

THE FRONT VIEW OF THE INSTITUT THÉOSOPHIQUE ET PENSION VÉGÉTARIENNE.

THE THEOSOPHIST

ON THE WATCH-TOWER

From Aden

A LARGE number of affectionate friends met us at Bombay on February 3, and, after covering us with many garlands, conveyed ourselves and our belongings to the Ballard Pier. There we, perforce, had to bid them farewell, and walked away, a little party of four—C. Jinarajadasa, Krishnamurti, Nityananda and myself—to the P. and O. launch awaiting us. Across to the pretty white 'Salsette' we steamed, with the golden cock on her bows, proclaiming to all that she held the record for speed. There, Mrs. Charles Kerr welcomed us, and soon we were dancing on the sunlit sea, leaving dear India behind us, with faces set steadfastly to the West. A farewell to India for some years for my Indian wards, for they are now to settle down in England for two years of steady work, preparing to enter Oxford in 1914.

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The P. and O. Company is very kind to us on our many journeys, providing us with a separate table and vegetarian diet, to our great comfort.

We thus avoid the annoyance of the fumes of meat, wine and whisky close at hand.

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In the Red Sea

As usual, there was a lecture on board on the way to Aden; I spoke on 'The Meaning of Theosophy,' and one, at least, of the audience is now at work on a Theosophical book. We reached Aden on the 7th February, and there also a lecture had been arranged; on the morning of the 7th, a Marconigram informed me that all was ready, and, soon after the 'Salsette' had dropped anchor, Colonel Nicholson and some friends appeared on board, and carried us off on a steam-launch. The lecture was given in Colonel Nicholson's bungalow at Steamer Point; the audience was small, composed of Europeans, Hindus and Parsis, and they all listened with keen interest. As Captain and Mrs. Powell, and after them Colonel Nicholson, had been talking on Theosophical teachings during the last two years, I took as subject the reproclamation by Theosophy of the "narrow ancient path," a subject that proved very welcome to the listeners. After the lecture, we flew off again, by motor-car and steam-launch, and climbed up to the high deck of the 'Malwa,' to which, during the interval, our goods and chattels had been transferred.

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London, February 23rd

Once more in England and in London, under weeping skies and in murky atmosphere, but with snow-drops ringing their fairy bells, and yellow daffodils nodding gaily, and a low whisper of sap

in the still bare branches, telling of the swelling of buds that will presently be leaves. Crocuses, too, are pushing up their golden spikes from the brown earth, and are reminding us that the Spring is coming, and little trills and twitters are heard from birdlets, who have just found out that Winter is slipping away. Spring, in these western lands, has a charm which is all its own, for it prophesies ever of a future brighter than itself, and looks forward as hopefully as Autumn looks back regretfully. And Spring is on the threshold, with her wistful smile, so near to tears.

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The Mediterranean did not treat us very nicely as we crossed from Port Said to Brindisi in the little 'Isis,' but we arrived in good time none the less, and rolled away in the postal express at 3.30 P.M. We had the pleasure of a few hours with Mr. Leadbeater and Mr. Macbean, and later with Professor Penzig, and many kind friends greeted us in passing, and we ran into Calais soon after 8 A.M. on February 16. There we were dumped with the mail into a tiny steamer, which carried us to Dover, and deposited us on a very muddy wharf, whence we had to paddle through puddles to an adjoining station, having suddenly collapsed from our *train de luxe* into a kind of *bummelzug*—no other word expresses the conveyance so adequately—which trundled us slowly and sadly up to London. It called itself a 'postal express,' but it stopped at every station. One merit of its slowness was that it gave us time to contradict all our former telegrams as to place and hour of

arrival, and gave time to friends to assemble in the new locality. Very warm were the greetings, if the weather was cold, and we were soon in Mrs. Bright's ever hospitable home. Our dear hostess is brave and gay as ever, despite her imprisonment in an invalid's chair.

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The next day brought many visitors, the Vice-President—who is looking very well—and the General Secretaries of England and of Scotland among them. And many have come since, all with news of cheer and pleasant faces. A big programme for March has been planned out and even before March comes in like a lion, February demands fitting toll. The Northern Federation gathers at Manchester on February 24 and 25, and thither on the 24th Miss Bright, Lady Emily Lutyens, Mr. Laycock and myself betake ourselves, for two meetings on Saturday and three on Sunday, the last of these in the Free Trade Hall. I am going to address the members on 'Variations in Clairvoyant Investigations,' for many do not seem to realise that observations, whether on the physical or on higher planes, are matters depending on accuracy and clear definition, which vary with the observer. On the Sunday, the subject at the Free Trade Hall will be: 'Why we believe in the Coming of a World-Teacher.' The London lectures, to be delivered during March, on 'The Path of Initiation and the Perfecting of Man,' will be published week by week in the *Christian Commonwealth*, and issued in book-form later, probably in May.

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The movement for liberal Christian thought has received a severe blow from the compelled partial withdrawal of the Rev. R. J. Campbell from public life. He remains at the City Temple, and will occupy its pulpit as before, but resigns his connection with every organisation outside it. The work at the City Temple is fortunately the most important of all, but Mr. Campbell will be sorely missed in the various organisations that he has built up. He is suffering from "nervous exhaustion and grave heart weakness," and hence the necessity for lessening his labours. All his friends and admirers will hope that the mischief has been discovered in time, and that this noble and spiritual pioneer will be spared for many years to hold up the torch of Truth.

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Occult novels are increasing in number. Mrs. Campbell Praed has issued *The Body of his Desire*, a striking commentary on the creative power of thought. Mr. Fergus Hume, the well-known writer of the *Mystery of a Hansom Cab* and of many another thrilling tale of crime and its detection, has in the press a powerful story, entitled *A Son of Perdition*, which is sure to find a large audience. It is a significant fact that stories which turn on some occult force are being more and more demanded by the public, and it is desirable that authors who are really students of "nature's finer forces" should not leave this demand to be satisfied by those who take the subject up without serious study, only to meet the public whim. Members of the Theosophical Society, like Mr. Fergus Hume, are in a position to deal with these subtle questions

correctly and effectively, and will instruct, instead of misleading, their readers.

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One does not associate much mysticism with the *Financial News*, and it is therefore the more significant that an editorial in this paper should contain the following paragraphs :

Ages of unfathomed thought have conferred upon the Oriental a deeper insight into the eternal realities than has been granted to the Western peoples. That instinct which may be paradoxically called an indomitable fatalism pervades his view of existence. It is not despair, but rather a confidence in the ultimate righteous evolution of the mysteries of the world. This is the reason why Western civilisation has always looked, and still looks, towards the rising sun for the solution of the riddles of our mortal life, for the promise of better things to come, and for the language in which its deepest emotions might find their utterance. The Bible is Eastern literature, and Buddha has His British devotees. *Ex oriente Lux* is as true in the moral and spiritual worlds as in the physical life that sojourns on our whirling globe.

After speaking of the King's visit to India, the writer proceeds :

The last twenty years have wrought a great change in us, and especially in the most deeply reflective section of the community made up of its business men. There, at all events, is to be discovered, nowadays, a profound recognition of the fact that the inspirations and enthusiasms of the future are more likely to come from within than from without. There, with almost furtive quietude, has arisen the conviction that while we must bate no jot of our endeavour to extend and fortify our material prosperity, our success is not the end in itself, but only the means to its attainment. Every factor in the outlook at this most critical period in the history of the world is full of suggestion that the uplifting of humanity depends upon the blending of the material and the mystic. Is it coincidence, or is it Design, that has joined under one Imperial flag the fearless adepts of the mystic and occult, and the restless conquerors of the material resources of the earth ? Or have we in this combination one more reminder, latent

but unambiguous, of the splendid destiny which is before us, and of the inscrutable Pilotage which is steering us towards it?

In reflections such as these the true and entirely Imperial interpretation of the King's Indian journey is to be discovered. . . . If we turn from the transient pomp and circumstance to the eternal verities behind them we may come to see that the onward path of Imperialism lies through a more intimate blending of Western modes of action with Eastern habits of thought. And—be it said with the profoundest gratification—that is precisely the direction in which the best Imperial sentiment is steadily tending. Touch the notes of material progress, and you evoke a prompt response from a nation which is well aware that for immeasurable future ages human advance must be partly based upon material sufficiency. But this is, after all, only prudence and prevision. By this time we are all aware that to evoke the more permanent stimuli, and to arouse real enthusiasm among modern Imperialists, the notes of mysticism must be added to the chord: and the resulting harmony will awaken East and West alike.

This is, indeed, an article to rejoice over, and if this is the usual tone of the *Financial News*—this is the first copy of the paper which I have seen—it is doing a great and noble work, for it is spiritualising the business world.

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Very pleasant news comes from New Zealand. The General Secretary writes:

The Annual Convention of the New Zealand Section of the T.S. was continued on Saturday afternoon. An offer of one hundred and ten acres of land in the vicinity of Auckland for educational purposes made by a member of the H. P. B. Lodge of Auckland to the New Zealand Section was accepted unanimously, and a hearty vote of thanks was tendered to the donor. It was resolved that the Section officers confer with the donor so that a practical scheme might be evolved.

This generous gift may enable the T.S. in New Zealand to start a School on Theosophical principles, and to set a good example to others.

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The T.S. in Scotland is again to the fore in dramatic work. Mr. Graham Pole sends a programme of a 'Charles Dickens Centenary Celebration' under its auspices, and it looks quite delightful. Artistic work of a high character, such as is produced under the care of Miss Isabella Pagan and her band of co-workers, is a most useful part of Theosophical duty.

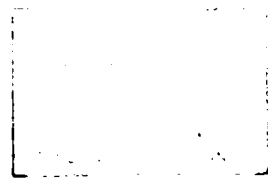
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I have received a letter of warm thanks from Mr. Harbhamji of Rawa Vyllas, Rajkote C.S., Kathiawar, the President of the Girasia Association, for the help sent by Theosophists from our Convention to the starving Rajput widows. He sends me an extract from a speech of Mr. Claude Hill, the Agent of the Governor-General in Kathiawar, which sums up the distressful situation:

I think I ought—not only for the benefit of would-be subscribers outside Kathiawar—to draw attention to the existence in this Province of a class—more numerous here than anywhere else in India—of proud but exceedingly indigent landowners, whose tradition it is to own land but not to work, and whose circumstances, owing to the practice of subdivision of the estate for the maintenance of all members of the family, have become deplorable. These people, in a year like this, are probably in a more pitiable plight than anyone else in the Province. They and their women-folk ought to appeal most cogently to the generosity of those who are willing to subscribe for the purpose of relief outside the boundaries of the Rajkote civilisation.

Any one who wants to help these suffering people should send directly to Mr. Harbhamji at the address given above. I am out of India and regret cannot therefore serve further as a channel.

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MRS. ANNIE BESANT

Delivering her Lectures on "The Ideals of Theosophy" at Benares.

Our readers will be amused to see the accompanying snap-shots of the President, taken while the last of the Convention lectures were being delivered.

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London, February 28th

A great effort is being made to strengthen the influence of Christian Missionaries in Ceylon in opposition to the ancestral faith of the people.

It is therefore the more important that the Sinhalese Buddhists should exert themselves in defence of their faith. In a pamphlet written by Mr. A. A. Fraser, the author pleads for a training colony for the 'Messengers of the Churches in Ceylon,' and outlines a very admirable plan; he is obviously in earnest, and no one can blame him for trying to bring to Ceylon what he believes to be the greatest blessing. But, on the other hand, it is the duty of the Sinhalese Buddhists to defend their children, and to protect their villages from aggression. One can imagine how English Christians would resist a similar attempt over here to convert villagers and their little ones to Buddhism. Mr. Fraser says:

The opposition in Ceylon which the catechist and teacher has to meet is, as a rule, much more constant and dangerous than that in India. There are nineteen Europeans in Ceylon who support the Hindu and Buddhist opposition, some of them being active Buddhist or Hindu missionaries. The rationalistic books of West are freely translated into Sinhalese, and a Sinhalese newspaper, published bi-weekly, and containing these translations, is read in almost every village. The Buddhists have recently also sent to England one of their ablest men that he may study Western rationalism in England and Europe, with a view to returning to attack Christianity. The village schools are organised also by an English Buddhist. Two of their higher schools for boys, and one higher school for girls, are in the hands of European Buddhists also. Much of the

Hindu evangelistic work in the villages is carried on by an American who has embraced Hinduism. All this means that, on the intellectual side, our teachers and catechists have to meet the objections of European rationalism.

The object of the Buddhists is to defend their own religion against aggression, rather than "to attack Christianity," and if Christianity would leave them in the peaceable enjoyment of their own faith, there would be no attack. Mr. Fraser remarks:

Buddhism is endowed in Ceylon to an extent which can perhaps find no parallel elsewhere. In three provinces of Ceylon alone the Buddhist temples have endowments of £70,000 per annum from the rent of rice lands alone. That does not include the rental of other lands, such as the planting lands, etc., and all this land is inalienable and held in mortmain.

Let Buddhists bestir themselves, and take Mr. Fraser's hint. Let them persuade the trustees of the Buddhist temples to set aside a large part of their income for education on Buddhist lines in religion and morals and on western lines in science; if they would do this, no money gathered in Great Britain and America would suffice to injure their own sublime faith.

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We had a magnificent meeting at the Free Trade Hall, Manchester, on February 25, the hall being crowded to listen to my lecture on 'Why we expect the Coming of a World-Teacher'. It is important that we should lay before the public the reasons for our expectation, so that they may be judged upon their merits. The Northern Federation, in connection with which this meeting took place, held its quarterly Conference at Manchester, so that many old friends were present, and we all had a pleasant tea together. On the evening of the

24th, I spoke to the members on 'Variations in Clairvoyant Investigations,' an interesting and, I think, useful subject. On the evening of the 28th, I gave the first of two lectures on the same subject in the Temporary Hall on the site of the new Headquarters. The foundations of the new buildings will be proceeded with on March 18th, and we hope that the whole will be completed in from eighteen months to two years. The flats are letting rapidly, I am glad to say, thus providing for the ground-rent.

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There is a considerable demand in Germany for the later Theosophical literature, and we have to thank Mr. Ostermann of Colmar, who, in collaboration with the well-known author, Dr. Hubbe-Schleiden, one of our oldest members, is just issuing *The Immediate Future*. Dr. Vollrath, also, is giving much publicity to our literature, and it will be remembered that he issued a very beautiful edition of *At the Feet of the Master*. One or two German publishers are writing for permission to translate, so there must be a growing German public who desire to study Theosophy along the wide lines originally laid down by our Founders.

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The Order of the Star in the East is making steady progress, and belief in the coming of a World-Teacher is spreading far outside its ranks.

There are already seventy members of the Order in Hungary, mostly from outside the Society; fifty-two have joined in Russia, where the beautiful *At the Feet of the Master* is spreading very rapidly

—among the peasantry, strangely enough. One of them, seeing the picture of the young author, cried out: “The Boy! the Boy! he is like the Christ!” The semi-official paper, *The Messenger*, of Petersburg, edited by Prince Ouchtomsky, has had two articles from Nina de Gernet, the representative of the Order in Russia, one an exposition of Dr. Horton’s sermon on the Order, and the other on the movement in England, Alcyone’s book, and Mr. Stead’s remarks on him as possibly the coming Teacher. This paper is taken in all official institutions in Russia, and thus reaches an immense number of readers. A military review in Moscow accepted a story of hers, ‘Thy Birth,’ in which a child asks his mother how they can recognise the Christ when He returns, as He promised. Mlle. de Gernet had also a paper on Muslim women in a Russian Muhammadan review, which ended with a quotation of a prophecy that the end of the world will be preceded by a return of Jesus, “whose hair is parted in the middle,” the “Master of the Hour”. This review goes everywhere in Russian Islam, and into Afghanistan and Morocco. The Russian Adventists—a persecuted sect—proclaim the coming as within the next thirty years. And so the thought spreads. There have been one or two letters suggesting that the ‘Messiah’ who is to spread peace and good-will among men is Anti-Christ, not Christ—a quaint idea.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 799)

WE have now to consider how karma works in relation to activity, the third aspect of the Self. Our activities—the ways in which we affect the outer world of matter—spin the third thread of our karma, and in many respects this is the least important. Our thoughts and our desires, so soon as they flow outwards, by producing vibrations in the mental and astral matter surrounding us, or by creating specific thought-forms and desire-forms, become activities, are our action on the

outer worlds of life and form, of consciousness and bodies. The moment they speed outwards they affect other things and other people, they are the action, or the reaction, as the case may be, of the organism on the environment. The reaction of our thoughts on ourselves, as we have seen, is the building of character and of faculty; the reaction of our desires on ourselves is the gaining of opportunities and objects and of power; the reaction of our activities on ourselves is our environment, the conditions and circumstances, the friends and enemies, that surround us. The nearest circumstance, the expression of part of our past activities, is our physical body; this is shaped for us by an elemental specially created for the task; our body is nature's answer to such part of the sum of our past activities as can be expressed in a single material form, and 'nature' is here the Lords of Karma, the mighty Angels of Judgment, the Recorders of the Past. Two parts of karma we bring with us—our thought-nature and our desire-nature, the germinal tendencies we have created in our age-long past; the third part of karma we are born into, that which limits our Self-expression and constrains us; our past action on the external world reacts upon us as the sum of our limitations—our environment, including our physical body.

It is probable that a close study of past activities and present environment would result in a knowledge of details that at present we do not possess. We read in Buddhist and Hindu Scriptures a mass of details on this subject, probably

drawn from meticulous careful observation. At present, we modern students can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reacts on inquisitors, on brutal parents and teachers, on vivisectors, as physical deformity, more or less revolting and extreme, according to the nature and extent of the cruelty.

From the physical agony inflicted results physical agony endured, for karma is the restoration of the equilibrium disturbed. Motive, in this region, does not mitigate, any more than the pain of a burn is mitigated because the injury has been sustained in saving a child from the fire. Where a good motive existed, however intellectually misdirected—as the saving of souls from the torture of hell, in the case of the inquisitor, or the saving of bodies from the torture of disease, in the case of the vivisector—it has its full result in the region of character. Hence we may find a person born deformed, with a gentle and patient character, showing that in a past life he strove to see the right and did the wrong. The Angels of Judgment are utterly just, and the golden thread of completely misdirected love may gleam beside the black thread woven by cruelty; none the less will the black thread draw to the doer of cruelty a misshapen body. On the other hand, where lust of power and indifference to the pain of others have mingled their baleful influences with the infliction of cruelty, there will be found also a mental and emotional twist; a historical case is that of Marat, who, instead of expiating the cruelty of the past, intensified

it by new cruelty in the very life in which he was reaping the harvest of previous evil. Hereditary and congenital diseases, again, are the reaction from past misdeeds. The drunkard of a previous life will be born into a family in which drunkenness has left diseases of the nerves—epilepsy and the like. The profligate will be born into a family tainted with the diseases which spring from sexual vice. A ‘bad heredity’ is the reaction from wrong activities in the past. Often the man who is reaping this sad harvest shows in his moral nature that he has purged himself from the evil, though the physical harvesting remains. A steadfast patience, a sweet enduring content, tell that the evil lies behind, that victory has been gained, though the wounds sustained in the conflict smart and sting. So may a soldier, sorely maimed in a fierce battle, remain mutilated for the rest of his physical life, and yet not regret with any keenness the anguish and the loss which mark that he has gloriously discharged his duty to his Flag. And these warriors who have conquered in a greater battle need not lament too bitterly over the weakness or deformity of a body which tells of a strife which is past, but may wear patiently the badge of a struggle with an evil they have overcome, knowing that in another life no scar of that struggle shall remain.

The nation and the family into which a man is born give him the field suitable for the development of faculties he needs, or for the exercise of faculties he has gained, which are required for the helping of others at that place and time.

Sometimes a strenuous life passed in the company of superiors, which has stimulated latent powers and quickened the growth of germinal faculties, is followed by one of ease amid ordinary people, in order to test the reality of the strength acquired and the solidity of the apparent conquest over self. Sometimes, when an ego has definitely gained certain mental faculties and has secured them as part of his mental equipment by sufficient practice, he will be born into surroundings where these are useless, and confronted by tasks of a most uncongenial nature. A man ignorant of karma will fret and fume, will perform grudgingly his distasteful duties, and will think regretfully of his "wasted talents, while that fool Jones is in a place which he is not fit to fill;" he does not realise that Jones has to learn a lesson which he himself has already mastered, and that he himself would not be evolving further by repeating over again that which he has already done. In a similar situation, the knower of karma will quietly study his surroundings, will realise that he would gain nothing by doing that which it would be easy for him to do—*i.e.*, that which he has already done well in the past—and will address himself contentedly to the uncongenial work, seeking to understand what it has to teach him, and resolutely setting himself to learn the new lesson.

So also with an ego who finds himself entangled with family responsibilities and duties, when he would fain spring forward to answer a call for helpers in a larger work. If ignorant of karma, he will fret against his bonds, or even break them,

and thus ensure their return in the future. The knower of karma will see in these duties the reactions from his own past activities, and will patiently accept and discharge them; he knows that when they are fully paid, they will drop away from him and leave him free, and that meanwhile they have some lessons to teach him which it is incumbent upon him to learn; he will seek to see those lessons and to learn them, sure that the powers they evoke will make him a more efficient helper when he is free to answer to the call to which his whole nature is thrilling in response.

Again, the knower of karma will seek to establish in his nation and his family conditions which will attract to each egos of an advanced and noble type. He will see to it that his household arrangements, its scrupulous cleanliness, its hygienic conditions, its harmony, good feeling, and loving-kindness, the purity of its mental and moral atmosphere, shall form a magnet of attraction, drawing towards it and into relationship with it egos of a high level, whether they be seeking embodiment—if young parents are members of the household—or be already in bodies, coming into the family as future husbands and wives, friends, or dependants. So far as his power extends, he will help in forming similar conditions in his town, his province, his country. He knows that egos must be born amid surroundings suitable for them, and that, therefore, by providing good surroundings he will attract egos of desirable type.

With regard to national environment, the knower of karma must carefully study the national condi-

tions into which he is born, in order to see whether he is born therein chiefly to develop qualities in which he is deficient, or chiefly to help his nation by qualities well developed in himself. In times of transition, many egos may be born into a nation, with qualities of the type required in the new conditions into which that nation is passing. Thus, in America, which will presently develop the beginnings of a Commonwealth in which co-operation shall replace competition, there have been born a number of egos of vast organising ability, of highly developed will-power, and of keen commercial intelligence; they have created Trusts, organisations of industry built with consummate ability, manifesting the economical advantages of doing away with competition, of controlling production and supply, of meeting, but not overmeeting, demand. They have thus opened the way to co-operative production and distribution, and prepared for a happier future. Soon will be born the egos who will see in the securing of the comfort of the nation a greater stimulus than personal gain, and *they* will complete the transition process; the one set have gathered into a head the forces of individualism; the other set will bend these forces to the common good.

Thus is environment governed by karma, and by a knowledge of law the desired environment may be created. If it grips us when once called into being, it is none the less ours to decide what that being shall be. Our power over that future environment is now in our hands, for its creator is the activities of the present.

Here is the light for a good man who finds himself surrounded by unhappy conditions. He has made his character, and he has also made his circumstances. His good thoughts and desires have made him what he is; the misdirection of them has created the environment through which he suffers. Let him, then, not be satisfied with being good, but see to it also that his influence on all around him is beneficial. Then shall it react on him as good environment. For instance: a mother is very unselfish, and she spoils her son by yielding, at her own cost, to all his whims, aiding him not at all to overcome his own selfish inclinations, fostering the lower nature, starving the higher. The son grows up selfish, uncontrolled, the slave of his own whims and desires. He causes unhappiness in the home, perchance brings upon it debt and disgrace. This reaction is the environment she created by her unwisdom, and she must bear the distresses it brings upon her.

A selfish man may, on the other hand, create for himself in the future an environment regarded as fortunate by the world. With the hope of gaining a title, he builds a hospital and equips it fully; many sufferers therein find relief, many sick unto death have their last moments soothed, many children are lovingly nursed back into health. The reaction from all this will be easy and pleasant surroundings for himself; he will reap the harvest of the physical good which he has sown. But his selfishness will also sow according to its kind, and mentally and morally he will reap that harvest also, a harvest of disappointment and of pain.

The knowledge of karma will not only enable a man to build, as he wills, his own future, but it will also enable him to understand the workings of karmic law in the cases of others, and thus more effectively to help them. Only by knowledge of law can we move fearlessly and usefully in worlds where law is inviolable, and, secure ourselves, enable others to reach a similar security. In the physical world the supremacy of law is universally admitted, and the man who disregards 'natural law' is regarded not as a criminal but as a fool. Equal is the folly, and more far-reaching, of disregarding 'natural law' in the worlds above the physical, and of imagining that, while law in the physical world is omnipresent, the mental and moral worlds are lawless and disorderly. In those worlds, as in the physical, law is inviolable and omnipresent, and of all is it true :

Though the mills of God grind slowly, yet they grind exceeding small ;
Though with patience He stands waiting, with exactness grinds He all.

Annie Besant

(To be continued)

Seed of good or ill we scatter
Heedlessly along our way,
But a glad or grievous fruitage
Waits us at the harvest day.

A TEXTBOOK OF THEOSOPHY

CHAPTER IX

THE PLANETARY CHAINS

By C. W. LEADBEATER

(Concluded from p. 822)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

The scheme of evolution of which our Earth forms a part is not the only one in our solar system, for ten separate chains of globes exist in it which are all of them theatres of somewhat similar evolution. These then are commonly called schemes of evolution. Each scheme of evolution takes place upon a chain of globes, and in the course of each scheme its chain of globes goes through seven incarnations. The plan alike of each scheme as a whole and of the successive incarnations of its chain of globes is to dip step by step more deeply into matter and to rise step by step out of it again.

Each chain consists of seven globes, and both globes and chains observe the rule of descending

into matter and then rising out of it again. In order to make this comprehensible let us take as an example the chain to which our Earth belongs. At the present time it is in its fourth or most material incarnation, and therefore three of its globes belong to the physical world, two to the astral world and two to the lower part of the mental world. The wave of divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and then climbing again to the same level as that at which it began.

Let us for convenience of reference label the seven globes by the earlier letters of the alphabet, and number the incarnations in order. Thus as this is the fourth incarnation of our chain, the first globe in this incarnation will be 4A, the second 4B, the third 4C, and the fourth, which is our Earth, 4D, and so on. These globes are not all composed of physical matter. 4A contains no matter lower than that of the mental world; it has its counterpart in all the worlds higher than that, but nothing below it. 4B exists in the astral world; but 4C is a physical globe, visible to our telescopes, and is in fact the planet which we know as Mars. Globe 4D is our own Earth, on which the life-wave of the chain is at present in action. Globe 4E is the planet which we call Mercury—also in the physical world. Globe 4F is in the astral world, corresponding on the ascending arc to globe 4B in the descent; while globe 4G corresponds to globe 4A in having its lowest manifestation in the lower part of the mental world. Thus it will

be seen that we have a scheme of globes starting in the lower mental world, dipping through the astral into the physical and then rising into the lower mental through the astral again.

Just as the succession of the globes in a chain constitutes a descent into matter and an ascent from it again, so do the successive incarnations of a chain. We have described the condition of affairs in the fourth incarnation; looking back at the third we found that that commences not on the lower level of the mental world but on the higher. Globes 3A and 3G, then, are both of higher mental matter, while globes 3B and 3F are at the lower mental level. Globes 3C and 3E belong to the astral world, and only globe 3D is visible in the physical world. Although this third incarnation of our chain is long past, the corpse of this physical globe 3D is still visible to us in the shape of that dead planet the Moon, whence it is usually called the lunar chain.

The fifth incarnation of our chain, which still lies very far in the future will correspond to the third. In that, globes 5A and 5G will be built of higher mental matter, globes 5B and 5F of lower mental, globes 5C and 5E of astral matter, and only globe 5D will be in the physical world, but this planet of course is not yet in existence. The other incarnations of the chain follow the same general rule of gradually decreasing materiality; 2A, 2G, 6A and 6G are all in the intuitional world; 2B, 2F, 6B and 6F are all in the higher part of the mental world; 2C, 2E, 6C and 6E are in the lower part of the mental world; 2D and

6D are in the astral world. In the same way 1A, 1G, 7A and 7G belong to the spiritual world; 1B, 1F, 7B and 7F are in the intuitional world; 1C, 1E, 7C and 7E are in the higher part of the mental world; 1D and 7D are in the lower part of the mental world.

Thus it will be seen that not only does the life-wave in passing through one chain of globes dip down into matter and rise out of it again, but the chain itself in its successive incarnations does exactly the same thing.

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: (1) that of an unrecognised planet Vulcan, very near the sun, which is in its third incarnation, and so has only one visible globe; (2) that of Venus, which is in its fifth incarnation, and also therefore with only one visible globe; (3) that of the Earth, Mars and Mercury, which has three visible planets because it is in its fourth incarnation; (4) that of Jupiter, (5) that of Saturn, (6) that of Uranus, all in their third incarnations; and (7) that of Neptune and the two unnamed planets beyond his orbit, which is in its fourth incarnation, and therefore has three physical planets, as we have.

In each incarnation of a chain (commonly called a chain-period) the wave of divine Life moves seven times round the chain of seven planets, and each such movement is spoken of as a round. The time that the life-wave stays upon each planet is known as a world-period, and in the course of a

world-period there are seven great root-races. As has been previously explained, these are subdivided into sub-races, and those again into branch-races. For convenience of reference we may state this in tabular form :

| | | |
|-------------------------|------|-----------------------|
| 7 Branch-Races | make | 1 Sub-Race |
| 7 Sub-Races | „ | 1 Root-Race |
| 7 Root-Races | „ | 1 World-Period |
| 7 World-Periods | „ | 1 Round |
| 7 Rounds | „ | 1 Chain-Period |
| 7 Chain-Periods | „ | 1 Scheme of Evolution |
| 10 Schemes of Evolution | „ | 1 Solar System |

It is clear that [the fourth root-race of the fourth globe of the fourth round of a fourth chain-period would be the central point of a whole scheme of evolution, and we find ourselves only a little past that point. The Aryan race, to which we belong, is the fifth root-race of the fourth globe, so that the actual middle point fell in the time of the last great root-race, the Atlantean. Consequently the human race as a whole is very little more than half-way through its evolution, and those few souls who are already nearing Adeptship, which is the end and crown of this evolution, are very far in advance of their fellows.

How do they come to be so far in advance? Partly and in some cases because they have worked harder, but usually because they are older egos—because they were individualised out of the animal kingdom at an earlier date, and so have had more time for the human part of their evolution.

Any given wave of life sent forth from the Deity usually spends a chain-period in each of the

great kingdoms of nature. That which in our first chain was ensouling the first elemental kingdom must have ensouled the second of those kingdoms in the second chain, the third of them in the Moon-chain, and is now in the mineral kingdom in the fourth chain. In the future fifth chain it will ensoul the vegetable kingdom, in the sixth the animal, and in the seventh it will attain humanity. From this it follows that we ourselves represented the mineral kingdom on the first chain, the vegetable on the second, and the animal on the lunar chain. There some of us attained our individualisation, and so we were enabled to enter this Earth-chain as men. Others who were a little more backward did not succeed in attaining it, and so had to be born into this chain as animals for a while before they could reach humanity.

Not all of mankind, however, entered this chain together. When the lunar chain came to its end the humanity upon it stood at various levels. Not Adeptship, but what is now for us the fourth step on the Path, was the goal appointed for that lunar chain. Those who had attained it had, as those in evolution ever have, seven choices before them as to the way in which they would serve. Only one of those choices brought them, or rather a few of them, over into this Earth-chain to serve as guides and teachers to the earlier races. A considerable proportion—a vast proportion indeed, had not attained that level, and consequently had to reappear in this Earth-chain as humanity. Besides this, a great mass of the animal kingdom of the Moon-chain was surging up to the level of

individualisation, and some of its members had already reached it, while many others had not. These latter needed further animal incarnations upon the Earth-chain, and for the moment may be put aside.

There were many classes even among the humanity, and the manner in which these distributed themselves over the Earth-chain needs some explanation. It is the general rule that those who have attained the highest possible in any chain, on any globe, in any root-race, are not born into the beginning of the next chain, globe or race, respectively. The earlier stages are always for the backward entities, and only when they have already passed through a good deal of evolution and are beginning to approach the level of those others who had done better, do the latter descend into incarnation and join them once more. That is to say, almost the earlier half of any period of evolution, whether it be a race, a globe or a chain, seems to be devoted to bringing the backward people up to very nearly the level of those who have got on better; then these latter also who, in the meantime, have been resting in great enjoyment in the mental world, descend into incarnation along with the others, and they press on together until the end of the period.

Thus the first of the egos from the Moon who entered the Earth-chain were by no means the most advanced. Indeed, they may be described as the less advanced who had succeeded in attaining humanity. Coming as they did into a chain of new globes, freshly aggregated, they had to establish the forms in all the different kingdoms of nature. This

needs to be done at the beginning of the first round in a new chain, but never after that; for though the life-wave is centred only upon one of the seven globes of a chain at any given moment, yet life has not entirely departed from the other globes. At the present moment, for example, the life-wave of our chain is centred in this Earth, but on the other two physical globes of our chain, Mars and Mercury, life still exists. There is still a population, human, animal and vegetable, and consequently when the life-wave goes round again to either of those planets there will be no necessity for the creation of new forms. The old types are already there, and all that will happen will be a sudden marvellous fecundity, so that the various kingdoms will suddenly increase and multiply, and make a very rapidly increasing population instead of a stationary one.

The lower class of human beings of the Moon-chain, then, established the forms in the first round of the Earth-chain. Pressing closely after them were the highest of the lunar animal kingdom, who were soon ready to occupy the forms which had just been made. In the second journey round the seven globes of the Earth-chain, those who had been the most backward of the lunar humanity were leaders of this terrene humanity, the highest of the moon animals making its less developed grades. The same thing went on in the third round of the Earth-chain, more and more the lunar animals attaining individualisation and joining the human ranks, until in the middle of that round on this very globe D which we call

the Earth, a higher class of human beings from the Moon descended into incarnation and at once took the lead. When we come to the fourth, our present round, we find all the rest of the lunar humanity pouring in upon us—all the highest and the best of them. Some of those who had already even on the Moon entered upon the Path soon attained its end, became Adepts and passed away from the Earth. Some few others who had not been quite so far advanced have attained Adeptship only comparatively recently—that is, within the last few thousand years, and these are the Adepts of the present day. We who find ourselves in the higher races of humanity now were several stages behind Them again, but the opportunity lies before us of following in Their steps if we will.

The evolution of which we have been speaking is that of the ego himself, of what might be called the soul of man; but at the same time there has been also an evolution of the body. The forms built in the first round were very different from any of which we know anything now. Properly speaking, those which were made on our physical earth can scarcely be called forms at all, for they were constructed of etheric matter only and resembled vague, drifting and almost shapeless clouds. In the second round they were definitely physical, but still shapeless and light enough to float about in currents of wind. Only in the third round did they begin to bear any kind of resemblance to man as we know him to-day. The very methods of reproduction of those primitive forms differed from those of humanity to-day and far more

resembled those which we now find only in very much lower types of life. Man in those early days was androgynous, and a definite separation into sexes took place only about the middle of the third round. From that time onward until now the shape of man has been steadily evolving along definitely human lines, becoming smaller and more compact than it was, learning to stand upright instead of stooping and crawling, and generally differentiating itself from the animal forms out of which it had been evolved.

One curious break in the regularity of this evolution deserves mention. On this globe in this fourth round there was a departure from the straightforward scheme of evolution. This being the middle globe of a middle round, the midmost point of evolution upon it marked the last moment at which it was possible for members of what had been the lunar animal kingdom to attain individualisation. Consequently a sort of strong effort was made—a special scheme was arranged to give a final chance to as many as possible. The conditions of the first and second rounds were specially reproduced in place of the first and second races—conditions of which in the earlier rounds these backward egos had not been able quite to take advantage. Now, with the additional evolution which they had undergone during the third round, some of them were able to take such advantage and so they rushed in at the very last moment before the door was shut, and become just human. Naturally they will not reach any high level of human development, but at least when they try again in some future

chain it will be some advantage to them to have had even this slight experience of human life.

Our terrestrial evolution received a most valuable stimulus from the assistance given to us by our sister globe, Venus. Venus is at present in the fifth incarnation of its chain, and in the seventh round of that incarnation, so that its inhabitants are a whole round and a half in front of us in evolution. Since, therefore, its people are so much more developed than ours it was thought desirable that certain Adepts from the Venus evolution should be transferred to our Earth in order to assist in the very busy time just before the closing of the door, in the middle of the fourth root-race. These august Beings have been called the Lords of the Flame and the Children of the Firemist, and they have produced a very wonderful effect upon our evolution. The intellect of which we are so proud is almost entirely due to Their presence, for in the natural course of events the next round, the fifth, should be devoted to intellectual advancement, and in this our present fourth round we should be devoting ourselves chiefly to the cultivation of the emotions. We are therefore in reality a long way in advance of the programme marked out for us; and such advance is entirely due to the assistance given by these great Lords of the Flame. Most of Them stayed with us only through that critical period of our history; a very few still remain to hold the highest offices of the Great White Brotherhood until such time as men of our own evolution shall have risen to a height where they are capable of relieving their august visitors.

The evolution lying before us is both of the life and of the form, for in future rounds while the egos may be steadily growing in power, wisdom and love, the physical forms also will be more beautiful and more perfect than they have ever yet been. We have in this world at the present time men at very widely differing stages of evolution, and it is clear that there are vast hosts of savages who are very far behind the great civilised races of the world, so far behind that it is quite impossible that they can overtake them. Later on in the course of our evolution a point will be reached at which it is no longer possible for those undeveloped souls to advance side by side with the others, so that it will be necessary that a division should be made.

The proceeding is exactly analogous to the sorting out by a school-master of the boys in his class. During the school year he has to prepare his boys for a certain examination, and by perhaps the middle of that school year he knows very well which of them will pass it. If he should have in his class some who are hopelessly behind the rest, he might very reasonably say to them when the middle period was reached: "It is quite useless for you to continue with your fellows, for the more difficult lessons which I shall now have to give will be entirely unintelligible to you. It is impossible that you can learn enough in the time to pass the examination so that the effort would only be a useless strain for you, and meantime you would be a hindrance to the rest of the class. It is therefore far better for you to give up striving

after the impossible and to take up again the work of the lower class which you did not do perfectly, and then to offer yourself for this examination along with next year's class, for what is now impossible for you will then be easy." This is in effect exactly what is said at a certain stage in our future evolution to the very backward egos. They drop out of this year's class and come on along with the next one. This is the 'æonian condemnation' to which reference was made a little while ago. It is computed that about two-fifths of humanity will drop out of the class in this way, leaving the remaining three-fifths to go on with far greater rapidity to the glorious destinies which lie before them.

CHAPTER X

THE RESULT OF THEOSOPHICAL STUDY

"Members of the Theosophical Society study these truths and Theosophists endeavour to live them." What manner of man then is the true Theosophist in consequence of his knowledge? What is the result in his daily life of all this study?

Finding that there is a supreme Power Who is directing the course of evolution and that He is all-wise and all-loving, the Theosophist sees that everything which exists within this scheme must be intended to further its progress. He realises that all things are working together for good, not only in the far distant future but also now

and here. The final attainment of unspeakable glory is an absolute certainty for every son of man, whatever may be his present condition, but that is by no means all; here and at this present moment he is on his way towards the glory; and all the circumstances surrounding him are intended to help and not to hinder him if only they are rightly understood. It is sadly true that in the world there is much of evil and of sorrow and of suffering; yet from the higher point of view he sees that, terrible though this be, it is only temporary and superficial, and is all being utilised as a factor in the progress.

When in the days of his ignorance he looked at it from its own level it was almost impossible to see this, but now that he raises himself above it and looks upon it with the eye of the spirit he regards it as a whole and so he comprehends it. While he looked from beneath at the under side of life, with his eyes fixed all the time upon some apparent evil, he could never gain a true grasp of its meaning. Now he rises above it to the higher levels of thought and consciousness, and looks down and understands it in its entirety, so he can see that in very truth all is well—not that all will be well at some remote period, but that even now at this moment in the midst of incessant striving and apparent evil the mighty current of evolution is still flowing, and so all is well because all is moving on in perfect order towards the final goal.

Raising his consciousness thus above the storm and stress of worldly life, he recognises what used

to seem to be evil and notes how it is apparently pressing backwards against the great stream of progress; but he also sees that the onward sweep of the divine law of evolution bears the same relation to this superficial evil as does the tremendous torrent of Niagara to the fleckings of foam upon its surface. So while he sympathises deeply with all who suffer, he yet realises what will be the end of that suffering, and so for him despair or hopelessness is impossible. He applies this consideration to his own sorrows and troubles, as well as to those of the world, and therefore one great result of his Theosophy is a perfect serenity—even more than that, a perpetual cheerfulness and joy.

For him there is an utter absence of worry because in truth there is nothing left to worry about, since he knows that all must be well. His higher Science makes him a confirmed optimist, for it shows him that whatever of evil there may be in any person or in any movement, it is of necessity temporary, because it is opposed to the resistless stream of evolution; whereas whatever is good in any person or in any movement must necessarily be persistent and useful, because it has behind it the omnipotence of that current, and therefore it must abide and it must prevail. Yet it must not for a moment be supposed that because he is so fully assured of the final triumph of good he remains careless or unmoved by the evils which exist in the world around him. He knows that it is his duty to combat these to the utmost of his power, because in doing this he is working upon the side of the great evolutionary force, and is

bringing nearer the time of its ultimate victory. None will be more active than he in labouring for the good, even though he is absolutely free from the feeling of helplessness and hopelessness which so often oppresses those who are striving to help their fellow-men.

Another most valuable result of his Theosophical study is the absence of fear. Many people are constantly anxious or worried about something or other; they are fearing lest this or that should happen to them; lest this or that combination may fail, and so all the while they are in a condition of unrest; and most serious of all for many is the fear of death. For the Theosophist the whole of the feeling is entirely swept away. He realises the great truth of reincarnation. He knows that he has often before laid aside physical bodies, and so he sees that death is no more than sleeping—that just as sleeping comes in between our days of work and gives us rest and refreshment, so between these days of labour here on earth, which we call lives, there comes a long night of astral and of heavenly life to give us rest and refreshment and to help us on our way. To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve that bodily vesture as long as possible, and gain all the experience he can; but when the time comes for him to lay it down he will do so thankfully, because he knows that the next stage will be a very much pleasanter one than this. Thus he will have no fear of death, although he realises that he must live his life to

the appointed end, because he is here for the purpose of progress and that progress is the one truly momentous matter. His whole conception of life is different; the object is not to earn so much money, not to obtain such and such a position; the one important thing is to carry out the divine plan. He knows that for this he is here and that everything else must give way to it.

Utterly free also is he from any religious fears or worries or troubles. All such things are swept aside for him, because he sees clearly that progress towards the highest is the divine Will for us, that we cannot escape from that progress, and that whatever comes in our way and whatever happens to us is meant to help us along that line; that we ourselves are absolutely the only people who can delay our advance. No longer does he trouble and fear about himself. He simply goes on and does the duty which comes nearest in the best way that he can, confident that if he does this all will be well for him without his perpetual worrying. He is satisfied quietly to do his duty and to try to help his fellows in the race, knowing that the great divine Power behind will press him onward slowly and steadily, and do for him all that can be done so long as his face is set steadfastly in the right direction, so long as he does all that he reasonably can.

Since he knows that we are all part of one great evolution and all literally the children of one father, he sees that the universal brotherhood of humanity is no mere poetical conception but a definite fact; not a dream of something which is to be in the

dim distance of Utopia, but a condition existing here and now. The certainty of this all-embracing fraternity gives him a wider outlook upon life and a broad impersonal point of view from which to regard everything. He realises that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not to him an article of religious belief, but a scientific fact proved to him by his study.

He sees that since humanity is literally a whole, nothing which injures one man can ever be really for the good of any other, for the harm done influences not only the doer but also those who are about him. He knows that the only true advantage for him is that benefit which he shares with all. He sees that any advance which he is able to make in the way of spiritual progress or development is something secured not for himself alone but for others. If he gains knowledge or self-control, he assuredly acquires much for himself, yet he takes nothing away from any one else, but on the contrary he helps and strengthens others. Cognisant as he is of the absolute spiritual unity of humanity he knows that in this lower world also in real truth the interest of one can never be opposed to the interest of all, and that no true profit can be made by one man which is not made in the name of and for the sake of humanity; that one man's progress must be a lifting of the burden of all the others; that one man's advance in spiritual things means a very slight yet not imperceptible advance to

humanity as a whole; that every one who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of the sorrow and suffering of his brothers as well.

Because he recognises this brotherhood not merely as a hope cherished by despairing men, but as definite fact following in scientific series from all other facts; because he sees this as an absolute certainty, his attitude towards all those around him changes very greatly. It becomes a posture ever of helpfulness, ever of the deepest sympathy, for he sees that nothing which clashes with their higher interests can be the right thing for him to do, or can be good for him in any way. And so it naturally follows that he becomes filled with the widest possible tolerance and charity. He cannot but be always tolerant, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true. Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. The standard of the Theosophist as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature. He realises how the sin appeared to the sinner at the moment of its commission, and so he makes more allowance than is ever made by the man who is ignorant of all this.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchful help-

fulness. He feels that every contact with others is for him an opportunity, and the additional knowledge which his study has brought to him enables him to give advice or help in almost any case which comes before him. Not that he is perpetually thrusting his opinions upon other people. On the contrary, he observes that just this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires from him explanation or advice he is more than willing to give it, yet he has no sort of wish to convert anyone else to his own way of thinking.

In every relation of life this idea of helpfulness comes into play, not only with regard to his fellow-men but also in connection with the vast animal kingdom which surrounds him. Units of this kingdom are often brought into close relation with man, and this is for him an opportunity of doing something for them. The Theosophist recognises that these are also his brothers, even though they may be younger brothers, and that he owes a fraternal duty to them also—so to act and so to think that his relation with them shall be always for their good and never for their harm.

Pre-eminently and above all, his Theosophy is to him a doctrine of common-sense. It puts before him as far as he can at present know them the facts about God and man and the relations between them; then he proceeds to take these facts into account and to act in relation to them with ordinary reason and common-sense. He regulates his life according to the laws of evolution which it has

taught him, and this gives him a totally different standpoint and a touchstone by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself.

Always he applies this criterion; is the thing right or wrong, does it help evolution or does it hinder it? If a thought or a feeling arises within himself, he sees at once by this test whether it is one he ought to encourage. If it be for the greatest good of the greatest number then all is well; if it may hinder or cause harm to any being in its progress then it is evil and to be avoided. Exactly the same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view a thing be a good thing then he can conscientiously support it; if not then it is not for him.

For him the question of personal interest does not come into the case at all. He thinks simply of the good of evolution as a whole. This gives him a definite foot-hold and clear criterion, and removes from him altogether the pain of indecision and hesitation. The Will of the Deity is man's evolution; whatever therefore helps on that evolution must be good; whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and immemorial tradition.

Knowing that the true man is the ego and not the body, he sees that it is the life of the ego only which is really of moment, and that everything connected with the body must unhesitatingly

be subordinated to those higher interests. He recognises that this earth-life is given to him for the purpose of progress, and that that progress is the one important thing. The real purpose of his life is the unfoldment of his powers as an ego, the development of his character. He knows that there must be development not only of the physical body but also of the mental nature, of the mind, and of the spiritual perceptions. He sees that nothing short of absolute perfection is expected of him in connection with this development; that all power with regard to it is in his own hands; that he has everlasting time before him in which to attain this perfection, but that the sooner it is gained the happier and more useful will he be.

He recognises his life as nothing but a day at school, and his physical body as a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning lessons is the only one of any real importance, and that the man who allows himself to be diverted from that purpose by any consideration whatever is acting with inconceivable stupidity. To him the life devoted exclusively to physical objects, to the acquisition of wealth or fame appears the merest child's-play—a senseless sacrifice of all that is really worth having for the sake of a few moment's gratification of the lower part of his nature. He "sets his affection on things above and not on things of the earth," not only because he sees this to be the right course of action, but because he realises so clearly the valuelessness of these things of earth. He always tries to take the higher point

of view, for he knows that the lower is utterly unreliable—that the lower desires and feelings gather round him like a dense fog and make it impossible for him to see anything clearly from that level.

Whenever he finds a struggle going on within him he remembers that he himself is the higher, and that this which is the lower is not the real self, but merely an uncontrolled part of one of its vehicles. He knows that though he may fall a thousand times on the way towards his goal, his reason for trying to reach it remains just as strong after the thousandth fall as it was in the beginning, so that it would not only be useless but unwise and wrong to give way to despondency and hopelessness. He begins his journey upon the road of progress at once—not only because he knows that it is far easier for him now than it will be if he leaves the effort until later, but chiefly because if he makes the endeavour now and succeeds in achieving some progress, if he rises thereby to some higher level, he is in a position to hold out a helping hand to those who have not even reached that step on the ladder which he has gained. In that way he takes a part, however humble it may be, in the great divine work of evolution. He knows that he has arrived at his present position only by a slow process of growth, and so he does not expect instantaneous attainment of perfection. He sees how inevitable is the great law of cause and effect, and that when he once grasps the working of that law he can use it intelligently in regard to mental and moral development, just as in the physical world we can employ for our own

assistance those laws of nature the working of which we have learnt to understand.

Understanding what death is he knows that there can be no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves. It has come to them all often before, so there is nothing unfamiliar about it. He sees death simply as a promotion from a life which is more than half physical to one which is wholly superior, so for himself he unfeignedly welcomes it, and even when it comes to those whom he loves, he recognises at once the advantage for them even though he cannot but feel a pang of regret that he should be temporarily separated from them so far as the physical world is concerned. But he knows that the so-called dead are near him still, and that he has only to cast off for a time his physical body in sleep in order to stand side by side with them as before. He sees clearly that the world is one, and that the same divine laws rule the whole of it, whether it be visible or invisible to physical sight. So he has no feeling of nervousness or strangeness in passing from one part of it to another, and no feeling of uncertainty as to what he will find on the other side of the veil. He knows that in that higher life there opens before him a splendid vista of opportunities both for acquiring fresh knowledge and for doing useful work; that life away from this dense body has a vividness and a brilliancy to which all earthly enjoyment is as nothing; and so through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him.

Doubt as to his future is for him impossible, for just as by looking back on the savage he realises that which he was in the past, so by looking to the greatest and wisest of mankind he realises what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb. It is just because of the unchangeableness of the great law of cause and effect that he finds himself able to climb that ladder, because, since the law works always in the same way he can depend upon it and he can use it, just as he uses the laws of nature in the physical worlds. His knowledge of this law brings to him a sense of perspective, and shows him that if something comes to him, it comes because he has deserved it as a consequence of action which he has committed, of words which he has spoken, of thought to which he has given harbour in previous days or in earlier lives. He comprehends that all affliction is of the nature of the payment of a debt, and therefore when he has to meet with troubles of life he takes them and uses them as a lesson, because he understands why they have come and is glad of the opportunity which they give him to pay off something of his obligations.

Again, and in yet another way, does he take them as an opportunity, for he sees that there is another side to them if he meets them in the right way. He spends no time in bearing prospective burdens. When trouble comes to him he does not

aggravate it by foolish repinement, but sets himself to endure so much of it as is inevitable, with patience and with fortitude. Not that he submits himself to it as a fatalist might, for he takes adverse circumstances as an incentive to such development as may enable him to transcend it, and thus out of long-past evil he brings forth a seed of future growth. For in the very act of paying the outstanding debt he develops qualities of courage and resolution that will stand him in good stead through all the ages that are to come.

He is distinguishable from the rest of the world by his perennial cheerfulness, his undaunted courage under difficulties, and his ready sympathy and helpfulness; yet he is at the same time emphatically a man who takes life seriously, who recognises that there is much for everyone to do in the world and that there is no time to waste. He knows with utter certainty that he not only makes his own destiny but also he gravely affects that of others around him, and thus he perceives how weighty a responsibility attends the use of his power. He knows that thoughts are things and that it is easily possible to do great harm or great good by their means. He knows that no man liveth to himself, for his every thought acts upon others as well; that the vibrations which he sends forth from his mind and from his mental nature are reproducing themselves in the minds and the mental natures of other men, so that he is a source either of mental health or of mental ill to all with whom he comes in contact. This at once imposes upon him a far higher code of social ethics than

that which is known to the outer world, for he knows that he must control not only his acts and his words, but also his thoughts, since they may produce effects more serious and more far-reaching than their outward expression in the physical world. He knows that when a man is not in the least thinking of others, he yet inevitably affects them for good or for evil. In addition to this unconscious action of his thought upon others he also employs it consciously for good. He sets currents in motion to carry mental help and comfort to many a suffering friend, and in this way he finds a whole new world of usefulness opening before him.

He ranges himself ever on the side of the higher rather than the lower thought, the nobler rather than the baser. He deliberately takes the optimistic rather than the pessimistic view of everything, the helpful rather than the cynical, because he knows that to be fundamentally the true view. By looking continually for the good in everything that he may endeavour to strengthen, by striving always to help and never to hinder, he becomes ever of greater use to his fellow-men, and is thus in his small way a co-worker with the splendid scheme of evolution. He forgets himself utterly and lives but for the sake of others; realising himself as a part of that scheme; he also realises the God within him, and learns to become ever a truer expression of him, and thus in fulfilling God's will he has not only blessed himself, but becomes a blessing to all.

C. W. Leadbeater

MAN'S RELATION TO HIS ENVIRONMENT

By HELEN VEALE

THE question of man's relation to his environment seems to be but a small part of a much larger question, the relation of Spirit to Matter, involving the whole problem of the purpose of life; for man is pre-eminently the concrete symbol, on the physical plane, of the spiritual principle, and represents Those who made him in Their own image, and endowed him with the articulate utterance that marks him as the special vehicle of the Logos.

Just as the whole manifested Universe literally embodies the relation between Spirit and Matter, so Man's relation to the field of his activities may be said to be embodied in social institutions and customs, politics and states, his own world that he has brought forth by his creative faculty. It is significant that the term 'world' is generally used to denote its inhabitants rather than the terrestrial globe, as in the expression 'a rise in the world,' which has no reference to mountain climbing. Indeed, it is generally recognised that a man has a certain 'sphere of influence;' that is to say, that he has creative power over his environment within a circumscribed area, the limitation being inherent in himself, rather than imposed from without. In this

respect too he is the microcosmic copy of the Logos of a system, who commences His Self-manifestation, we are told, by describing his own circle, the field of His activity, Himself its centre and circumference.

So far as we can see, the purpose of a world seems to be the evolution of individualised consciousness, and primarily the production of a race of Gods, or Divine Men. Spirit is to realise itself through Matter, and each self-conscious unit has to gain by experience the strength and wisdom necessary to make it able to serve in its turn as a centre or focus of the All-Life, the seed of a future Universe.

The Logos, then, wills to produce Sons like to Himself, to be raised to His own level. He shares His very being freely, gives Himself to all in the sacrament of life, and so must we also do in our small worlds, if we would live in harmony with His plan. So freely has this been recognised, that whenever, even in the restricted compass of a single, personal life, this self-sacrificing spirit has been perfectly manifested, the human exemplar has invariably been associated in human thought with the Logos, as His very Incarnation, and His life-story made to conform, in popular tradition, to the bafflingly recurrent Solar-Myth!

We are evidently, then, so far as our influence extends, to aid the development of all forms of life and intelligence lower than our own—to level up—and the first requisite to enable us to do this effectively is that we study present conditions of life, and fully realise the nature of mutual human relations, their origin and true lines of growth.

From this point of view, there are two attitudes towards life which must be condemned: first, that of the recluse, who tries to forget that he is on earth; and secondly, that of the ordinary man, who is content to bear the stamp of his environment, to be the product of his time and race, with their prejudices and limitations.

Neither of these is acting up to his human responsibilities and dignity, for neither is helping forward the evolution of the race. The recluse, unless his retirement is merely temporary, for the purpose of future increased usefulness, errs essentially in that he is withholding his due creative effect on the world around him; he is not helping to turn the wheel. Immersed perchance in abstract studies, in problems unrelated to his special point of time and space, he is ineffective, and might just as well be in that limbo to which practical men mostly consign him. But, on their side, these same practical men usually err as fundamentally, in that they allow themselves to be moulded by their circumstances, swamped by popular feeling and prejudice, and regulated by conventional moral standards, having never given themselves time to think on their own lines. Such may be serving collectively as the vehicle of the evolving Spirit of Humanity, or for that of the Race-consciousness, being respectively just so many copies, handsomely or meanly bound, of John Bull, Jean Crapaud or Uncle Sam, as the case may be; but they have scarcely yet realised their individual manhood, as incarnations of the Thinker, placed in this world of thought-forms to control and modify them into

the likeness of their divine prototypes in the ideal world.

To those of us who have begun to realise what our manhood means and entails, three things are specially necessary. First, we must be versed in a comprehensive philosophy of life, to which we can relate every form of human activity, and which will supply us also with the goal towards which we are to work, and the general plan of evolution. This is just what the practical men mostly lack, unless they are lucky enough to stumble on Theosophy, veritably an exposition of the great Architect's plan, in accordance with which alone every stone can be "well and truly laid".

The next necessity is that this knowledge of general principles be applied to contemporary conditions, in every branch of our practical, everyday life. To be effective in our worlds we must clothe our ideals in forms suited and organically related to modern conditions, remembering always that we are dealing with living organisms, or rather manifestations of the One unfolding Life, and neither attempting the presently and locally impossible, however desirable, nor wasting energy over trying to foster modes of growth foreign to the particular organic structure with which we are dealing.

So far, then, we must combine the attitudes of the recluse and the practical man, but we must learn to add something to which both of them are, as a rule, strangers. This is the power to stand free, unbound by our worlds, "enthroned on high, unattached to actions". This can only be

gradually and very partially acquired, but in proportion as we acquire it will grow our power of usefulness, and we should all, at least, as Theosophical students, have begun to understand something of its meaning and value.

To be lords of our worlds, we must first have freed ourselves from the thralldom of sense-objects; we must view them from above.

At our present stage of evolution, so little removed from the grossest materialism, this seems at first well-nigh impossible, and perhaps it is by our own individual efforts alone, but we are not left unaided.

It seems as if man's higher spiritual consciousness, like his animal consciousness in the pre-human stage, is being evolved by means of a kind of spiritual group-soul, so that collectively heights can be scaled which would be individually unattainable, and the individual also can achieve greatly beyond himself by realising his spiritual union with the Head and Fount of his higher being. So the religious devotee reaches ecstasy by joining himself to the object of his devotion, and so the Theosophist enters his Master's Heart, and, in that blessed expansion of consciousness, feels something of what it is to be unattached to the fruits of action.

Not till that spiritual maturity has been fully reached shall we be really possessed of free-will, which is nothing less than the divine creative power, our heritage. Meanwhile, we can be content, and joyfully willing, to be vehicles of the Master's consciousness, and to use whatever means

are offered us to come more in touch with Him, with a view to greater usefulness in His work.

If this line of thought leads anywhere, it is to the conviction that we must not, as Theosophical students, hold aloof from the great living movements of our day, but instead must take leading parts in them, so far as we are able, keeping our heads well above the flood to see our way. We are to be practical idealists, seeing the end in all beginnings, the Spirit through its veil of Matter, quick to hear and re-echo the master-tone which can bring all jarring notes of life to vibrate in harmony with itself.

Especially have we English Theosophists an important work to do just now as citizens. We are in a better position than most people to judge the evils of our present party government, since the occult science has taught us something of the order of the Divine Plan, and of the principles on which states and politics are built and can alone subsist. How appallingly out of harmony with a spiritually governed universe appears a State which is the political embodiment of the principle of strife and competition, in which excess on one side is balanced by subsequent excess on the other, with no attempt to keep the scales even, and in which the national moods find expression rather than the national mind, since at a general election no pains are spared to rouse men's passions and prejudices, to the obvious detriment of their reasoning powers!

Yet we must not be appalled, but must apply ourselves to the task of altering public opinion, till it shall see that distrust and suspicion are poor

foundations on which to build national efficiency, and that it is time that the civil war of the seventeenth century ceased to vitiate the relations between sovereign and people. We have been told by our revered President to try all popular movements by the touch-stone of Brotherhood, and, so tested, Socialism claims our support. But we must be open-eyed supporters, not blind adherents—we must seek to lead rather than to follow, if we will use these mighty forces in the Master's work, as builders and creators under Him. If we see in the Monarchy a symbol of divine rule, in the King, a living sacrament, shorn of which the national life would be poorer, yet we may be allowed to recognise great value in socialistic schemes of economic reform, and to look forward to a time when the King shall be a Socialist, leading the forces of social co-operation into constructive rather than destructive channels.

In all departments of life, we members of the Theosophical Society have to seek to lead the thought and action of our day, preparing ourselves first by a close study of modern conditions in the light of our philosophy of life, then applying our general principles in a practical struggle against the social powers of darkness, and ever preserving in our inmost hearts a shrine to which we may repair at will, or rather, where we may have our constant abiding-place and fixed centre, listening to the Master's voice and taking of His life to pour it forth over the world that He loves.

Helen Veale

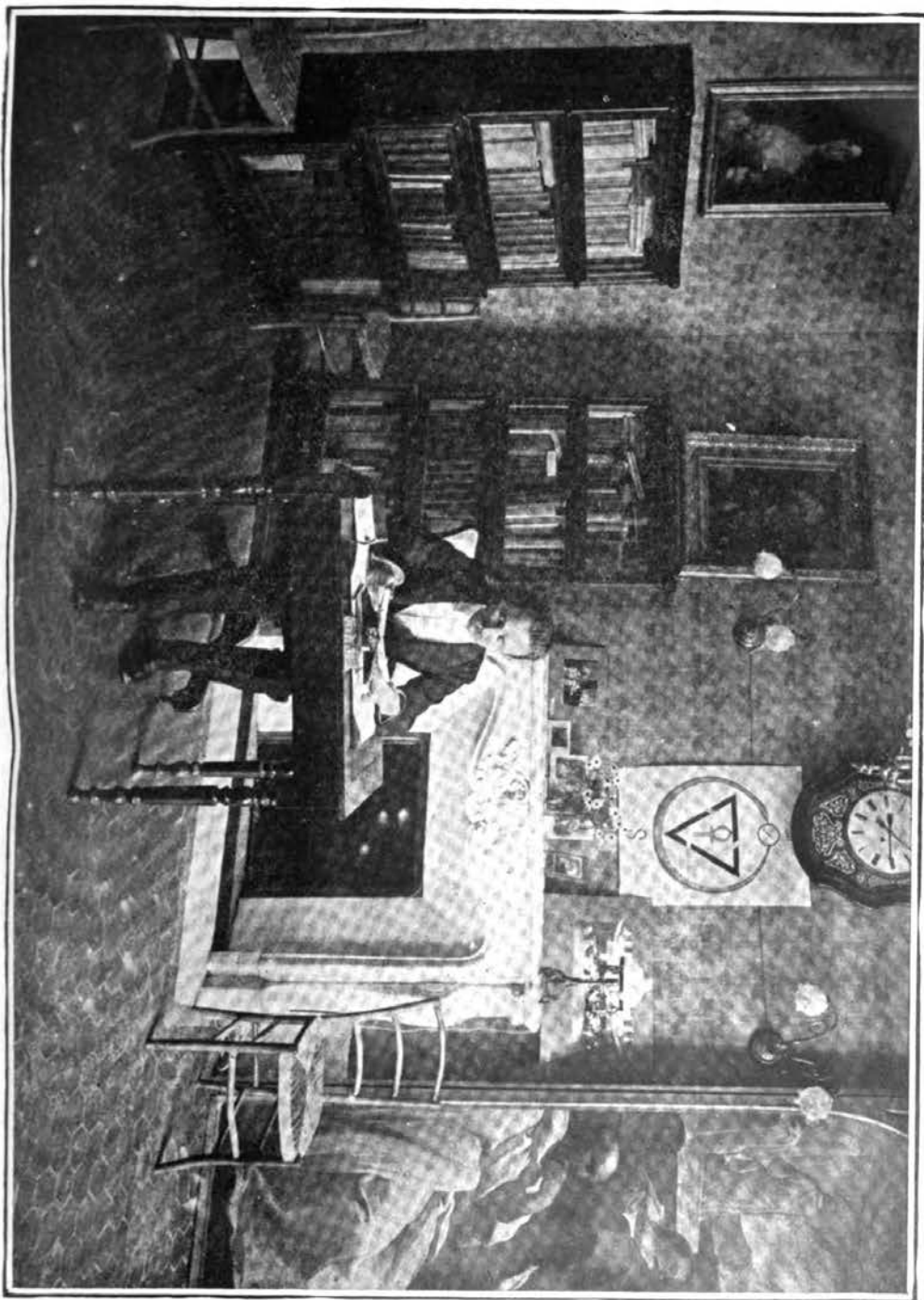
A THEOSOPHICAL INSTITUTE

By ANNIE BESANT

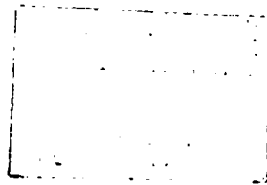
I REFERRED in December last to a Theosophical Institute in the Riviera, and promised some further particulars. These I am now able to furnish, from information kindly supplied by M. Kotchetov himself. The whole plan is a huge one, and its complete realisation must depend on the financial support which M. Kotchetov succeeds in securing; but a part of it is already accomplished.

The Villa Illusion, the property of M. Kotchetov is to be enlarged and transformed into the Theosophical Institute, and will become the Villa Mukti. Our first illustration shows its delightful situation on the Cap d'Ail, overlooking the Mediterranean and embowered in trees. The wealth of flowers is characteristic of the Riviera.

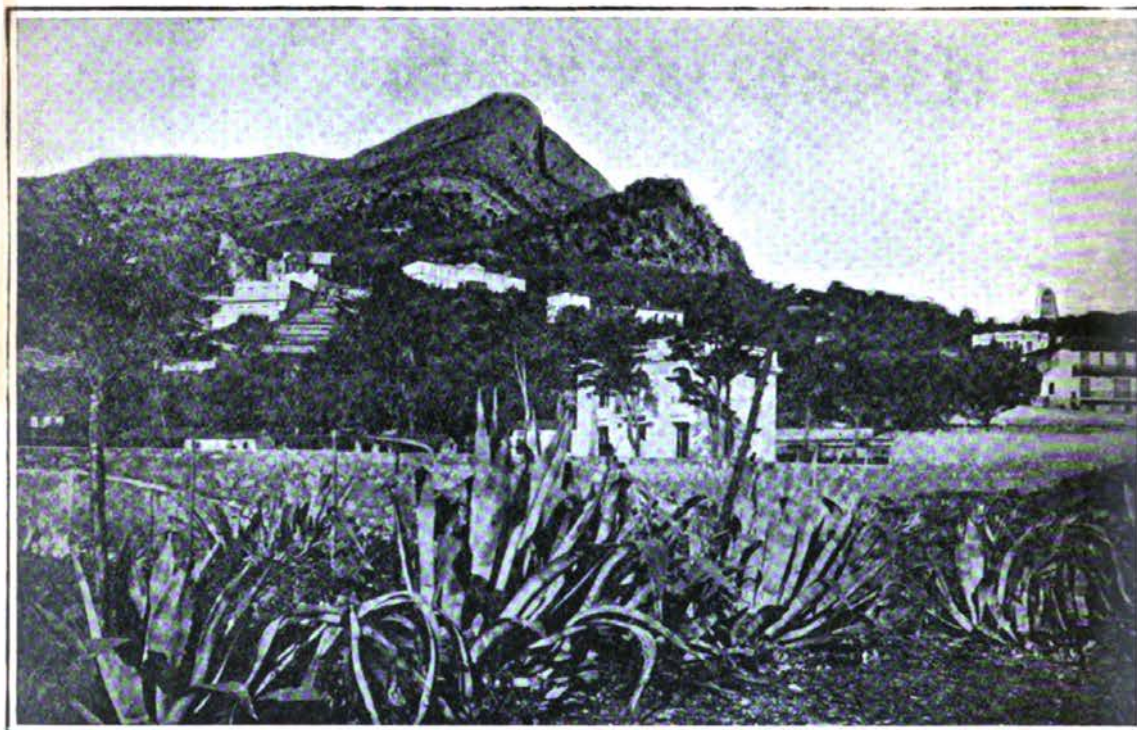
The second illustration shows M. Kotchetov in the Library, while the third gives an idea of its surroundings, and the fourth part of a neighbouring landscape. The Cap d'Ail is a small town with eight-hundred and sixty-four inhabitants, with a most picturesque environment, and a small natural harbour is immediately in front of the Villa. There is to be a large library, flanked by two charming bow-windowed rooms with toilette and bath-rooms and bed-rooms, and two other stories, in one of which is a lecture hall. The whole is lighted throughout with electricity. On the rez-de-chaussee is a hall for physical culture. M. Kotchetov writes hopefully of the success of his project, and his own generous gift ensures that success to some extent. All good wishes will go to him that he may find the helpers necessary to carry out his plan.



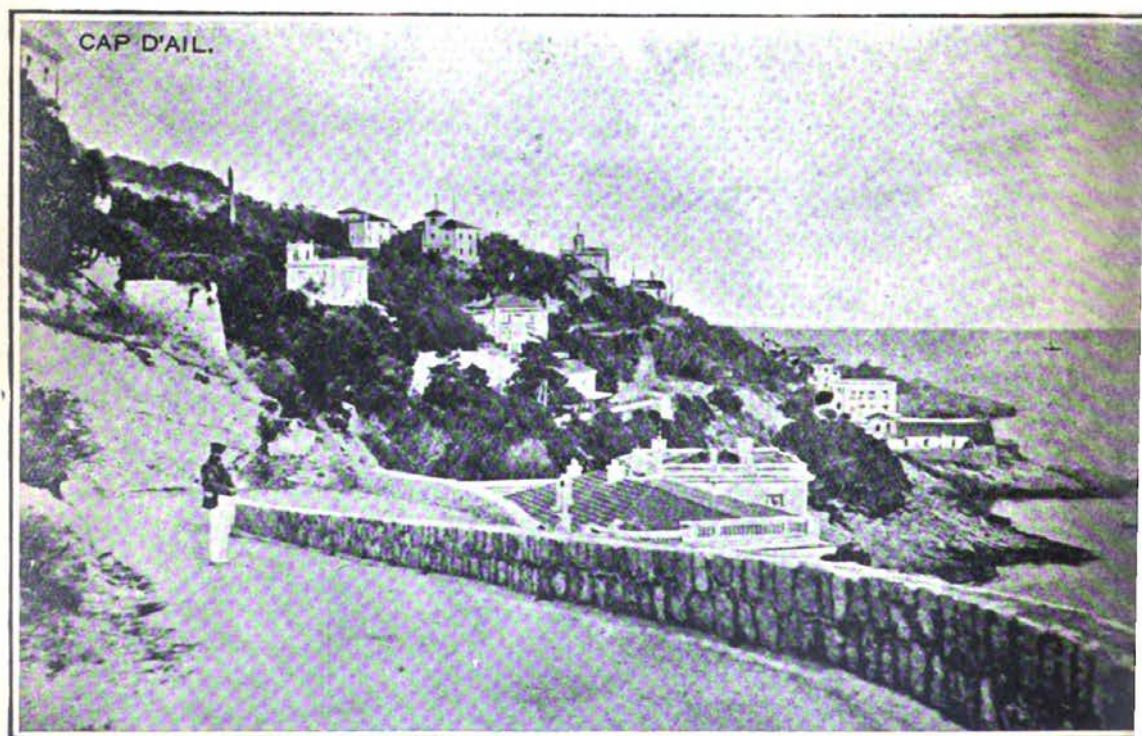
MR. J. KOTCHETOV IN THE LIBRARY AT HIS VILLA ILLUSION.



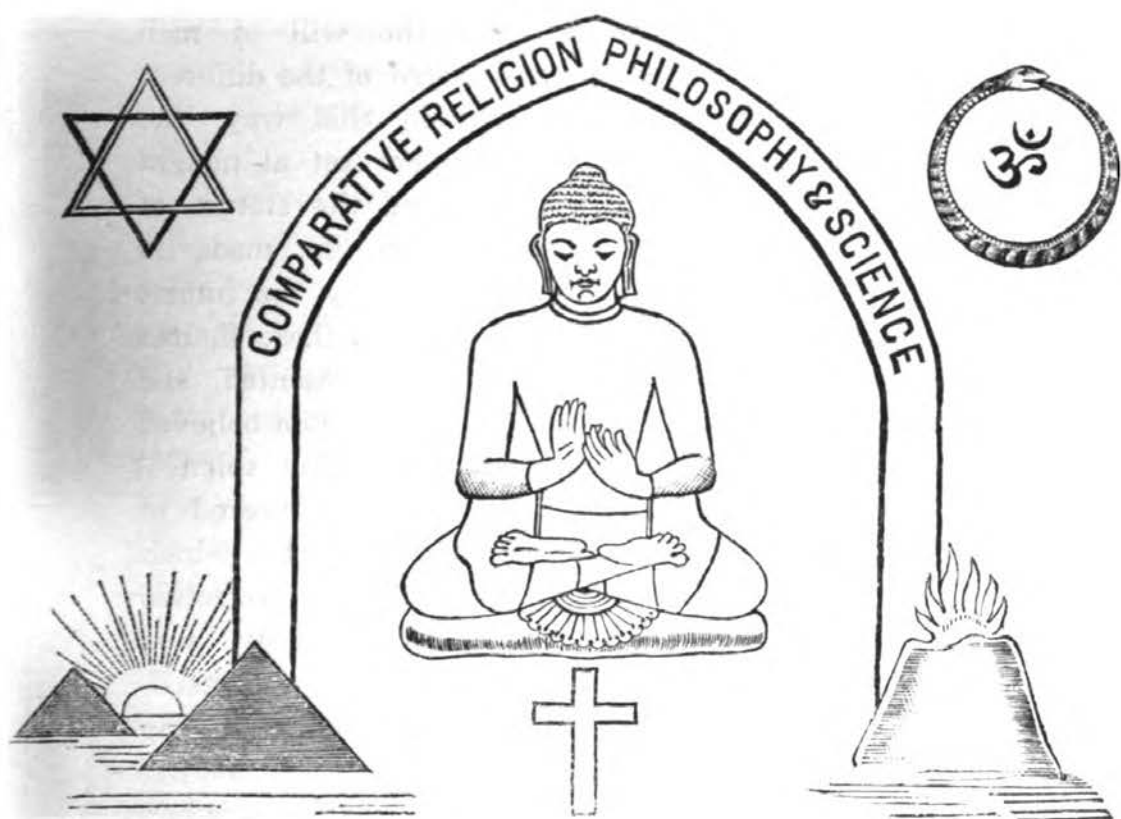
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LES CAPS FLEURIS AND LA TÊTE DE CHIEN.



CAP D'AIL.



THE ANIMATED STATUES OF EGYPT

By COUNTESS MADELEINE DE BRYAS

EGYPT has yielded up the records of her glorious past, and a century of painstaking investigations has led to the discovery of those very secrets, that generations of hierophants had jealously guarded against the curiosity of the non-initiated. Among these secrets must certainly be mentioned magic, for it occupied a very prominent place in their

ceremonies and even in their religion. The Egyptians believed that every object, animate or inanimate, could be made to obey the will of men who possessed a thorough knowledge of the different spells and 'words of power'. In this way, the customary limitations of matter were set at naught by the well-instructed magician, and the statues of gods and men were endowed with life, made to perform certain acts and even prophesy the future. It was thought possible to transmit to these figures the soul of the being whom they represented, and "from time immemorial, the people of Egypt believed that every statue possessed an indwelling spirit".¹

The inscriptions that have been discovered in the tombs, describe a curious ceremony by which the double, *ka* — a living and coloured projection of the human figure,² or the astral body, was infused into the statues. The first ceremonies consisted of evoking the double, and confining it in the statues. An officiating priest "pursued the shadow," and tried to catch it as with a net, like Isis, when represented as pulling the drifting body of Osiris out of the water. He exhorted the dead in the words: "Inhabitant of the tomb! Inhabitant of the tomb!" and at the same time he covered his head with a veil.³ The various incantations that he murmured, soon established a current between the deceased and the statue, on his declaring that "the air was penetrating". He then covered his shoulders with a thicker veil, and continued the magical

¹ E. A. Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² M. G. Maspero. *Histoire Egyptienne*, pp. 108-110.

³ M. Gayot. *Le destin, la divination Egyptienne et l'oracle d'Antinoüs*, p. 15.

phrases. After many perorations, the double was at last compelled to enter the statue, and the priest triumphantly announced that the net had finally captured him. The next thing to be done was to attach the *ka* definitely to the statue and give it back its senses. This was the subject of further and complicated ceremonies. A last office consisted in touching successively the eyes, nostrils, and mouth of the effigy with the sacred amulets, whilst a priestess, playing the part of Isis, whispered in its ear: "Now are thine eyes made, now is thy mouth made, now are thy nostrils made. Horus has opened thy mouth, he has opened thine eyes; he has given breath to thy nostrils with the divine amulet that opens the eyes."¹

It is very possible that through the magical virtue of this operation, a link might actually be made between the astral body of the dead man and the statues that represented him in the tombs, and that in this case, the deceased could keep in contact with those he had left behind, as in most seances of spiritualism, where, in our modern times, the 'spirit' has generally become a table-rapper, or the inspirer of sentences, that are easily communicated with the help of the 'planchette board'. Moreover, the Theosophical teachings² tell us that the ego, after death, is in close rapport with his physical corpse, and that the embalming of his body is "a distinct temptation to him to delay, and immensely facilitates his doing so if he should

¹M. Gayet. *Le destin, la divination Egyptienne*, p. 16.

²C. W. Leadbeater. *The Inner Life*, Vol. II, p. 21.

unfortunately wish it". But naturally, this would only be in the case of egos in an unadvanced stage of evolution, for none amongst the more advanced would allow themselves to be "detained upon the astral plane even by a proceeding so foolish as the embalming of their corpses". The funeral statues were not the only ones that could be animated; those in the sanctuaries, or the living representatives of the gods, were also endowed with life. It would not seem improbable, that in this case, a powerful elemental was attached to them.

In some of the temples, the statues were also used in healing. The king, or the ordinary mortal who wished to be healed, crouched down at the feet of the divinity, with his back turned towards it. First, the statue kissed the afflicted one, and then, four times in succession, it placed its right hand on his spine, or on his neck; the fluid that flowed out during these passes was called the *Sa*¹—the mysterious fluid that gave health, strength, and life. This ceremony, however, had but a temporary efficacy, and had often to be renewed, if the beneficial effect were desired to last some time.² These statues were certainly highly magnetised, and possessed the property of imparting health by contact, as efficiently as any modern galvanic belt, or overcharged battery³; they could even cure people possessed by an evil spirit. The Theban inscriptions describe, on a celebrated stele, how the god

¹ *Sa*, or *Prāṇa* in Samskr̥t.

² Maspero. *Bulletin Critique de la religion Egyptienne. Le Rituel du Sacrifice funeraire*, pp. 17-18, et. 28-29.

³ H. P. B. *Isis Unveiled*, Vol. I. p. 283.

Khonsu¹ freed a young princess of Bachtan, sister-in-law of one of the Pharaohs. This curious legend has been quoted in many works on Egyptology².

The statues in the temples were the object of rites of the most complicated nature, which were to be performed daily. M. Moret, in his learned book on the Egyptian rites,³ gives us an excellent description of the different stages of this ceremony.

The priest entered the sanctuary, and began by purifying the atmosphere with fire, fumigations and water⁴. The purifications in the temple, held an important place in the ceremonies, especially after foreign invasions.⁵ The officiating priest took the censer, after having thrown some resin on the flame, and proceeded towards the Holy of Holies. Each one of his movements, was accompanied by strange formulæ, in which he set himself forth as a god. It was evident that he was representing the king who was divine; for let us not forget that the Pharaohs, like the Peruvian Incas, were absolute autocrats, who ruled by divine right. M. Naville has tried to demonstrate that, in this case, the divine nature was like an emanation, an effluvia, that could be transmitted from the God to him who officiated, and from the latter to all the objects that he touched, or of which he made use.

¹ Amon, Khonsu and Mut were the gods of the Theban triad.

² G. Maspero. *Contes populaires de l'Égypte Ancienne. La fille du Prince de Bachtan et l'esprit possesseur.*

³ A. Moret. *Le Rituel du culte divin journalier*, Paris, 1902.

⁴ According to Plutarch, the priests purified the air with fumigations of resin in the morning, of myrrh at noon, and hyphi in the evening. (See *De Isis et Osiris*, pp. 79-80).

⁵ E. Lefébure. *Rites Égyptiens*, p. 40.

It was thus that every object had a divine name, and was apostrophised as a divinity. This was, for example, what the priest said to the censer: "Hail to thee! thurible of the gods who are the followers of Thoth. My two arms are on thee like those of Horus, my two hands are on thee like those of Thoth, my fingers are on thee like those of Anubis, chief of the divine pavilion. I am the living slave of Ra, I am pure, for I have purified myself and my purifications are those of the gods." Those words were the very same that would be addressed to Amon himself.¹ It is likely that those phrases were special forms of spells that were destined to bring about certain magical results, for the Egyptians believed that words of power were sufficient to obtain such results, but they did not realise, that it is the will that is behind the mantram, that really works the miracle.²

The second act of the ritual consisted in the entrance of the priest into the naos,³ where he was to purify the statue, and take it in his arms. He broke the seal and removed the sigillated earth, for the naos was hermetically closed, then he pushed back the "finger of set" or the bolt, and found himself facing a statue entirely covered with an animal's skin, which he removed. The face of the divinity was thus disclosed, and the priest could see the God. To look at a divinity was a privilege granted only to the king, or to the officiating priest, his representative, nor was

¹ Ed. Naville. *La religion des anciens Egyptiens*, p. 246.

² C. W. Leadbeater, *The Inner Life*, Vol. II, p. 409.

³ Naos or shrine.

it devoid of danger, either for the one who looked, or even for the God himself, as the look that fell on him was that of a king, in other words, of a God. The influence of the eye was considered to be terrible and even destructive in its results. Remnants of this belief are still to be found in the Italian *jettatura* and, according to Lane, the modern Egyptians never look in a mirror, without pronouncing certain formulæ preventing them from fascinating themselves.¹ The priest addressed the divinity in these terms: "My face is preserved from the God, the God is preserved from my divine face, for the Gods have made the path that I tread, and the king has sent me to look upon the divinity." In this singular fashion and with the spell of these words, neither of them ran any risk. The priest then prostrated himself, and literally lay down flat on his face. Each one of his movements was accompanied by phrases such as the following: "Hail to thee, Amon-Ra. Thou art well established in thy dwelling. I bow before thee, for I fear thee. I kiss Kel and Hathor, so that I shall be strong and not fall a victim to the sacrifices of this day."

The priest, after various fumigations with incense, offered the statue a perfume made of honey. Then he kissed it; nay, he even clasped it in a close embrace; this however, was no difficult accomplishment, as the limbs of the statues were always articulated.² After this, the priest retired

¹ Lane. *The Modern Egyptians*, 5th edition, 1860, p. 236. See *Lefébure, Rites Egyptiens*, p. 10.

² Those statues were of gilded wood, beautifully inlaid with precious stones.

from the naos, then came in again, and offered the divinity a small statue, representing the goddess Maat, or the goddess of justice, truth and law. M. Wiedemann has written an interesting article on this subject, in which he is of opinion that this Goddess is supposed to be eaten by the God, and that, in this way, he becomes master of all the powers.² This however, does not seem very probable, and I would rather accept M. Naville's explanation of the rite, being a symbolical idea, by which the priest gives the God to understand, that he will consider him as his judge, and accept his decisions as law.³

The statue was then submitted to the ceremony of being completely dressed. The priest began by washing it with water taken from several vases, and again burnt resin before it; then he proceeded to clothe it. The first part of the ceremony consisted in presenting the effigy with two white bandlets, with which its head was to be carefully bound round, the same operation being repeated afterwards with a green bandlet, and lastly with a red one. Then the priest enveloped the body of the divinity with a piece of cloth, and offered it various kinds of unguents and perfumes, the natures of which have not yet been ascertained. All these offerings were accompanied by symbolical and magical formulæ that are incomprehensible to us. Finally, after several purifications, the priest went into the outer part of the temple, but not without having previously hermeti-

² A. Wiedemann. *Maa, déesse de la Vérité et son rôle dans le Panthéon Egyptien. Annales du Musée Guimet-tome dixième.*

³ Ed. Naville. *La religion des Anciens Egyptiens*, p. 249.

cally fastened up the naos and applied the sigillated seal.

Some of my readers will, no doubt, tax me with superstition in believing that animated statues did exist in remote times, and yet H. P. B. herself, declares in *Isis Unveiled* that "the same knowledge and control of the occult forces, including the vital force, which enabled the fakir temporarily to leave and then re-enter his body, and Jesus, Apollonius and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues and cause them to act and speak like living creatures"¹. "Who would dare disbelieve in our days," she adds, in another part of the book,² "the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of Gods could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write without contact? We know that from the remotest ages, there has existed a mysterious, awful science, under the name of Theopæa. This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues, and blocks of inert matter became animated under the potential will of the hierophant." Mrs. Besant also, has fully illustrated the terrible consequences of this art, in the tenth life of Alcyone,³ in which she has rendered, with her wonderful descriptive

¹ *Isis Unveiled*, Vol. I, p. 485.

² *Ibid.* Vol. I, pp. 612, 614, and 283.

³ See *THE THEOSOPHIST*, July 1910, *Rents in the Veil of Time*, p. 1338.

and dramatic talent, a scene of magic and orgy in an old Atlantean temple. Nowadays, many 'wonders'¹ do happen, but the sceptical public is always mortally afraid of playing the part of the ingenuous fool who believes every story that is told him. Those who have given themselves up to psychical research, have invented extremely clever methods of controlling the manifestations of our brothers in the next world; but we find most people crying treachery and falsification at every 'uncanny' thing they witness; their efforts never landing them beyond trying to convince others that, either this world ends in matter and decay, or that there is really 'something' to await terrified sinners on the other side of the grave.

The eminent Egyptologist, M. G. Maspero, has written a remarkable chapter on the *ka* and the prophetic statues, from which I will quote the following passage.²

Those statues were animated, they really spoke and moved, . . . it is impossible to doubt that at least at Thebes, under the XIX and the following dynasties, the statues of Amon worked real miracles. The inscriptions prove, that under the last Ramessides, nothing was undertaken without first consulting the statue of the God. The king explained the business in question to the statue, either in the sanctuary or sometimes even in public; if a negative answer were to be returned, the

¹ *The Annals of Psychical Science*, April—June, 1910, published a long letter sent to Mr. W. T. Stead by Señor B. Corralès, in which the latter declares: "The double of our companion in research—Don Alberto Brenes Cordoba (Professor at the Law Academy, Member of the High Court)—was projected one night in such conditions, and with such truth and abundance of proofs, that I could not say which was really the personality of my friend. The two were in the same place, clothed exactly alike; they conversed and even shook hands with each other. (In a way, this is quite as astonishing as making statues speak and move!)"

² Maspero. *Etudes de Mythologie et d'Archéologie*, § I. See the Chapter 'Le Double et les statues prophetiques'. See also 'Notes sur différents points,' in the *Recueil*, § I, pp. 158-159.

statue remained motionless after the question was put to it, or if the reverse, it indicated "Yes" by a profound inclination of the head, which action it repeated twice. On a stele of Bahhtan, a certain statue of Khonsu, in order to transmit the magical power to another statue of Khonsu, makes the movement of infusing the *Sa* four times—that is to say, it places itself behind the other statue and four times over, places its hand on the neck of the other. The fragments of the great inscription of Deir-el-Bahari, seem to indicate that it was after a real conversation with Amon, that the Queen Hatshopsitou sent a fleet to discover the *Country of Incense*, and bring back the perfumes that were necessary for religious ceremonies. This proves, that if the inscriptions are nearly always full of dialogues between the gods and the king, they were not the work of imagination, but the expression of a living truth.

Amongst the most celebrated works attributed to Hermes, we also find a passage referring to the subject of animated statues. It is taken from the famous speech of hermetic initiation, or the speech to Asclepsios.

"If the Father Creator," says Trismegistus, "has made the eternal Gods in His image, humanity has made its gods to its own likeness. These are the animated statues, full of feelings and aspirations that enable them to achieve the greatest prodigies; the prophetic statues which foretell the future by dreams and other means, and which strike us down with illness, or heal our sufferings according to our merits".¹

Madame Blavatsky corroborates this statement in *Isis Unveiled*².

These statues were very widely used, and we find them in honour in Ethiopia at Napata, as well as at Thebes, the City of the Hundred Gates. When however, the glorious civilisation of Egypt began to decline, the true hierophants were dispersed by the conquering swords of various invaders; the rites

¹ *Le Double et les Statues prophétiques.*

² *Isis Unveiled*, Vol. I, p. 613.

fell into desuetude, or degenerated into mere priestly speculations. Having lost the secret of those arts that their fathers had made use of, and in order to keep their sway over the masses, the descendants of the High-Priests of Amon, substituted for the magical statues artificially animated dolls. Some of these are still in existence, and can be seen in the French Archæological Museums. The Louvre, in Paris, is in possession of at least one of them. When the statue in question was supposed to deliver an oracle to the king, the priests had it transferred into the chambers in the temple, specially accommodated for this purpose. The floorings were in silver,¹ and perhaps were even movable, like that in the temple of Ceres, at Eleusis, or that in India spoken of by Philostratus in the *Life of Apollonius*. If we believe Theodoret, "the statues of the gods, when they were of large dimensions often possessed cavities, which the priests entered through hidden passages, in order to deliver oracles." (*Hist. Eccl.* Vol. XXII.)² It is evident that illicit means and tricks were frequently used by the Egyptian, Greek and Roman priesthood, during the later times of their respective histories, and I should advise anyone who would be particularly interested on this subject to read Heron of Alexandria's treatise on puppet shows, translated in part by M. Victor Row, and Colonel A. de Rochas' most interesting book entitled *Les origines de la Science*.

Personal ambition and excesses of power often led unscrupulous priests, initiated in the mysteries,

¹ Ed. Naville. *La religion des Anciens Egyptiens*, p. 219.

² See *Magic*, compiled and edited by Albert A. Hopkins, 1898, pp. 203-251.

to make bad use of their knowledge, and dabble in the blackest of magics. It is in Egypt, that we trace the ancestors of the mediæval sorcerers, and there we find the widespread use of 'magical figures' made of wax or papyrus. To do harm to a man, the magician made a model of him and wrote his name upon it. When a lingering and painful death was sought, the sorcerer held the waxen statuette over hot ashes, and as it slowly melted, "he made gashes in it, or struck pointed wires into the parts of it where he wishes the pain to come, and recited the name of the person who was represented by the figure".¹ When on the contrary, a swift death was required, the statuette was cast into a bright fire, and was made to burn as quickly as possible. This horrible proceeding has still many adepts among the Christian sorcerers in Italy, and the negro Voodoos at New Orleans, and even in our prosaic epoch, mysterious deaths are not all traced to the guilty hand.² This phenomenon can be partly explained by the extraordinary property that wax possesses of storing up the nervous fluid, and remaining in intimate connection with the person whose effluvia it retains. St. Simon in his *Memoirs*, relates on this subject a curious little story, which I cannot refrain from inserting here: During the winter of 1702, several masked balls were given at Court, and all who attended, were supposed to have their wax masks made to order. When, in the following year, these masks were required for a similar purpose, two of

¹ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² *The Secret Doctrine*, Vol. III p. 251.

them were found to be most cadaverous looking, in spite of everything that could be done to them; these were the masks belonging to two noblemen, Bouligneux and Wartigny, who were killed in the next campaign.¹

But to return to Egypt; it must not be supposed that witchcraft was left unpunished, for the papyri testify that more than one magician was sentenced to the death penalty.² The Harris papyrus,³ and the judicial papyrus of Turin,⁴ both relate, how an overseer, named Hai, was punished to death, for having taken part in a conspiracy against the life of Ramses III, a king of the twentieth dynasty, and for making use of exorcisms, acquaintance with which he had come by illegally in the Khen, (the occult library of the palace), in order to enter the harem of the Pharaoh.⁵ The judges who examined the culprit accused him of "building a place, and finding a very deep place, and producing men of Menh," or the magical homunculi, bearing a close resemblance to the Jewish teraphim "who talked with men". The statuettes were not however, always intended for criminal purposes. Wax figures of men and animals were also made to serve as receptacles for evil spirits, which were expelled from men, whilst others, were supposed to minister to the wants of the dead, as in the case of the *ushabtiu* figures that were buried in the tombs⁶.

¹ Lefébure. *L'occulte à la cour de Louis XIV.* Published in the *Initiation* of April 1900, No. 7.

² *The Secret Doctrine*, Vol. III, p. 250.

³ *Papyrus de Chabas*, pp. 170-174.

⁴ *Dévéria*, pp. 124-137.

⁵ Maspero. *Contes populaires de l'Égypte ancienne* *Introd.* lxxiii.

⁶ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 162.

The religious books of Egypt are filled with allusions to magical operations and ceremonies, some of which are of the most extravagant nature, and several ancient writers have handed down to us many traditions, that were still credited in the early Christian days, and that now appear well-nigh impossible to believe. An Arab polygraph of the tenth century of our era, named Macoudi, has described at length in his well-known work,¹ how Deloukeh, an Egyptian Queen, initiated into the principles of magic, "gathered into the temples the secrets of nature, the attractive or repulsive properties contained in minerals, plants and animals". Besides this, she placed in these *berba*, images of the races and nations surrounding Egypt, together with the figures of their horses and camels. The Syrian tribes, who could invade the country by way of the sea, were also represented in a similar manner, and like the first, were placed under the exalted influence of certain planets. In this way, when an army was advancing, from the Hedjaz or the Yemen, in the hope of conquering Egypt, its representative figures in the temple were seen to disappear into earth, and the same fate immediately befell the invading hordes, who were annihilated on the spot. This writer also relates, that the first lighthouse erected by Ptolemy Philadelphus, was built in the sea, on a glass pedestal at the extremity of the Island of Pharos, near Alexandria. The summit of the edifice was crowned with

¹ Maçoudi. *Les Pruiries d'Or*. Tome ii, p. 898. Translated by C. Barbier de Meynard.

bronze and other metal statues. One of these statues held in its right hand a wand, that always turned towards the sun; when the sun was at its meridian, the rod pointed upwards, but, when in the evening the great orb sank below the horizon, the hand of the statue was inclined in that direction. The hours of the day and the night, were indicated by another statue, which emitted harmonious sounds that were different for each hour; whilst a third statue held its arm out towards the sea whenever the enemy was within a night's distance by sail, and when the fleet finally came into view, a fearful noise that could be heard at two or three miles' distance, issued from this extraordinary figure.¹ Another Arab writer, named Murtadi, confirms a similar version of a red stone ram, that stood on a pedestal in a skiff, adorned with a hawk's head, and which was always seen to turn in the direction of any advancing army.²

Without any semblance of heresy, we may suppose that magic was not a gift brought to Egypt by the Horian conquerors, as they are called by M. Naville,³ and who invaded the country with Menes at their head, after the great catastrophe of Poseidonis. It is evident that the historical Egyptians had inherited these magical arts, from the Kings and Initiates of the Third Divine Dynasty, mentioned by Manetho, who in their turn had very likely inherited them from the hoary times of Atlantis. The Arab legends have faithfully conserved

¹ Maçoudi. *Les Prairies d'Or*. Tome ii, p. 433.

² Murtadi. *Les merveilles de l'Égypte*. p. 14-17. Translated by Wattier.

³ Ed. Naville. *La religion des Anciens Égyptiens*, pp. 1-43.

the traditions concerning the great flood, and they give us circumstantial details about the statues and spirits that were created to protect the Pyramids. Let us remember that these buildings were built "partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power, during the submergence which the Initiates knew to be impending,"¹ and that it appears quite possible that such protectors should have been created, as they would constitute the most efficient Cerberuses.

"King Saurid," says the Arab legend,² "after having enclosed in the three great pyramids the bodies of the prior kings, the pontiffs and the idols, to preserve them from the deluge, established a guardian for each pyramid." The Guardian of the Oriental pyramid was a black and white idol, seated on a throne, and having its two eyes wide open; next to it was a halberd. If any unhappy intruder caught sight of the halberd, he immediately heard a tremendous noise that made his heart turn faint, and death quickly ensued. There was also a spirit whose duty was to serve the Guardian, but this without speaking to it. The Guardian of the Occidental pyramid was an idol in hard red stone, holding in its hand a kind of halberd, and on its head a coiled up serpent, which threw itself on all who approached it, twisting itself round their throats, and killing them on the spot. There was a spirit appointed to serve this Guardian, but it was ugly and deformed. A small idol in

¹ W. Scott-Elliot. *The Story of Atlantis*, p. 38.

² Maspero. *Le Double et les statues prophétiques*.

bahe stone was the Guardian of the third pyramid; it fascinated those who looked upon it, and attracted them in such a way, that they either died or went mad. Like the two others, this statue had its faithful spirit also.

It is not only during the 'Zero' dynasty, as Mr. Flinders Petrie has called the prehistoric period of Egypt,¹ that we see artificial elementals of enormous power for destruction, acting as protectors of the pyramids. During the reign of the human dynasties, or the Pharaohs comprised between Menes and Nectanebo the magician, we often find trained occultists, rather inclined towards 'the grey or black side of things,' who undertook to defend the entrance to their mastabas, by creating guardians "so charged with magnetism that they could even bring about physical results". The Arab legends are full of wonderful tales about these 'genii'. "The genius who inhabited the Ikhmin," writes Makrizi, "appeared under the shape of a beardless youth. Several people who attempted to enter the tomb were chased, and so brutally beaten by the spirit, that they were compelled to run for their lives."² The artificial elementals were not only attached to the mastabas, but were closely linked to the mummy itself, or sometimes even to the "top of the sarcophagus in which it was originally laid". Such was the case of the famous mummy of the High-Priestess of Amon-Ra, now in the British Museum, and

¹ E. Guimet. *Recentes découvertes en Egypte. Conférences faites au Musée Guimet.* See Tome xvii, p. 41.

² Maspero. *Le Double et les statues prophétiques.*

celebrated for the series of tragedies that occurred during its transportation from Egypt to London.¹

I will now end this long article with a few words on the statue of Amenophis III, more generally known as the Vocal Colossus of Memnon. Formerly, this statue stood with another one, in front of the pylon of a calcareous stone temple which was built by Amenophis III. They were hewn out of hard grit-stone and both were monolithic. The upper part of the statue in question was thrown down, either by an earthquake about 27 B.C., or owing to the injuries inflicted upon it by Cambyses, during the Persian invasion, in the fourth century before our era. This latter hypothesis is by far the more probable. At all events, the monument was badly damaged, and the broken bust which inclined towards the East, was every morning bathed in the solar rays, and passed abruptly from the cold of night to the high temperature of a blazing Egyptian sun. This sudden change, occasioned a dilation of the crystalline molecules of the statue, and two loud detonations, prolonged by the sonority of the stone, were heard. Even in our days, when the statue is struck by a fragment of stone, it vibrates, resounds, and gives out a melodious 'A'. This monument is, in reality, like an enormous tuning-fork. A few years ago, M. Guimet gave an interesting lecture on the Vocal Statue of Memnon, and, it is from the book subsequently published, that I have taken some of these notes². M. Guimet

¹ See an article in *THE THEOSOPHIST* of May 1911, p. 282.

² E. Guimet. *La statue vocale de Memnon*, 1905.

affirms that such detonations are given out by several Egyptian monuments, and particularly from among the broken blocks of stone that are scattered amidst the ruins of Karnak. "This phenomenon," he adds, "is noted by every traveller. If one visits these temples in the morning, a noise, like that of pistol shots, is heard all around, and if questioned, the Arabs explain that 'the stones are singing under the warming influence of the sun'." I visited Karnak myself, some two years ago, under the guidance of M. Legrain, the charming director of the Karnak excavations. In fact, I went over the ruins several times, but personally, I never heard any such noises, nor did any member of our party of drogmans and tourists mention noticing this phenomenon. However, M. Guimet's affirmation must be the correct one, for he is most certainly qualified to know.

Many ancient writers such as Strabo, Plinus, Juvenal, Pausanias, and Philostratus, the historian of Apollonius of Tyana, have mentioned the singing Colossus in their works. Pausanias declares that the statue "emitted a sound like that produced by the cords of a cithara, or a lyre, that would suddenly snap sharply". The vocal Memnon was often the subject of pious pilgrimages, but at times, the statue was silent, much to the fury of the superstitious pilgrims. This silence was evidently due do the Khamsin, or the terrible southern wind; when it blows as I have seen it blow in Egypt, the ground is without dew in the early morning, and the sun is thickly veiled with a dreadful mist of sand. Once the Khamsin nearly played a nasty

trick on the unfortunate Memnon, at a time when the Empress Sabina came in great pomp to see the Colossus. There then occurred a scene somewhat analogous to the one that is to be witnessed every year in Naples before the miracle of San Genarro. The Empress threatened the statue with Adrian's anger if it did not sing. When the sun rose dimly, through a haze of thin sand, Memnon remained mute, for the Khamsin was blowing violently, and the wrathful Sabina swore she would be avenged on the disobedient god. Fortunately for the Colossus, the frightened elements came to the rescue; towards the evening the wind sank, and the next morning two tremendous reports were heard. Then as a just reward to Memnon, the whole Court was seized with enthusiastic frenzy, and the poetess Balbilla had a long inscription engraved on the monument, to the glorification of the God.

As we see, this strange phenomenon was a case of pure chance, and the Vocal Statue of Memnon cannot be classed among the animated statues of Egypt. The detonations were due to no magical cause, and when the statue was repaired by Julia Domna, the wife of Septimus Severus, the Colossus brought its era of grand *Maestro* to a close, and sang no more.

In conclusion, I would say that every nation evolves along a given line, so that the fruit that it bears shall add new qualities, new possibilities, to the human tree of perfection. Mrs. Besant has told us in her lecture on the 'Emergence of a World-Religion' that the note Egypt sounded in her religious life was Science, just as Purity was the

keynote of the Persian civilisation, and Beauty that of the Greek. It is my personal conviction that in Egypt science as well as religion found a very strong point of contact in magic, in what I should call ceremonial magic. Life, for the Egyptians, was made up of elaborate rituals that were to be observed as rigidly in household, as in religious ceremonies. Their prodigious memories enabled them to retain any number of spells that were supposed to bring about definite results, and their animated statues prove that they were certainly very clever magicians. But all the while, they were unwittingly developing that most essential quality in man, the reflection of the first aspect of the Logos: the Will.

M. de Bryas

Always add, always walk, always proceed; neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that moveth out of his way.

ST. AUGUSTINE

CHAITANYA, THE PROPHET OF BENGAL

By PURNENDU NARAYAN SINHA, M.A., B.L.

(Author of *A Study in Bhagavata Purana*)

THIS is only a bare outline of the life and teachings of one, who plays a most important part in the life of the people of Bengal.

Sometime before the birth of Chaitanya, a holy ascetic named Madhavendra Puri, visited Vrindavana and roamed about the forests, full of associations with Sri Krishna's sacred deeds. Lost in rapturous devotion, he was seated one day at the foot of the hill of Govardhana. He hardly knew that the day was well-nigh over and he was without any food. A boy came with a pot of milk, and with sweet words induced the ascetic to accept it. At night, the boy appeared in dream and revealed himself as Sri Krishna. Thus Madhavendra knew the secret of Chaitanya's appearance and he confided the secret to two of his disciples, Advaita and Isvara Puri. Advaita lived at Santipur, not far from Nadiya, where Chaitanya was to be born, and he confidently asserted before the devotees who used to assemble every day at his place about a great appearance in the near future.

Another extraordinary man appeared at the time named Nityananda. He gave up the world and

assumed the robes of an ascetic at a very early age. He roamed all over India, went to the seat of Vyasa in the Himalayas, met a mysterious Brahmana and his wife on a mountain called Sri Saila in the South and eventually found out Madhavendra, who confided his secrets to him as well.

Nityananda knew that Chaitanya was born in Nadiya, but he did not come there, saying, "The time has not yet come, when he is to reveal himself and I must wait till then". So it was. Chaitanya grew up as an unusually brilliant boy, well skilled in rhetoric and grammar and fond of flooring his opponents in debates that he would force on them. His great intellect was a bar to his being overshadowed by the divine presence that hovered over him as it were.

The first effort of over-shadowing upset him. "All on a sudden," says his biographer, "the Lord made unusual sounds, and rolled on the ground. He laughed and roared and would beat any one that came near. At times his body stiffened, and he had fearful fits. He exclaimed: 'I am the Lord of all beings. I am He, but people do not know me.' After some time, however, he came back to his normal state."

But Chaitanya had not to wait long for the final surrender of his body for divine use. He went to Gaya, to offer *pinda* or oblation to his deceased father. There he met Isvara Puri and begged that ascetic to initiate him in the *mantra* of Sri Krishna. He got the *mantra* and recited it in deep meditation. He keenly felt the absence of Krishna and pitiously wept to find Him out. He

made up his mind to go to Vrindavana in search of Krishna, but a voice from the heavens asked him to go back to Nadiya. So he went back and on his way stopped at a village. What happened in that village, I shall give in Chaitanya's words: "A boy came to me smiling. He was dark as the Tamala tree, with curled hair, and peacock's feather in the head. He was glittering with jewels and had a beautiful flute in His hand. On His breast were the mark Srivatsa and the jewel Kaustubha. He had yellow cloth and Makara shaped ear-ring. He embraced me and then went away, I do not know where."

Chaitanya was now a changed man. The divine influence gradually settled on him. He organised a Sankirtana party and proclaimed the name of Krishna from house to house. At night, he would meet the inner circle of devotees at the house of Srivasa and there at times would manifest distinct divine powers. Nityananda joined him now. Still Advaita, who was anxiously awaiting the divine appearance, would not know him. So he sent a message to him one day, while under divine influence. "Go thou to Advaita's place," said Chaitanya to one of his disciples, "and tell him of my appearance. He for whom he has meditated, and wept and fasted so long, has for his sake made appearance, spread Bhakti in this world. Tell Advaita in secret that Nityananda has joined me. So let Advaita come soon with his wife." Advaita wept in joy and hastened to Nadiya with his wife. But he kept himself back at the house of Nandana and sent

words through the disciple that he had not come. The disciple came and had not opened his mouth, when Chaitanya exclaimed: "Advaita wants to test me. He has come to Nandana's house. Go bring him soon." So Advaita came and there was accession of force to Chaitanya. The loud proclamation of Krishna in musical procession went on from day to day.

After some time, Chaitanya thought he could not fully carry out his mission, without renouncing the world. So he became a Sanyasin and went to Jagannatha. His followers in Bengal came to him every year and remained for four months at Jagannatha, taking part in the Sankirtana, organised by him. He then undertook a tour over India, particularly visiting all the places of pilgrimage in the south. In his own life, Chaitanya showed the deep love of Gopi to Krishna and he was frequently seen to suffer intense pain on account of Krishna's absence. Either he would imagine that Krishna was taken away from Vrindavana by Akrura, the messenger of Kansa or that Krishna had disappeared amongst the Gopis in Rasa. The pain of separation was so real to Chaitanya, that he would bitterly weep and get into fits that frightened his disciples. Latterly he would pass days and nights piteously weeping because of his separation from Krishna and at times run away and jump into the black sea, taking it to be the river Yamuna. Once he thus ran into the temple of Gopinatha an idol near the seaside and was never seen again.

Chaitanya believed in both the Saguna and and Nirguna aspect of Brahman and found the

potentialities of Saguna in the Sat, Chit and Ananda aspects of Brahman. These aspects are Saktis, which give rise to manifestation. Chaitanya made a distinction between Sakti and Maya. Maya he said, was illustrated in our identifying the Self with the body. But he emphasised the truth that neither Isvara nor Jiva was born of Maya. Jiva is a part of Isvara and the chief mission of Jiva should be to serve Isvara. One who does not believe in the Sakti of Brahman takes only an incomplete view. "Vyasa," said Chaitanya, "has told the truth in the Vedanta Sutras. The Sutras are in perfect accord with the Upanishads. Sankara Acharya has by the sidelight of his commentaries eclipsed the direct meaning of the text. The Acharya is not in fault. He had a command from Isvara to do so."

Chaitanya took his stand on the *Gita* and the *Bhagavata Purana*. His particular mission was to accentuate the Love aspect of Isvara. This aspect was shown in ideal perfection by Radhika, the chief of the Gopis, who by her intense selfless love became merged as it were in Krishna and became His Sakti of Ananda or Love. To fit one self for this path of Love, one should be humbler than the grass, more patient than the tree, void of any sense of I-ness, but full of respect for others. He should also place the love of Radhika as an ideal before him.

Purnendu Narayan Sinha

NOTES ON THE STUDY OF TAOISM

By JOHAN VAN MANEN

ONE of the most eminent European sinologists, Professor Edouard Chavannes, stated only a few months ago¹: "The study of Taoism is for sinologists one of the great tasks still to be accomplished." This statement may come as a surprise to those admirers of Lao Tsz's immortal little book, who are easily able to quote ten or more renderings of the *Tao Te King* in European languages; but anyone who has even so much as dabbled in Taoistic studies beyond that five-thousand-words classic, knows how true the words quoted are.

It is commonly said that three religions exist side by side in China: Taoism, Confucianism and Buddhism. Some writers deny that Taoism or Confucianism are religions in the strict sense of the word, but it seems that this distinction is too captious to have any practical value.

Modern western writers agree generally in dividing Taoism into two main divisions or aspects.

Grube² expresses himself as follows on the point:

"Modern religious Taoism is a degenerated product of philosophical Taoism. What is common to

¹ *T'oung Pao*, Vol. XII, December 1911, p. 749.

² The late Professor Dr. Wilhelm Grube, *Die Religion der Alten Chinesen*, Tübingen, 1911, p. 65.

both, is the conception of Tao, which, however, has altogether lost its original sense of a metaphysical and ethical principle in religious Taoism, and which has assumed instead the meaning of a mysterious, magic power, the possession of which enables to reach immortality, to make gold and to work miracles of all kinds The teachings of philosophical Taoism root in the little book ascribed to Lao Tsz, the *Tao Te King*, the 'Canonical Book of Tao and Virtue'."

To indicate the difference between this popular and later Taoism, and the philosophical, earlier aspect, some writers have adopted the term Taoism as denoting the philosophy of Lao Tsz and Taoszeism for the doctrine of the Tao-sze, the 'doctors' of the Tao. The latter mode of Taoism has, probably under Buddhist influence, developed into a church with a 'pope,' monasteries and specific teachings of its own.

The tendency of modern western scholars is to make the dividing line between the two aspects of Taoism a very rigid one, and on the whole they give the impression of modern Taoism being *all* superstition, alchemy, necromancy and low occultism, in contrast to the purely philosophical and ideal values of original Taoism. Now it is precisely here that much has to be disentangled.

A friend, who had long resided in China and who spoke the language well, once told me that he had, over and over again, met with 'followers of the Tao' who proved to be wandering philosophers and mystics of an elevated type: philosophers, not charlatans, absolutely akin to the better class of Indian Svami or Persian Sufi. Recently a report

of a religious symposium held in Shanghai brought out this point very strikingly¹.

Mr. Tsang Kuan Foh, 'resident priest of the White Cloud Temple, a branch of the famous temple at Peking' expressed himself as follows:

"Tao is truth, life, immortality, the beginning and the end of all things, all relations, all phenomena. Its expressions in life are three in number, *viz.*, the establishment of virtue, the rendering of service and the possessing of potential energies and dormant qualities to serve . . . I have been a follower of Lao-Tsu for over twenty years. I have studied this great master's words with great care. . . To Taoists any Tao in truth, is nature. Therefore, if I live according to the laws of nature and non-action there will be no bad effect. . . If I do not have so many wants I am sure to be rich. Therefore, in our religion the highest virtues are: humility, disinterestedness and non-action. Humility overcomes violence. Disinterestedness avoids disputes. Non-action brings peace."

This living quotation certainly lifts us far above the atmosphere of quack-alchemy and superstition.

But, then, in how far has living Taoism been revealed to us? In how far have our travellers and Chinese scholars been able to separate the *strata* of modern and living Taoism. As Madame Blavatsky said so well: we must not compare the sublime examples of our own beliefs with the dregs of other beliefs. It is as unjust and useless to compare Berkeley's Christendom with the Buddhism of a nature-worshipping barbaric Buddhist, as it would be to compare the Christianity of an ignorant Neapolitan *lazzarone* with the Buddhism of an Ashvagosha.

¹ *The China Press*, Shanghai, February 2, 1912.

Then again: how long has it taken our own West to discover and appreciate the mysticism of its own origins? How long have the Gnostic doctors waited for their rehabilitation? And how little advance have we yet made in the deciphering of intention and expression in the quaint jargon of mediæval sorcery, alchemy, and magic!

We are in a much worse position with regard to the vast jungle of Taoistic alchemic literature. The few texts which the late Professor A. Pfizmayer has translated and commented upon—and he has been almost the only worker in this field—give one the impression of being renderings made without living contact with their contents.

And then: how vast a literature to survey!

Wylie¹ devotes in his Chinese bibliography ten pages to the enumeration of Taoistic works, mentioning some hundred titles; and we also hear of a Chinese edition of the whole Taoistic canon in six hundred and two volumes, covering 83,198 printed pages. And that edition was printed as early as seven hundred and twenty-five years ago, about 1190 A. D.

If we remember that the study of comparative Theosophy is only of most recent growth; that Sufism is only now slowly beginning to be known and understood; that Indian mysticism had no general influence on the West before the Theosophical Society began to propagate it there (in a profoundly unscientific way, it is true, but with such living enthusiasm that it evoked

¹ A. Wylie, *Notes on Chinese Literature*, New Edition, Shanghai, 1902, pp. 215-225.

an equally living response) then we can be scarcely surprised that China's mysticism has not yet been introduced into the West with such detail as could only be the result of the sympathetic and painstaking labour of many hands. The field of Chinese studies is perhaps the widest of any in the Orient; yet its workers are less in numbers than those in the fields of Arabic, or Samskrit, or Hebrew studies.

Just now, however, some important new works have appeared or are appearing, which will fill very important gaps in our material about Taoism. In the first place a big work¹ by Dr. L. Wieger, S. J. must be mentioned. Two volumes have so far been announced, perhaps more are to follow later. The first volume, which has been published, gives a general bibliography of all Chinese works on Taoism, and mentions no less than 1,464 titles. It will be seen at once that the reader whose knowledge of Taoism rests on a familiarity of the *Tao Te King* alone can hardly boast of knowing the system, but at best of knowing only its most famous text. The second volume of the work will be devoted to 'the Fathers' of Taoism.

Another work announced is a posthumous one by Professor Grube, an important source of knowledge concerning the mythology and legendary lore of popular Taoism. It is a translation, half finished by Professor Grube and completed by his pupils after his death, of a Chinese work of considerable length.

¹ Dr. L. Wieger, S. J., *Taoisme*, tome I, Bibliographie générale, Hokienfu, 1911.

Although there is already a quite extensive literature on Taoism in European languages, the material for study is exceedingly difficult to collect. Most of it is to be found in rather inaccessible and rare periodicals such as the *Chinese Recorder* and the *China Review*, copies of which are only to be found in first-class libraries. Many excellent articles are contained in general books on Chinese religion, but always as a subordinate section of a greater whole, and never with Taoism as the sole *point de depart*.

There is, as far as my knowledge goes, only one work which claims to be written solely on Taoism, by Léon de Rosny,¹ but even this confines itself practically exclusively to Lao Tsz and his book.

It might be said that there are too many translations current of the Tao Te King, but this could never be the case, for every translation, however bad, reflects *something* of the priceless value of the book itself. Chinese scholars often scoff at them², precisely because they *only* speak as scholars and forget the perennial life of their source ever flowing anew in each new version.³

I have seen most of the European translations, at least some thirty I should say: in all of them there are mistakes, in greater or smaller numbers,—and yet in all of them some wisdom is transmitted.

¹ Léon de Rosny. *Le Taoisme*, Paris, 1892.

² As e.g., Henri Cordier, unpleasantly, (*T'oung Pao*, série II, Vol. 5, p. 627; and Chavannes with pleasanter sarcasm, in this year's *T'oung Pao* (p. 749)

³ The only exception is the absolutely worthless so-called translation by 'Matgioi' (Albert de Pouvourville), Paris, 1894 (?). This rendering is not only ridiculous, it is 'clownesque'. But the translator has, I believe, corrected himself since, to some extent, in a more recent attempt.

Cordier¹ mentions some hundred and seventy books and articles under the heading Taoism; of these about twenty are translations of the *Tao Te King*. Since this bibliography was printed, several new translations have appeared. The current and previous years produced about five new versions.

These translations may be classified in certain categories. There are renderings by:

1. Sinologists by profession (academical or practical).
2. Dilletante sinologists, lovers of this special book (their dilletantism a variable quantity.)
3. Pure outside enthusiasts.

In comparing versions one should first obtain some perspective in one's views regarding the relative status of their authors. The experts' translations are not always and everywhere the best; the enthusiasts' translations are often in many places (but by no means everywhere) ludicrously wrong.

It is not my intention here either to give a reasoned bibliography of Taoism or even to map out a course of study for this subject. I only desire to point out two widely prevalent misunderstandings.

The first is that Lao Tsz and the *Tao Te King*, when studied together, exhaust or cover Taoism. There was a Taoism before Lao Tsz, there was a Taoism different from and contemporary with that of Lao Tsz and there has evolved an ever-changing, many-sided, multicoloured Taoism after Lao Tsz. All phases, all forms and transformations,

¹ Henri Cordier, *Bibliotheca Sinica*, 2nd Edition, Paris, 1904, Vol. I, col. 714-727.

all elements covered by the above must be taken into account when dealing with Taoism.

The second misapprehension is that we must regard it as a settled fact that later Taoism, so-called popular or religious Taoism, is entirely a debased system of superstition and corrupt practices. At the present moment our knowledge of the subject is too limited to warrant such a decisive statement. Just as we are only now beginning to unravel the mystic phraseology about wine and love and drunkenness in which the Sufi hides his mysteries, so have we to unravel the phraseology of the *better class* mystics of Taoism before real insight can be gained.

Before Taoism has been studied historically and genealogically, before the evolution of Taoistic thought has been minutely traced, no dogmatic statements on the body of Taoistic practices, beliefs, teachings and literature can be taken as final.

It may well be that further research will lead us to find precisely in China another centre of the body mystic and gnostic, to be added to those already known in India, in Persia, and in the Mediterranean world.

Johan van Manen

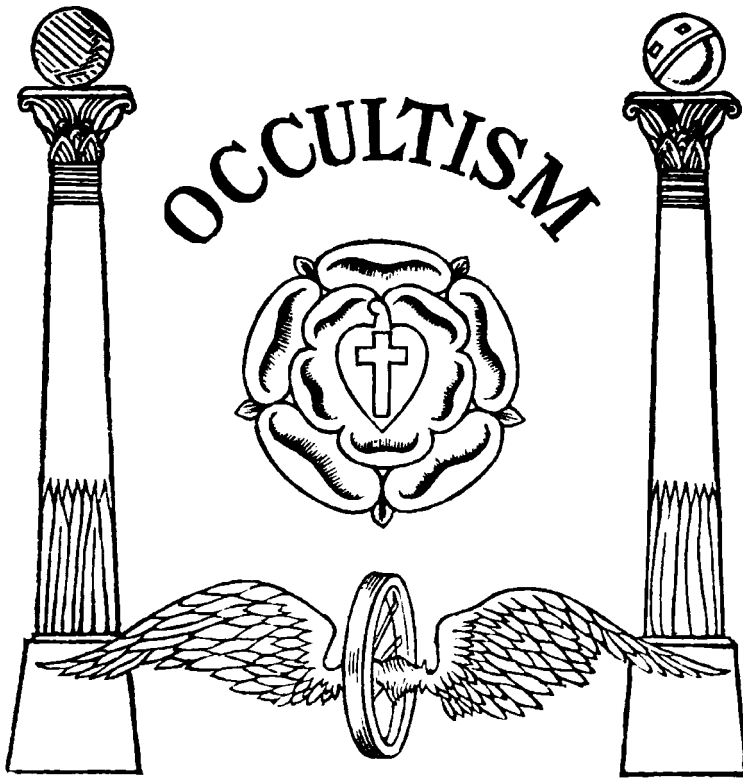
THE BEAUTY OF TERRIBLE THINGS

By LILY NIGHTINGALE

I have seen the sword of the Lord
 Gleaming and flashing,
I have heard the cymbals of calamity,
 Deafening, clashing,
I have touched with my lips the vessel of
 His wrath,
Yea, the chalice of the bitterness of His displeasure,
And I have savoured the beauty of it all,
 and proud am I to drain its fullest measure.

I have gazed at the Sun in its redness,
 Wounding and blinding,
I have sunk, pierced with the night's awful
 deadness,
 Felt the slow grinding
Of dreadful places, where the light was pallid
 with a great despair,
Where faith was banished, and expectancy, and
 all that might make foulness fair.

This I say, who am bowed, not crushed
 By the great waters,
That not one note of my pæan is hushed
 To Him whose sons and daughters
Are nearer brought to His Feet by great waves,
 though dashed by rocks and hurled
On the stones and thorns, and the piteous
 ways that lead to Him from the world.



RENDS IN THE VEIL OF TIME

WE take now a series of sixteen lives, of a character less remarkable than the two sets which have hitherto been studied. The hero passes from life to life in regular succession, developing high artistic capacities, with little of serious catastrophes, in strong contrast to the stormy lives of Orion. It will be found useful in these to trace the more ordinary working of the laws of reincarnation and karma; also to note the regular succession of sub-races. There is no jumping backwards

and forwards; steadily through the sub-races of the fourth, and then steadily into those of the fifth he goes. One feels the presence of a refined, serene and gracious ego throughout.

THE LAST SIXTEEN LIVES OF ERATO

| No. | Birth. | Death. | Sex. | Place. | Length of Life. | Interval between Lives. | Root Race. | Sub-Race. |
|-----|------------|------------|------|------------|-----------------|-------------------------|------------|-----------|
| 1. | B.C. 19245 | B.C. 19169 | M | Chaldæa | 76 | 2022 | IV | 4 |
| 2. | 17147 | 17075 | M | Egypt | 72 | 1787 | IV | 5 |
| 3. | 15288 | 15244 | M | Poseidonis | 44 | 498 | IV | 6 |
| 4. | 14746 | 14691 | F | N. America | 55 | 653 | IV | 1 |
| 5. | 14038 | 13976 | F | N. America | 62 | 1887 | IV | 2 |
| 6. | 12089 | 12004 | F | Peru | 85 | 2367 | IV | 3 |
| 7. | 9637 | 9625 | F | China | 12 | 22 | IV | 4 |
| 8. | 9603 | 9564 | F | Poseidonis | 39 | 995 | IV | 5 |
| 9. | 8569 | 8510 | F | Etruria | 59 | 1053 | IV | 6 |
| 10. | 7457 | 7392 | F | Japan | 65 | 1513 | IV | 7 |
| 11. | 5879 | 5804 | M | Egypt | 75 | 1772 | V | 1 |
| 12. | 4032 | 3987 | M | India | 45 | 1829 | V | 1 |
| 13. | 2158 | 2090 | M | Arabia | 68 | 1517 | V | 2 |
| 14. | 573 | 561 | M | Persia | 12 | 41 | V | 3 |
| 15. | 520 | 449 | M | Greece | 71 | 1952 | V | 4 |
| 16. | A.D. 1503 | A.D. 1522 | M | Bavaria | 19 | 328 | V | 5 |

I

In the first of the present series of lives Erato, our hero, was born in 19245 B.C. as the

eldest son of a priestly family in a large and prosperous town situated on the north-western shore of the Persian Gulf. The race to which he belonged was that great third offshoot of the Aryan stock which, pouring in through Kashgar about 30000 B.C., had overrun the whole of the vast territory comprising Persia, Mesopotamia and Chaldea, and established an Empire which at the time of its greatest extension, stretched, we are told, from the Pamirs to the Mediterranean, and from the Persian Gulf to the Sea of Aral, and which lasted, with various internal changes, for the quite enormous period of twenty-eight thousand years. Its Capital seems to have varied with the changes just mentioned, but at the time with which we are dealing it lay not far to the north-west of Erato's birth-place—a vast city with magnificent palaces and temples, built in storeys of different-coloured brick, and great walls on which several chariots could drive abreast; it was situated on the banks of a mighty river, and probably, from its geographical position, was one of those eight or ten earlier Babylons, superimposed one upon the other, in the course of ages, which modern archæological research has brought to light. There at this time reigned the Emperor Theodorus, who figures so frequently as leader and ruler in the recently published lives of Alcyone. The son and heir of Theodorus was Deneb, a gallant and dashing young warrior.

A hundred centuries of imperial life had brought the civilisation of this great Empire to a high pitch of splendour. The religion was outwardly

star-worship; though to the instructed this was less a worship of the stars themselves than of the great Intelligences behind them. On its more philosophic side it was a lofty Pantheism, while upon this background had been woven a rich and complex Polytheism, including all the splendours of the Stellar Host. The chief object of the religious services was the invoking and utilising of the benign influences of the planetary and sidereal Spirits, and for this purpose a very elaborate ritual had been devised, in which much was done by means of ceremonial dances and by the use of the colours, scents, and musical notes peculiar to the particular Being invoked. To find these out and to employ them with the right effect was the celebrated Practical Magic of the Chaldean Magi. Every Priest had to be versed in this lore, and besides this there was much to learn in connection with times and seasons, longitudes and ascensions, which was essential for the exact performance of the ritual.

Such was the training required of the hereditary sacerdotal caste into which Erato was born in this life. We must now turn to the events of the life in question: but, in order to understand these properly, we must go back two generations to the time of Erato's paternal grandfather, Castor.

Castor, was an exceedingly scheming old person who, although not connected with the capital, had been a very prominent man of the priestly caste in his time, and had obtained many concessions for his Order and increased its power all over the country. He had married Amalthea, a nice quiet

woman, but one of an intensely jealous temperament; and in due course she presented him with twin sons, Melete and Aglaia. Unfortunately—and here was the rub—the nurse on duty lost her head and got the two children mixed up; and since they were as like as the proverbial two peas, it became quite impossible to say which was the elder. Consequently, as the only way out of the difficulty, Castor decided that they should be co-heirs. It was out of this decision that all the subsequent trouble arose.

The fact was that the two children were of very different temperaments and this difference became, as was only natural, more and more strongly marked as they grew up. Melete was of a somewhat stolid and careful type, quite prepared to maintain his own rights but, generally speaking, bluff and good-hearted. Aglaia, on the other hand, developed into a young man of violent prejudices, quite unscrupulous in getting his own way, and full of a jealous strain which he had presumably inherited from his mother. It soon became apparent that the joint arrangement, however smoothly it might work while Castor was there to look after things, would enter upon a most precarious existence as soon as the restraining influence was withdrawn. For, although the two young priests to all outward appearances performed their joint duties amicably enough, yet, as time went on, the idea that he must have been the elder shaped itself more and more definitely in Aglaia's mind; and with it came a kind of eating discontent which soon passed into bitter resentment, and from that,

by an easy transition, into the thought of actually plotting against his brother. There were times when he had spasms of resurgent affection, and of remorse for the direction in which he felt his mind to be tending; but these became rarer as the years passed by and, even before Castor died, Aglaia had come to look upon his brother as an enemy and as an obstacle somehow or other to be removed from his path. The general tension was increased rather than relieved by the marriage of the two brothers. It was apparently compulsory for members of the priestly caste to marry, and so, as soon as the twins came of age, Melete married Ausonia, while Aglaia took to wife Pomona. Both pairs had children, Pomona giving birth to a son Phocea, while to Melete and Ausonia was born our hero Erato. Aglaia now became even more fixed in his attitude of hostility and determined, once and for all, that, however things might fare with himself, at least his son Phocea, and no other, should succeed to the family inheritance. Thus it was that, automatically, the feud extended itself to the second generation.

The time came at last for Castor to go the way of all flesh. No sooner had this happened than Aglaia began to set his schemes on foot. Castor's original arrangement—that the two brothers should officiate at the festivals side by side—had certainly proved inconvenient in practice; and in view of this Aglaia was able to suggest to Melete that instead of officiating together they should do so alternately; the real idea at the back of this being that, by judicious management and the exercise of

his undoubtedly superior wits, he might, in the actual working out of the thing, secure all the most important festivals for himself, and so win what far more than mere money was his true object—namely, influence and prominence in the eyes of the people. Much as Melete disliked any interference with his dead father's wishes, he was at length half coaxed, half commandeered, into giving his consent; and so the new arrangement came into being.

All seemed to be going well for Aglaia, after this initial victory, when all of a sudden a terrible blow befell him in the shape of a serious illness which, dragging on for month after month, kept him helpless in his bed, while Melete reigned supreme. There he was forced to lie gnashing his teeth, practically unknown to the populace who were becoming every day more familiar with his brother. The climax was reached when the reigning Emperor Theodoros happened to visit the city on one of his royal progresses before Aglaia had sufficiently recovered to resume his duties. This meant that Melete had to do the honours in all matters touching religion: the consequence of which was that Aglaia's jealousy rose positively to fever-pitch, and with it the last traces of his old affection for his brother disappeared. From henceforth the story of the family becomes one of a series of plots on the part of Aglaia against his brother and nephew.

The first of these was of no great importance, being rather a mean little affair of which the details are not worth recording. It may be mentioned, however, that by some means or other

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Melete became aware of it; and, trivial though it was, it nevertheless opened his eyes to his brother's character, and from that moment, in place of the admiring devotion which Melete used to have for Aglaia, we find a kind of contempt mingled with distrust, which was not likely to make matters any smoother in the time to come.

The next plot, however, was more serious, being nothing less than a plot to kill the boy Erato. The agent chosen was his cousin Phocea, who was to administer poison to him. This conspiracy, in its turn, was defeated by the affection which, in spite of the feud between the parents, existed between the two little cousins. Erato, who was a nice handsome little fellow with a good kindly disposition, was very fond of his cousin Phocea, and felt for him that kind of hero-worship which a young boy often feels for one cleverer than himself. Phocea, on his side, though possibly somewhat sly and cunning, yet reciprocated this affection; and so, when his father took him into his confidence, absolutely refused to do what was suggested. He added however—perhaps a trace of heredity peeping through—that his father need not worry, since he (Phocea) could perfectly well manage Erato and get whatever was necessary out of him when the time came. . .

But to Aglaia, who was by this time practically obsessed, to fail once was only to try again. Disappointed by his son he looked about for a more fitting instrument for his designs, and found such an one near at hand in the person of Cancer who, well but not pleasantly known to most of

our readers by this time, happened, at that point in his chequered round of births and deaths, to be living as a servant in Aglaia's household. Tempted by a sufficient bribe, Cancer undertook to lure Erato away and imprison him in some distant spot, far out of reach of his family. This he had actually succeeded in doing, and Erato's fate would have been sealed, had not Phocea, somehow getting wind of the plot, once more interfered with its success. Following up the pair without being observed, he was able to set Erato free and to restore him to his family; not however without first exacting a promise, for the sake of his father Aglaia, that not a word should be said as to the true cause of his temporary absence from home.

As things turned out this silence did nothing to allay the suspicions of Melete and Ausonia. Suspecting some foul play behind, they found in Erato's awkward prevarications only a confirmation of their fears; and feeling fairly certain that the thing had been somehow due to Aglaia, they decided that it would be better to send Erato away for a time out of reach of further danger. So the young man was despatched into the country to stay with a relative; and there he remained for many years, thoroughly enjoying himself, and entering with zest into all kinds of rural sports and occupations. The relative alluded to seems to have been a stodgy, bourgeois kind of person of no particular interest to our story. He had, however, a wife, Stella, who appears several times in the present series of lives.

We now pass over a few years, at the end of which time we find Aglaia's attitude becoming

worse and worse, and at times almost approaching insanity. About seven or eight years after the first, Aglaia had a second serious illness, but this time instead of everything being left in Melete's hands, Phocea was now old enough to take his father's place. Professionally the young man did well enough, but it was clear that his general character was not improving. He was becoming a sharp lawyer-like type of fellow, with a keen eye to the main chance. It was characteristic of him that he was by no means anxious for his father's recovery, finding his own temporary importance quite to his taste. Melete heartily disliked him, though Erato seems all along to have kept up his old affection for him.

We now come to Aglaia's next effort, which was of rather an elaborate nature. One of the ceremonies in the religion of the time was something rather like a Holy Communion, the central feature of which was the eating by the assembled people of a number of little round cakes dedicated to the particular Star, or Planetary Spirit, who was being worshipped at the time; the idea being that they were enjoying the hospitality of the Spirit in question. On one of these occasions, while Aglaia was still sick and Melete was in charge of the service, the former contrived that Cancer should be present at the preparation of the cakes and poison them. This time the plot came off successfully. Along with many others, Melete was taken violently ill and died, though for some reason Erato escaped.

The whole town was thrown into confusion by the news of this tragedy. The Governor ordered

an enquiry to be made, and very soon suspicion fell on Cancer, who in the meanwhile had been seized with panic and fled, in spite of all the clever arrangements he had made to conceal his guilt. Very strong suspicion too was aroused against Aglaia, but in the absence of Cancer there was no direct proof of his guilt. Nevertheless popular feeling ran high against him, and his share in the matter was more or less an open secret. One result of this was that Aglaia found it necessary to remain in the background, instead of, as he had hoped and expected, succeeding to an unchallenged supremacy on the death of his brother. So Phocea and Erato were now in joint charge of things. The two managed to get on well enough together, and Erato was always distinctly friendly, though Phocea was obviously far the cleverer of the two and took every possible advantage of the other, not altogether without the knowledge of the latter.

Things went on this way for some years, Aglaia still remaining in the background, broken in health and afraid to show himself in public. But the idea of getting sole possession of the inheritance for his own branch of the family still seethed in his brain, and it was not long before he made another desperate effort to achieve his purpose. He was stung into this by some rather shady transaction on the part of Phocea which had brought the latter into bad odour with the populace. Fearful lest this should react to the credit of Erato, Aglaia once more secured the services of Cancer, by means of a munificent bribe, and induced him

to come back and make another attempt on Erato's life. Phoea meanwhile knew nothing directly of this, but had a kind of suspicion that something sinister was afoot. He seems, however, to have adopted a policy of *laissez faire*, and to have remained quietly watching developments.

The plot itself was again rather complicated, but it was arranged that, should it fail, Cancer should simply stab Erato. Apparently it did fail, since it came to stabbing. But in attempting to murder Erato, he stabbed the younger brother, Juno, by mistake. Juno, although terribly wounded, managed to grapple with the assassin, and wounded him severely in his turn; but he died before he could tell his story. Cancer himself was captured, but was by this time delirious in consequence of his wound; so nothing could be learnt for the present from either.

Once again the Governor of the town intervened; but this time the case was taken out of his hands by no less a personage than the Emperor Theodoros, who happened to visit the town just at the time when the matter was upon everybody's lips. It was customary during such visits that the Emperor should make personal enquiry into the administration of justice; and so being interested in this case, the hearing of which was pending at the time of his arrival, he summoned the parties concerned before him.

Cancer, who by this time was dying, had supplied no definite information, but there was little doubt as to Aglaia's guilt. Sent for and interrogated by Theodoros, the latter became terrified and

confused and broke down completely under cross-examination. The Emperor, seeing how matters stood, declared him to be insane and ordered him to be shut up.

Meanwhile Cancer died, but before dying made a clean breast of everything. The whole city was filled with intense horror at Aglaia's villany and suspicion also fell on Phocea, who however managed to clear himself. In spite of this the situation, as regards the two cousins, was obviously impossible, and this was recognised by the Emperor, who solved the difficulty by suggesting that Phocea should remain in sole possession of his present office, and inviting Erato to his own capital to fill a vacancy at the Great Temple, which had been caused by the death of Proteus. We may therefore take farewell of Phocea from this point, leaving him to grow old in his priesthood and to bring up a family with the assistance of his wife Melpomene. Meanwhile Erato departed for the capital, full of gratitude for the kindness of Theodoros; a kindness which, by the way, he was later on able, in some measure, to repay, since a few years afterwards he was instrumental in unmasking a plot against the Emperor's life.

Erato now entered upon an entirely new life, far from the intrigues and persecutions which had hitherto darkened his way, and surrounded by every kind of helpful and ennobling influence. Chiefest among these was the great High-Priest under whom he had been summoned to serve. Pallas at this time was a man of somewhat advanced years, ripe both in worldly wisdom and in the

science of the Gods. For many years he had presided over the Great Temple with power and dignity, and the fame of his learning had spread far and wide. Under his tuition Erato was soon conscious of an inner development which he had not known before, and increased not only in his knowledge of the secrets of his craft, but in virtue and spirituality. He was by this time a man of tall, dignified presence, with the dark flashing eyes of his race; and it was thus that the investigator first saw him many years ago, when these lives were first looked up. The lives of Erato represent the earliest attempt ever made at this kind of occult inquiry, and this Chaldean life was of course the first of these; and the writer well remembers that the very first picture that he then saw was one of our hero, as he appeared soon after going to the Capital, standing upon the white stone roof of the temple in the moonlight, and raising his arms in invocation to the Spirits of the Heavenly Host. On another occasion he was to be seen observing ascensions by means of a rude semi-circular instrument of brass, over which a bar moved, marking off the degrees; or yet again, still on the temple roof, pointing at a star with a long wand, and then writing its signature on the white floor with the end of the wand, which seems to have been tipped with some bituminous substance of a self-luminous nature—not, however, phosphorus. Another feat, more definitely belonging to practical magic, consisted in causing a flame of a lovely crimson colour to rise and fall upon the altar; the colour being that connected with the ritual of a particular star.

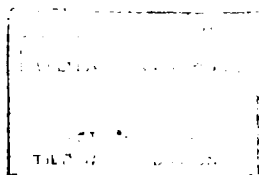
Earlier in life Erato had done something along artistic lines, in the shape of brilliantly coloured mosaics of polished tiles, with which it was customary at this time to decorate the walls of temples. But, skilful though he was, he seems to have given up this kind of thing on taking up his new position. He was now concerned with the holding of the public services, which he performed arrayed in gorgeous vestments made of some curious texture, seemingly metallic, rather of the appearance of shot silk, breaking into various hues as the light fell on it. The service consisted, in part, of reading to the assembled populace from sets of very ancient silver tablets containing moral precepts. These tablets dated probably from Atlantean times, and were held in the highest reverence by all. They were bound together by leathern thongs, and were by this time totally discoloured by age. From these Erato would read on ceremonial occasions, standing on the temple steps, while the people gathered in enormous crowds to listen; a pleasant, peace-loving folk, for the most part, yet good fighters when occasion arose.

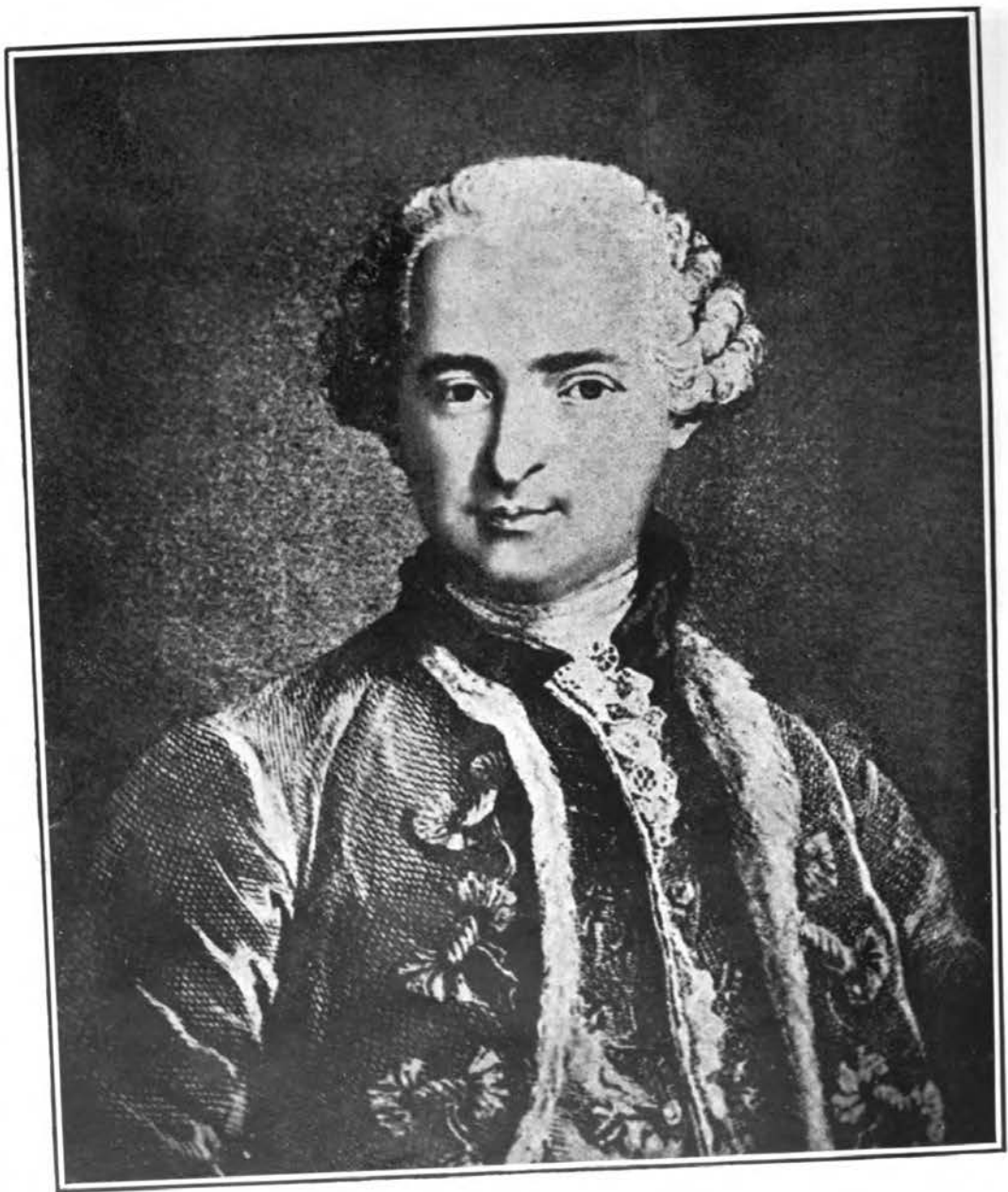
A very much more sacred service was the one referred to in an earlier place, at which the hospitality of the Star-Spirit was enjoyed, in the shape of specially dedicated wheaten cakes: while yet more holy and mysterious was another ceremony of the inner temple, at which the officiating priest threw himself into a prophetic trance, and the august Lord of the Star spake through him, proclaiming His will to the people. Most sacred of all, and rarest, was the supreme achievement

of the devotee, when, by a last effort of aspiring love, he succeeded in uniting himself with his parent-Star and passed away from this planet to that loftier realm.

After holding the chief priesthood of the great temple for a full half-century, Pallas at last passed away, and was succeeded by our hero. The latter was now himself an old man, and only survived a few years in the enjoyment of his exalted office. The rest of his life passed uneventfully, until, in the seventy-seventh year of his age, he followed his great predecessor into the astral world. The last picture which we had of him in the investigations of twenty years ago was of a majestic figure with long flowing white beard lying in state, clad in ceremonial robes, while troupes of mourners filed through the death-chamber, each taking, as he passed, a small round cake with white powder on top, which was supposed to be the last hospitality of the deceased. As he did this, each of the guests repeated some formal phrase of greeting and farewell, and so amid all the state and ceremony of the national religion the High-Priest went upon his long journey. The body was then placed upon a vessel and was taken out to an estuary, where it was dropped into the water, to be carried thence out to sea.

This life, which had, for the greater part of it, been passed amid surroundings well calculated to bring out the higher and more spiritual side of Erato's nature, was followed by a prolonged period in the heaven-world.





DRAMATIS PERSONÆ

- THEODOROS : ... *Emperor. Son : Deneb.*
 PALLAS : ... *High-Priest.*
 PROTEUS : ... *Priest of the Great Temple.*
 CASTOR : ... *Priest. Wife : Amalthea. Sons :
 Melete, Aglaia.*
 MELETE : ... *Wife : Ausonia. Sons : Erato, Juno.*
 AGLAIA : ... *Wife : Pomona. Son : Phocea. Ser-
 vant : Cancer.*
 STELLA : ... *Wife of relative of Erato.*
 ERATO : ... *Wife : Dolphin. Son : Canopus.*
 PHOCEA : ... *Wife : Melpomene.*
 CANOPUS : ... *Son : Psyche.*

 COUNT FERDINAND DE HOMPESCH

Under the above heading we published an article in the January number of our magazine which was illustrated by two portraits. A third portrait of the same great personality is given now.

WHITE CLEMATIS

Led on with Light in trances and in visions.

TENNYSON

THE following remarkable experiences are absolutely true, and have led me to believe in re-incarnation, though formerly I considered it a most absurd theory, and to believe also that under certain conditions a past incarnation may become one with the present life. Should anyone feel competent to advance other reasons for the occurrence of the following phenomena, I shall be pleased to receive them.

A few years ago I was continually startled by vibrations from another continent, which conveyed the idea that I was in mental contact with someone there. These vibrations grew more and more frequent and the form of a man appeared, rather indistinct at first; head, hands, and feet merged into the atmosphere while he approached backwards; later he appeared sideways; then finally stood before me face to face, as clearly as any friend on the physical plane. I often met him in our house, brushing his hair before a mirror, and the following words impressed themselves upon my brain continually: "You will soon have the complete circle and one who has journeyed with

you all the way will then become manifest." I did not understand their import at the time, but their wonderful meaning was revealed in due season.

This continued at intervals for four or five months, when, to my great surprise I met this gentleman in Victoria; he had recently arrived from another continent.

Through my profession I was brought into touch with him for a year and a half. In those days such terms as astral plane, clairvoyance, psychometry, etc., were unknown to me, but on various occasions most remarkable experiences were mine.

Soon after we became acquainted he stood before me in a vision, calling my name loudly, and surrounded by an exquisite white light, through which floated wonderful symbols, and beings of angelic appearance; he pointed to a mystic book-case; "What books are those?" I asked. "They are the books of life, which we shall read together," was his reply. Then he vanished in a still more dazzling light, the room was filled with sparkling silvery fountains, symbols of outbursting founts of life. The deep rich chiming of soft melodious bells continued long after his departure.

Three months later, he passed me a paper-knife, and, as I touched it, it changed into a strange looking sword; the ground seemed to move, while a pale grey fog filled the room.

Out of this fog arose a fair young man dressed as a *toreador*, with a pensive-faced, Spanish dancing girl beside him. They were in a place of amusement, surrounded by hundreds of faces. The *toreador* fell backwards, as though dying in agony,

calling : "Margheta! Margheta!" I felt that I was Margheta, the Spanish dancer; a wave of unspeakable sorrow surged over me, as I leaned towards my dying brother.

The foglike cloud then vanished and I seemed to float back into the immediate present, knowing that the *toreador* and the man beside me were one.

It is impossible to give an adequate description of such occurrences, they must be experienced in order to be understood. Though fully aware of our present existence I was also conscious of our past life, while past and present made a perfect whole. Just as the sunset varies both form and tint yet still remains the sunset, so did our lives alter form and tint yet still remain one life.

Two months later the earth seemed to reel. I appeared clothed in a white linen robe, fastened on one shoulder with a clasp. I walked through a spacious building, and met this gentleman wearing a robe similar to my own, though if I remember correctly, his was adorned with a wide blue border as a mark of honour. With calm yet exultant feelings I listened as he spoke of the White Brotherhood, and felt he had given me a certificate of membership. Later on, the earth again seemed to move from under my feet, and I found myself in an enormous cave on the Italian coast, wearing the dress of a bandit queen, with a strange double crown on my head, in the form of two tongues standing upwards. A voice called: "Bartra! Bartra!" I groped through the darkness by the aid of a queer little light on the end of a reed, then

reached a part of the cave covered with barbaric carvings, strange weapons, cruel pictures, etc., and saw upon a rough couch a dying bandit chief, with fierce eyes, long lank hair, and a great sword gash across his chest. He seemed to melt into the gentleman I am writing of, then merged as swiftly back again into the dying bandit.

He asked me to bring him a friar, as he wished to speak with one. I left the cave and journeyed through many white hills, called the White Pass. Then a cloud arose and I knew no more, till I found myself beside the bandit, telling him I could not find a friar, but delighted at having secured a crucifix, which I held above his face, saying it was a holy thing and would surely do him good. I shall not soon forget the intense feeling of faith and peace which filled my ignorant heart as I held the crude repulsive-looking symbol. I did not know it was a symbol, but believed it to be a holy thing which helped people into Heaven. He seemed disappointed, and did not care for the crucifix. Between his dying gasps he gave me a box telling me to bury it and place stones on the top, then earth, and to be sure to grow weeds over the spot so that none would suspect that treasure was hidden there. A wave of dread, loss and agony swept over me when I found I was a widow, for in those ignorant days the bandit chief had been the one great object of my worship. On that occasion I lost all consciousness of the present life, living only in the past.

In the present incarnation this gentleman was, as a rule, very reserved, but surprised me

greatly on one occasion by saying: "You remind me of a sacred picture; that is why people feel drawn to you."

Perchance his soul was thinking of the bandit-queen who held the crucifix over the face of her dying husband.

One day he suddenly appeared in a vision surrounded by brilliant sunshine, we stood in a richly laden orchard, cherries hung from his hat and ears, and he spoke of cutting a tree down; then held up a sack, saying: "Fill it." After I had filled it, he vanished. Possibly this scene also arose from a past life, but in this instance I did not feel as though the earth moved.

One day, when standing at the telephone, he suddenly changed into a Hebrew of magnificent proportions, wearing an ancient dress; a hubbub of voices arose, swords flashed, strange-looking horses rushed along; there were cries of "Saul! Saul!" and I seemed to be living in a distant era. Probably we had been in touch with Saul at one time, or the picture would not have arisen.

On another occasion I felt as though the leaves of a book opened gently inside my forehead between my eyes, then this gentleman stood before me and we journeyed along a broad path accompanied by an Egyptian harpist, whose harp was of a quality unknown in these days and whose playing excelled any I have ever heard. Servants opened large gates, and we went down some steps to a splendid boat, on which were many women singing something to the following effect: "We are thy maidens, thy servants true." I could not understand their

language, but caught their meaning psychometrically. We seemed to be going on a state journey.

We often strolled around Egypt together; one evening I touched a sphinx, but its vibrations were too powerful for me. Pictures, people, voices, writings, battles, etc., rose thick and fast, till at last I grew afraid, and we left the spot.

In another instance, I looked like a Roman lady, while he was a little girl waiting upon me and carrying a quaint looking musical instrument.

Next, he came as an Ethiopian, while I appeared as a Nubian woman.

I was awakened one night by his calling loudly; then in vision I saw him holding a basket, saying, at the same time: "Fill this." "I have nothing to fill it with," I replied. Then he gave me bunches of white clematis, saying; "Fill it with this."

There were times when I felt certain I visited him in an equally strange manner, for I often saw myself before him, and in one instance heard him say: "This baffles me, I cannot understand it." Then he looked at me thoughtfully, as though he were trying to solve a mystery. On another occasion, he appeared very suddenly, holding a large lamp, saying: "Why do you come so often, I cannot understand it?" "I do not come deliberately," I replied: "I see myself before you but cannot say how I get there, and *will you please cease visiting me, for these occurrences puzzle me greatly.*"

I was ignorant of occultism in those days, and did not know we were working according to

the law and order of Providence. I thoroughly enjoy similar experiences now, and would not part with them on any consideration.

During the present incarnation there was no sentiment or friendship between us, though I ever found him courteous and considerate; if he had expressed a preference for my companionship, I should not have thought it wise to have granted it, having various reasons for not desiring his society continually and at that time was a little afraid of his supernatural appearances. Though highly educated, very generous to the poor, and possessing other good qualities, his temper was so violent that many people became ill after coming into touch with him; some thought him not quite sane at these times. He would foam at the mouth, using offensive language over the most trivial accident or annoyance, and, as a rule, insult all who came near; but no matter how fierce the frenzy, he would immediately become calm on coming into contact with me. I always felt great sympathy for him, wishing I could have saved him from the suffering caused by such violent passion, though prudence forbade my telling him so.

It was a common thing for a coloured magnet over a yard long to form itself in the atmosphere between us. Many things led me to believe he was a Theosophist and that he also felt the influence of past incarnations, but could not broach the subject, though I am under the impression he tried to do so on three occasions; but a barrier seemed to rise up between us immediately, turning my lips to iron, so that I could not meet him

half-way. On one occasion I felt as though some one stood beside me and placed a hand upon my lips. I have come to the conclusion karma would not permit such disclosure.

There were times when knowledge of life together on one of the heavenly or spiritual planes simply poured upon me.

A cloud of golden light would surround us, extending further and further, till at last it seemed to cover the whole of the sky. From out of this golden light floated a wonderfully idealised and mystic edition of ourselves, while flashing waves of jewel-light revealed temples of such magnificence, that Solomon's would have been dim compared with them.

On one occasion while journeying onward and upward through scenes of spiritual splendour far beyond mortal description, a form like unto the Master Jesus emerged from an arch in a wonderful crystal rock. His clothing was brilliant, and he held a child who leaned upon his shoulder. Extending towards me a goblet filled with wine he repeated the following words:

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." (*Matthew*, xxvi. 29).

Fully eighteen months elapsed before the meaning of his words was given to me.

Since those wonderful flights the following words of Tennyson have revealed a new and inner meaning though perhaps not exactly that which he intended to convey. "Dwelt on my Heaven a face most starry fair, but kindled from within as

'twere with Dawn Led on with Light in trances and in visions."

After this gentleman had passed out of my life for a few months, he suddenly appeared in a vision, surrounded by amber light, and said I should hear of his marriage, giving me details as to time and place. It came about exactly as he had predicted.

A month later he came again in a vision, standing upon a steamer; his eyes looked heavy with weeping and he held a bunch of rosemary towards me, saying: "Rosemary means remembrance; know that I think of you always. Good luck, and good-bye, for I am going a long journey. I have prayed for your happiness." A few weeks later a friend told me he had sailed for another continent.

I intended to have brought this paper to a close with the previous paragraph signing my name as Rolleston, for I fully believed I should not hear from this remarkable man again; but to my intense astonishment he appeared in a vision on the following day, saying: "I find you have been writing about me." Seeing my embarrassment, he smiled and said: "I don't mind. You have written pure gold. Truth is pure gold. God bless you. Some day I may write about you."

Our present surroundings then vanished, we stood in a large and starlit garden with mystic mountains in the distance, and the soft air was laden with the odour of daphne. He sank into a reverie, as though dreaming of a beautiful, sacred, far-away past, and murmured gently yet with an intensity of feeling: "Sign the paper 'White Clematis;'

I gave you that name long ago, because I thought it suited you and was approved of by the other Brethren and Those Beyond." Volumes of meaning were revealed in the last five words.

White Clematis

Man is essentially the creator of new values, and if he seems to be destroying, it is only that he may rebuild, and that in a more enduring way. But all challenge of accepted views, whether in art, science, or religion, and in this latter branch of knowledge much more seriously, is regarded as blasphemy, and the advocates of the new views have a hard time of it at first, though at last they win the embattled field. Of such an experience the great painter, Holman Hunt, who lately passed, may be taken as a striking example. Bold and extreme negations, with all their ruthlessness and coldnesses, are seen to be clearers of the way, and so a chief means of real progress. The divine spirit of religion, as Carlyle reminded his unwilling age, is ever calling to be "embodied in a new vehicle and vesture, that men's souls may live". And doubt of any sort cannot be met, except by a brave tackling of it. Now to such a movement the name of scepticism should not be applied, for here there is no resting in doubts, but a true overcoming of them, a conquering of them indeed, an on-going to their solution and so to their cessation.

—BUCHANAN BLAKE

IN THE TWILIGHT

“ I HAVE received an interesting letter from New Zealand,” said the Vagrant, “it tells about a most unpleasant ghost, whose appearance was accompanied by very violent physical manifestations. The member who writes showed great courage under trying circumstances. Here is the letter :

“ The person to whom the house belongs bought it some nine or ten years ago, and very soon after the family went to the house, they used to see some one pass a certain window, sometimes once or twice a month. They got so used to it that they thought nothing of it. This went on for years, and then, some nine months ago, they commenced to see this person coming every week, then every day, and sometimes twice a day, and it began to get on their nerves. The person who owns the house has a large family. She is rather psychic and can see many things, but she is not religious at all, though she has read some of Mr. Leadbeater’s books that I have lent her. She had told me when they first went to the house about this person passing the window ; as I had not heard them speak of it lately I had nearly forgotten about it. She asked me what she could do to prevent its coming, when it began to come so often. I thought at first it might be some one

she knew, who might want help. I told her to try to see who it was (the face had always been turned from the window), and to make the sign of the Cross, and if she could not find out, or did not know, who it was, to say: "Begone, in the name of God." One of our Fellows had told me to do this, in the case of an evil influence coming near, and to make a mental picture of a golden disc with a blue five-pointed star in it, and to say the sacred word. I only told her to make the Cross, and did the other myself, when she asked me to do something. One day she saw this person coming fast, and as she looked, she also saw her little dog coming up the path. He saw the figure, and he cried and crawled along the ground; the thing threw up its hands, and threw them out as if throwing something at the dog; then the dog ran into a field, and was found dead there the same day. She saw the face when the thing threw up its hands, and it was a terrible one, she said. Again she woke one night, and saw the man in the room bending over her daughter (who slept in another bed in the same room), making a drawing motion with his hands, as if drawing the girl to him. The girl did not wake, but groaned in her sleep. The man was dressed in a long brown robe, with something white, falling from the neck to the feet. The mother was so frightened for her daughter, that she sat up in bed and made the sign of the Cross, and said: "Begone, in the name of God." The man disappeared, and there seemed to be a whirling in the room, and a silver mounted bottle split with

a noise. The next day there were dreadful thumps on the outer wall. So one thing and another kept occurring, but it always stopped for two or three days after I had said the word there, and then it commenced again. On one occasion she saw it outside very plainly in the afternoon, and she spoke to it, and asked it what it wanted and it answered, but not in a language she knew. She said the man looked like a Hindu or Malay. Whatever he said, it must have been evil, for presently he pulled out a curved knife and came at her; but she advanced on him, and he disappeared. She asked me if I could not do something to send it away. I did not know of anything, but I thought that I would try, and I went into the bed-room, and folded my hands, and centred myself in the heart, and said a mantra seven times. As soon as I began, something, some force, whirled round me, up and above me; it seemed at one time as if it would lift me off my feet, but I stood firm till I ended the mantra, and I kept my mind fixed. The lady was looking on all the time, and said she could see smoke or mist of a violet shade whirling round me, very quickly, and she said I seemed to be nearly lifted off my feet. We went into the kitchen, where something had been seen (every one in the family had seen it, and strangers had too). I did the same thing there, and the same thing again occurred. The next morning the parrot in the kitchen was found dead, and a tree just outside the bed-room window was broken right down to the ground. She said she had seen me come in the night; and that it was towards the window I always looked,

and towards which I seemed to be drawn, though I did not move, of course. She said she often saw me at night, and when she did she was not troubled by anything, and had no bad dreams; and that when I came there was always a smell of incense, as there was the night I said the mantra. The same night that I said the mantra when I was going home, she came to her gate with me, and as we stood we saw a luminous figure coming towards us. I advanced to meet it, and I said the word and the mantra, and told it to be gone, and it disappeared; neither the family nor herself was troubled with it afterwards for a month. But last night, when I was at the house, some members of the family said that they could feel something just outside the front gate, as if something was close to them, but they saw nothing. So I said the mantra and word there, and we saw something like a wave undulating along the road, and a small black object (which had also been seen in the house before I said the mantra) in this undulating wave, going up the street very quickly."

"A very unpleasant ghost," concluded the Vagrant. "A point of interest is the suggestion of the Malay appearance and the curved knife, indicating the low and violent type of the elementary."

"Can such a creature harm one?" asked a listener.

"Not unless you become frightened," answered the Vagrant. "Always remember that, on the physical plane, you are stronger than such an elementary, but you must not play into his hands by being afraid."

“I remember,” said the Vestal, “that two hands once seized me by the throat, and I felt frightened, but the creature let me go.”

“We have all been frightened at times,” smiled the Vagrant, “but even so, we must always pull ourselves together, and face such an assailant, refusing to give way, and thinking firmly: ‘I am stronger than you; you cannot hurt me.’ And if you can manage to feel kind and compassionate, the unfortunate creature will retire and fade away.”

“Is incense useful?” asked the Doctor.

“Yes,” replied the Vagrant; “incense, five-pointed star, mantra, the sacred word—all are useful. But a brave heart and pure conscience are the best of all. There are evil forces in other worlds and in this, but nothing can injure the pure and the fearless.”

NOTE

We have been sent a copy of the resolution passed by the Bengalee Community referring to abstinence from animal sacrifice to the Goddess Kāli. The resolution is issued under the signature of Sadānanda Brahmachari, priest of Kalibari, Ferozepore Cantt. India:

We the Bengalees residing in Ferozepore and maintaining the Kāli Bari have resolved by a decided majority to abstain from animal sacrifice in the Kali Bari premises, as such sacrifice is not necessary or essential for the worship of the Deity.

In pursuance of this resolution we give notice to all whom it may concern that with effect from the date of this resolution, viz., 20th September, 1911 there shall be no such sacrifice in the Kali Bari.

OF LOVE AND LIFE

By PHILIP OYLER

[The following are in the words of the author, "just a collection of sentences taken at random from my note-books, but they contain, to my mind, some of my best work, being things that have come through to me by the Light. Moreover, they should be acceptable to the world now, for the West has gained and the East regained enough vision to read something more than the mere words that are seen."—ED.]

Go often to the hill-tops. From there you will see the mist in the valley of your mind.

Love always is, always has been, but some day arrives from sleep into eternal waking.

It was when man learned to speak that he began to misunderstand his fellow.

See the good that is in your neighbour, and he will show it to you. See the good that he may become and he will become that too.

When others laugh at you, laugh too.

Perfect communion is not by words but by feeling. Feeling is and always has been and always will be the universal language; and only by that do we understand one another, whether we speak or not.

It is easy to love one's friends and be kind to them. There is no merit in that. Every one can do that. The test is whether we can love those who are not well disposed towards us.

Everything great is above thought, above proof or words or rules or definition.

To command by will is no better than to command by wealth or whips or muscles. We all need to live by love and in love, not fear.

Ignore all criticism and watch your star.

When we cease to see anything new in our friends, we begin alas! to look for new ones. But the fault is as much ours as theirs. If our vision were greater, we should find the oldest friendship as new as every dawn, as miraculous as the eternal march of the stars.

Do I not know the beauty of your lover by what you are yourself?

The Infinite Truth is what the far sky means. That is why it is so good to watch.

Love is all-seeing: 'tis we who are blind.

If you say or think anything ugly; nay, if you but only dream it, commune with yourself in silence and repent of it.

Why search the world over for wonders? Are there not sunsets everywhere? Are there not for each the miracles of life and love and eternity?

When we can no more watch through the trees the peeping stars, we can shut our eyes and look up to the infinite skies within us.

What is more sacred or more pregnant than silence? Is it not in silence that our lights meet and know one another?

Look at each blossom that brightens the high ways of life. The most insignificant hides some beauty, if you will but seek for it. Moreover, some day perhaps you may see in one the face of love. Love is so like a flower.

However many different ways we take, we all seek soon or late the road to the city of truth.

Nature does nothing, is everything.

Grief is a luxury, and should be treated as such. Indulgence in it leads to the same goal as indulgence in any other luxury. That goal is disease.

Your actions can do good to but a few. Your waves of thought and love may wash on the shore of every heart.

If we do not understand, let us look for a larger, wider, nobler meaning than the obvious.

Speech is of the moment and for the moment. Feeling is of eternity.

What have years to do with age? We are as old as we feel and can always be children.

If you live for the perfecting of yourself, you live for all others.

Every ideal will some day be realised.

It is no use that we observe, if we do not observe with sympathy.

Nothing that has been beautiful or true for us can ever have been so in vain. We may grow to feel greater beauty, farther truths, but it is only by plodding up the stairways of ignorance that we can hope to reach the watch-tower from which we can survey the infinite.

The greater our love, the more beauty do we see.

There is only one real way to travel—on foot and without the idea of getting anywhere. Rapid transit has the same effect as a rapid meal—indigestion.

Let us never condemn. Surely both those who fall and those who strive to climb are thankful for a helping hand.

To each one youth is the good old times. Therefore let us be young till we die.

The supreme moments of life are those in which we lose ourselves to the exigent only to find ourselves in the timeless ecstasy of the infinite.

Hope and Despair are not two fellow-travellers, but one, who now laughs and runs ahead encouraging us to follow, and now lags behind leaving us guideless in the dark.

Love is the one true gift. We can give what we are. We have nothing else to give.

If you would realise upon what unreal bases are builded our laws, our moral codes, our creeds and conventions, go forth into the world alone, penniless; eat nothing for three days of winter weather, and you will soon begin to see things with other, larger and truer eyes. Then return to your home and simplify life for yourself and for all around you.

As there may be joy below tears, beauty of heart without beauty of form, so pure motives may lie beneath ill-seeming actions.

Some flowers open to the sunlight, others to the stars. Let your heart be open day and night.

If the universe is a riddle, we are all solutions to it.

Prayer is not for moments or for fixed times. Life should be a prayer, a long process of aspiration.

Till you love all, you cannot love one to the full.

If you have no sense of humour, have nothing to do with children.

The truth of the universe is in the sky; the truth of a soul is in the eyes.

There is no one so weak that he cannot answer with a flower for a flower. Therefore be kind and courteous to all.

Philip Oyler

TO A BUDDHA-RUPA

By H. M. BARNARD

[There stands in Birmingham, on the staircase of the Art Gallery in Chamberlain Square, an ancient statue of the Lord Buddha, in the attitude of blessing: a strange figure of peace, "there where the long street roars," still inspirative of the "stillness of the central sea," of the Peace of Nibbāna that passeth all understanding.]

Here, in the vexed fore-front of time,
A stranger from a sunnier clime,
Serene Thou standest and sublime.

In the great city's inmost heart,
'Mid stir and traffic of her mart,
Aloof Thou standest and apart;

Thy placid brow, contemplative,
And bounteous hands outstretch'd to give
—The blessings whereby man may live.

Transplanted from Thy native skies,
There dawns nor anger nor surprise
In those unvex'd, far-seeing eyes.

Thy gaze, though centred æons hence,
Scans with a large benevolence
Us creatures of the present tense.

We buy and sell, we toil and trade,
Men money-ruined, money-made—
Thou seest—and art not dismayed.

Wheels clatter in the whirring mill,
Coins rattle in the busy till—
Thou hearest—and Thou smilest still.

A stranger-God! ah! strange indeed!
How foreign to our western breed
Thy mystic, meditative creed!

Strange, if from yonder bustling street,
Re-echoing with its strenuous feet,
Any should seek Thy still retreat.

What time have such to meditate?
What leisure wherein to debate
The mysteries of human fate?

How should they know the soul's increase,
The secret of its last release
And that unfathomable peace?

Yet even, here from crowds set free,
Perchance may find his way to Thee
Some solitary votary;

And here perchance in pensive mood
The offspring of an alien brood
Seek solace at Thy feet, O Buddh!

H. M. Barnard



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Body of His Desire, by Mrs. Campbell Præd. (Cassell & Company, Ltd., London, New York, Toronto and Melbourne, Price 6s.)

Mrs. Campbell Præd is so well-known and so powerful a writer that one is inclined to say: "Good wine needs no bush," and to leave her book unreviewed. Her wonderful story *Nyria* placed her, once for all, high among the authors who tread successfully the realms of the occult, and when she issues a new book she is sure of a warm welcome.

The present 'romance' is a curious and striking tale, illustrating the power of intense desire, strengthened by physical repression and psychical indulgence, and recalling the pregnant words of Shri Kṛṣṇa that the deluded man who rejects the objects of the senses but dwells upon them in thought is a hypocrite.

Douck Van Dreen—such is the terrible name of a very wise and admirable Occultist—goes to hear a Revivalist preacher, Reginald Chalmers, ascetic and austere, and sees in his aura the pictured head of a very beautiful woman, provocative yet innocent, drawing its life from the fiery vitality of the orator's eloquence. After the sermon he seeks the preacher, and, with a strength more insistent than courteous, partially forces his unwilling confidence, tells him that he must dispose of this attractive phantom lest it should destroy him, and offers his help. After some weeks the priest sends for him, and confesses that he is afraid; he had possessed from boyhood an extraordinary power of gaining what he desired, and he had determined to make himself a power in the Church; finding that he was thrown into special difficulties

with the emotional women who crowded round him, he protected himself by asceticism, and shut women out of his life as far as was possible. But, on the other hand, he encouraged his imagination and his strong power of visualisation to dream of love, and created for himself an ideal Eve in an exquisite mental paradise. One evening, when thus feeding his fancy, he realised, as in a flash, that in a far past he had loved and been beloved, and gradually he re-lived himself into that past, and imperiously willed "that the most perfect beauty should be revealed to me in woman's form". Out of the past came to him the woman he had then loved in the form that he had imaged, living, breathing, with his life, his breath. At first she was sleeping, but, after a time, her eyes opened and looked into his, and he realised, with a shock, that he had created a being whom he loved and yet feared. How a struggle arose between the two so strangely re-united, how the priest broke his chains, how his beloved became his torment, and how freedom was gained for both, the reader must discover for himself.

From the occult standpoint the form created by passion and a powerful will must have had as inhabitant an elemental, not a human soul; for the fair Neseta of so far-off a past could not have been summoned by a craving, however strong, to dwell in the thought-form created by her lover of that ancient time. The moral of the tale is, however, a useful one: to take care how we use the mighty creative power which lies within us, lest out of a fascinating vice we weave a future scourge. Stronger than many dream is the creative intelligence, and unless turned to noble ends it may readily dig a pit for our feet.

A. B.

The Ideals of Theosophy, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price: Boards, Re. 1 or 1s. 6d. or 40c.; Cloth and gold Rs. 1-8 or 2s. or 50c.)

Those who were present at the last Benares Convention of the Theosophical Society will remember the excellent addresses delivered by the President on four successive days. The last three years at these Conventions the usual lectures were not delivered by Mrs. Besant as was her custom in the previous decade. This year once again we had the pleasure of listening

to the eloquence of the gifted speaker and when we read them published in an attractive book we seem, very naturally, to get out of the lectures even more than we did when we heard them. The Ideals of Theosophy as presented by Mrs. Besant cover a wide ground and bring out fundamental truths which it is the privilege of Theosophy to proclaim to the modern world. The form in which they are put forward is not only attractive and convincing but is helpful for our thoughtful members, whether students or propagandists.

The first lecture introduces the whole theme, defines Ideal as "a right or true fixed idea possessed by the man, and so living that it shall influence his character" (p. 6) and then deals with the Ideal of Brotherhood applied to Government. The lecture ought to be studied by all young and aspiring politicians; it would give them food for some thought and inspiration for some work along right and healthy lines.

The second treats of the Ideal of Brotherhood in Education and Criminology. The right place and position of the child in the family and the state is pointed out, individual and national duties in reference to its culture and growth are outlined, excellent and practical remedies for the existing difficulties are suggested. Fresh light of practical value and utility is thrown on Criminology and the chapter closes with a beautiful story of Olive Schreiner from which an admirable moral is drawn thus: "For purity does not come from lack of contact with the impure, but from the love that stoops to redeem and to uplift, and only when, with heart of love, we embrace the miserable and the degraded, only then shall we learn to understand the glory of God in every human form, and realise that the love which redeems is the characteristic of the Saviours of the World, who, being themselves free, can alone break the bonds that hold others in misery." (p. 67.)

Ideals of Tolerance and Knowledge are the subjects of the third discourse. Tolerance "does not mean the contemptuous permission to those whom we think wrong, to go their own way to destruction without hindrance. It does not mean: 'Yes, I tolerate you, I allow you to express your views.' It means the definite recognition that each individual should be free to choose his own way without dictation from another, without interference from another in the road that is selected. . . . It sees that wherever a human spirit is seeking after God. .

there a road to God is being trodden, and the treading will inevitably lead to the goal." (pp. 70-71). Knowledge "is not in any sense complete, which is confined to the physical world, nor even to the other physical worlds that roll around us in the immensity of space. Science for us is not only science of our physical earth, but a science that includes the super-physical. . . Our third Object holds that up as the Ideal of Knowledge. And I want now, if I can, to show you why that Ideal is more life-giving, more uplifting, more useful." (pp. 76-77) Superphysical research is well justified in this section and the exposition presented is worth pondering over.

The last is in some respects the best of the four lectures. It opens with the ancient injunction, "Awake, arise, seek the great Teachers and attend" and goes on to show how that cry was always in the world, how to-day the same teaching is given through Theosophy, and how we can set about to seek the Masters of the Wisdom. Full of practical hints and valuable suggestions, the lecture should be carefully studied by all members of the Society.

The book is a very handy and attractive volume and deserves an extensive circulation.

B. P. W.

Time and Free-Will. An Essay on the Immediate Data of Consciousness, by Henri Bergson. Authorised translation by F. L. Pogson, M.A. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Matter and Memory, by Henri Bergson. Authorised translation by Nancy Margaret Paul and W. Scott Palmer. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Laughter. An Essay on the Meaning of the Comic, by Henri Bergson. Authorised translation by Cloudeley Brereton, L. ès L., M.A., and Fred. Rothwell, B.A. (Macmillan & Co., London. Price 3s. 6d. net.)

Creative Evolution. Authorised translation by Arthur Mitchell, Ph.D. (Macmillan & Co., Ltd., London. Price 10s. net.)

The enterprise of two English publishers has, within the last two years, rendered accessible to the English reading public all of Professor Bergson's larger works, as indicated above.

His academical thesis of 1889 (*Quid Aristoteles de loco senserit*) and some thirty essays, short notes, introductions and reports still remain to be rendered into English in order to complete the translation of his collected works.

Henri Bergson was born at Paris on October 18, 1859 and studied in the Lycée Condorcet from 1868 to 1878. Hesitating a moment between the choice of science or arts as the subject of his further studies, he chose the latter and in 1878 he entered the École Normale. In 1881 he left that college as an 'agrégé de philosophie'. From 1881 to 1900 he taught in various schools and colleges in Angers, Clermont and Paris, and in the latter year he was appointed a professor in the Collège de France at Paris. The next year he was elected a member of the French Institute.

The four works enumerated above were first published in the years 1889, 1896, 1900 and 1907 respectively, and though they treat of the most abstruse subjects imaginable (save perhaps the essay on *Laughter*), their extraordinary popularity is attested by the fact that the first work is now in its seventh edition, while of each of the remaining three books six editions have appeared. Besides, several of the works have been translated into various languages. Another striking proof of the uncommon position held by Bergson in the modern philosophical world is that the translator of his first-mentioned book is able to append to his version a bibliography of works and articles on Bergson and his philosophy, in five languages, enumerating about hundred and twenty titles. Besides, as Steenbergen says in his book on Bergson (p.5): "Much may have escaped me; furthermore, every month brings new material."

All four books as they are now presented to us are admirably translated and competent critics have declared that they read hardly at all like translations. Except *Laughter* they are all suitably indexed, *Creative Evolution* even containing an index of over thirty pages small print in double columns.

That there is an exceptional brilliancy of ideas, a subtlety of reasoning and a wealth of illustration displayed in Bergson's work is the common assent from all sides. But there is more. All who read this author, friend and foe alike, are filled with admiration for his masterly language, his exquisite style, his lucid exposition, his splendid similes and metaphors.

This stylistic excellence contributes, undoubtedly, in a potent way to the popularity Bergson has so widely gained. Besides these elements of his success we have another: originality, for he brings new answers and new problems.

All the above is, of course, merely external, and serves only a practical purpose: to tell the readers of this Magazine that Bergson's books are to be had in English, where and at what price they can be purchased, and lastly—if the reader could conceivably still ignore it at this time of the day—that these books are of great importance.

At this point, now, the reviewer should not end but rather begin his task and give a short and reasoned digest of the teaching presented, together with such favourable or critical comments as would show his own position with regard to the works dealt with. In the present case this is exceedingly difficult. Not only would it be a feat of the highest intellectual capacity to summarise so subtle, so compact, so organic a body of thought as is presented to us in the one thousand two hundred odd pages to be excerpted, but taking it for granted that some clever person might be able to achieve the task, he would certainly not be able to do so within the space of the few pages available for the purpose in this department of 'Reviews'. Certainly, as Theosophists, our readers should be interested in this remarkable philosophy which has in many respects claims to our closest attention, but special articles would better serve such a purpose. Yet I shall try to put a few, a very few, of Bergson's ideas as tersely as possible before our readers.

1. Intellect and Intuition.

Man is rather a doer than a thinker; he is in the first place a living, willing, and acting being. Intellect is an inborn knowledge of relations between things; instinct is the inborn knowledge of things themselves. Mind is directed towards matter; instinct gives knowledge about life. Mind is a practical capacity, principally directed towards the utilisation of matter. It is only one of the results of the evolution of *Life*, only a centre in consciousness, neither co-extensive with the whole of consciousness, nor with the world. So it can grasp the true meaning neither of spirit, nor of the world. In mechanics and physics mind has its power; the nearer it comes to spirit the less it is able to achieve. The world is a becoming and this becoming is not intelligible to mind which can only grasp the static. Instinct is

an experience from a distance and is related to mind as seeing is to feeling. 'Common sense' is related to this instinct or intuition. Intuition is more closely related to perception than to thinking. Intuition gives us always new and fluid conceptions; the mind dries them up and cuts them into rigid pieces. Though mind shows the way, all real knowledge comes from intuition. Both are equally necessary for knowledge. Mind alone forces us to further inquiry, and intuition alone can give us new knowledge. In philosophy, therefore, the soul (or: life-unrest) must be lifted above the idea (clear intelligibility.)

2. Time and Space.

Space is an *a priori* of the mind, the limit towards which our mental activity naturally tends. Space has for Bergson a *practical* meaning, it is the scheme for our action on matter. Time, in its real meaning, is quite different in nature or value from space. The real essence of time is duration: the continuous flux of happening, pure heterogeneity. Time is an absolute reality and we must see in it the true stuff of reality. Its meaning can only be the constant creation of new forms, new actions and new thoughts. Duration, the real time (to be distinguished from so-called time which is a mere mask of space) has an irregular rhythm. Matter lives in a quicker tempo than mind; that is why mind is mightier than matter: we condense millions of material vibrations through perception into a few moments. The past inserts itself, through the present, ever further into the future. Our instinct closes the past behind us; the past persists in reality as memory and character. The essence of real time is spontaneity and creative liberty.

3. Matter and Spirit.

Matter and spirit are not two entities. Matter is the reversion, stabilisation and hardening of the life-stream. It is a distension of spirit, the dissolution of ever-becoming into a sum of static units. Life in pure, creative duration is spiritual life; matter is spatial becoming. The general nature of reality is not of a static but of a dynamic order. All is flux. Yet reality does not strive in only one direction: it consists of two diametrically opposite streams. The positive, spiritual stream leads to new, unexplained creations, the negative, material stream tends towards law, homogeneity, spatiality. The material world is only the reverse of the real creation. The creation of the world never ceases.

The above poor attempt at a summary of Bergson's teachings on only three points will be sufficient to show how wide a field the author surveys. We might also have tried to sum up his teachings concerning Soul and Body, Freedom and Liberty or the illuminative doctrine of the Vital Impetus, but we desist. Interested readers should go to the books themselves and study in the original text the arguments and reasonings of which we have only *indicated* some results.

A word, however, must be added about the *Essay on Laughter*. The above summary is only concerned with the three other works. *Laughter* stands by itself. It is, if we may call it so, more popular and far easier to read than the others. It gives a philosophical, psychological and æsthetic analysis of laughter and the comic. It does not move on the same high plane of abstract thought as the other volumes but contains in return much which is in a more direct way thoroughly attractive, beautiful and illuminative. It may interest some of our readers to notice that one of the joint translators of this work is our friend Mr. Rothwell, a member of our Society, who has already won his spurs as a translator by rendering into English works of Schuré, Dr. Pascal and Mlle. Blech.

J. v. M.

The Evidence for the Supernatural: A Critical Study made with "uncommon sense," by Ivor Ll. Tuckett, M. A., M. D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 7s. 6d. net.)

This book consists of a Preface, Chapters on 'What is Truth? The Value of Evidence; Spiritualism, Occultism, Psychic Force; Telepathy and Clairvoyance; Prayer; Miracles; The Soul; Rational Altruism or the Gospel of Common Sense;' and Appendices. Its appearance and its sub-title are due to the author's reading (and disagreeing with) a series of articles which appeared in *The Westminster Gazette* in 1907 under the title of 'Occultism and Common Sense'. Its standard is that of the rational agnostic, in Huxley's sense of the word, and Huxley's opinions and essays are frequently quoted. The author's own gospel is that of a rational altruism or the Gospel of common sense. We regret that the 'uncommon sense' on which the author so evidently prides himself was not more profitably employed. He requires, it is certain, a much higher standard

of evidence for the supernatural than that our law courts claim for the natural. For a scientific standard of evidence for the supernatural of truth he "insists that all observations and inferences made therefrom should be verified and that only by combining the objective method (verification) with the subjective method (induction and deduction) can truth be established and knowledge enlarged." With regard to evidence the conclusions arrived at are :

(1) that the only satisfactory type of witness is one who combines integrity with expert knowledge, and who never makes assertions based on mere assumption and unverified inference;

(2) that all assertions should be verifiable by documentary evidence made, if possible, at the time of the experience;

(3) that the respectability neither of the witnesses nor of the psychic subject of an experiment should influence us to any great extent "for in the delicate and difficult questions of science *paroles d'honneur* have a quite unappreciable weight".

When one reflects on the improbability of finding this satisfactory or rather perfect witness, in connection with chance psychic experiences, plus the scientific standard of truth required, one does not wonder that Dr. Tuckett finds that, practically, all the evidence he has studied in connection with the subject is either unreliable, or vitiated by some one or other circumstance. Such is his opinion apparently with the evidence of Crookes, Lodge, Barrett, Wallace, Richet, Lombroso, etc.

On bias in favour of any particular supernatural occurrence the author is particularly severe. Myers' testimony is specially debarred on that account. But though he has touched on the point, Dr. Tuckett has underestimated the immense practical difficulty in finding anyone at all interested in any aspect of the supernatural—still less an investigator—free from bias either for or against the reality of the supernatural. Confessed or ignored, bias for or against is general on a subject on which hinges that great problem which concerns all mankind, the question of human immortality.

To the question "What proof is there that psychic force exists at all?" Dr. Tuckett would reply: "There is no convincing proof." He considers that the mere fact "that reputed possessors of psychic force have repeatedly been exposed as resorting to trickery, at once lends probability to the suggestion

that all their performances may be explained by conjuring tricks and not by psychic force." Madame Blavatsky figures, of course, in a short list of exposed mediums, on the authority of Mr. Hodgson's S. P. R. Report plus the following rather surprising assertion: "After her death her associates fell out over the question of who should be President of the Theosophical Society, and made charges against each other, giving the whole 'show' away." (!!!) No comment is necessary on this. Mrs. Besant is let off more easily. Her changes of religious opinion are cited as a case of "how easily the mind deceives itself if it takes an emotional attitude towards truth instead of relying on reasoned evidence". One is in short a fool and the other a knave! Dr. Tuckett is, however, mistaken in saying that Madame Blavatsky was proved an imposter "on evidence which has never been refuted". We would suggest that he should peruse Mrs. Besant's *H. P. Blavatsky and the Masters of Wisdom* in which the evidence brought forward by Mr. Hodgson is very carefully sifted, clearing Madame Blavatsky completely of complicity in fraud and with rather disastrous conclusions as to Mr. Hodgson's own method of procedure in this case. But of course it is possible that Mrs. Besant's well known bias, according to Dr. Tuckett's standard, in favour of Madame Blavatsky, may vitiate even the proofs here brought forward in favour of Madame Blavatsky's bonafides.

With regard to the other subjects dealt with, prayer, like telepathy, cannot be proved or disproved in the scientific sense. A miracle is defined as "an occurrence reputed to have taken place contrary to the scientific reasoning and general experience of mankind at the present day". Why the unexpected should be thus ruled out of court by a writer possessed of 'uncommon sense' it is hard to perceive. It is as a matter of fact by the happening of what is unexpected to the man in the street that the world advances. But it is with the question of the Christian religion, the Christian Founder and various Christian doctrines that the chapters on 'Miracles' chiefly concern themselves, with the result of a preference for the agnostic position. Soul is defined as "the mental aspect of that development of brain which is characteristic of the human being" and modern man is considered to be "an animal possessing a twentieth century mind". The final chapter deals with the positive gains of agnosticism; gains which entirely ignore the differing moral and mental development of

man; gains which in consequence would be to many of a very hypothetical nature. The book is ably written from the standard adopted, and, in Theosophical parlance, affords a striking example of the predominance of the concrete mind over the spiritual nature of man, of the activity of the lower mental principle unilluminated by the spiritual principle of pure wisdom, a mental stage which the Theosophist recognises as a well-defined and necessary stage in human development.

E. S.

Christianity and the Modern Mind, by Samuel McComb, M.A., D.D. (Methuen & Co., Ltd., London. Price 5s. net.)

Here is a good attempt to be tolerant, yet as is the case with many similar attempts, it is marred by its claim of uniqueness for Christianity, and its sympathetic pity for the 'heathen'. If Buddhism does appear to our author as a religion of despair, it can only mean that the Buddhist ideals are supernally high. What to one is despair means to another a mighty optimism. How could He 'who was one with the Father' give a teaching of despair!

It is made clear that the teaching of Jesus alone cannot constitute the whole of Christianity; nevertheless we need to trace carefully His influence, and to discover what were the feelings and thoughts of the Apostolic age. The thing to discover is, what revelation does Christianity offer of the spiritual order? Our author shows that, primarily, the *sonship* of man to His divine Father is established. True, the early hymns to Jesus make an end of the old order, and tries to do away with sermons, sacrifices and legal institutions. But does not the Christ continually do this? How can one say that the effort in this direction made two thousand years ago is unique? The secret of Jesus, as pointed out by Dr. Schweitzer was that He must suffer for others that the Kingdom might come, and it is clear how much this new commandment has influenced the church and her saints. Lastly, Christians have been given the conviction that their Master conquered death, and entered into an unbroken fellowship of life with God.

Dr. McComb tackles the "eternal problem of suffering" and shows how a realisation that "God is love" enables us to get the right attitude. In dealing with "immortality and science" and also in touching on some of the pressing social

deadlocks Dr. McComb has some noble passages, and any who have relations with our Christian brothers would do well to read this volume.

S. R.

Great Religious Teachers of the East, by Alfred Martin. (The Macmillan Co., New York, 1911. Price 5s. 6d.)

This collection of addresses, delivered at the Meeting-House of the Society for Ethical Culture of New York by the Associate Leader of the Society, forms very interesting and useful reading. Indeed, for clarity of thought and expression, for the steady grasp of the essential meaning and kinship of religious thought, they could not well be surpassed. Though naturally lacking the idea of any special sacredness in the great Teachers themselves, Mr. Martin has drawn sketches of many of them and their messages to men with much insight, and an admirable faculty for presenting the essential features with clearness and simplicity. Emphatically a useful book, and every Theosophical Lodge library would be the richer for its presence on its shelves, being admirably calculated to give enquirers along the line of our Second Object a well-balanced bird's-eye view of the great Faiths of the world and their sublime Founders. The price, we regret to point out, is very high for a small popular book of 268 pages.

C. M. C.

Early Religious Poetry of Persia, by J. H. Moulton, M. A. (The Cambridge University Press. Price 1s.)

Taking up this manual with the intention of running through a light essay, the reader will find a pleasant surprise awaiting him. It is a semi-scholarly, semi-popular treatise on Avestic literature, based on philological research. Though it is true that philology does not help us much to thoroughly grasp the inner, mystical meaning of the ancient scriptures, it is often not fully appreciated nor the great labour its study entails wholly understood. The science of philology has done immense good to ancient religions like Hinduism and Zoroastrianism; and when further enquiry, study and research is made, we shall find ourselves in a few years on surer ground in assigning true values to the many-sided contents of the scriptures; and more, shall be able to evolve the science of Higher Criticism, which has done Christianity such lasting

good. Such is the impression made by this little book on the reviewer, who is a Parsi by birth and who has had an atmosphere of religious reverence on the one hand and superstitious awe on the other influencing his view of the faith from early boyhood. It is imperative that proper values be assigned to religious books, dogmas and teachings in terms of present-day knowledge expanding in all directions; and this manual has enabled him to realise more than ever that philology is a very great help in this difficult task.

The Avestic poetry has never appealed to me as a great feat of art impressing profoundly our æsthetic sense; nor has Avesta philosophy answered fully and finally the problems of existence and evolution. Of course, its fragmentary condition makes the presentation of a coherent science or an all-embracing philosophy impossible. I have often wondered if the true importance of our possession of the existing fragments did not lie in the fact that it filled a peculiar place in the creation and evolution of the science of philology. This manual makes me tend toward that conclusion; that seems to be the right function (and indeed it is a very high one) of the patient, persevering and deliberate but more or less unknown scheme by which were handed down from generation to generation the fragments of the ancient Iranian religion.

The lack of spiritual perception in the learned author's interpretation and exposition is the weak point of the book. To give but one of the many examples, the subject of the 'Powerful Kingly Glory' of the *Zamyad Yasht* could be better understood in the light of Theosophy. Students of H. P. Blavatsky's *Secret Doctrine* (Vol. III, Section xliii) can lay their finger on what the 'Glory' really is.

We recommend this work to all followers of the Zoroastrian faith and all students of that ancient religion.

B. P. W.

Mystics of the Renaissance, by Rudolf Steiner, PH. D. Authorised Translation from the German by Bertram Keightley, M.A. (The Theosophical Publishing Society, London. Price 4s. 6d. net.)

The general trend of treatment of these Renaissance Mystics is indicated by Dr. Steiner in his preface, thus: "I hope to have shown in this book that one may be a faithful adherent

of the scientific conception of the world, and yet be able to seek out those paths to the Soul along which Mysticism, rightly understood, leads." A strong vein of philosophy is also apparent in these short essays, to the exclusion of the devotional aspect which was so marked a feature of the nature and teaching of Eckhart, Suso, and Boehme. The book will be most appreciated by those who have some previous acquaintance with the lives and teachings of these Mystics, for, to them, Dr. Steiner's treatment, which is interesting and scholarly, may throw fresh light on the very enthralling genius of these teachers of the religious life. The essay on Cardinal Nicholas of Cusa includes some interesting matter on the scholasticism of the Middle Ages and its methods. We shall all probably agree with the quotation from the 'Cherubinean Wanderer' with which the book concludes: "Friend, it is even enough. In case thou more wilt read, go forth, and thyself become the book, thyself the reading."

E. S.

The Riddle, by Michæl Wood. (Rebman Ltd., London. Price 1s. net.)

Powerfully told in two chapters, we have here the story of a boy who vicariously bears the evil spirit of his family. The head of the family had, for generations, been cursed with suicidal tendencies, and the hero, having in a vision seen the cause of the evil spirit's power, prays that it may descend upon him, believing that he will be able to fight it. For seven long years of misunderstanding the inner fight goes on, till finally, this scapegoat dies under the roof of a wise confessor, who understands what this cross has meant. Expiation was made, and we are led to believe that the family was freed. The Rev. Barclay Power is a finely drawn character. He did not understand the boy and was cruel in consequence, but the magic of past ties drew them fast together.

S. R.

The Knights Templars, by A. Bothwell-Gosse, P.M., 18^o; Transaction 1 of the Golden Rule Lodge. (The Office of the Co-Mason, 13 Blomfield Road, London, W. Price 3s. 6d.)

Few stories equal in interest and in pathos the short and brilliant history of the great militant Order of the Knights

Templars, founded in poverty and pity in 1118, and perishing with De Molay at his stake in 1314. Within those brief two centuries how much of heroism and glory; at their closing, how much of intolerable agony, of faithfulness unto death.

In this very valuable Transaction of the Co-Masonic Lodge, 'Golden Rule' we have a most careful and scholarly piece of work, in which P. M. A. Bothwell-Gosse has devoted a large amount of labour to lifting the veil which enshrouds these mediæval Masons. After a brief recital of the history and the destruction of the Order, Miss Bothwell-Gosse takes up the accusations which doomed it to perish, accusations obtained for the most part either from renegades or from Knights under extremity of torture; there is, however, much in these which implies the Manichean view of Jesus, a view likely to be held in an Order so penetrated with Eastern tradition, and much, also, which to every Mason, obviously refers to ceremonies which might be readily misunderstood. The "trampling on" was probably "entering on"—a sign not of contempt and denial, but of reverent and grateful acknowledgment of a holy and sustaining symbol. To suppose that the Knights outraged the Cross for which they fought and died is an absurdity. The points which justify the Knights are well put on pp. 61—65, and on p. 88.

The charges of the murder of children in the secret ceremonies was a favourite one in early religious circles; the Christians and the Jews were alike accused of it, and it is not surprising to see it rehashed against the Templars. So also with the "ritual kiss," as it is here named. The wearing of a girdling cord was another of the accusations brought against them, another eastern and masonic symbol.

Very interesting information is given as to the admission of woman to the Order—a point I do not remember to have previously seen. Brothers and sisters had similar titles in all grades, and the remains of a woman "in the correct Knights Templar attitude" were found in Fortrose Cathedral; a regulation in the Dijon MS. forbids their reception thenceforth.

The cipher alphabet is a very clever device, obtained from the eight-pointed Cross of the Templars, and would form a cypher difficult to read for anyone who had not the key.

The learned author's reconstruction of the Initiation Ceremony and tracing of the connection between Masonry and

Templardom are very valuable contributions to the elucidation of the mystery which has veiled the meaning of the accusations levelled against the Knights. We heartily commend this little volume, and congratulate the Golden Rule Lodge on its admirable first Transaction.

A. B.

The Secret Tradition in Freemasonry, by A. E. Waite. (Rebman Ltd., London. In two Volumes. Price 42s.)

One thousand pages in two volumes of imperial 8vo size—a big order for a poor reviewer! Add to this the fact that the contents do not at first sight seem interesting or instructive and that the only charm of the tomes appears to consist in the fine illustrations, and the deadening of enthusiasm is complete. To those who love to tread the mazes of symbolism or to watch the growth, by accretion, of rites and ceremonies the volumes furnish a fascinating field for investigation. But seek for proofs of the accuracy of some of the statements, try to assign a value to some of the sources of information and you meet with a deadlock. Be that as it may some progress may be made in Masonic knowledge by the help of these bulky volumes. They are said to be an “analysis of the interrelation between the Craft and the High Grades in respect of their term of research expressed by the way of symbolism.” There are prolegomena, there is a preface, an introduction, and the argument, strewn with symbolic illustrations of all kinds and sorts, some speaking wisdom and others meaning very little. Mr. Waite has his own philosophy to expound and he lays down the law with great patience, which may be admirable for him but is very trying for his poor reader. His conclusions also, in various cases, are not wholly true.

We are amused at the air with which Mr. Waite disposes of Co-Masonry: “there is a person at this day resident in Hungary who affirms that he is the dubious Count in *proporia persona*, that he is not as such re-embodied but perpetuated apparently in the flesh for ever and ever. It does not seem clear that he is the concealed guardian of the thing called Co-Masonry, and in the contrary event what attitude would be taken up by that doubtful body should the claimant appear in England is a question for those who are concerned.” Well, time must prove.

Mr. Waite has devoted labour on the volumes and we cannot but appreciate it; but, the value of such a work is its historical interest and usefulness; and that mainly rests on authentic and accurate testimony, on the reliability of the sources of the latter. On the whole, the book under review, lacks that testimony. It is a curious production but time and money are too precious to be bestowed on such a performance.

B. P. W.

The Coping Stone, by E. Katharine Bates. (Greening & Co., Ltd., London. Price 3s. 6d.)

In the space of one hundred and twenty-six pages this little book treats of many and varied subjects. The author is at first concerned with the "disease of the age" which is due to an increasing sensitiveness in our nervous system and the only cure for which lies, according to her, in some new spiral of Evolution. Thus far the book is straightforward, but the writer suffers from a great lack of continuity in argument, so that the reader is led through many bye-paths, finally to arrive at the Coping Stone in a rather bewildered state of mind. It is difficult to discover quite what Miss Bates means by "the Coping stone," but this much may be revealed: it has something to do with the twin soul theory of which she is a staunch upholder.

In the interval of wandering from the 'disease of the age' to the 'Coping Stone,' the author gives us her views on Christian Science, Spiritualism, and Theosophy, which last she misunderstands entirely. Through a Cosmic Vision vouchsafed to her, she has arrived at the conclusion that Love rules the universe! She has much to say on modern marriage and utters a warning note against heedlessly falling in love. She forgets, apparently, that young people will be young people, and fall in love just when they have a mind to. The reader will find many interesting anecdotes personal and otherwise dispersed through the book; many old theories served up in a slightly new form.

The book is very disjointed, and in places hysterical. It is, however, an honest attempt to share with others the experiences and lessons that the author has gained, but, though interesting in places, it cannot be regarded seriously.

T. L. C.

Health for Young and Old: Its Principles and Practice, by A. T. Schofield, M. D. (William Rider & Son, Ltd., London. Price 3s. 6d.)

This "unconventional handbook" as its author styles it, is very sensible and to be recommended to all—as there are unfortunately now too many—who are inclined to be fussy and faddy about their health. For the point is ever insisted on: "Let our own health ever occupy the least possible portion of our attention. When necessary, let us take what measures are required, and then dismiss the dangerous subject from our thoughts as speedily as possible." The book is divided into two parts: (i) 'The Principles of Hygiene,' which includes chapters on 'The Story of Life; Body, Soul and Spirit; How to Preserve Health; How to Keep Young;' etc., and (ii.) 'The Practice of Hygiene'. This second part deals with all stages of health from that of the baby to the old man; with 'Town and Country Life;' and finally with 'How to restore Health'. An attractive feature is that Dr. Schofield has no particular axe to grind, no special remedy to offer. He lays down broad general principles and asks his readers to apply them individually. He considers "that man really possesses three lives in one; vegetable life, or the life of the body; animal life, or the life of the soul; and spiritual life, or the life of the Spirit; having their respective seats in the lower, middle and upper sections of the brain". The spiritual nature of man receives due recognition of its sovereignty when we find our author writing: "Love is *the* secret and the only secret of perpetual youth. . . It is not in the power of man's body to keep him young, nor in the power of his soul or animal life. It is by the Spirit alone and the Spirit steeped in love, in unison with God, that the strong man becomes a child again and never grows old." We should probably all be comfortable, healthy, and more useful members of Society if we practised the principles of hygiene that Dr. Schofield lays down for our guidance in his very practical and interesting book.

E. S.

Christian Ideals, by J. G. Simpson, M. A. (Hodder and Stoughton, London. Price 6s.)

A volume of twenty-one sermons, preached on various special occasions by the lecturer of Leeds Parish Church. Some of the

sermons must have caused a little criticism at the time of their delivery. The one given on the Leeds Musical Festival, for instance, strikes a welcome note in these days when music has largely become the monopoly of the rich. In Athens, the music theatre held thirty thousand spectators; yet Leeds, with its three hundred thousand souls is content with a 'tiny room'. Mr. Simpson treats the preacher's function as that of a critic of life, and he therefore inevitably provokes criticism. While some of the sermons may be called commonplace, they nearly all contain some suggestion regarding the prevailing thoughts of our time. I consider it a special gift to be able to read sermons with unflinching interest but there are some who can do it, and to those, we recommend this volume.

S. R.

Smithsonian Publications:

(1) *Twenty-seventh Annual Report of the Bureau of American Ethnology*. 1905-1906. Washington, Government Printing Office, 1911.

(2) Bulletin 44, Smithsonian Institution, Bureau of American Ethnology.

Indian Languages of Mexico and Central America and their Geographical Distribution. By Cyrus Thomas assisted by John R. Swanton, Washington, Government Printing Office, 1911.

(3) Bulletin 51, Smithsonian Institution, Bureau of American Ethnology.

Antiquities of the Mesa Verde National Park, Cliff Palace. By Jesse Walter Fewkes. Washington, Government Printing Office, 1911.

(1) As the years go by the mass of invaluable material for the study of American ethnology, history and linguistics gathered and published by the Smithsonian Institution becomes more and more imposing. The annual report (for the year 1905-1906), is as usual the 'pretext' for publishing a most valuable monograph. As a matter of fact the report covers eight pages print, whereas the monograph or 'accompanying paper' covers over six hundred and fifty quarto pages and contains sixty-five full-page plates, one hundred and thirty-five figures in the text and two maps!

From the report we learn the continued, concentrated energy with which the Bureau pursues its work. Field work

and editorial labours constitute the main part of its activities, but the planning and organising of research is another part of the utmost importance.

The accompanying paper is a bulky monograph on the Omaha Tribe, jointly written by Alice C. Fletcher, who for some thirty years lived and moved amongst that people, and Francis la Fleche, a member of the Omaha tribe and the son of a former principal chief. The result is a magnificent piece of work, a veritable cyclopædia of the subject and it is impossible to speak otherwise than enthusiastically of so fine a production, an honour alike to its authors and to the Institute that publishes it. The Omahas (who in 1884 only numbered 1179 members) live in the state of Nebraska.

Of course it cannot be our intention to give any detailed description here of the manifold contents of this profoundly interesting work, but we cannot resist the temptation to give one quotation, illustrating a charming ceremony in the tribal life.

Man was thought of, in Omaha belief, as travelling during his life-period, over a rugged road stretching over four hills, marking the stages of infancy, youth, manhood and old age. Every child born in the tribe was formally introduced to the outside world on his arrival from the 'no-where' into the here. The following beautiful chant was used, expressing "the Omaha belief in the oneness of the universe through the bond of a common life-power that pervaded all things in nature animate and inanimate" (p. 115.)

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
 I bid you hear me!
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air,
 I bid you hear me!
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the
 I bid you hear me! [earth,
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,
 Ho! Ye Animals, great and small, that dwell in the forest,
 Ho! Ye Insects that creep among the grasses and barrow in the
 I bid you hear me! [ground,
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the air, all ye of the earth:
 I bid you all to hear me!
 Into your midst has come a new life.
 Consent ye, consent ye all, I implore!
 Make its path smooth—then shall it travel beyond the four hills!

We have no space for further extracts, but must regretfully state that the Omaha language contains at least one gem-word which we whole-heartedly envy it. Would we had such a thing in European languages and *thoughts*; it is the word *ice'waçpe*. Our authors say that it cannot be translated in a shorter way than by 'something to bring the people into order and into a thoughtful composure'! (pp. 596, 607.)

(2) This little volume, precious though it be, is of purely technical contents. It attempts to describe our present knowledge as to the geographical distribution of the Indian languages of Mexico and Central America. The two authors, Dr. Swanton and Dr. Thomas, studied the subject and drew up a preliminary statement. This they submitted for criticism or approval to a number of experts. Corrections and additions were made as a result, and finally the present report was issued. The publication, it is expressly stated, is "now submitted, not as a final work, but as an attempt to represent the present state of knowledge regarding a subject which may never be cleared entirely of obscurity". About a hundred languages are dealt with. A very clear linguistic map accompanies the letterpress. No comparison or classification is attempted in the volume.

(3) This little book is a fully illustrated (thirty-five plates, four figures in the text and one map) monograph on the 'Cliff Palace' of the ruins in the Mesa Verde National Park in Colorado. It is the second of a series of papers on these curious ruins. The same writer, Jesse Walter Fewkes, issued the first one, on 'Spruce-tree House' as Bulletin 41 of the Institution and we reviewed it at the time of its publication in these pages.

The Mesa Verde ruins are pre-historic cliff dwellings of considerable size and extent. They were unknown to the white man until as recently as 1880-1890. The name of their discoverer cannot even be fixed with certainty. Only in 1890 the scientific world learned of their existence. A few years elapsed before the U. S. Government moved in the matter; in the meantime the general public had heard of the existence of these remains and with the advent of the tourist a deplorable vandalism came to reign supreme until the Government, by the enactment of a special law, effectively protected them from further mischief.

It is claimed that these Mesa Verde ruins, and specially the 'Cliff Palace' constitute the finest example of pre-historic cliff dwellings as yet known in the United States, but though it is now carefully described and investigated not much positive knowledge has been acquired as yet concerning its origin, its date and the people who lived in it before they deserted it some hundreds of years ago. Mr. Fewkes repaired the ruins carefully and thoroughly, but his labours are only the beginning of further research and work. The pictures of the ruins and their separate parts are most interesting.

J. v. M.

Shadows Cast Before: An Anthology of Prophecies and Presentiments, by Claud Field. (William Rider & Sons, Ltd., London. Price 2s. 6d. net.)

A good deal of the material in this book has done previous yeoman service in establishing, or helping to establish, an evidential basis for belief in the superphysical, for it includes such well known instances as Cazotte's prophecies of the tragedies of the French Revolution; Swedenborg's assistance in finding a receipt by his communication with the dead payee; the prophecies of the Brahan Seer; the case of Lord Tyrone and Lady Beresford; the murder of Percival Spencer; etc., to take a few cases only. The book is arranged in alphabetical order, according to the names of the percipients, a somewhat awkward arrangement, taking no heed of chronology or of the mode of presentiment of these prophecies. The book would have gained in attraction if the matter had been subdivided according to subjects. The book gives in a small compass a large amount of valuable evidence to those interested in the subject.

E. S.

Religion and Modern Psychology. A study of Present Tendencies, particularly the religious implications of the scientific belief in survival; with a Discussion on Mysticism. By J. Arthur Hill. (William Rider & Son, Ltd., London. Price 3s. 6d. net.)

In spite of certain limitations due to the author's lack of knowledge of occultism and of true mysticism, this book can be recommended as likely to be of value and interest to the ordinary reader; to the student, however, it brings nothing apart from a number of more or less useful quotations. Its aim is to demonstrate the practical utility of Spiritualism and the comparative uselessness of mysticism (occultism not being worthy of notice) in furnishing definite proof of the survival of personal consciousness after death, without which (as the author rightly remarks) no rational scheme of things is possible. The first half of the book, after setting forth the practical temper of the age and the failure of abstract morality to take the place of religion, seeks to establish psychical research and spiritualism as the only hope left to man. Says the author, who no less than three times disclaims the label of *Spiritualist*: "Spiritualism, while it may not be quite true . . . is a scientific hypothesis, or at least is as scientific as any that is possible." Although we might demur at so sweeping an assertion in view of the existence of a very ancient body of teachings (whose hypotheses may likewise be dubbed scientific) which not only fully explains spiritualistic phenomena, but which also gives a rational scheme of things that embraces the vast range of problems untouched by modern Spiritualism, yet, knowing how crassly ignorant the majority of people are concerning the *facts* of Spiritualism, we cannot but welcome a book which in a very sane and common sense manner exposes those *facts* and their bearing on religion and morality, for doubtless the first step to take in the search for an explanation of the universe is to convince oneself of the permanency of the individual consciousness (on which point unfortunately we find stated that most misleading notion that "Buddhism has no God and no personal immortality").

Like the title of the book itself many of the chapter headings lead one to expect more than is to be found therein, for example: in the chapter headed 'History of the Belief in Survival' a couple of pages serves to cover the ground up to the days of the Grecian and Roman poets, ten lines dismisses "the farther East" as tending "towards extinction of

personality," and a few brief references to Jesus, Dante, Milton and Swedenborg brings the reader to the statement that: "The descendants of Swedenborg are the Spiritualists; and, although I do not accept the label for myself, it seems to me that the Spiritualist at his best has the strongest position of any religious thinker at present extant." Again, the chapter headed 'The Nature of the Future Life' consists of a few general and perfectly obvious remarks upon the necessity for caution and discrimination in accepting messages from *soi-disant* spirits who may have to express their ideas to us symbolically, followed by the usual statements of forms of religious belief not mattering and the spirit's progress after death through stages of purification. All very true and commendable, but it leaves us just as wise as we were concerning the scheme of things. There is nowhere any mention made of reincarnation, nor is the subject of the inequality of opportunity at birth touched upon.

It is, however, in the second half of the volume, dealing with mysticism, that one is most disappointed. The author mainly bases his remarks, which he supports by numerous quotations, on the utterings of certain Christian religious ecstasies male and female, revival services, experiences under drugs, and hypnotic suggestions: his conclusions are on the whole just those which any other sensible and unprejudiced man would draw from such materials. It is regrettable that so much space, which could have been used to better purpose, was devoted to an unprofitable discussion of hysterical rantings whether sub- or supra-liminal. Furthermore, it seems a pity that a writer who is able to express himself clearly and logically, and who is evidently broad-minded, should make the grievous mistake of attempting to expound a subject of which he is so palpably ignorant; for instance: the only mention made of occultism (as distinct from mysticism) is this: "I fancy that the objection of some modern mystics to spiritualistic productions is their simplicity. The mystic is apt to yearn for obscurity and mysterious symbolism. This, anyhow, is true of the 'occultist'. Probably it is a survival of the child's love of secrets. The 'occultist' has not quite grown up." Shades of H.P.B. and all the great Initiates! Eastern mysticism is treated to a quotation from *Early Buddhism* by Rhys Davids, and the following remark: "The Oriental Yogi probably does throw himself into abnormal states by posturing, fixed gazing, repeating mantras,

and other devices for counteracting the pull of the phenomenal world and getting afloat on the sub-conscious." Lastly, 'Theosophist' is dragged into the book once only, where, after referring to some typical cranks who anyhow "bring forward evidence of sorts," the author proceeds thus: "The inner-consciousness person rises superior to evidence, which is a mere affair of the lower intellect. Accordingly, Mrs. Besant, in her usual *ex cathedra* manner and with her usual charm of literary style, assures us—among other things—that Jesus is again incarnated . . . while Dr. Rudolph Steiner (the most able and influential Theosophist after Mrs. Besant) discourses *ore rotundo* on the history and civilisation of the submerged continents of Atlantis and Lemuria . . . I have no doubt about the sincerity of these people, but their Pope-like style seems to indicate a lack of humour and perspective. . . . and their revelations, after all, are not particularly original. Mr. Rider Haggard or Miss Corelli could do much better." Curiously enough this is the only unfair passage in the book.

The author, who, we repeat, seems to be eminently rational, refers to himself as: "I, who in the days of my ignorance have scoffed at 'Spiritualism' as much as most people." Some day, may be, he will make a similar remark (if he further extends his knowledge) wherein for 'Spiritualism' he will substitute 'Mysticism and Occultism'.

C. L. P.

Das Rätsel des Lebens im Lichte der Theosophie. Von Annie Besant. Aus dem Englischen übersetzt und herausgegeben von der Gesellschaft zur Verbreitung der Theosophie. Düsseldorf. Ernst Pieper. Ring-Verlag, 1911. (In two editions; A, on hand-made paper. Price Marks 0.50; B, on Japanese paper. Price Marks 1.—)

Only in exceptional cases do we make special mention of translations into continental languages of English Theosophical books. The little volume we notice here is such an exception. It is a German rendering of Mrs. Besant's *Riddle of Life*. The special feature by which it distinguishes itself is its artistic execution. The work is printed like an Indian manuscript, the lines running parallel to the back of the booklet instead of parallel to the top of the pages. A thick and black, very clear-cut letter has been chosen for its composition and has been set up very close

recalling ancient black letter prints. A simple but effective border sets off the pages and an appropriate and artistic line-display opens and closes the work. The material for printing chosen is an exceedingly thin Japanese paper, and the whole is bound in the Japanese style. Altogether this is a graceful production, perhaps even more an art-production than a Theosophical propaganda book. We welcome the experiment, for experiment it must be, most cordially.

J. v. M.

The Shining Hour, by F. W. Macdonald, (Hodder and Stoughton), is a booklet of eight socio-religious essays, thoughtful and instructive. *Letters from Hell* (Macmillan) is a new edition of an old and well-known book. Mr. Elliott O'Donnell is the most delightfully weird teller of ghost-stories; he now gives us a book on *The Meaning of Dreams* (Evelyn Nash, London), which is rather a disappointment. Very minute details are given as to the meaning of the appearance in dreams of all sort of animals and plants, but they are not convincing. Has not each person, to a great extent, his own dream-cipher? Mr. C. C. Caleb, M.B., M.S., has issued a metrical version of the *Bhagavad-Gītā*, under the title of *The Song Divine* (Luzac & Co.) The title challenges comparison with Sir Edwin Arnold's *Song Celestial*, and this is a little unfortunate. The book is a conscientious and careful piece of work, but we think good prose would have been more inspiring. *The Soul of the Far East* by Percival Lowell (Macmillan & Co.,) is a new illustrated edition. This well-known book needs no recommending review. *Dream Songs for the Beloved* by Eleanor Farjeon (2s. 6d.) and *The Renewal of Youth*, by A. E. are Nos. V and VIII of The Orpheus Series and provide excellent reading. *Poise and Power* and *Thinking for Results* are handy booklets written by C. D. Larson (L. N. Fowler & Co., London) containing good New Thought teaching. *Smallpox and Vaccination in British India* (The National Anti-Vaccination League, London), is an admirable collection of facts and figures and deserve a very wide circulation. *Reincarnation, a Christian Doctrine* by A. Tranmer is a useful pamphlet. *The Message of Buddhism to the Western World* is a reprint from *Many Mansions* by W. S. Lilly (The Galle Buddha-Dhamma-Saṅgama). *Ninety Years Young and Healthy: How and Why*, by J. M. Peebles might be found interesting.

