee for this work. A working group that is to look after international Meetings has been started with Mr. G. W. Meyer, Bremen, Bismarckstr. 81 as leader.

The great Pacifist leader Dr. H. C. Baron von Schoenaich, Ex-Mayor General lecutured on "Free-Germans and Communists". The lecture was received with great enthusiasm by all hearers and did much to bring about the inner understanding among the Youth of the Free-Germans down to the Communists.

Honest struggle after truth and ardent striving for realisation of the commonness of our inmost being, common need and liberating will to shape things form community. A common platform was formed without compromise and without alliance . . . . A new landmark has been erected, the second day of the Meissner meeting has brought to hundreds and thousands the ardently longed-for realisation, has pointed out the way, roused the will to shape and liberated us from stagnation and hopelessness.

Loewenberg, Silesia ALFRED HEIDRICH

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AUSTRALIA'S DOINGS

THE outstanding event of the month has been the return of the Prime Minister from England. In speaking at several places he lays stress on the fact that the Empire's policy is based upon peace, and the freedom of all peoples. The general lines upon which these great objectives are to be pursued are:

(1) The maintenance of the peace of the world.

(2) The maintenance of the integrity and security of the British Empire.

(3) The closest possible co-operation with the English-speaking countries of the world.

(4) The fullest support to the League of Nations, and the ideals for which it was established.

Members of the Theosophical Society will always feel a sense of gratitude to Mr. Bruce for the way he expressed sympathy with Indian aspirations at the Imperial Conference. An extremely interesting letter has been received by the Rev. C. Bernard Cockett, M.A., of the Memorial Congregational Church, Hobart, from Vice-Admiral Shichigoro Saito, who commanded the Japanese squadron which recently visited Australia. In the course of some words of welcome to the Vice-Admiral in a Church in Hobart Mr. Cockett expressed the hope that the time would come when a universal religion would be fashioned to which all religions would contribute. The letter in reply was written at sea at the end of January, and after stating his pleasure at receiving the message from the pulpit, the Vice-Admiral goes on to say that in Japan a body exists known as the Association of Concordia, comprising men of all creeds and religions, and including Christians and Buddhists, University men and business men, sailors and soldiers. The fundamental point is that the members believe that people of all beliefs and religions will be eventually united and will think in the same way. This further hoped that this day is not very far ahead. Some of the handful of seeds thrown over the world by Helena Petrovna Blavatsky have evidently taken root in the hearts of the members of this interesting association.

* * *

Extracts from a letter, February 27th, 1924, received by the Vice-President of the Theosophical Society from Mr. J. H. Perez (Cairo).

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Many thanks for your kind note . . . I will try and get passage on the Macedonia so as to have the opportunity to talk with the President about our work in this country and get possibly some advice for its right development.

I read with great interest in the February THEOSOPHIST that a T. S. Muslim League was started and we will be very glad to get in contact with the work of this League, as the development of our activity here, as you saw, depends so much on how we must reach the Muslim.

Among the many excellent effects of your public lectures in Cairo, we had one Muslim member, a certain Hassan Said, who seems to aim to interest Muslims in Theosophy.

Contrary to many Muslims, he is an open minded man in religious matters. He has pointed out to us that our Theosophical literature even our little propaganda pamphlet *Information for Enquirers* will repel rather than attract a Muslim, because the teachings of Theosophy as regards the Trinity and Reincarnation and others of minor importance are according to him entirely in contradiction with the teachings of the Korān.

He suggests that Theosophy ought to be introduced to Muslims leaving aside this part of the teaching, as one religious aspect of Theosophy, and be studied as such in the same way as are studied all the other religions for the purpose of comparison in accordance with the second object of the Society.

If we follow this point of view, propaganda and textbooks of study for Muslims would have to be arranged to meet it. Our actual English or French books would have to be translated into Arabic after introducing in the actual texts the necessary changes.

This is a work of considerable importance for this country, and to undertake it, we shall have to wait until we have a few more Muslim workers, as well as permission from you or the President to do it.

We are eagerly looking forward to be helped in this matter by this T. S. Muslim League. We should be glad to be put in contact with it and hear how we could either join it or help it in its work by which we expect to be enabled to direct our activities among the Muslims of this country.

France writes that they have printed your lecture " Le Rôle des Religions dans la Vie ".

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I don't know why they printed on the cover "Conférence traduite de l'Anglais," I am sorry that they made this mistake. When we shall have a second issue I will see that this mistake be corrected. I will also try to issue an Arabic translation of it and use this lecture for propaganda purposes here.

I have much pleasure in informing you that our activities have been steadily progressing.

Among other items, General Blakeney, who, as you may know has retired from the Egyptian Government Service, has lectured for us at the same Hall where you delivered your public lectures. He is going shortly to England and before he leaves Egypt he will lecture at the Savoy Hotel in Alexandria and again at our Headquarters in Cairo. It was quite a sensation in Cairo, that a man of his standing would give a public lecture on behalf of the T.S.

I think it will help our work.

* * *

Extract from Mr. Hassan Said's letter:

Theosophy here is doing very well, considering the profoundly materialistic aura of the country, and the prevailing indifference to spiritual things. Mr. Perez is doing wonders, among other things in getting the daily press, in English and French, to print long résumés of lectures held by Mrs. Duckworth or Mr. Wedd. General Blakeney is going to give some public lectures soon at the hall of the Continental Hotel, where you spoke. On the whole, I hardly think the T.S. could be expected to do better, and I only hope Mr. Perez health will not give way. So much depends on his own personal work.

J.

CORRECTION

I SHOULD be much obliged if you would make the following corrections in my article on "Occultism and Magic". P. 654, line 16 (of Vol. XLV, Part I, No. 5), the words "the first fraud or Dalai-Lama," should read "the first Grand or Dalai-Lama"; and page 655, line 3, "Ison-ka-pa" should read "Tson-ka-pa". Thank you.

J. RANSOM

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BOOKS RECEIVED

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

State Socialism after the War, by T. J. Hughes (John Bale); *The Mystic's Goal*, by Julia Seton (W. Rider); *The Kingdoms of the Spirit*, by C. Houghton, *Immortality and Other Verses*, by G. Steinhoff, and *Fasting for Health and Life*, by J. Oldfield (C. W. Daniel Co.); *Narayan Vaman Tilak*, by J. C. Winslow (Association Press); *Music and Listeners*, by Sybil M. Warner, and *The House of Treasure*, by Marion Holmes; *The Message of Ministrations of R. Venkata Ratnam*, by V. Ramakrishna Rao.

The following pamphlets have been received:

Small-Pox, and *The Right and Wrong Use of Sugar*, by H. V. Knaggs (C. W. Daniel Co.).

Our Exchanges

We acknowledge with many thanks the following:

Bulletin Theosophique (March), *The Calcutta Review* (March), *The Canadian Theosophist* (February), *De Theosofische Beweging* (March), *The Herald of the Star* (March), *Isis* (December and January), *The League of Nations*, Monthly Summary of (March), *Light* (Nos. 2250-53), *The Messenger* (March), *Modern Astrology* (March), *Norsk Teosofisk Tidskrift* (February), *O Theosophista* (January), *The Papyrus* (October, November and December), *Prabuddha Bhārata* (March and April), *Revista Teosofica Chilena* (January), *Service* (February), *Theosofie in Ned. Indie* (April), *Theosophy in Australia* (March), *Theosophy in the British Isles* (March), *Theosophy in India* (February and March), *Theosophy in New Zealand* (March), *Vedānta Kesari* (March), *The Vedic Magazine* (March).

We have also received with many thanks:

The Beacon (January and February), *The Harbinger of Light* (March), *Koinonia* (March), *Pewarta Theosofie* (March), *Revue Théosophique le Lotus Bleu* (February), *Teosofia* (January), *Theosofisch Maandblad* (April), *Theosophia* (March).

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REVIEWS

India's Awakening: Its National and Worldwide Significance, by Wilfred Wellock. (Labour Publishing Co., Ltd., London. Price 1s. 6d.)

We have under the above title a small book which should give confidence to a large number of "Doubtful Hearts" among our politicals in India in the *bona fides* of the Labour Party and Labour Government in England, regarding the question of Home Rule; and their sincere desire and honest purpose to bring India's political liberty out of the realm of dreams into the world of reality. It was written more than a year ago, before Labour had come into political power, and was, as the author says in his Preface, "a sincere attempt to place before the British public facts concerning the many-sided Indian Home Rule Movement, of which it is at present in almost total ignorance."

The author attempts this by threading together, in an orderly sequence, quotations from the writings of many of the great leaders who have risen in our own times as advocates of India's freedom. Including an imposing array of witnesses and of evidence, the book is still not by any means exhaustive; for it leaves out entirely some of the most remarkable patriots and servants in the cause of liberty that India has ever known and among these are that tower of spiritual strength, Dr. Annie Besant, that great patriot, G. K. Gokhale and that passionate lover of liberty B. G. Tilak. It has copious quotations from the writings of Tagore, Gandhi, Swami Vivekānanda, Bipin Chandra Pal, Lajput Rai, Barindra Kumar Ghose, K. S. Ramaswami Sastry, B. P. Wadia and Hakim Ajmal Khan; and of the Europeans Ramsay Macdonald, Bernard Houghton, C. F. Andrews, S. E. Stokes, H. M. Hyndman and W. W. Pearson.

In this selection, Mr. Wellock is merciless to the feelings of his fellow-countrymen; he spares nothing of the rod of chastisement; indeed so jealous is he in the cause of justice to India that he is occasionally not quite just to England; but there are few of us who have risen into that pure atmosphere of perfect justice where the adage "All's fair in love and war" dare not lift its finger, much less

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its head. When pleading a special cause we are prone to exaggeration even the most balanced among us; the cause of India is a just and righteous cause, and the majority of Englishmen, no less than the majority of other men, blind and stupid; so Mr. Wellock may be pardoned his excess of zeal. India, at least, owes him a debt of gratitude, for he writes not only with the pen of a special pleader but with something of the vision of a mystic.

He has a profound conviction of the significance of the awakening of India, not only as a wave of patriotic fervour, but as a movement of world-wide importance which cannot be brushed aside or ignored with impunity. He regards it as a thing of such power and reality that "neither violence nor persecution can extinguish it". There may be ebb and flow in the tide of enthusiasm but the deep underlying wells of reality which are its source are constant. "The Movement cannot die, for its roots are spiritual." His attitude towards Mr. Gandhi is almost that of an Indian devotee to his guru. There is the highest tribute to his saintliness that could possibly be found upon the lips of a Christian, for he says: "Yet the indisputable fact is that Gandhi is the greatest and most Christ-like figure in contemporary history."

Mr. Wellock regards the sources of revolt as three in number economic, spiritual, and racial. And the extraordinary thing is—coming as it does from the very heart of the labour party—the realisation that the spiritual is the most important of the three, for in that we have indubitable evidence of an awakening in England also which, taken in conjunction with the spiritual awakening in India, must inevitably revolutionise history. He recognises that India will and must find her own economic system, that men of different races must learn to live together in amity and for their mutual welfare, and that National welfare must become conterminous with human welfare. Hence we find him saying; "The movement possesses world-wide significance and cannot long be ignored by the people of this country. . . . But what is more significant is that the revolt is giving rise to an idealism whose purpose goes much deeper than the freeing of the country from the political and economic control of Britain, that purpose being, indeed, to free India, and perhaps the whole world, from the materialism which threatens East and West alike. Current events in India seem to carry the mind back to Palestine at the time of Christ. In each case we have a defenceless people struggling for freedom against a colossal Empire of matchless dimensions, naval and military power, and wealth. In each case we observe the same tendency to raise the movement for freedom from the

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particular to the universal, to convert the struggle for National liberation from a particular tyrant Nation or Empire into a titanic conflict for world-wide freedom from the growing menace of materialism. In each case, moreover, a leader comes forth who champions the cause of freedom by means of purely spiritual weapons, appeals to the conscience alone, and seeks to create a new National, or rather international, consciousness."

When we find the situation thus visualised by an ardent labourite, voicing the ideals of a party which is yearly growing in political power, it is impossible to doubt that the day of Indian political liberty is very near at hand; and with India's political liberty will begin the far bigger fight, the fight with materialism; both at home and abroad. Let us join hands with Labour in the struggle for both.

A. E. A.

Examples of Indian Sculpture at the British Museum. (India Society, London. Price 30s.)

This book consists of twelve collotype plates, selected by Laurence Binyon, with an introduction by William Rothenstein and a foreword by Sir Hercules Read. It is about 10 × 8 inches in size. The fact that the University Press is responsible for the printing of the plates and letterpress presupposes their excellence.

The warmth of appreciation and clear understanding of the true meaning and quality of Indian Art which characterises Mr. Rothenstein's introduction quite compensates us for the detached, coldly official foreword. Mr. Rothenstein admits that after two centuries or more of intercourse with India and of artistic blindness, "we have rid ourselves of many prejudices, and are aware that great art has flourished in every civilisation, not in that of Greece alone". And, perhaps, no finer tribute has ever been paid to Indian genius than the following which we make no apology for quoting almost entire:

"Nevertheless, the number of supreme conceptions in the history of Art is smaller, perhaps, than most people imagine. Of these the world owes at least three to the genius of India.

"The first, the plastic interpretation of *samādhi*, or religious absorption, is familiar through its countless repetitions in all Buddhist lands. This concrete crystallisation of a spiritual mood was developed into a form so perfect and inevitable, that it remains, after more than

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2,000 years, one of the most inspiring and satisfying symbols created by man.

"But Art has never been concerned with one aspect of reality alone. The illuminating presentation of the Buddhist ideal of the renunciation of all things that hamper the human spirit was only one of the achievements of the Indian mind. Interpretations of the dynamic elements of the Universe were sought for and perfected.

"The gigantic forces that shaped the worlds out of chaos, the terror of the lightning, the ordered courses of the stars through the heavens, the cycle of the returning years were expressed, at the time of the Brāhmaṇical revival, through forms of extraordinary power and grandeur. In a flash of intuition the perception of the eternal cosmic harmony was shown in the image of Shiva as the Divine Dancer . . .

"There is a third conception—the interpretation in material form of a moment midway between movement and tranquillity, a pause of ecstasy and illumination, perfected by the genius of Southern India. These three consummate, plastic inventions, with their many symbolic accretions, fertilised Buddhist Art throughout the Far East. The Buddhist sculptors of Burma, Ceylon, Java, Cambodia Angkor; and, later, through China, the Japanese artists borrowed from the exuberant iconography of India the poses, gestures and appropriate symbols of every image and group of figures they carved. Yet accepted authorities on Indian artistic history have denied fine art to India!"

The suggestion with which the Introduction ends should receive the serious attention of the Indian Government. It is that "casts at least of some of the masterpieces of Sanchi and Sarnath, Mathura, Elephanta and Ellora, Mammallapuram, Konarak, Kapila and Khajuraho, should be available in this country, through the good offices of the Indian Archæological Survey". In which case, he adds: "I have little doubt that if casts of some of the great figures mentioned above could be studied here in conjunction with the original pieces preserved in the British Museum and South Kensington, at length a more just and generous tribute would be paid to the Indian plastic genius."

The Plates include five stone sculptures: (1) Figure of a Yakshini, from Sanchi; (2) Head of Buddha, from Boro-Budur; (3) the base of a column with eight figures between its pillars, of the Gupta Period; (4) a Sarasvatī, from Mathura; (5) a pair of figures representing Damayantī, also possibly from Mathura. Then there is a white marble figure of Sarasvatī of the eleventh or twelfth century,

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Plate 6. A sculpture in steatite of Shiva and Ḍurgā, from Bihar, of the twelfth century is represented in Plate 7, while Plate 8 depicts a section of the same. Three plates are given to bronzes, two of Pattini Ḍevī, from Ceylon—one of them of doubtful period and identification—and one of Avalokitesvara. These account for Plates 9, 10 and 11, while 12 is the illustration of a granite Naṇḍi from South India. Though a very small selection it is a fairly representative one. For us, the finest examples are the Yakshini, simple, nobly proportioned and rhythmic, finely indicative of that "substance" of things and of art which was the untiring quest of that great Frenchman, Cezanne; the Section of the Shiva and Ḍurgā sculpture, representing the heavenly worshippers of Shiva and expressive of melodious ecstasy; and, lastly, the massive, granite Naṇḍi, instinct with the sublime repose of conscious power.

The India Society has earned the gratitude of all who desire to know more of Indian Art for this publication, and we hope its success will encourage further publications of a like nature.

A. E. A.

Zoroastrian Ethics, by M. A. Buch. No. IV of the Gaekwad Studies in Religion and Philosophy. (Baroda.)

The book does not deal to any great extent with the religion of Zoroastrianism, but refers those desirous of studying that aspect of the faith to Dr. Dhalla's "Zoroastrian Theology". The author confines himself to a detailed study of the ethical precepts contained in the Mazdiasnian Scriptures and their application to daily life.

These precepts deal with social life and morality, and future rewards and punishments. Man is regarded as essentially a social being; celibacy and asceticism are discouraged; marriage and the production of many children covers a multitude of sins; and the accumulation of wealth, together with the practice of almsgiving, is highly commended.

The book is well written and attractively produced, and makes an excellent extension of Dr. Dhalla's larger work.

E. M. A.

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Gotama Buddha, by Kenneth J. Saunders. (Association Press, Y. M. I. A., 5 Russel Street, Calcutta. Price Re. 1.)

The Editors of the Heritage of India Series who are doing yeomen's service to the youth of India by bringing out the best books on the ancient treasures of India—are to be congratulated on their new production.

This is an interesting monograph on the life and teachings of Sree Gotama Buddha Mahā Deva, based mainly on the canonic books of the Theravadin. This will be very useful for those who seek "Him" Who is still a great power in the world.

V. N. S.

The Coins of India, by Prof. C. J. Brown, M. A. (Association Press, Y. M. C. A., 5 Russel Street, Calcutta. Price Re. 1.)

This is also one of the volumes of the Heritage of India Series. This book has been written as an introduction to the study of Indian coins and is intended primarily for Indian readers.

"The chief desire of the author has been to rouse in Indians an interest in their country's coinage in the study of which so many fields of research lie as yet almost untouched" and we are very glad to state that the author has been successful in his desire.

We recommend this book to all the students of History in particular and to the general public.

V. N. S.

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1. *Bureau of American Ethnology, Thirty-fourth Annual Report, 1912-1913.* (Smithsonian Institute, Washington, 1922.)

2. *Bureau of American Ethnology, Thirty-seventh Annual Report, 1915-1916.* (Smithsonian Institute, Washington, 1923.)

3. *Bureau of American Ethnology, Bulletin 76, 1922.* (Smithsonian Institute, Washington, 1922.)

4. *Bureau of American Ethnology, Bulletin 77, 1922.* (Smithsonian Institute, Washington, 1922.)

5. *Bureau of American Ethnology, Bulletin 79*, Blood Revenge, War, and Victory Feasts among the Jibaro Indians of Ecuador. (Government Printing Office, Washington, 1923.)

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We suppose that the publication of (1) and (2) was delayed by the War.

1. Contains the results of Dr. Fewkes' archæological explorations in the West Indies, with a general summary of all that is known about the pre-historic cultures of these islands. The work is copiously illustrated with photographs of archæological specimens. The author was unable to reach any definite conclusions as to the origin of these cultures, though the earlier civilisations were found to be the most advanced.

2. Contains the first part of Dr. Radin's monograph on the Winnebago Indians, which has already appeared in book form. This is now so well known as a masterpiece of ethnographical research that any review of it is superfluous. Moreover there are so many points of interest that a brief review would be totally inadequate.

3. This contains accounts of archæological investigations made in the caves of Missouri and other parts of the United States. Some quantity of Archæological material was discovered, but poor in quality, and altogether very disappointing. Many skulls were found, but these were all of comparatively modern type. At the end is an account of some uninteresting explorations made in Hawaii.

4. Contains an account of the villages of the Algonquian, Siouan, and Caddoan Indians, all west of the Mississippi.

5. This contains a very detailed account of the preparation of the diminutive mummified heads that have for so long mystified us. We still think it most extraordinary that they can be made to shrink to such a degree. The Jibaro form an example of a people who are even more wrapped up in superstitious custom and ceremonial than most primitive tribes. The " darkness " of these people appears to be very deep, yet they are happy, and darkness after all is only comparative.

L. E. T.

Annual Report of the Smithsonian Institute, 1921. (Government Printing Office, Washington, 1922.)

This report bears ample witness to the multifarious scientific activities carried on by the Smithsonian Institute. The Institute would be even more valuable to the scientific world if it had more money, especially a larger endowment. The General Appendix to the report contains papers (some reprinted from other journals) which are deemed to be of interest to the members of the institute. There is a valuable article on the daily influences of astronomy. May we hope

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that such researches will one day lead on to the scientfic discovery of astrology. There is a very important paper on the diameters of the stars by A. Danjon, astronomer at Strasburg University. The largest star whose diameter has so far been measured is Betelgueuse, whose orb would contain the whole of the earth's orbit, and very nearly that of Mars as well! There is also an important article by Professor Jeans on Stellar evolution. The article by Aston on Atomic weights, and the arrangements of the atoms in a molecule, is very interesting when compared to " Occult Chemistry ". There are many other interesting articles on all sorts of subjects.

L. E. T.

Salt: a Superstition. (Theosophical Publishing House, Adyar. Price As. 3.)

The substance of this small pamphlet may safely be taken *without* the proverbial grain of this " irritant poison "! The anonymous compiler here gives a sequence of arresting and convincing pronouncements by well-known authorities on Hygiene and Dietetics, which should prove invaluable not only to sufferers from all forms of congestion but also to lecturers and speakers on these subjects.

Salt is so important an element in the life and well-being of the physical body that we all know we cannot live without it and the " salt of the earth " signifies for us an exceptionally valuable type of goodness of character. The authoritative statements here collected expose the apparent paradox of salt being thus necessary to life and yet " a superstition ". The requisite salt must be eaten in the form of organic compounds, in fresh leaf and root vegetables and salads, in whole cereals, fruits and nuts, all these preferably in an uncooked state, or at any rate conservatively cooked. Inorganic preparations of mineral substances, whether of iron, salt, lime, etc., are not assimilated in the body. Not merely are they worthless when taken in the form of table salt, soda, iron pills and tonics, but remaining unabsorbed, they clog the blood-stream and cause irritating accumulations and obstructions. The information given is worth far more than the cost of the pamphlet; if carefully read and applied, increase of health and vigour will surely follow. We hope it will be so widely distributed, as to demand a fresh issue, when the errata can be finally corrected and included in the text. [See p. 3, l. 17. Also " Sir Clifford Allbutt " not Cliffed.]

A.

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Portugal, 156 members, per 1922, and 203 members, per 1923, £2-10	35	4	8
Czechoslovak Section, T.S., Annual Dues, £7	99	0	0
Hongkong Lodge, T.S., Entrance fee (£1), and Dues (£1), per 1924	28	14	4
Indian Section, T.S., Benares City, balance of dues, per 1923	152	10	0
T.S. in England, 735 members, per 17th January to 27th February, £24-10	346	7	0
Shanghai Lodge, T.S., 7 new members, and Vladivostok Lodge, T.S., 7 members, per 1924	77	2	0
Krishna Lodge, T.S., Calgary, Alberta, Canada, Entrance fees and Dues for 6 members, £1-2-6	15	11	5

DONATIONS FOR HEADQUARTERS

Wayfarer's Lodge, Bath, "Adyar Day" Collection, £3-11...	50	3	9
Rao Bahadur Syan Sundarlal, Alwar ...	5	0	0
Mr. C. H. Van der Leeuw, Rotterdam	100	0	0
Legacy by the late Mr. Pestonji Dorabji Khandalavala ...	300	0	0
Madrid Lodge, T.S., "Adyar Day" Collection, £6-10-1 ...	91	15	4

DONATIONS FOR ADYAR LIBRARY

T.S. in Wales, £2...	28	4	5
Rao Bahadur Syan Sundarlal, Alwar	5	0	0
T.S. in England, "Adyar Day" Collection, £17-5-7 ...	244	5	4
T.S. in Scotland, „ „ £9-16-9 ...	139	0	0
	1,718	14	3

Adyar
10th April, 1924

A. SCHWARZ,
Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1924, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Rao Bahadur Syam Sundarlal, Alwar	10	0	0
"T.S.," Adyar, for Food Fund	25	0	0
Order of the Star in the East, Hollywood Group, for Food Fund, £5-12-0	79	6	10
"A Friend," Adyar	1,000	0	0
Mr. George A. Fowler, Colarado Springs, $25	81	6	0
	1,195	12	10

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Asansole, Bengal, India ...	Asansole	23-2-1924
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