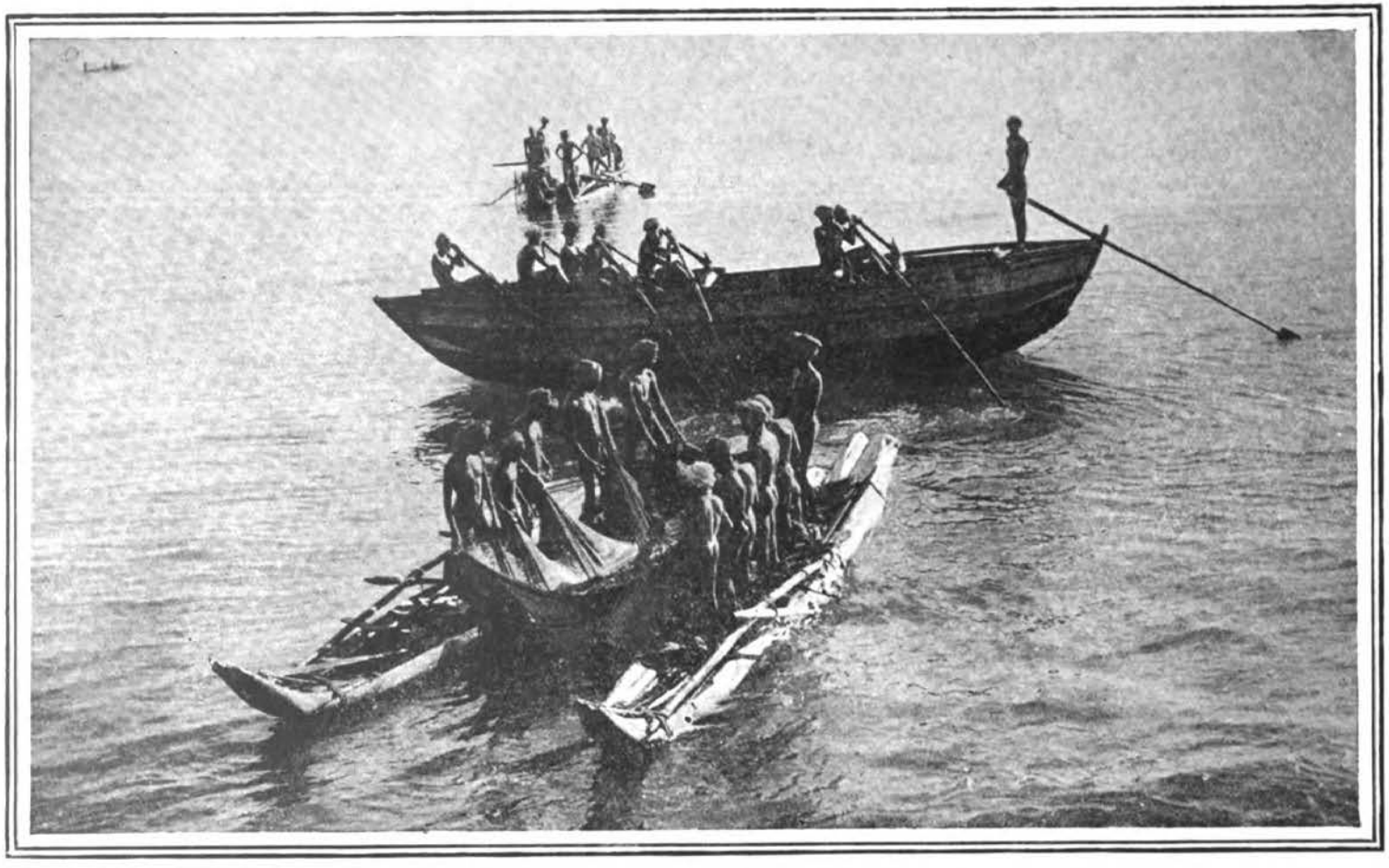

AN EVERY DAY SIGHT AT ADYAR

DEEP-SEA FISHERMEN IN QUAINT CATAMARANS

VOL. XXXIII NO. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

LONDON, *August* 13, 1911

AT a gathering of the Universal Races Congress Mrs. Macfadyen raised a striking point, which may well make all white men think, when they dwell in a country inhabited by a coloured race. They have no scruple in forming temporary marital unions with the coloured women of the country; the vast numbers of Eurasians in India, for example, speak on this with a cogency which cannot be denied. But the white man is furious if a coloured man treats the white woman as the white man treats the coloured woman. The lynchings in America, where negroes are burnt alive, show the fury aroused in the white man by such outrages on white women. Now Mrs. Macfadyen stated that a white woman was perfectly safe from outrage in South Africa *until after white men had formed illicit unions with coloured women.* The misconduct of white men has destroyed the safety of white women. So swiftly

has karma worked, and the evil doer has been repaid in his own coin.

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On August 3rd came our departure for the country in the glorious summer weather, but I found myself obliged to pay a daily visit to town to have some teeth seen to which had been troubling me for years. I fell into good hands, into those of Dr. Williams, 30 George Street, Hanover Square, and I can say from my own experience that his patients are exceptionally fortunate. A good deal of the time of this same week was devoted to planning out Headquarters in London and in negotiations over land. The metropolis of the Empire should have a Theosophical Headquarters worthy of the name, and some of us are putting our heads together to establish it. There is plenty of money in the world. Can we by our earnestness and devotion attract enough of it to build our House? We shall see.

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Much interest has been aroused in London by a remarkable lecture delivered by the Rev. R. F. Horton, M.A., D.D., a very well known Congregational minister. He spoke on my own statements as to "the coming of the Lord of Love," remarking on "the high seriousness and passionate humanity of these addresses," and taking up the coming of the World-Teacher as the theme of his discourse. Dr. Horton laid especial stress on two points: the practical appeal, and the preparation for the coming of the Teacher. He said:

"This remarkable prophecy led to a practical appeal to those who heard it and to the people of

our time, an appeal which I trust will come home to us all. The anxiety of the lecturer was lest if, through our unfitness and blindness, we should not be able to recognise the great World-Teacher when He comes, lest we should treat Him again as He was treated when He came before. Our lovelessness and our selfishness may blind our eyes. She fears strongly, evidently from her contact with India, that fatal flaw of the modern Western mind, that prejudice which cannot give due weight and value to men of a different colour. We despise men of a different colour, we will not have in South Africa our Hindu fellow-subjects. We will not have Chinese or Japanese in Australia. And she fears that if this World-Teacher should come with the skin of a black man or a yellow man we should not receive Him."

Dr. Horton warmly and eloquently endorsed the need of preparation; only by love poured out in our own lives may we hope to recognise the embodied Love on His appearing.

"We must love if we would meet Him," says Dr. Horton, "and by love we must prepare for His coming." "The coming of the Lord of Love can only be in any true sense a blessing to the world, if it is prepared for and followed by the outpouring of love in human hearts to one another."

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The Order of the Star in the East—to which Dr. Horton also referred—is making remarkable progress in England. It has already more than a thousand adherents in this country, and hundreds are joining on the Continent. It bids fair to become a large factor in the work of preparation, and to be a new force making for Brotherhood.

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London has, during the past week, been on the verge of famine, and great distress has been caused among the poor by the rise of prices in the necessaries of life. A great strike was made, and war was levied on the community, thousands of tons of food being left to rot. Men who were able and ready to work were threatened and maltreated by the strikers, vans were overturned, their contents were destroyed, and the markets were left empty of provisions; the police were not numerous enough to protect the would-be workers, and the strikers had it all their own way. One would have thought that soldiers might well have been used to unload the food from the ships, or in protecting those willing to remove it and to transfer it to the unfortunate people who were left without it. But in the chaos of modern democracy, such reasonable protection is not obtainable for life and property. The strikers themselves, being ignorant and short-sighted, were not so much to blame, for their wages are far too low and their hours far too long; they can gain no attention except through making others uncomfortable, and they have been taught that whoever is strongest may rightfully plunder his neighbour; they have found out their strength, and realise that only numbers count from the standpoint of democracy; so they make war on the society that ignores their sufferings, and show to others the callousness which has been shown to them. There seems no remedy for these miseries save the coming of a strong man, who will do justice *before* misery provokes revolution. Such a man as Prime Minister, above the strife

of parties and loyal to the Crown, working under a King as just and sympathetic as King George, might yet save the Commonwealth. We are face to face to-day with the "will of the people," *i.e.,* that of the temporary majority obtained by an alliance of various parties, which are minorities taken separately, each wanting something it can only get by joining the rest. When "each has had his bite of the apple," the union will be dissolved, and then, perhaps, the Crown may regain its freedom, and the House of Lords its voice. Decidedly, the times are interesting, and a "practical mystic" would have his uses.

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A most extraordinary case of persecution has occurred in Burma, but has happily been put an end to by the civil authority. A Karen Christian, Bishop Thomas, preached the early advent of Christ; he was suspended by the Bishop of Rangoon in 1906 for this crime, but as his people clung to him, the ecclesiastical penalty was of no effect. Thereupon a Rev. Mr. Hackney stirred up the revenue officers against him, to demand the payment of a tax from which all preachers and teachers are excepted. Bishop Thomas innocently refused to pay for himself and on behalf of some other preachers on the ground that they were preachers. He was arrested and flung into prison on the accusation of waging war against the King-Emperor by refusing to pay taxes! The case came ultimately before the Sessions Judge of the Toungoo Division, Mr. David Alee Wilson. His judgment, of which I have before me a

certified copy, is a most remarkable document in the story it unfolds, and is a splendid case of an Englishman doing justice to a Burman hillman against men of his own race and creed. Judge Wilson gives a luminous exposition of the whole case, exposing the unfairness of the tax claimed; he remarks of Bishop Thomas: "The man himself seems to have as little of the quack about him as any professional priest I ever saw. He is certainly the most respectable product I have seen in twenty-five years of the Society for the Propagation of the Gospel missionary effort in Burma." As to the doctrine taught, all the early Christians believed in the near advent of Christ; "That belief *is* implied in Scripture. It contributed powerfully to the immediate success of Christianity, and only evaporated slowly in the long course of ages." "Bishop Thomas and his people were absolutely sincere, looking for an early return of Jesus." Mr. Hackney and the Bishops were "unable to realise the possibility of a faith so unusual," and so imagined sedition, and thought the absence of evidence only a proof of Bishop Thomas' duplicity. Judge Wilson proceeds to say that on reading the papers in the case, "I promptly released the unfortunate man on security. It is only to avoid stirring up ill-feeling that I abstain from commentary on grotesque details of evidence worthy of a Gilbert and Sullivan opera." He advises the Bishop of Rangoon, who had just received £1000 for Karen missions, to send some of it to Bishop Thomas and to say he "congratulates him on an acquittal as honourable and complete as ever any man received from a Court of Justice.... Such an

investment would be more fruitful than any other now open in Burma to the Society for the Propagation of the Gospel." Judge Wilson wound up by telling the Karens not to be afraid, for Bishop Thomas, though he "has a higher opinion of Bishops and Priests and Deacons than any Englishman has," was quite right in bidding them not to fear either the English people or the English officers. "The English King-Emperor shall never oppress you, and the English people never mean to do you any harm." Judge Wilson has certainly done well for both King and people among the Karens.

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Theosophy is at last making good progress in Burma; the Society started boxes of Theosophical Literature to be lent to any one interested and willing to pay freight to and fro; it has appointed Bro. Maung Thein Maung as a Theosophical lecturer, and in Mandalay fourteen Burmans joined the T. S. during his visit to their town; he is translating into Burmese *At the Feet of the Master*. The revised edition of Colonel Olcott's famous *Catechism* is also being issued in Burmese.

England, and especially Harrogate, will be much the loser for the passing away of Elizabeth Wilcockson Bell. She died on August 10th, and the cremation took place at Headingley, Leeds, on the 14th. Mrs. Bell was certainly one of the best-known members in the north of England. She worked incessantly for the T. S.; lecturing, taking of classes and a voluminous correspondence, represent some of her outer work, but she will ever be remembered

by many for her beautiful inner life, which responded so immediately to every call of need. Many has she encouraged, and many have been able to realise something of the Great Unity through knowing Mrs. Bell. It is an open secret that her never-ceasing activity helped to bring about her last illness. May Light eternal shine on her!

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The following notes concerning the tour of Mr. Leadbeater and Mr. Van Manen in Java will be of interest. After leaving Sumatra they touched Singapore, where they made the acquaintance of two zealous representatives of the small local group.

Leaving Singapore on August 4th, they duly arrived in Java on Sunday, August 6th. A number of members awaited them at Tandjong Priok, the harbour of Batavia, and accompanied them to the latter town. Immediately a first meeting was organised, and their activities in Java were inaugurated by four meetings on the first day of their stay in the island. Next day another three meetings were held, wherewith the work in Batavia was, for the time being, concluded. Next they visited Bandung and Djokdjakarta. An equally strenuous programme was carried out in these places. Amongst those present in the members' meeting at Djokdjakarta was Prince Surya Ngalogo, Ruler of the House of Paku Alam. In the evening he was also present at the public lecture, bringing with him his wife and his four sisters, a rare token of interest, and a remarkable fact in a Muhammadan country. Next morning our travellers paid a hurried visit to the Prince's palace and spent a pleasant hour

with this most hospitable host, who showed his guests, amongst other things, various antiquities, works of art and ethnographic objects.

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From Djokdjakarta an old friend, Mr. Th. Vreede, conducted the travellers in a motor car to Semarang, *via* the splendid ruins of Borobudur and Mendut. They spent the night in the rest-house attached to Borobudur and devoted some hours to the examining and admiring of this splendid and unique relic of the past, one of the finest monuments which Buddhism has bequeathed to the world. In Semarang the usual meetings were held. Next day these were resumed, but in the afternoon Mr. Van Manen, accompanied by Mr. Van Hinloopen Labberton, went to a neighbouring place, Demak, to give a lecture to the local Lodge, entirely composed of Javanese and Chinese members. On the 13th the party went to Surabaya, which they reached in the evening. A meeting was held, lasting from 6-30 until 11, and early in the morning (5-50) the party went to Malang, where they arrived at noon.

They stayed not in Malang, but in a place near by called Krebet, at the hospitable home of Mr. K. Van Gelder, an old member. Here also many meetings were held, interlarded with long conversations and interviews, and both Mr. Van Manen and Mr. Van Hinloopen Labberton went in the evenings to Malang, each to deliver a public lecture, the one to the European public and the other to the Javanese members. On the 16th a motor car brought the travellers back to Surabaya, where the remainder of that same day, and the whole of the

following one were filled by a succession of meetings. Surabaya possesses the largest Lodge in the island, and consequently the meetings were exceedingly well attended. On Friday, 18th, the party went to Surakarta, where again the usual three meetings a day were held. The travellers had the good fortune to be invited by Prince Kusumo di Ningrat, the brother of the reigning Susuhunan or Ruler of Surakarta, to stay at his house, and a more charming and hospitable host could not be imagined. The insight thus afforded into the life of a high-born Javanese family was an interesting and much appreciated privilege, especially as the travellers were treated with the intimacy of genuine friendship, and were fully admitted into the family circle. In Surakarta the Lodge is almost exclusively composed of Javanese and Chinese members, so Mr. Van Hinloopen Labberton had a busy time and a difficult task in interpreting all that was said into the Javanese vernacular or the *lingua franca,* Malay.

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On the 20th, they left Surakarta behind and reached Tjilatjap. In this pretty little seaport on the south coast they found a very few but very earnest lonely members, with whom they spent a day and a half. The usual lectures and conversations filled most part of the waking hours of this period, but a few of them were devoted to a visit to an island quite near, with much legendary lore attached to it, answering to the pretty name of Nusa Kembangan. From Tjilatjap

the earliest train in this tour (departure 5-13 A.M.) brought the travellers back again to Bandung, and another series of meetings was held there during another day and a half. On Thursday, 24th, the party moved on again and went to Buitenzorg, the seat of the administration of the Dutch East Indian Sub-Section. Mr. Leadbeater found quarters with our old friends the Van Hinloopen Labberton family, and Mr. Van Manen with equally old members of the Society, Dr. and Mrs. A. G. Vreede. A torrent of meetings in concentrated frequency was now poured upon the Buitenzorg members, joined by some others from Batavia, Bandung and Djokdjakarta. On Sunday, 27th, they again visited Batavia in order to utilise the opportunity of the holiday, and as many meetings were crammed into the day as could be digested by the enthusiastic local members. On Monday, 28th, the party returned to Buitenzorg, and from then till Thursday, 31st, the meetings scarcely ceased at all. On Friday, September 1st, the party, accompanied by many members, left Buitenzorg again, and the two travellers embarked at Tandjong Priok on the s. s. Hai-Phong of the Messageries Maritimes, finally leaving the Dutch East Indies.

On the return voyage they again touched Singapore and met our Theosophical friends there once more. Then after brief stops in Port Swettenham, Penang and Negapatam, the two travellers landed at Madras, safe and sound, on Monday, September 11th, and were back at Adyar a few hours later, warmly welcomed by its residents.

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According to reports the whole tour was an unqualified success. Mr. Leadbeater's superabundant energy made it possible to squeeze in about a hundred meetings in scarcely one month's time. The public lectures were extensively reported in the press, nearly unanimously in a very favourable sense, and the members turned up everywhere in great numbers and with great enthusiasm.

A word of praise must be given to Mr. Labberton's energetic and valuable share in the work. He accompanied the travellers during the whole tour, translated (where necessary) everything into Javanese, Sundanese or Malay at a moment's notice, gave a few lectures in the vernacular himself, and was everywhere handy and ready with assistance in any form.

Dr. A. G. Vreede, too, merits mention on account of his excellent organisation of the tour, as well as for a considerable share in translating in Buitenzorg and Batavia.

And as to the members of Java: it is impossible to speak too highly of their hospitality, friendliness, and charming simplicity everywhere and at all times, as well as of their whole-hearted devotion to and genuine love for Theosophy.

THEOSOPHY IN GREAT BRITAIN[1]

By ANNIE BESANT

THE great flood of spiritual life which has been pouring into the Theosophical Society since January 11, 1910, and which has raised it from a somewhat ridiculed movement to a position of ever-growing strength and public weight, has nowhere shown itself more strongly than in the centre of the Empire, that small but mighty country, Great Britain. The strenuous and indeed unexampled efforts to destroy the Society, made in 1906

[1] *Written in England in the middle of August, and forwarded to India for the October issue of* THE THEOSOPHIST.

and 1907, ushered in, as was to be expected, a new era of special growth; but we were told, as I stated at the time, to look forward to 1910 as the date at which the new great impulse would show itself, which should carry the T. S. forward, and gradually make it into one of the most potent forces working in modern society. Gloriously, indeed, has that promise been fulfilled, and my own visit in 1909 to Great Britain, Ireland, America, and the Continent of Europe—with its many lectures on the Changing World, and its teaching on races and sub-races, the Bodhisattva and the Christ—was a direct preparation for the phase on which the Theosophical movement was so soon to enter.

The crowded Annual Convention at Benares in December, 1909, with the remarkable lectures of Babu Bhagavan Das Sahab, showing the value of the ancient teachings to the modern world, was the largest on our records, and the news that was reported from our many National Societies filled all hearts there with joy and hope, with a glad looking forward to the future.

The remarkable arrangement of planets on January 11th, 1910, offered magnetic conditions of the most favourable and unusual kind, and that was the date chosen for the Initiation of our loved Alcyone, of him who had been marked out, by the acceptance of his vow by the Lord Buddha twenty-five centuries ago, as one of those to be used specially in the great work of teaching the world, of carrying the message of the WISDOM in many lives to come. The reception of one of these elect individuals into the great White Brotherhood must

always be a matter of deep moment to the world, which recks not of these inner happenings though its illumination depends thereupon. And to us who know their deep and far-reaching importance and are privileged to behold them "with open face," they bring a joy which is not of these valleys, and shed a light which lightens all the obscurities of earth. Little wonder that a mighty blessing descended on that day upon the movement which is headed by the Ruler and the Hierophant of the next Root Race, and that in all its parts it felt the rush of the current of the new and vigorous life.

India, like the rest, felt the strong impulse of the torrent, and fresh energy was seen in her Lodges and in the spreading of the Supreme Wisdom, until the extraordinary success of the Annual Convention of 1910, this time at Adyar, stirred up the lower type of Indian-edited papers into a futile effort to insult and injure. Needless to say, no leading Indians took any part in the attack, but a crowd of scribblers, almost all anonymous, rushed into print and created an artificial and factitious agitation. They bespattered with mud the Theosophical Society and the Central Hindu College, and a few good people, unused to the lower side of public life, were almost persuaded that the College was becoming 'unpopular,' until the doubling of applications for admission to the Boarding-Houses—more than 400 being made—showed that Hindu Society was entirely indifferent to those who had been masquerading in its name. Meanwhile Mr. Arundale, Alcyone, Mizar and myself had set sail for England, for the promising field of work there opening before us.

The first taste of the new energy filling the English part of the Society, after the big crowd of welcome at the station, came on White Lotus Day, with the Headquarters rooms filled to suffocation, and the staircase packed from the level of Bond Street to the fourth floor. It was a picture in miniature of the meetings which were to follow, both in town and country, for almost everywhere the numbers at the meetings were limited only by the size of the halls. Whether in London or in Liverpool, in Southampton or in Dundee, in Edinburgh, Glasgow, Manchester, Leeds, Bradford, a sea of faces, filled with the same eager enthusiasm, met the eye.

Nor was it only numbers that caused the impression; it was the rapt earnestness, the tense stillness, the eager attention, which made speaking a high delight, and rendered perfect the rapport between lecturer and listeners. I have long had in London a set of regular hearers who showed these qualities, but this year they were shown by the vast crowds as a whole. And it meant that the English people had become hungry for Theosophy; that the educated classes were no longer seeking it as a luxury for jaded palates, but as the very bread of life. It was visible in the attentive hanging on an explanation, and the evident satisfaction with which it was accepted when complete. In all my long experience of great crowds I have never seen them wound up to this extent by serious religious and philosophical questions.

The effect of the lectures given spread far out over the public, and many were the invitations to address meetings that flowed in from all sides. In

former years, I was welcomed as a speaker, rather in despite of my being a Theosophist. This year it has been taken for granted that Theosophy was on the side of all that was noble, humane, and good. Moreover many invitations reached me offering me high fees for lectures during the coming autumn and winter, and I might remain here, earning much money, were it not that the claims of the Indian work are imperative, and that both love and duty call me homewards to it once again.

Theosophy is spreading much among the clergy of the English Church, and the ministers of the Nonconformist communities. Not only have we members of the Society among the clergy, but there is an increasing number who welcome sermons on Theosophical teachings, and many more who themselves teach a mysticism indistinguishable from Theosophy. Organs both of the Establishment and of Nonconformity give friendly notices of Theosophical lectures and books, and the rapid spread of the Order of the Star in the East shows the widespread sympathy with the work of the Society.

Another sign of the times is the increase of the sale of Theosophical books. The little propagandist book, *The Riddle of Life,* has sold largely on railway book-stalls; and an edition of 10,000 sold out in a few weeks, a second 10,000 being now on the market. Alcyone's book, *At the Feet of the Master,* is well into its second 5,000. The *Universal Text Book of Religion and Morals* is going well, and its Part III, consisting of articles on the

various religions, is being written by eminent men of the different faiths, and should prove to be a most interesting collection.

The paper on Hinduism is taken from the C. H. C. Text Book; that on Zoroastrianism is written by Shams-ul-Ulma Dastur Jivanji J. Modi, B.A., the respected and learned Secretary of the Parsi Panchayat; that on Southern Buddhism by the Rev. Bhikkhu Ananda Metteya; that on Northern Buddhism by the Rev. Ekai Kawaguchi; that on Roman Catholic Christianity by the Very Rev. Monsignor Benson; that on Modernism by Dr. Alta; that on Anglican Christianity by the Rev. Canon Erskine Hill. I am trying to secure papers from representatives of liberal Christian Nonconformity, of Islam, and of Hebraism. The whole should form a very valuable addition to the former Parts, showing the branches springing from the one Tree of Life, whose leaves are for the healing of the nations. And that the Parts already published are finding a wide circle of readers is a fact of deep significance, bearing on the coming of a World-Religion.

The outer condition of Great Britain is assuming a phase which is profoundly interesting to Theosophists, for political questions are transcending the political area, and the strife of parties is threatening the very existence of the nation. The organised manual labour-classes, feeling their strength, have broken out into open war against the community at large, not realising, in the short-sightedness that grows out of ignorance, that they themselves, with their wives and children, are the first to feel the pinch of the starvation caused by their action.

As I write, London and the great provincial centres are threatened with famine, and the price of the necessaries of life has risen; the strike-leaders, arrogant from their success in paralysing the industrial community, are assuming dictatorship, and issue 'permits' for the passage of some forms of food which they consider necessary, while the Government, tardily awakening to their duty of protecting the peaceable community, and of checking organised terrorism, is calling out the soldiers, and in one town, at least, is conveying provisions under armed escort for the use of the population, as in a besieged city. So fierce is the mob that the soldiers have been compelled to fire, and to use bayonets and sabres. After the parliamentary revolution, which has crippled one Branch of the Legislature and changed the Constitution, we seem menaced by the revolution in the streets; Ireland is having her revenge on England, for her representatives in Parliament have made possible the parliamentary revolution, and her children are the fiercest rioters in the street-battles going on in Liverpool.

What is the duty of the Theosophist in such a period of national turmoil and distress? His political opinions may be of any hue, and his economic views of any school; but he must aim at the establishment of Brotherhood as an ideal, and at assuaging human passions as a means to that end. While aiding in every way in his power in the restoration of the authority of law and the re-establishment of order, he should realise that under the rebellion of the moment there are real grievances

which ought to be redressed—overlong hours sapping human strength, and brutalising the workers by depriving them of all opportunities of the leisure in which alone refinement and culture may be gained; over-low wages, which cannot keep a man and a family in decent living, lowered yet further by the enhanced rent for dwellings not fit even for the housing of animals. These are real solid grievances, and the Theosophist must never lose sight of them in the clouds which rise from civil strife. If men are condemned to live like brutes, they will act like brutes when the opportunity offers, and the oppressed, when they find their strength, are ever tyrants. Not from them can come the remedy, but from those whose neglect and indifference—more thoughtless than heartless, but none the less cruel—have brought things to the present pass. When the immediate trouble is over, the old vicious circle will again be trodden; the educated classes will forget the ever-continued sufferings of the poor, and the real grievances will continue until their accumulation again causes revolt. It is for the Theosophist to remember and to recall others to remembrance, so that a radical change may be made, and the causes of periodical strife removed. There are millions of workers *ready* to live decent, honourable, happy lives, if the conditions surrounding them permitted them to do so, and who would gladly welcome help towards culture and refinement. There is a residuum whom no surroundings can civilise, savages in all but name, who need discipline not freedom, enforcement of labour not license to loaf, outward pressure to replace

the inner lack of will. These are now mixed in with the workers, and are ever ready for mischief. They are known and despised by the workers, who would rejoice if they were removed into Labour Colonies, whence only such would emerge who, by their improvement, showed the capacity for decent citizenship. Into these colonies would be also removed all who committed offences against Society. Life in these Colonies would not be unhappy, but it would be disciplined, and the conditions for progress would be present; the inhabitants would be treated as the children that they really are, and, surrounded by healthy and pleasant influences, would make such small improvement as they are capable of.

Along lines such as these, Theosophists should work in the present and in the immediate future, remembering that their duty is to serve God by helping their fellow-men, to love even the hateful, and to benefit even the ungrateful. All human sin is ignorance, causing blindness or short-sightedness, and when this thought is ever in the mind, pity, not resentment, will fill the heart, and dispose it to relieve and aid.

Theosophists who are also Occultists will be able to go much further than this. They will have no fear of revolutionary violence, whether exhibited in Parliamentary Acts, or in the throwing of stones at the police. For they know that, at the right moment, the strong men, who are awaiting the need for them, will step out into the world's arena, and will reduce chaos into order, and strife into peace. As one of this band, Napoleon stepped into

the seething vortex of the French Revolution, and drew from it his Empire, so he and others are waiting in the background now, until the turmoil in the world of the present demands, from their stern hearts and their strong hands, the action that will subdue it into ordered tranquillity.

We, who realise that the true government of the world is in hands that cannot fail, in brains that cannot err, in hearts that cannot hate, we cannot fear the future, no matter what it may have in its dim recesses. And so we can play our little parts peacefully and contentedly, sure of the joyful end, whatever may be the troubles on the way. But let us see to it that the great Movement, the banner of which is placed in our hands, is not checked by our unworthiness, that we, who know our Lord's will, may do it, and that our work, well performed, may lead us to His Peace.

Annie Besant

ADYAR

By Isabel Foulkes

A place between the River and the Seas,
Divine, and filled with an almighty Peace.
You, who have heard the sound of Angel's wings,
And, answerless, have questioned without cease,
Rest here, and learn the very Scheme of Things.

A TEXTBOOK OF THEOSOPHY

CHAPTER I

WHAT THEOSOPHY IS

BY C. W. LEADBEATER

[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.—ACTING ED.]

"THERE is a school of philosophy still in existence of which modern culture has lost sight." In these words Mr. A. P. Sinnett began his book, *The Occult World*, the first popular exposition of Theosophy, published thirty years ago. During the years that have passed since then, many thousands have learned wisdom in that school, yet to the majority its teachings are still unknown, and they can give only the vaguest of replies to the query, "What is Theosophy?"

Two books already exist which answer that question: Mr. Sinnett's *Esoteric Buddhism* and Mrs. Besant's *The Ancient Wisdom*. I have no thought of entering into competition with those standard works; what I desire is to present a statement,

as clear and simple as I can make it, which may be regarded as introductory to them.

We often speak of Theosophy as not in itself a religion, but the truth which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science. It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar system. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that, by conscious effort, we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge obtainable by study and investigation. It asserts that man has no need to trust to blind faith, because he has within him latent powers which, when aroused, enable him to see and examine for himself, and it proceeds to prove its case by showing how those powers may be awakened. It is itself a result of the awakening of such powers by men in the past, for the teachings which it puts before us are founded upon direct observation rendered possible by such development.

As a philosophy, it explains to us that the solar system is a carefully-ordered mechanism, a manifestation of a magnificent life, of which man is but a small part. Nevertheless, it takes up that small part which immediately concerns us, and treats it exhaustively under three heads—present, past and future.

It deals with the present by describing what man really is, as seen by means of developed faculties. It is customary to speak of man as having a soul; Theosophy, as the result of direct investigation, reverses that dictum, and states that man *is* a soul, and *has* a body—in fact several bodies, which are his vehicles and instruments in various worlds. These worlds are not separate in space; they are simultaneously present with us, here and now, and can be examined; they are the divisions of the material side of nature—different degrees of density in the aggregation of matter, as will presently be explained in detail. Man has an existence in several of these, but is normally conscious only of the lowest, though sometimes in dreams and trances he has glimpses of some of the others. What is called death is the laying aside of the vehicle belonging to this lowest world, but the soul or real man in a higher world is no more changed or affected by this than the physical man is changed or affected when he removes his overcoat. All this is a matter, not of speculation, but of observation and experiment.

Theosophy has much to tell us of the past history of man—of how in the course of evolution he has come to be what he now is. This also is a matter of observation, because of the fact that there exists an indelible record of all that has taken place—a sort of memory of nature—by examining which the scenes of earlier evolution may be made to pass before the eyes of the investigator as though they were happening at this moment. By thus studying the past we learn that man is divine in origin and that he has a long evolution behind him—

a double evolution, that of the life or soul within, and that of the outer form. We learn, too, that the life of man as a soul is of what to us seems enormous length, and that what we have been in the habit of calling his life is in reality only one day of his real existence. He has already lived through many such days, and has many more of them yet before him; and if we wish to understand the real life and its object, we must consider it in relation not only to this one day of it, which begins with birth and ends with death, but also to the days which have gone before and those which are yet to come.

Of those that are yet to come there is also much to be said, and on this subject too a great deal of definite information is available. Such information is obtainable, first, from men who have already passed much further along the road of evolution than we, and have consequently direct experience of it; and, secondly, from inferences drawn from the obvious direction of the steps which we see to have been previously taken. The goal of this particular cycle is in sight, though still far above us; but it would seem that, even when that has been attained, an infinity of progress still lies before everyone who is willing to take it.

One of the most striking advantages of Theosophy is that the light which it brings to us at once solves many of our problems, clears away many difficulties, accounts for the apparent injustices of life, and, in all directions, brings order out of seeming chaos. Thus while some of its teaching is based upon the observation of forces whose direct working

is somewhat beyond the ken of the ordinary man of the world, if the latter will accept it as a hypothesis he will very soon come to see that it must be a correct one because it, and it alone, furnishes a coherent and reasonable explanation of the drama of life which is being played before him.

The existence of Perfected Men, and the possibility of coming into touch with Them and being taught by Them, are prominent among the great new truths which Theosophy brings to the western world. Another of them is the stupendous fact that the world is not drifting blindly into anarchy, but that its progress is under the control of a perfectly organised Hierarchy, so that final failure even for the tiniest of its units is, of all impossibilities, the most impossible. A glimpse of the working of that Hierarchy inevitably engenders the desire to co-operate with it, to serve under it, in however humble a capacity, and, some time in the far-distant future, to be worthy to join the outer fringes of its ranks.

This brings us to that aspect of Theosophy which we have called religious. Those who come to know and to understand these things are dissatisfied with the slow æons of evolution; they yearn to become more immediately useful, and so they demand and obtain knowledge of the shorter but steeper Path. There is no possibility of escaping the amount of work that has to be done. It is like carrying a load up a mountain; whether one carries it straight up a steep path or more gradually by a road of gentle slope, precisely the same number of foot-pounds must be exerted. Therefore to do the same work in a small fraction of the time means

determined effort. It can be done, however, for it has been done; and those who have done it agree that it far more than repays the trouble. The limitation of the various vehicles is thereby gradually transcended, and the liberated man becomes an intelligent co-worker in the mighty plan for the evolution of all beings.

In its capacity as a religion, too, Theosophy gives its followers a rule of life, based not on alleged commands delivered at some remote period of the past, but on plain common-sense as indicated by observed facts. The attitude of the student of Theosophy towards the rules which it prescribes, resembles rather that which we adopt to hygienic regulations than obedience to religious commandments. We may say, if we wish, that this thing or that is in accordance with the divine Will, for the divine Will is expressed in what we know as the laws of nature. Because that Will wisely ordereth all things, to infringe its laws means to disturb the smooth working of the scheme, to hold back for a moment that fragment or tiny part of evolution, and consequently to bring discomfort upon ourselves and others. It is for that reason that the wise man avoids infringing it—not to escape the imaginary wrath of some offended deity.

But if from a certain point of view we may think of Theosophy as a religion, we must note two great points of difference between it and what is ordinarily called religion in the West. First, it neither demands belief from its followers, nor does it even speak of belief in the sense in which that word is usually employed. The student of occult science either

knows a thing or suspends his judgment about it; there is no place in his scheme for blind faith. Naturally, beginners in the study cannot yet *know* for themselves, so they are asked to read the results of the various observations and to deal with them as probable hypotheses—provisionally to accept and act upon them, until such time as they can prove them for themselves.

Secondly, Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him on a higher and more intelligent level, the faith in it which he had previously all but lost.

Theosophy has its aspect as a science also; it is in very truth a science of life, a science of the soul. It applies to everything the scientific method of often-repeated, painstaking observation, and then tabulates the results and makes deductions from them. In this way, it has investigated the various planes of nature, the conditions of man's consciousness during life and after what is commonly called death. It cannot be too often repeated, that its statements on all these matters are not vague guesses or tenets of faith, but are based upon direct and oft-repeated *observation* of what happens. Its investigators have dealt also to a certain extent with subjects more in the range of ordinary science, as may be seen by those who read the recently issued book on *Occult Chemistry*.

Thus we see that Theosophy combines within itself some of the characteristics of philosophy, religion and science. What, it might be asked, is its gospel for this weary world? What are the main points which emerge from its investigations? What are the great facts which it has to lay before humanity?

They have been well summed up under three main heads.

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man."

Put shortly, and in the language of the man of the street, this means that man is immortal, that God is good, and that as we sow so we must reap. There is a definite scheme of things; it is under intelligent direction and works under immutable laws. Man has his place in this scheme and is living under these laws. If he understands them and co-operates with them, he will advance rapidly and will be happy; if he does not understand them—if, wittingly or unwittingly, he breaks them, he will delay

his progress and be miserable. These are not theories, but proved facts. Let him who doubts read on, and he will see.

CHAPTER II

FROM THE ABSOLUTE TO MAN

Of the Absolute, the Infinite, the All-embracing, we can know nothing, except that It is; we can say nothing that is not a limitation, and therefore inaccurate.

In It are innumerable universes; in each universe countless solar systems. Each solar system is the expression of a mighty Being (Him whom we call the LOGOS, the Word of God, the Solar Deity.) He is to it all that men mean by God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it, living a stupendous life of His own among His Peers. As is said in an Eastern Scripture: "Having permeated this whole universe with one fragment of Myself, I remain."

Of that higher life of His we can know nothing. But of the fragment of His life which energises His system we may know something in the lower levels of its manifestation. We may not see Him, but we may see His power at work. No one who is clairvoyant can be atheistic; the evidence is too tremendous.

Out of Himself He has called this mighty system into being. We who are in it are evolving

fragments of His life, sparks of His divine fire; from Him we all have come; into Him we shall all return.

Many have asked why He has done this; why He has emanated from Himself all this system; why He has sent us forth to face the storms of life. We cannot know, nor is the question practical; suffice it that we are here, and we must do our best. Yet many philosophers have speculated on this point and many suggestions have been made. The most beautiful that I know is that of a Gnostic philosopher:

"God is Love, but Love itself cannot be perfect unless it has those upon whom it can be lavished and by whom it can be returned. Therefore He put forth of Himself into matter, and He limited His glory, in order that through this natural and slow process of evolution we might come into being; and we in turn according to His will are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so His great scheme will be realised and His Will be done."

At what stupendous elevation His consciousness abides we know not, nor can we know its true nature as it shows itself there. But when He puts Himself down into such conditions as are within our reach, His manifestation is ever three-fold, and so all religions have imaged Him as a Trinity. Three, yet fundamentally One; three Persons (for person means a mask) yet one God, showing Himself in those three aspects. Three to us, looking at them

from below, because Their functions are different; one to Him, because He knows Them to be but facets of Himself.

All three of these aspects are concerned in the evolution of the solar system; all three are also concerned in the evolution of man. This evolution is His will; the method of it is His plan.

Next below this Solar Deity, yet also in some mysterious manner part of Him, come his seven Ministers, whom we call the Planetary Spirits. Using an analogy drawn from the physiology of our own body, their relation to Him is like that of the ganglia or the nerve centres to the brain. All evolution which comes forth from Him comes through one or other of them.

Under them in turn come vast hosts or orders of spiritual Beings, whom we call Angels or Devas. We do not yet know all the functions which they fulfil in different parts of this wonderful scheme, but we find some of them intimately connected with the building of the system and the unfolding of life within it. Here in our world also there is a great Official who represents Him—Who is in absolute control of all the evolution that takes place upon this planet. We may image Him as the true KING of this world, and under Him are ministers in charge of different departments. One of these departments is concerned with the evolution of the different races of humanity, so that for each great Race there is a Head who founds it, differentiates it from all others, and watches over its development. Another department is that of religion and education, and it is from this that all

the greatest teachers of history have come—that all religions have been sent forth. The great Official at its head either comes Himself or sends one of His pupils to found a new religion when He decides that one is needed.

Therefore all religions, at the time of their first presentation to the world, have contained a definite statement of the Truth, and in its fundamentals this Truth has been always the same. The presentations of it have differed because of differences in the races to whom it was offered. The conditions of civilisation and the degree of evolution obtained by various races have made it desirable to present this one Truth in different forms. But the inner Truth is always the same, and the source from which it comes is the same, even though the external phases may appear to be different and even contradictory. It is foolish for man to wrangle over the question of the superiority of one teacher to another, or one form of teaching to another, for the teacher is always one sent by the Great Brotherhood of Adepts, and in all its important points, in its ethical and moral principles, the teaching has been always the same.

There is in the world a body of truth which lies at the back of all these religions and represents the facts of nature as far as they are at present known to man. In the outer world, because of their ignorance of this, people are always disputing and arguing about whether there is a God; whether man survives death; whether definite progress is possible for him, and what is his relation to the universe. These questions are ever present

in the mind of man as soon as intelligence is awakened. They are not unanswerable, as is frequently supposed; on the contrary the answers to them are within the reach of anyone who will make proper efforts to find them. The truth is obtainable, and the conditions of its obtainment are possible of achievement by anyone who will make the effort.

In the earlier stages of the development of humanity, the great Officials of the Hierarchy are provided from outside, from other and more highly evolved parts of the system, but as soon as men can be trained to the necessary level of power and wisdom these offices are held by them. In order to be fit to hold such an office a man must raise himself to a very high level—must become what is called an Adept—a being of goodness, power and wisdom so great that he towers above the rest of humanity, for he has already attained the summit of ordinary human evolution; he has achieved what the plan of the Deity marked out for him to achieve during this age or dispensation. But his evolution later on continues beyond that level —continues to divinity.

A large number of men have, however, attained the Adept level—men, not of one nation, but of all the leading nations of the world—rare souls who with indomitable courage have stormed the fortresses of nature, and captured her innermost secrets, and so have truly earned the right to be called Adepts. Among them there are many degrees and many lines of activity; but always some of them remain within touch of our earth in order

to form members of this Hierarchy which has in charge the administration of the affairs of our world and of the spiritual evolution of our humanity.

This august body is often called the Great White Brotherhood, but its members are not a community all living together. Each of them, to a large extent, draws himself apart from the world, and they are in constant communication with one another and with their Head; but their knowledge of higher forces is so great that this is done without any necessity for meeting upon the physical plane. In many cases they continue to live each in his own country, and their power remains unsuspected among those who live near them. Any man who will, may attract their attention, but he can do it only by showing himself worthy of their notice. None need fear that his efforts will pass unnoticed; such oversight is impossible, for the man who is devoting himself to service such as this, stands out from the rest of humanity like a great flame in a dark night. A few of these great Adepts, who are thus working for the good of the world, are willing to take as apprentices those who have resolved to devote themselves utterly to the service of mankind; these Adepts are called Masters.

One of these apprentices was Helena Petrovna Blavatsky—a great soul who was sent out to offer knowledge to the world some thirty-five years ago. With Colonel Henry Steele Olcott she founded the Theosophical Society for the spread of this knowledge which she had to give. Among those who came into contact with her in those early days was Mr. A. P. Sinnett, the editor of *The Pioneer*, and

his keen intellect at once grasped the magnitude and the importance of the teaching which she put before him. Although Madame Blavatsky herself had previously written *Isis Unveiled*, it had attracted but little attention, and it was Mr. Sinnett who first made the teaching really available for western readers in his two books, *The Occult World* and *Esoteric Buddhism.*

It was through these works that I myself first came to know their author, and afterwards Madame Blavatsky herself; from both of them I learned much. When I asked Madame Blavatsky how one could learn still more, how one could make definite progress along the Path which she pointed out to us, she told me of the possibility that other students might be accepted as apprentices by the great Masters, even as she herself had been accepted, and that the only way to gain such acceptance was to show oneself worthy of it by earnest and altruistic work. She told us that to reach that goal a man must be absolutely one-pointed in his determination; that no one who tried to serve both God and Mammon could ever hope to succeed. One of these Masters himself had said: "In order to succeed, a pupil must leave his own world and come into ours."

This means that he must cease to be one of the majority who live for wealth and power, and must join the tiny minority who care nothing for such things, but live only in order to devote themselves selflessly to the good of the world. She warned us clearly that the way was difficult to tread, that we should be misunderstood and reviled

by those who still lived in the world, and that we had nothing to look forward to but the hardest of hard work; and though the result was sure, no one could foretell how long it would take to arrive at it. Some of us accepted these conditions joyfully, and we have never for a moment regretted the decision.

After some years of work I had the privilege of coming into contact with these great Masters of the Wisdom; from them I learnt many things—among others, how to verify for myself at first hand most of the teachings which they had given. So that, in this matter, I write of what I know, and what I have seen for myself. Certain points are mentioned in the teaching, for the verification of which, powers are required far beyond anything which I have gained so far. Of them, I can say only that they are consistent with what I do know, and in many cases are necessary as hypotheses to account for what I have seen. They came to me along with the rest of the Theosophical system upon the authority of these mighty Teachers. Since then I have learnt to examine for myself by far the greater bulk of what I was told, and I have found the information given to me to be correct in every particular; therefore I am justified in assuming the probability that that other part, which as yet I cannot verify, will also prove to be correct when I arrive at its level.

To attain the honour of being accepted as an apprentice of one of the Masters of the Wisdom is the object set before himself by every earnest Theosophical student. But it means a determined effort.

There have always been men who were willing to make the necessary effort, and therefore there have always been men who knew. The knowledge is so transcendent that when a man grasps it fully he becomes more than man, and he passes beyond our ken.

But there are stages in the acquirement of this knowledge, and we may learn much, if we will, from those who themselves are still in process of learning; for all human beings stand on one or other of the rungs of the ladder of evolution. The primitive stand at its foot; we who are civilised beings have already climbed part of the way. But though we can look back and see rungs of the ladder below us which we have already passed, we may also look up and see many rungs above us to which we have not yet attained. Just as men are standing even now on each of the rungs below us, so that we can see the stages by which man has mounted, so also are there men standing on each of the rungs above us, so that from studying them we may see how man shall mount in the future. Precisely because we see men on every step of this ladder, which leads up to a glory which as yet we have no words to express, we know that the ascent to that glory is possible for us. Those who stand high above us, so high that they seem to us as gods, in their marvellous knowledge and power, tell us that they have stood not long since where we are standing now, and they indicate to us clearly the steps which lie between, which we also must tread if we would be as they.

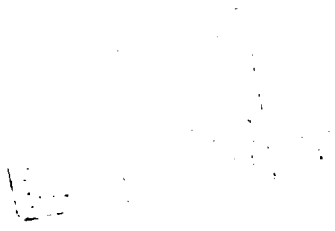
(To be continued)

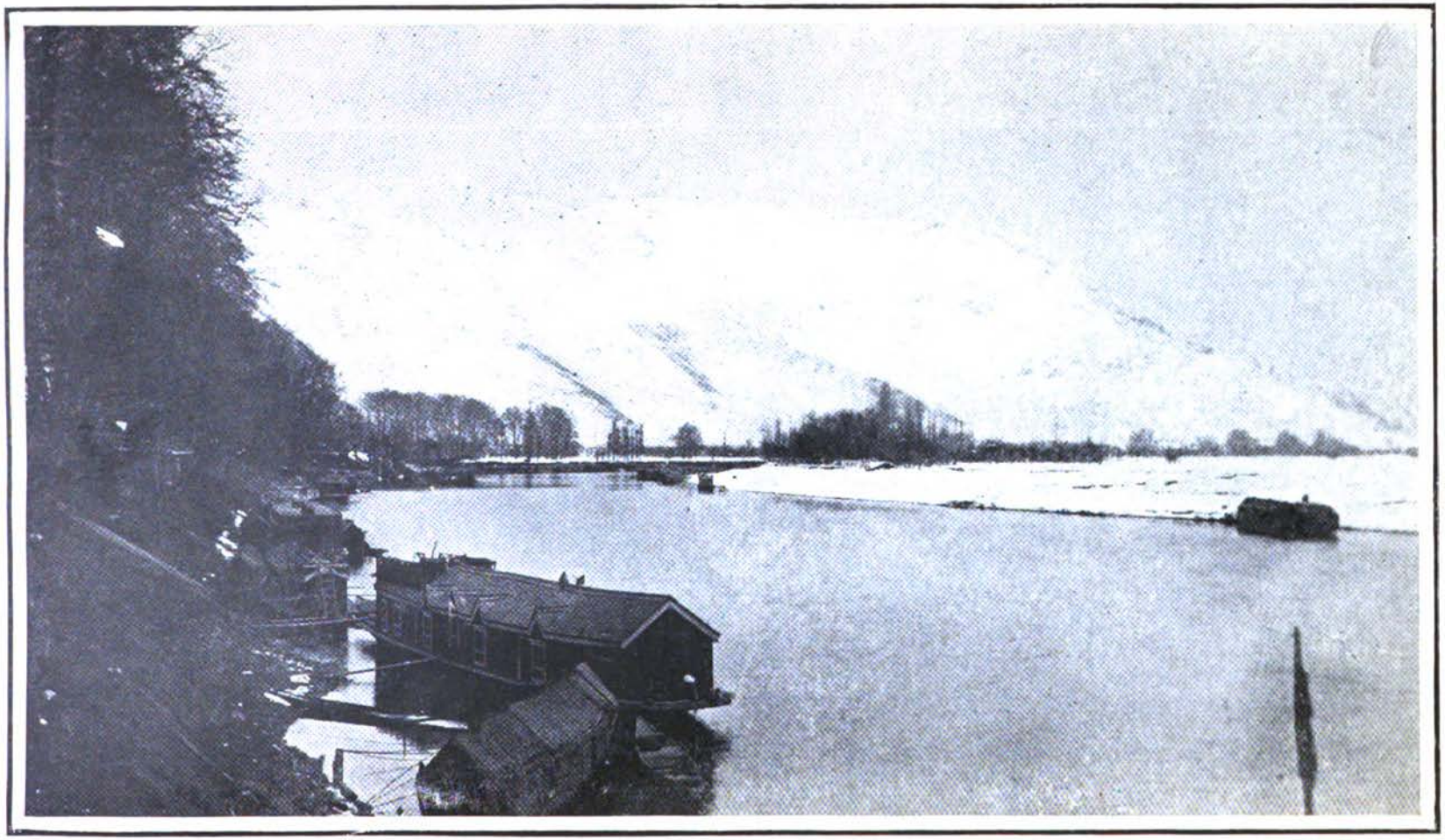
C. W. Leadbeater

THE JHELUM IN KASHMIR

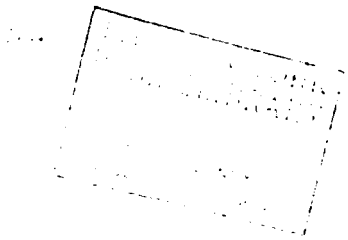
By JOSEPHINE RANSOM

A great circular spring, where ice-cold water wells swiftly up from unfathomable depths, home of the Eternal Serpent, whom pilgrims worship, and sometimes see in mystic trance—around, the lovely steep sides of giant Himalayan hills, upon their crests the glittering snow wreaths —such the romantic source of the river Jhelum. A swarm of greedy fish inhabits the cold waters which flow out through a narrow channel across a pretty garden; at the other side they tumble noisily over big boulders, then flow as they will adown the emerald valley. Mountain streams swell the volume of water on its way till at Islamabad it is a broad navigable river. In great perfect curves it sweeps down to Srinagar, where our illustration shows it with majestic chenars, flaming red against the snows, ubiquitous poplars in the distance, and roomy comfortable house-boats moored. Nine quaint bridges span the river as it flows through Srinagar, clustering thickly along its banks, so lovely at sunset when the faint purple mists invest it with a wondrous charm. Through rich country, iris-edged, it winds on to the great Woolar Lake where often miniature storms rage furiously, to emerge





A VIEW OF THE SNOWS FROM THE JHELUM, KASHMIR.



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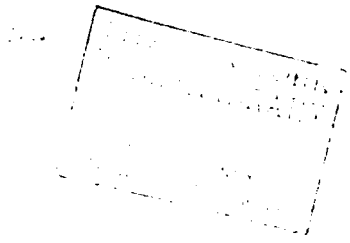


placidly beyond Baramulla. Soon it becomes a confined and tearing torrent swirling through the long Jhelum valley—so grandly beautiful with the towering well-wooded hills on either side. At Kohala it leaves Kashmir, carrying along upon its rushing bosom countless pine logs, wealth of the hills, that will come to anchor on the far hot plains at Jhelum City, where the river flows wide and slow.

J. R.

TWO TEMPLES AT BANGKOK

By B. P. WADIA

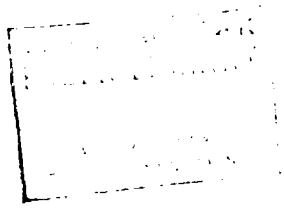
'Sermons in stones' are perhaps the most eloquent and powerful preachers that influence the æsthetic sense in man. Amid all the beauties of architecture, those inspired by religious emotion have always stood first. The village church in its simplicity, the shining pagoda in its grandeur, the spacious mosque, the towering gopuram all sing the song of praise to the fervent heart or philosophic mind whose religious aspiration has brought them into existence. Even when the form is not chaste and elegant, refined and beautiful, the life, the power, the force that mould the structure are of a nature so unique that invariably they inspire reverence, uplift the entire nature and bring it *en rapport* with the higher harmony of supernal regions. The ornamentation in architecture is the expression of the soul of architecture; without that soul no

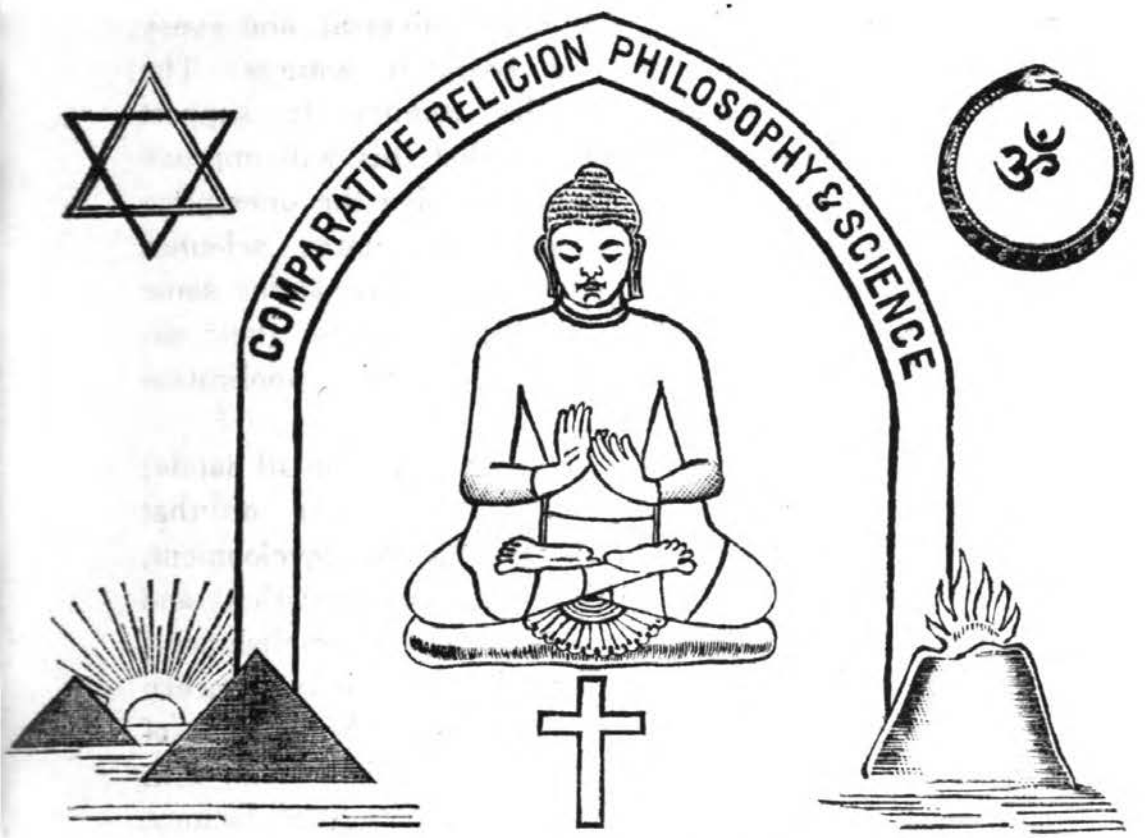
ornamentation, however beautiful can give them life. In the words of Ruskin, "It will be at the best but a wreath of flowers round the pale brow of the corpse." Of their occult influence Mr. Leadbeater's forthcoming book, *The Hidden Side of Things,* treats fully.

Our two accompanying illustrations are the famous (1) Wat Cheng and (2) Wat Pichaijajat Temples of Bangkok—the Capital of Siam. Bangkok is the Venice of the East, and all over the town are scattered fine Buddhist Temples which, with their coloured tile-roofs and gilded tapering spires, give it a peculiar and notable appearance. The Buddhist Temples are differently built from Hindu mandirs and in themselves provide a distinct phase of art. Surrounded by the sacred Bo-trees, abounding in various magnificent statues of the Buddha, and tinged by the local architecture, they are a fit object of investigation for the student of Oriental Art.

B. P. W.

THE WAT PICHAIJAJAT TEMPLE, BANGKOK.





THEOSOPHY AND SOCIAL RECONSTRUCTION

By Dr. L. Haden Guest

ON looking over the field of social affairs at the present time one cannot fail to be struck with two groups of facts. On the one hand, the wide extent of misery, degradation, poverty, and social disorganisation; on the other, the effort on a continually increasing scale made to cope with the evils.

The desire for some kind of social reconstruction and for improvement in the ordering of social life is, indeed, well-nigh universal, and every political party in England bears it witness. The Conservatives appeal to the country to support Tariff Reform, on the ground that this will improve industrial conditions and help to solve the unemployment problem. The Liberals plan large schemes of financial and social betterment aimed at the same object, while the Labour Party express their aspirations in socialistic projects of wide application and of great significance.

That change is needed, is conceded on all hands; discussion centres only upon the nature of that change. Along certain lines of social development, we are, indeed, past the stage of discussion, and considerably advanced to that of accomplishment. Here differences of opinion must chiefly concern themselves with the rate of change. Such lines of social development are concerned with education, with the public health, with the regulation of factory, workshop and mines—conditions as they affect the workers, with social legislation (Old Age Pensions and the Children's Act for example), with municipal ownership and management of socially needed services, such as lighting, water supply, local transit and many other activities. And having already accomplished so much, more and more seems within our power.

The problem of poverty, so long regarded as insoluble, is now boldly attacked as an avoidable evil, and Sidney Webb has formulated the great conception of the National Minimum, applying to

all that concerns the normal life of man (education, health, housing, wages, etc.), and it is to become the business of the State to secure that none of its citizens shall fall below this level. The State is to define a minimum line of efficiency and well-being, and so to organise itself that none may be allowed to sink below this. A movement embodying this great constructive proposal in its relation to the Poor Law for the Abolition of Destitution, is one of the most important of contemporary social happenings. And this is only one among many.

There press upon us from all sides so many schemes, so many plans, that the ear may well be deafened and the mind confused by the variety of the cries; comprehensive insurance schemes, votes for women, feeding of school children, land reform, penal reform, hospital reform; these and many other matters all press their claim for settlement. And, amid conflicting claims, it is by no means easy to discriminate relative values and to assign to one or other priority of importance. For all problems cannot be dealt with at once. Which, then, is to be first and which second?

The attempt to discriminate takes us out of the hurly-burly of multitudinous happenings into the world of principles. And, behind the surge of social and political suggestions, criticisms and experiments, two main principles emerge, those of Individualism and of Socialism. These two principles are the two poles between which the warp and woof of the social structure is woven.

No party professes unadulterated Individualism, and none unadulterated Socialism. But each party,

in formulating its policy in accordance with its past history and its future hopes, is obliged to take up a position somewhere on the line between these two extremes.

And to justify some piece of alteration of our social machine, one or other of these principles is constantly invoked. The Conservative, protesting against a Liberal budget, pleads the individualist case; the Labour M.P., protesting against existing conditions, pleads from the socialist standpoint. But there is no security about these standpoints; the Conservative speaks from the socialist standpoint, as on educational matters, if it makes the moment's case stronger, the labour man pleads from the individualist, as on many Trade Union matters, if that suits his immediate object.

To a certain extent this is inevitable, depending upon whether the social or the individual aspect of a problem is being discussed, and illumination of both aspects from all points of view is desirable. But the point of view is constantly shifted to suit the exigencies of the moment. Underlying principles are taken, not as fixed view-points, but as opportunist expedients, to be used as occasion directs. And this means that politics and statesmanship at the present day are to be understood, not by reference to ideas and principles, but by reference to the prejudices and necessities of the various classes whose views find expression through individuals; a general drift in the socialist or individualist direction being obvious, but no deliberate aim. Here and there, a great man, unshaken by the immediate needs of the instant, will retain his

grasp on principles in the midst of the fight. But such men are rare, even among social and political leaders, rarer still among the rank and file.

And if we attempt to delve deeper, to go beyond the comparative superficiality of the opposition of socialist and individualist, and correlate our ideas of social reconstruction with any scientific view of the world, with any philosophical system, or with any religious revelation, the attempt becomes one of the very greatest difficulty. Yet if we are to put our present day efforts into proper perspective, and to see them in their correct proportion as the heirs of the past and the progenitors of the future, we must find some way of bringing our plans and our schemes into relation with an outline of world development.

The attempt to do this has been frequently made, every Utopian has done it, in a sense, every great reformer must try to do it. One of the latest efforts, that of trying to understand the present in the light of Neo-Darwinian thought, has resulted in some curious bye-products of social legislation. To attempt to see social life as a phase of the 'struggle for existence,' has resulted in suggestions, designed, more or less crudely, to relieve us of the burden of 'the unfit' by segregation, sterilisation, or the lethal chamber, and these suggestions are put into partial operation in Europe and America, and are seriously and attentively discussed. And they are important in the world of social affairs, because, being based on ideas of wide application, they appear in contemporary politics with some kind of power and authority behind them. All the

more so, since, in the general indifference to religion, 'science' is accorded a superstitious reverence, and the *ipse dixit* of a 'scientific' man is frequently accepted and acted on in a most truly unscientific spirit.

Yet the facts can be interpreted quite differently. Prince Kropotkin, studying natural history, has in his book, *Mutual Aid*, brought forward an explanation quite different from that of the Neo-Darwinian, and, by laying stress on 'mutual aid' among animals, puts the struggle for existence into quite a secondary position. The Socialism of Karl Marx, again, attempts to explain all things by a special conception of history, and every social and political thinker, so far as he attempts to reach fundamentals, must attempt to find some kind of a philosophical foundation for his proposals. But no system of ideas, no general outline of a plan in the world, commands anything more than a very partial and very limited assent. The so-called 'scientific' explanations are flatly contradicted by the 'community-experience' of centuries, as embodied in our social customs and in our legislation. And the 'community-experience' of centuries is not likely to be put aside at the bidding of any theory, however profound it may appear, and however well-based.

When we come to religion, we find that there is not even any attempt worthy of the name to correlate the Christian religion with politics and government. Statesmanship, religion, business, science and philosophy are kept in separate compartments.

There is the further difficulty that, before any of the ideas current in the world of to-day can

gain expression in fact, they have to pass throughout the swirl and storm of the democratic electoral machinery. Conservative and Liberal ideas are not considered on their merits as ideas, but on their attractiveness as party cries. This takes the reality out of politics and reduces it to the level of a game. Ideas, plans, schemes or proposals are counters in the game for the winning of popular approval. And, in the struggle for existence among political ideas, it is by no means the best considered, the most far-seeing and the wisest ideas that make the readiest appeal to the democracy. Even when, by some favourable combination of circumstances, a piece of good legislation is added to the statute book, its effectiveness will depend upon the effectiveness of our national and local administrative machinery, limited as this is by considerations of personnel and by the imperfect adaptation of function to work, which is so characteristic of English local government.

Amid such confusion, surrounded by such difficulties, the possibility of building any social structure of permanent importance may well appear illusionary. And the effort at such building is not very apparent; the politician is moved by the needs of the moment to do the work of the moment (which has to be done) and only appeals to general guiding principles to help him not to go too far wrong. But in the world of principles and general ideas, the same kind of confusion prevails, as in the everyday world of practical proposals. There is no firm ground to stand upon. No plan or system of ideas is ordinarily current, which enables great general

ideas to be brought into immediate touch with the everyday world, without producing distortion and confusion; nor by which any particular isolated fact, or group of facts, may be related with others and seen in its proper position in the perspective of the whole. This is most clearly seen with regard to religion. The attempt to bring the consideration of problems of factory organisation or rates of wages, for instance, into intelligible relation with the Christian faith, produces a grotesque confusion. Politicians and social reformers habitually treat the religious explanation of the world as having no immediate practical application. God is felt to be a long way out of the world.

And then, perhaps, one asks, what is the use of it all? Is there indeed any God in the world, any order, any law, or is all blind chance? There have been great civilisations in the past, and they have passed away. Like waves on the sea, they have arisen and disappeared. What guarantee have we that our civilisation too will not rise up and then pass away again, like another wave on the life-sea of this planet? And we can see no guarantee and no certainty either of progress or of permanence, save that which may lie in the will of man to achieve. And what reliance can be placed upon this weak and irresolute thing?

And it may be, that, in such mood, one may turn away from the world, believing that there is no balm for its wounds, no permanent hope, no solution for its evil, no relation between the individual and the general life, and that it offers only empty satisfactions. For ordinary religion does not

help us. It offers vague metaphysics and beautiful fairy stories, but no food for the mind. Ask ordinary Christianity or Judaism why one man is put by God to be born in a slum and grow up a criminal outcast, while another is born surrounded by the comforts and elegancies of life and grows up a great statesman? And there is no answer sufficing for the heart and the reason. Ask what happens to a man's soul after death—if indeed man be not a mere congeries of physical atoms —and the answer can only make any scientific-minded man smile, by its entire vagueness. Ask these religions to explain the great stretch of history in the past, or to throw some light upon the future, and they falter, and are of no practical assistance. Take any great sorrow of love or of death to them, and they can give only platitudes and generalities; but for the mind, nothing else at all. What is there then in the world? In the sphere of politics and social affairs, turmoil, doubt and confusion; in the world of ideas, aridity and loss of hope; in the world of religion, dogma, platitude and superstition. Is it worth while attempting any social reconstruction at all, and if it is, at what point in the confusion are we to begin, or must we be governed by the needs of the moment?

Into this world of strife, confusion and pain, Theosophy comes like a flood of sunlight, bringing illumination, peace, order, and definite assurance of progress. Theosophy brings to the modern world, the definite statement of a plan in the world's evolution, and the definite object of that plan. Regarding man as a spiritual being, it bids

us look on the scheme of organic evolution as providing the field for the evolution of Spirit. And one of its most fruitful ideas—without which the complexities of the modern world cannot be resolved at all—is that this evolution takes place by the continued reincarnation of Spirit, in bodies of matter.

The most painful and insistent of our human problems are made clear by this doctrine of reincarnation. Take any modern social problem that deals with poverty—the problem, for instance, presented by the mentally defective. Thousands of these mentally defective people are alive in England to-day; they come for the most part from the lowest slums, from the most poverty-stricken areas. On any but the purely materialist hypothesis—which is controverted by so many facts now-a-days as hardly to be worth more than a mention—how are we to reconcile the birth of these people, the lives and experiences of these people, with any understandable idea of law in the world? And if God is love, how reconcile it with any understandable idea of justice or of love in the world? For all men born in one year are not mentally defective. Some are born into the professional classes, and others, well-cared-for groups, provided with a good heredity and with favourable circumstances. Why should one spiritual being be born mentally defective, and another as a future statesman? Maybe two such children were born on the same day, in the same city, and only a short distance apart. For the slums of great cities often run in and out of the more prosperous neighbourhoods. Heredity explains the body. But what explains the

choice of this body for the soul? Frank materialism may accept heredity as the sole explanation, and deny the soul or Spirit; but frank materialism is, in itself, no longer acceptable to the mind which investigates contemporary evidence of the superphysical.

And no hypothesis generally current in the western world, other than reincarnation, will explain these facts in any way reconcilable with any idea of Law.

And yet, there must be law governing the coming and birth of the Spirits who inherit bodies on this earth. Everywhere in the universe where man's mind has penetrated, everywhere where facts have been collected, arranged and scrutinised, there, law has been found. In chemistry, in astronomy, in physics, in biology, everywhere law. Are we to believe that there is no law in the spiritual world, that in that which affects man's essence, all is left to chance? For the theory that man comes but once to this earth and inhabits the so greatly differing bodies of the mentally defective and the statesman, then goes away and returns no more, is not conformable with any understandable idea of law. Shall there be Hell for the criminal who never had a chance, and Heaven for the well-off man who never had a temptation? Still less, is such a view conformable with any understandable idea of love or justice.

And why should we not understand the Law which must be behind? Surely the laws of our own Spirit are not more beyond us than the laws of the movements and constitution of suns, millions and billions of miles away.

And one of the greatest gifts of Theosophy to the modern world, is the re-statement, in clear and simple language, of the theory of reincarnation, which explains these facts, and of the laws under which it takes place. According to this theory, the reincarnation of the human Spirit in the human body is only one chapter in the story of spiritual evolution. The whole universe exists but for the evolution of Spirit; and at a certain point in that evolution, the Spirit reaches the lowest human condition, and becomes recognisable as a human entity. The Spirit, as an infant human soul, is then ready to undergo its human experiences, and, as a child going to school enters first the lowest and most elementary class, so the infant soul enters the simplest and most elementary human body.

After living a life in this body and gaining knowledge of actions and their results, of desires and repulsions, of pleasures and pains, and of every kind of life-experience, the body dies, and the soul, set free in the finer worlds, assimilates the result of these experiences, is modified by the assimilation, and comes back after an interval spent in this process and in rest, to gain another life-experience.

Time after time, the soul of man comes into a mortal body, experiences therein birth, infancy, youth, old age and death; time after time, the soul assimilates the experiences, and grows by their nourishment; until, having entered at the lowest form, he passes at the end into the highest, and has completed his human evolution, having learned all that this earthly school has to teach.

On this theory the differences between the degraded slum-dweller, the most primitive savage, the average civilised man, the saint and the genius, are explained as being due to differences in length of human evolution. The saint and the genius entered the school of earth a very long time ago; they are nearing the end of their experiences. The savage and the slum-dweller, on the other hand, are at the beginning, the average man is half-way. On this theory, the object of lives on this earth is to learn the lessons they have to teach, and to grow to that stage at which we shall have no more to learn from earth. Then we shall be ready for the still mightier evolution which stretches beyond.

Applying this theory to our modern life, we find that, where before all was disorder, pain and confusion, now there is order.

We are a world full of beings at different stages of growth, needing different environments, different conditions. And, from all the disturbance and turmoil of the world, we see emerging, the certainty of a law guiding the Spirit of man on the path of his evolution. The mere contemplation of the theory of reincarnation has already reduced the chaos of social problems to something like manageable proportions. We begin to see that, if we can only discover the laws under which reincarnation takes place, we shall have a firm foundation for our social building. And Theosophy states these laws simply and clearly, and yet supplies such a mass of detail, that the student must be deeply versed indeed who needs to go beyond the published literature for answers to his questions. To understand

these laws aright it is necessary to clearly keep in mind the broad outline of the cosmic process, as conceived by Theosophical teaching. According to this, the Logos of a system creates the worlds of that system as a field for the evolution of the spiritual individuals who are to unfold their powers by that evolution. These spiritual individuals are sparks of the Divine Life, and come forth from Him by the exercise of His Will, which is also their will, as they are part of Him. To the Theosophist, the world does not consist only of a scientifically-defined physical, and a vaguely-hinted-at spiritual, world, but of a series of seven planes of matter, each finer than the other, beginning at the densest on the physical level, rising through the emotional to the mental, and then, through higher worlds, to the highest of all, which are beyond the reach of man; and each of these planes is the habitat of the Spirit in its appropriate vehicle of manifestation.

It is in the physical, emotional (or astral), and mental worlds, that the specifically human evolution takes place; and it is the complete mastery of these worlds, and the bodies made of their materials which man uses in his evolution, which is the object of this evolution. The man who has thus completed his lessons on earth is perfect as far as humanity is concerned, and is called a Master of Wisdom, because, having absolute power over His developed mind, nothing is hidden from Him in this system. That such Masters have existed in the past, the history of every great religion bears witness. To give the knowledge that such men are living now, is part of

the message which Theosophy brings into the world.

The law by which this human evolution takes place is called conveniently by the Samskrt word Karma, which may be translated—the Law of Action and Reaction. Man, in his evolution, has free will; he may do what he will, either in the world of action (the physical), or in the world of emotion and desire (the astral), or in the world of mind; with one proviso—that he bears all the results of his actions, painful or pleasurable, that he escapes nothing, that he pays the uttermost farthing of his debts.

Some actions, the soul discovers, cause pain, others bring happiness. At first, his recognition of causal connection is absent, or very limited, but, as life succeeds life, as certain actions always bring pain, and certain others happiness, the soul learns. And as he learns, he grows, his powers unfold. From the savage, he grows into the average; from the average, he climbs higher still, until he who was at the beginning an infant soul, stands forth glorious as a Master of Wisdom, a perfect man. The attainment of this goal is the object of human evolution as laid down by the Logos, and because it is His Will that man shall finally attain, this achievement is ultimately inevitable for all. Man may delay or go far astray, for he has free will, but, sooner or later, the general current of evolution will carry him with it to his destiny; to struggle against this current is in the long run impossible.

This means that progress depends upon the Will of God, although the rate of that progress depends upon the will of man.

Out of the consideration of these main outlines, other important points emerge. Man is a spark of the Divine Life. Every man is such a spark, and the differences between men depend upon the length of their evolution, and not on differences of essential nature. Just as in a family some are born earlier and are elder, some later and are younger, but all are brothers because children of the same father, so in the world some souls are born earlier, and are elder, and some later and are younger, but all are brothers, because sons of the same Divine Father, out of whose Life all lives have sprung. Thus is the Brotherhood of man founded securely on the Fatherhood of God. But the statement is not left here. For when the student studies the teaching concerning the superphysical planes of matter, he finds the reality of this Brotherhood taken from the realm of statement to that of scientific fact. Brotherhood on the higher planes is as much a fact of nature as is gravitation.

But the most important conclusion of all which emerges from this study is that of the inner certainty of God. Man is a spark of the Divine Flame, by his nature he is one with Him, and, by this identity of nature, he can know Him within, as he knows himself; not only intellectually recognising God by contemplating the world without, but inwardly knowing God by his identity with God.

Theosophy, in this way, brings God back into the world, gives the outline of a plan on which human evolution is proceeding, states the main laws governing this evolution, and provides a science of the Spirit and of the superphysical worlds, by means

of which these laws and this evolution may be understood. The policies and the systems, the sciences and the arts of humanity, are no longer seen as divorced from spiritual things and from religion, but as steps on a ladder leading up to their study. For Theosophy bridges the gap between the knowledge of God, which is the supreme science, and the sciences of the physical world in which we live, by providing a science of the superphysical, and of religion, and of the Spirit. Without these, no such bridging is possible; without these, God cannot be brought into intelligible relation with the things of daily life.

When we turn again to look over the field of social affairs, from the standpoint of the Theosophist, very different is the aspect from that which before we saw. Strife, confusion, pain and evil are there as before, but they are understandable, they are to be explained by the law of karma, they are necessities of reincarnation. Out of these things, men are evolving needed qualities; what they suffer passes away, what they gain in experience they have for ever. And our knowledge of the plan behind all the apparent confusion, enables us to lay, deep and secure, the foundations of any social building we may undertake.

What, from the Theosophical standpoint, should be the main considerations which should govern our building? First and foremost, the knowledge that the world exists for the purpose of evolving the Spirit, and that our social systems should be constructed to further this end. Second, that all men are brothers in the divinity of their nature,

and that their duties therefore depend on their age. To the elder, the duty of protection, help, instruction, guidance; to the younger, desire for learning, loyalty, obedience, trustworthiness. In these two statements, we have the outline of a plan, the details of which can be made even clearer and plainer by deeper study. But we are forced in this study to contemplate a sweep of evolution behind us, greater than we had imagined, and a sweep of evolution before us, greater than we had dared to dream. The evolution of humanity is but one chapter in the great story of the universe, and we do not see it in true perspective unless we see it as such a chapter. So looking on human life, the importance of small distinctions melts away, the antagonisms between Liberal and Tory, Liberal and Socialist, Socialist and Individualist, between the nations and between the races, become of secondary consideration. That which matters is what helps the human Spirit to evolve; that which hinders it is evil, that which helps it is good. Therefore no special political, social or economic system can claim the allegiance of the Theosophist unless it serves this end.

What then for the Theosophist should be the main lines of social reconstruction?

Firstly, the social system must be based on the recognition of Brotherhood, and should give to each the opportunity of growth, which his stage of development needs. The detail of such a system will be complex, and must be based on experience, and the teaching of such great men as the future may bring forth. The outline of such a system is simple. The evolution of man takes place in the physical,

astral and mental worlds. 'In each of these worlds men should be provided by Society with the best possible conditions. In the physical world, all men should be provided with at least the necessary minimum of food, clothing, warmth and housing required to keep their physical bodies in good health. Those bodies too should be born of healthy parents, living in good circumstances. Everything which stands in the way of these conditions is an evil, and anyone familiar with present social conditions, will recognise that the Theosophist's demands on the physical plane necessitate a sweeping change of the present state of affairs. To provide men with good bodies at birth, with good nurture during childhood, adolescence and manhood, means drastic and comprehensive reconstruction. Rates of wages, conditions of labour, conditions of housing, and a hundred other details of ordinary life will need to be greatly altered. But remember, Theosophy gives us a firm foundation for these changes. Men must have the best possible bodies in order to further their evolution; to give them less, is to sin against them in the gravest way. And, to achieve 'these ends, much of what is now called Socialism will be required, probably to the extent of national ownership of the chief means of production, of the chief necessities of life, buildings, cotton and cloth manufacture, furniture, foodstuffs, and so forth, national ownership of electrical energy, of the chief means of distribution, and a very great degree of control of the means of exchange.

In the world of emotion, the astral world, our duties are quite as comprehensive: stated broadly

they are to minimise all violent and coarse emotions and desires, and to stimulate all higher and finer emotions and desires. This means the cultivation of a noble literature, of splendid theatres—national and municipal probably—and of beauty everywhere in the ordinary life of man. It also involves, even if the purely physical did not, the granting of leisure to all. No man should work so hard that he has no life left for finer things, and no man should spend all his life at work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.

Changes such as these involve, of course, most far-reaching changes in wages, in old age pensions, and in every department of life. And well-being for all—working or lazy, sick or well, young or old, deserving or undeserving—can be the only motto for a nation governed according to Theosophical principles. To all must be given the best possible chance; the penalty will no longer be deprivation by others of the comfort, dignity and beauty of life, but the self-inflicted penalty of falling out of the evolution, of being a laggard amongst comrades who are going joyfully forward.

In the world of mind, our duty is to provide for each intellect the opportunities it can best use, to provide for all the chance of growth, of training, of discipline, and to provide for the highest minds all that they may need.

Present-day education can only be said to provide the administrative basis for that which will be

needed in the future. Our schools must be made pleasant, calm and beautiful, they must be multiplied enormously, they must be differentiated in a thousand ways. And the whole of life, of literature, of art, of science, of religion, must be made an aid to the growth of the mind, aye and of the Spirit too, for the service of which the mind is but an instrument.

These requirements of a social system changed in accordance with Theosophical ideas are no dream; they are the requirements for the realisation of God's plan for the world, the spiritual evolution of man. And they must and will come. For the very turmoil and confusion of the present will lead men to seek again the true way of living; and there shall be many in the coming days who will find it; and finding it, know it for the truth; and knowing it, speak it out unto all men.

But if this is to come now, in a world where ugliness, noise, disease, confusion and misery are so potent, it must come by the realisation of duty on the part of those who are elder in evolution, those into whose hands is entrusted the sacred task of guiding aright the destinies of nations and of peoples. Those who are older in evolution must recognise where we stand, must see their duty, and, seeing it, pour out their life and their service in sacrifice to the world. For this, too, is the law of evolution, that the worlds grow by the outpouring of the life which is more highly evolved, for the benefit of that which is less evolved. This world is but the outpoured life of the Logos of our world, and if the world of social affairs is to be helped to grow into a more beautiful thing, it can

only be, by the outpouring, the sacrifice of the life of the more evolved, given gladly and willingly.

Pour help, love, sympathy, compassion into the world, for so shall the world grow, so shall the reconstructed social order that we need so badly be founded, and founded upon the understanding of God's plan for the world, which is Evolution.

L. H. G.

LET THERE BE LIGHT

By Miss Marguerite Pollard

"Let there be Light"—words of divine desire
That made the darkness of primeval night
Yield to the glory of the heaven-born Fire,
"Let there be Light".

Lord, we beseech Thee, from the Heaven's height
Down to the souls sunk lowest in Earth's mire,
Send forth that fiat in Thy tones of right.
Let it be chanted by the luminous quire,
Cherubic Flames in myriads infinite.
Æon on æon all are rising higher.
"Let there be Light".

BUDDHISTIC SYMBOLS AND CEREMONIES IN THE ROMAN CHURCH

By Dr. Franz Hartmann, M.D.

THERE is only one absolute Truth and only one Religion; but there are various religious systems, each seeking to give outward expressions to divine Truth by means of symbols, allegories and ceremonies. These symbols are not artificially invented or concocted; but as every product of nature, and every natural language, is the ultimate outcome and manifestation of the indwelling Spirit, which it is intended to represent, it may be supposed that we should find a similarity of symbols in the different religious systems, or that at least these symbols should express the same truths or show how that truth was conceived by the different people who, in the course of their evolution, came to adopt them.

Thus, for instance, the Parsis regard Fire as the holiest symbol of Divinity. What more appropriate symbol could they have chosen, to represent the power and magnificence of the Godhead than Fire? From Fire comes the manifestation of light, life and love in the universe; and, moreover, for the enlightened, symbolises the divine spiritual fire in the body of man, by the action of which the luminous solar body of the regenerated is born. Among the

Hindus we find a great variety of symbols, representing spiritual powers and forces of nature; and each appears so very appropriate to the principle which it represents that it would be difficult to replace it by another one.

In Christian symbology the descent of the LOGOS is symbolised by a luminous radiating globe, and the Gandharvas or celestial harmonies by angels and cherubims surrounding the same.[1]

The incarnation of the Logos is represented in the Christian religious system by the figure of Jesus the Christ, whose history, even if the account in the Bible is not based upon actual occurrences in the phenomenal world, is at all events a true representation of the spiritual, psychical and physical processes taking place during Initiation. Jesus, the Divinity, "the Christ," having become incarnated in a human body is something more than what the 'liberal protestants' try to make of Him; He is our own Higher Self, the God or Spirit, whose habitation and temple we are (I *Corinthians,* iii. 16) and with whom we may become united by means of spiritual regeneration or Initiation.

In the ceremony of the Catholic Mass the process of this regeneration is represented—although the clergyman celebrating the Mass is not likely to know the real meaning of it, because the conventional theologians look only at the external aspect of such things,

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[1] *In the accompanying picture (taken from* The Lotusbluten*) the globe is inscribed with the number 333, which probably refers to the descent of the Logos into the material kingdom. (See J.M. Pryse:* The Apocalypse Unsealed.*)*

THE DESCENT OF THE LOGOS AND THE CELESTIAL HARMONIES.

CAVE NEAR DARJEELING

Supposed by Buddhists to lead to Lhasa where strange things are reported to happen.

and the mysteries of the inner life are to them a closed book of which they know only the cover.

It is perhaps unnecessary to enter into a detailed description of this ceremony and of the symbols used, as they may be witnessed by anyone going to a Catholic church. There is the altar, representing the body; the sanctuary, the heart; there is the picture of the divine Man crucified; there are the lighted candles, symbolising different states of consciousness. The host is sacrificed, the crucified Jesus represents the higher self, the officiating priest the lower self, and the terrestrial man becomes transformed into the celestial man, not by reading in a book, and not by any science or theory, but by swallowing the host, which means taking within himself the celestial nutriment necessary for the growth and expansion of the soul. Thus this ceremony is a fancied representation on the external plane, of what in reality ought to take place within.

But it seems that this ceremony of celebrating the Mass is not the exclusive property of the Catholic church, but may have been delivered over to it by the northern Buddhists; for in a picture discovered in Italy there is a representation of the same ceremony as practised in a Chinese Buddhist temple.

There is the same altar and the same priest, offering the same host in the shape of a wafer; but instead of a crucified Christ there is the image of Buddha in superhuman size, indicating that the divine Man, the higher self is incomparably greater than the mortal man of flesh. There are the pictures of two disciples (instead of Catholic saints); the officiating priests wear clothes similar to the Catholic

clergymen; there is the servant attending, and while in the Catholic church the phases of the ceremony are indicated by ringing a little bell, there these signs are given by beating a drum. The Buddhist monk has his whole head shaven, while the Catholic priest has only a round spot shaven at the top of his head. Many more similarities between the customs of the two churches might be pointed out, but they have already sufficiently been mentioned by others for instance in the account of travels in Tibet by Abbe Huc.

It may, however, not be out of place to say that an enlightened Buddhist does not any more worship an historical Buddha, than an enlightened Christian worships an historical Christ. The latter sees in the personality which appeared as Jesus of Nazareth a personification of Christ; he venerates that image accordingly, but only worships the Christ. Likewise the enlightened Buddhist venerates the image of Buddha. He beholds in the historical Gautama Buddha an incarnation of his own higher self, the knowledge of which he may attain, if he follows the footsteps on the path taught by that great Teacher, Gautama Buddha. Jesus (as the story goes) became initiated by being "baptised" in the wilderness by the holy Spirit descending from above, and Gautama Siddharta became initiated as a Buddha by being "baptised" and initiated by the Spirit of the same God descending upon him while he rested under the "Tree of Divine Wisdom". The "baptising" in both cases means the entering into the highest state of consciousness and self-knowledge by being illumined by the light of Divine Truth.

F. H.

ZOHAK: THE DEMON KING OF PERSIA

By C. E. ANKLESARIA
(President, Karachi Lodge, T.S.)

MANY a tale and legend in the *Shah-nameh* of the great Persian poet Firdusi, bears double meaning, one exoteric and the other esoteric. An effort was made to explain the esoteric meaning of the Haft-e-Khan of Rustom, in THE THEOSOPHIST for February, 1909. Here I am trying to put an interpretation from the esoteric point of view on the account of Zohak, the Demon King of Persia.

First, the ordinary story.

Mirtaz Tazi, a King of Arabia in ages gone by, had a thousand animals who yielded an abundance of milk which was all charitably distributed to the poor. The more he gave away in charity the more he began to have. This King had a very good and handsome son called Zohak, an incarnation of innocent goodness.

One day Iblis, the Evil One, came to his court in the disguise of a good and virtuous man and made friends with the Prince. His power of conversation was so captivating that Zohak grew fond of him, and desired to hear more and more of his sweet talk. But Iblis would not gratify this desire unless Zohak would agree to enter into a special

compact with him, *viz.*, that he would not repeat to any one whatever might be revealed to him. To which Zohak readily said "Aye".

After the compact, the first suggestion Iblis made was that Zohak should kill his father, who according to Iblis was quite old and therefore useless, and was in the way of Zohak's ascendancy to the throne. Zohak was horrified at this suggestion. He could not even imagine doing such a horribly wicked deed. Iblis, however, had enough wit, skill and persuasive power to impress on Zohak that if he would not carry out the suggestion, he himself would lose his life. This threat changed Zohak, who now showed willingness to kill his father, provided Iblis would show him the way. Iblis suggested that a pit might be dug on the pathway which led to the Temple, and might be so covered over with grass that it should not attract any notice. This was done; at night the saintly father on his way to the house of prayer fell into it and died. This unrighteous act brought Zohak to the throne. By degrees Zohak entirely came under the power of Iblis, who impressed on his mind that if he would carry out the instructions given him in all matters Iblis would make him the greatest king in the world, and Zohak would be master of the seven climes.

Iblis first extended his influence to the kitchen. In those days people lived on bread and fruits; but Iblis, having entered the royal kitchen, instructed the cooks how to prepare 'good and savoury' dishes of various meats and fowls for Zohak. These Zohak enjoyed much, and thereby

came more and more into the power of Iblis. Every day something new and rare was brought to the table, and every day Iblis rose in favour. One day an egg was brought, and this was extremely liked. Another day various kinds of game were provided, and they were so nicely done that Zohak ate with the greatest relish; he was so much pleased that he told Iblis to ask for any boon; whatever Iblis desired would be given to him. Iblis, with a malicious smile, asked to kiss the shoulders of the king. This was graciously permitted. But, as Iblis kissed, two snakes grew out of the shoulders—and Iblis disappeared.

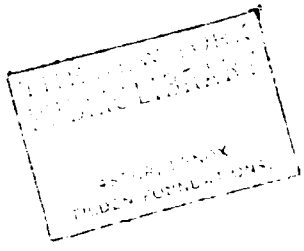
There was a great commotion in the palace and every one ran for Iblis; but he was not to be found. Doctors were called, but in vain. No one knew how to remove the serpents. Efforts were made to kill them, but they would shoot out again and again and bite and trouble Zohak more and more.

Some time passed. Iblis came to Zohak now in the form of a physician and of course he was consulted. He declared that it was destined that Zohak should suffer thus, and that the serpents would continue to exist as long as he lived. Therefore perpetual misery would be Zohak's. But if the serpents be daily fed on human brains they would not hurt him. Thus Zohak began to merge in evil.

At this time the Persians were disgusted with the rule of Jamshed, owing to his arrogance, and so they invited Zohak to take charge of their country, which he easily did, and drove Jamshed away to the wilderness and later on caught him and

killed him. All this time the serpents continued requiring two human brains every day, and Zohak's cruelty and oppression in order to secure them grew apace. He ordered a census to be taken of his new subjects, and each family was ordered to yield two of its members for the daily food of his serpents.

Zohak however was not free of other mental troubles and anxieties. One night he dreamt that he was attacked by three warriors; two of them were big men but the third one was a mere youth. This youth struck him with a mace, which stunned him, then his hands and feet were bound and he was dragged through the crowd by way of punishment. This dream startled Zohak and he was all fear. In the morning the wise men were called in and were asked to interpret the dream. They knew what it meant. They however could not venture to speak the truth through fear of incurring his wrath. They asked for three days more to study the stars; on the fourth day Zohak angrily demanded the explanation. The wise men could not conceal the fact any more, so they declared that the dream meant the decline of his power; that the youth who was not born yet was Faridun, one who would take him prisoner and ascend his throne. After hearing this interpretation, Zohak was overwhelmed with sorrow and misery and the light of his day was for ever darkened. Now he determined to trace out Faridun's parents and destroy them. He issued an order that every person belonging to Faridun's family be seized and brought to him in fetters.



AN ORIENTAL FARM-HOUSE.

Abtin was the name of Faridun's father, and Faranuk that of his mother. Having heard of the order of Zohak, Abtin and his wife fled away to the jungle. Their hiding-place was discovered by the spies of Zohak, and Abtin was seized and taken to the King, who mercilessly put him to death. At this time Faridun was only two months old; his mother fled away with him. In her flight she came to a pasturage ground. The farmer took pity on the mother and the babe and gave them shelter. Owing to fright and anxiety, Faranuk was not able to nurse Faridun, so he was fed on the milk of a cow called Purmaieh, which belonged to the farmer. The emissaries of Zohak were sent after the mother and the child, so Faranuk did not think it safe to remain at this place. She could not take the baby with her, and with resignation she determined to separate from the child. She told the farmer her whole story and requested him to take charge of the boy and rear him up, and allow her to fly to Mount Elburz. The farmer consented. Then she went to Mount Elburz and placed herself under the protection of the Holy Sages living there, who consoled her and prophesied for her a happy future.

The child was for three years reared up by the farmer on the milk of his cow. One day Faranuk returned to the pasturage secretly, and took away Faridun to Mount Elburz, for she felt that his whereabouts would be known to Zohak if he remained there longer and he would be destroyed.

Zohak came to know of this pasturage; he secretly came there with a large army and

destroyed the farm, and every one living there, including the cow which had fed Faridun. Faridun however was safe in the hands of the Holy Sages, the Magis. He was taught by these Sages, and they also told his mother that a great future was before the boy, and that the Divine Will had chosen him as the destroyer of Zohak.

When he was sixteen, one day Faridun asked his mother about the past and about his father. Faranuk narrated the whole story, and it very much affected the youth. He resolved to take vengeance on Zohak for killing his father and practising so much cruelty on his subjects.

Meanwhile people had to supply daily two human brains for the serpents of Zohak. Now there was a blacksmith by the name of Kavah who had a hundred sons, and ninety-eight of them were sacrificed to the serpents. He had only two sons left, and now their turns had come. This sad fate broke the heart of Kavah. He felt very indignant against the king; he got so desperate that he took the summons for his sons, and went to the court of the king, and appealed to him most pathetically to stop his wickedness. His sudden appearance and undreamt-of affront took the King by surprise, who being dismayed scarcely knowing what to do, ordered the release of his sons. At this Kavah's heart leapt with joy, and he embraced his sons in wild delight. Then the King ordered that instead of his sons Kavah's own name should be entered in the register of victims. At this Kavah became indignant, tore off the register, trampled it under his foot in rage and scorn, and abused the king and his ministers.

He left the court in anger with his sons threatening vengeance on the king. Proceeding to the market place he gathered the people and urged them to rise and rebel against the tyrant and his orders. On the point of his spear he fixed his leather apron and raised that as the standard of righteous rebellion. This later on became the famous Gaviani Banner. Collecting all his followers Kavah at last went to Mount Elburz, and joined with Faridun against Zohak.

Faridun, aided by the advice of Kavah, now proceeded against Zohak. The mother shed tears at parting and implored God's blessings on her son. According to his directions Kavah prepared a Guruj, mace, for Faridun, of the shape of the cow's head. Before starting Faridun visited a shrine where the angel Sarosh met him and initiated him into the mysteries of life, and taught him some *nirangs* (mantras), which would protect him against Zohak and help him to overpower the cruel king. With these divine weapons and with Kavah as his guide, he marched against Zohak and arrived at the enchanted palace. By the power of his mantras, Faridun entered it and released all the victims of Zohak.

Zohak was at this time absent, so Faridun easily became the master of his territory. The news of Faridun's arrival and the capture of his palace and country reached Zohak, so he returned alone secretly to kill Faridun. It was a dark night; Faridun was sitting on the throne in the palace; Zohak came there stealthily and hiding himself under the throne was on the point of thrusting his dagger in Faridun's back, but Faridun

caught sight of him; he at once jumped from the throne, and taking his mighty mace gave a strong blow on the head of Zohak, which stunned him. He was about to give another blow to put an end to his life, but the holy Sarosh appeared and advised him not to kill Zohak, but to take him a prisoner and throw him into the dark and deep pit of Mount Demavend in heavy chains. Faridun did this.

It is said that Zohak will remain in this prison of Mount Demavend till the day of resurrection. Every night he licks his fetter-chains reducing them to hair-breadth, but at the dawn the cock crows and they again become thick. This, it is said, will go on till the day of resurrection, when Zohak will succeed in freeing himself; he will regain his power and rule over Iran again for a short time, when he will be overthrown by Kershaspa, who will ultimately kill him. Then the dead will arise, evil will disappear, the golden age will begin, and all will be happy and become one with God.

Such is the story of Zohak.

Let us now try to explain it esoterically.

Mirtaz Tazi stands for the mind in man—the reflection of the higher mind. Tazi in Arabic means a horse, and horse is the symbol of the lower mind. Mirtaz is very good, charitable and pious, because he represents manas unaffected by kama. A ray of this manas descends into the lower world and gets tainted by kama. As long as it is associated with and under the subordination of its father there is no evil in it; but no sooner does it come in

contact with kama, desire-nature, and associate with it, than its nature begins to change. So Zohak the personality, too, was good as long as its predominant feature was the father or mind-aspect, but the moment he was fascinated by Iblis—the desire-aspect—he began to change.

In order that the personality may grow and gain strength, the mind has to fall into the mire, so Iblis, the kamic nature, advises Zohak to destroy his father, the mind-aspect. As the desire-nature grows strong the higher feelings are smothered and suppressed, so the father of Zohak dies because of the pit Iblis digs for him.

Mere temptation, attraction to the objects of desire, will not strengthen the personality. In order to experience, the personality must taste and gratify the desires; hence Iblis, the desire-nature, feeds Zohak with various dishes of animal meats. The flesh food typifies carnal desires. The more one gratifies the lower desires, the more one hankers after them, and becomes their slave and is ready to do anything to gratify them; but presently pain and suffering follow. Hence when Zohak became enamoured of Iblis and allowed him to kiss his shoulders, the serpents came out and began to bite him. The serpents signify pain; they bite the head and the body which means mental and bodily suffering. The more Zohak tried remedies to destroy the serpents the more vigorously they grew forth and caused him pain. When the sufferer finds no remedy, by the insinuation of his desire-nature he begins to think that pain and suffering are the destiny of man, and the best course therefore is

to pacify them; not to think of them at all, but to go on enjoying, killing all the good and spiritual sentiments which dwell in the heart. This was what Iblis, as the physician, advised Zohak: feed the serpents daily with human brains.

Wicked persons, in their waking consciousness, do not feel much fear. But as a rule they dream horrible dreams and very often wake up quite frightened. We find Zohak also quite terrified by his dream. He finds his position weak, and his condition transitory. Man is his own good or bad angel. The youth of Zohak's dream is his better self—the ego in the causal body. This is the reason why Zohak was afraid of Faridun before he was born.

Now the higher nature, the real man, the ego, Faridun, is born in the wilderness. The father has to hide himself from Zohak through fear of his son being killed. The father of the ego is atma, and the mother is the buddhi. When the father, atma, retires (he has to, for his services are not required yet), buddhi becomes helpless; she cannot nurse her child, hence a farmer, the higher manas, takes the child in his care, and feeds him with the milk of a cow—external knowledge. This means that in the infancy of the ego intellect has no light from buddhi (the mother has retired). The mother goes away to Mount Elburz, and seeks wisdom from the sages. It means that buddhi, in order to overshadow the ego, requires Wisdom from the Sages who have mastered the worlds. In the early stages the ego may well grow by the help of the mind, but if its influence continues

there is danger of the nature being hardened. Mind alone cannot lead us beyond a certain stage. When the ego learns all that the mind can teach him then buddhi illuminates it; hence the return of the mother and her taking charge of the boy. Under the guidance and kind care of the Holy Sages of Elburz (The White Brothers), the ego grows, learns, and acquires knowledge and wisdom, and realises his divinity. He finds out that by birth he is royal, divine, that the personality, Zohak, has usurped his power, and brought all the misery and suffering; therefore it should be destroyed.

Before the power of the higher nature may directly descend the preparation from below must begin to respond and receive it, and that is done by Kavah, the blacksmith. Now Kavah stands for conscience, the result of worldly experience. The hundred sons of Kavah are the many experiences in the lower worlds. As the personality blunted his weapons and when the voice of conscience was to be made quite barren and desolate, then a reaction sets in, the conscience becomes desperate and appeals most powerfully and strongly to the personality; by this the lower nature is stunned a little, but on coming to itself thinks of destroying that very conscience. Thereupon the conscience denounces the lower self in strong words and raises an open revolt against it. All this revolt of Kavah is a graphic description of the arousing of the strong voice of conscience. When the heart revolts against the lower nature, many good people, or better feelings, come to strengthen the conscience. All these people now go in search

of Faridun at Mount Elburz—the plane of the ego where he dwells in the auras of the Great Ones. So when conscience rises against the lower nature and raises sublime feelings, it aspires instinctively to the higher nature, and is influenced by the ego. This is the union of Faridun and Kavah.

Before going down actually to fight with Zohak, Faridun passes some time at a shrine and learns Wisdom from Sarosh. Sarosh is the monad in man. Before the ego can go down to crush the lower nature he must attune himself with his spiritual pole. When the ego, guided by the conscience, directly attacks the lower self, the lower self runs away, disappears or eludes, leaving the ego to fight first against the glamour and illusions of the lower worlds. These are easily destroyed by the ego. When the lower nature sees that the ego has become the master of the bodies (Zohak's palace and kingdom), and it is dispossessed, it tries to fight the ego ; it has no forces, for his forces are changed to better feelings and now belong to the ego. Then a secret attempt is made to kill the ego while he is in an unguarded position. Faridun, the ego, tries to destroy Zohak, the personality, but Sarosh prevents. This means that the personality is to be controlled, and not to be destroyed, for it is a power for good. Thus Zohak was chained and imprisoned in a deep pit. The personality will exist till the day of resurrection, or initiation, a new birth. Till then it will try to reassert its power and freedom. In the night of ignorance, the bondage becomes weak, the chains wear out and become thin, but no sooner does the dawn of knowledge approach, than the cock (wisdom) crows, the control on the

lower nature gets strong, the chains thicken. In the final struggle there is a short success of the lower nature, but soon Kershaspa, the Deliverer, the giver of Initiation, destroys the personality; the ego realises his true nature, and this brings in its train bliss, joy, peace and happiness, everlasting and eternal. This is the true golden age of man and every one will come to it in course of time. May the day of Kershaspa's advent be hastened for all.

C. E. A.

MAN'S PLACE IN TIME

By JAMES SCOTT, M.A., F.E.I.S.

The place of Man in Time! O solemn thought!
He stands upon the border of the Past,
Of all that ever was he is the last,
And with him every byegone store is brought
Of Wisdom for the future, no less fraught
With problems vague, mysterious and vast,
And fathomless as lead in ocean cast,
Yet hopeful in the Hope the Masters taught.
The heir of mighty treasures and the sire
Of greater issues, he: with him is cast
The die of future ages, blest or curst.
O priceless treasure or misfortune dire
To know this mighty truth—Man is the last
Of all the past and of the future first.

J. S.

TO A SOCIALIST BROTHER

By SIDNEY RANSOM, A.M.I.E.E.

"I repeat, what we are longing to know is what key you possess to this problem that puts the Socialists in the wrong, and Mrs. Besant in the right. You know we are open and receptive, and do not think this out of mere cussedness."

This comes from an earnest worker for humanity in reference to the recent strikes in England. Similar questions pour in more and more as the present state of industrial affairs is approaching breaking point. Were dead earnestness not behind such questions, they would never even be asked, for the Theosophical movement can well be ignored by those who are not in earnest. It is significant that real earnestness in social re-construction nearly always seeks a higher impetus than what may be called material justice, and therefore those who are in any way connected with a spiritual movement are in duty bound to give some reason for the faith they hold. How well do I know of the dogged persistence of some socialist friends, who are simply spending themselves entirely for the cause they hold to be true. They have to rush through many meetings during the week, and have no rest on Sundays owing to similar demands. No time to read, and no time to think. One meets

these fighters everywhere, in trains, at meetings and at cross-roads, bustling through the country, hoarse and pallid, spending their energy like the bees who live their six weeks at top speed. "While we rebel" writes a friend, "the system grinds us up, and the enemy relaxes its energies by recuperating in Switzerland or Cannes. It is a one-sided fight, but the source of great Joy and Fellowship".

It may appear a limitation to identify oneself with a crusade that one knows to be only temporary, yet to be able to work with a temporary cause as though it were an eternal one is the sign of a truly great character. The true occultist has gained the faculty of proper focus: all his attention can be directed to something quite trivial, whereas most of us prevent ourselves from doing the immediate by continually reminding one another that it *is* only immediate, and passing.

Now what elements have been present in the recent strikes in England? The men may have been wrong in striking, but their action was well-nigh inevitable. Remembering that lightermen were only asking that their day be limited to ten hours, and that carmen were only asking for eight hours' rest between each working day, it will be seen that the demands have not been extravagant. Indeed, taking it merely from an economist's point of view, the rise in wages demanded only attempted to balance the rise in the cost of living that had occurred during the past decade. Let it be fully conceded that the demands have not been extravagant. Even the "£2 a week for all" demanded by Tom Mann, the Strike Leader, could hardly bring

injustice to anyone, as all can testify who know the conditions of living in the West. But some men struck who would not personally be benefited—and that emphasises an important feature, *viz.*, the solidarity among those who have made demands. This, alone, augurs well for the future for it means that justice has been realised as something higher than personal re-adjustment.

Nor does the workman "spend his last shilling on beer," as has often been said, and the mere fact that on our national drink bill last year £46,000,000 was saved, compared with ten years ago, is significant (though we must admit this includes champagne as well as beer!).

A great deal of the growing trouble arises from trying to retain out-of-date customs. All systems may be good at some time, and at other times all may be bad. No doubt the feudal idea of the landed squire was good, and might still be good for some, but the system for all cannot exist. Grant me an ideal squire, a divine squire indeed, and I am willing to have my cottage on his estate, but "the master at the big house" has not been so ideal. Instead, the hundreds of villagers near by have often lived in mild terror of displeasing him. Now while this happens in the country, and has happened for many centuries, it happens in a much crueller way in the towns and centres of commerce. A stirring in many hearts was inevitable. It was long pointed out if labour were only united it could demand what it would. The hardy, open palm of Labour could crush any combination if it willed, and this is being seen and acted upon.

What has Theosophy to say? Its answer is perfectly clear, and it rings out the great message on which the Society was founded, namely that there is a living spiritual tie that unites *all* humanity, and that the work of the spiritual teacher is to do every thing in his power to bring that unity into practical expression. By socialism? If needs be. Outside socialism? If needs be. I think also that most Theosophists would say that, while the earnestness and honesty of the men who strike or who cause other revolution, are not doubted for a moment, yet physical strife is an anachronism, and that the stage of the world's evolution is such that to fight and use mediæval methods is beneath the dignity of the working man. Theosophically, we tell of an order of things a little in advance of the normal growth, and we say that if we would help the world wisely we must act according to the new order. That strikes are decadent is seen in the fact that they always bring barbarism to light. Unwittingly, the strike-leaders produce those very conditions in which can thrive the very worst of humanity. Read this from the *Daily Mail* of August 15, 1911.

"But there are far worse people than dockers in Liverpool—people who, as I saw in the Islington riot this afternoon, are little removed from animals. Their womenfolk trail round after the police gesticulating at them in speechless fury. Women with clotted hair and dreadful faces follow them about. They pull out long red tongues at them, they place their hands outstretched to their noses, they make disgusting signs and scream disgusting words which are fortunately rendered into foul and almost meaningless jabber by the furious intensity of the hate in

which they are uttered. These furies and their male kind are the people from whom Liverpool has most to fear just now. These people, with scarcely a leavening of honest working folk among them, are the people whom nothing but blood seems to satisfy. The docker, like most people, will fight once in a way, given a grievance. These people are bloodletters from the outset. They are enemies of society, a blot on Liverpool such as few cities have. A baker's cart went among them to-day. 'Give us a loaf, give us a loaf!' they shouted, with grins of mischief all over their dreadful faces. The vanman gave one or two away and that did it. They swarmed over the shafts and into the van in scores. The man was helpless. A policeman came and in an instant they had turned from the van to him. Bottles, bricks, and old pots came from everywhere."

Reincarnation amply explains this, as every Theosophist knows, and it is certain that no other suggestion throws such dramatic light on the causes of suffering. Applied Theosophy attempts at developing all the good impulses in human nature, and starving out the bad. The French Revolution doubtless did good, but a Theosophical Society would have done it differently. It must be remembered what 'principle' means. State ownership of land, national railways, free education, and so on—these are not *principles,* and must not be so mistaken. These, and other suggestions are methods of expressing a principle, and about methods we must always allow perfect freedom of opinion. He is not to be despised who believes that nationalisation of railways would be disastrous; nor is a firm belief in that theory any criterion of a love for humanity. On matters of principle there can be no opinion. I dogmatically affirm that if a man does not be-

lieve in the Universal Brotherhood of humanity it means he is not yet at that stage of evolution where the principle is self-manifest. We must wait for him; not argue or arraign, simply wait. And when he does reach the stage of appreciation, we must be careful that his own individual expression of that Brotherhood is not warped by our ownformed notions.

It may be difficult to distinguish between an original principle and certain obvious applications that seem to embody that principle. We would hold, *e.g.*, that a social organisation is faulty so long as it does not provide food, clothing and lodging for every member of that organisation. Lessons may have been learnt by want, but it is certain that the affluence which allows it is—as that man discovered by whom the Christ was betrayed—'woe unto him.'

The average consciousness of a man to-day is beyond the stage where physical destitution can teach anything, and the deliberate holding back of evolution is criminal. The growth of the higher senses means a growth in responsibility: it means that if low-born races exist, they have earned, by the nature of things, a treatment according to the measure of that responsibility, and not according to the measure of, say, a thousand years ago. To all of which my socialist brother will agree; but will he agree that partisanship, taking sides and strife are of little avail? That wonderful play 'Strife' showed how capital and labour were the same after as before the strike. Of course, the resentment of injustice is good, but it at the same time warps any appreciation of the

other side. The wise man is calm and controlled. He does not hustle, because he has some realisation of inner causes, and with this has come the ability to manipulate those causes.

It may be said that present-day socialism is orthodox in its methods; the same may be said of anti-socialism, which also purports to reform life. But in methods we cannot afford to be orthodox; in these we must be flexible as life itself is flexible. We must be happy in being royalists one life, republicans or what-not in the next. In whatever state we find ourselves, we can practise our principles, still pour out love, and by this attitude, more than by anything else, tend to remedy the outer defects of the system through which we are working for the time.

Following on the thought that principle matters everything and theories and systems concerning it little, we awaken to the fact that no system however excellent could reform Society if the members themselves had not appreciated certain principles. An impartial survey of the numerous ventures at carrying socialistic ideas into practice shows what the world would call failure. Sometimes this has been due to the lack of practical knowledge on the part of the leaders, and sometimes due to the conditions being really too ideal for the members. Yet I would not mark these ventures as failures, for whoever tries to live up to an ideal makes it easier for followers to gain what he failed to reach.

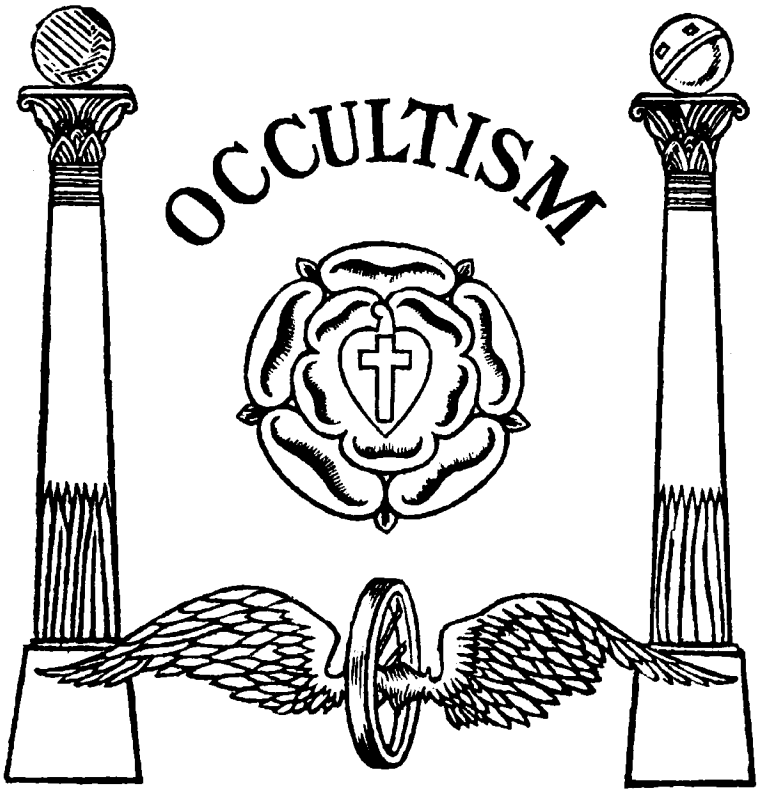
Socialist friends have sometimes smiled at my admiration for the Divine Right of Kings, saying that in any way to uphold that 'noxious system' was

keeping back the wave of progress. Now the smiles were due to a misconception, probably connected with a vague idea that I wanted Charles II. or James II. back on the throne. That the rule of Divine Kings was perfect is beyond question, but it is true that when the appreciation of kingship slipped away, Divine Kings could no longer come and reign. Therefore other systems came, more suited for the changed people, and if to-day there is any opposition to the rule of Kings, it is due entirely to the fact that there are men and women who are at present so constituted that some other outer expression is needed for their present development. Ideally, we might wish for Anarchy, that is, for each man to be a law to himself, but we know how far we are from being able to exercise justly and well such freedom. The propagandist necessarily attacks the other side, but a calm weighing of the great issues at stake must show us that no one system is permanently good. All the socialistic work cannot overthrow individualism, though it will show certain defects of that system. Nor can individualism ever become supreme simply because the power of combination and co-operation has been shown in many ways. Socialism must not be confused with communism, though it was from the communists that the word sprang. The social insects, bees, ants, wasps, etc., live in communities, but the higher vertebrates, having a more specialised nervous system, are endowed with some power of will; from which we might gather that while living in communities is an expression of Brotherhood, yet it is by no means a final one. A Socialist with spiritual

insight is able to be alone, if needs be, away from railways, industrialism and people. If his *principles* are right he lives in the Eternal.

Theosophy teaches consistently that progress proceeds in cycles. The certain goal of perfected humanity is predestined for us by the Lord of Life, but it is given to us to regulate our progress towards that end. Therefore, there are present at any particular moment various stages of evolution; some normal, some of the past, and a few of the future. It is clear that a continual re-adjustment of the outer to the inner development is proceeding; customs continue after the life has gone from them, and not till things have got thoroughly out of joint is some attempt at re-construction made. This is precisely what the Teaching of the ages tells us, and even as minor re-adjustments are made at the end of minor cycles, so can we say confidently that the solution of all the world's present turmoil and stress will come in the person of the Lord of Love. No other can answer the appeal; no other sacrifice could remove the load. And what He needs of us, in the years before the Dawn, is that whether we are socialist or individualist, Christian or rationalist, we should make it easier for the great Unity to be expressed, for the great Love to be made manifest.

S. R.



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XIX

WE pass now from the grave sweetness of the Indian life to the rollicking jollity of ancient Egypt, which yet was animated by such unswerving earnestness and was so capable of stupendous achievement. Duty was the ruling idea in both countries, and yet it worked out so very differently in practical life. Orion was born in the year 4015 B.C.

near Memphis, again in a high rank—in fact, he was nearly related to the royal family of the period, as is shown by the fact that later on he married one of Pharaoh's daughters. Circumstances could hardly give a more favourable birth than this, amidst the leisure and refinement of the cultured classes of a splendid civilisation, with parents of the right sort and with occult Wisdom always at the service of those who were willing to work for it.

His father was Achilles and his mother Aldebaran, and Orion's name was Kephren. They were near neighbours of Markab, a high political official, whose family name was Anarseb. The eldest son of that family was Sirius, then called Menka—Anarseb Menka, for in Egypt the surname came first. He had been the husband of Orion in the eighteenth life, but as the astrologer's prophecy of a male birth for Orion had been fulfilled, the same relation could not be reproduced this time, and the situation was further altered by the fact that Sirius was twenty-one years older, and a rather stern and reserved young man, with grave responsibilities upon his shoulders. Nevertheless, the old affection between them asserted itself, and even as a child Orion was constantly in the neighbouring house, playing with Sirius' little brother Senefru, whom we know as Vega, and persuading the grave and occupied Sirius (who, however, was never stern towards the children), to tell them stories, or join in their games in the garden.

The houses of the better class in those times were always set in the midst of lovely gardens which were very carefully kept. A great feature of

these gardens was the large proportion of water in them—the wide and numerous ponds in which many beautiful varieties of water-lily were grown, especially the sacred lotus, in its three varieties—blue, white and rose-coloured. These flowers were very tastefully arranged and interspersed with graceful fountains; for a particular kind of landscape gardening had attained a decidedly high level at this period. The land of Egypt being by nature absolutely flat and of yellow sand, the gardens were made as different from this as possible, and were entirely composed of artificial mounds and irregularities, planted with noble trees, and everywhere surrounded by palms and miniature lakes, and diversified by marble or red granite steps and summer-houses, flowers in riotous confusion covering every available spot. Of course, places of this kind made ideal playgrounds; and, as the climate was warm, and the children when small wore nothing but collars, bracelets and anklets of gold, they naturally learned to swim as soon as they could walk, and were as much in the ponds as on the flights of steps, or among the stately trees that separated them.

As they grew older the children were supposed to wear a single garment of white linen, but they seem to have preferred to reserve it for state occasions, or for the presence of their elders. It is noteworthy that, at this period, hardly anything but white linen was worn by rich and poor alike; it looks as though cotton or woollen materials were unknown. Officials wore coloured borders to their garments, and gorgeous golden embroideries, but the

taste of the period was evidently for the plain white; so much so, that to look down upon a crowd was like glancing over a sheet of snow. Practically everybody who wore clothes at all changed them about three times a day, so that washing was constantly going on everywhere; and the whole land was one vast drying ground, which added another unit to the blinding whiteness of everything. Even the roads were white, and had to be kept so, under severe penalties. Each householder was responsible for the cleaning and repair of the road in front of his property, and to foul the road in any way or to cast rubbish upon it was a punishable offence. Every man of wealth and position kept in his household not only a large retinue of servants, but also a large number of artificers to do whatever he required—his own private tailor, goldsmith and carpenter, for example, and of course a corps of gardeners.

Orion's childhood under such circumstances was naturally a happy one. The father and mother were assiduous and affectionate, and on the whole wise in their training of the boy, and he had pleasant surroundings and companions. He was a boy of kindly nature, capable of strong love, but impetuous and sometimes wilful.

Another kind adult friend was Ramasthenes (Mercury), who resided in the house of Menka for two years when Orion was eight years old; the boy was very fond of him and used often to sit beside him along with Vega. Towards the end of that time Mercury was arranging to devote himself to the temple life, and one day when he was seated in one of those curious curved Egyptian chairs, and

little Orion sat on a wooden stool at his feet, he stooped and lifted the boy on to his knee, asking him whether he would like to live in the temple with him, to learn from the sacred books, and to take part in the services and gorgeous temple processions. But the little boy did not answer him, for his attention was caught at the moment by a butterfly in the garden, so he slipped down from his knee and rushed in pursuit of it. Mercury looked after him with a smile, and said:

"I wonder whether that is prophetic?"

One reason why the subject of his entering the temple was specially considered was that one day when one of the chief priests was visiting the Anarseb house, he noticed the boy, and said that he had the eyes of a seer. The father and mother were very desirous that he should adopt that line of life, and Orion himself as he grew up liked the idea.

He was presently entered as a day-scholar at the temple, spending the whole of each day there, but returning home at night. Later he often slept there for weeks together, but still had intervals of home life. Once when he was perhaps fourteen, he felt one night an uncontrollable impulse to rise from his couch and go to the room of Mercury. He reasoned with himself that this feeling was absurd, and that it would be an unheard-of impertinence for a boy to go in the middle of the night and disturb a priest from his slumbers or perhaps his devotions. But the unaccountable desire grew stronger and stronger, and at last he had to go. He hesitated long before he could bring himself to

knock at the door, but when at last he timidly did so, a full strong voice bade him enter, and he saw Mercury sitting in his chair facing him with a brilliant smile.

"So you have come at last," he said, "but why did you resist so long?"

Then he told him how he had tried the experiment of calling him by thought, in order to see whether he was sufficiently responsive to make it worth while to take him later as a regular pupil for occult development. On reaching a certain stage in the priesthood a man was allowed, if he chose, to take a boy or young man as a kind of half-pupil, half-attendant; the idea apparently being not so much that he would have teaching different from that given to the other students, as that he would be always within the magnetism of his master, and so would be aided in his advancement. It was a common saying in the temples that a pupil's greatest progress was often made when he thought least about it—meaning that when the pupil's mind was at rest or quietly occupied, the influence of the master was steadily playing at all levels upon him, spiritual, mental and emotional, even though he was quite unconscious that any effect was being produced upon him.

Mercury expected to attain the position necessary to enable him to take such a pupil in five or six years' time, and he now definitely made the offer of the post to Orion, who accepted with much joy and gratitude. Sirius very heartily congratulated the boy, and urged him to spend the intervening years in qualifying himself to make the most of

the opportunity. The father and mother were also much pleased, and all the omens seemed most favourable. Orion on the whole worked well and even enthusiastically, though now and then curious spasms of contrariness came over him which often undid the effect of the months of striving.

He formed some rather undesirable acquaintances—young fellows who were not bad at heart but were given to careless living, to gambling and to the dissipations of the city. Unfortunately their loose talk inspired him with a desire to try this city life which they described as so manly and amusing, and made him think the restrictions of the temple irksome and unnecessary. He was also attracted somewhat by Egeria, a young woman of good family whom he had seen in their company, and so it happened that when the great opportunity came a sudden perverse impulse seized him at the last moment, so that he refused the kind offer of Mercury, and went off with his new and more worldly-minded friends to plunge into the diversions of the city. This caused great grief to his parents, as well as to Mercury and Sirius; and soon Orion came to his senses and bitterly regretted his foolishness and ingratitude. However, it was too late then; the step which he had taken rendered it quite impossible that he should be admitted as a pupil to the temple, so his parents decided that the sooner he was married and established in ordinary life the better.

When this was known the Pharaoh Unas offered his daughter, Helios, who knew the young man well and had long looked upon him with a favourable

eye. Naturally this offer was at once accepted —indeed it would have been scarcely possible to refuse it—and the marriage took place with great pomp and wonderful ceremonies and processions. The bride and bridegroom were crowned with flowers, and rode on white donkeys, for neither horses nor carriages were yet known in the land.

Orion ardently loved his young wife, but even in the midst of all this festivity the sad thought of his great mistake came upon him with crushing force. He paid a visit to the temple, but the chief priest, who had remarked upon his eyes in childhood, received him very coldly, and told him that it would be many thousand years before he regained the chance that he had lost. But Mercury said:

"*I* will give it to him whenever he is ready to take it, even if it be many thousand years hence."

Orion lived a long life and met with considerable success along military and political lines, yet never for a moment did he cease to feel the keenest regret for his failure. His wife died young, but left behind her a son named Ptahhetp (Selene), who was from the first a studious youth, and grew up to be a very learned man, and wrote a widely-celebrated book on *The Wisdom of Egypt*. He lived to extreme old age—over a hundred years—and was much respected for his learning.

The shadow which overhung Orion's life to some extent soured his disposition, and he never met Mercury without a feeling of shame. Nevertheless he kept up a friendship with him, and was always interested in philosophical studies in the intervals

of his other work. His old friend Sirius met with serious reverses, and was for some years in considerable difficulties, being compelled to sell the beautiful house on the river-bank where the children had so often played. But in process of years he worked himself up again and was able to buy back the ancestral home, so he and Orion became neighbours once more. Sirius died before Orion reached the age of fifty, and the latter survived him by twenty-three years, his later days being somewhat lonely, as all the friends for whom he cared had passed on before him. Towards the end of his life he grew miserly, being troubled with a quite unfounded fear that he would come to poverty.

Evidently this royal life in Egypt, under such remarkably favourable conditions, was intended to be the climax towards which many previous incarnations had led. But choice must always be free, and Orion chose wrongly, thus postponing the designed culmination, to a large extent wrecking the life, and seriously affecting the length of the interval in the heaven-world which followed it. He was away from earth only some twelve hundred years—a rather shorter absence than that which ensued upon the Semite life in Poseidonis, although the earthly part of that life was scarcely more than half as long as this one in Egypt.

Two other families, or rather branches of one family, were close friends of Orion and his parents, and prominent members of the group which studied under Mercury. A list of them will be found attached to the corresponding life of Alcyone.

DRAMATIS PERSONÆ

MARS: ... *Emperor in India.*

DENEB: ... *Rajput Chieftain. Wife:* Melete. *Sons:* Erato, Ausonia.

PALLAS: ... *Indian leader who employs magic in battle.*

LIOVTAI: ... *Foster brother of Vega. Mother:* Stella. *Female Cousin:* Eta.

SAGITTARIUS: ... *Wife:* Parthenope. *Son:* Fortuna. *Daughters:* Melpomene, Flora.

ORION: ... *Dissipated companions in the city:* Gamma, Daphne, Lacerta, Avelledo, Chamæleon.

VIOLA: ... *Wife:* Calliope. *Daughters:* Juno, Sappho.

SOMA: ... *Wife:* Egeria. *Sons:* Dolphin, Hebe, Mu. *Daughter:* Aglaia.

DRACO: ... *Husband:* Atalanta.

APIS: ... *Servant of Herakles. Husband:* Eudoxia. *Daughter:* Boreas.

BOREAS: ... *Life-long servant of Alcyone. Husband:* Kappa.

NOTE—The remaining *Dramatis Personæ* are given in the twenty-fifth life of Alcyone, Vol. XXXII, page 644 and in the Addenda on page 821.

FORM AND THE FORMLESS

By W. WYBERGH

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THE normal progress of the evolution of consciousness has been mapped out for us by leading Theosophists as proceeding from the physical through the astral to the mental bodies, and thence to manasic and buddhic vision in orderly procession, and classifications of objects in the unseen worlds have been put forward, corresponding to these different types of vision. This seems quite logical and reasonable, but on looking a little closer the matter does not appear at all so simple, especially when it is a question of the reliability and the classification of some particular observation or experience.

The question of reliability is not only a personal one depending upon our confidence in the seer, but also a scientific one depending upon the nature and method of his observations. That is to say, we have been led to suppose, not that any individual person or teaching or piece of information was infallible, but that certain ways of observing were generally reliable and certain others not, and especially that below the plane of the higher manas nothing was without admixture of error. Of these planes of consciousness H. P. B. has told us that no blossom plucked in those regions has

ever yet been brought down on earth without its serpent coiled round the stem. It is the world of the great illusion. And it certainly does appear that the most mistakes occur precisely in that kind of observation and experience which is the most definite and detailed, and above all in that which has to do with the physical world. Not only have we within the last few years, for instance, witnessed the demolition of Mr. Sinnett's polar geography, including the "polar shafts" penetrating into the interior of the earth, as the result of Peary's journey, but it would seem that the "Sacred Imperishable Land" has also disappeared, though it was vouched for by no less a person than H. P. B. herself. This does not detract in the very least from her supreme value as a spiritual teacher, and I do not suppose that the presence or absence of the missing continent makes the slightest difference to any Theosophist; nevertheless these things indicate that the liability to error in clairvoyant investigation of physical facts is even greater than had been supposed, while the spiritual truth given to us through the exercise of the higher faculties stands unshaken. There is no need to be discouraged by the mistakes that have been made or to lose confidence in the investigators (unless they claim that their observations are infallible), or to deny that true and important information may be obtained by psychic means, but it does seem important to distinguish if possible between the different kinds of faculty, and to avoid ascribing to one the importance and degree of certainty attainable by the other. It almost appears as if the reliability and value of superphysical

vision were in something like inverse ratio to its concern with physical phenomena, and this whether such phenomena are past, present or future.

In trying to realise these distinctions the student who is not himself a seer finds that questions such as the following present themselves.

When a man sees astral objects, is he using astral or mental vision or both, and what kind of *objects* (*i.e.*, concrete images), if any, is it possible to see with the higher mental or 'causal' vision, and are there any objects properly so called in the content of 'formless' consciousness? Theoretically it would almost appear as though modes of consciousness were divisible into two only (apart of course from what may lie beyond), namely, objective concrete consciousness which includes awareness of all objects of the physical, astral, and mental planes, and formless abstract consciousness in which either there are no objects at all, or they belong to a different and altogether higher order. Again, is it necessary to have developed astral vision before mental vision can be experienced, or before any realisation of the 'formless' mode of consciousness can be had while awake in the physical world? There are some actual cases, to be referred to presently, which seem to imply that this is not always so, but that glimpses of a kind of consciousness which one had always supposed to belong to the Initiate or the advanced pupil are sometimes obtained by people who are mere novices, and who certainly have not developed even astral consciousness as usually described.

Again, how does a man tell whether he is using astral, mental or higher modes of consciousness,

and judge of the reliability of his own vision? Those who are privileged to function in the unseen worlds appear, to judge by what is published, to be able to know with what particular faculties their observations are made. They seldom however make it clear to others whether this knowledge is based upon inferences drawn from the nature of the objects they are observing, and upon a classification of such objects as astral, mental, etc., according to their characteristics, or whether it is based upon differences in their own *inner* sensation while observing, *i.e.,* upon their state of consciousness as such, independently of the objects observed. In the latter case what becomes of the careful checking of observations of concrete facts by independent observers and methods, upon which so much stress was rightly laid in the 'Manuals' and such books as *Occult Chemistry*? In ordinary physical scientific observations it is always expected that the methods employed should be stated in detail, and the *pros* and *cons* concerning the reliability of the experiments frankly discussed when the results are given to the world. Surely this is not less but more necessary in dealing with observations of concrete facts made by superphysical methods, such as are now poured out with profusion in every issue of THE THEOSOPHIST. Doubtless, if the teaching is spiritual rather than historical or scientific, it is sufficient that the seer should be "In the Spirit, on the Lord's Day," but that is another matter.

We are told by some observers that physical objects can be observed by astral vision, and that they then present a very different appearance, which

includes a fourth dimension and so on. But in such a case is it the physical object itself that is being observed, or some 'astral counterpart' thereof? And what does a physical object look like when viewed with 'mental' vision—if such a thing is possible? In any case the problem of physical objects seen with astral vision does not seem to present the same difficulties as are involved in the use of the 'formless' mode of consciousness to discover hitherto unknown physical facts.

Is it not possible, by the way, that the alleged fourth dimension is a misnomer, if it is imagined as an actual mode of existence or ascribed to a given object at all? I believe H. P. B. denied that there was such a thing, and certainly Bhagavan Das in *The Science of Peace* seems to imply pretty conclusively that metaphysically there *can* be only three dimensions.

I suppose a possible explanation might be that on the astral or any other plane there are only three dimensions, but that they are totally different kinds of 'dimensions' to the physical ones, and that when any one talks of seeing four dimensions at a time he is really deceiving himself, and is only transferring to astral consciousness the *memory* of the dimensions of the physical plane, or *vice versa*. The fourth dimension which he speaks of then merely represents the astral way of being conscious, which, if analysed in the same way that we analyse our physical sense-impressions, would in turn resolve itself into three astral dimensions, in which length, breadth and height play no part at all.

But to return from this digression. I have always supposed that astral objects were those that gave out vibrations of certain wave-length and form, and that astral consciousness implied the condition in which one was responding to those vibrations, and that this would apply to the vision belonging to other planes as well. But if so there would be a certain confusion involved in speaking of seeing physical objects with astral vision, and still more with the 'formless' vision of the causal plane, and from this point of view it is accordingly very difficult to understand exactly what Mr. Leadbeater means when, for instance, he describes his visions of the innumerable details of the life of the future sixth sub-race as having been accomplished by means of the causal consciousness, and therefore as being not liable to error. I had gathered that the causal consciousness was "formless," and, as such, not concerned at all with events and forms past, present or future, but with abstract or rather universal principles. The visions in question are intensely interesting, and constitute a most attractive pictorial *representation* of universal principles, but they remind one rather of *The Story of Atlantis,* or even, apart from their Theosophical colouring, of Bellamy's *Looking Backwards* or Lytton's *Coming Race* than of *Light on the Path* or *The Voice of the Silence.* I do not want to suggest for a moment that they are not possibly quite true, or that they do not embody valuable lessons, but, unlike the two last-mentioned books, there is nothing obviously apocalyptic about them as they stand, nothing which compels assent and carries

with it its own authority. The connection with the world of pure thought is not apparent at any rate, and it is difficult to see how they or any similar detailed information can be regarded as incontrovertible statements of truth. Conversely, even if the descriptions are purely imaginary and quite incorrect, I do not see how the error would leave any greater blank in our spiritual life than has the non-existence of H. P. B.'s "Sacred Imperishable Land." The only difference is that, unlike the latter, these statements cannot be either proved or disproved.

If these or other visions of a similar kind were to be described as the *result* of an experience of consciousness on the causal plane, instead of as the actual *content* of such experience, the position would be a little more intelligible. It would then only mean that the visions, as presented to us, are the results of the seer's attempts to translate the necessarily ineffable experiences of his consciousness upon the causal plane into the imagery of the astral and physical planes. This would not detract in any way from the truth and value of the experiences themselves, but it would leave room for any amount of error and imperfection during the process of translation or materialisation into the exceedingly detailed descriptions given, and would in fact imply that these visions, as statements of fact, are not to be regarded as of greater weight than the mass of interesting information contained in such excellent books as *The Story of Atlantis*. Surely the contents of a transcendental state of consciousness cannot be compressed and particularised into such very concrete

details without forfeiting the claim to incontrovertibility. The Universal is true just *because* it is Universal and not particular. After all, the process of making the abstract of the Universal into the concrete necessarily involves bringing it into the region of the personality, and this is saying that it takes a personal tinge in the process, and becomes coloured by the seer's personal predilections and habits of thought. I do not see any possibility of escape from this, and in the case under consideration the process can be detected as a matter of literary criticism by any one familiar with Mr. Leadbeater's writings, just as, to compare small things with great, the imagery employed in the Book of Revelation gives the clearest indication of the prejudices and philosophical standpoint of its author. No sane person surely now-a-days regards such writings as predicting actual physical events, and such an assertion would take from rather than add to their value, for it would reduce their capacity as vehicles of truth.

There are no doubt some minds in which transcendental truth tends to express (and in so doing to smother and curtail) itself in detailed matter-of-fact images, such as the domestic architecture of the future sixth sub-race, while there are others in whom it turns into poetry, music, or words of power and love. It is possible that Mr. Leadbeater's description of the social conditions of the future are meant specially to appeal to the first of these classes, but if so is not this a rather perilous approach to that 'materialising tendency' upon which he has written so admirably in *The Christian Creed*? All these expressions command assent and merit belief in the

degree in which they retain the universality of their source. Neither the music of Beethoven nor the solemn message of *Light on the Path* need or would gain by the formal assurance that they come from the causal plane, for they resound with the Voice of the Silence, and they must be more true than any physical fact can ever be. You can have two mutually contradictory statements about the physical life of the sixth sub-race or the "Imperishable Sacred Land" and they cannot both be true, but you cannot have two incompatible sonatas of Beethoven, and *Light on the Path,* like every other relatively authoritative Scripture, is full of statements which are paradoxes to the intellect yet are for that reason not less but more true.

While, then, some imagery is a necessity of the case if transcendental truth is to be brought within the compass of the intellect, it does not appear that any *particular* imagery or statement of fact can form an essential part of the translation of spiritual into intellectual knowledge, and such statements of fact must, it seems, either be regarded as poetry and myth, or must be judged by the ordinary canons of the plane to which they belong; they cannot in fact escape from "the serpent coiled."

Friends of mine who have seen visions, but whose experience in the matter is no doubt, like my own, very small, have told me that their visions include features which mark them as belonging to more than one plane at once. Apart from those which seem to be merely astral in character, there are others which, while they are presented in

definite forms and images that are presumably astral since they certainly are not physical, at the same time consist in essence of a state of consciousness of deep meaning and reality, independent of and incomparably superior to any formal shadow in which it may be for the moment embodied. This does appear to imply the possibility of being conscious upon more than one plane at once, but, in such cases, I am assured that the circumstantial part of the vision is recognised by them as being purely symbolical, and that they assign no objective or prophetic value to it. The distinction between essence and imagery becomes still more clear when the vision does not concern astral things at all, and transcendental experiences are as it were tacked on to purely physical images and sense-impressions.

Of this curious kind of vision I have myself some experience, of which, however, I speak with great diffidence, because it is not at all extensive, and in a certain sense is extremely elusive, though at the same time exceedingly real. I am quite at a loss when I try to classify it, but it is similar in character to that just described, rather than to the normal astral or other vision of the text books. Of this latter kind I have, as I suppose, also had a small, almost infinitesimal, experience which as far as it goes seems quite in accordance with the books. Thus, on occasions, I have seen objects, thought-forms, nature-spirits, elementals (?) etc., which were clearly not physical, but appeared to have colour and dimensions more or less analogous to those of physical objects. The only strange thing about them was

that sometimes they seemed to have an extraordinary degree of vitality and to be illumined from within, while at other times they were altogether abnormally unpleasant. Then again, like everybody else, I have had dreams in which similar objects appeared, sometimes behaving as one might expect them to do in the physical world, sometimes not. There is nothing more transcendental about them than about ordinary physical objects, however they may behave, and one is inclined to put them down simply as little scraps of astral vision of no importance, even if of some curious interest.

But during some years past there have come at times, both while awake and asleep, flashes of another *kind* of consciousness which I should much like to have explained by some more competent person. It seems to require a substratum of objects, images or thought for its manifestation, but its contents are of a different order. I cannot say whether it should be described as 'astral,' 'mental,' 'causal,' or 'buddhic,' for I have no means of knowing, since it does not correspond to the current descriptions of any particular plane. It certainly is not 'formless' in the sense of having nothing to do with forms, but nevertheless, in spite of the inherent improbability of a novice like myself being able to use such faculties, I cannot help supposing that it must represent some kind of 'formless' vision; the reason is that it does not consist in seeing new *objects* such as are described as being visible on the astral and mental planes, but in a different manner of apprehending all objects; moreover, instead of superseding other kinds of consciousness

(whether waking or dreaming) it seems rather to illumine them. It hardly seems to be susceptible of definition, because it is so protean and intangible, but if a definition must be attempted perhaps it can be said to consist chiefly in a deep sense of Reality, though it has other aspects which might be described in religious or artistic terms. It certainly does not involve any high degree of intellectual or moral attainment, and it does not seem to have anything to do with religious exaltation, for it occurs on the oddest and most incongruous occasions. In my own experience it lasts for a very short time, though its effects endure. It is by no means always of the same intensity, and the occasions when it appears at its best are so rare as to be almost landmarks, but when once known it can always be recognised again. It is felt to outweigh in importance all ordinary states of consciousness, as if it tapped in some way the fountains of the great deep, but at the same time it conveys the impression that it by no means represents finality, and that there are illimitable depths behind. It has no scientific, didactic or 'prophetic' value —it does not convey a knowledge of any new facts —it is not in conflict or in contrast with the everyday world, but it illumines it and deepens its meaning, affording glimpses of a solemn reality which permanently affect one's outlook upon life.

(To be concluded)

W. W.

PERSONAL RELATIONS IN SUCCESSIVE LIVES

By E. C. REYNOLDS

DURING the past year, there has appeared in THE THEOSOPHIST a series of articles dealing with the successive lives of a single individual. For the sake of ready identification he is known throughout as Alcyone, and his friends and relations are similarly given a single name which they keep without regard to any change of sex which may occur. The story is an absorbingly interesting one, and as it is the first comprehensive attempt of the kind that has been made, it is of great value to the student; first, on account of the light which it sheds on our probable past connection with our present friends and relatives; second, as a study in karma, and third, as a series of historical sketches of past nations and races. The third aspect will not be here considered, but the first two, which are closely related to each other, will be taken up in order.

Before taking up their specific application, it will be necessary to consider the laws of karma and dharma in considerable detail, for upon their proper comprehension depends in a large measure the value of the study of these lives. A man's dharma, which is sometimes roughly translated as his duty, is a general expression covering his place

in evolution together with all the obligations, racial, national and personal which it entails. All those thoughts, desires and actions which forward a man's development are in accordance with his dharma, while those which delay it are contrary thereto. In other words, those things which are indicated as proper by a man's dharma are right for *him* to do, although some of them might be wrong for a person further advanced. It will thus be seen that nothing is absolutely right or wrong in itself, but is only so relatively to the development of the individual concerned. The things which are forbidden by the general moral or man-made laws are simply those which are contrary to the dharma of a vast majority of the people. This raises a very interesting question as to how far the more advanced members of the human race are justified in imposing their code of morals upon those much lower down in the scale, but it is not necessary for the purposes of this article that we should further consider it here. In passing judgment upon the acts of Alcyone and his fellows, we should try in each case to ascertain their particular dharma as far as possible, and the prevailing code of morals should also be taken into account; for while an act contrary to a man's dharma is not justified because it meets with popular approval, that is certainly a very extenuating circumstance.

Karma is occasionally called the law of action and reaction, but for present purposes this is too broad a definition. In practice we usually limit the term to those effects which accrue to a living intelligent being from causes which he himself has set

in motion. In other words, it is a law of justice or retribution or, still more loosely speaking, it is an exact system of rewards and punishments. While it is easy to make a simple statement of the law, it is much more difficult to understand its mode of operation and to apply it in any particular case, for in each act there are two different factors involved, and we are rarely, if ever, able to exactly determine their relative value. These two factors are: first, the desire or motive of the individual concerned, and second, the laws of nature. When a boulder is loosened by the frost and rolls down the hillside we speak of the event as having occurred in accordance with natural laws, and the laws of karma as above defined have no part therein. Now there is a sense in which all our actions, even the most voluntary, are similarly acts of nature, although it is almost impossible to realise this except in connection with such acts as the sudden instinctive withdrawal of the hand from something hot. The subject is an exceedingly difficult one, and would require a good deal of space for its elucidation even if the present writer felt equal to the task, which he does not. For our present purposes it is sufficient to state that in every act the apparent actor is really in a sort of partnership with nature, and his share of the total consequences is exactly in proportion to his interest therein; this interest depending almost entirely, if not absolutely, upon his desire or motive which led to the original act. As this is not an article on yoga, it would be out of place here to deal extensively with the karmic problems involved in spiritual development, and the following outline

must suffice to round out this portion of our subject. The first occult maxim for the man who wishes spiritual advancement and freedom from rebirth is "Cease to do evil." Until he can refrain from active evil and the intentional injury of others he will make little further progress. Having accomplished this, he should seek to purify his desires, beginning with the most gross and selfish. The river of cause and effect which produces rebirth will never dry up so long as it is fed by selfish desires of any kind; by substituting higher desires for lower, however, we can make its waters clear and pleasant rather than dark and evil. We are then ready for the final step, which consists in performing all actions for the good of the world and without any desire for personal benefit therefrom. This cuts off the springs which feed our karmic river and over its dry bed we can presently reach Nirvana.

Let us now return to a consideration of the karma of the ordinary man and some of the problems which confront him. While the desire is the most important element in an action, the act itself is necessary for the incurring of a specific karmic debt on the physical plane. For example, if I allow hatred of another constantly to fill my mind, I am accumulating a force within, which will finally result in a murderous outbreak if not checked, but unless it does so result the karmic consequences are chiefly, if not entirely, confined to the evil effects on my own moral nature.

One large class of dharmic and karmic problems arises from the existence of man-made laws and police ordinances; it is of course evident that we owe

obedience to the laws of the land in so far as they coincide with moral laws, but suppose like the Jews we have been conquered by force of arms, what sort of allegiance shall we render unto Cæsar? If we have conscientious scruples against any legal requirement—as, for instance, vaccination—how shall we make our objections manifest? If a street car company is robbing the public by an unjust rate, are we justified in getting even by neglecting to pay our fare if the conductor happens to overlook us? While these questions seem quite diverse, there is one general principle which will cover them all. It is both our privilege and duty to try to correct evils of all kinds, but our methods should be open and above board. If the issue is sufficiently important we may resort to open rebellion, but when Cæsar has overcome us and we can fight no more we have no right to resort to assassination, as Alcyone did on one occasion. If we object to vaccination we can go to jail if necessary as a protest, but may not avoid the legal obligation by deception. If the car company is charging too much for its service and we cannot induce the authorities to lower the rate, we can get off and walk, but the fact that the company is robbing us is no excuse for our robbing it in turn; it is not thus that karmic accounts are closed.

There is a group of minor laws and police regulations in which a somewhat different question arises, as here the moral element may be entirely absent. For instance, if I own an automobile I am certainly under a moral obligation to drive with such care as the condition of the traffic requires; a rate

which is perfectly proper on a deserted country road would be murderous on a crowded city street. But a certain county, where the objection to automobiles is strong, has a speed limit of three or four miles an hour; if I cross it at the rate of ten or twelve have I done any moral wrong? It would seem not, and yet if I am caught I shall be fined. The truth is that there is no direct relation between the punishments inflicted by man and by the law of karma. A criminal frequently escapes human punishment altogether; if caught his punishment may be too great or too little, he may even be innocent of the offence with which he is charged; in any case the lords of karma utilise the event for whatever it may be worth in balancing the man's account. It is the opinion of the writer that such regulations as have just been referred to should be classed with the risk of accident from which we are never entirely free. It is known that a dangerous animal is at large in a certain wood; shall we go through it? Many men are injured yearly jumping on and off moving trains; shall we follow the practice? The art of flying is at present a very dangerous one; shall we go up in a machine if occasion offers? None of these things are either right or wrong in themselves; they only become so in relation to our duties and obligations to ourselves, our families and the world at large. If a man habitually runs unnecessary risks and is finally injured, it is not necessarily the result of any specific act in his past, but may be only the natural consequence of his carelessness. On the physical plane, at least, it is not enough that a man

should be good, he must also be careful, and it is quite as important that he should pay due regard to the law of gravitation as to any of the ten commandments, if he wishes his days to be long in the land.

As previously stated, we are always running risks of one kind or another; there is hardly any act in life so simple that it does not occasionally result in the death of a human being, and yet we must act incessantly. Fortunately our duty is usually quite clear; we are bound to take care that the importance of the act is commensurate with the attendant risk. A man is justified in boarding a rapidly moving train, if his mission is sufficiently urgent. It is quite as proper that man should rule the air as the sea, and this makes it necessary that some men should run great risks in doing pioneer work. Athletic sports are both pleasurable and beneficial, and must be held to justify a certain amount of danger; how much, each man must decide for himself in view of his own particular circumstances and obligations. To return to the automobile, the question of whether or not I should cross the county at more than the legal speed depends on my need for haste, the probability of my getting caught, the size of the fine and the conditions of my pocket-book; it will thus be seen that the problem is not materially different from that involved in crossing a shaky bridge or climbing a dangerous mountain.

It must be admitted that it is a far cry from the lives of Alcyone to an automobile, but unless the dharma of each individual be carefully judged

and the laws of karma rightly understood, the reader will see no proper relation in the sequence of events and the value of the study will be largely lost. It must also be borne in mind, as previously indicated, that nature is a partner in every act, and that a given output of energy on the part of any individual will produce great results or small according as nature acts with him or against him, and that his karma is in proportion to the character and strength of his efforts and not to the magnitude of the visible results.

Before taking up Alcyone's relations with other people, let us make a brief analysis of the 30 lives with which we have to deal. It would require too much time to give even an outline of each life, and all that will be attempted is a general impression of the whole series with allusions to a few events which seem important or characteristic.

We find then that the average length of Alcyone's lives is over 70 years, a very high figure. Twice he died at 17 and once he lived to be over 100. There does not appear to have been any material change in the average length of life during the whole 25,000 years covered by the series. The same observance of the laws of health would presumably have produced the same results in any one of them. The interval between the lives averages about 700 years, it ranges from as low as 300 following one of the 17 year lives to over 1200 toward the close of the series after Alcyone has met Buddha, and his spiritual development has been greatly expanded thereby. Prior to this event, it varies from about 15 times the length of the

preceding life in the case of the 17 year lives, to about 9 times following lives of the length of 90 years or more. The nature of the life does not affect the heavenly interval as much as might be expected. A soldier's life is followed by a somewhat shorter heaven period, but a life as a feudal chief, a governor or a college president appears to produce results equal in this particular to one spent as priest, and in which it might be supposed a vast amount of time would be given to meditation and other practices which are usually considered to have a tendency to prolong life in the heaven world. A more striking difference is caused by a change of sex. Alcyone has 11 lives as a woman in this series and 19 as a man. If we omit the two short lives and those following Buddha's time we have 9 lives as a woman averaging 71 years each and followed by a 762 year interval, while 17 lives as a man average 79 years each and are followed by a 731 year interval. That is, the woman's devachan is actually 30 years longer than the man's following a life 8 years shorter; for lives of equal length the balance in favour of the woman is over 110 years. Nor can this be said to be due to any unusual amount of piety displayed by Alcyone when wearing a woman's form. The longest interval in the first 28 lives is 945 years, and this follows a 77 year life as a woman in Egypt, in which she was the wife of a rather worldly man and the mother of 11 children and, so far as can be judged from the record, she gave less attention to religious matters in this life than in almost any of the others.

One of the striking things about this series is the extraordinary evenness of the environment or caste into which Alcyone is repeatedly born; while it is doubtless true that a peasant may occasionally be reborn a king or *vice versa,* if these lives are to be a criterion it must be extremely rare. Probably a man's karma, both good and evil, is best repaid by him in the class to which he belongs and in which it was accumulated. If we had a series of lives stretching from primitive savage conditions, we should expect to see the man, when the time was ripe, come up a step in the social scale and establish himself therein after a number of lapses to his former condition.

While Alcyone was several times reduced to want for periods of a few years, he was never born into actual poverty, and only once or twice was it necessary to struggle to keep up appearances. He was 8 times the child of a land-owner, usually very wealthy; 8 times he had a priest for a father, and 3 times he was the younger son of a king. Twice his father was a nobleman, 3 times a townsman and 4 times a military officer. He died from natural causes and usually at an advanced age in all lives except 7. Twice as a woman, Alcyone died at 17, once from burns incurred in saving her child from a fire, and once from a fever induced by much fasting imposed by a half-crazy father. Another time, again as a woman, she died of fright at the age of 58, following a terrible ordeal to which she had been subjected in an Atlantean temple.

On another occasion she wasted away and died at the age of 47 on the same day as her twin brother,

and apparently by a sort of reflex action from his wounds. As for the remaining deaths, once he was killed in battle, once beheaded for a murder of which he was innocent, and once he committed suicide at the age of 78 with his fellow townsmen to escape capture by the enemy. Suicide under these conditions was justified by the customs of the time; in fact, it was as much a point of honour as it is to-day among the Japanese in certain circumstances. In the 10 lives following this suicide there is no event which seems to bear any direct relation to it, and so we have no means of knowing how much of a karmic offence it really was.

As for occupation, as a woman she spent 6 domestic lives and 3 in which religious devotion was most prominent. Once she had a stormy life as queen of a nation engaged in constant warfare; and once she was queen-mother in a court where plot and counter-plot were as common as in Turkey under the late Sultan. As a man Alcyone was 6 times a priest and 4 times a teacher. He was 3 times a householder, 4 times a soldier and twice a governor. In the earlier lives he appears to oscillate in his preferences between a military life and one as a priest or teacher, but after a life spent in peculiarly atrocious and useless slaughter, all desires in this direction seem permanently to disappear. Most of the characters met with in the story follow varied occupations from life to life, but in a few cases the adherence to one line is very marked. Mercury, when a man, is almost always a priest, and Mars, who is always a man, is also always a King or commander-in-chief; he

has been traced back in this capacity some 80,000 years, and if we could follow him to his savage days we should doubtless find him still a chieftain and Mercury the leading medicine-man of the tribe. We are all familiar with the difference in development of different egos arising from a difference in age, but these stories force us to take cognisance of another fundamental one, due apparently to inequalities existing in the prehuman state. Two men may run through a series of lives quite on a par so far as their spiritual development is concerned, and yet one may always be greatly the mental superior of the other, and play a far more important part on the world's stage. We cannot tell just why this should be so, but it may be due to differences already existing in the monads before their descent into the lower planes, or possibly to a richer and fuller experience in the vegetable and animal kingdoms in one case than in the other.

Alcyone was decidedly a marrying man and woman. Although always a monogamist, he was married 28 times in the 30 lives, and a life in which he married his deceased wife's sister was the only one in which he was married more than once. With a few exceptions which will be considered later, his married lives were unusually happy, that is, so far as family affairs were concerned.

It used to be quite generally believed in the Society that psychic faculties were always the result of special practices of one kind or another, and that when once developed they might be expected to appear spontaneously life after life. Alcyone's experience does not bear this out. In the first 17

lives he displays a remarkable psychic development, 5 times as a man and twice as a woman. Only two such lives come in succession, the rest are scattered at irregular intervals and appear to have no especial relation so far as this faculty is concerned, either with each other or with the lives which they precede or follow. Nothing very important of this nature is in evidence in any of the last 13 lives. The writer's present opinion on this subject is as follows: Up to the time of initiation psychic faculties come and go under the action of karmic forces not well understood. After initiation, when the capacity for developing them has once been attained, they may be speedily brought into activity in any life in which the requisite knowledge is available. They will not necessarily come as a gift of birth even then, and karma may cause them to remain inactive through a whole life or a large part of it.

The number of characters in these 30 lives who at any time entered into an important personal relationship with Alcyone is quite small, not more than 141. These egos may be said to form a sort of group to which Alcyone belongs, and the membership of which changes but slowly, if at all. A little reflection will show the necessity for the existence of such a group in the case of all of us. The most important part of our karma is that which governs our relationship with particular people, and this will necessarily bring us back in association with them life after life. If we had a large amount of free-will, we could of course by a single act drag some outsider into the heart of our group, but our free-will is so small that it would appear

to be necessary for such a one to progress through easy stages of acquaintanceship and casual friendship extending over a number of lives. If such a process does take place, it must be confessed that it is too slow to be noticeable in the 30 lives under observation. There are a number of characters who appear frequently, but always as mere acquaintances, while the grandchildren and cousins of the earlier lives show no disposition to move up to a closer relation. From this group of 141, then, are drawn all of Alcyone's friends and enemies throughout the series, also all of his close relations-in-law and his blood relations as distant as grandparents and second cousins. 15 of the 141 occur so frequently as to make it evident that their interval between lives is about 700 years, the same as in Alcyone's case. 80 appear about every other life, and seem to have a heaven-life about twice as long as his, while the remainder are so irregular in their appearance as to be indeterminate. Of the 15 short-period egos 8 are known to have already attained either initiation or adeptship, to which may be added 4 of the long period and 4 of the indeterminate period egos. The great divergence in the length of the devachanic period is said to be due to a difference in the mode of individualisation. The most common method of emergence from the animal kingdom is by a steady stimulation of the intellect which finally results in the formation of a causal body; this effect, however, is sometimes brought about by a great affection for some more advanced being, as that of a dog for his master. In this case, while the total number of human

incarnations remains the same, the time consumed is reduced by nearly one-half, since the devachans are lived through at twice as rapid a rate.

When we consider the way in which great numbers of these egos come together life after life, it is evident that there must be such a thing as a group karma which alters the length of individual life-cycles to suit the needs of the group as a whole. Where a person dies quite young he appears to get out of step with the majority of his group, and so generally requires either another short life or a very long one to catch up. If he lives to middle age or beyond everything goes smoothly. It would seem at first glance, therefore, that the adjustment was confined to varying the length and intensity of devachan. An inspection of the life-periods of Alcyone, however, makes it seem probable that the length of the physical life is altered as well, for there is a very suggestive relation between lives of the same nature and length and the length of the ensuing devachan, and lives of 90 years produce distinctly longer stays in the heaven-world than those of 80.

While statistics are proverbially dry it is believed the following will be found interesting as forming the only means we have at present of estimating the frequency with which our close relations have previously appeared in a similar capacity. The 141 members of the group incarnate 1743 times, an average of 58 or 41 per cent in each life. Each ego thus averages 12 appearances, but there are wide variations in this respect, some appear only once or twice while several are found

in 26 or more of the 30 lives. In 29 lives he had of course 58 parents, here 43 different egos are represented, one character—Leo—being his father 3 times and his mother twice. He had 67 brothers and sisters representing 38 different egos, each thus occurring about twice in this relationship. He was married 28 times and here 19 egos are found, one—Mizar—appearing 4 times either as husband or wife. He had 161 children all told, 91 sons and 70 daughters; this is an average of between 5 and 6 children to a life; here we find 72 different egos represented or about half of the whole group. Each of these averages over twice in this capacity, but while many appear but once, there are 6 that were Alcyone's children 4 times in the series, 5 five times and 1 six times.

(To be concluded)

E. C. R.

When the celebrated theologian, Ahmed Ibn Hanbal, was at the point of death, he was heard to murmur, "Not yet!" "What do you say, my father?" asked his son. "My son," he replied, "Angels are standing on my right and left, and Satan, standing in front of me, says 'Now, Ahmed, you are safe from me at last!' and I answer him, 'Not yet!' While there is a breath left in my body, I must be watchful."

Fariduddin Attar

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Life of the learned and pious Dr. Henry More, by Richard Ward, A. M., edited by M. F. Howard. (The Theosophical Publishing Society, London. Price 5/- net.)

The T. P. S. has done a useful piece of work by reprinting this life of Dr. Henry More, the famous Platonist, published in 1710 by his friend and pupil the Rev. Richard Ward, Rector of Ingoldsby in Lincolnshire. The style in which the book is brought out is pleasantly antique; the full title page is distinctly of an earlier century; the plentiful capitals scattered over every page recall the dignified past; the portrait of Dr. More in 1679, at the age of 65, is of the old medallion form; there is a delightfully quaint print of Christ's College, Cambridge, in the 17th century, with a four-horse coach and some market women in the foreground, and a chubby little angel aloft, carrying its coat of arms; also a picture of Fellows' Buildings, in which Dr. More lived. A Preface and Introduction by the Editor, M. F. Howard, some short selections from his writings, and some useful notes by the Editor, complete the volume.

The Introduction by M. F. Howard is a careful piece of work, and gives a good idea of the conditions in which More's life was spent. His friends made the famous circle of the 'Cambridge Platonists,' and are carefully but briefly sketched, while his own nature, poetical and mystical, is affectionately limned; an exquisite verse is quoted from his *Song of the Soul:*

> But souls that of His own good life partake
> He loves as His own Self; dear as His eye
> They are to Him; He'll never them forsake.
> When they shall die, then God Himself shall die;
> They live, they live, in blest eternity.

Chapter I of Mr. Ward's biography consists chiefly of an extract from a preface by Dr. More to one of his own books, and it gives a charming picture of the boy written by the man; at 13 he went to Eton, and, though brought up as a Calvinist, argued so strongly against Predestination that his uncle, hearing of it, threatened him with the "rod for my immature Forwardness in Philosophising concerning such matters"; whereon the boy, wandering in the playground, "as my manner was, slowly, and with my Head on one side, and kicking now and then the stones with my Feet," came to the conclusion that if he were predestined to hell, "yet will I behave myself there patiently and submissively towards God; and if there be any one Thing more than another that is acceptable to Him, that will I set myself to do with a sincere Heart, and to the utmost of my Power; Being certainly persuaded, that if I thus demeaned myself, He would hardly keep me long in that Place." So wise a boy naturally grew into a philosopher. At about 16, he went to Cambridge, full of passionate eagerness for knowledge. His Tutor asking him why he was so eager, he promptly answered: "'That I may know.' 'But, young man, what is the Reason,' saith he again, 'that you so earnestly desire to know things?' To which I instantly returned: 'I desire, I say, so earnestly to know, that I may know'." Yet his appetite for knowledge, however fed, left him hungry, till he saw—led by the *Theologia Germanica*—that there was a divine Principle within himself, and that the knowledge of this, not the knowledge of things, was the true knowledge; after some years of struggle, he reached a state which was lucid and joyous, in which, having lost the desire to know things, he yet knew them better than before.

His master was Plotinus, whom he deeply studied and patiently followed; he believed in a 'divine,' or 'æthereal,' or 'luciform' body, in which dwelt the divine life, and he regulated his physical body so that it might be in harmony with the more subtle vehicle. "The whole Life of Man upon Earth," he wrote, "Day and Night, is but a Slumber and Dream, in comparison of that awaking of the Soul that happens in the Recovery of her Æthereal or Celestial Body."

Mr. Ward lays great stress on the noble character of his hero, quoting two sayings of others, one of whom "looked upon Dr. More as the most perfect man he ever

knew," while the other declared that "he was an Angel rather than a Man." He was liberal, humble, pure, pious and devoted, and marked by a sober self-denial, without melancholy or moroseness, and a strong sense of humour. His biographer was his devoted disciple, and finds no words too eulogistic for his beloved master.

Dr. More was a mystic of a high order, and we may close with an extract which shows how far he had risen in experience of the higher life: "How lovely, how magnificent a state is the Soul of Man in, when the Life of God in actuating her, shoots her along with Himself through Heaven and Earth; makes her unite with, and after a Sort feel her self animate the whole World, etc. This is to become Deiform, to be thus suspended (not by imagination but by Union of Life; joining Centres with God), and by a sensible Touch to be held up from the clotty dark Personality of this Compacted Body. Here is Love, here is Freedom, here is Justice and Equity in the Super-essential causes of them. He that is here looks upon all things as One; and on himself, if he can then mind himself, as a part of the Whole."

A. B.

The Superstition called Socialism, by G. W. de Tunzelmann, B. Sc., M.I.E.E. (George Allen & Co., Ltd., London. Price 5/-)

We have read Mr. Tunzelmann's scientific works with considerable interest, and are sorry to see he has now taken up the somewhat comfortless line of Anti-Socialism. Reform moves very slowly, and we need have no fear of the suggestions made by certain extreme socialists being sanctioned. Let us, if it be our work, oppose the methods that we think harmful, substituting, if we can, better ones; but Mr. Tunzelmann should believe that the hundreds of thousands of socialists have no less exalted ideal for humanity than he. Aristotle said that the social trouble is due not to any system of land or government, but to the 'wickedness of human nature.' No socialistic scheme of government, or any scheme, will bring peace unless human nature ardently desires it. We regret that Mr. Tunzelmann, who is such a good scientist, should occasionally descend to sarcasm, and speak of those he opposes in the way usually associated with street orators. Poor Robert Blatchford comes in for it very badly, and one gets the impression that the famous editor must be a muddle-headed ignoramus! Fortunately,

we know differently, though we also disagree entirely with some of his views.

The reviewer once took the deliberate trouble of attending for a whole week a succession of anti-socialistic meetings, and though the speakers were evidently well-versed in their subject they were far from convincing; and further, one felt they lacked both constructive policy and any appeal to the heart. Mr. Tunzelmann rather prejudices us in his Introduction by saying that the great mass of Socialists and of sympathisers with Socialism are incapable of following the arguments by which their foundations are demolished, and he rather amuses us by calling his Anti-Socialism 'the rising Sun of Idealism.'

Coming to some details, we agree that robbery of the worker is not the *only* source of profit and wealth; nevertheless, it is a very considerable source, and Mr. Tunzelmann, who speaks so much of reason, must see that labour *is* exploited, and for no other reason than to benefit the capitalist. If one man earns more than his due, it has come about by some other man earning less. Socialism, as I understand it, attempts to give every man his due; first (because we are not yet perfectly evolved) it must be impressed by law and State, but in the times to come, it will be achieved by inner impulsion alone. The Socialist may use many hard sayings, such as Robbery, Injustice, etc., but he may be excused if some of the well-cared-for are awakened from their apathy thereby.

Our author sets out to demolish the Marxian principles. He denies that the exchange-value is at all proportional to the use-value, and then cites the case of air, forgetting that though we can obtain as much as we require, it only remains so because the capitalist cannot imprisou it. It is precisely because the air is yet untouched by the system which Socialism attacks, that it can be cited by Mr. Tunzelmann. He did not give 'land' as a suitable illustration. Again, if we are considering Idealism, the pound of gold found casually by the miner is *not* so valuable as the pound found after many weeks of anxious searching. According to capitalism, of course, the gold merchant pays the same for each pound, but Mr. Tunzelmann says he is considering the subject from a rational and idealistic standpoint; surely, then, the labour of the miner has some value. Co-operation, which Karl Marx propounded so ably as a weapon to fight the evils of our social system, has a truly

rational basis, and how it can lead to materialism is difficult to grasp, seeing that the very *raison d'être* of co-operation is spiritual. We, of course, agree with his conclusions that the universe is purposeful, and that the rational view leads to a definite concept of justice; and, he adds, the concept is founded in the Eternal Self-consciousness. In his interesting theories of Universal Mind, we are happily removed from the plane of argumentation, though we would somewhat question the phrase that 'the human mind is a finitisation of Universal Mind'; this would only hold good if every human thought were the completion of a circle and not part of a constant spiral.

Socialists should read this book: it will keep them sane, and help them to do better work.

S. R.

The Hermit of Dreams, by the Hon. Mrs. Lindsay. (Herbert & Daniel, London. Price 3*s.* 6*d.*)

This is a remarkable book—a difficult one for the Theosophical reviewer. It is powerful—almost unpleasantly so; it is delightfully written, full of delicate and beautiful touches; many of its sentences contain startling presentments of profound truths; and yet the whole tone of the book shows it to be based upon an utterly false conception of life. It is written by a Catholic; indeed, both the Hermit and his interlocutor are clearly meant to be priests. Its spirit and meaning can hardly be better expressed than in the following quotation:

> It is better to suffer than not to suffer, because suffering, if taken rightly, is a real initiation into the love of God; because God chose to suffer, and because the Crucifix, and not Apollo, is the centre of the world and time and life. (p. 10).

This idea is the thread which runs all through the book, presented in a truly fascinating manner. But we protest with all the force at our disposal that this is a fundamentally false and (however unintentionally) an impious view of life; that there is no such thing as the crucifixion, in the sense in which it is here upheld; that God does not suffer in His voluntary limitation of Himself that the worlds may come into existence; that the triumphant Christ is identical with Apollo the Sun-God; and that eternal joy and not eternal pain is the result of true mystical union with Him.

C. W. L.

He is Risen Again, by Charles Morice. (Evelyn Nash, London.)

A book that is a sign of the times but is a failure because of the lack of imagination on the part of the writer. It is a vision which describes the sudden appearance of Jesus Christ in Paris, and its consequences. All we can say is that it is highly improbable that the Christ, when He appears, will be found tampering with people's free-will, talking harsh cynicism and disappearing in the way he has done in this vision. If the writer had studied the Theosophical conception of the Master, he would have had a different vision, more in unison with the true insight that here and there underlies his version. The book to us is a failure, but there are some good sentiments worth pondering over by those who believe in His coming in the near future. It is complained of the Christ: "He is doing too much and He is not doing enough. He is doing too much to allow us to doubt, and not enough to make things clear to us. And He is two-sided. His virtue engenders evil, and the honour and the honesty which He imposes on us produce poverty and pain." Again, "Jesus has awakened in us the tenderness which is always in the depths of our hearts. But He has had no influence upon our minds." "The whole Church, collectively and individually ignored Him who called Himself the Son of God." "The effect (of His preaching) varied according to the Soul of those who listened to Him, for everyone understood the Word according to himself."

B. P. W.

India e Buddhismo Antico, di G. de Lorenzo. Seconda Edizione. (Bibliotheca di Cultura Moderna).

We have to welcome this volume as a practical and useful introduction to the study of Buddhism. It deals mainly with the Buddhism of Gautama's times, and devotes only some twenty pages to the Buddhism in India after Gautama and to 'Asiatic' Buddhism. An interesting preliminary chapter treats of contrasts and similarities of religion and philosophy in ancient Greece and India. The second chapter deals with the personality and history of Gautama, and the third (and main) chapter contains a careful analysis of the Buddha's teachings as revealed by His discourses or sermons.

The work is a painstaking and thorough compilation, and gives in a handy size all the information necessary to

the beginner. We can heartily recommend it to students capable of reading Italian who want a one-volume book on Buddhism, containing more than an over-popular first guide and less than an overlearned scientific handbook.

J. v. M.

What is Spiritualism and Who are these Spiritualists? by J. M. Peebles, M.D. (Peebles Publishing Co., Los Angeles, California. Price 75 cents, paper 50).

In both the opening and closing portions of this book a very sharp distinction is drawn between Spiritism and Spiritualism. "Icy materialism" is called the "sister of spiritism," which is defined as "a sort of modernised Babylonian necromancy," a "promiscuous spirit commerce with a high tariff," and comes "from the lower spheres, and morally gravitates toward the dark." "But spiritualism, originating in God who is Spirit, and grounded in man's moral nature, is . . . . a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly . . . . . a grand, moral science, and a wisdom religion which proffers the key that unlocks the mysteries of the ages." These of course are the views of Dr. Peebles. For the rest, the bulk of the book is a sort of Spiritualistic "Who's Who," ranging from Hermes to the Czar of Russia, and including everyone of note who has ever said a word in favour of Spiritualism—not Spiritism! "I repeat," says Dr. Peebles, "the brainiest people of the world to-day are favourably inclined to Spiritualism. They are the cultured. They are the inspired. They stand upon the mountain top. They live in the sunlight of eternal truth." Well, *chacun à son goût!*

J. R.

The Social Basis of Religion, by Simon N. Patten, PH.D. LL.D. (The Macmillan Company, New York. Price 5/6.)

This is one of the American Social Progress Series of handbooks, published with the object of giving the student and general reader the results of the newer social thought and scientific investigation of the day. The author is a Professor of Political Economy in the University of Pennsylvania. Altogether it is a very readable volume, giving evidence of much thought on the subject of religion and social science. The author believes that if the doctrines of religion were transferred from their

traditional basis to that of the realm of social science they would then rest on a more scientific foundation. "Degeneration," he says, "is objective and economic, while regeneration is psychic and personal." Very interesting comparisons are made between the philosophical pragmatism advocated by the late Professor James and the social pragmatism which the author has gone to so much pains to elaborate, and which he thinks better stands the test of truth. He says: "The truth is not merely workable; it makes men work. If it does not do this, the man is either economically dependent or physically defective. Ideas are not sense-perceptions, but are social impressments, due to activity carried on by men in Society. Thought is adjustment socially acquired; activity is adjustment biologically inherited. All tests of truth must be measures of this joint adjustment, not of the relations of individuals to the objective world." The book is well printed and should have a large circulation.

M. H. H.

The Alchemy of Thought, by L. P. Jacks, M.A. (William & Norgate, London. Price 10/6 net).

The well-known Editor of the *Hibbert Journal* here presents us with cheery philosophy, delightful to read. His joyousness is often contagious, yet he is ever a teacher with helpful hints to offer. The book may be said to be a commentary on the fact which Theosophists never tire of proclaiming, *viz.*, that truth has many aspects and cannot be confined to any one expression. Mr. Jack shows how philosophies contradict, yet complement one another; he makes us laugh at the poor philosophers he leaves stranded on barren islands, but he afterwards returns to show that the universe would be incomplete if one of these island-dwellers were missing.

Our author strikes at the centre of certain modern theses, showing, for example, that though the rationality of the universe can be granted, this feature of rationality is by no means the fundamental or all-inclusive one. There are philosophers to whom reason is 'all in all,' and they would do well to have a word with our author.

Mr. Jacks pleads for sincerity and simplicity in philosophy. There has been far too much finality about philosophy. The confessions of a philosopher could but equal those of a saint

in his misgivings and periods of doubt, but the poor philosopher has always been obliged to give the air of "having settled the question." Again, the wordiness of many philosophical works is pathetic, and it is no wonder that the plain man turns from them in disgust.

The essay from which the book takes its title shows how careful we must be in not confusing the object with our theories concerning It. The metaphysician builds a world *for thought*, and it changes everything it touches. An experience is interpreted: it is thereby changed. Do we discourse on free-will? We forget that our only knowledge of will is in *willing*; our interpretation is a mere verbal reproduction of something that has escaped us.

We think our author often runs into analogies too quickly. While quietly considering, for example, the relation of philosophy to experience, we suddenly find ourselves engaged with rocks, sandstorms, floods and mountains. But we really enjoy them, for Mr. Jacks has taken us on a joyous adventure, and we look to another such under his delightful guidance. We may not capture reality in these adventures, but, as Mr. Jacks tells us "we may free reality from captivity."

S. R.

Inter-racial Problems, edited by G. Spiller, for the Executive Council of the Universal Races Congress. (P. S. King & Son, London. The World's Peace Foundation, Boston, U.S.A.)

This valuable volume contains the papers communicated to the First Universal Races Congress, held in London in July, 1911, and a notable collection they are, the more interesting for the clashing of views, and the very varied standpoints of the writers. What could be more opposed than the following? Dr. Felix von Luschan declares:

> The brotherhood of man is a good thing, but the struggle for life is a far better one. Athens would never have become what it was without Sparta, and national jealousies and differences, and even the most cruel wars, have ever been the real causes of progress and mental freedom. As long as man is not born with wings like the angels, he will remain subject to the eternal laws of Nature, and therefore he will always have to struggle for life and existence. No Hague Conferences, no International Tribunals, no international papers and peace societies, and no Esperanto or other international language, will ever be able to abolish war.

Abdu'l Baha (Abbas Effendi) writes:

> Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary; nay, rather, interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

The first writes as a Saxon who defended the Heptarchy, and could not realise an England; the second as a true evolutionist, who, not condemning the past struggles, sees approaching a more civilised state.

Very interesting is it to read the view of his nation held by a son of it: Dr. Wu Ting-Fang tells us of the relations between sovereign and subjects, parents and children, husband and wife, elders and youngers, and between friends in China; the law sanctions monogamy, and a second wife has no status, though her children are regarded as if born in wedlock; the position of women is little lower than that of women in the West, while in the home they are supreme. If countries are reserved by the White Race for itself, the Yellow Race should not be forced, as it has been, to admit white people within its borders. "Is this fair or just? To those who advocate such a policy, and who no doubt call themselves highly civilised people, I would remark that I prefer Chinese civilisation." Dr. Wu Ting-Fang does not approve of exclusion, but he sees the absurdity of forcing inclusion on his own country by war, and defending by force the exclusion of the Chinese from white countries. Professors T. Takebe and T. Kobayashi explain Japan, and tell of the elements which form the nature of its people: Patriotism and loyalty are predominant, and "what is called individualism has no place in Japan." Ancestor-worship accentuates "the love of the family name, pride of lineage and hero worship." Shintō teaches purity of body and mind, and the love of beauty and glory. The Japanese are optimistic, humourous, practical; they love nature, simplicity, and daintiness; they look on children as their treasures, and admire chivalry and courage; they believe in evolution, not revolution, and cultivate politeness, love and peace. Mr. Israel Zangwill contributes a striking and most valuable paper on 'The Jewish Race,' instinct with pride in his own great heritage: "To the Gentile the true Jewish problem should rather be how to keep the Jew in his midst—this rare one per cent of mankind;" he might have added that all Christendom worships a Jew, and most of it a Jewess.

A paper on 'The West African Problem,' by Dr. Mojola Agbebi, is of startling interest; the un-Europeanised tropical African disapproves of inter-marriage with the white; he feels aversion for the white man, with his aquiline nose, scant lips, catlike eyes, and rancid smell; he regards him as a carrier of disease, for bubonic plague, syphilis and cholera were brought by him into the healthy African communities; secret societies are many, and most of them are superior to Free-masonry; their use is greater, their rites more dignified, and they do not exclude women. Human sacrifice is based on strictly religious principles, and represents the highest of human motives; Christianity, it is remarked in passing, is based on human sacrifice. Witchcraft is prevalent, but spiritualism, hypnotism, clairvoyance, telepathy, etc., are all witchcraft, and are not as well controlled in Europe as in Africa. Cannibalism is not general, but some victims of human sacrifice prefer being eaten by men rather than by worms, and to eat men or animals is only a difference in degree; the Founder of Christianity gives His flesh and blood, and in giving the sacrament to communicants who are converts from cannibalism, Dr. Agbebi feels uneasy in using the words: "Take, eat, this is my body," and "This is my blood." Plural marriage is the social law, and no wife wishes to live alone, she prefers company; moreover it protects pregnant women and nursing mothers from injury, while monogamy reduces men below the level of the brutes. It is interesting to see ourselves as others see us, and to see them as they see themselves. There is a brief useful paper by Dr. Hoggan on 'The Negro Problem in relation to White Women,' and an interesting one on 'The North American Indian,' by Dr. Eastman, one of them, apparently.

Among the many valuable papers on subjects more often discussed—and there is no really poor paper in the volume—one stands out as specially valuable, that on 'East and West in India,' by the Hon. Mr. G. K. Gokhale. He states the problem very clearly; points to the strained relations of the last quarter of a century and gives the reasons; declares that the reforms have arrested the growing estrangement, and that the situation is becoming steadily better; laments the tone of a section of the press, both Indian and English; speaks of the personal ill-treatment of Indians by Englishmen, "happily rarer now than before"; discusses the objective of English policy; pleads for

fuller study of India by the English; defines the political evolution looked forward to by Indian reformers; pleads that England should send her best to India, should not place inferior Englishmen over superior Indians, and should remember Lord Morley's wise advice, that bad manners, while a fault everywhere, are in India a crime.

We must congratulate the Races Congress on its first Transaction.

A. B.

Under the Juniper Tree, selected, edited and arranged by J. M. Collis. (Elliot & Stock, London.)

A Little Book of Eastern Wisdom, collected by Claude Field. (George G. Harrop & Co., London.)

'Comfort for the Cloudy Days,' is the sub-title under which the author has gathered together some choice pieces of poetry and prose. We are provided for thirty cloudy days—we do not know whether of a life or a year, but we do hope not of a month, as the number seems to indicate. The selections might have been better—might have been of use also to those without the Christian fold, broader in spirit, more liberal in thought. But—there are *some* excellent quotations in the handy volume.

The motto of the second book gives its aim: "To-day the greatest religious need of the world is for a Christianity deepened and spiritualised through the recovery of elements germane to the Oriental Consciousness and best interpreted thereby." Of course this is a quotation from Dr. Cuthbert Hall, and we suppose by "the world" is meant Christendom; for the Oriental Consciousness is quite content with its own splendid scriptures, and needs no Christianity. But for the Christian world the remark is very true; and so we welcome this nicely brought out booklet. The extracts from Eastern Books are chiefly along Persian and Muhammadan lines, to which we do not object in the least; but they would have been more profitable if they had been selected with a view to a more even representation of the many schools of Asiatic thought.

B. P. W.

Five Journeys Round the World, by J. M. Peebles, M.A., M.D., PH. D. (Peebles Publishing Co., Los Angeles, California. $1·75).

Dr Peebles' account of the five journeys here offered is crisply and pleasantly given, and generally fair and kindly.

Some of Dr. Peebles conclusions are a little rash, and a few of his 'facts' a little comical: for instance, the Indian mutiny is given as occurring in 1756! and Dr. Peebles wonders at not finding *bread-fruit* growing on the great banyan trees, but only their own little fig-like fruits! There are a few other statements equally wide of the mark, which help to spoil an otherwise enjoyable book. His references to Adyar, Madame Blavatsky and Colonel Olcott are very odd—to put it quite mildly. Theosophists who are familiar with the history of Adyar and the lives of the two founders will not altogether recognise as family portraits the descriptions given by Dr. Peebles. Not the least entertaining part of this book is the solemn and varied information obtained in the frequent séances held on board while sailing from port to port on the earlier journeys. There are some very interesting portraits, among them Megetuwatte, the famous Buddhist controversialist of Ceylon. But the cover! As a little girl remarked when she caught sight of it: "Fro' it in the river."

J. R.

Legends of Indian Buddhism, translated from *L'introduction à l'histoire du Bouddhisme Indien* of Eugène Burnouf, with Introduction by Winifred Stephens. (John Murray, London. Price 2/- or Rs. 1-8).

When Buddhism is gaining greater and greater popularity in the world, naturally such of its literature as appeals not only to the scholar but also to the ordinary educated man will find greater and greater welcome. We shall not be surprised, therefore, if this new volume in the excellent Wisdom of the East Series should find a large sale. Six admirable legends about the great King Asoka are presented here, taken from Burnouf's above-named French work, which is based on the Buddhist manuscripts in Samskṛt which Brian Houghton Hodgson presented to the Paris Asiatic Society.

Theosophists know what rôle Asoka played in a recent incarnation in our own times, and they will therefore be more interested in these legends. We will not summarise the book, (however interesting and instructive our summary might be) for that would mean depriving the readers of the original of their pleasure and instruction.

B. P. W.

The Creative Process in the Individual, by T. Troward. (Stead, Danby & Co., London.)

We have enjoyed this work. It is one of those books, written from outside our movement, that offer an excellent introduction to Theosophical teachings. It is an exceedingly clear and logical presentment of the great problems of Creation, cosmic and individual.

The process of creation is a perpetual one; to understand the principle at work we must see the unity binding the creation of the All-originating Power with the creation within the individual. The similarity gives power of selection and initiative to the individual, but because he is subject to the inherent Law of Love and Beauty he is prevented from exercising his otherwise limitless powers in opposition to the Universe. The dénouement of the process concerns Primary Substance and Primary Spirit, and logically leads to eternal life in an immortal vehicle. This does not mean eternally keeping one particular body, but an immortal power of the spirit to clothe and reclothe itself, as it chooses. The desire of every soul is to exercise freely its creative power. The logical way in which our author deals with after-death conditions will appeal to all enquirers, and we recommend the book as suitable to all Theosophical libraries.

S. R.

Faith and Experience, by Arthur Chandler. (Methuen & Co., Ltd., London. Price 3*s.* 6*d.*)

"This book is a protest against militant exclusivenesses; it is an attempt to weave together some of the main threads which go to form the fabric of religious knowledge." Thus the author in his Preface (p. vi). But Chapters I and II and and part of Chapter III are occupied with discussing primitive cravings after God from the very antiquated point of view that religion has been a sequential development out of sacrifices based on fear, etc.; *i.e.*, that affinity to God was once regarded as physical and not as spiritual.

We, according to our disposition, may either *contemplate* God as present in us, communicating His fullness to us as our feeble capacities are able to receive it; or we may *use* God's presence in us as a help and an encouragement towards the attainment of a perfect likeness to Him in heaven. In the former case our religion will be primarily experience; in the latter it will be primarily faith.

These will eventually lead to faith, and faith to *experience* of God. The Creed is but the formula that the intellect evolves as statements of truths, and must give way to actual first-hand knowledge of God. 'The Value of Criticism,' 'The Work of the Holy Spirit,' 'The Attitude of Prayer,' 'Sacramental Life' are some of the later chapters. The book is well worth perusal, there is so much in it that is really valuable. It is in fact a useful contribution from the Christian point of view to the study of religious knowledge which, as the author says, "is a subtle and complex thing, due to the delicate interaction of a variety of forces."

J. R.

Stranger than Fiction, by Mary L. Lewes. (William Rider & Sons, London. Price 3*s*. 6*d*.)

This is an interesting book, well and pleasantly written. The authoress originally intended to give us only Welsh stories —not ghost-stories only, but any which illustrated the old superstitions and beliefs of the Welsh people; and she was moved to make and to publish the collection because the older generation, to whom these things were as household words, is fast dying out. But in her work she came across so many valuable tales which were not strictly Welsh that she was tempted to enlarge her scope, and so we have the present volume, half folk-lore, half ghost-stories. After the introduction we have three chapters of genuine ghosts, but the rest of the space is occupied by corpse-candles, fairies, witches, family curses, and miscellaneous occult phenomena. The authoress will feel well repaid for her trouble in collecting and writing down all these narratives by the fact that the book will undoubtedly be useful to many students. All our Lodges should possess it. We note in it two references to Theosophical literature.

C. W. L.

Chinese Fairy Stories, by Norman Hinsdale Pitman. (George G. Harrap & Co., London. Price 5*s*.)

Nice printing, nice coloured illustrations, nice get-up and nice stories. There is something Chinese about the coloured plates and the title page, but very little about the stories save perhaps the names of the characters. The stories afford

pleasant reading, but we should like to know the Chinese sources of the author. We recommend it to all, and especially to the young.

B. P. W.

The Soul of the Moor, by Stratford D. Jolly. (William Rider & Sons, London. Price 2*s*.)

The title of this book reminds one of *The Soul of a People*, and raises pleasant expectations of folklore and perhaps fairy-stories of the moorland. But it proves to be something quite different. The Moor is only a native of Morocco, or rather of Algiers; and his soul occupies itself chiefly in trying to obtain unlawful ascendancy over other souls—and bodies. At least we cannot complain of want of sensation in this story, for we have two abductions, a murder, a suicide, a mental vampire, and a hero who carries a dead body about with him, and inhabits it instead of his own when circumstances demand it. The author's style is interjectional and melodramatic, like his tale. So wide is the range of possibility in occult matters, that it would perhaps be unsafe to pronounce that the marvels which he describes are outside its limits; but he certainly leaves us with a strong sense of their exceeding improbability, which is hardly what one desires from "a romance of the occult."

C. W. L.

The Economy of Food, by J. Alan Murray. (Constable & Co., London. Price 3*s*. 6*d*.)

This book is a popular treatise on nutrition, food and diet, and it may be described as a mixed dish of facts and speculations, heavily garnished with scientific theories and served on an orthodox platter. By orthodox we mean that strange tendency possessed by some minds to examine one group of facts elaborately and exhaustively to the exclusion of all others which may conflict with their conclusions or nullify their theories. We cannot recommend the book except to those who enjoy mingling mathematics with their corpse-eating.

I. S. C.

A Woman of Small Account, by Mary E. Martens. (The Walter Scott Publishing Co. Ltd., London.)

This novel has a double story to tell: that women's battles are for women to fight, and that for man and woman

there cannot be two moralities but only one—for women have begun to judge, and Justice to unveil her eyes. All the characters in the book are very well drawn, each giving a wonderful sense of reality. As 'A South African Social Picture,' it is vividly compelling. Not for strong men alone is the world's demand, but for brave women too, for Margaret Buchanans (the pen-name of the chief character) who will do "so much for womankind." But grave sacrifice is the penalty, as it ever is. Upon the big and the great society turns its petty back, and refuses the humanities to those who clear the path its unwilling feet must tread—and thus breaks great hearts. *A Woman of Small Account* has much to tell in its own clever and interesting way.

J. R.

An Outline of Buddhism, or The Religion of Burma, by Bhikkhu Ananda Metteya. (The International Buddhist Society, Rangoon, Burma. Price 6*d*.)

Our readers know well the articles we published some months ago in these pages, entitled 'The Religion of Burma,' by the good Bhikkhu Ananda Metteya. They are now collected in book form with an Introductory Note, and the volume is meant for popular use. A sympathetic outline of the great Buddhist faith is here presented, and the writer's innate love of the religion and its mighty Founder, coupled with his knowledge of Buddhism, has enabled him to produce an admirable book.

B. P. W.

The Island of Souls, by M. Urquhart. (Mills & Boon, Ltd., London. Price 6*s*.)

The author disarms the critic by describing this novel as "a Sensational Fairy-Tale." Running through the lives of a few impelling characters is a powerful undercurrent of magic—both white and black. Not fanciful magic either, for the white is of the nature of love and purity in the loveable person of Mother Julian Laramie, while the black depends upon unholy rites, based upon accredited directions, which force the powers of evil to manifest through Aubrey Rymer. The author shows an unusual knowledge of the weird intricacies of ceremonial magic. The clean and sane Tam Charteris, by his very immunity from such things, wins from Rymer his chosen victim—Carol Chieveley. It is reserved for her to win

the final triumph after great suffering upon the Island of Souls, where Rymer by his power had drawn her in her subtle body. Of him but ashes remained when all was over. The whole book is strangely interesting and at times reminiscent of *The Idyll of the White Lotus.*

J. R.

The Athanasian Creed, by James E. Dawson. (The Church Printing Co., London. Price 6*d*.)

The Athanasian Creed is the subject of four short and well studied sermons on its History, the Doctrines of Holy Trinity and Incarnation, (the two great doctrines it sets forth) and its "Damnatory Clauses." It is interpreted in a broad and generous sense, with phrases corrected from the mistranslated original. The writer considers that the warnings of the creed apply only to those who accept it, and do not preclude salvation to all outside its faith.

G. G.

The Unknown God, by B. L. Putnam Weale. (Macmillan & Co. Ltd., London.)

The author of this novel evidently intends to expose the uselessness of Christian Missions in China—and he succeeds. Paul Hancock, the chief character, sees through the futilities of the mission work with which he comes into touch. In the end he declares "we must work on the national strain in our character out here more than on anything else." The chapter on Mussalman influence in China is of special interest, but otherwise the book is not convincing nor happy in its way of exposing mission weaknesses and intolerance.

J. R.

Fragments of Prose and Poetry, by Fred. W. H. Myers. (Longmans, Green & Co., London.)

"My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb. That conviction has at last been granted to me." (F. W. H. Myers.)

F. W. H. Myers, author of *Human Personality and its Survival of Bodily Death* (the big book of some 1200 octavo pages, of which he writes in 1900, "I don't expect anybody to read it, but I am writing for the satisfaction of my own

conscience") is an interesting personality to most Theosophists, for was he not engaged on the same problems, bent on solving the same questions, as most of us are? In spite of his attitude to the Theosophical Society and to Madame Blavatsky, we owe him much gratitude for his big book; and its remarkable and reliable collection of psychic phenomena is very useful for our work, and probably Theosophists have been its most earnest students.

It is also always interesting—and often very instructive—to know how the fashioning of character, the making of beliefs, come about; and this glimpse into the becoming of F. W. H. Myers he himself has penned for us in the autobiographical sketch and private correspondence in his *Fragments of Prose and Poetry*. The illustration which the book gives of its author, in the frontispiece, deserves attention. It reveals the face of a poet; it is a sensitive, thoughtful, highly refined face; the face that the author of *Human Personality* and *S. Paul* should have had; for of the former book Arthur E. Benson says in his article, 'The Leaves of the Tree,' in *Cornhill* for April, 1911: "I do not know of any book of so breathless and sustained an emotion, which makes itself felt even in the more deliberately scientific passages."

The outward life of Frederic W. H. Myers was uneventful. The miseries of poverty were not for him; his outer lines of life were laid in pleasant places and in a prosperous environment. It is his inner life, his intellectual and spiritual experience, that interest the student of 'varieties of religious experiences.' Of Yorkshire descent, and the son of a clergyman "of active philanthropy, and in speculative freedom in advance of his generation," who died in Myers' childhood, the boy was educated as a day-pupil at Cheltenham College, and later went to Trinity College, Cambridge. He was elected Fellow and Classical Lecturer of Trinity, but resigned his lectureship in 1869, for the purpose of helping to start the new movement for the higher education of women. In 1878 he was made temporary Inspector of Returns under the Education Department, and in 1872 he became—like his confrère poet Matthew Arnold—a permanent Inspector of Schools, and was appointed to the Cambridge district in 1875, an appointment which he retained till his death, living near Cambridge. In 1880 he was married by Dean Stanley—an old friend of his father—to

Miss Eveleen Tennant, a beautiful and accomplished woman, a marriage which proved extremely happy, and three children completed the family.

Arthur Benson describes as very fine the effect of Myers' lecturing at Eton, on Nelson, when he—Arthur Benson—was a boy there; he speaks of his "solemn and noble eloquence," and wonders he did not attain more fame as a lecturer. Myers' speaking was like his writing, impassioned, poetic, "a great rhapsody of poetic emotion; he sings rather than discusses his subject," Mr. Benson notes. In his private life, Mr. Myers struck Benson as remarkable for an extraordinarily reposeful dignity of manner and an almost demure courtesy. "I thought of him as something mediæval and lordly... but there was nothing in the least formidable about him. His courtesy and sympathy were great, and he welcomed any timid and fitful reaching after fuller interests with a charming readiness to hear and to answer. He was essentially reserved, and there is one thing that always struck me very forcibly about him, and that was the extreme serenity and tranquillity of his face and bearing ... He was wonderfully self-sufficient and absolutely independent of opinion ... He had all the fire of a poet, but he had too the temper of a stoic, and found a medicine for his sensitive and restless disposition in cultivating so far as he could an undisturbed tranquillity. The natural consequence followed, that the emotion he forbade himself to express in private life found its vent in his lecturing, his poetry, and his prose. And in *Human Personality*, the natural instincts of the man penetrate the book, and make it an impassioned discourse rather than a scientific treatise. It is, I think, the beautiful English in which it is written, the force of feeling, the sense of conviction, that give to *Human Personality* much of its sense of what it is now allowed to be—an epoch-making book. In spite of the many very uncouth technicalities which the Society for Psychic Research has coined for its own use, and which freely adorn the pages, in spite of the difficulty of the subject, many of the passages in the book are alive and glowing with the burning and creative fire of its author's firm conviction."

Very characteristic are the opening sentences in the first chapter, 'Fragments of Inner Life,' of *Fragments of Prose and Poetry*. "I believe," writes Myers, "that we live after earthly death, and that some of those who read these posthumous

confidences may be among my companions in an unseen world. It is for this reason that I now address them." The child was—as is usually the case with strongly marked personalities—early father to the man. Myers' first infantile grief was from the sight of a dead mole, crushed by a cart wheel; his first disillusionment as to orthodoxy came from being told by his mother "gently and lovingly, but without doubt, that the little mole had no soul and would not live again. To this day I remember my rush of tears at the thought of that furry innocent creature, crushed by a danger which I fancied it was too blind to see, and losing all joy for ever by that unmerited stroke. The pity of it! the pity of it! and the first horror of a death without resurrection rose in my bursting heart." Again: "I had a second shock of pain at seven or eight years old. My mother, who shrank from dwelling on the hideous doctrine of hell, suggested to me that perhaps men who led bad lives on earth were annihilated at death. The idea that such a fate should be possible for any man seemed to me appalling. I remember where I stood at the moment, and how my brain reeled under the shock. Strangely enough, much as I loved my father, and deeply as I was moved by his death-bed words, his death gave me no such anguish as this newly speculative suggestion."

Mrs. Myers, on the death of her husband in 1851, when her son Frederic was aged but eight, devoted herself entirely to her three boys' welfare. Her son writes: "Her character was such as in each age is attributed 'to the old school'—a character of strong but controlled affections, of clear intelligence, unflinching uprightness, profound religious conviction. Our debt is to her as great as that of sons to a mother can be." An extract from Mrs. Myers' diary shows the love, sympathy and comfort her little son brought to the consoling of the widow's sorrow. It is quite plain that from childhood until Myers had attained belief, the haunting question of human immortality, as he himself said, was ever with him; and that religious interests in some form or other, were at the very foundation of his being.

And like many another seeker on this high quest, Frederic Myers had to tread a weary road of doubt, uncertainty, sorrow, and face the ordeal of successive beliefs proving unsound. The early fervid and unquestioning belief in Christianity was

soon followed, in boyhood even, by a period of Hellenism. Homer, Aeschylus, Lucretius, Horace and Ovid were his favourite reading. Speaking of his "early worship of Virgil," he writes: "I felt, as I have felt ever since, that of all minds known to me it is Virgil's of which I am the most intimate and adoring disciple . . . The teaching of Plato and that of Virgil are in the main identical. Other pathways have now led me to something like the creed which they foresaw; but it is still and more than ever the support of my life." This period of Hellenism lasted from the age of sixteen to that of twenty-three, and its vanishing left him "cold and lonely . . . feeling a numb indifference to both past and future."

Mrs. Josephine Butler, the well-known purity reformer and philanthropist, reconverted Frederic Myers to Christianity. "She introduced me to Christianity, so to say, by an inner door; not to its encumbering forms and dogmas, but to its heart of fire;" for Mrs. Butler, as her own life shows, had herself the mystic vision and the certain spiritual faith which so easily makes converts. This is the period of Myers' religious life to which his well known and beautiful poems *S. Paul* and *S. John the Baptist* testify. Disillusionment again succeeded belief "from increased knowledge of history and of science, from a wider outlook on the world." A period of agnosticism followed, which to such a nature as that of Myers—mystic, poetic, intuitive, and very responsive to the beauty as well as to the pain of the world—was a period of much suffering; "an agnosticism or virtual materialism, which sometimes was a dull pain borne with joyless doggedness, sometimes flashed into a horror of reality that made the world spin before one's eyes—a shock of nightmare panic amid the glaring dreariness of day. It was the hope of the whole world which was vanishing, not mine alone."

From the hand of his friend Henry Sidgwick, to whose ability and character he pays a striking tribute, Myers received his first clue to the desired goal. "An entry in my diary for November 13th, 1871, 'H. S. on Ghosts' indicates the first turning of my spirit towards the possible attainment, with Henry Sidgwick's aid, of a scientific assurance of unseen things;" and Myers resolved to spend "all life's energy in beating against the prison-house, in case a panel anywhere might yield." He conquered his natural repugnance to spiritist phenomena, and

in 1873 "came across my first personal experience of forces unknown to science . . . I know not whether at any other moment, or to any other man this new hope could have come more overwhelmingly." For Myers was in the centre of the opposite camp. Darwinism reigned amongst his friends; and W. R. Clifford, Swinburne, Frederic Harrison and George Eliot, were all persuaded of the nothingness of God, the divinity alone of man. Yet Frederic Myers, with his dearest friends—Sidgwick, Edmund Grey, to whom were added Mr. and Mrs. Cowper Temple (afterwards Lord Mount-Temple) the Russel Gurneys and Stainton Moses, resolutely studied spiritualistic phenomena and psychic research; and the era in his life set in that culminated in *Human Personality*. "For there has been this of unique about my position, that from no conceit of my own capacity, but in the bitter need of truth, in the manifold dearth of allies and teachers, I have felt that I must absolutely form my own judgment as to man's survival; must decide from facts known to myself—known hardly to any others, or interpreted by those others in some different way."

But he eventually attained a certain belief in man's immortality that nothing could shake. In a very touching letter written to his mother, he says: "If it were not that I most fully trust that any separation between us can only be for a few years, I do not know how I could bear the prospect of losing such a love as life goes on; but as it is, I feel that the prospect of immortality will enable me to receive with sorrow unmixed with bitterness whatever loss may in the future be ordained for me." And again to a friend: "Both to my mother and to myself, from somewhat different standpoints, the future life is so certain, and the goodness of God and the Universe a matter of such profound trust, that a transition from this world to that—unless where a life and work seem interrupted or some survivor left forlorn—cannot in itself seem a cause for mourning."

And Mr. Benson dwells on the "ecstasy of peace, the habitual exaltation of spirit" that marked Mr. Myers' later years, and records that during his son's serious illness—the son was in Mr. Benson's boarding-house at Eton at the time —"there seemed to be in the background (with him) an untroubled serenity about the issues of life and death which

made me at least feel that his sense of the immortality of the spirit was not a matter of traditional hope, but of an absolutely serene assurance."

"And when he himself came to die," Mr. Benson continues, "I have been told that he faced the last passage, when he knew that there was no hope of life, not with courageous endurance and lofty self-forgetfulness, but with an irresistible and exultant joy, waiting to march in triumph through the gate into a world where all the best of life awaited him, freed from the limitations and encumbrances of human existences."

For, as Mr. Benson insists, Myers was a mystic, "and his impassioned ecstasy of sweetness and his joyful serenity of mind is just what one finds in the lives of mystics. I can only say that I have known no other man who so searched the sources of human joy with such continuous exaltation in spiritual aspiration." And like all mystics—it is the sure key-note of a sound mysticism—Frederic Myers longed to hand on his own certainty to his fellows. "My researches," Myers wrote, "have at any rate made me very happy, and I want to make as many other people follow the same line of happiness as I can; though we are all booked for such a good thing in the next world, that it matters comparatively little how we fare in this." As our President has truly said: "No greater service, I believe, can be done by one human spirit to another, than to speak of the truth found, so as to stimulate others to the finding, trying to win others to seek." And that duty F. W. H. Myers discharged through life to death; ay, and beyond death's portal he tries to pierce the veil, and reassure the timid and the doubtful "that at death not all of me shall die." And someday, somehow, it may well be that he will succeed in demonstrating his own immortality to the complete satisfaction of those who are as interested as he was in this question—and their number is daily augmenting. For "certain is death for the born, and certain is birth for the dead." And that is why we, who are engaged in our own way in establishing the same truth, honour or should honour the memory of Frederic W. H. Myers.

E. S.

Criminal Man. According to the classification of Cesare Lombroso. Briefly summarised by his daughter Gina Lombroso Ferrero. With an introduction by Cesare Lombroso. Illustrated. (G. P. Putnam's Sons, New York and London, 1911. Price 6/- net.)

This is a valuable, useful and interesting work. At the present time Lombroso's name is more than a mere sound, yet only two of the twenty-five chief works of the famous author have as yet been translated into English. They are *The Female Offender* and *The Man of Genius.* Besides these one essay, on Criminal Anthropology, appeared originally in English as part of a greater work. As it was foreseen that no translation into English of Lombroso's *magnum opus* on *L'uomo delinquente* (three volumes, fifth Italian edition) could be hoped for in the near future on account of its length, the writer's daughter and collaborator prepared a digest of the work in one volume for the benefit of the American (and English) public. Some additional interest attaches to this publication on account of the fact that the preparation of the introduction to it was the last literary labour which the distinguished author found it possible to complete during his final illness.

In this short introduction Lombroso describes how the first outlines of the new science of criminal anthropology arose in his mind and gradually took shape in a definite work, and how amidst difficulties and strife the modern penal school came into being. In 1864 the first idea arose, soon followed by others. Then came a study of the relation between mental alienation and the characteristics of the skull, with measurements and weights. Next, criminals were studied in the same manner, and the differentiation sought between criminals, lunatics and normal persons.

Then came at last and unexpectedly the illumination. The author made the acquaintance of the famous brigand Vilella.

> This man possessed such extraordinary agility that he had been known to scale steep mountain heights bearing a sheep on his shoulders. His cynical effrontery was such that he openly boasted of his crimes. On his death one cold grey November morning, I was deputed to make the *post-mortem*, and on laying open the skull I found on the occipital part, exactly on the spot where a spine is found in the normal skull, a distinct depression which I named *median occipital fossa*, because of its situation precisely in the middle of the occiput, as in inferior animals, especially rodents. This depression, as in the case of animals, was correlated with the hypertrophy of the *vermis*, known in birds as the middle cerebellum.

This was not merely an idea, but a revelation. At the sight of that skull, I seemed to see all of a sudden, lighted up as a vast plain under a flaming sky, the problem of the nature of the criminal—an atavistic being who reproduces in his person the ferocious instincts of primitive humanity and the inferior animals. Thus were explained anatomically the enormous jaws, high cheek-bones, prominent superciliary arches, solitary lines in the palms, extreme size of the orbits, handle-shaped or sessile ears found in criminals, savages, and apes, insensibility to pain, extremely acute sight, tattooing, excessive idleness, love of orgies, and the irresistible craving for evil for its own sake, the desire not only to extinguish life in the victim, but to mutilate the corpse, tear its flesh, and drink its blood.

Next a connection was traced between crime and epilepsy, and the conclusion was reached that many criminal characteristics, not attributable to atavism, were morbid characteristics common to epilepsy, mingled with others due to atavism. By the co-operation of jurists of various nations the new results were applied to the theory of penal law; and so the investigations, starting from a merely anthropological standpoint, gradually invaded the domains of statistics, psychiatry, jurisprudence, sociology and criminology as well.

On this new science Lombroso wrote his exhaustive work in three volumes, based on the results obtained from an examination of about seven thousand criminals. The first volume treats of the atavistic origin of crime and of the physical nature of the born criminal and the epileptic; the second volume deals with epileptics, and the third treats of the etiology and cure of crime.

This enormous mass of facts, deductions and theories Mrs. Ferrero has lucidly and cleverly summarised in the volume before us, in slightly over three hundred pages. It is divided into three parts: (1) the Criminal world; (2) Crime, its origin, cause and cure; and (3) Characters and types of criminals. As an appendix a very brief summary of eleven of Lombroso's more extensive works has been added, as well as a bibliography of his chief works, some twenty-five in number.

The exposition is everywhere clear and intelligible, and the volume furnishes a capital introduction to a more exhaustive study of the subject. It is true that in their brief form many statements sound sweeping and apodictic, but that could not well be avoided in the nature of the case. We have to regard the book as rather giving a mere *statement* of the case than a full argumentation of its truth.

For instance, the following paragraph is a good example of extreme laconism:

Criminals guilty of sanguinary offences generally have a clumsy but energetic handwriting, and cross their *t*'s with dashing strokes. The handwriting of thieves can scarcely be distinguished from that of ordinary persons, but the handwriting of swindlers is easier to recognise, as it generally lacks clearness although it preserves a certain uniformity.

If the first and third part are sad reading, the second is not. There we leave disease and degeneration behind and genuine humanitarianism shows itself. Here we witness an advance in conceptions about crime and punishment, like that which the progress of medicine has attained about those who were looked upon as possessed by evil spirits and their treatment.

To a Theosophical student the book and the subject of which it treats are of special interest for two reasons.

Somehow they reveal such a close connection between bodily formation and indwelling character that we might extract from them new and unexpected arguments in favour of the basic theories underlying all such sciences or semi-sciences as graphology, phrenology and palmistry.

Secondly, if Theosophical studies bring us to the conclusion that the animal is not merely an evolved plant, or man an evolved animal, but man rather a man+an animal+a plant, then this study throws light on the working of the secondary and further sub-natures at times active in all of us and seems to explain at least something (though not yet very much) of that working of "the law of the members" which is forever at war with "the law of the Spirit."

It is useful sometimes to dip into studies like these. Ordinary history, ordinary philosophy and psychology, too often pass silently over the dark side of our natures, and yet how important an element in reality is the work of the ape and the tiger in all human life. But this is commonly glossed over, 'decency' being a rigid censor and a great silencer. In decent people's lives the plant or animal within live mostly safely hidden away, and only occasionally we hear the rustle of the leaves or the roar of the voice. It is sometimes well to behold the magnified picture of extreme cases, thrown on a screen. We may be saddened by the sight for the moment, but we may also be sobered by the lesson, and go forth wiser and better men.

J. v. M.

Mysticism, by Evelyn Underhill. (Methuen & Co. Ltd., London. Price 15/- net.)

Miss Underhill's previous literary efforts hardly prepare us for the instructive and comprehensive volume on *Mysticism* now under review. On the whole it is a meritorious effort and betrays a vast amount of study and research, especially as regards the literature of the devotional mystics of the Christian Church in Europe. There is little reference to the mystics of the East, except briefly to two Sufi mystics. The whole field of Indian and Chinese mysticism is scarcely touched. Miss Underhill's object in writing the book has been to present mysticism from the psychological point of view—to show that the emergence and development of man's transcendental sense is part of the life-process. This she deals with at length in the first seven chapters of the second part of the book. On the whole she has succeeded admirably, but it seems to us that without the theory of reincarnation it is impossible fully to explain the differences in the spiritual development of individuals; why one, for instance, takes the Path of Occultism and another pursues the Mystic Way. Reincarnation throws a flood of illuminative light on the reasons for such divergence, and one feels that without the theory of rebirth, even as a hypothesis only, all other explanations fall short of the truth. The first portion of the book is devoted to a general introduction to mysticism, and as far as Christian mysticism is concerned is an invaluable compendium on the subject. After an interesting introductory chapter on 'The Point of Departure,' chapters follow on 'Mysticism and Vitalism,' 'Mysticism and Psychology,' 'The Characteristics of Mysticism,' 'Mysticism and Theology,' 'Mysticism and Symbolism,' and 'Mysticism and Magic.' This last chapter of the first part is perhaps the most unsatisfactory in the whole book from the standpoint of the Theosophical student. The authoress writes with a strong bias against Occultism and occultists. That she knows little of what true Occultism means is evidenced by the fact that to her Occultism is one with the various practices of ceremonial magic, and of the occult arts generally, which the Theosophist always classes as semi- or pseudo-occultism. The literature from which she has derived her knowledge regarding Occultism is that compiled by Eliphas Lévi, Mr. A. E. Waite, Dr. Steiner and the "New Thought" schools of America. It is rather curious to notice that there is not the slightest

reference to Mrs. Besant and the Occultism she teaches. We feel sure that she could not make the statements she does regarding occultists and Occultism if she had studied the books on the development of man's spiritual consciousness which our President has written from time to time. To say that the education of the occultist is wholly directed to the end of living upon the astral plane and to the cognising of the phenomena of that plane is certainly not correct as regards true Occultism. The more one reads this chapter the more one wishes that the authoress knew something of what true Occultism really teaches. That she understands the characteristics of Mysticism is clearly evident by her sympathetic and thorough treatment of the subject, but that she is a child touching the fringe of true Occultism is obvious to any one who has the slightest realisation of what the occultist has set before him as his goal. One can readily grant the indulgence she asks in her Preface on the plea of youth for shortcomings as regards lack of knowledge in special departments. As she turns her attention more to the literature of true Occultism she will find that many things she claims as exclusively the way of the mystic are also the portion of the one who treads the Path of Occultism. We would suggest that the study of such books as *At the Feet of the Master*, *Light on the Path*, *The Voice of the Silence*, and *The Bhagavad-Gita* would help to make clear the ideal of the occultist. Then it may be possible to have from the gifted author's pen an 'Introduction to Occultism' as a companion volume to the present one. Part II deals with the Mystic Way, with chapters on 'The Awakening of the Self,' 'The Purification of the Self,' 'The Illumination of the Self,' 'Voices and Visions,' 'Recollection and Quiet,' 'Contemplation, Ecstasy and Rapture,' 'The Dark Night of the Soul,' and 'The Unitive Life.' As appendix a historical sketch of European Mysticism from the beginning of the Christian era to the death of Blake is given. An excellent Bibliography containing some two hundred names of authors, and an Index concludes this well written and instructive volume of over six hundred pages. Every Lodge of the T.S. should have a copy of this book on its library shelves, and every member with mystic leanings should not hesitate to procure one.

M. H. H.

Concerning the Three Principles of the Divine Essence, by Jacob Boehme. Translated by John Sparrow. Reissued by C. J. B. with an Introduction by Dr. Paul Deussen. (John M. Watkins, London. Price 15/- net.)

Mr. Barker and Mr. Watkins continue with zeal their praiseworthy undertaking of issuing sumptuous reprints of Jacob Boehme's works in their English translations. This second volume is a very bulky one, running into 800 pages, and uniform with the previous one. Type and execution leave nothing to be desired, and the whole production is a worthy outcome of the love which prompted its appearance. An extremely interesting article on Boehme, from the pen of Professor Deussen of Kiel, is appended by way of Introduction. An objection (of secondary importance) is that, according to the canons for reprinting old texts, this introduction should have followed the body of the work as an appendix, but should not have been inserted between the old preface and the text. Nevertheless the work as it stands is a creditable production, to which we give a warm welcome and to which we draw the attention of all genuine lovers of the mystic way, especially those who feel akin to its specific Christian expression. Both editor and publisher should meet with a ready response to their labours from the public.

J. v. M.

OUR NEW VOLUME

To be away from the chief centres of civilisation is a great inconvenience. We have to request our readers to bear with the breach of the printing rule which demands that one face of type only should be used throughout a Magazine. The body of our THEOSOPHIST is in the new Cambridge Pica type but we have not yet received the Long Primer and Brevier types of the same series to enable us to be uniform in our reviews, quotations and footnotes.

Next, our readers will notice that in this number the accented oriental marks are not used; it is not that we have changed the system of transliteration; it is due to the same reason—that such types have not yet reached us.

We hope to present a regular uniform magazine without much delay.—ACTING EDITOR.