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ANNIE BESANT, P. T. S.

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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.

***

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.

***

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."

***

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.

***

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.

***

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.

***

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!

***

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.

***

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.

***

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.

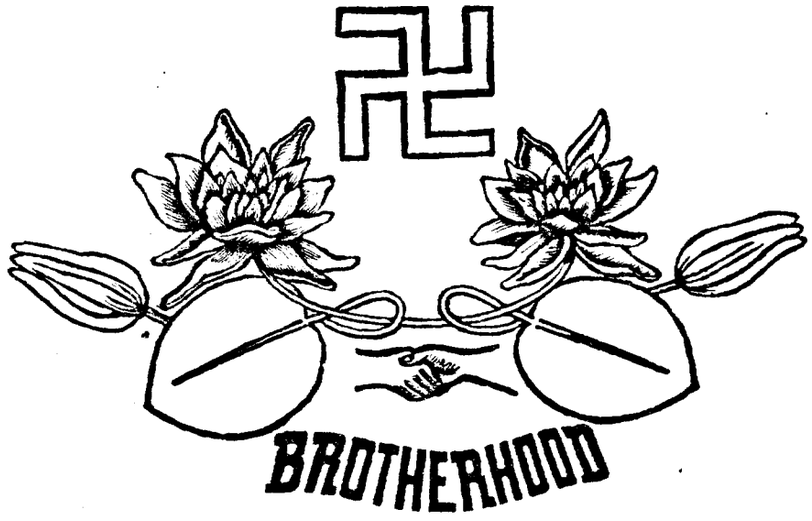
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According to reports the whole tour was an unqualified success. Mr. Leadbeater's superabundant energy made it possible to squeeze in about a hundred meetings in scarcely one month's time. The public lectures were extensively reported in the press, 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.

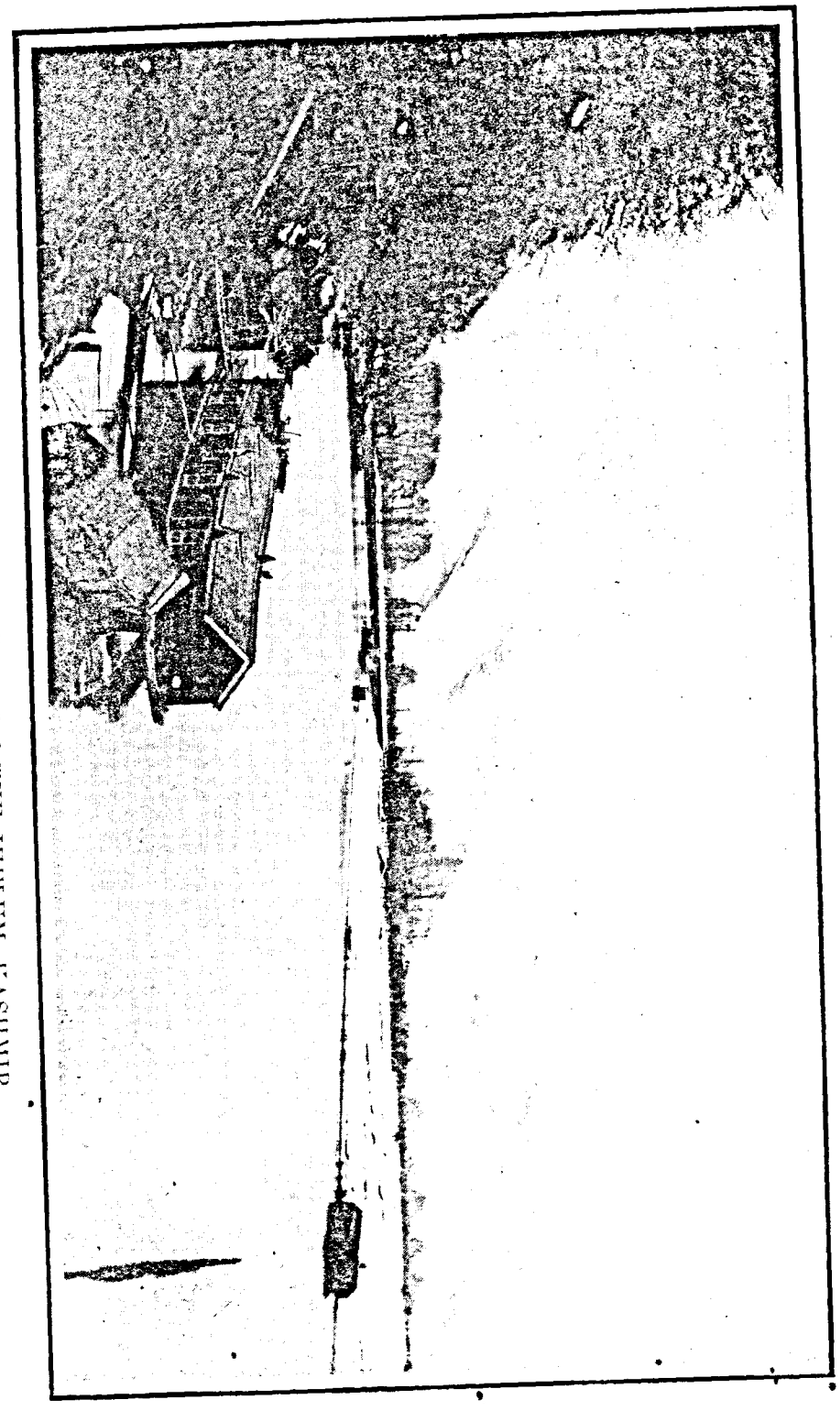
(To be continued)

C. W. Leadbeater

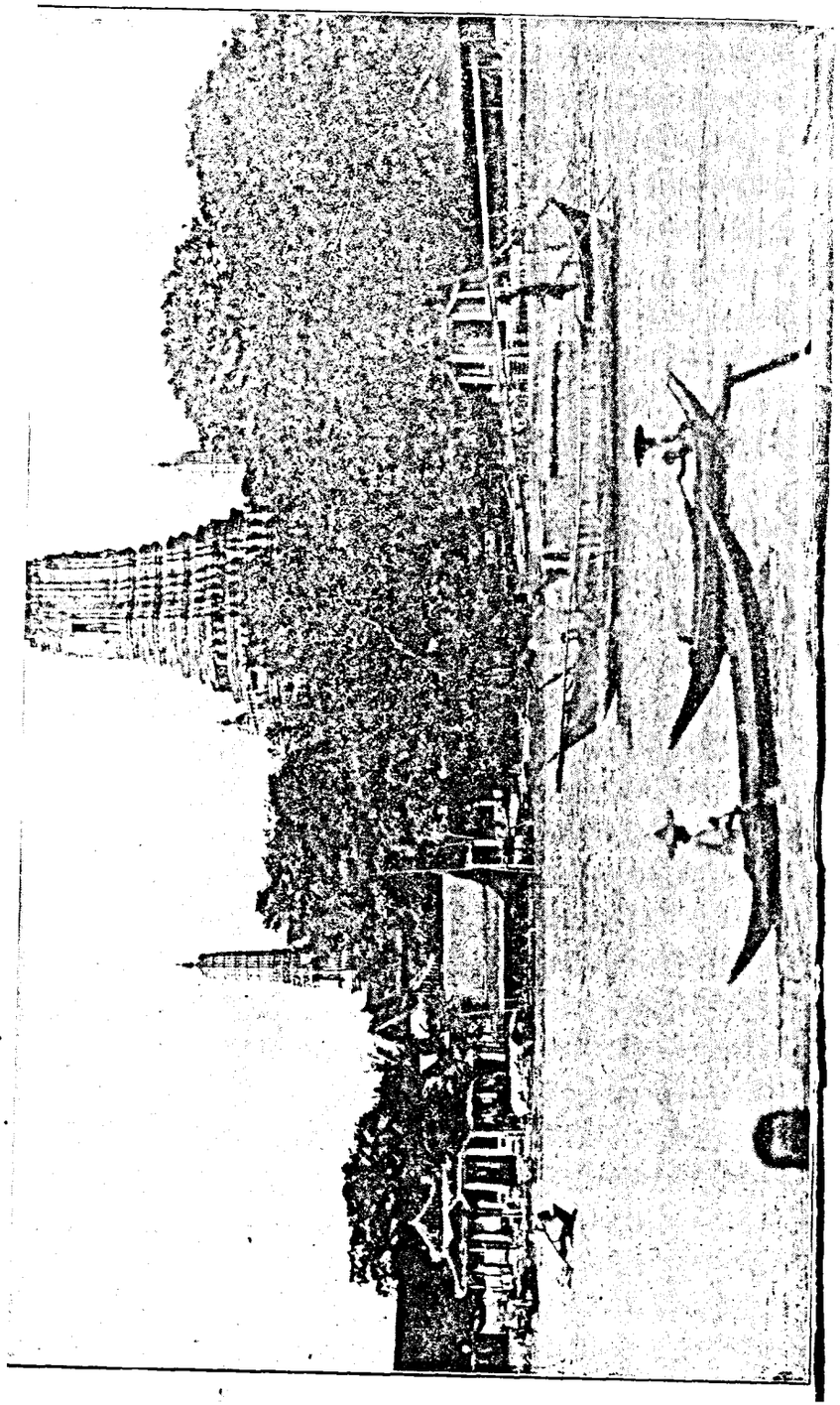
THE JHELUM IN KASHMIR

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.



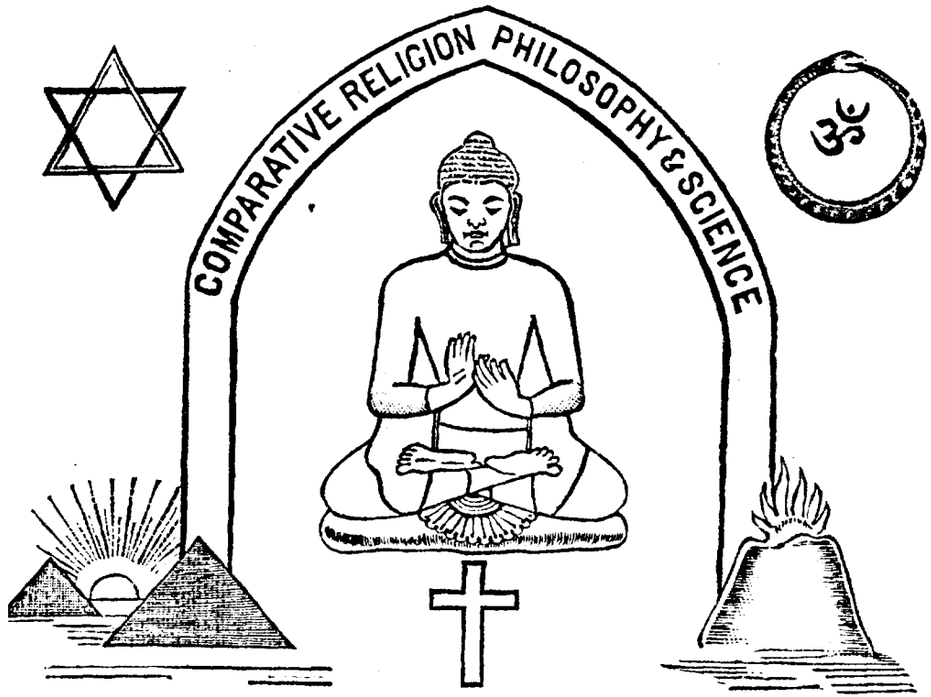
placidly beyond Baramulla. Soon it becomes a confined and tearing torrent swirling through the long Jhelum valley—so grandly beautiful with the towering well-wooded hills on either side. At Kohala it leaves Kashmir, carrying along upon its rushing bosom countless pine logs, wealth of the hills, that 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



THEOSOPHY AND SOCIAL RECONSTRUCTION

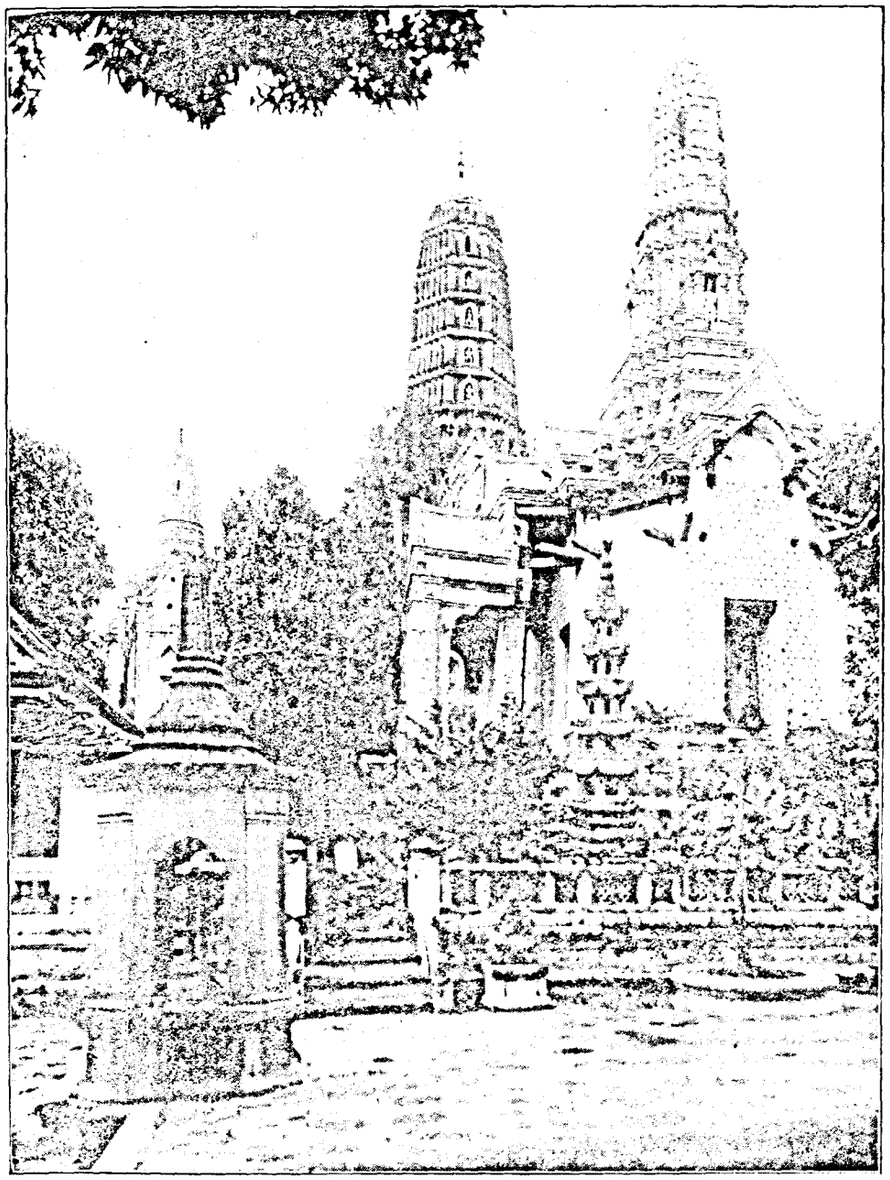
By Dr. L. Haden Guest

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.

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.

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

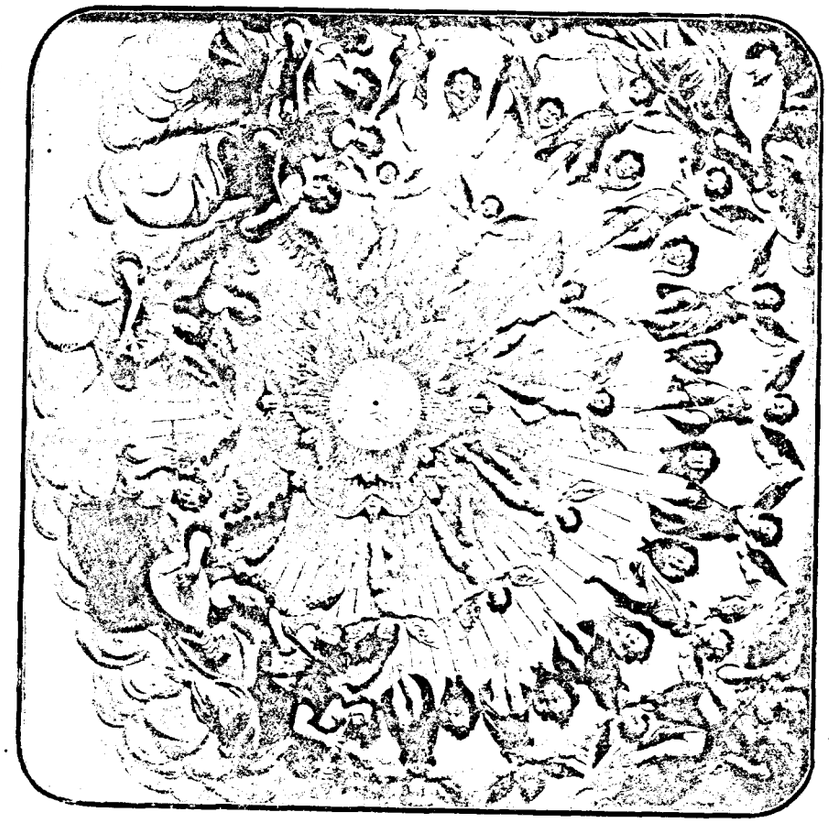
Hindus we find a great variety of symbols, representing spiritual powers and forces of nature; and each appears so very appropriate to the principle which it represents that it would be difficult to replace it by another one.

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]

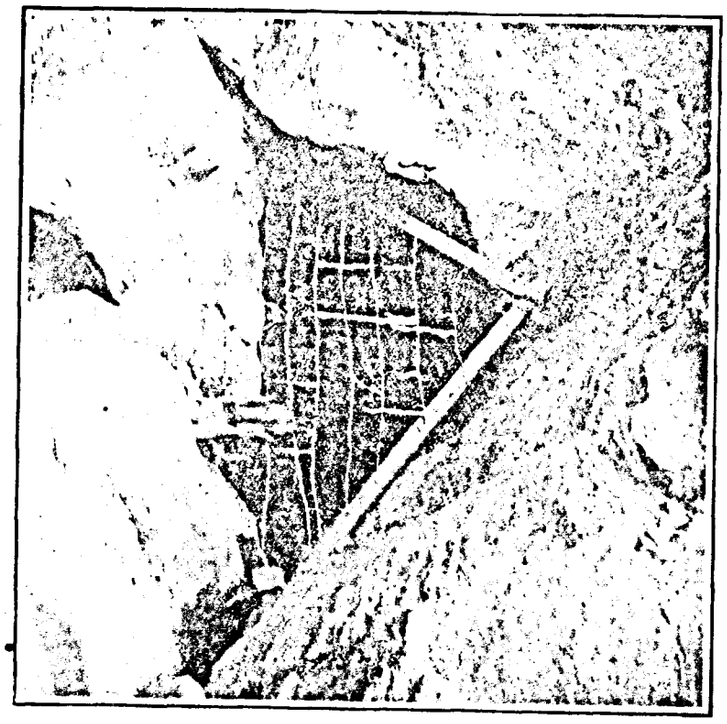
The incarnation of the Logos is represented in the Christian religious system by the figure of Jesus the Christ, whose history, even if the account in the Bible is not based upon actual occurrences in the phenomenal world, is at all events a true representation of the spiritual, psychical and physical 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,

[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.

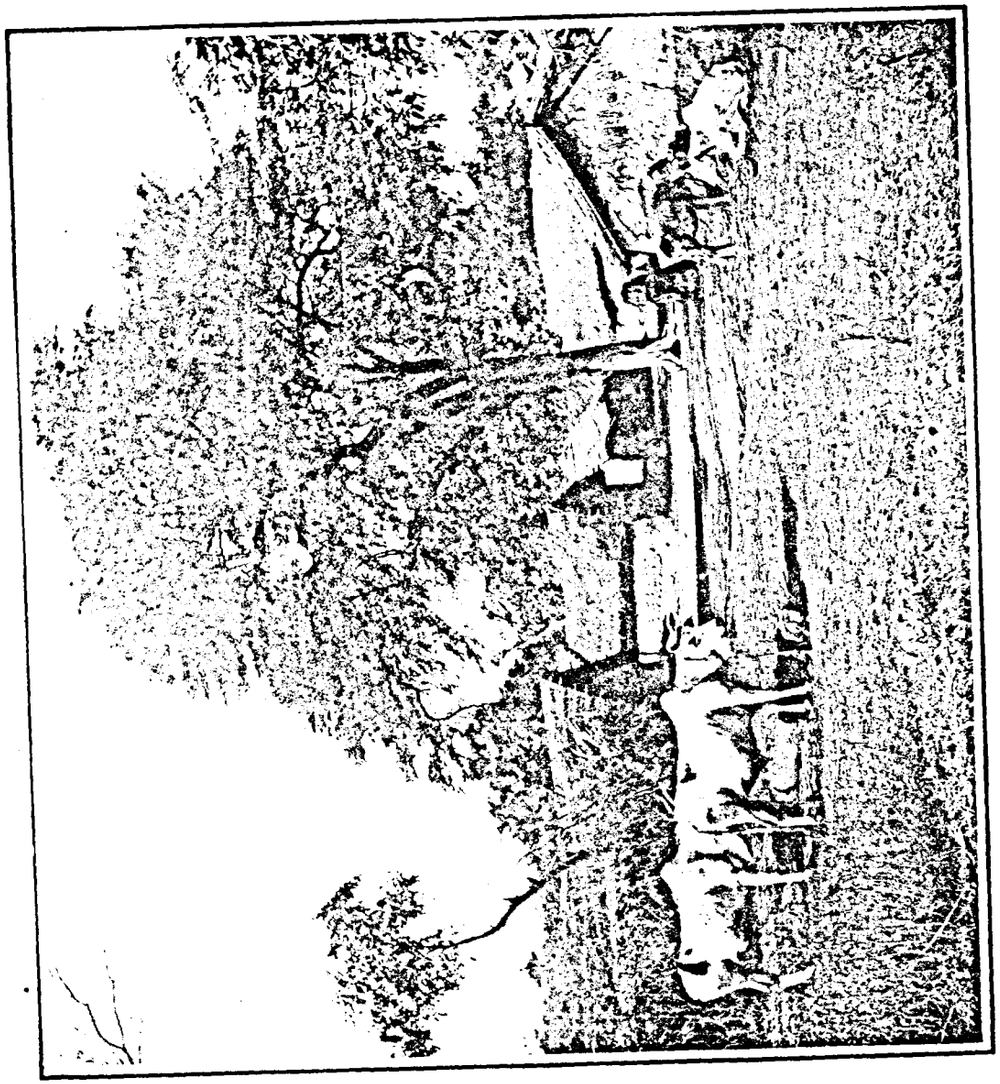
There was a great commotion in the palace and every one ran for Iblis; but he was not to be found. Doctors were called, but in vain. No one knew how to remove the serpents. Efforts were made to kill them, but they would shoot out again and again and bite and trouble Zohak more and more.

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 believe 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.

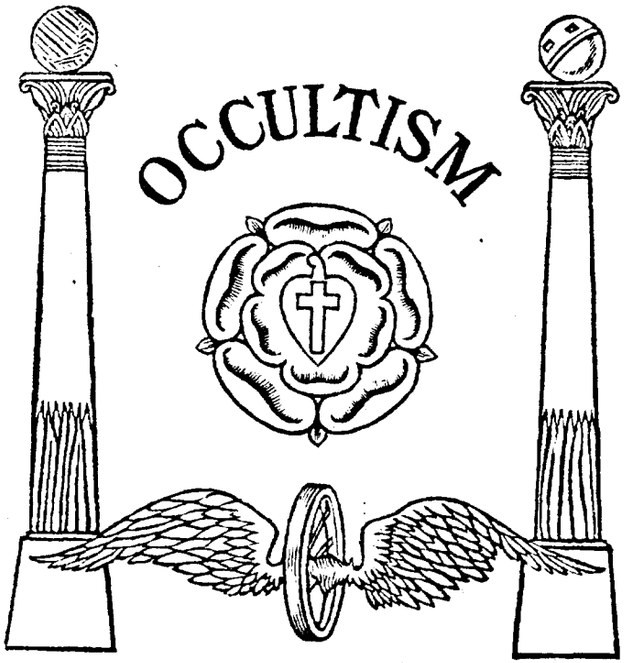
Socialist friends have sometimes smiled at my admiration for the Divine Right of Kings, saying that in any way to uphold that 'noxious system' was

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.

162493

FORM AND THE FORMLESS

By W. WYBERGH

(President, Johannesburg Lodge, T. S.)

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 imprison 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.



INDIAN SCENERY.

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THE THEOSOPHIST

ON THE WATCH-TOWER

BACK in beloved India, in beautiful Adyar once more. All is green and bright, rain-washed by heavy showers, and the skies are more English than Indian with their banks of white and changing clouds. There is a wondrous clarity of the atmosphere, and a feeling of growing within the earth. And all is very fair, and calm, and sweet, with a waiting stillness, ere the burgeoning life breaks forth.

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We landed at Bombay on October 6th, after a quiet and pleasant voyage. At Port Said, the passengers for Egypt had to undergo quarantine, and we left them prisoned on the Osiris, while we were conveyed on a barge—symbol of our infected condition—to the Persia, and steamed off under the yellow flag. Half a dozen hours were lost in the

medical precautions, but the Persia made it up by swifter pace on the other side of the Suez Canal. We had quite a little party on board, and had a table to ourselves, whereon no meat or wine was seen. A Theosophical Lecture was asked for and gladly given, and many were the enquiries, and great the interest shown. Many kind friends met us at Bombay, and at Poona we were greeted by the interesting babe of Captain and Mrs. Powell, a very juvenile Theosophist, but one for whom we glimpse a career of service for the Society in the future. Onwards we went over the ghats, radiant with green and silvery with cascades, and 11-30 A. M. on the 7th saw us on the Madras platform, surrounded by loving friends. Our dear boys were warmly welcomed home, and glad phrases were heard as to their growth and manifest well-being. The motor-car ran us swiftly to Adyar, where many more were gathered in the well-known hall.

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On all sides are signs of progress and strenuous work. The gardens are beautifully neat and thousands of young trees have been planted. The dairy and bakery are in full swing, but, to my great disappointment, the grinding and kneading machines purchased by me last July have not yet arrived—a not very creditable fact as regards the firm supplying—or not supplying—them. I feel inclined to name them, as the Speaker of the House used once to name recalcitrant members. The Press and the Publishing Office are over-brimming with activity, and to-day—October 13, 1911—sees the first running of our new big machine by electric

power. It will print off THE THEOSOPHIST in five days instead of in the eleven days required by a hand-machine. This will be a great convenience, for, with the steady increase of the number printed, the day of beginning the printing-off was receding steadily to the early days of the preceding month. Leadbeater Chambers are occupied, and are very satisfactory except for the roof, which lets through more rain than it keeps out; this is being seen to, but it looks as though re-inforced concrete was not good for roofs. None of the buildings made of it are water-tight.

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Now I must run backwards, and sing a song of joy over the foundation of the London Headquarters. We have secured a splendid site on the Bedford Estate, to be ours for two hundred years, and everything has gone through without a hitch. On September 3rd, the foundation-stone was laid, with full masonic honours, and a special word of thanks is due to Bro. Russak, whose admirable arrangements as Grand Director of Ceremonies kept perfect order in the rather complicated evolutions necessary for the full discharge of the work. The Theosophists were led by the Vice-President, Mr. Sinnett, and immediately behind him came Alcyone, Mizar and Mr. Arundale. Every one who was at all sensitive felt the thrill of power and the sweetness of benediction which flowed from the Mighty Presences, who graciously grouped Themselves above the stone, one of whom will oft be seen hereafter in the place He then . blessed, when He takes the body a-preparing for Him during these years of

earnest work and aspiration. How deep and solemn is the joy of taking part in the making ready of the building where He shall have a place to lay His head, and where the walls shall echo the music of His voice. Stately and beautiful shall it be, and though our offering be not worthy of His acceptance, yet shall we strive to make it not all unfit for His reception. And as love laid its foundation, so shall love raise its walls and shape its form, since love only is worthy offering to the Lord of love, and dearer to Him than gold and jewels are hearts afire with the will to serve.

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Adyar is preparing for Him an eastern home; London is raising for Him a home in the West. In America also plans are shaping, so that the New World may share in the joy of His presence. Will Northern India offer Him any welcome? I know not. It may be that Benares will play the part of Jerusalem, and that over her will be written: "Her glory has departed." But round Kashi gather so many sacred memories that one would fain falsify the prophecies which say that her sanctity shall pass away from her about this period, and that Ganga's waves shall no longer preserve their blessed magnetism. The herald of the Lord, the Theosophical Society, has in Kashi its Indian centre and home. It may be that the beloved city shall yet know the things that belong to her peace, and shall not tread the road trodden, two thousand years ago, by Hebrew orthodoxy, the road that led to the destruction of its Temple, and the scattering of its people.

Readers may remember that in the Watch-Tower of September I noted the selling of programmes, instead of tickets, for a concert, held in Manchester on a Sunday, to be presided over by the Lord Mayor. I am glad to say that, in answer to a letter from a member of the T.S., informing him of the difficulties we had met with, the Lord Mayor kindly asked the member to meet him, and told him that, three days before the concert was to be held, he had learned that the programmes were being sold in order to evade the law, and that he had at once declined to have anything to do with the matter. Such action on the part of the chief magistrate in one of the greatest cities in the kingdom may direct public attention to the objectionable law, and aid in bringing about its repeal.

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It is delightful to hear from Burma of the progress now being made. The appointment of Mr. Moung Thain Moung as national lecturer has brought about the happiest results; on his visit to Moulmein, twenty-one leading Burmans joined the T.S., and similar success has followed his lectures elsewhere. The Burmans are inclined to have their own National Society, but wish, for a year or two, to federate their Lodges under Adyar, forming a Buddhist Theosophical Federation. Three Buddhist monks are taking active part in the movement; one is preparing a leaflet in Pali and Burmese, explaining the objects of the Society; translations of the latest edition of the *Buddhist Catechism*, and of *At the Feet of the Master* are on hand. Our old and faithful worker, Mr. M. Subramani

Iyer is labouring in the most unselfish way, quite realising that in a Buddhist country Theosophy should endeavour to help Buddhism.

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I am glad to report that the Dharma-Rakshana Sabha, a Hindu Association, with Mr. P. Narayana, a Hindu Theosophist, as Secretary, has succeeded, by bringing a suit, in obtaining legal authority for a proper scheme of administration for the funds of the great Rameshvaram Temple. The Hon. Mr. Sivaswami Iyer, Advocate-General, has taken the greatest trouble over this scheme, and has successfully carried it through. One provision of the scheme is the maintenance of a Pathashala out of the Temple Funds, encouraging Samskrit and Tamil literature, and it is proposed to follow the lines of instruction worked out in the Ranavira Pathashala of the Central Hindu College. The Dharma-Rakshana Sabha was founded on the 7th February, 1907, and I had the honour of helping the foundation thereof, but advised against the inclusion of any European, even one in sympathy with Hinduism like myself, for I felt that a reform of Hindu temples could only be well carried out by members of the Hindu faith. In such work it is important to avoid any outside interference, so as not to give ground for the excitation of religious bigotry. The Government has refused—wisely, I think—to interfere in this matter, despite the pressure of the Social Reform party; Hindus must help themselves in such matters, and it is Hindu Theosophists, who, as in this case, can most successfully carry out reforms.

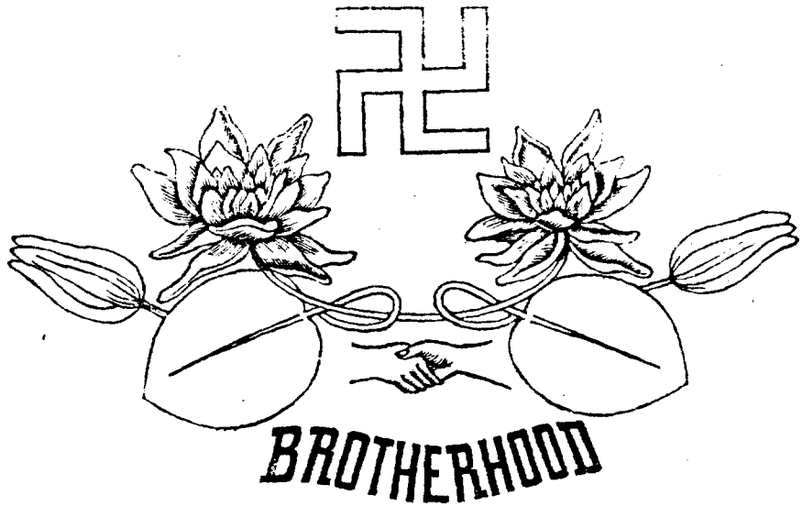
I am amused to find that *The Vedantin*, edited by a Dr. R. V. Khedkar, and sent out by the Kolhapur-Math, rails against me as teaching the "inactive life," and speaks of the dreaminess resulting from my teaching! This is the last accusation one would have expected as regards myself, who am often, in India, accused of over-activity. In England, Dr. Khedkar seeks the help of the Theosophical Society, and lately appealed to Mr. Graham Pole, the Scotch General Secretary, for support in Edinburgh, while carrying on his work; but, at heart, he is hostile, and only seeks the aid of the Society in order more successfully to undermine it, while he makes his own movement. Over here, he praises up any Theosophist whom he thinks hostile to the Society's President—a poor sort of policy, but innocuous. However, every preacher of eastern thought may do useful work in England, so we may wish well to that part of Dr. Khedkar's work, while remaining conscious that he nourishes enmity to the Society within his heart. These people come—and go—like the 'Tiger Mahatma,' while the Society remains, ever growing in power.

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Enquiries come to me about the University scheme. I have arranged to meet the Hon. Pandit M. M. Malaviya, the Hon. Mr. Ganga Prasad Varma, and others during the later days of October, and shall have discussed the matter fully with them before this issue is in our readers' hands. I cannot wisely answer any enquiries until after these interviews.

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The Hon. Mrs. Charlton has been working very hard and very devotedly to protect Indian animals against over-work and cruelty. She writes to me that she is returning to England next spring for a rest, after two years of strenuous work. It may be remembered that she stayed at Adyar for a time, and opened her campaign under the auspices of the Governor of Madras, to whom I had the pleasure of introducing her. She sends me also a printed account of her work on the Rawalpindi to Kohala Road, where she succeeded in maintaining two mounted Inspectors during the late season. The Kashmir Durbar co-operated with her in her work. All Indian teachings and customs are against cruelty to animals, but the contact between two civilisations has largely destroyed the Indian way of regarding animals without substituting the better side of English feeling, which—outside sporting and meat-eating—is humane and friendly to our dumb brethren. Such work as Mrs. Charlton's therefore deserves our hearty co-operation.



THE MASTERS AND THE WAY TO THEM

A Lecture delivered in the Dome, Brighton, on June 30, 1911, by ANNIE BESANT, P.T.S.

LOOKING far back over the long reaches of the history of the past, we see from time to time some great human Figure that rises far above the humanity of the time, that leaves in history a mark that is quite ineffaceable. Before what is called historic time, when humanity was still in its infancy, these greater Figures of the day were looked up to with reverence, with honour, almost with worship. Legends come down from these pre-historic times telling of divine Dynasties, of divine Kings, of divine Priests, and the magic of their names is so

immortal in the minds of men that even still the legends of the people among whom They lived preserve Their names in highest honour, deifying Them, making Them the equals of the Gods. Later on, during the periods that history recognises as authentic, still from time to time a great Figure stands out. But in these historic times we do not find them at the head of a nation; we do not see them on the throne or in the temple, but rather among the poorer crowds of men. They do not wield regal authority, they do not use priestly rank; but none the less they stand out above their fellows, and history remembers them when the names of others are forgotten. In the eyes of contemporary people, the King, the general, the statesman, these are the names that fill the public eye, that loom large before the face of men. But those of whom I speak are undistinguished, save by the wisdom of Their teaching, by the love that They win from men. And this is noticeable: that if there is a general who has cut his name deeply in the history of his time, cut it in letters that gleam out blood-red and dazzle the minds of the nations, such a name disappears, such a fame vanishes, while These remain. Who cares to-day to know the names of the generals who led the great hosts of Xerxes for the invasion of Greece? Who, to-day, feels any thrill of love when he names the great imperial name of Augustus, Emperor of Rome? But while the general is looked on with indifference, while the Emperor is only a name in history and men love him not, others like Krishna, like the Buddha, like the Christ, shine out as stars

among the names of men; human love clings round Them, human hearts adore Them; century after century only adds to Their glory, and only surrounds Their names with new rays of the love and the reverence of mankind. And to those men—the great spiritual Teachers of the race, They who are often in Their own times despised and rejected—belong the names that are enshrined in the heart of humanity, that are immortal, never-ending, and only increase in power as the ages roll on.

Now what is it that marks out those Men? What is it that gives Them a place so immortal in history? It is the power of Their spiritual knowledge, it is the might of Their purity, of Their compassion, of Their love. These are the Teachers of mankind, These are the men that the heart of humanity hails as Masters, and looks up to with reverence undying. They are truly Masters of the hearts and lives of men.

And the name Master in Christian ears should carry with it all of honour and of beauty that it is possible to attach to any epithet given by reverence to those whom men honour. For you may remember that in the days of the Christ, when He was speaking to His nearest disciples, He said to them: "Call no man master upon earth. One is your Master, even Christ." And you may remember on another occasion in similar words He said: "Ye call me Master and Lord. Ye do well, for so I am." Hence the word Master, that the Theosophist uses to-day, ought to carry with it in the western world all the traditions that are holiest,

all the thought that is the most reverent. And it is the men who are really divine, raised above humanity by the unfolding of the Divinity within Them, who are the men of whom to-day Theosophists speak when they talk of the Masters. Only there is this difference: that whereas we recognise Masters in the past, we also recognise Them in the present; that just as we acknowledge Their greatness when They stand out in history, so do we believe in Their continued existence, living to-day as They lived of old. And to us Masterhood is a living reality, not only a historical idea. They are men who still live on earth, and still are the Teachers of Their younger brothers; who live, keeping the human body, in order to be in closer touch with men, and showing out, in the splendour of a Divine humanity, what men may become when the God within them has unfolded as it is already unfolded in Them.

And the very word Master carries with it the implication of disciples. You cannot separate the pair, the Master and the disciple. So that in using the word as it was used of old, we assert also the possibility to-day of Discipleship, as possible now as two thousand years ago. And this, perhaps, is one of the differences which sometimes seems to arouse almost anger in the minds of those around us. That which all great religions teach, we declare to be as possible now as in the earlier days of men. We assert the existence of the Spirit in man to-day, as much as in the past that Spirit dwelt in humanity. So that the teachings of religion are not, to us, matters which rest on

the authority of any priest, of any Church, or of any book, but matters of living experience, matters of intensest reality; for to us to-day the blessed feet of the Masters walk the earth as they walked it long ago in Judæa, as they walked it long ago in the plains of Hindustan.

Thus the modern Theosophist carries on the tradition of all the great Faiths, declares that Masters are still living, can still be reached by men. And when I took as the title of the lecture not only the words "The Masters," but added also "the Way to Them," it was because I wanted to put before you to-night the road that leads to those great Ones, as it has led to Them through all the past of men; showing you, if I can, that the road is still open; showing you that the method of the treading is still within human reach and human capacity; tracing for you step by step that Path as it has been traced in the past; tracing the stages which men may traverse now, and reach a goal identical with that which our forefathers have trodden. For religions have ever taught the same. Religions have ever proclaimed that ancient Path. And whether you take the old faith of Hinduism, the later faith of Buddhism, the still more modern faith of Christianity, or the youngest of all, Islam, the faith of the Prophet of Arabia, they are all at one as to the existence of the Path. They all trace it on similar lines, and show out the method of the treading. So that if, in modern days, men disbelieve it, then they are contradicting the whole long experience during which humanity has known and trodden the Path, and they are really degrad-

ing their own generation by declaring that it cannot do what men have done before.

Let us, then, define exactly what, in the older teaching, is a Master. He is a man in whom Divinity is unfolded, who has gradually and slowly opened out, and made manifest the God within. He has trodden the ordinary path of man, and then climbed the steeper Path which rises to what, in modern days, has been called the Superman, the superhuman state, where human perfection is accomplished, and the eternal Spirit dwelling in the form of man begins a new, a higher cycle, with manifest Divinity shining out through the purified body. Such men have trodden the Path that you and I may tread. They are not miracles; They are not something outside the possibilities of man; They only differ from us as the genius differs from the man of talent. They are geniuses in the religious world; geniuses of the spiritual kind; and inasmuch as in the heart of every man there dwells the One Light that lighteth all who come into the world, so you and I, having that Light within us, can also learn to manifest it; for the Light is the same whether it be enclosed in glass transparent, or in glass that is soiled with all the murk of evil, so that the Light cannot shine through. The One Eternal Light is in all of us alike; only in some the coverings are pure so that the Light shines out, while in others it is, as it were, a spark that is hidden by the surrounding case through which the Light-beams are unable to pass.

Now the Master is the man who has become divine, an Elder Brother; a Brother sharing the

same humanity, but elder by the greatness of His evolution. Along the Path which I am to describe He has travelled and reached its further point, passing through Initiation after Initiation, and thereby widening out His consciousness, until it knows not only this world, but all the worlds in which the Spirit lives; but He is still living in the body, as I said, in order to be able to come more closely into touch with His fellow-men, and, as the very name implies, ready to take disciples, that He may teach them how to tread the Path that He Himself has trodden. Such, then, is a Master.

But what is the Way?

Now I said, a moment ago, that the great religions all point to this Way. It is clearly described in the great eastern Faiths which I mentioned; and in the Roman Catholic part of Christianity, where the tradition has come down unbroken from the times of Christ, you find the same Path described so clearly and so definitely that you might as well take it described in the Christian terms, as turn to eastern religions and find it described in names of languages other than your own. Let me remind you for a moment, in speaking of Christianity, that the great occult tradition of the past—partly in consequence of political conditions, partly in consequence of abuses that had crept into religion—that that great occult tradition was sorely wrenched and broken in those times of religious and political convulsion known as the Reformation. In that sudden reaction against many an abuse and many a superstition, much was unfortunately lost that really belonged to Christian discipline and

Christian training—the definite method of meditation, the training of the individual step by step in ways whereby he might learn mastery of the body, mastery of the emotions, mastery of the mind, in orderly succession—just as an ordinary science would be taught to-day—that ancient discipline which makes the saint, which develops more rapidly than it can otherwise be developed the power of the Spirit in man. That, because it had been abused, because it had become encrusted often with superstition, was impatiently cast aside in the reaction of the mind against a bondage that had become intolerable. Still, it exists in Roman Catholic Christianity; and the other great communities, the Anglican and the Nonconformist, in these modern days, are beginning to grope after the Path which had become obscured. For Religion finds itself at a disadvantage in the face of Science, when it can only oppose authority to experiment, and belief to knowledge. If Religion be true, then its truths should be provable, should be matters of knowledge, and not only matters of faith. As Origen said many a century ago, the Church needs Gnostics as well as believers, knowers as well as those who accept truth on external authority. And the Church to-day would be stronger in face of the growing knowledge of the physical world, if the super-physical worlds were scientifically known, as they may be known by those who follow the Science of the Soul and tread the ancient Path.

For that development of the inner powers in man, that expansion of consciousness to include other worlds than this, that is part of the possession of religion that the modern Faith has very largely forgotten; and the treading of the Path implies the acquisition of that knowledge, so that superphysical worlds may become familiar as the physical world is familiar to the science of our time. And I want, therefore, if I can, to trace that Path, and to show you how it may be trodden.

Let me put side by side the description, first, of the Path as it has been given in Christian works, and then, as it is given by the Hindu and the Buddhist Faiths. I am not taking the details among the Mussulmans, because it is practically a repetition of the other, and that which I shall say of the Path as known in the East would be equally true of the Path as known by that great body of Muhammadan Mystics known as Sufis, who tread the Path, according to their Faith, along the same lines as do the elder Religions of the world.

First of all, the goal of the Path is conscious union with God; not mere prayer and aspiration, nor even the rapture of the Mystic; but a conscious union, in which man finds his consciousness expand stage after stage, until he unites with the Supreme Consciousness and knows himself as one with the Universal Life. That is the goal. And you may see an indication of it in those well-known words in which it is declared that "the knowledge of God is eternal life"—not faith, not belief, but *knowledge*. In that rests man's eternity, and in the poetical words of one of the old Hebrew Scriptures, unfortunately marked as apocryphal in the Anglican Church, you find the splendid verse, that "God created man to be the image of His own eternity".

And so in the words of a great Christian saint, S. Ambrose, you find the command he addresses to the pupil: "Become what you are"—paradoxical in form, but containing a supreme truth. Become in conscious reality that Divinity which you always are unconsciously, hidden in yourself. If you had not the germ of Divinity within you, then you could never expand into the conscious flower of Godhood; but because God dwells in every heart, therefore that union is possible, and the aim of treading the Path, the end of the Path, is that conscious union with the Divine.

Now in the Christian Church the Path is divided into three stages, in the Hindu and Buddhist into two, sub-divided again. And it is very easy to see that the names cover the same experiences of the unfolding life. The first part of the Path for the Christian is called the Path of Purification. The Hindu and Buddhist call it the Probationary Path, the Path on which certain moral qualifications must be developed before the higher portions of the Path can be trodden by men. And while the Christian lays more stress on the passive fact of purification, the eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, the other the active side, of positive achievement. But the result of both is identical, the changing of the man of the world into the saint, who is ready to tread the higher stages of the Path.

The second stage, according to the Christian, is that of Illumination, and after Illumination, Union. To the Hindu and Buddhist that second part is

divided into four stages, each marked by an expansion of consciousness, of which the first two represent the Path of Illumination, and the latter ones the Path of Union.

Now you can study that in Christianity along two lines. There are many books on Christian Mysticism where the stages of the Path are carefully marked out; but if you want it in a lighter form it is interesting to notice that in a recent novel, entitled *None other Gods,* by Father Benson, whose name is probably known to most of you, there is traced the life of a man who treads the stages of the Path one by one. I do not say that in a story you can learn how to tread the Path, but I do say that in that book, where the Path is defined in the terms I have mentioned—the familiar Christian terms for the Path to the Supreme Teacher—you will there find in that unfolding of a human life the stages quite definitely described under their own names. If you want to take it in fashion so light, not in the fashion of the student but in that of the superficially interested person, then you may turn over the pages of that remarkable book, to see that I am not giving a Theosophical interpretation to the Christian teaching; for quite definitely the words and the meaning are there both described with the added vividness that I spoke of, that it is given in the experiences of a human life.

Let us turn, for a moment, to work out those stages more in detail. What is it in a man's life in the world, as you know the world to-day, what is it that would so mark out a human being as

to show that he was getting ready to enter on the first stages of the Path? It may seem to you far away, strange and foreign; but bring it into your own lives. I will give you the mark whereby you can know whether a human being is preparing to enter on the Path. It is the life that is marked by unselfish service of others; by the willingness to sacrifice all for the good of others; by the readiness to give up all that men of the world account valuable in devotion to a cause which is believed to embody the right; the life which counts all the prizes of earth as valueless compared with the service of the Ideal which has attracted and occupied the heart. There is the mark of the man who is approaching the Path. It does not very much matter what the cause is. It is the spirit in which it is worked for which marks the development of the human Spirit. You may, or you may not, agree with the particular thing to which the man or woman devotes life and energy, fortune and time; but if you find that the person is ready to sacrifice all for that which he believes to be right; if you find that he asks for no reward save the joy of the sacrifice which brings the ideal nearer to realisation; if you find that he will give up everything that men and women value, and count it as dross compared to the delight of giving everything to the ideal that is loved; ah, there you have the soul approaching the Strait Gate, through which may pass no one but the servant of men, who casts everything aside which would retard him on his way, and finds his chiefest joy in life in the helping, in the service, of his brethren.

Now that need not be far from any one of you. It is no strange mystical idea, but the most practical of all. Any one of you, if you have the spirit in you, can find the opportunity of such service of men. It is not a question really of prayer and meditation, although meditation be the food of the inner life. I have known a man approach the entrance to the Path who was feeble in meditation, and showed his love more in service of his fellowmen than in sitting in meditation, in contemplation of the Divine. It is the Heart of Love that is looked for by the Masters when They seek for pupils in the humanity of the time, the Heart on fire with Love, so that in all the darkness of human selfishness, in the night of human struggle, that Heart of Love glows out like a lamp in the darkness, and the Master sees it, and knows that a future disciple is there.

That, then, is the first stage. Clear enough, simple enough, but hard for many. There is no other way of turning towards the Path. And then, when the power to give all for love's sake shows itself in the human life, as I said, it catches the attention of a Master and He turns towards that possible disciple. Then comes the time when the knowledge is put in the man's way as to the next steps that he must take—those that I said were called Purification in the Christian Church, the Path of Probation in the others.

I will take them now in the eastern way, because they are more precise and exact, and therefore, to the concrete mind, more easy to grasp than the more vague way in which they are

mostly put in the mystical works of the Christian world. For Science and Religion are not divorced in the East as in the West, and so there is a precision in the eastern teaching which is often lacking when you turn to the West.

What are the qualifications demanded in order that that Path may be trodden, and that what is called Initiation may be reached? First of all: to develop in yourself the power of distinguishing between the eternal and the transitory, the real and the unreal, the spiritual and the temporal, in those around you and in yourself, in the circumstances of life and in the choices that you make; to separate out the element of that which is permanent from that which is fleeting, the real values from the false values that so often deceive the hearts of men, to learn true Discrimination of that which is worth striving for and that which is not worth it; of the difference between fame and power and social position, things that all perish with the moment, and the growth of the character, the development of nobility of soul, that inner valuable part of man that is thought so little of while the prizes of earth are grasped. You must develop a true Discernment, a true Discrimination, and know the valuable from the worthless in all that surrounds you in life. In the men and women that you meet, you must learn to discern the God within them from the passions and the follies and the faults that are without; and so, seeing the Divine, seeing the best in every man and not the worst, you must learn to identify yourself with his best in order to help him, not hating the worst, for hate only

strengthens the hold of that worst upon him and makes it harder for him to rise. That is the first of the qualifications gained in the treading of the Probationary Path.

Next comes what is called Dispassion, or Desirelessness. All the ordinary desires that make up so much of your life, changing with every mood, all those have to be changed into the one desire to be in perfect accord with the Will of the Divine. All your fleeting fancies and passing whims, your likings for this and dislikings for the other, the things that change continually and that lack the element of permanence, those are to be transcended—not trampled out and killed, but transmuted by that real spiritual alchemy which turns the base metal into the noble, and transforms the lower into the higher. You may have a human love which has in it much that is weak, much that is selfish, much that is undesirable. Do not try to kill it out, but try rather to raise it to its highest, and so gradually to transcend the lower and the animal side. Love is divine, and the lowest love is better, nearer to Divinity, than the selfishness which may be pure and rigid, but knows not the pulse of all-redeeming love. And so, if you find love in a human heart, even though it be animal and base, do not trample upon it, do not despise it, but rather try to raise it gradually, to purify it, and to turn the base into the noble by that spiritual alchemy I mentioned. That is the path of progress, not trampling on human nature but transfiguring it, making it irradiate with Divinity. For some make the blunder that they try

to kill out the human in reaching after the Divine, forgetting that the Divine is really the human raised into Divinity, and that we do not cease to be men because we become Gods. That is the second step upon the Path.

And then there come six qualities sometimes classed together as Mental Endowments, sometimes more simply as Good Conduct. Each of them, as I name them, explains itself. They are regarded as the qualities most necessary for the disciple who is approaching the entrance to the Path. Control of Mind: absolutely essential, but how rare! Watch your own mind for an hour, and find out how much it is under control or not. Why, where the mind is strong, it is more often the mind that controls the man, than the man that controls the mind. The mind is master, the man is servant; and although that is much better than being controlled by animal passion, or even by the higher intellectual passions, it is not control of the mind, which ought to be a servant under your control. Do you want to test it? Do you ever stay awake at night because you cannot get rid of a certain thought? Where, then, is control of mind? The mind harries you, worries you to death. It ought to be your obedient servant. A thought which is of no use to you is a thought which you ought to be able to exclude. Now if you have an anxiety, business or family worry, you lie awake. But why? It does not make the trouble less; it does not cure the mischief; it only exhausts your strength. And a man who has control of mind shuts out of the mind the thought, dwelling on which is of no value

either to himself or anyone else, and, sending that thought outside and locking the door of the mind, he turns round and goes quietly to sleep, and wakes up the stronger and the more vigorous, ready to deal with the problem with fresh strength and gathered power. And that is as good a test as you can have. Test your mind by that, and then, if you find it is your master, begin to try to control it. Give a few minutes every morning before going out into the world to fixing your mind on one definite subject. The best thing is a virtue, because the mind is creative, and what you think about you become. So that if, in controlling the mind, you choose as the object of thought something that you want to build into your character, then, to use a common proverb, you "kill two birds with one stone"—you build the virtue into your character, and, in building, you learn to control the mind, which is the creative power that you should use for the shaping of yourself. Control of Mind is necessary; then Control of Body. That includes control of act, control of word. How much mischief is caused by uncontrolled tongues, by thoughtless speech, by careless repetition! You hear something. You do not know whether it is true or not, but you mention it again, and give it added strength —and it is generally something unkind rather than kind, mischievous rather than helpful. Control of the tongue! Vital for the man who would try to tread the Path, for no harsh or unkind word, no hasty impatient phrase, may escape from the tongue which is consecrated to service, and which must not injure even an enemy; for that which

wounds has no place in the Kingdom of Love. And after Control of Mind and Body, then the other virtues that are specially needed for the treading of the Path: Endurance, that strong virtue which is able to bear, which is able to persevere against discouragement, which faces difficulties, which does not weep over them but conquers them, which recognises obstacles, not to be daunted by them but to climb over them. The heroic virtue of Endurance is demanded from the man who would tread the Path. Next, Tolerance. Not the condescending Tolerance which says: "Yes, I am right, but you may go your own ignorant way if you please. I know, and you are ignorant, but still I do not want to interfere with you." That is contempt, not the true Tolerance. Tolerance is not to recognise the right of another to think for himself, but never to dream that interference with that other can be even within the round of your duty; to be so sure that the Spirit in every man is trying to mould that man to the highest purposes, that you would not dream of dictating, of interfering, of saying what path he should tread; to recognise the supremacy in the individual of his own reason and his own conscience; to offer help if help is wanted, but never to be offended if it be refused, never to try to dominate or control. That is the Tolerance demanded from the would-be disciple, and it would mean peace where so often now there is war. And after these—Control of Mind; Control of Body; Endurance; Tolerance—then there comes Faith (in the only true meaning of the word), the deep inner conviction of your own Divinity and

therefore of your power to achieve, the conviction that the Spirit in you can do all that it wills to do. That strong faith which wells up from the inner consciousness of Divinity not yet thoroughly realised, but sensed and felt—it is that Faith which enables a man to overcome overwhelming difficulties, which enables him ever to persevere when that which seems impossible confronts him. Lastly, Balance, a steady poise unshaken by sorrow or joy. These are the six things which make up what we call Good Conduct.

The fourth Qualification is the Desire for Union, love raised from the Human to the Divine, the realisation of man's true goal and the will to achieve it.

And when the man has these, not perfectly, but so that they mark his character and show out in his life, then the man is ready for Initiation, and his Master leads him to the Portal, where he who knocks truly shall find that the Door opens before his appeal.

Now what is Initiation? It is the widening out of consciousness to embrace a new world, which then comes within your power of study, comes within your faculties to investigate and to know. That is what Initiation means. It means that the man has so far purified himself that his consciousness can widen out to embrace the superphysical as well as the physical, and the whole life becomes larger, wider, greater; for with the widening of the consciousness the man's horizons widen, and he understands and sees where before he only felt and groped. And the Initiations on

the Path through which a man must tread are four in number, before that of the Master is obtained.

I have given the Qualifications which make the man ready to pass through the First, and after that is passed and lies behind him, then he has to begin the long, toilsome labour of perfecting his humanity. No longer now may he develop a quality partially, incompletely, but he must completely achieve each new task marked out. And after the First Great Initiation, before entering the Second, he must eradicate wholly three great weaknesses in human nature. He must overcome Doubt —not doubt in the presence of the unknown; that is the necessary attitude of the reason until it understands; there are certain matters so vital that until the man *knows* them by individual knowledge, so that no doubt on them can arise in the future, he is not ready to go further along the Path. No chemist doubts that if he puts together oxygen and hydrogen and raises them to a certain temperature, he will have water. He knows it. He has performed the experiment over and over again. He knows that is true, and on that no doubt can arise. That is what we mean by absence of Doubt, and it regards three particular points. He must know Reincarnation to be true; not accept it on authority, not believe it because others do, but know it by his own memory, which makes it as undoubted a fact as your own childhood is undoubtedly your own, and that of no one else. That is the first point on which he must be utterly illuminated. He must know his past. Then

he must get rid of all Superstition. And what is superstition? The taking of the unessential for the essential, the form for the truth, of the outer ceremony for the inner reality. That is the second thing that must pass utterly away. He sees the value of rites and ceremonies, and knows their place in human evolution; but he knows that they are bridges to reach unseen realities, and when he can reach those without the bridge, then to him they are no longer necessary; while treating them with all rightful reverence for the sake of those who still need them, he knows that for himself their use is past, he can attain his point without them. And the third thing to be got rid of is the Sense of Separateness, the sense that you are separate from another. Hard to get rid of, and yet in the wider consciousness comparatively easy. For in that larger consciousness you feel your unity with your fellow-man, and that transcends the difference. You look at him and you say: "Yes, your body is different, your emotions are different, your mind is different, but your Spirit is one with mine, and there there is no separation between us. This body, these emotions, this mind, after all they are mine as much as yours, for there is only one Spirit, and we all share in that one nature, in the Universal Life." And when the Initiate knows that, when he realises it within the sinner, the sinner's sin belongs to the Initiate, and the Initiate's purity belongs to the sinner. He is one with the lowest as well as with the highest. Aye, but that is not always so welcome. We are glad to claim identity with those above us, but how many of us are

willing to claim identity with those below us? And yet we can never realise our identity with the Christ, until we also realise our identity with the vagabond and the sinner. And that is what is meant by losing the sense of separateness.

When the man has cast off these three weaknesses, he passes on to the next Initiation, and there his work is not to get rid of weaknesses, but to build up the subtle bodies, the higher bodies of man for work in the three worlds closely connected with our physical world, and in the worlds still higher than those. And he must perfect the inner construction before he can pass on to the Third Great Initiation, for then in every world connected with our own he is able to work freely and helpfully for all, then he is ready to pass the Third Portal, and on the other side of that to cast aside for ever all the feelings of liking and disliking, of attraction and repulsion, which make so much of human life down here. It is the realisation of the Divinity in man that makes that possible, the realisation of the unreality of all the lower matter that divides.

And when he has acquired this and become equal and balanced, willing to help the enemy as readily as the friend, taking as much joy in the helping of the foe as in the helping of the nearest relative, he is ready to pass through the Fourth Great Initiation, that which marks the end of compulsory reincarnation, which is symbolised in the Christian story of the Passion and the Cross. For the life of Christ is not only a historical record—though that it is; but it is also the story of the

unfolding human Spirit through these gateways of Initiation. The First Initiation is symbolised by the birth of the Christ, when the Star in the East arises over the young Child; and the Second by the Baptism, where the Spirit descends upon Him and dwells with Him for evermore; and the Third by the Transfiguration on the Mount, where the inner Deity shines through; and the Fourth by the Passion—Gethsemane and Calvary—the death of the lower man.

The Fifth is the Initiation of the Master, which is symbolised by the Resurrection and Ascension of the Christ. Over Him thereafter death has no power to slay, and life has no power to fetter. He is free, free in life and death; for he has realised the Eternal, and the life of earth and the death of earth are equally incapable of touching Him. And then, having thus risen and ascended, He becomes the triumphant Master, the Helper, the Saviour of men; having suffered all, conquered all, wrought all, He is able then to "help to the uttermost," not by taking the place of the weak, but by infusing His own strength into the weak, so that the weak becomes the strong; not by substitution of His purity for the foulness of the sinner, but by permeating the sinner with His purity, until he also has become pure. It is identity of nature, not substitution of person.

And that is the life of the risen Christ—to help His brethren, who are still in the bonds of earth and death. The Master, the Master triumphant! You can reach that point; you can tread the Path He trod; you can achieve the goal that He

has achieved. Oh, do you think the words too strong? perchance, to the minds of some of you, almost verging on blasphemy? And yet it is written in your own Scripture that Christ is "the first-born among many brethren". It is written that He is to be born in the Christian, there to grow to the measure of the stature of His fulness. The Christian Church in modern days has almost forgotten that noblest teaching, that every man is a potential Christ. It has so loved and reverenced the historical Christ that it would make Him unique, and it forgets that He has left an example that we should follow in His steps.

Yet that is the most splendid privilege of man, that the true birthright of the human Spirit, to know his own Divinity, and then to realise it, to know his own Divinity and then to manifest it. Nothing less than that is the prize for which Humanity is striving. Born of the Eternal Spirit, nothing less than that can satisfy the cravings of man. And to know that that is so, and then to tread the Path; to know that the Masters have done it, and that you and I can do the same; that is to rise to the true Mount of Humanity, where man becomes transfigured into God. It is to know the possibilities of your own nature, and thus to fulfil the purpose for which you came into the world; for the world exists for the unfolding of the Spirit, and nothing less than Divinity is the true goal of man.

Annie Besant

A TEXTBOOK OF THEOSOPHY

CHAPTER III

THE FORMATION OF A SOLAR SYSTEM

By C. W. LEADBEATER

(Continued from p. 39)

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THE beginning of the universe (if ever it had a beginning) is beyond our ken. At the earliest point of history that we can reach, the two great opposites of Spirit and matter, of life and form, are already in full activity. We find that the ordinary conception of matter needs a revision, for what are commonly called force and matter are in reality only two varieties of Spirit at different stages in evolution, and the real matter or basis of everything lies in the background unperceived. A French scientist has recently said:

"There is no matter; there are nothing but holes in the æther."

This also agrees with the celebrated theory of Professor Osborne Reynolds. Occult investigation

shows this to be the correct view, and in that way explains what Oriental sacred books mean when they say that matter is an illusion.

The ultimate root-matter as seen at our level is what scientists call the æther of space.[1] To every physical sense the space occupied by it appears empty, yet in reality this æther is far denser than anything of which we can conceive. Its density is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure as seven hundred and fifty thousand tons to the square inch.

This substance is perceptible only to highly developed clairvoyant power. We must assume a time (though we have no direct knowledge on this point) when this substance filled all space. We must also suppose that some great Being (not the Deity of a solar system, but some Being almost infinitely higher than that) changed this condition of rest by pouring out His spirit or force into a certain section of this matter, a section of the size of a whole universe. The effect of the introduction of this force is as that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles,[2] and these bubbles are the ultimate atoms of which what we call matter is composed. They are not the atoms of the chemist, nor even the ultimate atoms of the physical world. They stand at a far higher level, and what are usually called

[1] This has been described in *Occult Chemistry* under the name of koilon.

[2] The bubbles are spoken of in *The Secret Doctrine* as the holes which Fohat digs in space.

atoms are composed of vast aggregations of these bubbles, as will be seen later.

When the Solar Deity begins to make His system, He finds ready to His hand this material —this infinite mass of tiny bubbles which can be built up into various kinds of matter as we know it. He commences by defining the limit of His field of activity, a vast sphere whose circumference is far larger than the orbit of the outermost of His future planets. Within the limit of that sphere He sets up a kind of gigantic vortex—a motion which sweeps together all the bubbles into a vast central mass, the material of the nebula that is to be.

Into this vast revolving sphere He sends forth successive impulses of force, gathering together the bubbles into ever more and more complex aggregations and producing in this way seven gigantic interpenetrating worlds of matter of different degrees of density, all concentric and all occupying the same space.

Acting through His Third Aspect He sends forth into this stupendous sphere the first of these impulses. It sets up all through the sphere a vast number of tiny vortices, each of which draws into itself forty-nine bubbles, and arranges them in a certain shape. These little groupings of bubbles so formed are the atoms of the second of the interpenetrating worlds. The whole number of the bubbles is not used in this way, sufficient being left in the dissociated state to act as atoms for the first and highest of these worlds. In due time comes the second impulse, which seizes upon nearly

all these forty-nine-bubble atoms (leaving only enough to provide atoms for the second world), draws them back into itself and then, throwing them out again, sets up among them vortices, each of which holds within itself 2,401 bubbles (49^2). These form the atoms of the third world. Again after a time comes a third impulse, which in the same way seizes upon nearly all these 2,401-bubble atoms, draws them back again into their original form, and again throws them outward once more as the atoms of the fourth world —each atom containing this time 49^3 bubbles. This process is repeated until the sixth of these successive impulses has built the atom of the seventh or lowest world—that atom containing 49^6 of the original bubbles.

This atom of the seventh world is the ultimate atom of the physical world—not any of the atoms of which chemists speak, but that ultimate out of which all their atoms are made. We have at this stage arrived at that condition of affairs in which the vast whirling sphere contains within itself seven types of matter, all one in essence, because all built of the same kind of bubbles, but differing in their degree of density. All these types are freely intermingled, so that specimens of each type would be found in a small portion of the sphere taken at random in any part of it, with, however, a general tendency of the heavier atoms to gravitate more and more towards the centre.

The seventh impulse sent out from the Third Aspect of the Deity does not, as before, draw back the physical atoms which were last made into the original dissociated bubbles, but draws them together

into certain aggregations, thus making a number of different kinds of what may be called proto-elements, and these again are joined together into the various forms which are known to science as the chemical elements. The making of these extends over a long period of ages, and they are made in a certain definite order by the interaction of various forces, as is correctly indicated in Sir William Crookes' paper on *The Genesis of the Elements.* Indeed the process of their making is not even now concluded; uranium is the latest and heaviest element so far as we know, but others still more complicated may perhaps be produced in the future.

As ages rolled on the condensation increased, and presently the stage of a vast glowing nebula was reached. As it cooled, still rapidly rotating, it flattened into a huge disc and gradually broke up into rings surrounding a central body—an arrangement not unlike that which Saturn exhibits at the present day, though on a far larger scale. When the time drew near that the planets would be required for the purposes of evolution, the Deity set up somewhere in the thickness of each ring a subsidiary vortex, into which a great deal of the matter of the ring was by degrees collected. The collisions of the gathered fragments caused a revival of the heat, and the resulting planet was for a long time a mass of glowing gas. Little by little it cooled once more, until it became fit to be the theatre of life such as ours. Thus were all the planets formed.

Almost all the matter of those interpenetrating worlds was by this time concentrated into the

newly-formed planets. Each of them was and is composed of all those different kinds of matter. The earth upon which we are now living is not merely a great ball of physical matter, built of the the atoms of that lowest world, but has also attached to it an abundant supply of matter of the sixth, the fifth, the fourth and other worlds. It is well-known to all students of science that no particles of matter ever actually touch one another, even in the hardest of substances. The spaces between them are always far greater in proportion than their own size—enormously greater. So there is ample room for all the other kinds of atoms of all those other worlds, not only to lie between the atoms of the denser matter, but to move quite freely among them and around them. Consequently this globe, upon which we live, is not one world, but seven interpenetrating worlds, all occupying the same space, except that the finer types of matter extend further from the centre than does the denser matter.

We have given names to these interpenetrating worlds for convenience in speaking of them. No name is needed for the first, as man is not yet in direct connection with it; but when it is necessary to mention it, it may be called plane X. The second is described as the super-spiritual; but neither of these can be touched by the highest clairvoyant investigations at present possible for us. The third plane, whose atoms contain 2,401 bubbles, is called the spiritual world, because in it functions the highest Spirit in man as now constituted. The fourth plane is the sub-spiritual world,[1] and from it

[1] Called in Theosophical literature the buddhic plane.

come the highest intuitions. The fifth is the mental world, because of its matter is built the mind of man. The sixth is called the emotional or astral world, because the emotions of man cause undulations in its matter. (The name astral was given to it by mediæval alchemists, because its matter is starry or shining as compared to that of the denser world.) The seventh world, composed of the type of matter which we see all around us, is called the physical.

The matter of which all these interpenetrating worlds are built is essentially the same matter, but differently arranged and of different degrees of density. Therefore the rates at which these different types of matter normally vibrate are also different. They may be considered as a vast gamut of undulations consisting of many octaves. The physical matter uses a certain number of the lowest of these octaves, the astral matter another group of octaves just above that, the mental matter a still further group, and so on.

Not only has each of these worlds its own type of matter; it has also its own set of aggregations of that matter—its own substances. In each world we arrange these substances in seven classes according to the rate at which their molecules vibrate. Usually, but not invariably, the slower vibration involves also a larger molecule—a molecule, that is, built up by a special arrangement of the smaller molecules of the next higher sub-division. The application of heat increases the size of the molecules and also intensifies their vibration, so that they cover more ground, and the object as a whole expands, until the point is reached where the aggre-

gation of molecules breaks up, and the latter passes from one condition to that next above it. In the matter of the physical world the seven sub-divisions are represented by seven degrees of aggregation of matter, to which, beginning from below upwards, we give the names solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic.

The atomic sub-division is one in which all forms are built by the compression into certain shapes of the physical atoms, without any previous aggregation of these atoms into blocks or molecules. Typifying the physical ultimate atom for the moment by a brick, any form in the atomic sub-division would be made by gathering together some of the bricks, and building them into a certain shape. In order to make matter for the next lower sub-division, a certain number of the bricks (atoms) would first be gathered together and cemented into small blocks of say four bricks each, five bricks each, six bricks or seven bricks; and then these blocks so made would be used as building-stones. For the next sub-division several of the blocks of the second sub-division arranged together in certain shapes would form building-stones, and so on to the lowest.

To transfer any substance from the solid condition to the liquid (so to say, to melt it) is to increase the vibrations of its compound molecules until at last they are shaken apart into the simpler molecules of which they were built. This process can in all cases be repeated again and again until finally any and every physical substance can be reduced to the ultimate atoms of the physical plane.

Each of these worlds has its inhabitants, whose senses are normally capable of responding to the undulations of their own world only. A man living (as we are all doing) in the physical world sees, hears, feels, by vibrations connected with the physical world around him. He is equally surrounded by the astral and mental and other worlds which are interpenetrating his own denser world, but of them he is normally unconscious, because his senses cannot respond to the oscillations of their matter, just as the physical eye cannot see by the vibrations of ultra-violet light, although scientific experiments show that they exist, and there are other consciousnesses with differently-formed organs who can see by them. A being living in the astral world might be occupying the very same space as a being living in the physical world, yet each would be entirely unconscious of the other and would in no way impede the free movement of the other. The same is true of all the other worlds. We are at this moment surrounded by these worlds of finer matter, as close to us as the world we see, and their inhabitants are passing through us and about us, but we are entirely unconscious of them.

Since our evolution is centred at present upon this globe which we call the earth, it is in connection with it only that we shall be speaking of these higher worlds, so in future when I use the term "astral world," I shall mean by it the astral part of our own globe only, and not (as heretofore) the astral part of the whole solar system. This astral part of our own world is also a globe, but of astral matter. It occupies the same place as the globe

which we see, but its matter (being so much lighter) extends out into space on all sides of us further than does the atmosphere of the earth—a great deal further. It stretches to a little less than the mean distance of the moon, so that though the two physical globes, the earth and the moon, are nearly 240,000 miles apart, the astral globes of these two bodies touch one another when the moon is in perigee, but not when she is in apogee. I shall apply the term "mental world" to the still larger globe of mental matter in the midst of which our physical earth exists. When we come to the still higher globes we have spheres large enough to touch the corresponding spheres of other planets in the system, though their matter also is just as much about us here on the surface of the solid earth as that of the others. All these globes of finer matter are a part of us, and are all revolving round the sun with their visible part. The student will do well to accustom himself to think of our earth as the whole of this mass of interpenetrating worlds—not only the comparatively small physical ball in the centre of it.

CHAPTER IV

THE EVOLUTION OF LIFE

All the impulses of life which I have described as building the interpenetrating worlds come forth from the Third Aspect of the Deity. Hence in the Christian scheme that Aspect is called "the Giver of Life," the Spirit who brooded over the face of the waters of space. In Theosophical literature

these impulses are usually taken as a whole, and called the first outpouring.

When the worlds had been prepared to this extent, and most of the chemical elements already existed, the second outpouring of life took place, and this came from the Second Aspect of the Deity. It brought with it the power of combination. In all those worlds it found existing what may be thought of as elements corresponding to those worlds. It proceeded to combine those elements into organisms which it then ensouled, and in this way it built up the seven kingdoms of nature. Theosophy recognises seven kingdoms, because it regards man as separate from the animal kingdom, and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the mediæval name of "elemental kingdoms".

The divine life pours itself into matter from above, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. The earliest level upon which its vehicles can be scientifically observed is the mental—the fifth counting from the finer to the grosser, the first on which there are separated globes. In practical study it is found convenient to divide this mental world into two parts, which we call the higher and the lower according to the degree of density of their matter. The higher consists of the three higher sub-divisions of mental matter; the lower part of the other four.

When the outpouring reaches the higher mental world it draws together the ethereal elements there,

combines them into what at that level correspond to substances, and of these substances builds forms which it inhabits. We call this the first elemental kingdom.

After a long period of evolution through different forms at that level, the wave of life, which is all the time pressing steadily downwards, learns to identify itself so fully with those forms that, instead of occupying them and withdrawing from them periodically, it is able to hold them permanently and make them part of itself, so that now from that level it can proceed to the temporary occupation of forms at a still lower level. When it reaches this stage we call it the second elemental kingdom, the ensouling life of which resides upon the higher mental levels, while the vehicles through which it manifests are on the lower.

After another vast period of similar length it is found that the downward pressure has caused this process to repeat itself; once more the life has identified itself with its form and has taken up its residence upon the lower mental levels, so that it is capable of ensouling bodies in the astral world. At this stage we call it the third elemental kingdom.

We speak of all these forms as finer or grosser relatively to one another, but all of them are almost infinitely finer than any with which we are acquainted in the physical world. Each of these three is a kingdom of nature, as varied in the manifestations of its different forms of life as is the animal or vegetable kingdom which we know. After a long period spent in ensouling the

forms of the third of these elemental kingdoms it identifies itself with them in turn, and so is able to ensoul the etheric part of the mineral kingdom, and becomes the life which vivifies that—for there is a life in the mineral kingdom just as much as in the vegetable or the animal, although it is in conditions where it cannot manifest so freely. In the course of the mineral evolution the downward pressure causes it to identify itself in the same way with the etheric matter of the physical world, and from that to ensoul the denser matter of such minerals as are perceptible to our senses.

In the mineral kingdom we include not only the minerals known to science, but also liquids, gases and many etheric substances the existence of which is unknown to western science. All the matter of which we know anything is living matter, and the life which it contains is always evolving. When it has reached the central point of the mineral stage the downward pressure ceases, and is replaced by an upward tendency; the outbreathing has ceased and the indrawing has begun.

When mineral evolution is completed, the life has withdrawn itself again into the astral world, but bearing with it all the results obtained through its experiences in the physical. At this stage it ensouls vegetable forms, and begins to show itself much more clearly as what we commonly call life —plant-life of all kinds; and at a yet later stage of its development it leaves the vegetable kingdom and ensouls the animal kingdom. The attainment of this level is the sign that it has withdrawn itself still further, and is now working from the lower

mental plane. In order to work from that mental world in physical matter it must operate through the intervening astral matter; and that astral matter is now no longer part of the garment of the group soul as a whole, but is the individual astral body of the animal concerned, as will be later explained.

In each of these kingdoms it not only passes a period of time which is to our ideas almost incredibly long, but it also goes through a definite course of evolution, beginning from the lower manifestations of that kingdom and ending with the highest. In the vegetable kingdom, for example, the life-force might commence its career by ensouling grasses or mosses and end it by ensouling magnificent forest trees. In the animal kingdom it might commence with mosquitoes or with animalculæ, and might end with the finest specimens of the mammalia.

The whole process, however, is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. The forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced waves of life. When the life has reached the highest level possible in the animal kingdom, it may then pass on into the human kingdom, under conditions which will presently be explained.

The outpouring leaves one kingdom and passes to another, so that if we had to deal with only one wave of this outpouring we could have in existence only one kingdom at a time. But the Deity sends out a constant succession of these waves, so that at any given time we find a number of them simultaneously in operation. We ourselves represent one such wave; but we find evolving alongside us another wave which ensouls the animal kingdom —a wave which came out from the Deity one stage later than we did. We find also the vegetable kingdom, which represents a third wave, and the mineral kingdom, which represents a fourth; and occultists know of the existence all round us of three elemental kingdoms, which represent the fifth, sixth and seventh waves. All these, however, are successive ripples of the same great outpouring from the Second Aspect of the Deity.

We have here, then, a scheme of evolution in which the divine life involves itself more and more deeply in matter, in order that through that matter it may receive vibrations which could not otherwise affect it—impacts from without, which by degrees arouse within it rates of undulation corresponding to their own, so that it learns to respond to them. Later on it learns of itself to generate these rates of undulation, and so becomes a being possessed of spiritual powers.

We may presume that when this outpouring of life originally came forth from the Deity, at some level altogether beyond our power of cognition, it may perhaps have been homogeneous; but when it first comes within practical cognisance, when it is itself in the sub-spiritual world, but is ensouling bodies made of the matter of the higher mental world, it is already not one vast world-soul,

but many souls. Let us suppose a homogeneous outpouring, which may be considered as one vast soul, at one end of the scale; at the other, when humanity is reached, we find that one vast soul broken up into the millions of the comparatively little souls of individual men. At any stage between these two extremes we find an intermediate condition, the vast world-soul already sub-divided, but not to the utmost limit of possible sub-division.

Each man is a soul, but not each animal or each plant. Man, as a soul, can manifest through only one body at a time in the physical world, whereas one animal soul manifests simultaneously through a number of animal bodies, one plant soul through a number of separate plants. A lion, for example, is not a permanently separate entity in the same way as a man is. When the man dies—that is, when he as a soul lays aside his physical body—he remains himself exactly as he was before, an entity separate from all other entities. When the lion dies, that which has been the separate soul of him is, as it were, poured back into the mass from which it came—a mass which is at the same time providing the souls for many other lions. To such a mass we give the name of "group-soul".

To such a group-soul is attached a considerable number of lion bodies—let us say a hundred. Each of those bodies while it lives has its hundredth part of the group-soul attached to it, and for the time being apparently quite separate, so that the lion is as much an individual during his physical life as the man; but he is not a permanent

individual. When he dies the soul of him flows back into the group-soul to which it belongs, and that identical lion-soul cannot be separated again from the group.

A useful analogy may help comprehension. Imagine the group-soul to be represented by the water in a bucket and the hundred lion bodies by a hundred tumblers. As each tumbler is dipped into the bucket it takes out from it a tumblerful of water (the separate soul). That water for the time being takes the shape of the vehicle which it fills, and is for a time separate from the water which remains in the bucket, and from the water in the other tumblers.

Now put into each of the hundred tumblers some kind of colouring matter or some kind of flavouring. That will represent the qualities developed by its experiences in the separate soul of the lion during its life-time. Pour back the water from the tumbler into the bucket; that represents the death of the lion. The colouring matter or the flavouring will be distributed through the whole of the water in the bucket, but will be a much fainter colouring, a much less pronounced flavour when thus distributed than it was when confined in one tumbler. The qualities developed by the experience of one lion attached to that group-soul are therefore shared by the entire group-soul, but in a much lower degree.

We may take out another tumblerful of water from that bucket, but we can never again get exactly the same tumblerful after it has once been mingled with the rest. Every tumblerful taken from that bucket in the future will contain some traces

of the colouring or flavouring put into each tumbler whose contents have been returned to the bucket. Just so the qualities developed by the experience of a single lion will become the common property of all lions who are in the future to be born from that group-soul, though in a lesser degree than that in which they existed in the individual lion who developed them.

That is the explanation of inherited instincts; that is why the duckling which has been hatched by a hen takes to the water instantly without needing to be shown how to swim; why the chicken just out of its shell will cower at the shadow of a hawk; why a bird which has been artificially hatched, and has never seen a nest, nevertheless knows how to make one, and makes it according to the traditions of its kind.

Lower down in the scale of animal life enormous numbers of the bodies are attached to a single group-soul—countless millions, for example, in the case of some of the smaller insects; but as we rise in the animal kingdom the number of bodies attached to a single group-soul becomes smaller and smaller, and therefore the differences between individuals become greater.

Thus the group-souls gradually break up. Returning to the symbol of the bucket, as tumbler after tumbler of water is withdrawn from it, tinted with some sort of colouring matter and returned to it, the whole bucketful of water gradually becomes richer in colour. Suppose that by imperceptible degrees a kind of vertical film forms itself across the centre of the bucket, and gradually solidifies

itself into a division, so that we have now a right half and a left half to the bucket, and each tumblerful of water which is taken out is returned always to the same half from which it came.

Then presently a difference will be set up, and the liquid in one half of the bucket will no longer be the same as that in the other. We have then practically two buckets, and when this stage is reached in a group-soul it splits into two, as a cell separates by fission. In this way, as the experience grows ever richer, the group-souls grow smaller but more numerous, until at the highest point we arrive at man with his single individual soul which no longer returns into a group, but remains always separate.

One of the life-waves is ensouling the whole of a kingdom; but not every group-soul in that life-wave will pass through the whole of that kingdom from the bottom to the top. If in the vegetable kingdom a certain group-soul has ensouled forest trees, when it passes on into the animal kingdom it will omit all the lower stages—that is, it will never ensoul insects or reptiles, but will begin at once at the level of the lower mammalia. The insects and reptiles will be ensouled by group-souls which have for some reason left the vegetable kingdom at a much lower level than the forest tree. In the same way the group-soul which has reached the highest levels of the animal kingdom will not individualise into primitive savages, but into men of somewhat higher type, the primitive savages being recruited from group-souls which have left the animal kingdom at a lower level.

Group-souls at any level or at all levels arrange themselves into seven great types, according to the Planetary Spirit through which their life has poured forth. These types are clearly distinguishable in all the kingdoms, and the successive forms taken by any one of them form a connected series, so that animals, vegetables, minerals and the varieties of the elemental creatures may all be arranged into seven great groups, and the life coming along one of those lines will not diverge into any of the others.

No detailed list has yet been made of the animals, plants or minerals from this point of view; but it is certain that the life which is found ensouling a mineral of a particular type will never ensoul a mineral of any other type than its own, though within that type it may vary. When it passes on to the vegetable and animal kingdoms it will ensoul vegetables and animals of that type and of no other; and when it eventually reaches humanity it will individualise into men of that type and of no other.

The method of individualisation is the raising of the soul of a particular animal to a level so much higher than that attained by its group-soul that it can no longer return to the latter. This cannot be done with *any* animal, but only with those whose brain is developed to a certain level, and the method usually adopted to acquire such mental development is to bring the animal into close contact with man. Individualisation, therefore, is possible only for domestic animals, and only from certain kinds even of those. At the head of each

of the seven types stands one kind of domestic animal—the dog for one; the cat for another; the elephant for a third, and so on. The wild animals can all be arranged on seven lines leading up to the domestic animals; for example, the fox and the wolf are obviously on the same line with the dog, while the lion, the tiger and the leopard equally obviously lead up to the domestic cat; so that the group-soul animating a hundred lions mentioned some time ago might at a later stage of its evolution have divided into, let us say, five group-souls each animating twenty cats.

The life-wave spends a long period of time in each kingdom; we are now only a little past the middle of such a period, and consequently the conditions are not favourable for the achievement of that individualisation which normally comes only at the end of a period. Rare instances of such attainment may occasionally be observed on the part of some animal much in advance of the average. Close association with man is necessary to produce this result. The animal if kindly treated developes devoted affection for his human friend, and also unfolds his intellectual powers in trying to understand that friend and to anticipate his wishes. In addition to this the emotions and the thoughts of the man act constantly upon those of the animal, and tend to raise him to a higher level both emotionally and intellectually. Under favourable circumstances this development may proceed so far as to raise the animal altogether out of touch with the group to which it belongs, so that his fragment of a group-soul becomes capable of responding to the

outpouring which comes from the First Aspect of the Deity.

For this final outpouring is not like the others, a mighty outrush affecting thousands or millions simultaneously; it comes to each one individually as that one is ready to receive it. This outpouring has already descended as far as the sub-spiritual world; but it comes no farther than that until this upward leap is made by the soul of the animal from below; but when that happens this third outpouring leaps down to meet it, and in the higher mental world is formed an ego, a permanent individuality—permanent, that is, until, far later in his evolution, the man transcends it and reaches back to the divine unity from which he came. To make this ego, the fragment of the group-soul which has hitherto played the part always of ensouling force becomes in its turn a vehicle, and is itself ensouled by that divine spark which has fallen into it from on high. That spark may be said to have been hovering on the super-spiritual plane over the group-soul through the whole of its previous evolution, unable to effect a junction with it until its corresponding fragment in the group-soul had developed sufficiently to permit it. It is this breaking away from the rest of the group-soul and developing a separate ego which marks the distinction between the highest animal and the lowest man.

(To be continued)

C. W. Leadbeater

VALE ADYAR

By DONNA MARGHERITA RUSPOLI

WHEN the time comes for the Theosophical student who has been privileged to live at Adyar, to leave it, he realises fully at last how great is the influence that Adyar has exerted over him, and how strongly he has learnt to love the Home of the Society. The imminence of his departure shows him, if he has not realised it completely before, how wide is the gulf, how deep the line of cleavage between it and the outside world to which he must return. If he came lightly, or thinking of personal benefit or enjoyment, he understands now, as he looks backward to that occasion, that his frame of mind should instead have been the one inculcated in the biblical words: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The new-comer should indeed hasten to put off all worldly thoughts and habits of mind. For here, in a spiritual atmosphere such as he has never known before, and leading a life whose simplicity and quietude are hardly to be reached when living in the western world—he has an unparalleled opportunity for getting rid of all those crowding pettinesses and complications which from the outer life

reflect themselves in the inner; here in these silent spaces there is room for great thoughts and purposes to grow.

As the eye sees that which it brings with it to see, and the heart receives in the degree to which it opens itself to receive, so it is important for the new-comer to understand what *his* share must be towards bringing about the change that Adyar can effect in him. Otherwise, the perfect liberty enjoyed by all here, the absence of outer reminders (such as surround the novice in a religious establishment) that this is "Master's land," may cause him to lose some time before assuming the proper attitude towards the place. The very freedom that leaves to him the ordering of his daily occupations, making it no one's business save his own whether he fritters away his time or uses it to the best advantage, may a little bewilder him, if he has not grasped the fact that students are expected to be self-dependent in all these things, already accustomed to definitely regulating their own lives and to finding out for themselves what place in the work they can fill, what service they can render.

"Practically all find in Adyar what they bring to it," as a fellow-student has well said. *(Adyar Bulletin,* February, 1910.)

Here, even more than in other places, one should think only of what one can bring, what one can give; for one's responsibility is heavier here than anywhere else. Any idle or mischievous thought sent out is vitalised by the immense force that is in the atmosphere, and works harm out of

all proportion to the strength which the sender put into it. So each must be careful to send out only of his best, to pour no dross into the pure stream that wells up here from the hidden planes, no poison into the waters of life that flow hence into the world.

One must be content simply to go about one's daily duties and to do one's best; gradually, as one does so, one will become aware that one's attitude towards life is being sensibly modified, that one is looking at the world with different eyes.

Everyone who comes will inevitably and quite rightly take in his own way the help and inspiration that Adyar can give him; for the temperament of each is different, and colours that which he receives. I think, however, that one thing against which all will do well to be on their guard is the *criticising* frame of mind. There is so much here to be learnt, that to possess a truly open mind is essential, and constant criticism blocks the mind; for to see things steadily and see them whole demands patience and calm; while to condemn a thing hastily because of some palpable defects that it may have in its earlier stages, is to blind oneself to its possibilities of fair and vigorous growth.

Familiarity, it is said, breeds contempt. But if any one who comes here feels any disappointment, or disillusion, he must look for the fault in himself. Human nature is curiously constituted; and I suppose it is true that the golden haze which distance lends adds a glory to an ideal in the eyes of those who have only half seen its own intrinsic

splendour. Also it seems to be a proclivity of some minds to be attracted towards ideals only so long as they remain up in the clouds—or on the mental plane. Yet to divorce our ideals from actuality, is like acquiring such a taste for melodrama that it makes us dissatisfied with real life. I once heard our President say an almost startling thing to a group of students: "It would harm some of you to see the Masters as They are." It might be well for all of us to search for the meaning in those words, and to recall them when we feel inclined hastily to criticise our leaders and take exception to their actions and words; for we can hardly tell where the tendency to sit in judgment on those who are much older than ourselves in evolution—whose greater wisdom and knowledge we cannot fail to recognise—may finally land us.

I am not now thinking of those purely intellectual processes which a keen mind carries on, especially when its constitution is critical and analytical rather than synthetical. A man must evolve along his own line. Only let one who progresses along this intellectual path exercise great care as *to whom* he communicates his criticisms, difficulties, doubts, objections. His problems may be but a mental gymnastic to him; but if he shares them with a less able mind than his own, that mind may be unable to cope with them, and remain bewildered and shaken; or the man to whom he speaks may be newer than himself to Theosophical ideas, and not have the knowledge necessary to solve his riddles, and so be confused and discouraged, and the conceptions he has acquired be clouded rather than made clearer by the effort to examine them from this new standpoint. Or lastly, the intellectual arguments may glance off the intellect of the hearer, and go and touch some sore spot in the heart—some personal grief or disappointment, to face which the sufferer is drawing on his faith in Theosophy and in his teachers, and so make that person's struggle harder; for in such moments his faith is his best ally, the help sent down to him from the ego, whereas the lower mind is prone to be swayed by the personal self. It is not right to use any gift one has to the detriment of another, to "offend one of these little ones," and it can be done through such an injudicious use of superior mental strength and agility. One cannot always tell who is weaker than oneself at any given moment; so in this matter, as in all others, one should be very careful how one interferes with another. Sometimes, the presentation of a doubt is an appeal, perhaps unconscious, for help. But in all cases, two rules one might safely observe: never lay doubts and difficulties before persons if you are not quite sure that the latter will not be hurt by them (one will never err in trying to give of one's strength rather than of one's weakness); and never unsettle the beliefs of people to whom those beliefs are still satisfying and helpful.

There is opportunity enough and to spare in the world for sharpening one's wits, and exercising all that one might designate as the fighting qualities of the mind; but at Adyar the student must concentrate all his energies in the effort to live

the spiritual life, and therefore he must earnestly strive to "regain the child state he has lost". (*The Voice of the Silence.*)

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (*Luke*, xviii. 17.)

Surely we come to Adyar because we desire to enter into that kingdom! And we are privileged guests here, living in the Master's household, in His very Presence.

One of the beautiful revelations of Adyar has been to me to see how—as the trivial and artificial distinctions between men that are made in the world fade from sight—the real and vital differences are able to emerge clearly into view. Just as in a city the long lines of buildings shut out the landscape, and living in its streets one loses contact with nature, and the joy and strength and refreshment to be drawn from the open countryside, so our complicated modern existence, and, still more, the habit of mental preoccupation about things that are unimportant, shut out the perception we might otherwise have of true human greatness, and dull our capabilities of admiration, veneration, trust. How slow we are in outgrowing these conventional limitations! How slow adequately to realise the greatness of the teachers from whom we learn! We read, for years perhaps, about the qualifications that are needed for Discipleship and Initiation; how long is it not sometimes ere our attitude towards the Initiates we are privileged to know shows an intelligent comprehension of the height of their attainment?

To live for a while at Adyar, breathing its spiritual air and being in continual contact with our teachers, should be an incalculable aid in recovering our faculty of reverence, in getting some degree of perspective into our view of the stages of human evolution above our own, and of the elder brothers whom we see—not at their own level, let us always remember, but near us, at our side.

Brotherhood and inequality! the whole of the Theosophical teaching demonstrates how well-nigh immeasurable are the inequalities.

The "deceitfulness of appearances" lies partly in the way that appearances veil differences. There is very much less difference between the physical bodies of men than between their higher bodies, for instance. Even the obvious differences, between the degrees of development of the intelligence and moral qualities in men, are not appreciated at their true significance when they are attributed to divine caprice, chance, or accident of birth; but Theosophy shows us how the possession of any quality is due to a long evolutionary process and laborious effort, and a corollary of that teaching is, that we have no right either to envy or to wish to ignore *any kind* of superiority, but should acknowledge it gladly.

Only differences of intellectual development are as a rule willingly recognised nowadays, presumably because the intellect is what is most truly and widely admired; but in other regions—in all matters of inward development, of spiritual unfolding, our false notions of equality too often are allowed to

blind us. Many are repelled rather than attracted by spiritual superiority, as though to admit it (except in the abstract) were to menace their own personal independence. This mistaken attitude may be a vestige of revolt against the demand for blind submission made by orthodox Churches and sects; it is none the less a danger now, when the Great Ones are coming openly to mingle among men; for They, and Their disciples, compel no man to act against his will, and the heart that shuts itself against Them can remain shut, to its own irretrievable loss.

It is sure that if we desire to be among the followers of the Supreme Teacher, if our hope is set on being one day accepted disciples of a Master, we must learn *how to follow*; glib phrases, whose true meaning we do not stop to ponder, such "as all men are equally divine," will not avail us. Different qualities have different seasons when they are best cultivated; and those we most need to cultivate now are all the forms of love evoked by what is great, beautiful, sacred, by all that is superior to ourselves. We need not idly fancy that our love for our equals and for those below us will diminish; but these must not any longer come *first*; "ye have the poor always with you" but the Divine Lord of Compassion and His Lieutenants not always, and all, even the closest ties of personal love, must yield to His Service, and then shall a little of His Love flow through us—of that immense Love which is ever seeking more channels through which to bless the world. Such qualities are *devotion* (self-dedication: *de,* away, and

vovere, to vow) and *loyalty* in the fullest sense of the word.

Those who guide our Society know where they are going; most of us do not see for ourselves where we should go. This has been true in the past. When Madame Blavatsky came to roughhew the way, how many divined the goal towards which she laboured? They saw the immediate work—the intellectual presentation of Theosophy with which she broke up the hard materialistic beliefs and conventions of her day, and attracted men and women into the Society. Since then the work has changed in character; her great successor has laid insistence on the ethical side, presenting Theosophy chiefly as a life to be lived. She is not forming an outer Society, but drawing together those who have in them—in germ only, maybe—the qualities of discipleship, for disciples are needed now, not merely good outer workers.

May it not be that our Society, which holds up the ideal of Brotherhood to the world without telling the world how that ideal may be reached —has to be the pioneer in this also? to find out and lead the way? We should not rest content with holding no juster, deeper idea of Brotherhood than that which prevails nowadays. To be truly brotherly, we must turn the light Theosophy gives us, our possibilities of acquiring fresh knowledge, to account for the benefit of all. The democratic ideals have their place and their value, and they are now paramount and widespread, so that even the proletariat is steeped in them. Meanwhile, another ideal has risen upon the horizon, faint and far,

and only those whose vision is keenest—the true Seers—have perceived it. They are our proper Leaders. The proletariat is not fit for leadership; those who compose it were presumably the slaves of antiquity, who are learning now to use some degree of freedom. Their turn will come, in the due orderly course of evolution; the knowledge of karma and of reincarnation will help to dispel by degrees that bitter sense of unfairness, and consequent jealousy, which the contrasts between the lots of men now so often engender. Neither is the educated majority ready to lead: "Nature leads by minorities."

There is no brotherliness in pretending that those who are obviously younger than ourselves, are not younger; nor in unwillingness or inability to see the greatness of those great souls who are among us, be they above or below or beside us in worldly station of life and social position. If we respect the words of the great sages of antiquity, how much more gladly should we respect those that living sages are addressing directly to us, for our benefit and helping! We know the phrase "the old heroic days"; our days are heroic too; more wonderful, indeed, than almost any in history. The Masters Themselves form the First Section of our Society; Their great disciples come next in rank, and it is well for us if we realise what an interval stretches between that rank and the one we hold. They, our teachers, do not press their claims, and that should make us only the more willing to recognise them. If we are so deluded as not to see these claims, ours the loss,

for only to the degree to which we succeed in emptying ourselves of our own follies and conceits, can we come into real and permanent touch with them. It is no question of blind credulity, of unreasoning submission; but of *teachableness,* and of steadfastness of purpose in following leaders whom we ourselves of our own free will have chosen to follow.

And now more than ever do we need that close touch! Now, if ever, do we need their leadership, for the Day of the Lord is at hand, and there will be storms and difficulties, blinding darkness as well as blinding light.

"But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness." (I *Corinthians,* vii. 35.)

The time has come to throw away "carefulness," as those can do who have merged their life in the current of the Great Life, who need "take no thought for their life" (see *Matthew,* vi. 25-34); to

> "venture neck or nothing—heaven's success
> Found, or earth's failure"—

to follow our Guides whithersoever they lead us. We *must* follow, or soon we shall be irretrievably left behind.

Quite silently, quite automatically, the weeding out of the ranks goes on. Those who have not striven to obey the teachings, who have not felt

drawn to the teachers, slip away, unaware even, it may be, of what they are losing. Only those who give eager service, ready obedience, respectful love, will be privileged to follow them life after life, themselves advancing as they tread in the wake of their advancing leaders; those in turn following Leaders even greater, and Those again having Greater Ones above Them. Rank above rank stretching away for ever; yet all parts of one great Scheme, all sharing in the One Divine Life, and no link wanting in the chain.

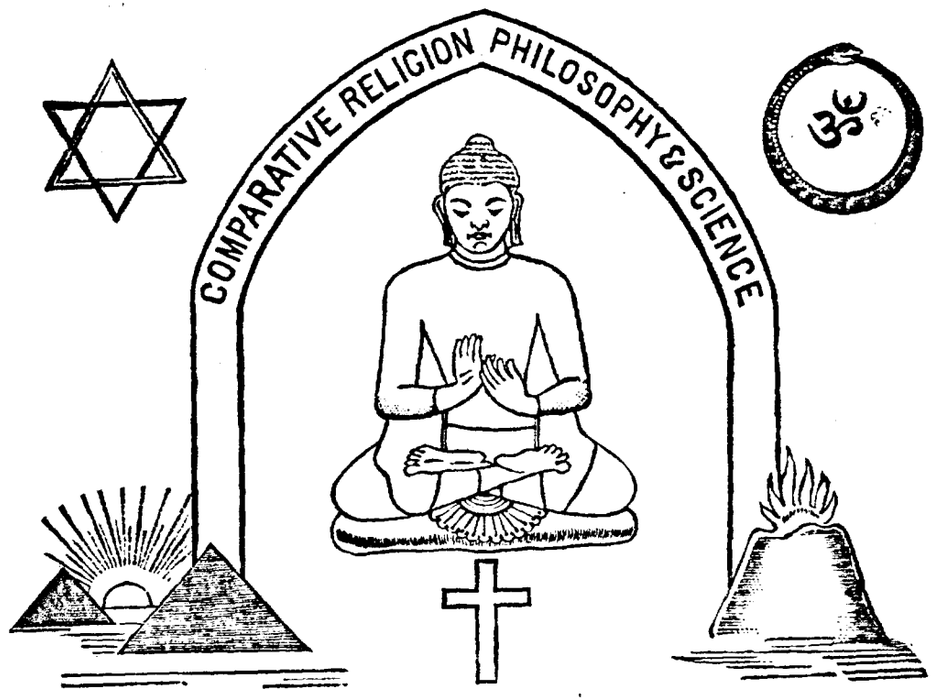
Margherita Ruspoli

QUEM DEUS . . . . . .

There is a ruin that precedes creation.
There is a death before new life is had.

Whoso will find himself, must first face losing.
Whoso the Gods will *lead*, they oft drive mad.

Felix Infelix



A PLEA FOR MYSTICISM

By Miss Marguerite Pollard

AT the present day there is a growing interest in Mysticism. Mystical movements are going on in the Churches. Mystical states are being discussed by scientists. Mysticism is in the air. But yet there are still great masses of people who, for various reasons, look at Mysticism askance. They may be divided into four main classes:

(1) Practical people of the world who do not consider Mysticism a synonym for fraud, but who deny its utility.

(2) Materialists who deny the existence of mystical states.

(3) Those who confuse Mysticism with psychism, and who have a strong objection to the psychical movements going on at the present day, *e.g.*, clairvoyance, clairaudience, telepathy.

(4) Those who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious or antagonistic to Christianity.

1. The position of the first class of persons is that the practical people of this world do more for humanity than the seers of visions and the dreamers of dreams. But surely it is an error to put the practical worker and the mystical 'dreamer' into antithesis. It is a matter of common experience that the qualities of both are not infrequently combined and that the combination is invincible. As Lord Rosebery said in his speech on Cromwell (1899):

> What is the record of all his extraordinary power? My answer is this—he was a practical Mystic, the most formidable and terrible of all combinations. A man who combines inspiration, apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration, and adds to it the energy of a mighty man of action. Such a man lives in communion on a Sinai of his own, and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.

The Mystic or Seer is not inevitably futile upon the physical plane. As Mrs. Besant has said:

> The higher consciousness may play upon a capable brain, a strong heart, a sound nervous system, and then we have a union which nothing on earth is able to conquer, a force which nothing on earth is able to shake.

The two are not necessarily "halves of one dissevered world." There are times when, the practical people having striven in vain with material difficulties, the visionary succeeds; times when things impossible have to be striven against and conquered. No one, before the event, would have called Joan of Arc's scheme for the salvation of France a practical one; one apparently more frantic or more certainly doomed to failure could scarcely be imagined; but the result was a brilliant success. On such occasions it is the seer rather than the 'practical' worker that comes to the rescue. His vision is so much clearer, and his confidence in it so much more absolute, that he is able to remove mountains of difficulty, to drive back seas of doubt.

There are religious, intellectual and artistic aspects of Mysticism corresponding with the Good, the True and the Beautiful aspects of life. Are those who doubt the utility of Mysticism prepared to contend that the 'practical' people have produced all the art of the world, or that the cult of the Beautiful is a vain pursuit of little profit to humanity? Surely all sensible people will admit that the seer and the dreamer are the apostles of beauty, and that the influence of beauty is one of the most uplifting and inspiring forces in the world. As one Mystic says:

> And because all the scattered rays of beauty and loveliness which we behold spread up and

down over all the world are only the emanations of that inexhausted light which is above: therefore should we love them all in that, and climb up always by those sunbeams unto the Eternal Father of Lights.

The artist may be a practical man or an unpractical man in the affairs of life, but he is an artist in virtue of his gift of imagination, that power by which he bodies forth the forms of things unknown. A poet is expected to be a seer and a dreamer. He ranks according to his gift of seership. Dryden, Pope, Ben Jonson, who had not that divine gift, only rank among the giants, not among the gods, of literature. The poet's permanent effect on the world seems to be in direct proportion to the depth and height of his seership, and the same thing is true of the other arts.

Now as to the aspect of Truth.

The seer and the mystical dreamer value Truth for its own sake, for its own inherent beauty and purity. "Truth," as Milton said, "is as impossible to be soiled by any outward touch as the sunbeam." It is like the sea-breezes that blow away all impurities, like the fire that purges all that is foul. "Truth is eternal," as Carlyle said. "The first of all gospels is this, that a lie cannot endure forever."

Most people to some extent realise the importance to humanity of the knowledge of Truth, but the practical people of the world have a great contempt for the lack of business capacity in those who make the pursuit of Truth their aim in life—scholars and philosophers. They value Truth only for its practical uses. They set no store by Truth

in the abstract. A thinker is nothing in their opinion who is not also a man of action. They despise the philosopher in the armchair, especially if he dares to tell them that they, these eminently practical people, are such stuff as dreams are made of, that their senses are subject to illusion, and that Reality is something far other than what they conceive. The practical man clings to the idea that the universe is what it appears to him; the philosopher recognises the illusory character of appearances, of phenomena, and so becomes a seer of Truth on the plane of the higher intellect.

In this sense all philosophers are seers, but the idealistic philosophers Plato, Pythagoras, Hermes, Plotinus, and others, were seers in the technical sense, and the "pure serene" of their writings is an atmosphere too rare for the practical man to breathe.

Practical men often laugh at discoverers as dreamers, until they have conclusively demonstrated their theories. A scientific discoverer is a man of imagination. He dreams of worlds unrealised, of forces undiscovered. Pythagoras, who heard the music of the spheres, anticipated the Copernican theory; Swedenborg the Mystic anticipated the discovery of the seventh planet. The most bitter opponents of new scientific truth are the practical people who pride themselves on their old scientific notions. There is no Inquisition at the present day to imprison our modern Galileos, but our astrologers have to face the fire of ridicule from the professors of astronomical science. Prejudice, if less strong than in the days when the cardinals declared Columbus heterodox, still exists. Unless

the theorist can prove his theory, or until he has proved it, he is met with scorn. "He is a dreamer; let us give him pass."

But as soon as the 'dream' proves a 'reality,' in rush the practical people to appropriate the invention and, if possible, all the profits. It then not infrequently happens that it is found that the same discovery had been anticipated a hundred years before by some obscure person, who was unable to make his voice heard at all.

Mystics and visionaries invariably run on ahead of the great mass of evolving humanity, and the visions of to-day are confirmed by the science of to-morrow. To them is given the faculty of seeing things in the round, *i.e.*, as a whole, and the vision of the whole helps them in mastering and applying detail. Their visions moreover act as an inspiration to others.

The 'practical' worker, on the other hand, tends to begin with detail, or only builds up a conception of the whole by means of detail. There is no uplifting inspiration, and when a failure in detail occurs the practical worker feels his whole scheme may be wrong. This the idealist can never feel. He has seen the pattern of things; has entered into Plato's 'world of ideas'; hence he has begun at the right-end, instead of at the wrong; for all inspiration comes downwards from higher planes, and aspiration must follow inspiration. Much activity disturbs the contemplative attitude: the seer should therefore inspire and direct, and leave the management of practical details to the practical men. Perfect co-operation between them is the most

effective means of work. It is foolish for the head to despise the hands: it is fatal for the hand to despise the head. How can the practical man, who works in a limited sphere and from an empirical standpoint, produce the same effect as one who knows whither he and all the world are tending, and can afford to ignore immediate results? This knowledge of the whole can be attained in no way save by vision. As Carlyle said: "He that has no vision of Eternity will never get a true hold of time." It is the Mystic, the Seer, the Occultist, who do most to promote the causes of Beauty and Truth —not the practical men.

And what of the cause of Goodness? Surely wherever any great effort has been made for the moral purification of mankind, a mystic Seer or Occultist has been behind it. All the founders of great world-religions that have attempted to deal with the problems of human suffering and of human sin, all the reformers that have striven to purify their faith from spurious accretions, all the saints whose lives have protested against the hideous incongruity between men's actions and their professions —all these have been Mystics and visionaries. One after another has arisen to declare the reality and permanence of spiritual things, the transience and insignificance of worldly things. "What shall it profit a man if he gain the whole world and lose his own soul?" The practical man has common sense, but the Mystic has inspired common sense which changes all the values of life.

It is only such an one that can deal with sin, with sorrow and pain and failure and worry

and doubt. We do not go when troubled in soul to the people who cook our dinners, in perplexity of mind to the people who make our clothes, but to someone whom we believe to have knowledge, experience, wisdom, illumination. It is a restless age. The strain of life is very great. People are hurried, anxious, neurotic, hysterical. Insanity and suicide are on the increase. Yet always around us the great deep of spiritual life flows on untroubled, and ever above us are the same brave patient stars.

We are a 'practical' nation. We are proud of our laws. How do we deal with crime? Do we reclaim the criminal? Not so. A man who has once been in gaol is far more likely to return, than the man who has never been there at all. A man who has been in gaol more than once is likely to become a habitual criminal. It is two thousand years now since the Great Teacher taught us the true method of dealing with offences against the person or against property, but that method has never yet been adopted by any Christian nation, nor tried upon any grand scale.

In this age there is less fear of death than there used to be, but for some death is still terrible. What comfort has the practical man to give to one shuddering at the thought of death? His answer is probably similar to that of Jane Eyre, when asked by the School Inspector what she must do to avoid hell-fire: "I must take care of my health and not die."

Only the Mystic and Seer can say with the assurance that brings conviction:

Never the Spirit was born;
The Spirit shall cease to be never,

Never was time it was not;
End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit for ever.
Death hath not changed it at all,
Dead tho' the house of it seems.

In estimating the value of work done, the motive that inspires it must always be taken into consideration. Love of praise, the desire to be first in the kingdom, to be recognised as the one who is doing all the serving—such motives spoil much good work. The fault is that of the practical, rather than of the contemplative, nature, as we learn from the story of Mary and Martha. The Mystic does not seek for recognition, but when her mission is accomplished would go back, as Joan of Arc would have done had she been permitted, to the village home at Domremy, back at any rate, in company with multitudes of meek saints, to the soul's eternal and inalienable home at the feet of the Christ.

2. Materialists often use the term Mysticism in the sense of religious hysteria. To them it signifies morbid religiosity tending to become insanity. Mystical states appear to them no more than diseased conditions of the body, or delusions, hallucinations, pathological conditions of the mind.

It is true that there are perverted forms of Mysticism, pathological and hysterical cases, fraudulent cases, and yet another class of cases called by Roman Catholic writers *diabolical* Mysticism, under which heading they include divination, witchcraft, demonology, possession, and similar horrors. In replying to a materialist, it is as well not to refer to diabolical Mysticism at all, as for him

such things are merely puerile nonsense. What one endeavours to do is rather to try to convince him that the experiences of the great Mystics, like S. John and S. Paul, are neither pathological nor fraudulent. One method of defence is to call his attention to the fact that the recent scientific study of the mind tends to show that mystical states are not delusions. As Professor James, the psychologist, in his *Varieties of Religious Experience*, says:

Mystical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come.... As a matter of psychological fact, mystical states of a well-pronounced and emphatic sort *are* usually authoritative over those who have them. They have been 'there,' and know. It is vain for rationalism to grumble about this. If the mystical truth that comes to a man proves to be a force that he can live by, what mandate have we of the majority to order him to live another way? We can throw him into a prison or a madhouse, but we cannot change his mind—we commonly attach it only the more stubbornly to its beliefs. It mocks our utmost efforts, as a matter of fact, and in point of logic it absolutely escapes our jurisdiction.

Professor James then points out that "our own so-called more 'rational' beliefs are based on evidence exactly similar in nature to that which the mystics quote for theirs"—both appealing to *direct perception* of fact. For this reason he tells us:

The Mystic is ... *invulnerable,* and must be left, whether we relish it or not, in undisturbed enjoyment of his creed.

But he goes further than this. He says that Mystics break down the authority of the non-mystical

or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith.

Professor James of course acknowledges that Mystics have no right to claim that others must accept the testimony of their peculiar experience unless they feel a private call thereto. But he does insist that they have the right to ask us to admit that they "establish a presumption," when he says:

The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe.

He then proceeds to show that the testimony of the Mystics does not *contradict* the testimony of the rationalists, but merely gives a deeper meaning to the facts which all rationalists recognise.

As a rule, mystical states merely add a supersensuous meaning to the ordinary outward data of consciousness. They are excitements like the emotions of love or ambition, gifts to our Spirit by means of which facts already objectively before us fall into a new expressiveness and make a new connection with our active life. They do not contradict these facts as such, or deny anything that our senses have immediately seized.

As Professor James says, it is not the Mystic but the rationalistic critic who plays the part of denier.

And his denials have no strength because there never can be a state of facts to which new meaning may not truthfully be added, provided the mind

ascend to a more enveloping point of view.... Mystical states may possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world.

That all the Mystics have not identical experiences does not, in his opinion, impair the value of their testimony.

The wider world would in that case prove to have a mixed constitution like that of this world, that is all. It would have its celestial and infernal regions, its tempting and its saving moments, its valid experiences and its counterfeit ones, just as our world has them; but it would be a wider world all the same. We should have to use its experiences by selecting and subordinating and substituting just as is our custom in this ordinary naturalistic world; we should be liable to error just as we are now; yet the counting in of that wider world of meanings and the serious dealing with it might, in spite of all the perplexity, be indispensable stages in our approach of the final fullness of truth.

3. Many persons again confuse Mysticism with psychism, and use the word Mysticism to describe the modern psychical movements, *e.g.*, psychometry, automatic writing, telepathy, etc.; but none of these things belong to the *essence* of Mysticism. Psychic gifts are often possessed by Mystics, but a man is not a Mystic because of the possession of psychic gifts.

Psychic powers are only enlargements of our senses, whereas Mysticism has to do with the enlargement of our spiritual consciousness. It deals with the forces which make for righteousness. The loss or addition of a sense does not affect the

moral character of a man, but the enlargement of the spiritual consciousness affects the moral character profoundly.

It is as well to draw a distinction between the Occultist and the Mystic, though to the ordinary observer it may seem unnecessary hair-splitting. Psychic gifts belong more properly to the former.

Both the Occultist and the Mystic make the unseen their main occupation in life, but though their interests are similar their methods are different. The Occultist follows the *Path of Knowledge*. The Mystic follows the *Path of Devotion*. The Occultist aims at the knowledge of God through His manifested Cosmos. He is "a good man of the world upon all the planes". He is first a good man of the world upon the physical plane; then gradually step by step he conquers the inner worlds, the astral, mental and spiritual planes. His method of conquest is that of scientific study. He observes their phenomena in all their detail, accurately and carefully. Occult powers are definitely sought by him. These are not sought, though often possessed, by the Mystic, to whom they come while he is in pursuit of something else.

The lower occult gifts, clairvoyance, clair-audience and telepathy, are treated very lightly by the great Mystics, who dwell on the *illusory* nature of such visions, and who never consider it worth their while to train their psychic faculties so as to make them reliable sources of information for the planes immediately above the physical.

The mystic path is mainly a path of devotion. The Mystic is an unworldly person on the physical plane—though by no means a fool, even in practical matters, as is often supposed. He is unworldly on the psychic and mental planes, and it is only on the spiritual plane that he finds his true level.

He is content to lose all the lower worlds that he may "save his life" in the highest. His progress is less gradual than that of the Occultist, and less sustained. There are rapid upward sweeps followed by barren periods when the soul seems to be stationary. The Mystic's impelling force is the force of love. Great outbursts of love sweep the soul upward towards the object of his devotion. Then follows a period of great spiritual dryness, when all emotion seems to be extinct.

The danger of reaction on this path is very great, and, unless the Mystic is strong enough to endure the awful depression which follows a period of great spiritual exaltation, he breaks down.

Instead of a progressive knowledge of the inner worlds, the Mystic has sudden glimpses into the unseen. The visions of the beginner are mainly astral, but after a time these cease altogether and the visionary experiences described are of an entirely spiritual character. Raptures and ecstasies are of this spiritual nature, *e.g.*, when S. Paul speaks of being caught up into the third heaven.

The methods, then, of the Occultist and of the Mystic differ considerably. Their ultimate goal is the same. Both find eternal life in the knowledge of God; but the Occultist climbs laboriously up the

planes of the cosmos, unfolds his latent powers step by step, studies the macrocosm; while the mystic attains his knowledge through the study of the microcosm: by introspection he finds the God within. In the sayings of our Lord, discovered some years ago, we read: "Raise the stone and thou shalt find Me; cleave the wood and there am I." This truth, the truth of God's immanence in the manifested universe, is realised by Mystic and Occultist alike. But while the Occultist seeks the hidden divinity in all the phenomena of all the planes of nature, the Mystic dwells on the thought of the divine immanence in his own soul. Some speak of it as the Divine Spark within the soul, at the apex of the mind, which is a portion of the Infinite Light. For the Mystic, only through knowledge of the God within is knowledge of the God without possible. He endeavours, therefore, to fan the spark into a flame, to become what he already is potentially, namely divine. This is what S. Ambrose meant when he said: "Become what you are."

According to the Theosophical teachings man is divine in virtue of the Divine Spark within, which is his Highest Self, and the Highest Self of each individual is a portion of the Great Self, one little point of light, a ray of that Infinite uncreated Light which is God. But though potentially divine from the beginning, man only becomes *conscious* of his divinity as he unfolds the godlike powers and develops the divine life within. This is best done by meditating on the indwelling Deity and on our unity with It. In the words of the Eastern Sage:

More radiant than the sun, purer than the snow, subtler than the æther is the Self, the Spirit within my heart; I am that Self; that Self am I.

4. Lastly there are people who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious, or as antagonistic to Christianity or to the Church.

But Mysticism has always done good service to religion by protesting against the letter. There never has been an age when that protest was unnecessary. Mankind has always yielded to the temptation to take the form and leave the Spirit. The Mystics' utility is that they on the contrary "cling to faith beyond the forms of faith". They have always existed to insist upon the presence of the Divine in man and "protest against the degradation of the spiritual life to a wooden obedience to external authority".

The whole history of the Middle Ages and of the thousands who were imprisoned, burnt and tortured, can only be understood by the person who knows that the Mystics all said that the individual is responsible immediately to his Creator, and is conscious of the influence of the Father of Spirits.[1]

But though insisting on individual responsibility in matters of faith, the Mystic's attitude is never that of hostility or of antagonism to the accepted forms of religion.

The Mystic has always asked for recognition of the Church within the Church. His object was to establish living contact with the Eternal Spirit and to gain knowledge at first hand of the Spirit of God in his soul. Here we have the very heart

[1] The Rev. Dr. Cobb in an article in *The Healer*.

of the Catholic Church of which we are members. For the Catholic Church, by the providence of God, embraces all sorts and conditions of people. But the very heart and life-centre of the Church has always been the Church within the Church. It is only for us to make sure that by the grace of God we belong to the Church in the double sense, that is to the Church which is the *true* Church—made up of those who are led by the Spirit of God.[1]

Christian Mysticism cannot be separated from all other forms of Mysticism and put on a pedestal by itself; for the remarkable thing about all Mystics is the unity of their teachings in all great matters. Hindu Yogis, Muhammadan Sufis, Gnostics, Neo-Platonists, and Christian Mystics have but one goal, namely the union of the soul with God, and this is brought about by all in the same way—by 'transcending' or 'annihilating' the lower self.

The Christ proclaimed this union: "I and my Father are one." S. Paul experienced it: "I live, yet not I, but Christ liveth in me." Catherine of Genoa experienced it: "I find no more me: there is no longer any I but God." Suso in the fourteenth century taught the same truth:

The Spirit dies and yet is all alive in the marvels of Godhead, and is lost in the stillness of the glorious, dazzling obscurity and of the simple, naked Unity. It is in this moveless *where* that the highest bliss is found.

The Spanish Quietists of the seventeenth century give the same testimony.

Molinos says:

Happy is the state of that soul which has slain and annihilated itself . . . It lives no longer

[1] *Ibid.*

in itself for God lives in it . . . With all truth we may say that it is *deified.*

Fenelon wrote: "We are united to God in the peaceable exercise of pure love."

Jacob Boehme in the sixteenth century says:

When thou art gone forth wholly from the Creature and art become Nothing to all that is Nature and the Creature, then thou art in that Eternal One which is God Himself and then shalt thou feel within thee the highest virtue of love. The treasure of treasures for the soul is where she goeth out of the somewhat into that Nothing out of which all things may be made. The soul here saith, I have nothing, for I am utterly stripped and naked; I can do nothing, for I have no manner of power, but am as water poured out: I am nothing, for all that I am is no more than an image of Being, and only God is to me I am; and so sitting down in my own Nothingness, I give glory to the Eternal Being, and with nothing of myself that so God may with all in me, being unto me my God and all things.

S. Theresa and S. John of the Cross and the Illuminati of Spain and France all speak of this mystical union with God, but whereas S. Theresa says the time of union is always short, the Illuminati taught that the union once achieved was an abiding possession.

When we turn to the Neo-Platonists we find identically the same experience. Plotinus writes:

The soul, when possessed by intense love of Him, divests herself of all form which she has, even of that which is derived from Intelligence; for it is impossible, when in conscious possession of any other attribute, either to behold or to be harmonised with Him. Thus the soul must be neither good, nor bad, nor aught else, that she may receive

Him only, Him alone, she alone. While she is in this state the one suddenly appears "with nothing between," and they are no more two but one; and the soul is no more conscious of the body or of the mind, but knows that she has what she desired, that she is where no deception can come, and that she would not exchange her bliss for all the heaven of heavens.[1]

Muslim Mystics speak of the same experience. Al-Ghazzali, a Persian philosopher and theologian of the eleventh century, one of the greatest doctors of the Muslim Church, writes concerning Sufism:

The science of the Sufis aims at detaching the heart from all that is not God, and at giving to it for sole occupation the meditation of the Divine Being . . . . the end of Sufism being total absorption in God.

Another Sufi book *Gulshan-i-Raz,* says:

Every man whose heart is no longer shaken by any doubt, knows with certainty that there is no being save only One. . . In his divine majesty the me, the we, the thou, are not found, for in the *One* there can be no distinction. Every being who is annulled and entirely separated from himself hears resound outside of him this voice and this echo; I am God: he has an eternal way of existing and is no longer subject to death.

In India mystical training is called Yoga, which means union. The Yogi is one who, by physical and intellectual training, seeks union with the divine. When he has overcome the obscurations of his lower nature he enters into the condition called Samadhi, and, in the words of Vivekananda, "comes face to face with facts which no instinct or reason can ever know".

[1] Enneads, III. 2. 15; IV. 3. 32; VI. 7.34.

He learns:

That the mind itself has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then the knowledge beyond reasoning comes. All the different steps in yoga are intended to bring us scientifically to the superconscious state, or samadhi. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which also is not accompanied with the feeling of egoism. Then the Truth shines in its full effulgence, and we know ourselves—for samadhi is potential in us all—for what we truly are, free, immortal, omnipotent, loosed from the finite and its contrasts of good and evil, Atman or Universal Soul.

From these quotations we see that the belief in a conscious union with Deity has at all times existed in the Christian Church, and that the same belief was prevalent among the Muhammadans and Indian Mystics. Further that it was not merely considered to be an abstract ideal, something in the clouds which no human being could reach while in a physical body, but that all the great Mystics claim to have attained that state.

The unanimity of this great mystic tradition is very well put by Prof. James in his *Varieties of Religious Experience*:

This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime and creed. In Hinduism, in Neo-platonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is

about mystical utterances an eternal unanimity which ought to make a critic stop and think and which brings it about that the mystical classics have, as has been said, neither birth-day nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.

Not only is the goal the same in all cases but the stages of development spoken of by all who follow the mystic path are the same, the qualifications for entering on the mystic path are the same, and on broad lines the discipline is the same in all mystic schools.

In the teaching of Christ this path is the path of those who wish to be perfect. The requirements of one who wishes to be perfect are:

Poverty; Christ said:

If thou wilt be perfect go, sell *all that thou hast* and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

The candidate for perfection must strip himself naked of all inner and outer wealth, holding nothing for the personal self but acting as a steward of the Universal Self—in other words he is vowed to Holy Poverty.

Chastity is another requirement, with its attendant virtue—tranquillity of mind. In the Pythagorean school no one was admitted as a candidate for Initiation who was not of an unblemished reputation and of a contented disposition. More than physical purity is implied, to this must be added utter whiteness of mind and heart. When the Master cometh He must find the heart "clean utterly". "Without holiness no man may see the

Lord." "Blessed are the pure in heart, for they shall see God."

Obedience is another requirement. Self-will is one of the great hindrances in following the Path. The lower personality, the lower deities, have to be destroyed; before the isolating walls which confine the free Spirit are broken down, no one is perfect. Resignation of the lower will to a higher will, that of the Master, or of the Higher Self, is a method of training used in all mystic schools. Christ taught: "Be ye perfect, even as your Father in Heaven is perfect."

In the lives of most Mystics we read of three stages of development:

(1) A period of purification, or purgation, in which the soul is cleansed from all sins.

(2) A period of illumination through contemplation of God.

(3) A period of union with God, when the soul is perfect even as our Father in Heaven is perfect, because it is one with Him.

These three stages were recognised by the Sufi-Mystic, Al-Ghazzali:

(1) The first condition for a Sufi is to purge his heart utterly of all that is not God.

(2) The next key of the contemplative life consists in the humble prayers which escape from the fervent soul, and in the meditation on God in which the heart is swallowed up entirely. But in reality this is—

(3) Only the beginning of the Sufi life, the end of Sufism being total absorption in God.

Porphyry throws light on these stages. He

mentions four stages, these three and a preliminary one, each having its peculiar virtues:

(*a*) Before entrance on the path, when the political or practical virtues are developed. "He who energises according to the practical virtues is a worthy man."

(*b*) On entrance to the path, when the cathartic virtues, or virtues of purification, are developed: "He who energises according to the cathartic virtues is an angelic man."

(*c*) The period of illumination, when the intellectual virtues are developed: "He who energises according to the intellectual virtues is a God."

(*d*) The unitive stage, in which the paradigmatic virtues are developed. "He who energises according to the paradigmatic virtues is the Father of the Gods." It is according to these virtues that Christ exhorts us to energise: "Be ye perfect, even as your Father in Heaven is perfect."

Detachment seems to be the main object of the purgative life. In order that he may set his affections on things above the man has to detach himself from things below. This is accomplished by most Mystics through the discipline of the threefold vow. A sacrifice of personal inclination is embraced by the Mystic as a means of setting himself free from the tyranny of the lower self. At the present day there is a strong feeling against 'monkish asceticism,' although Tolstoy and others have rediscovered the simple life. But there is no need to take the threefold vow quite as literally as the early Christian Mystics did. Mrs. Besant defines Holy Poverty not as a literal giving up of one's possessions, but as "holding *nothing* for the separated

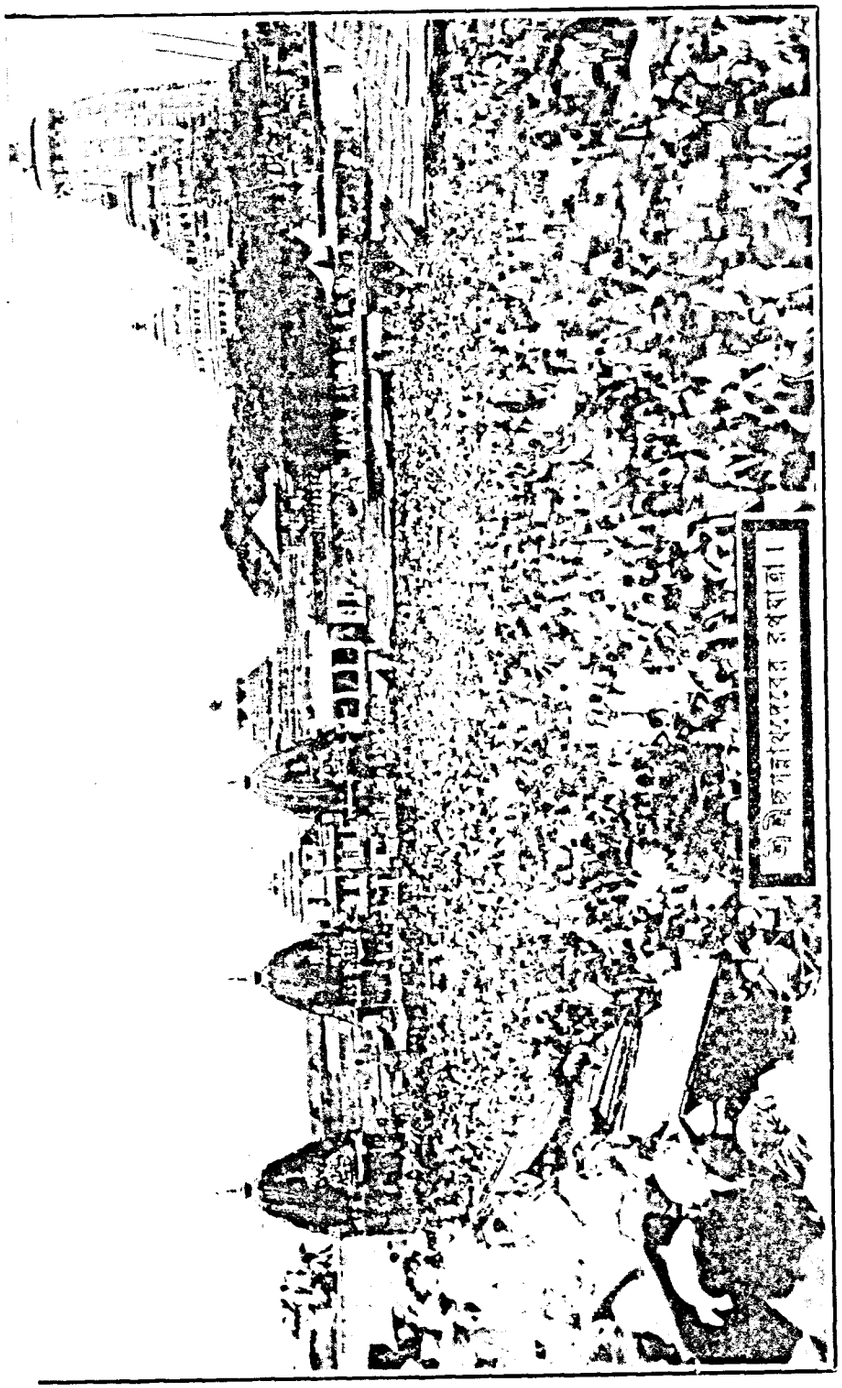
self against the world," and this she says applies to our mental gifts and not merely to our material wealth.

The great aim in the purgative stage is that desire shall be transmuted into will. By deliberately and constantly choosing a path contrary to his natural inclinations, the Mystic acquires a tremendous force of will. He redeems his will from the domination of his lower self, and renders it obedient to the dictates of the Higher Self.

The purgative life is described by S. John of the Cross, in his *Ascent of Mount Carmel*, as the "night of the sense."

> The journey of the soul to the Divine union is called night . . . . the point of departure is privation of all desire and complete detachment from the world . . . . (In the night of sense) one desire only doth God allow—that of obeying Him and carrying the Cross . . . . when thou dwellest upon anything, thou hast ceased to cast thyself upon the All . . . Empty thy Spirit of all created things, and thou wilt walk in the Divine Light, for God resembles no created thing.

This stage ends in the power of the Mystic to transcend the illusions of sense. The next stage, the illuminative life, "the night of the understanding and reason," as S. John calls it, is the stage in which the Mystic completes the conquest of the mind, as he has already conquered the senses and emotions. S. John says very few reach it, though many pass through the night of the senses. The Mystic now learns to call in the restless mind and hold it still, concentrated and fixed upon God. He has to control his wandering thoughts absolutely. In this stage, meditation is brought to perfection and gradually passes into contemplation, and then into the



THE PASSING OF THE JAGANNATH CAR, PURI.

higher stages of contemplation described in Roman Catholic Mystic Theology as 'Infused Contemplation,' in which the lower mind is absolutely passive, and the Higher Self, the Divine Triad, Atma-Buddhi-Manas, infuses its Divine knowledge into it. "We will come unto you."

Some of the Mystics *e.g.*, the Quietists, speak of this passive state as 'The Prayer of Quiet'.

The third stage of the mystic life we have already described. It is the stage of union.

Marguerite Pollard

OUR PICTURES

JAGANNATHA

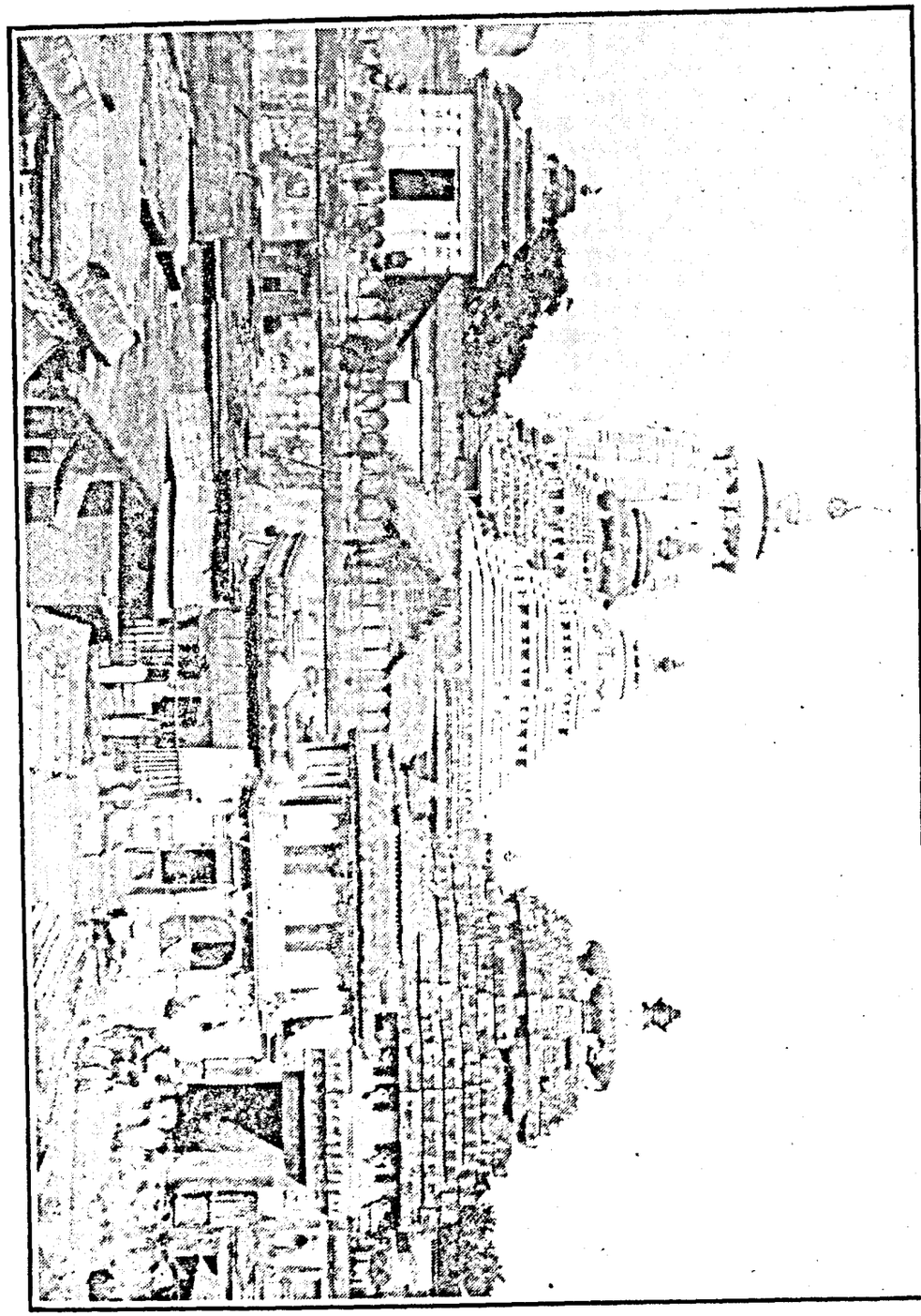
THIS month we present our readers with five pictures from Indian life. Three of them give views of Juggurnaut (=*Jagannatha*=the Lord of the Universe=Krishna=Vishnu) and its famous temple. Jagannatha and its ominous car are familiar to the mere man in the street of course, though mainly through grim legend, and Jagannatha, the terrible and mysterious, is not of recent fame. As early as 1321 Friar Odoric wrote:

Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot.

We may quote another report, dating three centuries later, written in 1632 by W. Bruton, and confirming the first statement. We reproduce it in its quaint original phrasing, spelling and conceit.

Vnto this Pagod or house of Sathen .... doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God Iaggarnat, from which Idoll the City is so called . . . . . And when it (the chariot of *Iaggarnat*) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheeles may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heaven.

The big car festival mentioned above is the chief of the twenty-four annual festivals held in connection with Jagannatha. Pilgrims from all parts of India flock together to witness it, and their number is estimated to be over 100,000. The tales of self-immolation told in connection with it appear greatly exaggerated in comparison with the reality, and seem



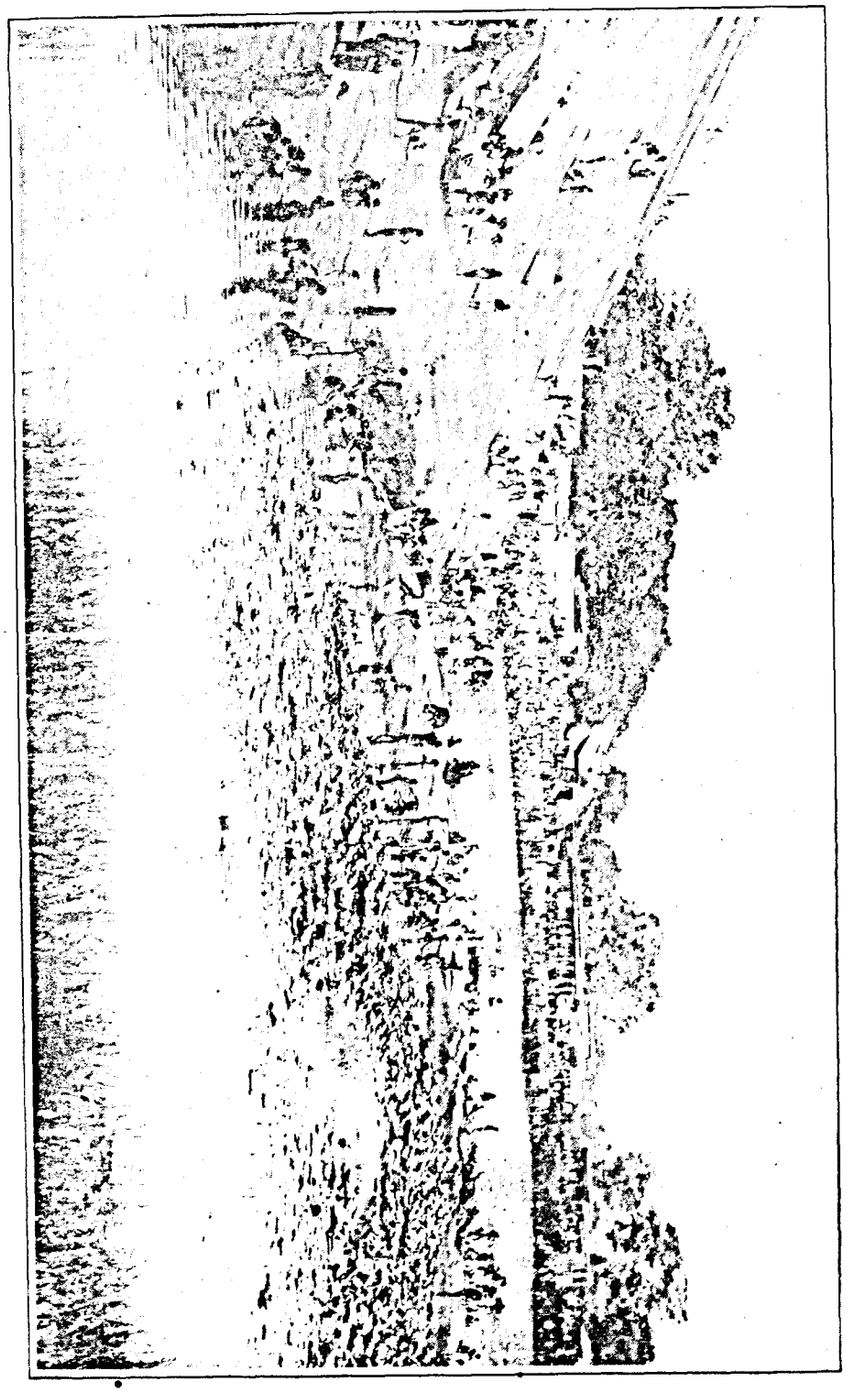
THE JAGANNATH TEMPLE, PURI.

Two Typical Indian Views

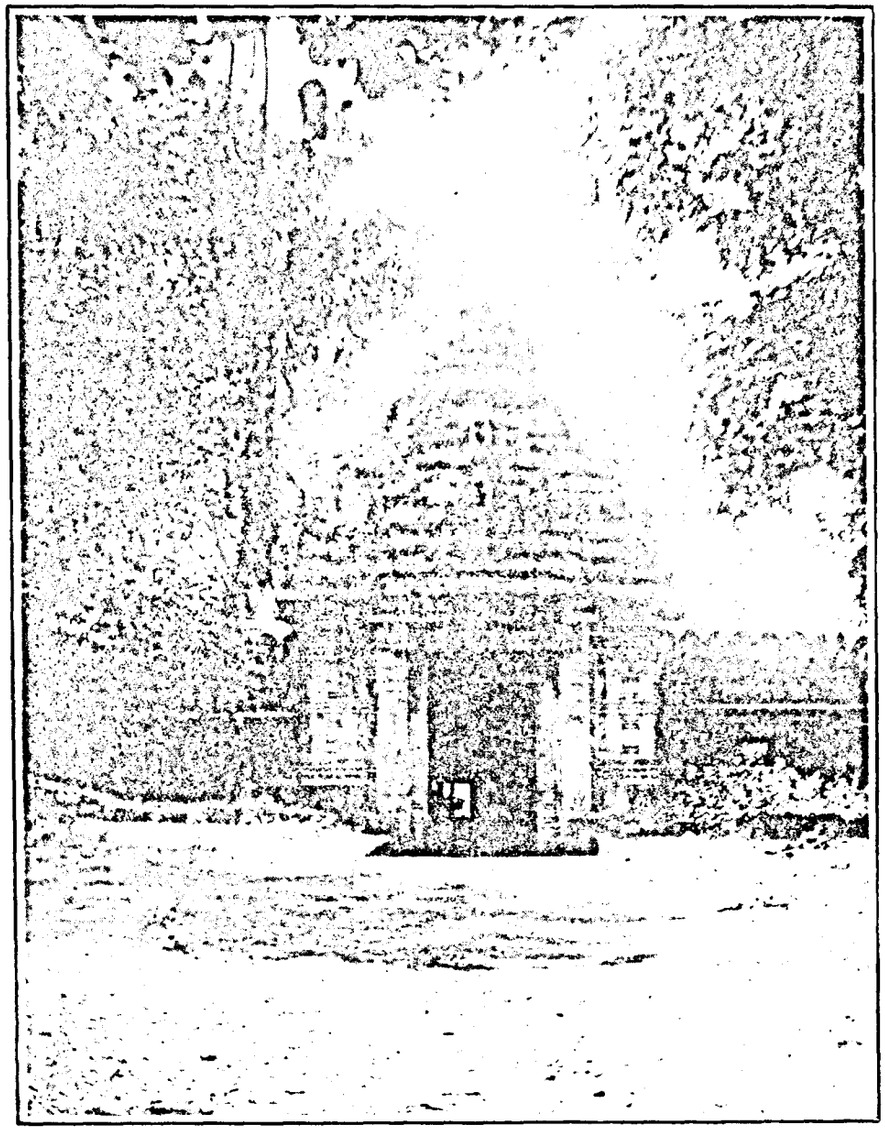
Our frontispiece shows a bit of Indian scenery which might be found practically anywhere in the tropics. Its beauties are so manifest that no explanation or description is needed.

The remaining picture shows a very characteristic scene from the Indian land, the land of ablutions and pilgrimages. Innumerable sanctuaries, temples, holy spots, rivers, stones, shrines or sites attract periodically huge numbers of pilgrims. Where pilgrims congregate, there large bathing tanks are to be found, and where there are bathing tanks, there Indian humanity gathers together in the early mornings and the evenings for the purification of the body and of its garments. Such a tank frequented by a gay and multi-coloured throng of bathers, swarming like an ant-heap, or splashing about like a shoal of frolicking fish, is a sight to see, and has a peculiar charm all its own, which the western visitor to the Orient carries home with him as a typical reminiscence, amongst the many things beheld under the hot sun, amongst the verdant palms, in the midst of the picturesque temples.

J. v. M.



AN INDIAN FESTIVAL: PILGRIMS BATHING.



THE ENTRANCE TO JAGANNATH'S GARDEN HOUSE, PURI.

on the whole more due to cases of accidental trampling than of determined religious suicide. One of our pictures conveys an excellent impression of "the eager throng of devotees, men, women and children, closely packed, and many of them tugging and straining at the cars to the utmost under a blazing sun".

The second picture represents the great pagoda which is dedicated to Jagannatha. "Its conical tower rises like an elaborately carved sugar-loaf, one hundred and ninety-two feet high, and surmounted by the mystic wheel and flag of Vishnu." Within the sacred enclosure seen in the illustration stand about one hundred and twenty temples, dedicated to the various forms of the Deity.

The last of the three pictures shows the entrance to Jagannatha's garden-house, to which the image journeys on the occasion of the great car festival.

The history and legend concerning Jagannatha, the temple, and the car festival are exceedingly interesting, but too elaborate to be set forth on this occasion. The interested student will easily be able to find further information concerning it for himself. But it may be pointed out that an enthralling tale about Jagannatha is to be found in Mr. Leadbeater's new book of stories (which we review elsewhere in the pages of this number) and no reader should omit perusing the mysterious, lurid, sinister and darksome story there unfolded concerning certain of the secrets which—according to some—are still hidden away from public knowledge in the inner shrine of Jagannatha's temple.

THE LORD'S PRAYER

(Two Interpretations)

I

By Miss Kate Browning, M.A.

WE are frequently told that seven keys are required to fully understand occult statements. Dr. Steiner has given us one key by which we can interpret the prayer given by the Christ to His disciples, but we can well imagine that this short collection of petitions given by such an authority to advanced souls might have more meanings than appear on the surface. In order to supplement Dr. Steiner's explanation which applies to the principles of man, I propose to see if we can apply its clauses to the planes of nature.

I. *Our Father Which Art In Heaven, Hallowed Be Thy Name.* On the adi plane the Logos is alone, the One (One without a second); nothing but adoration is suitable to this state.

II. *Thy Kingdom Come.* When the Monads come forth from the Logos and take up their station on the anupadaka plane, we may certainly regard this as the beginning of the kingdom.

III. *Thy Will Be Done, As in Heaven So On Earth.* We here realise that there may be limitations of the will of the Logos, even a

possibility that there may be a clashing of wills as involution and evolution proceed. The atmic plane is often spoken of as the first plane where such differentiation begins. It is the plane where the ego starts as the manifestation of the Monad; it marks the goal to which humanity is aiming, and is the last plane which the ego has to conquer before it is reabsorbed into the Monad, when he has finished his course and returns bearing his sheaves with him.

IV. *Give Us This Day Our Daily Bread.* Too often this clause is taken as referring only to the physical needs of the body; but man does not live by bread alone, and the plane of buddhi may well be taken as the plane whence the inspiration comes which gives man strength for spiritual growth. It is on this plane that the soul recognises its unity with all humanity, and no longer considers itself as separate. He may have theoretically recognised this before, but now he knows.

V. *And Forgive Us Our Debts, As We Also Have Forgiven Our Debtors.* How very suggestive this is when we apply it to the mental plane—the meeting-place of the ego and the personality; the plane where separateness is evolved; where the man develops so strongly the illusion that he can stand apart from others! It is on this plane that the idea of debt from one to another, that the conception of rights to be claimed and acknowledged, can be conceived. But with this recognition of separateness there comes the direction how this separateness can be overcome. The disciple, before he can claim the forgiveness to help him to pay his debts, must

already have given himself forth in payment of the debts he owed to others. "As we *have* forgiven our debtors." This point is well worth meditating upon.

VI. *And Bring Us Not Into Temptation.* The astral plane may reasonably be considered the plane of temptation. In it our passions, desires and emotions find expression, and well may the disciple crave for help in this Hall of Learning. In meditating over this clause it would be well to read carefully the description of this plane in *The Voice of the Silence.* I have often heard it objected that a disciple should not pray to be freed from temptation, as it is by struggling against temptation that he develops strength. There is a good deal to be said in favour of this point of view; but a wider outlook will show that the disciple has already passed through this stage of growth. Let us take the definition of the disciple given in *Luke*, XIV. 26-33: a man must hate his own father and mother, and wife and children and brethren and sisters, yea, and his own life also, he must bear his own cross, and must renounce all that he hath, otherwise he cannot "be my disciple". The ordinary orthodox Christian, who boldly claims all the promises given to disciples, should ask himself whether he has passed this test. He has no right to demand the fulfilment of promises unless he has already fulfilled the conditions. It was Mr. Burn of Dunedin who first pointed out to me the importance of noticing to whom the Lord was speaking when He gave His instructions. As this prayer was given to those who had renounced the world and all selfish desires, we must note that they had reached a very high stage of

spiritual growth. The Lord would not have given them this clause if He had not seen that they had passed beyond the stage when a stay in the dangerous Hall of Learning would be of use in developing their faculties.

VII. *But Deliver Us From The Evil One.* From the point of view of the disciple, the greatest evil that can befall a soul is the limitation of his power to have intercourse with his higher Self. It is in the physical plane that this limitation is most keenly felt, and therefore it is looked upon as an especially evil place. So much so that we are told that a return to a body is looked upon as partial death. So the disciple may well wish to be freed from these last two stages, though he may know that they were necessary for his previous growth.

I have only indicated some lines of thought which may be much more fully elaborated, but it seems to me that, as we are hoping for the return of the Lord, it would be wise for us, especially for those who have been brought up in the Christian religion, to dig deep into the meaning of any of His recorded sayings. It may well be that He will not come to destroy but to complete His former teachings, and those who have most clearly understood those given in the Gospels will be best prepared to take the further step of understanding any new truths He may give in the future. We all long to have a share in the work of preparing for His coming, and this is one way of preparing our own hearts to respond to the glorious message He will give the world.

Kate Browning

II

By ELISABETH SEVERS

(Author of *The Ways of Love, Some Noble Souls,* etc.)

The prayer known as the Lord's Prayer has, as might be expected, exercised an influence probably surpassing any other prayer. Its origin makes it holy. Sanctified by long centuries of use and association, the prayer has become to the Christian world a true 'Word of Power,' repeated alike by child and sage. For it is the first prayer the child born into the Christian faith is taught to repeat morning and evening, as soon as the infant lips can frame the simple phrases. It is used repeatedly in every ceremony and service of the Christian Church. In the daily prayer, the celebration of the Holy Eucharist, the Visitation of the Sick, the Churching of Women, the Baptismal Service, the Rite of Confirmation, the Burial of the Dead, the Solemnisation of Matrimony, in all the public professions of Faith, as well as in the different religious crises of man's life, this prayer reminds the worshipper both of his divine nature and of his relationship to the One Father. In every Christian church the oft-repeated words must have deeply impressed the atmosphere, on which they have so often sounded their own note and blazoned so deeply their own colour.

Part of the deep significance of this prayer seems to me, at least, to lie in a terse recapitulation of fundamental spiritual facts; its simple statements in petitionary form summing up verities common to all religions.

Its truths are not to be restricted to the Christian faith alone, but to be proclaimed to all nations as its Founder taught, for they include such doctrines as the Fatherhood of God, which involves the Brotherhood of man, man's dependence on God and God's benevolence to man. The different phrases are also capable of many and divers interpretations, according to the stage of spiritual development at which the petitioner stands. It is a prayer which meets all needs. That such is the fact is borne out by long experience and testifies to the supreme skill of its author.

To the infant, both in body and in spiritual unfolding, the outer sense of the words is sufficient, breathing as they do the spirit of reverence and confidence in the divine benevolence and guidance. The more advanced will perceive the inner and mystical meaning the simple petitions enshrine, and as he climbs still further up the steep ladder of progress, the words will convey more and more meaning to him, until it seems that it is a prayer which Angels and Archangels might address to their Leader; and even the LOGOS Himself, centre in the body of a still higher Divinity, might breathe in aspiration, love and worship to His God.

To give a few only of the more obvious and simple meanings attributed to each phrase:

Our Father. The opening phrase lays emphasis on the relation of the reciter to the Divinity, and emphasises the solidarity of humanity. It is not *my* Father; but *our* Father; a progenitor, a relationship the race shares in common. And whether you address this statement to the LOGOS, or to that

higher Self, which in reality is the Father of our lower vehicles, it matters not. In fact what is addressed to one reaches the other. The LOGOS is the Father of the higher Self, of each Spirit in man, and as the Spirit is the father of the soul which animates the lower vehicles, there is but one God and one Father of men. And as 'Father and Son,' Spirit and soul, are not of alien nature, man's innate Divinity and spiritual brotherhood are asserted and brought to vivid remembrance by these two opening words.

Which art in Heaven. Heaven is a synonym for a state of spiritual consciousness realisable alike on this as on higher planes. God lives and acts on the first two planes of our universe and man's Spirit ever inhabits the second, or anupadaka, plane, one of the planes of divine activity. It is "the Angel that ever beholds the face of his Father which is in Heaven," and shares the Divine Consciousness, of which it rays down the beams, to act as the unfolding life in the vehicles of the soul, its representative on the lower planes, is able to receive its light.

Hallowed be Thy Name. This petition carries a reminder of the mystic tradition of the Name of Names, the secret, unspeakable, ineffable Name of God, of which each unit of humanity forms a tone or sub-tone. The purification of man's bodies leads to the sanctification of the Name whose wide range of vibrations the purer bodies are enabled to respond to more fully. By such self-purification fitting reverence is paid to the whole of which each is a part, and each takes his appointed place in

the order of the world's economy, in the body of the Heavenly Man, and brings nearer the great day when the Name of God may be safely sounded, rung out by His children, as perfected expressions of Himself.

Thy Kingdom come. A petition (and a self-reminder) that the triumph of Spirit over matter may not be unduly prolonged, that man may use the power he possesses to hasten the empire in himself of the divine immortal nature, letting the finite serve the Infinite.

Thy Will be done. In man alone is disharmony to be found. As he expels selfishness and conquers desire, matter will take its place as the co-adjutor of Spirit, as its agent and not its master.

In Earth as it is in Heaven. His perfected Universe exists as a prototype in the mind of the LOGOS. We resolve that we ourselves will do all that lies within our power to accomplish the will of the Creator, being perfectly expressed in the matter of all the planes, instead of, as in the beginning, on the spiritual plane alone; so that universal harmony may prevail and "sin, sorrow and weeping, flee away".

Give us this day our daily bread. This sentence expresses the great truth of our dependence on God, "the Author and Giver of life". It is a petition relative to our needs, our grade of evolution. Material bread some need. Others hunger for "that food of Angels," 'the Body and Blood' of the Crucified Lord, the bread and wine that sustain and refresh their souls. Others on the 'unitive way' desire to realise more perfectly and more enduringly that sense of

spiritual communication with the Divine, and of conscious unity with God, which only those who have obtained true salvation enjoy in perfection—those who have freed themselves from the necessity of rebirth.

And forgive us our trespasses. In our ignorance, material contacts and delights of earth and of sensuous perception, drown the "still, small voice" of the Spirit, and we stray from the path or linger unduly by the way. For "Even Great Ones fall back from the threshold, unable to advance." And we ask confidently that our weakness may be pardoned because it is understood.

As we forgive them that trespass against us. If we do not forgive we *cannot* be forgiven; cannot, not because God is revengeful or unforgiving, but because we ourselves have so hardened our hearts that His love and light cannot illuminate our minds. If we feel ourselves alienated from Him, it is our doing, not His, for we have barred our hearts by malice, resentment and desire for revenge.

And lead us not into temptation. That is, that the lower nature of man will not lead us into temptation greater than we can bear, that matter may not conquer Spirit. For only by temptation faced and boldly resisted does the soul gain strength and insight.

But deliver us from evil. The higher and divine nature of man, in truth, 'delivers' us from evil, by giving us the insight to overcome ignorance, the only 'Original Sin'. We call on God as "the Light of the World," which inhabits and illuminates our hearts, to direct our souls aright.

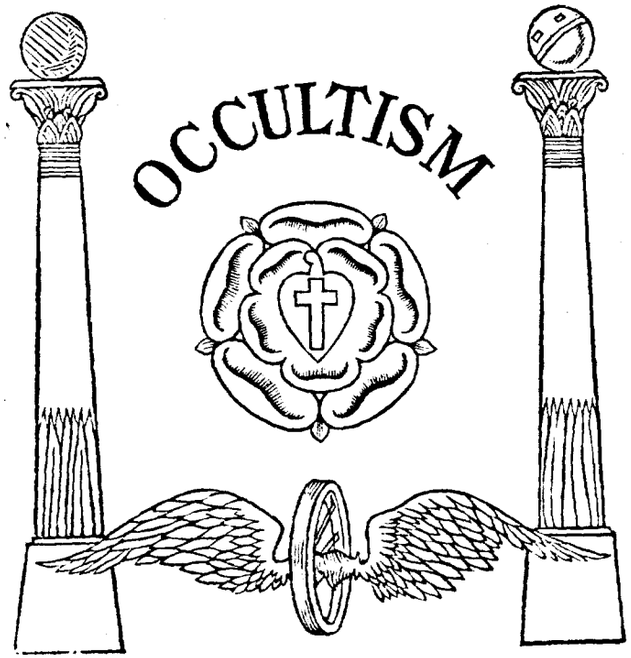
For Thine is the kingdom. The doctrine of Divine Immanence; that nothing that exists is without the limit of Divine; that in all that is, from dust to Archangel, the Divine Life is the motive power.

The Power and the Glory. God is Creator, Preserver and Destroyer (Regenerator) of His universe; He is Father, Son and Holy Ghost; Power, Wisdom, Love. The Activity that keeps the universe in being; the Strength of man and beast; the Beauty of woman and child; the glowing Splendour of the sun and stars, the silvery Radiance of the moon are His. The winds and the elements are His messengers: "Let all that hath breath praise the Lord."

For ever and ever. In the present, as in the past, and in the future, the Divine Power and Glory are manifesting. The 'Eternal Now' is the time limit of God, and the planes of the universe are the garment in which the Ruler of the Universe plays out the drama of the world's becoming.

Amen, or Aum. A sacred word, embodying agreement with the foregoing and summing up the universe in itself. "I am that I am." As "Aum," the prayer ends, as it began, with a statement of man's divine nature—and as like must to like, indicates man's divine goal.

Elisabeth Severs



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XX

THIS time our investigations carry us to a part of the world which we have not before visited, for Orion took birth in 2,736 B.C. in an Arab race in South Africa. The country then did not look barren, as so much of it does now; it was park-like, and there were vast herds of wild beasts.

There were some large cities and imposing temples, but the style was peculiar. No mortar was used, but huge well-cut stones were laid upon one another and just left so. The religion was a form of sun-worship, and the temples were consequently oriented. The people were a tall handsome race, usually brave and good fighters. Their principal weapons were the sword and the spear, though arrows and javelins were occasionally used. They were great hunters, and large numbers of cattle were kept, but there were also agricultural and mercantile sections in the population.

Orion's father seems to have combined the various avocations, for he owned lands and flocks, but at the same time was a hunter and trader, and when occasion required he proved himself a good soldier also. Orion's education was primitive but severely practical; he was taught to ride, to handle skilfully a spear and a small sword, and to understand the various manners of hunting, also the ways of wild animals. Reading, writing and cyphering were part of the curriculum, and he learned also how to dress and bandage wounds. Instant obedience and military discipline were exacted; it was partly to learn these lessons that the ego took this birth. Orion was the eldest son, but soon had some brothers and sisters. As the heir, he had a small slave-boy (Gamma), about his own age, assigned to him as a special attendant, and he seemed more affectionate to the slave-boy than to his own brothers and sisters. This boy was devoted to him, and tried to anticipate all his wishes. As he grew older his love for

his young master seemed to increase, and through the whole of his life he was always his closest personal attendant. Twice he saved Orion's life, once from a lion (who, however, wounded Orion seriously) and once in battle, as will presently be seen.

As Orion grew up, he used to accompany his father on hunting expeditions, and soon grew very expert. In due course he and his younger brother, Scorpio, fell in love with the same young woman, Kappa, and in consequence the relations between them became strained. She secretly preferred the younger man, but she married the elder, because his prospects were better. Still, they had several years of fairly happy life, though the wife was not capable of anything like the power of love displayed by the husband. He idealised her greatly, and only rarely had a sense of something lacking.

Presently a rebellion arose in the country, and a usurper seized upon the throne; the younger brother, largely because of the quarrel some years before about the lady, took the side of the usurper, while Orion, who had espoused the cause of the rightful King (Sigma), was driven into exile with him. For four years they took refuge with a tribe who lived in enormous caves—a people of negroid race. The caves were very remarkable—extending for miles into the heart of the mountains, so that no man knew all their intricacies. There was a legend among this tribe that another and quite different tribe was to be found far within the inmost recesses, never coming near the light of day at all, but living out its life by some strange light of its

own, in tremendous halls where cold and storm never penetrated. This race was said to be gigantic in stature, and to differ in many ways from ordinary humanity. All sorts of wild stories gathered round these troglodyte giants, who were regarded with great terror by the cave-men close to the surface.

Orion was curious about them and rather sceptical, and once undertook an exploring expedition into the depths of the caves, supplied with huge bundles of torches. He and his companions penetrated some miles, and saw many strange things; among them they came upon a sort of pocket or collection of very fine diamonds, one especially being of most unusual size. Further in they encountered a gigantic prehistoric monster of some kind—probably a dinosaur—and fled in great affright, losing their way and suffering great privations before they succeeded in finding their own cave.

The story of a giant race in the depths seems to have had some foundation; it was evidently a Lemurian survival. Probably the men had taken refuge in these great caves when some Atlantean race conquered the country, and had found it possible to maintain themselves there.

Orion offered his bag of jewels to his King, and broached a project which their discovery had suggested to him. In the original kingdom, the most valuable of the crown jewels was a remarkable diamond-hilted sword supposed to be of very great age and to have various magical qualities. The legend was that whoever possessed this sword was by its right the ruler of the country, and it was partly through capturing it by treachery that

the usurper had succeeded in making himself so rapidly master of the land. The work on the hilt of this sword was wonderfully fine, and the most valuable part of its decoration was a huge diamond, far larger than any known to those people. Now the finest specimen in Orion's treasure-trove was quite equal to it—if anything rather larger; so the idea had occurred to Orion that it might be possible to prepare a duplicate of the diamond sword, and he thought that if the King suddenly reappeared among his partisans in apparently miraculous possession of what could hardly fail to be taken for the sacred relic, their belief in its mystical properties would so assure them of victory as to make them practically invincible, and thus the throne might be regained.

The King's imagination was fired, and he quite felt that if he had the magic sword of his forefathers, he could speedily reduce his rebellious subjects to submission; but he did not at all believe that this result could be achieved by a substitute. Indeed, he rather thought that even to make such an imitation would be a dangerous or impious act, calculated to offend the spirit of the sword, and perhaps cause him to withdraw himself from it, and thus rob it of its peculiar powers.

Orion, finding that his first plan was not well received, conceived another; he offered to make his way back in disguise to their country, somehow to manage to steal the sacred sword, and bring it back to the King. After much discussion the King accepted this suggestion, and Orion set off accompanied only by his faithful servant, Gamma.

They reached their country in safety and unsuspected, but had to wait for months to carry out an elaborate plot before they could get hold of the carefully guarded magic sword.

Meantime Orion discovered that his younger brother had annexed his wife—perhaps honestly believing him dead, but at any rate quite willing to believe it, without taking much trouble to verify the rumour. He was very indignant about this, and there was a great struggle between his loyalty to his King and his mission, which compelled him to retain his disguise and keep silent, and his burning desire to declare himself and take instant vengeance on his faithless wife and brother. For forty-eight hours he sat on the floor, without taking food, wrestling with himself over this problem, but at last loyalty triumphed and he resigned his revenge for the time—a really wonderful victory, when we consider his impulsiveness in previous lives.

At last his plot succeeded, and he fled one night with the magic sword in his possession. By some accident, its absence was discovered much sooner than he had calculated; a pursuit was undertaken, and by the next night he and Gamma were overtaken, overpowered after a short struggle, and captured. But the captors made the mistake of encamping for that night, and before dawn the resourceful Gamma had contrived to free both himself and his master from their bonds, had murdered the guard and stolen the sword from the officer in charge.

Both Orion and Gamma had been wounded in the fray, but they made the best progress they

could, and were fortunate enough to discover a good place of concealment, where they had to lie for nearly two days while the remainder of their late captors were frenziedly searching for them.

What with wounds and want of food they were in a pitiable state when they eventually reached their cave and their King; but since they brought the diamond sword the latter received them with much joy and commendation. The usurper endeavoured to conceal the fact that the sword was lost, but it became known in spite of his efforts, and the superstition of the people made them feel that his cause was already lost, and his sceptre departed from him. So when the true King suddenly reappeared with a small but determined army of followers, the resistance offered was only half-hearted, and the usurper fled in dismay. In the fighting Orion was struck down, but Gamma stood over him and was killed in defending him.

Orion recovered from his wounds and was placed by the King in a position of honour. There was a painful scene when he disclosed himself to his wife and brother, who were much terrified at his stern reproaches. However, he forgave them and took back his wife, but insisted that his brother should leave the country. Even though this decision was accepted, Orion does not seem to have trusted his wife. He declined to live any longer in the town, but took up his abode with his family in a strange stone building (a relic of some earlier race) which stood on the hill-side. It had somewhat the appearance of a Muhammadan mosque, and had evidently been erected by people who understood

architecture much better than these Arabs. Here he continued to reside until killed at the age of forty-eight in battle with a neighbouring tribe. Before his exile he had some children, but they are not recognisable. He was brave in fight, but had never the delight in it which animated his country-men. This life never satisfied the higher side of his nature, but it gave valuable lessons of discipline, patience and self-control.

DRAMATIS PERSONÆ

SIGMA: ... *King.*
ORION: ... *Brother:* Scorpio. *Wife:* Kappa. *Slave:* Gamma.

In this twentieth life of Orion but few of our characters appear. Some had been with Alcyone in India three hundred years earlier, but most of them were gathered together in the island of Crete about 2,800 B.C. A list of these is appended for the benefit of those who are making—as all should make—a careful analysis of these lives. Some notes are also added upon the civilisation of Crete at this period, as it differs in some respects from any that we have hitherto observed.

Like Gaul in the days of Cæsar, Crete was at this time divided into three parts or states—Knossos, Goulas and Polurheni. Jupiter was King of Knossos and Overlord of the whole island, for the rulers of the other states acknowledged him as

their leader, although they were perfectly free to manage their own internal affairs. Mars was King of the great city and territory of Goulas, near the eastern end of the island, and Corona was King of Polurheni. There was also, in the south of the island, an independent city with a few miles of territory attached to it, over which Vulcan ruled as hereditary Prince.

All these Kings were also *ex-officio* High Priests, as in ancient Egypt, and the King's palace was always the principal temple of his State. The people worshipped a dual deity—Father-Mother—and these two were regarded as one, though some men offered their devotion more to the Father-aspect, and some to the Mother. The Father, when spoken of separately, was called Brito, and the Mother Diktynna. No statues were made of these deities, but great reverence was paid to their symbol, which was a curious object like a double-headed axe. This was carved in stone and made in metal, and set up in the temples where one would naturally expect a statue, and a conventional drawing of it represented the deity in the writing of the period. This double axe was called *labrys,* and it was for it originally that the celebrated labyrinth was built, to symbolise to the people the difficulty of finding the Path to God.

Much of their religious service and worship was carried on out-of-doors. Various remarkable isolated peaks of rock were regarded as sacred to the Great Mother, and the King and his people went out to one or other of these on certain days in each month, and chanted prayers and praises.

A fire was lit, and each person wove a sort of crown of leaves for himself, wore it for awhile, and then threw it into the fire as an offering to the Mother-God. Each of these peaks had also a special yearly festival, much like a Pardon in Brittany—a kind of semi-religious village fair, to which people came from all parts of the island to picnic in the open air for two or three days, and enjoy themselves hugely. In one case we noticed that a great old tree of enormous size and unusually perfect shape was regarded as sacred to Diktynna, and offerings were made under its branches. A vast amount of incense was burnt under it, and it was supposed that the leaves somehow absorbed and retained the scent, so when they fell in autumn they were carefully collected and distributed to the people, who regarded them as talismans which protected them from evil. That these dried leaves had a strong fragrance is undeniable, but how far it was due to the incense seems problematical.

The people were a fine-looking race, obviously Greek in type. Their dress was simple, for the men in ordinary life usually wore nothing but a loin-cloth, except when they put on gorgeous official costumes for religious or other festivals. The women wore a cloth which covered the whole body, but was arranged something like an Indian dhoti in the lower part, giving rather the effect of a divided skirt.

The interior of the island was mountainous, not unlike Sicily, and there was much beautiful scenery. The architecture was massive, but the

houses were curiously arranged. On entering, one came directly into a large hall like a church, in which the entire family and the servants lived all day, the cooking being done in one corner. At the back was a covered passage (as in the houses in Java at the present day) leading to what was in effect a separate building in which were the sleeping-rooms. These were quite small and dark—mere cubicles—but open all round for about two feet under the roof, so that there was ample ventilation. Pictures were painted on the walls of the big hall—well-painted in good colours, though the perspective was sometimes a little curious. Round the wall of this hall under the roof usually ran a frieze of painted bas-relief—generally a procession, executed in the most spirited style.

The buildings were of granite, and there were many statues of granite, though also some made of a softer stone, and some of copper and wood. Iron was used by this race, but not much; the principal metal was copper. The pottery was distinctly peculiar; all the commonest articles were made of bright yellow earthenware, painted with all sorts of figures. These figures were generally on a broad white band round the middle of the pot, and the colours used were nearly always red, brown or yellow—very rarely blue or green. These were the common household pots; but for the table they had porcelain and glass—both very well made. Most of the glass was of a bluish-green tint, like some of the old Venetian glass—not colourless like ours. The richer people used many vessels of gold, wonderfully chased and sometimes set with jewels. These people were

especially clever at jeweller's work of all sorts, and made elaborate ornaments. One sees among them no diamonds or rubies—chiefly amethysts, jasper and agate. But many ornaments were evidently imported, for they had statuettes and models in carved ivory.

These people had two kinds of writing, evidently corresponding to the hieroglyphic and the demotic in Egypt, but they were quite different from the Egyptian. A decimal system was used in calculating, and arithmetic generally seems to have been well understood. These Cretans were good sailors, and had a powerful fleet of galleys, some with as many as sixty oars. They used sails also—sails which were wonderfully painted; but apparently they employed them only when the wind was almost directly astern.

Jupiter had for his Queen Viraj, who was the chief priestess of the Mother-God Diktynna. Viraj was a very holy woman of high reputation and great power; in fact, through her husband, she was virtually the ruler of the island, and her son Saturn held an important position among the priests, and was governor of the capital city under his father. Mars, who had married Herakles, had two brothers, Mercury and Brihaspati, who acted as assistant priests and relieved him of much of his work.

The relationship of various characters will be seen by reference to the list of dramatis personæ, but two or three events of interest are worth mentioning here. Mizar, the youngest daughter of Mars and Herakles, was famed throughout the

whole island for her wit and marvellous beauty, and, though she was still very young, a host of eligible young men were in love with her. It was an unwritten law that the daughters of the royal house should not, except under extraordinary circumstances, marry before the age of eighteen; so on her eighteenth birthday her father received four proposals for her, from Sirius, the son of Mercury; Crux, the son of Brihaspati; Pallas, the son of Corona; and Achilles, the son of Vulcan.

Mars did not know how to decide among all these young men, so he called them all together into his presence and told them to settle among themselves who should have the first right to offer himself to the fair one. The natural instinct of the time would have been that the swains should fight for the maiden, but this Mars did not desire, saying that they were all as brothers, and that a quarrel between them would inevitably weaken the royal house. Pallas proposed that they should decide by throwing the dice, but Sirius objected, saying:

"I will never consent to dishonour so noble a maid by making her hand the prize of a gambling contest. We are all here together; we are all brothers of the King's house; why should one seek to go before the other, and why should we put the lady whom we all love to the pain of refusing any of us privately? If it please the King, let the Flower of Crete be called into his presence here and now, and let her say at once which of us she chooses—if indeed she will have any one of us whom she has known all her life, for she

may desire first to see strangers from other lands. Have I spoken well, O King?"

"You have spoken well," replied Mars. "Yet before she is called, I must have a promise from you all that you will abide peacefully by her decision, and that there shall be no quarrelling later about this matter."

"That will I at least promise freely and fully, my lord King," said Sirius. "Let me offer yet one more suggestion. All we are brethren, as I have said; let us be brethren in another and different sense. All alike we love your royal daughter; let us bind ourselves by a solemnly sworn agreement that whoever she shall chose, whether it be one of us or some other, we will loyally accept that choice, and will remain through all our lives true brothers to her and to her husband, ready ever to render faithful service, and if need be to yield life itself for her and for him."

The idea caught the fancy of the others, so they all solemnly swore in the presence of the King to accept her choice and to be ever at her service; and then Mizar was called. But Mizar had guessed beforehand what was going on, and had concealed herself behind a curtain in an upper room the window of which looked down into the King's hall of private audience; she had heard what Sirius had said, and perhaps that may have influenced her choice; or perhaps she had made up her mind long before. At any rate, when her father concisely stated the case, she shyly gave her hand to Sirius, and then, gathering courage from his grasp, she called to the others, who were

turning away in deep dejection after bowing before the King:

"Princes, hear me! I love you all; I would that I could please you all. I heard your vow of brotherhood, and I honour you for it. Let me on my side tell you that my husband and I accept your service and your friendship. Brothers shall you be to both of us, and near our hearts, as long as life shall last, and even afterwards, if that may be."

The vow was kept, and no cloud of misunderstanding was ever allowed to arise between the members of that brotherhood. And Hector (who had also loved her, but, because he was the younger brother of Sirius, had not thought it proper to present himself along with him) asked to be allowed to join the brotherhood when he heard of it, and most loyally kept his pledge. Afterwards he married Dorado, but she died in childbirth, leaving him three little babies. He found a foster-mother for them in Boreas, the wife of Nu, a poor man, whose little child had died only a day or two before. A year later Nu also died, and Boreas became a servant to Mizar, to whom she was deeply devoted.

As will be seen from the table at the end, the other members of the brotherhood also married in due course, though they never forgot their vow. Much to the sorrow of Achilles, Ophiuchus, his eldest son, was killed in his first battle, when they were repulsing the attack of an army of marauders from the island of Cyprus.

Before his marriage, Sirius had been sent to Sicily on an embassy to one of the rulers there. On

that occasion Achilles and Hector accompanied him, and they had a most interesting voyage, and were much impressed by the wonderful beauty of the island.

Soma and Regulus were the heads of a family of the merchant class, who devoted much of their wealth to charitable purposes, and so acquired the friendship of Sirius and Mizar, who were also much engaged in similar work. Some of our minor characters appear in this life as slaves—a rare event in the group of incarnations which has been examined. Soma's son, Chamæleon, fell in love with Pomona, who was one of these slaves, bought her, set her free and married her.

DRAMATIS PERSONÆ

JUPITER: ... *King of Knossos. Wife:* Viraj. *Son:* Saturn.

MARS: ... *King of Goulas. Brothers:* Mercury, Brihaspati. *Wife:* Herakles. *Sons:* Vajra, Selene. *Daughters:* Bellatrix, Mizar.

CORONA: ... *King of Polurheni. Wife:* Theodoros. *Son:* Pallas.

VULCAN: ... *Ruler of city in the south. Wife:* Helios. *Son:* Achilles. *Daughters:* Aldebaran, Sappho.

MERCURY: ... *Wife:* Venus. *Sons:* Uranus, Sirius, Hector. *Daughter:* Rigel.

BRIHASPATI: ... *Wife:* Osiris. *Sons:* Pindar, Crux. *Daughters:* Beatrix, Dorado.

URANUS: ... *Wife:* Beatrix. *Sons:* Aurora, Lyra. *Daughter:* Atalanta.

SELENE: ... *Wife:* Aldebaran. *Sons:* Deneb, Castor, Ausonia. *Daughters:* Eros, Iphigenia.

SIRIUS: ... *Wife:* Mizar. *Sons:* Ajax, Mira, Telemachus. *Daughters:* Egeria, Fomalhaut, Theseus.

ACHILLES: ... *Wife:* Rigel. *Sons:* Ophiuchus, Mu. *Daughters:* Aletheia, Betelguese, Cyrene.

HECTOR: ... *Wife:* Dorado. *Daughters:* Aries, Juno, Dolphin *(born as a triplet)*.

PINDAR: ... *Wife:* Sappho. *Son:* Hebe. *Daughters:* Olympia, Glaucus.

CRUX: ... *Wife:* Procyon. *Son:* Phocea.

CASTOR: ... *Wife:* Cyrene. *Daughter:* Tolosa.

SOMA: ... *Merchant. Wife:* Regulus. *Sons:* Chamæleon, Fortuna. *Daughters:* Flora, Irene.

FORTUNA: ... *Merchant. Wife:* Aglaia.

EUDOXIA: ... *Merchant. Wife:* Stella. *Son:* Avelledo. *Daughters:* Apis, Gemini, Capricorn, Cetus.

NU: ... *Poor man. Wife:* Boreas.

LACERTA: ... *Slave. Wife:* Thetis.

CANCER: ... *Slave. Wife:* Daphne.

POMONA: ... *Slave. Husband:* Chamæleon.

FORM AND THE FORMLESS

By W. WYBERGH

(President, Johannesburg Lodge, T. S.)

(Concluded from p. 112*)*

SUCH deep experiences occur at times in dreams, though they are by no means confined to them, and come again and again amid the most trivial incidents of waking life; far from being trivial themselves however, they are felt to be more real and important than anything else, and amid all diversities of circumstance they are felt, whether in dreams or when awake, to be the same in essence. In every case, simultaneously with the sense of deep reality, the ordinary awareness of the ordinary objects is felt—physical objects in waking consciousness, and in dream consciousness the mental and psychic objects which make up the common material of dreams. These latter are not minimised or superseded, for they are made to seem not less but more important when seen in a light which is more real than they; yet their truth and importance lie only in their power of transmitting the Light Invisible, and regarded as facts and objects they remain of neither more nor less importance than ordinary physical objects and dream images.

It is possible to attempt to classify these experiences according to the aspect of ordinary consciousness which they illumine, though it is doubtful whether there is any real distinction. Perhaps such classifications represent only the three 'dimensions' of that particular mode of perception, and certainly in practice it is only a question of difference of emphasis. One type seems to be that concerned with the recognition of beauty in physical objects and the phenomena of nature, another that commonly called religious, and connected with the emotion of love, and the third to be that concerned with the recognition of abstract truth and connected with the metaphysical faculty. All of these aspects in their ordinary activities are familiar, but each may be transformed into "something rich and strange". The first on the whole seems to be most commonly experienced in waking consciousness, and this is perhaps to be expected. Often, though not always, it occurs in the midst of deep depression of spirits, but it may occur at any time, and it cannot be induced artificially. The exciting cause may be one of the things commonly recognised as beautiful—a picture or a statue perhaps, well known and perfectly familiar to the eye. Yet some day as your glance rests upon it there is a transformation; it becomes alive, full of deep reality, not a human creation but a type and a revelation. Or you are listening to some splendid piece of music, not trying to fit ideas to it or dramatising it in any way, but just taking it in; suddenly you are swimming in a sea of pure sound, the universe seems to have become sound within

you and without. The music goes on, you continue to hear it with your ears, but it has become your vehicle, you have somehow got inside it, and it is no longer only objective beauty, but joy and love as well. Or you are gazing at a beautiful landscape, and suddenly the whole panorama of form and colour sings *Benedicite*. But the most striking, because the most unexpected, are the occasions when, looking by chance upon some common ugly object, a bit of stone in the road, a gatepost, a dingy strip of earth and sky, once, I remember, a heap of manure, you see through its outer form the heart of beauty which lies within. For a moment you see that nothing is common or unclean, that the Garment of God is woven in one piece, and behold, it is very good. The stone is there, you see that it is a bit of stone, not different from any other bit, but it has an unearthly beauty, a depth of meaning, a significance not of time and space. The familiar object becomes strange and new; it seems to be part of a whole —a very awful and beautiful whole. The beauty is not only sensuous but intellectual and religious, and one begins to understand how and why the Greeks put the Beautiful on a level with the Good.

That is the experience at its best, but such a high degree of it is very rare with me. Much more frequent are the occasions when this intensified beauty is caught as it were in the corner of the eye for a single instant and lost again before it is fully realised. You seem to be playing hide and seek with something which always eludes yet does not altogether escape you; none the less it is unmistakably the same experience.

Of what may be called the religious manifestation of this form of consciousness it is even more difficult to speak, and personally I have less to go upon. It seems to consist typically of a sense of brotherhood and a merging of the self into something wider. It is accompanied by more of bliss than of awe, and is associated rather with acts than with things, and also with persons, especially with groups or masses of persons. It is an exaltation of the social sense, the breaking down of barriers, the realisation of a common life, and carries with it a sense of both power and humility. Sometimes there is an acute feeling of pleasure that one is no better than any one else, and that one shares the faults and vices of the lowest, and this pleasure may amount even to triumph. But though there is a breaking of barriers, they are not all broken, nor does the sense of individuality disappear, and I do not think therefore it can be what other people have called "cosmic consciousness".

It has occurred rather more often in dreams than while awake. Sometimes, especially in dreams, there is the sense of being engaged in the performance of a sacramental rite, though the sacrament does not always take the form of one known to the churches. When it occurs in a dream the circumstances which accompany it generally seem in some way symbolical and accessory, though the persons seem real enough. Thus the scene is sometimes in a church or cathedral of a grandeur and spaciousness beyond all earthly piles of stone, and one is conscious of the presence of vast masses of humanity, sometimes with one's nearest and dearest

in the foreground. But in any case the surroundings are to be distinguished from the experience itself, for they do not differ in general character from the ordinary dream images, any more than in the first type of experience the stone differed from an ordinary stone: it is only that in both cases the vehicle is transfigured. This type is the most closely allied with emotion, and the boundary between them is not easy to draw, nevertheless they are not to be confused. The only occasion on which it has in my own experience been directly connected with 'inanimate' physical objects (though the term inanimate seems supremely ridiculous in the light of the experience itself), was the one already referred to as following the chance casting of the eyes upon a heap of manure. In this case there was, besides the perception of beauty, which was relatively slight, a tremendous sense of life and bliss, a merging of identity, a feeling of sharing in the teeming life of Mother Earth, of ascending with the sap into plants, of decaying again into rich mould and passing on from cycle to cycle of renewed life—all taking place in the twinkling of an eye as I was waiting for an omnibus!

Once more it is necessary to say that in the case of this type also there are degrees of intensity, and that the above does not represent the average but the highest form of the experience.

The third class of circumstances which have served as an occasion for these transcendental experiences, is that wherein the mental and especially the metaphysical faculties are chiefly concerned. Some day, perhaps while studying

or thinking, but also perhaps when you are doing nothing in particular, there will come upon you an overwhelming sense of the meaning of life, of indwelling deep reality, of wholeness. You see vital and essential relationships; that which had been paradox becomes clear, that which had been a process or a chain of thought becomes a single sensation. You see simultaneously two incompatible sides of the same question and they are both true. What had been mechanism and logic becomes organic and living. But whereas in the other types of this experience you see the unity of things or feel the unity of persons, here you see the unity of ideas. The world does not seem to be a thing, but a living Idea, which is intelligible and real. It is all so stupendous that you feel an almost physical sensation as if your brain would burst. It is worthy of note that the experience never comes in connection with inductive processes of the mind, but as the result of dwelling upon an idea, and is at its best when it follows upon an effort to understand and at the same time explain to another person. In such a case it is sometimes at least partially communicable, in which respect it seems to differ from the other two types. It seems also to be in some way more profound, and more far-reaching in its effects. These effects are difficult to describe apart from the experience itself; they are essentially illumination of the intellect, but you do not gain any new knowledge of facts or any increased power of formulating or explaining things, for facts and explanations are made to seem superfluous and irrelevant. The most typical experience

of this kind came in connection with the study of the meaning of the AUM as given in Bhagavan Das' *Science of Peace*. Suddenly a great meaning became visible, and though I do not suppose that my knowledge or intellectual faculties have been appreciably increased thereby, yet in some way the effects remain. In this case the outer circumstances, corresponding to the physical objects and the dream images which formed the basis of the other two types of the experience, were clearly the syllogisms and concepts of the author; yet they were only the occasion, not the cause, and I expect the author would be the last to claim any authority for his system of philosophy, or to say that to other minds the transcendental meaning might not have clothed itself in quite other terms. In general the effects of this kind of experience are a deep tranquillity and confidence; for a time fear and restlessness disappear, injustice and uncertainty are abolished; and though the vision fades and you no longer see and know, there is an abiding sense that you have known, which makes permanent difference to your outlook and brings you nearer to the spirit of optimism which declares with Julian of Norwich: "All shall be well, and all shall be well, and all manner of thing shall be well." It does not unfortunately make a man a genius or a saint, or remove the liability to grievous moral and intellectual error, or to moods of the most profound despair; but, while the experience belongs quite specifically to this world as much as to any other, and while it deepens and extends the value of this life indefinitely, it does also change the point of view, causing him

to regard the outer world more in the light of an expression of the inner.

I have already alluded to the great difficulty of finding suitable language to describe these experiences, and the difficulty is not merely a literary one. It is rather due to a kind of inner uncertainty, which is felt when it comes to describing such things in cold blood. One is constantly haunted by the feeling that perhaps one is exaggerating, or making up the descriptions out of what one has read. It is possible that the descriptions are really inaccurate in detail, and that one is ascribing too great a definiteness to what, after all, were instantaneous and fleeting impressions. On the other hand, such failure is almost inevitable, and though one may not be able to recall and explain exactly what it felt like, *something* happens which transcends the most high-flown descriptions.

Moreover, although I am constrained to describe this happening in terms which suggest that it is a kind of vision which belongs to the 'formless' levels of consciousness, that is only because I do not know any way of describing states of consciousness except in terms of objects of consciousness, and, as I have tried to explain, the essential feature of this kind of consciousness is either that there are no objects, or that they are identical with the objects of ordinary consciousness, or that in any case they are of no importance. The value is in respect of universals and not of particulars at all. I am quite prepared to be told that the whole thing is merely an imperfect development of consciousness upon the astral plane, and that the real arupa consciousness

is something so immeasurably greater as to make these speculations quite ridiculous. After all my only criterion is the *dissimilarity* of my experiences and those described in the text-books as belonging to the astral plane; for the current descriptions of consciousness in the causal body are too slight to be very useful for purposes of comparison. There is the further consideration that whereas, in my own case, the idea that these transcendental experiences endow the circumstances and the images in which they find temporary and partial expression with any exceptional importance or explicit meaning, or that under any circumstances they justify an assumption of authority or prophetic value for the specific teachings, or persons, or events, with which they seem to be connected, appears nothing less than grotesque, Mr. Leadbeater's own experience of consciousness on the 'causal' plane convinces him of the exact opposite, and the inference is plain, *viz.*, that these experiences which I have attempted to describe do not belong to what Mr. Leadbeater means by the 'causal' consciousness. I wish very much that I knew what they do belong to, but while I can well believe that the 'causal' consciousness is something greater than I can imagine, I cannot bring myself to conceive that it can be more concrete and less universal than the best that I know of. Nor, on metaphysical grounds, can I understand how it is possible to invest the physical or astral details and facts of a quasi-historical or prophetic vision with the authority and certainty which belong only to the self-evident and universal truth of the world of noumena. I can conceive that upon some

akashic plane there may be a condition wherein absolute Unity and absolute Diversity, so to speak, collapse into one another, but whatever may be the possibilities *on that plane,* they cannot in the very nature of the case be conceived of as capable of translation in their entirety into the concrete world of fact.

Is the history of the early Christian Church going to repeat itself in the Theosophical Society? Let us hope that a better karma awaits us.

W. Wybergh

SLEEP

By MARGARET EAGLES SWAYNE

Ye that have learned the badness
Of the world! Its unbelief,
The discord of its madness,
Come to Nature in your grief.
How heartsome is the gladness
Of her youth! like ours, so brief,
How tender in her sadness
At the falling of the leaf!
"Blame not," she sighs, "Thy brother
Be his fault however deep
Forgiving one another,
Frail thou! with frailty keep!
I—of all things the Mother
Rock good and ill to Sleep!"

PERSONAL RELATIONS IN SUCCESSIVE LIVES

By E. C. REYNOLDS

(Concluded from p. 128)

WITHIN the limits of the larger group we may note a smaller one, consisting of about a dozen members, with whom Alcyone is almost sure to have some important relationship whenever they appear. Three of these, Scorpio, Pollux and Thetis are usually enemies, while the rest are friendly and are apt to be closely allied by blood or marriage. It may be worth while to glance at four in detail in order to form some idea of how close a tie may exist between two people. Leo appears 13 times; once he is merely an acquaintance and once a son-in-law; as for the rest, he is 5 times a parent of Alcyone, twice a child, and 3 times a brother or sister. Out of 23 appearances, Mercury is 5 times a religious teacher, 6 times a parent, twice a child, and once a sister. The relationships with Sirius and Mizar are the most noteworthy of all. Sirius appears 11 times: 3 times as husband or wife, twice as a parent, 4 times as brother—the two being twins on two occasions—and once as a daughter. Mizar is present in 27 out of the 30 lives; once he is Alcyone's father, 5 times his brother or sister, 6 times his child, 4 times his husband or wife, and 5 times

he was a blood relation of a more remote degree. Whenever Mizar and Alcyone met under proper conditions of age and sex, it was always a case of love at first sight, and it is probably generally true that any real instance of this kind is due to the sudden mutual recognition of two egos who have been closely connected in many past lives.

A careful study fails to disclose any system in the relationships; that is, the fact that a certain ego was Alcyone's child in one life affords no basis for even an intelligent guess as to how they will stand when next they meet. A few of the characters, however, show special predilections of one kind or another: thus Leo carefully avoids marriage with Alcyone, as also does Mercury, the latter showing a decided preference for the relation of parent or child. The position of brother makes the strongest appeal to Sirius, while Mizar is content with anything, so long as he can keep in the family.

Let us now consider some of the more striking cases of karmic causes and effects which the story affords. It must be acknowledged at the outset that the series is rather disappointing in this particular. About all we have had in this line heretofore has been in the form of novels dealing with two or three lives, in which a few well defined actions in one life are followed by equally clear consequences in the next. As might be expected, this seldom occurs in actual life. We have pairs and groups of egos acting and reacting on each other throughout the series, each occurrence being usually in part a payment of what has gone

before, and in part a generation of new karma; and it is thus impossible to say at any given time how near the account may be to a balance.

In Scorpio, Pollux and Thetis we have a triad whose advent always brings trouble to Alcyone; Scorpio has a deep-seated hatred evidently extending into some long distant past, and is easily the heavy villain of the play. Pollux is simply a selfish, dissolute character, whose misdeeds frequently bring trouble to Alcyone, while Thetis is a spy and blackmailer who seems to give our hero an undue share of his attentions.

In the first life of the series, Thetis and Scorpio are priests and brothers. They seek to avenge the banishment of their father by assassinating the King. Alcyone, in this life a woman connected with court circles, accidently comes into possession of a letter in which they ask for an audience with the ruler. Her clairvoyant powers enable her to perceive the evil intent of the senders; she warns the King, and they are seized as they attempt to slay him. As their love for their father prompted the act, they are merely banished and not executed. In the fifth life, Scorpio and Alcyone are rivals for the hand of the governor's daughter. Alcyone being the preferred suitor, Scorpio, while pretending friendship, seeks to lure him to his death in a cave inhabited by a tiger. The plot is discovered, and Scorpio is arrested and banished under pain of death if he ever returns. Years after he *does* return disguised as a priest, and succeeds in stirring up much trouble and ill-feeling among Alcyone's friends by his

mesmeric power and the circulation of falsehoods. He tries to humiliate Alcyone by bringing about a marriage between Alcyone's son and Thetis, a young woman of bad character. He almost succeeds in this attempt, but is finally frustrated. Alcyone discovers his identity and he is executed. In life No. 10 Alcyone, although a woman, is prominent in introducing a new and purer religion among the degraded Atlanteans around her, who still indulge in human sacrifice when not held in check by their Aryan conquerors, to which hated race Alcyone belongs. The Atlantean high priest Scorpio takes advantage of the absence of most of the soldiers to cause a popular uprising, and in the midst of this he drags Alcyone and her sister to the temple, where after being subjected to a terrible ordeal, but no physical torture, she falls dead.

In the eleventh life she is betrayed and deserted by Pollux. Her father, who is a priest of an evil religion, forces her to marry Scorpio, likewise a priest and much older than herself. She is also induced to agree that when her child is born it shall be sacrificed to the Goddess, to gain her aid in getting revenge on Pollux. After its birth her maternal instincts triumph, and she repudiates the agreement. Her father drugs her and kills the child, telling her it died while she was ill. As Scorpio's wife she leads a life of horror for some years. Her suffering is accentuated by the fact that she is a medium, and her father and husband use this power of hers to further their own ends in many degrading ways. She is finally given an opportunity to become avenged upon Pollux by

poisoning him. At the last moment she repents, and runs away from her home city, and lives the rest of her life among some kind-hearted country people who take her in and care for her.

In the twenty-fourth life Queen Alastor succeeds in passing off Scorpio, a servant's son, as her own, and he is placed on the throne to which Alcyone's son Hector is the rightful heir. Hector and his mother are banished, and live in poverty for some years until the deception is discovered. Hector is placed on the throne, and Scorpio is banished in his turn.

In the next life Scorpio falls in love with Alcyone, and, although she is deeply in love with Sirius, compels her to marry him by threatening to cause the execution of her father, who was a sort of progressive or insurgent in his way, on a false charge of treason. She lives with him twenty years until his death. He does not abuse her, and after a year or two neglects her entirely, much to her relief.

In life No. 27 Scorpio falls in love with Alcyone's daughter Mizar, and, after being refused, is killed by Alcyone as he attempts to abduct her. For this killing Alcyone is pardoned by the Raja without the formality of a trial. Although dead, Scorpio has much power to influence sensitive people; he constantly appears to Alcyone in threatening visions, and finally succeeds in causing his execution on a false charge of murder.

In the thirtieth life, Scorpio, now a young woman of bad character, falls in love with Alcyone, who is a young priest. Failing to ensnare him

with her wiles, she plots his ruin, but the attempt is frustrated and she is banished.

The relations of Alcyone and Thetis in the first and fifth lives have already been considered.

In the thirteenth life, Thetis, then an old woman, betrays the army of Alcyone's father-in-law and causes his death.

In the twenty-first life, Thetis, who is a peddler, finds out something discreditable about Alcyone's parents—Alcyone being this time an Egyptian lady of great wealth and social standing. He repeatedly secures money from her under threat of exposure, until her son Helios, becoming suspicious, hides and listens to one of their conversations. He rushes out in anger and kills Thetis. At night he and his mother throw the body into the Nile, and the murder is never discovered. The connection between the events of this life and the twenty-ninth, when they next meet, is quite plain. Alcyone, who is now a wealthy priest, takes into his home his cousin Mizar, whose wife is Thetis. She wishes to secure the family wealth for her own son, and contrives to have Alcyone and his family banished, without either he or her husband becoming aware of her part in the matter. Some years later a change of rulers results in Alcyone's recall, but his son's health has been greatly injured meanwhile. As he still lives, however, Thetis tries to kill him by slow poison; she is discovered by Alcyone, who insists that she and Mizar leave the country under threat of exposure. Alcyone's son soon dies, and a few years later Alcyone hears the Buddha preach. He is so

much affected thereby that he recalls Mizar and Thetis and installs them in his house, while he becomes a disciple of the Buddha, and follows Him until his death.

To turn now to Pollux: in the fifth life he betrays Alcyone's daughter and runs away. Alcyone and his brother search for him for two years and finally find and kill him; this, in the opinion of the times, is sufficient to restore the honour of the family. The betrayal of Alcyone herself by Pollux in the eleventh life has already been noted.

In life No. 13 Pollux is the half brother of King Sirius, the husband of Alcyone. He is banished for his plots, and twice attempts to have Sirius assassinated, besides stirring up a war against him in another country. In spite of all this Sirius forgives him on the strength of his promise of loyalty, and makes him governor of the capital city. In this position he persists in making love to Alcyone, and is finally thrown into prison by Sirius, where he soon dies.

In the twenty-sixth life Pollux is the older brother of Alcyone, whom he strongly resembles in appearance though not in character. The family is rather poor, but the Raja bequeaths great wealth to Pollux on account of his being born on his own birthday and for certain other astrological reasons. Pollux marries, but later runs away with another woman. To keep the scandal from the ears of the Raja, Alcyone impersonates his brother for several years and builds up a good reputation for him, the report being given out that it was Alcyone who eloped. Pollux finally returns, but soon commits a

serious crime which Alcyone takes on himself, and is thrown into prison, where he nearly starves. His sister at length goes to the Raja and reveals everything. Pollux is banished, and Alcyone is set at liberty and given an office at court.

In the foregoing account it will be noted that Alcyone is never the aggressor, and that when he retaliates it is only by methods which public opinion and the welfare of his family practically force upon him. He was not always so blameless, as the following incidents will show, though even here there are some strong extenuating circumstances.

In the thirteenth life Alcyone was the wife of Sirius, ruler of a small kingdom in southern Atlantis and tributary to an Overlord or Emperor, Ulysses. A dispute with the Emperor over the amount of tribute culminated in a war, in which Sirius was defeated and killed, and Alcyone, who refused to submit, was driven to the mountains with a few followers. From this retreat she despatched one of her sons to the capital to procure the assassination of Ulysses, which he finally succeeded in doing. The payment of the debt to Ulysses thus incurred required a large part of his energies during the nineteenth life. This time Ulysses is an Indian Raja, rather weak and dissolute; Alcyone, who is now a priest, becomes his chief adviser, and labours for many years to keep him in the straight and narrow way, and to mitigate as far as possible the effect of his occasional outbreaks.

The case of Ulysses and Vajra is interesting as an example of a couple who seem to prefer

the relation of husband and wife. In the first life Vajra appears as the husband of Ulysses, but we have no information as to how they got along.

In life No. 5 Ulysses is governor of a province; Vajra is his wife, and she leads him a rather unhappy life. She is not a bad woman—far from it; she is rather one of those whose virtues are angular, so to speak, and fairly bristle with spikes on which to impale their husband's failings.

In the seventh life, Ulysses, daughter of Alcyone, falls in love with Vajra, who is betrothed to her older sister Mercury. Being unable to gain his affections, she stabs him in a fit of jealous rage. At first her brother Herakles takes the murder on himself for the honour of the family, but Ulysses later confesses and commits suicide.

As they both died so young, it is possible that they had an intermediate birth outside the limits of the story, as it is not until the tenth life that they come together again. Vajra is now governor of a province and Ulysses is his wife. Vajra does not appear to have any more tact as a man than as a woman, and in putting up with him through some thirty years of married life it may be that Ulysses made full payment for the stabbing affray of three thousand years before.

It must not be thought from these extracts that the lives of Alcyone were unusually stormy and full of trouble; they were really quite the reverse. The evil side has been chiefly dwelt upon because the karmic connection between evil events is usually easier to trace, and also because it is the one having the greatest popular interest. We

are all of us ready to take for granted whatever good may come on our way, our chief concern being with the penalty which we shall have to pay for our misdeeds. To get a picture of the brighter side of Alcyone's lives let us consider his relations with Sirius and Mercury.

In the first life Alcyone, daughter of wealthy parents, is in love with Sirius, son of a poor priest. She marries him after considerable opposition from her relatives, who wish her to wed a prince, and they have a long and happy married life.

In life No. 3 Alcyone is the native prince of an Indian kingdom tributary to the Emperor of Atlantis, and Sirius is the resident governor-general. In spite of a difference in race, he and Alcyone form a warm attachment for each other which lasts until their death. Sirius marries Alcyone's sister, and, after her death, they journey to Atlantis. Here they are received with much honour and spend their last years in the joint preparation of a book on southern India.

In the fifth life, Sirius was Alcyone's elder brother, and the two boys were very devoted to each other; when 14 and 12, respectively, Alcyone saved Sirius from being burned to death in a shallow pit, and burned his hands quite badly in doing so. When they grew up they both fell in love with Albireo the governor's daughter.

Sirius, discovering first the state of his brother's feelings, concealed his own and did everything in his power to further Alcyone's marriage, which finally took place. It was in this life, as previously recorded, that Scorpio tried to get Alcyone killed

by a tiger, and it was Sirius who discovered the trap and saved his brother's life.

In life No. 7 they are twin brothers and work through a long life in perfect harmony, Alcyone as the head of a university and Sirius as a judge and administrator of their common estate. In the ninth life Alcyone falls in love at first sight with his cousin Sirius, and they are married as soon as the consent of their parents can be obtained. Though natives of Atlantis, they live happily for many years in North Africa, where Alcyone is again in charge of the university noted in the last life. Their life together this time is not as long as before, as Sirius is killed by accident on the return voyage, at the age of 56. In life No. 13, Sirius, about whose birth there is some mystery, makes love to Alcyone, daughter of the priest Mercury. They are forced to wait for some time before marrying, as her father is unwilling to give his consent as long as Sirius is under a cloud. It later appears that he is heir to a throne, and they are married and enter upon a life happy enough in a domestic sense, but full of care, as the nation is much at war. This time Sirius was killed in battle at about the age of 50.

In the fifteenth life Sirius was again Alcyone's elder brother, this time in Peru, where Sirius was governor of a province and Alcyone his assistant for many years, until he was given a province of his own.

In life No. 18 Sirius is the daughter of Alcyone, who is chief of a tribe living in a mountain valley of Atlantis; the family is a large one and they have a happy time together until Sirius is 32,

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when the people of the plains raid the valley and kill Alcyone and most of his people, and carry Sirius off into slavery.

In the twenty-first life Alcyone is the daughter of Sirius, who is governor of an Egyptian province. She is very devoted to her father, and serves as his secretary until her marriage. Her love for him is the greatest one in her life, and she is overwhelmed with grief at his death, which occurs when she is 37.

In life No. 23 Alcyone was the twin sister of Sirius, who was the son of an Indian Raja. She was in such strong sympathy with him that she felt everything of importance that he did, and they were always sick together and recovered together. She married Mizar, but would not leave her brother's court, and, when he was wounded, wasted away and died with him at the age of 47.

In the twenty-fifth life Alcyone, daughter of a wealthy Egyptian, is much in love with Sirius, but is compelled to marry Scorpio as previously related. At Scorpio's death twenty years later, Sirius, who had remained single and devoted, wished again to marry her, but he was obliged to give all his fortune as a fine to save his brother Vega from death, and as Alcyone had now nothing but a small pension which she would forfeit by marrying, it was considered best to wait until Sirius had re-established himself. This took twenty more years, and by this time both were so interested in their studies at one of the temples that they regretfully decided not to marry, since this would necessitate Alcyone's giving up of her temple work.

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Let us now consider the relations of Alcyone and Mercury, who, as will at once become apparent, is greatly the superior of Alcyone in his spiritual development.

In the first life Mercury, a priest, performed the marriage service of Alcyone and Sirius, and was their religious instructor for many years. He is again their spiritual guide in the third life, where he appears as an Indian priest.

In life No. 4 Mercury is Alcyone's mother, and he is so attached to her that at her death he breaks away from the military life he had previously followed, and spends fifty years as a religious hermit.

In the fifth life Mercury is Alcyone's only daughter, and it is her intuition which enables the family to save her brother Leo from an undesirable marriage, as previously stated.

In the sixth she is Alcyone's loving mother, dying when Alcyone is 60. In the seventh she is Alcyone's daughter, and, after the tragic death of her lover Vajra, becomes her father's assistant in his college work, remaining single all her life.

In the ninth life Mercury, once more a priest, is Alcyone's father, and educates him for the priesthood. Alcyone, as president of the North African College, is separated from his father for many years, but he keeps in constant correspondence with him, and eventually returns and assists him until he dies, when he takes his place as head of the temple.

In life No. 10 Alcyone is the daughter of Mercury, an Aryan chief. Her childhood is spent in a long migration into India. The attachment

between the two is not as evident as in most lives, possibly on account of Mercury's military occupation, which afforded little time for family companionship.

Toward the close of the eleventh life she made a pilgrimage to a distant temple where it happened that Mercury was officiating. She felt very strongly attracted to him, and spent many happy months listening to his teachings.

In life No. 13 Alcyone is the daughter of Mercury, again a priest. She marries King Sirius when quite young, but her father remains the loved adviser of the royal couple as long as he lives.

In the eighteenth life Mercury was Alcyone's elder sister, and was the guide and confidant of his boyish days. Although she later became a priestess in a hill temple, they kept in close touch with each other throughout a long life.

In life No. 19 Mercury, wife of a priest, is once more the mother of Alcyone, and her advice and urging save him from disaster at an important crisis.

In the twenty-third and twenty-fifth lives, Alcyone, a woman in both cases, receives teachings from priest Mercury for many years.

In life No. 27 Alcyone entertains for some weeks Mercury, who is an Egyptian priest travelling in India. On the night before Alcyone's execution he visits him in prison and comforts him, saying that his family will be well-cared-for and that, although he is innocent of the crime for which he is about to die, the penalty is really in payment of other offences in distant lives, and exhorts him to meet his fate cheerfully and bravely.

In the twenty-eighth life Alcyone and Demeter are much in love, but as her father positively refuses to consent to marriage, Alcyone is about to kill himself in despair when he meets Mercury, again a priest. The latter seems to know intuitively of his trouble, and his advice and sympathy save him from self-destruction.

In conclusion let us consider the relations of Alcyone and Surya; these are by far the most important, and it is possible that all of us have a personal interest therein, for the character here called Surya is the one which appears in Indian literature as Lord Maitreya and is known among western nations as the Christ. He had long since attained Adeptship—before the beginning of the series—and was serving as an assistant to Vyasa, the Gautama Buddha of an after time. Vyasa held the office of Bodhisattva, that is, He had charge of the formation of all the new religions of the world and the conduct of the old ones. This office He passed on to Surya, when He attained Buddhahood two thousand five hundred years ago.

In the first life Alcyone merely meets Surya at a temple on one occasion.

In the second she is Surya's mother, and when He is about a year old she rescues Him unharmed from a burning house, but is fatally injured in so doing, and soon dies.

In life No. 6 Surya is high priest of a nation in Southern India, and Alcyone becomes His assistant and lives in daily contact with Him for more than thirty years.

In the ninth life Surya is again a high priest and is the greatgrandfather of Alcyone. He is much attached to his grandchild, and one day tells him that he, Alcyone, gave his life for Him in the past, and that another opportunity would offer in the future to give up his life for Him if he would, and thereby bless the world. Surya lived long enough in this life to see Alcyone enter the priesthood, and to perform the ceremony when he married Sirius. In the tenth life Surya is again a priest, and Alcyone is his favourite granddaughter. Her parents start on a migration to India when she is quite young, and so she sees but little of Him in this life, although He appears to her, as He promised, at the moment of her terrible death in the Atlantean temple.

At the present time Alcyone is a Hindu youth and has passed his first Initiation with the help of Mercury, better known to us as Master K. H. There are many who hope and believe that in this life Surya's ancient prophecy will be fulfilled, and that He will take possession of Alcyone's body to bless the world, even as He did that of Jesus at the time of the baptism two thousand years ago.

E. C. Reynolds

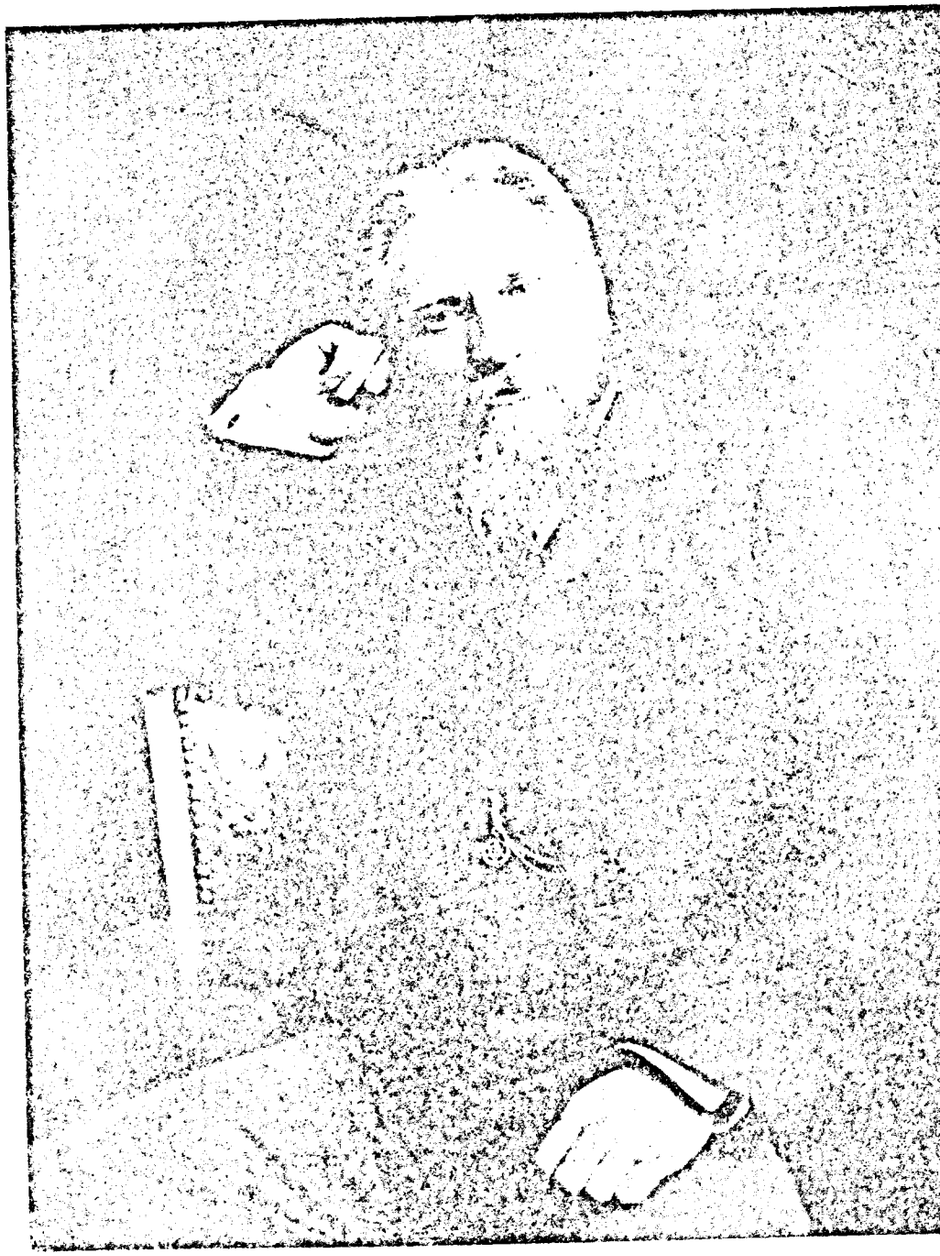
THEOSOPHICAL WORTHIES

C. W. LEADBEATER

By ANNIE BESANT

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas —now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.



C. W. LEADBEATER

As a child he went with his parents to South America, and lived a life of manifold adventures. 'Saved by a Ghost'[1] tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by 'Black Monday,' the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T.S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the

[1] *The Perfume of Egypt and Other Weird Stories.*

way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in 'A Test of Courage' in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T.S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a member of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H. P. B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being, not the safeguarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into

his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

Annie Besant



REVIEWS

The Perfume of Egypt and Other Weird Stories, by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 2-10 or 3s. 6d. or 90c.)

Each and every new book from the pen of Mr. Leadbeater is, of course, gladly welcomed and eagerly read by a wide public. The volume before us will make no exception, though its contents are a surprise. As H. P. B. wrote her voluminous and profound volumes and unexpectedly produced an excellent "shilling shocker" (with or without deeper meaning behind it: the question is still debated), so Mr. Leadbeater adds to his fourteen previous more technical volumes on the Occult sciences, a collection of ten eminently readable tales, which, for want of a better name we might call ghost stories, though 'Occult Experiences' would be perhaps a still better designation.

Quite apart from the question of literary merit and general interest, students of Mr. Leadbeater's previous writings or of Theosophical teachings in general will realise that a special value attaches to these stories because of the statement made by the author, in a very modest preface, that "the stories told in this book happen to be true". It is, I believe, no indiscretion to record that three of the stories relate personal experiences of the writer himself, and so furnish biographical matter. Two other stories were told to him by Madame Blavatsky and by T. Subba Row, and the remaining five were related to him directly by the chief witnesses in the respective cases, whose veracity and trustworthiness he vouches for. To the readers of our Magazine the largest, and concluding, story, entitled 'Saved by a Ghost,' will be familiar. The greater part of the remainder will be new, except to very old readers of THE THEOSOPHIST in whose early pages several of the stories given were originally published.

We have read the volume with pleasure and interest. A professional story-teller, it is true, would perhaps have written up his tales more elaborately and embellished them to a greater extent, but to us a certain simplicity and directness, not to say bluntness, of style and narration, are rather welcome than otherwise. They enhance, to us, the value of the claim made that the stories are simple reports of real happenings. The author rightly ends his introductory note with the phrase:

> I have written other and more serious books in which such things as these are scientifically explained; in this volume my only desire is to help my readers to pass pleasantly a few hours of leisure time.

We hope that because of this simple declaration, many a stray reader may pass from this more casual and light introduction into realms of superphysical phenomena to a deeper study of them, and that this collection of short stories may become another introduction to Theosophy in disguise. Thus the book has a useful as well as a pleasant aspect.

We shall not detail here any of the contents of the book beyond saying that an astral murder, a concealed confession, a triple warning, a test of courage, and many other startling happenings are duly provided. Nor will we speak of the 'Perfume of Egypt' itself, which gives its name to the collection. The reader will have to find out all this for himself and will then enjoy to the full the flavour of novelty and sensation. We content ourselves with the statement that the book is well worth the trouble of the few hours of reading it demands. Perhaps, though, we may signal our own satisfaction with the fare offered, by the wish that there might be more of it still; and we venture to beg the author that he may deem it fit to include in the next edition a certain mysterious vampire story we have heard him refer to in a vague manner, and a blood-curdling but powerful were-wolf story, which we were once privileged to hear from his own lips, told to perfection after the best canons of the story-telling art.

J. v. M.

Bureau of American Ethnology: Bulletin Nos. 40, 43 and 50.

No. 40—*Hand-book of American Indian Languages, Part* I, by Franz Boas.

No. 43—*Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico*, by John R. Swanton.

No. 50—*Preliminary Report on a Visit to the Navaho National Monument, Arizona*, by Gesse Walter Fewks.

Over ten years of labour were bestowed on the first of these volumes, which is a bulky tome of 1,069 pages. Nothing but words of praise can be offered to the painstaking and scholarly work of the editor and his collaborators. The languages that come under examination in this volume are (1) Athpasean ("one of the largest and most widely distributed families of speech in North America"); (2) Tlingit ("spoken throughout south-eastern Alaska, from Dixon entrance and Portland Canal to Copper river, with the exception of the South end of the Prince of Wales Island"); (3) Haida ("as originally situated, the Haida consisted of six fairly well marked geographical groups, each of which probably possessed certain dialectic peculiarities; but only two or three well-established dialects can now be said to exist"). (4) Tsimshian ("spoken on the coast of northern British Columbia and in the region adjacent to Nass and Skeena rivers"); (5) Kwakiutl ("embraces the languages spoken by a number of tribes inhabiting the coast of British Columbia and extending southward to Cape Flattery in the state of Washington"); (6) Chinook ("embraces a number of closely related dialects which were spoken along both banks of Columbia river from the cascades to the sea, and some distance up the Willamette valley"); (7) Maidu ("comprises the various dialects of the language spoken by a body of Indians in north-eastern California"); (8) Algonquian ("a dialect of the central group of Algonquian Indians"); (9) Siouan ("spoken in a considerable number of dialects"); and (10) Eskimo ("spoken by hardly forty thousand individuals, who live in small groups on the northernmost shores of America from Alaska to East Greenland). A most valuable Introduction by the Editor is full of information. The volume is for the student and specialist, but the general reader will learn from it a great deal on an obscure but interesting subject.

The second bulletin is of great interest. The curious Indian tribes and their ways are thoroughly examined and well described, and about thirty excellent illustrations are given. A very good section on the religion of the Natchez group will attract Theosophical readers.

The third volume is of equal interest and of great value to the antiquarian. About twenty-five illustrations add considerably to the importance of the book.

B. P. W.

PROGRAMME

T. S. Convention at Benares

27th, 28th, 29th, 30th, December, 1911.

Tuesday, December 26th.

10-30 A.M.	T. S. Council Meeting.
1-30 P.M.	"Sons of India" Lecture by Prof. Sañjīva Rao.
6-30 P.M.	Masonic Meeting.

Wednesday, December 27th.

8- 0 A.M.	Convention of the T. S. (i) Presidential Address. (ii) Reports.
1- 0 to 3-0 P.M.	T. S. Order of Service.
4- 0 P.M.	Lecture I: "Ideals of Theosophy," by Annie Besant.
6-30 P.M.	E. S. General.

Thursday, December 28th.

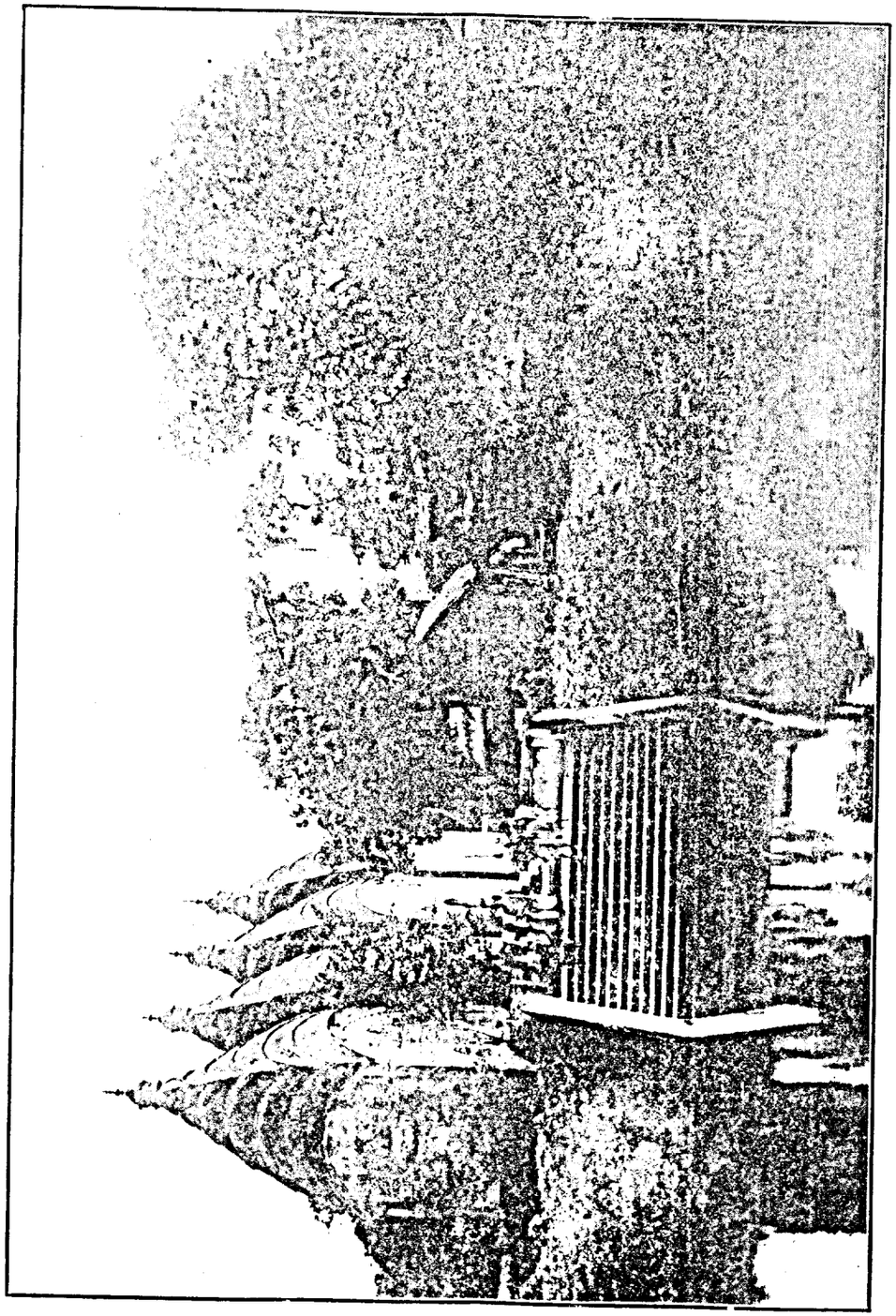
8- 0 A.M.	Indian Convention.
1- 0 to 2-0 P.M.	"Order of the Star in the East" Lecture by G. S. Arundale.
4- 0 P.M.	Lecture II: "Ideals of Theosophy," by Annie Besant. E. Section.
8- 0 P.M.	T. S. Council Meeting.

Friday, December 29th.

8- 0 A.M.	Indian Convention.
4- 0 P.M.	Lecture III: "Ideals of Theosophy," by Annie Besant.
6-30 P.M.	E. Section.

Saturday, December 30th.

8- 0 A.M.	Lecture IV: "Ideals of Theosophy," by Annie Besant.
10- 0 A.M.	Educational Conference.
4- 0 P.M.	Anniversary Meeting.
7-30 P.M.	Masonic Meeting—18°.



THE DHÁKESWARÍ TEMPLES, DACCA.

VOL. XXXIII No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

IN last month's Watch-Tower, I said that I could not say anything as to the University scheme, until I had seen the Hon. Pandit M. M. Malaviya. I left Adyar on October 17th, and met Pandit Malaviya and other friends on the 21st. We soon came to an agreement on the main issues, and on the next day we saw the Maharaja of Darbhanga, in his palace on the banks of the Ganga, and the following was signed by the Maharaja, Pandit Malaviya, Rai Bahadur the Hon. Pandit Sunderlal, Babus Ganga Prasad Varma, Ishvar Saran, Bhagavan Das, and myself:

We agree:

1. That the name of the University shall be the Hindu University.

2. That the first Governing Body shall consist of representatives of the Hindu community, Mrs. Annie Besant, and representative Trustees of the C.H.C.

3. That the Theological Faculty shall be wholly in the hands of Hindus.

4. That the C. H. College shall be incorporated with the University.

5. That the Petition for a Charter now before the Secretary of State for India shall be withdrawn.

On the next day, October 23, I cabled to the Secretary of State for India, withdrawing the petition for a charter, and the University will be constituted by an Act. I also sent out a letter to every member of the Board of Trustees, asking them to authorise the Hon. Secretary of the Board and myself to sign a request to the Hon. Mr. Butler, Member for Education in H. E. the Viceroy's Council, to incorporate the Central Hindu College in the proposed University. Up to the present date (November 12) 31 out of the 36 Trustees have answered in the affirmative. Of the remaining five, two are, I know, in favour, and the other three have not taken the slightest interest in the College for years. To feel that our beloved College will thus pass under the control of a great national institution, and will no longer be dependent on the lives of a few devoted workers, is a joy to all of us who have laboured to make it what it is, and who now see the crown set on our work. At Allahabad, business meetings were held for the provisional drafting of the scheme, and the Hindu University Association was formed, Rai Bahadur the Hon. Pandit Sunderlal, late Vice-Chancellor of the Allahabad University, accepting the post of Hon. Secretary. His name is a guarantee, both to the Government and the Indian public, of the sobriety and educational

experience which will model the University. The Hon. Mr. Butler has publicly expressed the willingness of Government to co-operate ungrudgingly with the movement, and he will receive an All-India Deputation on December 4th, at Delhi. Thus hopefully is launched the great scheme, and it now remains for the Hindu public to supply the necessary funds. To make a University worthy of the nation not less than five crores of rupees should be raised, and there are men in India who could give this out of their own pockets.

***

It is very pleasant to see the way in which our honoured late Vice-President, Sir S. Subramania Iyer, is regarded in Madras. In the farewell entertainment to their Excellencies Sir Arthur and Lady Lawley, Sir S. Subramania, as "the acknowledged leader of the Indian community" in the Madras Presidency, took the most prominent place. The late Governor, in his admirably worded speech of thanks, said of him:

Finally there are the words which have fallen from the lips of Sir S. Subramania Iyer, a man whom we all, Englishmen and Indians alike, esteem and respect as a man of unblemished honour and lofty culture, a man of courage and spotless integrity. Speaking as he does with the authority with which his character, his high position and noble record of service invest him, his words do indeed cheer and gladden my heart.

***

Sir Arthur Lawley has left behind him a record which endears him to all who are worthy of respect in the Presidency, and his name will be

cherished by the millions of peasants whose lot he has improved by his wise legislation. Most valued by the heart of a ruler should be the blessings of the poor, and these follow our late Governor in his retirement.

***

His successor, Sir Thomas Gibson-Carmichael, comes to Madras with a record of success behind him. I had the honour of meeting him in London, and he struck me as a strong and sagacious man, who would earn both the respect and the affection of the people to whom he represents the majesty of the Imperial Crown.

***

The new continent in the Pacific is slowly forming. The captain of the Schooner Elviera, which came into San Francisco harbour on October 5, 1911, reported that, as his vessel neared Bosgoslav, an island peak in the neighbourhood of Alaska, there was a burst of vapour forming ascending clouds, and dust poured down upon the sea, stirring it into a boiling mass. When the turmoil subsided, new land was seen, and the captain said:

When it cooled off, there were four new islands. We could see them distinctly, but they quivered in such a strange way that we did not attempt to approach them.

Bit by bit, for thousands of years to come, will the new continent be builded, and from time to time I—and my successors after me—will be able to chronicle the building.

***

The Dharma-Rakshana Sabha, of which I wrote last month, is actively at work. It supported a suit brought by a townsman against the Raja of Kalahasti, trustee for the temple of Kalahasti Ishvarasvini, one of the most sacred shrines in Southern India, to remove him from the trusteeship. The judgment directed the Raja to repay a large sum borrowed by him from the endowment fund, and to pay whatever further sum should be assessed by a commissioner appointed to report on the loss caused to the temple by the Raja's mismanagement; it also directed that a scheme should be proposed for the better management of the temple in future. It is very encouraging to see the way in which Hindus are setting to work to reform the abuses which have grown up during centuries of neglect.

***

A "storm of protest" has risen among Masons in Scotland and England over the initiation into Masonry of Mr. Johnson, the famous prize-fighter. The Grand Lodge of Scotland has intervened with various questions on procedure, and has stopped any further conferring of degrees. To initiate a prize-fighter into Masonry certainly strikes one as an outrage; Masonry being founded on Brotherhood, and on the purest principles of piety and virtue, it is difficult to see how a member of so brutal a 'profession' as prize-fighting can be admissible into its ranks.

***

Good work is being done by the 'Distressed Indian Students' Aid Committee,' one of the useful activities which find their centre at 21 Cromwell

Road, South Kensington. Mrs. Herbert Whyte, who has done such admirable service in the Friends of India Society—now located at the above address—, and who, at very great personal sacrifice, has established and is maintaining a hostel for Indian students at 39 Fellows Road, Hampstead, is the Hon. Secretary of this Committee, and Miss E. J. Beck, the well-known Secretary and devoted worker for the National Indian Association, is the Hon. Treasurer. At the hands of these two ladies distressed students may be sure of kindly sympathy and discretion. No names of those helped are published. One Hindu student, who was left stranded after being called to the Bar, was helped to return to India, and has repaid the advance made. A Muhammadan student, left helpless by his father's death, has been sent home. Several have received temporary help in loans to enable them to pass their examinations, and others have been sent home. This is all good work, but it cannot be too strongly impressed on the Indian public that to allow a student to go to England without adequate means of support, is cruel to the youth himself, and brings but too often discredit on the Indian name. No student should go to England who cannot command *at least* Rs. 3,000 a year, and to live on that in England, paying all necessary fees, requires the strictest economy. If the student is going to the bar, he should have an additional Rs. 1,500 to pay the fees of the Inn he enters, and to purchase the necessary books. He ought to take his degree in an Indian University before going to England, as this relieves him of many preliminary

difficulties. Mr. Arnold, the Educational Adviser, does all that a man can do to help Indian students, but his work is hedged about with difficulties.

***

Philosophy will gain, but England loses by the retirement of Mr. Balfour from the leadership of the Conservative party. By common consent he is the ablest member of the present House of Commons, and he is far more than a party leader—he is a national asset. It looks as though England were to follow in the wake of the United States, where the best men and truest gentlemen keep out of politics. And now, with the payment of members we shall, like the States, have 'professional politicians' for rulers. Well, it all helps to prepare for the coming of the 'strong man'. Meanwhile I—as myself, not as President of the T. S.—lay a laurel-leaf of respectful affection and admiration at the feet of the last great survivor of the noble traditions of the House of Commons as it *was*.

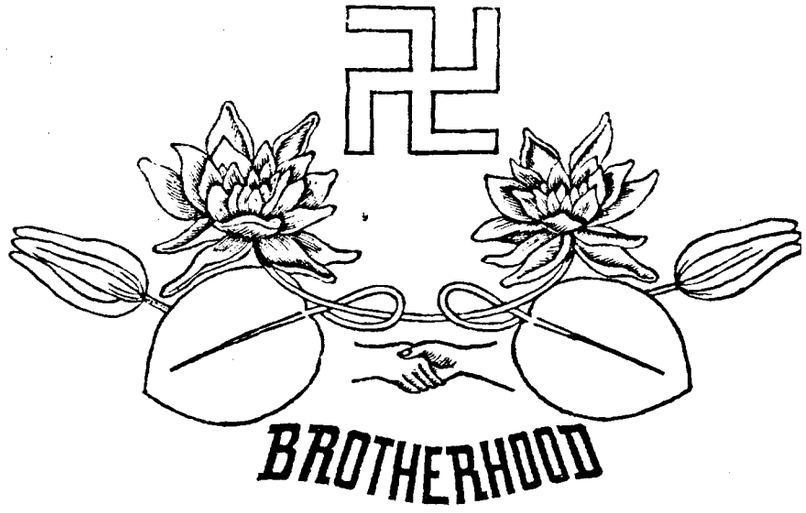
***

M. Jean Delville, the great painter, has been chosen as the first General Secretary of our latest-born National Society, the Belgian. We heartily congratulate both him and the Society. Another pleasant item of news is the opening of a Theosophical School in Paris, by the T. S. Order of Service League for Moral Education. When I was in Paris, I saw the fine building in which it is housed, and a letter from Mme. Waddington, an admirable worker, states that it was opened on October 2, 1911.

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Next month, or the month after, we hope to give some pictures of a magnificent piece of work done by Mr. Kotchetov and his colleagues for the Theosophical Society. This good member wrote to me at the beginning of the present year, saying that he hoped to carry out the scheme which is now well-nigh complete, by which he establishes a Theosophical Institute and Vegetarian Home at the Cap d'Ail, between Nice and Monte Carlo; the estate is valued in the legal documents at 250,000 francs (£10,000), and M. Emile Sigogne, professor of the Liege University, and former tutor of the King of the Belgians, has been appointed Director. Our readers will be rejoiced to hear of the great work initiated by our self-sacrificing and devoted member.

It seems like another sign of the changed position of the T. S. in the outer world. The extraordinary growth of Adyar, the building of a fine Headquarters in London, are now followed by this striking accomplishment in France. The estate is large enough to permit of the building of villas for individual Theosophists, who wish to reside there, and the main building has large rooms for lectures, reading, etc., as well as for residence. It is proposed to have courses of lectures, a school for lecturers, dramatic representations, physical culture, etc. The place has been named Le Quartier Moukti. Good wishes will go to it from the whole Society.



A STUDY IN KARMA

By ANNIE BESANT, P. T. S.

(Continued from Vol. XXXII, No. 11, p. 655.)

THE idea of causation has been challenged in modern times, Huxley, for instance, contending, in the *Contemporary Review,* that we only knew sequence, not causation; he said that if a ball moved after it was hit by a bat, you should not say that the blow of the bat caused the movement, but only that it was followed by the movement. This extreme scepticism came out strongly in some of the great men of the nineteenth century, a re-action from the ready credulity and many unproved assumptions of the Middle Ages. The

reaction had its use, but is now gradually passing away, as extremes ever do.

The idea of causation arises naturally in the human mind, though unprovable by the senses; when a phenomenon has been invariably followed by another phenomenon for long periods of time, the two become linked together in our minds, and when one appears, the mind, by association of ideas, expects the second; thus the fact that night has been followed by day from time immemorial gives us a firm conviction that the sun will rise to-morrow as on countless yesterdays. Succession alone, however, does not necessarily imply causation; we do not regard day as the cause of night, nor night as the cause of day, because they invariably succeed each other. To assert causation, we need more than invariable succession; we need that the reason shall see that which the senses are unable to discern—a *relation* between the two things which brings about the appearance of the second when the first appears. The succession of day and night is not caused by either; both are caused by the relation of the earth to the sun; that relation is a true cause, recognised as such by the reason, and as long as the relation exists unchanged day and night will be its effect. In order to see one thing as the cause of another, the reason must establish a relation between them which is sufficient for the production of one by the other; then, and then only, can we rightly assert causation. The links between phenomena that are never broken, and that are recognised by the reason as an active relation, bringing into manifestation the second phenomenon whenever the first is

manifested, we call causation. They are the shadows of inter-relations existing in the Eternal, outside space and time, and they extend over the life of a universe, wherever the conditions exist for their manifestation. Causation is an expression of the nature of the LOGOS, an Emanation of the eternal Reality; wherever there is inter-relation in the Eternal which demands succession for its manifestation in time, *there* is causation.

Our next step in our study is a consideration of the 'Laws of Nature'. The whole universe is included within the ideas of succession and causation, but when we come to what we call the Laws of Nature, we are unable to say over what area they extend. Scientists find themselves compelled to speak with greater and greater caution as they travel beyond the limit of actual observation. Causes and effects which are continuous within the area of our observation may not exist in other regions, or workings which are here observed as invariable may be interrupted by the irruption of some cause outside the 'known' of our time, though probably not outside the knowable. Between 1850 and 1890 there were many positive statements as to the conservation of energy and the indestructibility of matter. It was said that there existed in the universe a certain amount of energy, incapable of diminution or of increase; that all forces were forms of that energy, and might be transmuted from one form to another; that the amount of any given force, as heat, might vary, but not the total amount of energy. As 20 may be made up of 20 units, or of 10 twos, or of 5 fours, or of 12+8, and so on,

but the total remains as 20, so with the varying forms and the total amount. With regard to matter, again, similar statements were made; it was indestructible, and hence remained ever the same in amount; some, like Ludwig Buchner, declared that the chemical elements were indestructible, that "an atom of carbon was ever an atom of carbon," and so on.

On these two ideas science was built up, and they formed the basis of materialism. But now it is realised that chemical elements are dissoluble, and that the atom itself may be a swirl in the ether, or perhaps a mere hole, where ether is not. There may be atoms through which force pours in, others through which it pours out—whence? whither? May not physical matter become intangible, resolve itself into ether? May not ether give birth to new matter? All is doubtful where once certainty reigned. Yet has a universe its 'Ring-Pass-Not'. Within a given area only can we speak with certainty of a 'Law of Nature'.

What is a Law of Nature? Mr. J. N. Farquhar, in the *Contemporary Review* for July, 1910, in an article on Hinduism, declares that if Hindus want to carry out reforms, they must abandon the idea of karma. As well might he say that if a man wants to fly he must abandon the idea of an atmosphere. To understand the law of karma is not to renounce activity, but to know the conditions under which activity is best carried on. Mr. Farquhar, who has evidently studied *modern* Hinduism carefully, has not grasped the idea of karma as taught in ancient scripture and in modern science.

A Law of Nature is not a command, but a statement of conditions. This cannot be repeated too often, nor insisted on too strongly. Nature does not order this thing or the other; she says: "Here are certain conditions; where these exist, such and such a result will invariably follow." A Law of Nature is an invariable sequence. If you do not like the result, change the preceding conditions. Ignorant, you are helpless, at the mercy of Nature's hurtling forces; wise, you are master, and her forces serve you obediently. Every Law of Nature is an enabling, not a compelling, force, but knowledge is necessary for utilising her powers.

Water boils at 100° C. under normal pressure. This is the condition. You go up a mountain; pressure diminishes; water boils at 95°. Now water at 95° will not make good tea. Does Nature then forbid you to have good tea on a mountain-top? Not at all: under normal pressure water boils at the necessary temperature for tea-making; you have lost pressure; supply the deficit; imprison your escaping steam till it adds the necessary pressure, and you can make your tea with water at 100°. If you want to produce water by the union of hydrogen and oxygen, you require a certain temperature, and can obtain it from the electric spark. If you insist on keeping the temperature at zero, or in substituting nitrogen for hydrogen, you cannot have water. Nature lays down the conditions which result in the production of water, and you cannot change them; she neither supplies nor withholds water; you are free to have it or to go without it; if you want it, you must bring together

the necessary things and thus make the conditions. Without these, no water. With these, inevitably water. Are you bound or free? Free as to making the conditions; bound as to the result, when once you have made them. Knowing this, the scientific man, face to face with a difficulty, does not sit down helplessly; he finds out the conditions under which he can bring about a result, learns how to make the conditions, sure that he can rely on the result.

This is the great lesson taught by science to the present generation. Religion has taught it for ages, but dogmatically rather than rationally. Science proves that knowledge is the condition of freedom, and that only as man knows can he compel. The scientific man observes sequences; over and over again he performs his testing experiments; he eliminates all that is casual, collateral, irrelevant, and slowly, surely, discovers what constitutes an invariable causative sequence. Once sure of his facts, he acts with indubitable assurance, and Nature, without shadow of turning, rewards his rational certainty with success.

Out of this assurance grows "the sublime patience of the investigator". Luther Burbank, in California, will sow millions of seeds, select some thousands of plants, pair a few hundreds, and patiently march to his end; he can trust the Laws of Nature, and, if he fails, he knows that the error lies with him, not with them.

There is a Law of Nature that masses of matter tend to move towards the earth. Shall I then say: "I cannot walk up the stairs; I cannot

fly in the air"? Nay, there are other Laws. I pit against the force that holds me on the ground, another force stored in my muscles, and I raise my body by means of it. A person with muscles weak from fever may have to stay on the ground-floor, helpless; but I break no law when I put forth muscular force, and walk upstairs.

The inviolability of Law does not bind—it frees. It makes Science possible, and rationalises human effort. In a lawless universe, effort would be futile, reason would be useless. We should be savages, trembling in the grip of forces, strange, incalculable, terrible. Imagine a chemist in a laboratory where nitrogen was now inert, now explosive, where oxygen vivified to-day and stifled to-morrow! In a lawless universe we should not dare to move, not knowing what any action might bring about. We move safely, surely, because of the inviolability of Law.

Now karma is the great Law of Nature, with all that that implies. As we are able to move in the physical universe with security, knowing its laws, so may we move in the mental and moral universes with security also, as we learn their laws. The majority of people, with regard to their mental and moral defects, are much in the position of a man who should decline to walk upstairs because of the law of gravitation. They sit down helplessly, and say: "That is my nature. I cannot help it." True, it *is* the man's nature, as he has made it in the past, and it *is* "his karma". But by a knowledge of karma he can change his nature, making it other to-morrow than it

is to-day. He is not in the grip of an inevitable destiny, imposed upon him from outside; he is in a world of Law, full of natural forces which he can utilise to bring about the state of things which he desires. Knowledge and will—that is what he needs. He must realise that karma is not a power which crushes, but a statement of conditions out of which invariable results accrue. So long as he lives carelessly, in a happy-go-lucky way, so long will he be like a man floating on a stream, struck by any passing log, blown aside by any casual breeze, caught in any chance eddy. This spells failure, misfortune, unhappiness. The Law enables him to compass his ends successfully, and places within his reach forces which he can utilise. He can modify, change, remake on other lines the nature which is the inevitable outcome of his previous desires, thoughts, and actions; that future nature is as inevitable as the present, the result of the conditions which he now deliberately makes. "Habit is second nature," says the proverb, and thought creates habits. Where there is Law, no achievement is impossible, and karma is the guarantee of man's evolution into mental and moral perfection.

(To be continued)

Annie Besant

IRELAND AND INDIA

By MARGARET E. COUSINS, MUS. BAC.

IN order to work the more effectively for the attainment of the ideal Brotherhood of man not only must the religions believed in by various nations be studied comparatively, but the nationalities themselves must be studied comparatively. Nations, like people, have souls, and natural affinities or antipathies show themselves plainly between the various peoples of the earth.

It may be helpful to those Theosophists who are seeking to bind East and West more closely together to know that Ireland stands as the natural bond of union between the hemispheres. Indians visiting our Irish cities always aver that they feel more at home with us Irish, and more in affinity with us, than with any other nationalities west of their own land, and they would have felt this much more strongly still had they moved among the peasant Irish, for at every turn in the lives and conditions of this western race they would have been reminded of their own eastern people.

Of Ireland's direct bond with the West it is only necessary to state that during the last seventy years she has given twenty million souls, the best and fairest of her sons and daughters, to America.

It is, however, to show the grounds for the mutual understanding existing and felt intuitionally between India and Ireland that I write of the many points of similarity in our political, social, religious and temperamental conditions.

Politically we are both grumblers; we feel we are being treated too much like irresponsible children; and, with our keen pride of race and our memories of ancient civilisations, it is hard for us not to cry out for greater powers of self-government to enable us once more to lay hold of our self-respect and self-reliance, and give us the right to stretch forth the bond of brotherhood and love *voluntarily* to sister nations. We both feel there can only be true union between free peoples, the union of co-operation not of absorption, and at present we are bound by the laws and administration of an alien people.

To compare India and Ireland is like trying to make an elephant and a pig (typical animals of the countries concerned and strangely similar) fill the same space; for while our political grievances are similar, yet so different are the relative sizes and conditions of the countries that it seems almost presumption to mention Ireland in the same category as the vast empire of India. Yet it is the similarity of the quality of our sufferings, not the quantity of them, that gives the bond of sympathy between individual units of each nation. The rise of movements in both countries, appealing to the Higher Selves of these units for increased patriotic services through an evolution of a spirit of self-reliance and sane optimism, is a straw which

shows how the wind blows. The 'Sons of India' are paralleled by the 'Daughters of Erin'.

It seems to me that it is because the Indians and the Irish have similar national defects that the same power is being used by the great karmic Time-Spirit to perfect our peoples. In both there is the tendency to consider material prosperity as a secondary matter; business is taken too casually; "it will do well enough" has been too long the standard of economic inefficiency amongst the Irish people. Our realisation that this life is not an end in itself is however no reason for allowing our national affairs to get into a state of bankruptcy and incompetence, that leaves us justly enough open to exploitation by other more materially-minded nations.

We must learn in the school of hard experience that life is a trinity, of which each component is equal in importance, and the things of the ordinary life must be performed with as keen a sense of duty, and as strong a desire for perfection, as are shown for the development of the mind and the liberation of the soul. As nations we have put too much of our weight into the 'other world' side of the scale—we are unbalanced, and we need an exaggeration of a materialistic spirit ruling us to bring us to a truer sense of proportion and perspective.

We need to cultivate that one-ness of purpose, that thoroughness of execution, that have enabled the English nation to obtain predominance over us. Our business systems must be put on surer bases; our economic and industrial foundations must be laid more deeply and surely; and the edifices of

national prosperity that we rear on them must be built with the bricks of self-consciousness, self-reliance, self-respect and efficiency.

But in doing this we both have to face the same temptations, the same danger—through emulation we tend to imitation. England owes her prosperity to the growth of her industries; and the tendency is for us to try to force an unnatural industrial system in our countries as our only way of competitive salvation. Now for this Ireland certainly seems on the whole unsuited.

It is essentially an agricultural country, as is India also, and the temperament of its people is so volatile, so individualistic, as compared with the phlegmatic and gregarious nature of the English, that it is impossible to imagine them ever giving up their freedom willingly to work together in great masses for the enrichment of the few capitalist owners of mines or factories. The degrading conditions of material prosperity won at the expense of long hours of work, deprivation of light and fresh air, artificial crowdings in work-rooms and slums, must always be distasteful to peoples whose primary desire is to possess their own souls, and in whose blood are centuries of the sense of proprietorship of a bit of land and a cabin of their own.

Thus as we must remain agricultural countries, it is agricultural prosperity that must be our goal.

To attain this much more attention must be given to teaching our people the most up-to-date methods of tillage, to educating them to live comfortably on the products of their own lands, to proving

to them the value of the independence that the life of a farmer gives a man, to proclaiming constantly the advantages of a country over a city life, to promoting good recreation and good education for our peasant folk, and by every possible means raising the present status of the agricultural labourer and the small landowner. In Ireland, at any rate, we have not taken this problem of our agricultural basic prosperity seriously enough, nor has enough attention been paid to making the peasant's life attractive. The garishness, the excitement, of city life fascinate our young country-people. As individuals and as nations we are tempted to "follow after strange Gods," forgetting that "the duty of oneself done is better than greater merit in doing what is the duty of another".

Ancient customs die hard in both our lands. The spirit of the family life binds together; that "blood is thicker than water" is one of the favourite sayings among the Irish.

Small villages often spring up to accommodate the descendants of one or two families. In no country is there a greater tendency to follow the habits of the forefathers, even when these are irrational, unhygienic, and plainly detrimental to the best interests of the people. Here in Kerry, funerals must all go by the oldest roads, so as to follow the spirits of members of the family who have already died; marriages must still be arranged by the parents, although the prospective bride and groom may be quite old, and wise enough to choose for themselves, and if free would choose quite other mates in accordance with their natural

affections; here often the man and woman only see one another for the first time at the marriage service; innovations in the planning of cottages, in methods of agriculture, in politics, or in education are strongly resented. One begins to understand it all when one sees three or four generations living together; where the younger members are at the mercy of the older, and when one knows that any member who stands up for his or her own ideas has before long to seek a home on an alien shore, usually that of America. This latter evil of emigration is one that our Indian friends need not fear, owing to the great extent of their own country. These points will show how it is the engrained conservatism of our people that offers the most prejudiced opposition to the efforts of reformers in both our lands.

Ireland is, I think, the only country in the West, whose people show the tendency to go off into those brown studies associated with eastern peoples. The Irish are called lazy, but laziness is not the proper term; it is exactly that quality which could easily be developed into the highest forms of contemplation and meditation. It is rather a mood of abstraction, which has its root in the Irishman's natural detachment from material things, his unconscious knowledge that another world penetrates this. This attitude towards life and the objects of sense is also at the back of his ever-noticeable generosity, his devotion to religion, his sacrifice of life and liberty for his ideals of patriotism.

I can quite understand English and American people calling the Irish or the Indians lazy, but

they do not understand our views of the matter. We do not object to work; we do not object even to work hard and long; but the end for which we work must be a worthy one; dearer to us than money, dearer than the pleasures bought with money, are the few minutes we take for letting our eyes rest on the sky, the sea, the fresh-turned earth; the half-hour we spend leaning in the ditch, letting our minds wander freely, dreaming, feeling after the unknown God, merging ourselves consciously or unconsciously with the All.

It is our mutual sympathy in this deepest stronghold of our natures that links Ireland to India more than anything else. It is the bond of a common temperament, which, not unstrangely, has brought forth the same national problems which may be termed race-moods, and behind which there is the sattvic life, that must rise and shake off this moodiness.

A certain amount of morbidity is actually a kind of refreshment and a tonic for nations like ours, and in the future we will be all the better for this phase of evolution.

The tendency to inaction, mis-termed laziness, while rightly springing from a keen sense of other-worldliness, is unduly fortified by a spirit of fatalism, which the Irish, in common with the Indians, have inherited from the religious philosophies taught orally by their ancient Masters, enshrined and handed down in their sacred writings and mythologies, but degenerated in their application into a form of easy-going acquiescence in many circumstances which might easily be improved, were it

not that the excuse of "karma" in the East, "it's God's will" in the West, is made to cover a multitude of sins, and pious resignation saps a most necessary reforming initiative. The doctrine of reincarnation was taught by the Druids in ancient Ireland, and is to be found in many of the existent Irish myth-stories. Its corollary, the belief that actions in one life are the result of causes set in motion in a previous life, leads to a great weakening in the reliance on Free-Will, and that this has affected the Irish mind right through the ages (even though re-birth is now discredited) is proved by the fact that one of the commonest sayings amongst us is: "It was to be"—implying the over-ruling of destiny. And as if to fasten more firmly the chains of inaction about our people, we acknowledge always an optimistic determinism, as is shown in the equally common companion-saying: "It was for the best." Now, while this may be a somewhat helpful attitude of mind during times of trouble, it is only one side of a truth, and in order to counteract its stultifying effect, more insistence must be laid on the idea of constant evolution.

There can be no standing still in nature, nor in civilisation. We must lay hold on counsels of perfection. Everything is in a state of progress. Progress implies change, change implies agencies, agencies include individuals, and individuals must improve their present conditions, be they good, bad, or indifferent. Once the principle is recognised, improvement will prove the line of least resistance. There is little hope for the self-satisfied; less

still for the devoutly acquiescent. Both must be roused into a state of discontent, which will be the forerunner of necessary improvements. How is it to be done? By education and by agitation. Ireland is a fellow-sufferer with India in educational matters. Our people have purposely been kept ignorant. The money for educational purposes has had to be wrung from the responsible Governments; it has been given grudgingly; it has been spent on systems of teaching that were bad in themselves and unsuited to the needs of the people. In Ireland, though we spoke Irish, we were taught to read and write in English only; in every way scorn was poured out on our native tongue, our native traditions, our native history. Neglect of these followed fear and scorn, and finally induced in us a false, ignorant shame of them that had well-nigh led to the extinction of Irish learning, when the smothered fires of Irish culture once again broke forth in the formation of the Gaelic League, a voluntary educational society, which has done more to capture Ireland for the Irish than several armed revolutions.

The educational system imposed on Ireland is the worst in civilised Europe, and infinitely behind American systems. And yet the educational state of India is far, far worse than that of Ireland. Is it any wonder then that we sympathise deeply with one another? We must insist on good education—the world has advanced too far to deny us knowledge if we demand it with sufficient insistence. Given truthful knowledge of our past, and efficient training for the present, education will

make us free peoples, for to know is to do, and to do is to become.

Having been kept ignorant against our wills, we know how bitter is the taunt flung at us that we are ignorant, lazy, irresponsible people, incapable of looking after our own affairs. But now we recognise that in constructing our futures, the foundation-stone must be compulsory and up-to-date education on national lines, for every boy and girl in our countries. Scientific education will teach us the truth of that eternal progress called evolution; agricultural, industrial and technical education will give us economic power to get into line with it; classical education will bring the lessons of history and the culture of the past to the elucidation of the problems of the future; and religious education will keep pure the morality, patriotism and spirituality of peoples naturally metaphysical and devout.

The subtlety of Indian philosophy is recognised by all who study it. No mythologies are based on deeper metaphysics than are the Indian; accordingly, when a critic writes that "the Irish mind is especially adapted for the speculative in philosophy and the abstract in science," we feel that a similarity in our mental quality also forms another bond of union between India and Ireland.

But owing to the unsettled state of our political conditions for so many centuries; also owing to the fact that we are temperamentally emotional, the purely speculative quality has become merged in the devotional religious aspect chiefly, and once again in this point, the form of religion followed in Ireland, the purest form of Catholicism, is much

more allied to the Hindu religions than is the Protestantism of the Teutonic nations, or the materialism of other European peoples. Yet the defects of religious systems are seen side by side with their qualities: an ever-increasing desire for selfish temporal power in the priestly classes, that causes them so constantly to be reactionary conservative forces among the people rather than reforming spirits; also the tendency of the people to be content with the forms of religion without thinking it out for themselves; and a certain lack of self-reliance and initiative that permeates all the Irish life.

But the wheel turns—and that which remains unconquered though oppressed comes into its own again after the years of persecution, agitation and education have done their work in strengthening our national characters. It has always been in the nature of the Irish and the Indians to give freely of all they possess. Generosity is one of our cardinal virtues. When Ireland was called the "Island of saints and scholars" she gave of her holiness to other lands and was a centre of missionary enterprise for Europe, as India was of Buddhism for the eastern world. Likewise with her learning, her scholars were the professors of the western world; and of her very life-blood, her people, she is ever giving of her best to other lands. But hospitality, generosity, giving out, have their own laws, of which while the first is that "it is more blessed to give than to receive," the second is that "he who gives must receive," or—as our scripture has it (using an eastern metaphor): "Cast your bread upon the

waters, and after many days it will return unto you."

We in Ireland are proving these truths; for the darkness is lifting; we are in the dawn; the full light of day must follow; and from our western isle we send to you, our brothers and sisters in soul in India, a message of understanding, of friendliness, of hope.

Margaret E. Cousins

SILENT AND STRONG

By MARGUERITE POLLARD

Silent and strong is the soul that ever advances,
Turns not to left or to right in the press and the throng,
Neither is caught by the vortex that eddies and dances—
Silent and strong.

Such a one cares not for jest, for revel or song,
For feasting, for wine, or for women's languishing glances,
Stays not for pleasure at all, or for slumber long;
But beholding the vision that raises, consoles and entrances,
Hears the world's deep music and, doing no hurt and no wrong,
Ranges at will the wide heaven's starlit expanses,
Silent and strong.



A TEXTBOOK OF THEOSOPHY

CHAPTER V

THE CONSTITUTION OF MAN

By C. W. LEADBEATER

(Continued from p. 212*)*

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

MAN is therefore in essence a Spark of the divine Fire, belonging to the monadic world.[1] To that Spark, dwelling all the time in that world, we give the name 'Monad'. For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as

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[1] The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference.

	NEW NAMES	OLD NAMES	
1.	Divine World	Adi	Plane
2.	Monadic ,,	Anupadaka	,,
3.	Spiritual ,,	Atmic or Nirvanic	,,
4.	Intuitional ,,	Buddhic	,,
5.	Mental ,,	Mental	,,
6.	Emotional or Astral World	Astral	,,
7.	Physical World	Physical	,,

These will supersede the names given in Vol. II of *The Inner Life*.

the triple Spirit, having itself three aspects (just as in worlds infinitely higher the Deity has His three Aspects). Of those three one remains always in that world, and we call that the Spirit in man. The second aspect manifests itself in the intuitional world, and we speak of it as the Intuition in man. The third shows itself in the higher mental world, and we call it the Intelligence in man. These three aspects taken together constitute the ego which ensouls the fragment from the group-soul. Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body.

This ego is the man during the human stage of evolution; he is the nearest correspondence, in fact, to the ordinary unscientific conception of the soul. He lives unchanged (except for his growth) from the moment of individualisation until humanity is transcended and merged into divinity. He is in no way affected by what we call birth and death; what we commonly consider as his life is only a day in his life. The body which we can see, the body which is born and dies, is a garment which he puts on for the purposes of a certain part of his evolution.

Nor is it the only body which he assumes. Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the

lower mental and astral worlds. When he wishes to descend he draws around himself a veil of the matter of the lower mental world, which we call his mental body. This is the instrument by means of which he thinks all his concrete thoughts—abstract thought being a power of the ego himself in the higher mental world.

Next he draws round himself a veil of astral matter, which we call his astral body; and that is the instrument of his passions and emotions, and also (in conjunction with the lower part of his mental body) the instrument of all such thought as is tinged by selfishness and personal feeling. Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world which we know. He lives through what we call his life, gaining certain qualities as the result of its experiences; and at its end, when the physical body is worn out, he reverses the process of descent and lays aside one by one the temporary vehicles which he has assumed. The first to go is the physical body, and when that is dropped, his life is centred in the astral world and he lives in his astral body.

The length of his stay in that world depends upon the amount of passion and emotion which he has developed within himself in his physical life. If there is much of these the astral body is strongly vitalised, and will persist for a long time; if there is but little, the astral body has less vitality, and he will soon be able to cast that vehicle aside in turn. When that is done he finds himself living in his mental body. The strength of that

depends upon the nature of the thoughts to which he has habituated himself, and usually his stay at this level is a long one. At last it comes to an end, and he casts aside the mental body in turn, and is once more the ego in his own world.

Owing to lack of development, he is as yet but partially conscious in that world; the vibrations of its matter are too rapid to make any impression upon him, just as the ultra-violet rays are too rapid to make any impression upon our eyes. After a rest there, he feels the desire to descend to a level where the undulations are perceptible to him, in order that he may feel himself to be fully alive; so he repeats the process of descent into denser matter, and assumes once more a mental, an astral and a physical body. As his previous bodies have all disintegrated, each in its turn, these new vehicles are entirely distinct from them, and thus it happens that in his physical life he has no recollection whatever of other similar lives which have preceded it.

When functioning in this physical world he remembers by means of his mental body; but since that is a new one, assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part. The man himself, the ego, does remember them all when in his own world, and occasionally some partial recollection of them or influence from them filters through into his lower vehicles. He does not usually, in his physical life, remember the experiences of earlier lives, but he does manifest in physical life the qualities which those experiences have developed in him.

Each man is therefore exactly what he has made himself during those past lives; if he has in them developed good qualities in himself, he possesses the good qualities now; if he neglected to train himself, and consequently left himself weak and of evil disposition, he finds himself precisely in that condition now. The qualities, good or evil, with which he is born are those which he has made for himself.

The object of the whole process of materiation is this development of the ego; he assumes those veils of matter precisely because through them he is able to receive vibrations to which he can respond, so that his latent faculties may thereby be unfolded. Though man descends from on high into these lower worlds, it is only through that descent that a full consciousness of the higher worlds is developed in him. Full consciousness in any given world involves the power to perceive and respond to all the undulations of that world; therefore the ordinary man has not yet perfect consciousness at any level—not even in this physical world which he thinks he knows. It is possible for him to unfold his consciousness in all these worlds, and it is by means of developed consciousness that all these facts are observed.

The causal body is the permanent vehicle of the ego in the higher mental world. It consists of matter of the first, second and third subdivisions of that world. In ordinary people it is not yet fully active, only that matter which belongs to the third subdivision being vivified. As the ego unfolds his latent possibilities through the long

course of his evolution the higher matter is gradually brought into action, but it is only in the perfected man whom we call the Adept that it is developed to its fullest extent. It may be seen by clairvoyant sight, but only by a seer who knows how to use the sight of the ego.

It is difficult to describe a causal body fully, because the senses belonging to its world are altogether different from and higher than ours at this level. Such memory of the appearance of a causal body as it is possible for a clairvoyant to bring into his physical brain represents it as ovoid, and as surrounding the physical body of the man, extending to a distance of about eighteen inches from the normal surface of that body. In the case of primitive man it resembles a bubble, and gives the impression of being empty. It is in reality filled with higher mental matter, but as this is not yet brought into activity it remains colourless and transparent. As advancement continues it is gradually stirred into activity by vibrations which reach it from the lower bodies. This comes but slowly, because the activities of man in the earlier stages of his evolution are not of a character to obtain expression in matter so fine as that of the higher mental body; but when a man reaches the stage where he is capable either of abstract thought or of unselfish emotion the matter of the causal body is aroused into activity.

When these rates of undulation are aroused within him they show themselves in his causal body as colours, so that instead of being a mere transparent bubble it gradually becomes a sphere

filled with matter of the most lovely and delicate hues—an object beautiful beyond all conception. It is found by experience that these colours are significant. The vibration which denotes the power of unselfish affection shows itself as a pale rose colour; that which indicates high intellectual power is yellow; that which expresses sympathy is green, while blue betokens devotional feeling, and a luminous lilac-blue typifies the higher spirituality. The same scheme of colour-significance applies to the bodies which are built of denser matter, but as we approach the physical world the hues are in every case by comparison grosser—not only less delicate but also less living.

In the course of evolution in the lower worlds man often introduces into his vehicles qualities which are undesirable and entirely inappropriate for his life as an ego—such, for example, as pride, irritability, sensuality. These, like the rest, are reducible to vibrations, but they are in all cases vibrations of the lower subdivisions of their respective worlds, and therefore they cannot reproduce themselves in the causal body, which is built exclusively of the matter of the three higher subdivisions of its world. The practical effect of this is that the man can build into the ego (that is, into his true self) nothing but good qualities; the evil qualities which he developes are in their nature transitory and must be thrown aside as he advances, because he has no longer within him matter which can express them. The difference between the causal bodies of the savage and the saint is that the first is empty and colourless, while the second

is full of brilliant, coruscating tints. As the man passes beyond even sainthood and becomes a great spiritual power, his causal body increases in size, because it has so much more to express, and it also begins to pour out from itself in all directions powerful rays of living light. In one who has attained Adeptship this causal body is of enormous dimensions.

The mental body is built of matter of the four lower subdivisions of the mental world, and expresses the concrete thoughts of the man. Here also we find the same colour-scheme as in the causal body. The hues are somewhat less delicate, and we find one or two additions. For example, a thought of pride shows itself as orange, while irritability is manifested by a brilliant scarlet. We may see here sometimes the bright brown of avarice, the grey-brown of selfishness, and the grey-green of deceit. Here also we perceive the possibility of a mixture of colours; the affection, the intellect, the devotion may be tinged by selfishness, and in that case their distinctive colours will be mingled with the brown of selfishness, and so we have an impure and muddy appearance. Although its particles are always in intensely rapid motion among themselves, this body has at the same time a kind of loose organisation.

The size and shape of the mental body are determined by those of the causal vehicle. There are in it certain striations which divide it more or less irregularly into segments, each of these corresponding with a certain department of the physical brain, so that every type of thought should function through its duly assigned portion. The mental

body is as yet so imperfectly developed in ordinary men that there are many in whom a great number of special departments are not yet in activity, and any attempt at thought belonging to those departments has to travel round through some inappropriate channel which happens to be fully open. The result is that thought on those subjects is for those people clumsy and uncomprehending. This is why some people have a head for mathematics and others are unable to add correctly—why some people instinctively understand, appreciate and enjoy music, while others do not know one tune from another.

All the matter of the mental body should be circulating freely, but sometimes a man allows his thought upon a certain subject to set and solidify, and then the circulation is impeded, and there is a congestion which presently hardens into a kind of wart on the mental body. Such a wart appears to us down here as a prejudice; and until it is absorbed and free circulation restored, it is impossible for the man to think truly or to see clearly with regard to that particular department of his mind, as the congestion checks the free passage of undulations both outward and inward. When a man uses any part of his mental body it not only vibrates for the time more rapidly, but it also temporarily swells out and increases in size. If there is prolonged thought upon a subject this increase becomes permanent, and it is thus open to any man to increase the size of his mental body either along desirable or undesirable lines.

Good thoughts produce vibrations of the finer matter of the body, which by its specific gravity

tends to float in the upper part of the ovoid, whereas bad thoughts, such as selfishness and avarice, are always oscillations of the grosser matter, which tends to gravitate towards the lower part of the ovoid. Consequently the ordinary man, who yields himself not infrequently to selfish thoughts of various kinds, usually expands the lower part of his mental body, and presents roughly the appearance of an egg with its larger end downwards. The man who has repressed those lower thoughts and devoted himself to higher ones tends to expand the upper part of his mental body, and therefore presents the appearance of an egg standing on its smaller end. From a study of the colours and striations of a man's mental body the clairvoyant can perceive his character and the progress he has made in his present life. From similar features of the causal body he can see what progress the ego has made since its original formation, when the man left the animal kingdom.

When a man thinks of any concrete object, a book, a house, a landscape, he builds a tiny image of the object in the matter of his mental body. This image floats in the upper part of that body, usually in front of the face of the man and at about the level of the eyes. It remains there as long as the man is contemplating the object, and usually for a little time afterwards, the length of time depending upon the intensity and the clearness of the thought. This form is quite objective, and can be seen by another person, if that other has developed the sight of his own mental body. If a man thinks of another, he creates a tiny

portrait in just the same way. If his thought is merely contemplative and involves no feeling (such as affection or dislike) or desire (such as a wish to see the person) the thought does not usually affect its object.

If coupled with the thought of the person there is a feeling, as for example of affection, another phenomenon occurs besides the forming of the image. The thought of affection takes a definite form, which it builds out of the matter of the thinker's mental body. Because of the emotion involved, it draws round it also matter of his astral body, and thus we have an astro-mental form which leaps out of the body in which it has been generated, and moves through space towards the object of the feeling of affection. If the thought is sufficiently strong, distance makes absolutely no difference to it; but the thought of an ordinary person is usually weak and diffused, and is therefore not effective outside a limited area.

When this thought-form reaches its object it discharges itself into his astral and mental bodies, communicating to them its own rate of vibration. Putting this in another way, a thought of love sent from one person to another involves the actual transference of a certain amount both of force and of matter from the sender to the recipient, and its effect upon the recipient is to arouse the feeling of affection in him and slightly but permanently to increase his power of loving. But such a thought also strengthens the power of affection in the thinker, and therefore it does good simultaneously to both.

Every thought builds a form; if the thought be directed to another person it travels to him; if it be distinctly selfish it floats in the immediate neighbourhood of the thinker; if it belongs to neither of these categories it floats for awhile in space and then slowly disintegrates. Every man therefore is leaving behind him wherever he goes a trail of floating thought; as we go along the street we are walking all the time amidst a sea of other men's thoughts. If a man leaves his mind blank for a time, these floating thoughts of others will drift through it, making in most cases but little impression upon him. Sometimes one will arrive which attracts his attention, so that his mind seizes upon it and makes it its own, strengthens it by the addition of its force, and then casts it out again to affect somebody else. A man, therefore, is not responsible for a thought which floats into his mind, because it may be not his, but someone else's; but he *is* responsible if he takes it up, dwells upon it and then sends it out strengthened.

Self-centred thought of any kind hangs about the thinker, and most men surround their mental bodies with a floating shell of such thoughts. Such a shell obscures the mental vision and facilitates the formation of prejudice. Each thought-form is a temporary entity. It resembles a charged battery, awaiting an opportunity to discharge itself. Its tendency is always to reproduce its own rate of vibration in the mental body upon which it fastens itself, and so to arouse in it a like thought. If the person at whom it is aimed happens to be busy, or already engaged in some definite train of thought,

the particles of his mental body are already swinging at a certain determinate rate, and cannot for the moment be affected from without. In that case the thought-form bides its time, hanging about its object until he is sufficiently at rest to permit its entrance; then it discharges itself upon him, and in the act ceases to exist.

The self-centred thought behaves in exactly the same way with regard to its generator, and discharges itself upon him when opportunity offers. If it be an evil thought, he generally regards it as the suggestion of a tempting demon, whereas in truth he tempts himself. Usually each definite thought creates a new thought-form; but if a thought-form of the same nature is already hovering round the thinker, under certain circumstances a new thought on the same subject, instead of creating a new form, coalesces with and strengthens the old one, so that by long brooding over the same subject a man may sometimes create a thought-form of tremendous power. If the thought be a wicked one, such a thought-form may become a veritable evil influence, lasting perhaps for many years, and having for a time all the appearance and powers of a real living entity.

All these which have been described are the ordinary unintentional thoughts of man. A man can make a thought-form intentionally, and aim it at another with the object of helping him. This is one of the lines of activity adopted by those who desire to serve humanity. A steady stream of powerful thought directed intelligently upon another person may be of the greatest assistance to him. A strong

thought-form may be a real guardian angel, and protect its object from impurity, from irritability or from fear.

An interesting branch of the subject is the study of the various shapes and colours taken by thought-forms of different kinds. The colours indicate the nature of the thought, and are in agreement with those which we have already described as existing in the bodies. The shapes are of infinite variety, but are often in some way typical of the kind of thought which they express.

Every thought of definite character, such as a thought of affection or hatred, of devotion or suspicion, of anger or fear, of pride or jealousy, not only creates a form but also radiates an undulation. The fact that each one of these thoughts is expressed by a certain colour indicates that the thought expresses itself as an oscillation of the matter of a certain part of the mental body. This rate of oscillation communicates itself to the surrounding mental matter precisely in the same way as the vibration of a bell communicates itself to the surrounding air.

This radiation travels out in all directions, and whenever it impinges upon another mental body in a passive or receptive condition it communicates to it something of its own vibration. This does not convey a definite complete idea as does the thought-form, but it tends to produce a thought of the same character as itself. For example, if the thought be devotional its undulations will excite devotion, but the object of the devotion may be different in the case of each person upon whose

mental body they impinge. The thought-form, on the other hand, can reach only one person, but will convey to that person (if receptive) not only a general devotional feeling, but also a precise image of the Being for whom the devotion was originally felt.

Any person who habitually thinks pure, good and strong thoughts is utilising for that purpose the higher part of his mental body—a part which is not used at all by the ordinary man, and is entirely undeveloped in him. Such an one is therefore a power for good in the world, and is being of great use to all those of his neighbours who are capable of any sort of response. For the vibration which he sends out tends to arouse a new and higher part of their mental bodies, and consequently to open before them altogether new fields. It may not be the same thought as that sent out, but it will be of the same nature. A man thinking of Theosophy will not necessarily communicate Theosophical ideas to others; but he will awaken in them more liberal and higher thought than that to which they had before been accustomed. The thought-forms generated under such circumstances can affect only those who are to some extent open to them; but to them they will convey definite Theosophical ideas.

The colours of the astral body bear the same meaning as those of the higher vehicles, but are several octaves of colour below them, and much more nearly approaching to such hues as we see in the physical world. It is the vehicle of passion and emotion, and consequently it may exhibit

additional colours, expressing man's less desirable feelings, which cannot show themselves at higher levels; for example, a lurid brownish-red indicates the presence of sensuality, while black clouds show malice and hatred. A curious livid grey betokens the presence of fear, and a much darker grey, usually arranged in heavy rings around the oval, indicates a condition of depression. Irritability is shown by the presence of a number of small scarlet flecks in the astral body, each representing a small angry impulse. Jealousy is shown by a peculiar brownish-green, generally studded with the same scarlet flecks. The astral body is like those just described in size and shape, and in the ordinary man its outline is usually clearly marked; but in the case of primitive man it is often exceedingly irregular, and resembles a rolling cloud composed of all the more unpleasant colours.

When the astral body is comparatively quiet (it is never actually at rest) the colours which are to be seen in it indicate those emotions to which the man is most in the habit of yielding himself. When the man experiences a rush of any particular feeling, the rate of vibration which expresses that feeling dominates for a time the entire astral body. When a man feels a great flood of devotion, the whole of his astral body is flushed with blue, and while the emotion remains at its strongest the normal colours do little more than modify the blue, or appear faintly through a veil of it; but presently the vehemence of the sentiment dies away, and the normal colours reassert themselves. But because of that spasm of emotion

the part of the astral body which is normally blue has been increased in size. Thus a man who frequently feels high devotion soon comes to have a large area of blue permanently existing in his astral body.

When the rush of devotional *feeling* comes over him it is usually accompanied by *thoughts* of devotion. Although primarily formed in the mental body these draw round themselves a large amount of astral matter as well, so that their action is in both worlds. In both worlds also is the radiation which was previously described, so that the devotional man is a centre of devotion, and will influence other people to share both his thoughts and his feelings. The same is true in the case of affection, anger, depression—and indeed of all other feelings.

The flood of emotion does not itself greatly affect the mental body, although for a time it may render it almost impossible for any activity from that mental body to come through into the physical brain. That is not because that body itself is affected, but because the astral body, which acts as a bridge between it and the physical brain, is vibrating so entirely at one rate as to be incapable of conveying any undulation which is not in harmony with that.

The permanent colours of the astral body react upon the mental. They produce in it their correspondences, several octaves higher, in the same manner as a musical note produces overtones. The mental body in its turn reacts upon the causal in the same way, and thus all the good qualities expressed in the lower vehicles by degrees establish

themselves permanently in the ego. The evil qualities cannot do so, as the rates of vibration which express them are impossible for the higher mental matter of which the causal body is constructed.

So far, we have described vehicles which are the expression of the ego in their respective worlds—vehicles which he provides for himself; in the physical world we come to a vehicle which is provided for him by nature under laws which will be later explained—which, though also in some sense an expression of him, is by no means a perfect manifestation. In ordinary life we see only a small part of this physical body—only that which is built of the solid and liquid subdivisions of physical matter. The body contains matter of all the seven subdivisions, and all of them play their part in its life and are of equal importance to it.

We usually speak of the invisible part of the physical body as the etheric double; 'double' because it exactly reproduces the size and shape of the part of the body that we can see, and 'etheric' because it is built of that finer kind of matter by the vibrations of which light is conveyed to the retina of the eye. (This must not be confused with the true æther of space—that of which matter is the negation). This invisible part of the physical body is of great importance to us, since it is the vehicle through which flow the streams of vitality which keep the body alive, and without it as a bridge to convey vibrations of thought and feeling from the astral to the visible denser physical matter the ego could make no use of the cells of his brain.

The life of a physical body is one of perpetual change, and in order that it shall live, it needs constantly to be supplied from three distinct sources. It must have food for its digestion, air for its breathing, and vitality for its absorption. This vitality is essentially a force, but when clothed in matter it appears to us as a definite element, which exists on all the worlds of which we have spoken. At the moment we are concerned with that manifestation of it which we find in the highest subdivision of the physical world. Just as the blood circulates through the veins, so does the vitality circulate along the nerves; and precisely as any abnormality in the flow of the blood at once affects the physical body, so does the slightest irregularity in the absorption or flow of the vitality affect this higher part of the physical body.

Vitality is a force which comes originally from the sun. When an ultimate physical atom is charged with it, it draws round itself six other atoms, and makes itself into an etheric element. The original force of vitality is then subdivided into seven, each of the atoms carrying a separate charge. The element thus made is absorbed into the human body through the etheric part of the spleen. It is there split up into its component parts, which at once flow to the various parts of the body assigned to them. The spleen is one of the seven force-centres in the etheric part of the physical body. In each of our vehicles seven such centres are visible to clairvoyant sight. They appear usually as shallow vortices, for they are the points at which the force from the higher bodies enters the

lower. In the physical body these centres are: (1) at the base of the spine, (2) at the solar plexus, (3) at the spleen, (4) over the heart, (5) at the throat, (6) between the eyebrows, and (7) at the top of the head.

The shape of all the higher bodies as seen by the clairvoyant is ovoid, but the matter composing them is not equally distributed throughout the egg. In the midst of this ovoid is the physical body. The physical body strongly attracts astral matter, and in its turn the astral matter strongly attracts mental matter. Therefore by far the greater part of the matter of the astral body is gathered within the physical frame; and the same is true of the mental vehicle. If we see the astral body of a man in its own world, apart from the physical body, we shall still perceive the astral matter aggregated in exactly the shape of the physical, although, as the matter is more fluidic in its nature, what we see is a body built of dense mist in the midst of an ovoid of much finer mist. The same is true for the mental body. Therefore if in the astral or the mental world we should meet an acquaintance, we should recognise him by his appearance just as instantly as in the physical world.

This, then, is the true constitution of man. In the first place he is a Monad, a Spark of the Divine. Of that Monad the ego is a a partial expression, formed in order that he may enter evolution, and may return to the Monad with joy, bringing his sheaves with him, in the shape of qualities developed by garnered experience.

The ego in his turn puts down part of himself for the same purpose into lower worlds, and we call that part a personality, because the Latin word *persona* means a mask, and this personality is the mask which the ego puts upon himself when he manifests in worlds lower than his own. Just as the ego is a small part and a very imperfect expression of the Monad, so is the personality a small part and a very imperfect expression of the ego; so that what we usually think of as the man is only in truth a fragment of a fragment.

The personality wears three bodies or vehicles, the mental, the astral and the physical. While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued, and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development. The primitive savage usually does not move more than a few miles away from his sleeping physical form—often not as much as that; and he has only the vaguest consciousness.

The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness upon the astral plane, though he has not often the faculty of bringing into his waking

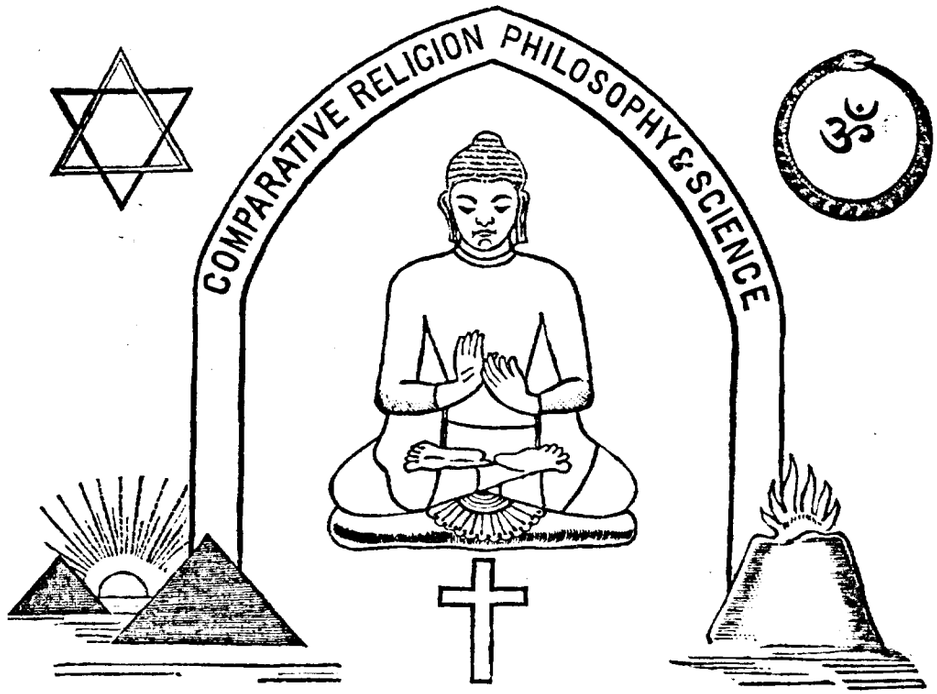
life any memory of what he has seen and done while his physical body was asleep. Sometimes he does remember some incident which he has seen, some experience which he has had, and then he calls it a vivid dream. More often his recollections are hopelessly entangled with vague memories of waking life, and with impressions made from without upon the etheric part of his brain. Thus we arrive at the confused and often absurd dreams of ordinary life. The developed man becomes as fully conscious and active in the astral world as in the physical, and brings through into the latter full remembrance of what he has been doing in the former—that is, he has a continuous life without any loss of consciousness throughout the whole twenty-four hours, and thus throughout the whole of his physical life, and even through death itself.

(To be continued)

C. W. Leadbeater

Every day Satan whispers in my ear "Where wilt thou obtain nourishment to-day?" I answer him, "I will drink the cup of death". "And what wilt thou wear?" he asks, "A shroud," I reply. "And where wilt thou lie down?" "In the tomb." "What an unpleasant fellow thou art!" says Satan; then he departs.

HATIM ASSAM



THE ABSOLUTE MUST GO!

By E. D. FAWCETT

(Author of *Individual and Reality,* etc.)

I AM indebted to Dr. F. O. Schrader alike for his appreciation of the *Individual and Reality* and for his many pertinent questions indicating those quarters in which further elucidation of difficulties seems necessary. I do not propose to state the

case against Absolutism here, still less to discuss with necessary fullness an alternative hypothesis such as that of the 'Cosmic Imagination'. A critique of Absolutism is to be found in my book. (*e.g.* in the chapter on 'Appearances' pp. 49-62 and elsewhere), and I have yet to learn that any absolutist has dealt with the objections and offered a reply.[1] I am content to leave that critique just as it stands. But with regard to *alternative hypotheses,* such as idealism or panpsychism may require,[2] I desire to make clear this point: there is no appeal to the 'Cosmic Imagination' in my book. I did not feel justified in going beyond the supposal, *tentative because not fully verifiable empirically,* of a psychical Ground. And in the Oxford paper, in which there is transition to the concept of the Ground as Imagination, I was not in a position to deal adequately with this suggestion within the hour at my disposal. I have, however, in contemplation a new work which may prove of interest. And, pending its publication, I may have something to say in the course of a forthcoming survey of Bergson's *Matter and Memory* in the pages of *Mind.*

Of course, even if we decide to be rid of the Absolute, no alternative hypothesis of value may be

[1] The ablest modern champion of idealistic Absolutism is admittedly Mr. F. H. Bradley, who in his *Appearance and Reality* has sought to grapple with some of the truly colossal difficulties which beset his faith. Mr. Bradley, however, recognises fully that many of the more serious riddles that vex the believer in the Absolute cannot be solved. All interested in this vital issue should consult his book. I am not merely urging, however, that Absolutism leaves us with numerous insoluble difficulties on our hands. That is now sufficiently obvious. My more radical contention is to the effect that there is no empirical support for belief in the Absolute. There is no sentient experience which attests an Ultimate such as figures in the new Hegelian creed. It is just a conceptual invention in response to a wish.

[2] I ignore agnostic and materialistic attitudes as antiquated.

forthcoming. Conceptual thought is defective; *truth itself is fatally unsatisfactory,* is never adequate to the object which it seeks to absorb.[1] All that we can hope for is that truth shall be *sufficiently* adequate to serve as a guide. Full mirroring of the Universal Life—as Bergson would call it—in the concepts of a finite centre may be wanted. But, most emphatically, it is not to be had. All that remains to us is to try to get truth as near as possible to the giant Reality discussed. I have no other aim in running the hypothesis of the 'Cosmic Imagination' for what it is worth. I was interested to learn from my friend, Dr. Schiller, that the hypothesis is not new, but, as I observed in the paper, was "much more moved by the likelihood that it may possibly be true"; of course in the unsatisfactory way to which truth's nature condemns it. Still, like Dr. Schiller, I have no profound trust in conceptual thought, and am quite ready to admit that the ultimate problems of metaphysics may be insoluble. Metaphysics, like the entire world-process, is experimental, and theorising by way of trial and error may be doomed to failure. The Absolute must go—but none can say finally and for certain what is to hold our interests in its stead. Possibly the fact that we have to *choose* between rival concepts is itself the indication that our last view will be too partial and therefore false!

[1] If concepts, which are always selective, never mirror fully *even minor* and very partial aspects of Reality—if, again, my attack on the 'Law' of Contradiction (*Individual and Reality,* pp. 53-62) is valid—truth must often fall woefully short of its object. And certainly there cannot be any squeezing of *Reality at large* into a propositional pemmican which is to bring genuine satisfaction.

Having sheltered myself under this preamble, I will now reply briefly to Dr. Schrader's chief observations and criticisms:

(1) As regards my former standpoint as discussed in the *Riddle of the Universe,* I have only to repeat that this work is "superseded". It was an experiment and, in large part, a disappointing one. At twenty-five and earlier one sows one's intellectual wild oats! I regard Monadism now as utterly untenable. There is, so far as I can see, not a shred of evidence in its favour. At the same time I note that the "monads" of the *Riddle* were not, properly speaking, "self-contained". They bore in themselves the seeds of their eventual transformation! They were not Leibnitzian entities, nor even Herbartian "reals". Their contents were continuous with the macrocosm—they were held to *interpenetrate.* And this obviousness of interpenetration was one of the leading considerations which forced me, most unwillingly, out of the cruder line of thought originally followed in the *Riddle.* That book interests me now much as a mile-stone interests a pilgrim who is tramping towards a distant town—and rest!

(2) Is the hypothesis of the Ground as "a giant Cosmic Imagination" of the character of a "relapse" into Absolutism? Dr. Schrader thinks that it is. And this way lies a strange error.

Let me first make clear what this Absolutism which I attack actually is. It is idealistic Absolutism of the Hegelian and neo-Hegelian type, such as is championed with such conspicuous power by F. H. Bradley, in whose *Appearance and Reality* the

high-water mark of this mode of thought seems to have been reached. Now for Bradley the Absolute is sentient reality—the Universe is viewed as a harmonious whole of Experience complete, perfect and finished. Plurality and change are "contradictory," and hence unreal, appearances. And similarly all the appearances which we can note and discuss (including, of course, time, space, change, sensible qualities, motion, activity, truth and error, good and evil, causation, selves, etc.) are regarded as more or less unreal. However, as they must fall somewhere, they are made to "belong to" reality, *i.e.,* to exist in transformed character in the Absolute Experience. Needless to say, this Absolute Experience is not to be labelled "God".[1]

This Absolute, then, it will be observed, is *static* —we are in the presence of what James has well called a "block universe". And with the *denial of plurality and change* goes belief in *universal determinism.* You cannot allow for chance, spontaneity or free-will, however limited. Causation itself is a spent category,[2] for, all being *timelessly* complete, nothing *really* happens. And before this sinister Absolute the significance of the individual, of course, withers. Unreal himself, he can do nothing real—he

[1] There is a great deal of cowardly and dishonest thinking which takes refuge under the misuse of the word "God".

[2] Let me note here how very important is the *correct* treatment of the Cause and Effect way of thinking. Theosophists, *e.g.,* are apt to rely on the 'Law of Cause and Effect' as if they had an unquestionably secure category at their command. But while they are taking over this category uncritically from science, what is the judgment of our philosophers? Prof. Taylor remarks that "any form of the principle in which it is true is useless, and any form in which it is useful is untrue," and this is the conclusion of such otherwise opposed writers as Bradley and Schiller. I have endeavoured elsewhere to arrive at somewhat less damaging and revolutionary result. But it is certain that henceforth no one who relies uncritically on the 'Law of Cause and Effect,' as a clue to the solution of ultimate problems, will hold the attention of a competent audience.

is but a "contradictory" aspect of a "contradictory" time-show. The complete Absolute, in which he can have no living interest, alone possesses real being.

Now the Cosmic Imagination, as I conceive it, has very little in common with this Absolute. Certainly it is psychical in character and certainly it lies behind, as well as in, 'centres,' but this does not constitute it an Absolute such as the above. For the 'Ground' is essentially *active*, while 'activity' for Absolutists is an untrue category not affirmable of the Absolute! The Ground has phases or moods of no change and *change*—may have a history. The Absolute has none. The Ground is both a unity or continuum *and plural*: for the so-called 'Law' of Contradiction is invalid in this reference and does not apply. It is plastic and creative, and its history is marked by 'chance' and spontaneity, alike in the course of Nature and in the free action of conscious individuals. And so far from the individual being 'unreal,' it is in him that the Ground attains its more intense and *consequently more real* life. *All* appearances also are real: as real as the continuum background in which they become, and whence they are thrust on to the notice of conscious life.

Again, the Absolute, as complete, cannot have a purpose which is being realised. An end to be attained presupposes time. The Ground also has no purpose in the sense of a consciously represented end. It is not an individual. But it has what I must call pulses of history. And in that history it shows a nisus, a pressure, not indeed

towards a specific end, but towards ever *more intense and more rich life*. That pressure takes form in and as Nature and the story of conscious spirit. Everywhere, again, during an evolution-era the *novel* is arising; evolution being creative, not *merely* the unfolding of a latent or germinal system. But, of course, there can be nothing novel—no creative flux—no pressure toward betterment and no progress—within the timeless perfection of the Absolute!

But I need not dwell on this matter further. Those who desire to pursue the subject must be referred to my book. Dr. Schrader has confused the concept of the *timeless* Absolute with that of a psychical Ground which is utterly unlike it.

(3) Dr. Schrader is of opinion that a Ground might be required to relate 'monads,' but is not wanted if you have centres "open to all the winds that blow". This criticism seems radically unsound. For if the 'monads' are related in a Ground, why, then—and that is the capital consideration—*they are monads (i.e., self-contained or 'windowless' centres of consciousness, actual or virtual) no longer!* They become at once aspects of the said Ground; revelations of its plural unity! And, in truth, this fatal positing of a Ground is just what Dr. F. C. S. Schiller, a strict monadist, has avoided so carefully in his *Riddles of the Sphinx*. In Dr. Schiller's Pluralism, reality is resolved into monads—into a finite God-ego and subordinate monads which conspire somehow to set a-going a world-process.[1] Now what is the telling objection to such metaphysics?

[1] My review of this very interesting and suggestive work will be found in the July number of *Mind*.

It is this. All these monads are pluralistic ultimates —how then do they come to combine and *interact*, instead of each creating a distinct monad-universe of its own? If you posit a common psychical Ground, the alleged irreducible ultimate monads become 'centres,' and with that a *mere* Pluralism at once expires. On the other hand, if you keep the monads irreducible and ultimate, how are you going to *combine*, for explanatory ends, what you have just put asunder so completely in thought? To bring together your monads once more, to suppose them to interact complexly, you have to invent unintelligible miracles of telepathy across a void. Nay, you discover now, to your dismay, that there is no *common* 'void'—nor, indeed, any *common* field of positive reality—in which the hypothetical monads can be set so as to be related to the dominant God-monad and to one another.

It is clear, withal, that Dr. Schiller is well-advised. He cannot accept a common psychical Ground without abolishing the monads. If monads are related in a Ground, and if, as is implied, their relations are internal and penetrate their very essence, we have just—centres!

But while resort to a Ground is fatal to Monadism, it is at once suggested by the survey of a 'centre'. Thus in my chapter 'Appearances and the Finite Centre' I come to note that I am not aware of a monadic 'ego' and, following anon the master-clue of relativity, I find that in my very perceptions I am at once within *and beyond* the sphere of 'my' states of consciousness. The centre shows, not as an isolable existent, but as tract of

a wider psychical continuum, which *penetrates it* and does not merely impress it, in some unintelligible way, from without. Other Centres, of which I am aware, occupy other tracts of this continuum. Each centre may be regarded as a light bright at a point, but fringed by less and less illuminated rings which merge imperceptibly into the sub-conscious. Were there no penumbral fringes and no sub-conscious[1] regions beyond these, were the psychical Ground *wholly* occupied by clearly-conscious centres, then, of course, some one might urge that the Ground *consists* solely of centres—that, apart from the centres there exists no Ground at all. But he would be troubled all the while by the still unsolved problem of the *relations*.

And yet not troubled! For if the Ground *(or so much of it* as has passed into Nature), were to become *wholly* conscious, there would be no problem of *multiple* centres left. The Ground would have become a novel complex centre in place of the fragmentary multiple centres which were overflowed. All penumbral fringes and sub-conscious regions having disappeared, the frontiers between the centres have disappeared also. There remains only a single and very complex being who contains nature transformed within himself. The Ground has risen out of itself into Spirit, and Spirit, again, finds within itself all the reality which it presupposed.

In the present stage of evolution, the Ground is illuminated, so to speak, only in spots. These spots of light, again, are mobile—there are no contents eternally earmarked for this or that centre.

[1] The concept of the sub-conscious is a perfectly clear one. *Cf.* on this Bergson *Matter and Memory*, English Translation, p. 183.

And light-spots that approach one another tend to merge into a common conscious unity. There is a familiar psychological fact which illustrates this law. Discrete centres, which alternate or co-exist in alliance with the same brain—'secondary personalities' as they are loosely called—may and do sometimes fuse into a sole conscious centre. The insulating sub-conscious tract has disappeared.

In my projected new work (which will commence with the attempt to indicate the rise of an evolution-era; the attempt already outlined in the *Individual and Reality*[1]) I shall deal incidentally with the question of the rise of the centres. For the present I will merely assert my conviction that they are at once evolved and at the same time continuous with the primæval Ground. A centre is not an unalterable 'real' such as Herbert conceived. It has no fixed qualitative core. And its history is perhaps such as to allow us to speak of a beginning. I have suggested elsewhere the condition whence certain of the minor centres arose.[2] These centres serve to cradle other centres, and these others, and so on till the crown of evolution may be reached in a hypothetical supreme Centre or God: the outcome, as Renan would say, of myriads of beings "the harmony, the *total voice* of the universe". In considering the story of the centres, we shall have two main problems to consider: (1) that of the rise of centres which come and go, without

[1] Pp. 272 *et seq.* It may interest the reader to learn that the late Prof. W. James (who was in sympathy with the main results of the book and rejoiced in the free appeal made to spontaneity and chance) found this attempt of special value. But I am aware only of two others who have understood clearly what is meant.

[2] *Individual and Reality*, pp. 278-281.

rising on to the level of true conscious life and which cannot possibly be supposed to be 'immortal' *in their own right*, and (2) that of the rise of centres which are to enter with consciousness of self-identity on an 'immortal' history. And we may be certain that there is no entrance on the path to 'immortality' save when *memory* has supervened upon that nascent sentient life which obtains low down in Nature. There can be no 'future' for anything which does not feel itself continuous with a recalled past. "To all intents and purposes, self-identity, and, with it, immortality depend on memory .... the lowest phases of spiritual existence will have nothing to remember and hardly any means of remembering it."[1] If we are running the theory of centres, instead of that of Monads, we can say that the said 'lowest phases' at best persist only in the memories of *other* and higher centres. Of course, even the higher centres are always changing and their separate careers may anon draw to a close—they may coalesce to form still higher centres and such higher centres may be merged in yet higher and so on. But if the last evolved centre preserves the *memories* of the former separate careers, 'immortality' will certainly be secure. The Highest Centre, which might be termed God, would at once abolish and yet preserve, the old centres. It would be harmonising innumerable "secondary personalities" in each of which it would find *itself* diversely present. This, indeed, is a quite thinkable mode of genesis of a supreme, but finite, God.

[1] F. C. S. Schiller's *Riddles of the Sphinx*, p. 385. Dr. Schiller, be it noted in passing, believes in a plurality of lives for the "higher phases" of his monadic hosts, *e.g.* an amœba or 'electron'.

The dream of a final *coalescence* has long held sway over mystics and not a few philosophers. And the ideal of a final *close association* of individuals—of a perfect society—figures in Dr. Schiller's *Riddles* as the goal of evolution. I have treated the coalescence ideal sympathetically, but cautiously, in the pages of the *Individual and Reality*. But, of course, this ideal may not appeal to all, and I should be sorry to urge that it has claims that command assent. Thus coalescence, save with congenial spirits, strikes many as an odious prospect, and certainly, were it a question of coalescing with *present* mankind, I should prefer to be extinguished outright. Even, however, if we relegate coalescence to an indefinitely remote future —to a future rich with exalted individuals—we are not clear of the objections which a sane individualism may urge. Close association, and *at will only,* may prove more attractive than coalescence; many of the most spiritual individuals may not care to 'serve in Heaven,' but may prefer free isolation and optional touch with such other centres as their varying interests shall dictate. Further, we must recall that the drift of the present world-process is probably not such as all individuals happen to desire. This said process seems experimental, is "pervaded with blunders" (Schiller), and, in the eyes of many, may promise to result in grim failure. Hence highly evolved individuals may revolt, prefer Acosmism, and steer deliberately out of the general stream.[1] They will be right, if

[1] In Dr. Schiller's *Riddles of the Sphinx* the monads have to be *constrained* to Cosmism, *i.e.*, to co-operate in bringing into existence a *common* world. Acosmism is primordial, and the initiative in the task of ordering this very imperfect world lies with the finite God or dominant Monad. But this God's temporary success might be followed by a final and justifiable revolt.

the stream does not bear them on to a *richer life*. Their critics, perhaps, will regard them as 'spiritually evil,' nay, as followers of a 'Left Hand Path'. But the rebels, too, have their bents, and Reality has room surely for all its sons. The values of one set of beings do not necessarily hold good for all.

(4) With regard to Dr. Schrader's reference to the "monistic trend" of thought, I should incline to explain this in part by our love for *assimilation*, which gratifies the æsthetic interest and proves so useful in practice. This passion, as noted by Bain, runs very easily into excess. It causes us to ignore multiplicity and emphasise, as far as may be, unity. If, however, my objections to the 'Law' of Contradiction are valid,[1] we are not driven to be *either* pluralistic *or* monistic idealists. A choice between these alternatives is not enforced. We can hold that *both* pluralism and monism are attested by facts. The Ground is a plural-unity.

(5) Dr. Schrader speaks of Indian Absolutism as "resting on the natural conviction or feeling characteristic of deep religious natures, that plurality and change cannot be real in the highest sense, but point to something else altogether different on which they ultimately rest". We have heard a like plea made by Bradley and others in the West. But unfortunately for these folk there is nothing in experience which when "pointed to" reveals the Absolute! Mere wishes will not create in this

[1] *Cf.* the chapter on 'Appearances'. See especially p. 60 "on thought which appeals to Antinomies".

case. Change, we note, is pervasive and plurality obtrusive. Shall I add that I am sufficiently shallow and 'irreligious' to rejoice that change is so real? Change so avenges this, in so many ways, faulty and positively evil world. But our monists, of course, have to house shambles, diseases, torture-dens and life's myriad other horrors somehow within the *"timeless perfection"* of their Absolute! They forget, as Dr. Schiller has urged, that a whole, to be perfect, must consist of *perfect parts.* For him and me the present universe is unsatisfactory; still it has a history and can, therefore, improve; reality is *plastic* and moves toward levels of richer conscious life—life that is to meet desire more fully and desire that heralds, in its turn, yet keener life. Change, is, at root, beneficent; activity, when not unduly thwarted, a joy.

I take note, however, that certain Indian folk gratify their 'religious' bents by inventing an Absolute, and ignoring the change and plurality which are actually in view. But I must add that their invention has no necessarily 'religious' worth for others. In fact, I should incline myself to regard Absolutism as a demoralising and pernicious creed. Since nothing *really* happens, there can be no *real* progress or retrogression. Whatever seems to occur—good or evil though it may be called—that is an appearance belonging somehow to the already complete Absolute. The Absolute then covers and sanctions whatever seems to happen, fair or foul, and whether you behave as devil or as saint, you are but an aspect, (however unintelligibly present) of its timeless perfection. *Credat*

Judaeus! If I were a devil, I am pretty sure that this would be my creed. But I am afraid that, at times, I should suspect that this very comfortable hypothesis was false.

(6) I will not offer any criticism of Dr. Schrader's mention of the 'First Logos' and Mula-prakriti. I am not at all clear as to what, in the somewhat syncretistic fabric of Theosophy, the word 'Logos' means—whether a personal God, evolved or other, a 'heavenly democracy,' or what not. And Mula-prakriti would seem to be the ghost of our old friend 'Matter,' *i.e.,* inertia and extension taken abstractly and projected into independent existence. 'Matter,' for me, I must repeat, is a *concept,* which is only useful for practical purposes in certain branches of scientific thinking. *There is no problem of 'Matter'.* It is the problem of *Nature,* aglow with its sentiency and 'secondary qualities,' which is truly obscure.

Dr. Schrader credits me with often quoting the *Philosophy of the Unconscious,* and classes this book with 'philosophical romances,' in which, by the way, if we listen to Renan, must be included, and I think justly, Hegel's Absolutist system as well. As a matter of fact, I have characterised the leading conceptions of Von Hartmann's work as mythology (p. 263), and even where I cite an important passage of his with approval (p. 251), I do so with a reservation that requires a note. It would be difficult to pen a more hostile criticism than that on Hartmann's theory of the beginnings (pp. 262-65), so that the pertinence of Dr. Schrader's observation is really somewhat far to seek.

E. D. Fawcett

KARMA AND HEREDITY

By LOUISE APPEL, M. B., B. Sc., B. S.

MUCH has been written about heredity and the much debated question whether acquired characteristics are transmitted from parent to offspring. The question is again brought to the fore by the concluding paragraph in Mr. Leadbeater's article in the *Adyar Bulletin* (December, 1910), in which he writes, p. 362: "Another excuse which is sometimes put forward is that it is necessary that bodies should be provided for the high-class incoming egos, which will be needed to do the work; it is argued that students can surely provide these better than the good people of the outer world. This is probably so, and therefore in certain rare cases it has been suggested that students should marry for this very purpose; but it is surely wisest to wait for such an order from a source that cannot be questioned. Meanwhile we have plenty of good members who are perfectly capable of providing bodies for the occult workers of the future." We have in this statement the definitely implied fact that the heredity of plenty of our members is good enough to provide bodies for the occult workers of the future, and we have further the less definite statement that students can

probably provide these bodies better than the good people of the outer world. Further light is thrown on the question by H. P. B. Thus, we are told[1]:

The White Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were originally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his 'Inner God,' that give him his power. Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Heredity, so-called, belongs to or is part of nature, and the laws of heredity belong to, or are part of the laws of nature; therefore the two should be capable of expression in like terms. But what is "Nature"? what is "Heredity"? and in what terms can these be expressed? Let us turn again to *The Secret Doctrine*. In speaking about the duality of manas, H. P. B. says[2]:

In truth and in nature, the two Minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality . . . . wedges itself into the brain and senses of the fœtus, at the completion of its seventh month, the Higher Manas does not unite itself with the child before the completion of the first seven years of its life.

And, in a footnote, H. P. B. adds:

The brain, or thinking machinery, is not only in the head, but, as every physiologist who is not

[1] *The Secret Doctrine*, iii. 539.

[2] *Ibid.* iii. 511.

quite a materialist will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that make these struggle, and that too with disease, throws it off and acts, each of them, even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say it is Nature is to say nothing, if it is not the enunciation of a fallacy; for Nature after all is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

If, then, we would learn the laws of nature and of heredity, we may approach the problem in two ways—by considering the "entity endowed with instinct," or "the total of agencies and forces". The former was the method adopted by Dr. Kleinschrod[1]; day after day, year after year, he watched this entity as it struggled with disease—sometimes successfully, sometimes not successfully, and in this way he discovered the law of life, *i.e.*, the law of animate life in the organic world in contrast with the law of inanimate life in the inorganic world. The law may be briefly stated as follows: Life (*i.e.*, animate life) forms or builds an organisation by which it inhibits directly or indirectly the mechanical laws of the lifeless world (*i.e.*, inanimate life), and seeks to maintain

[1] See his *Eigengesetzlichkeit des Lebens* or the English translation *The Inherent Law of Life.*

this organisation. In establishing this law, Dr. Kleinschrod proves, incidentally, that there is also a life-principle and a vital force, and that function is in animate life what energy is in inanimate life. There is conservation of function in animate life, and conservation of energy in inanimate life. This conclusion agrees essentially with H. P. B.'s statement that: "The Life-Principle, or Life Energy, which is omnipresent, eternal, indestructible, is a Force and a Principle as *noumenon,* while it is Atoms, as *phenomenon.*"[1]

Dr. Kleinschrod shows that the Life-Principle is of a double nature, which he terms subjective (acting as a subject or intelligence acts), and energial-functional (in its functions). From the passages already quoted the points of agreement of Dr. Kleinschrod's work with the teachings of Madame Blavatsky about nature are clear, though H. P. B. speaks of an entity endowed with instinct, and Dr. Kleinschrod speaks of a subject showing intelligence. Let us pass now to heredity. This subject is discussed, especially in its energial-functional aspect, in the *Eigengesetzlichkeit* (Inherent Law); and, in a second work, *Die Erhaltung der Lebenskraft* (the conservation of vital force), Dr. Kleinschrod has sought to show what are the laws of inheritance.[1] Having proved that the Life-Principle is always conserved, is eternal and indestructible, Dr. Kleinschrod shows that inheritance can be regarded as the expression of the law of the conservation of the life-principle, or as the form in which the life-principle is conserved. Only the

[1] *Secret Doctrine*, ii. 710.

life-principle is indestructible; its manifestations are ephemeral; therefore only the life-principle can be conserved and only the life-principle can be inherited. Hence, the true laws of heredity can only be deduced from the nature of the life-principle. The life-principle is regarded by Dr. Kleinschrod as the principle of life as an aggregate whole, and the life-force (vital force) as that part of the life-principle which has developed or undergone evolution in the individual. The life-principle and the life-force are related to one another as the whole to its part, and laws must be deduced from the whole, not from a part only. The life-principle is conserved as a whole. The individual dies, but not life as a whole. Life moves ever forward like a great chain, and when one link falls away at the hinder end, another link appears at the fore end. The laws of heredity in the individual, or laws of conservation (preservation) of the life-force in the individual, have therefore to be deduced from the laws of conservation of the life-principle, or whole of which the life-force is but a part. This view calls to mind H. P. B.'s statement about heredity in the case of *human* incarnations, and raises the interesting question whether the law of heredity, which is an expression of the conservation of life-force in the individual, may be regarded as a correspondence with the law of karma, and whether the law of karma may be regarded as an expression of the conservation of the life-principle as a whole. "It is, moreover, unquestionable that in the case of *human*

[1] *Die Gesetze der Vererbung*, pp. 210 *seq.*, in F. Kleinschrod's *Die Erhaltung der Lebenskraft.*

incarnations the law of karma, racial or individual, overrides the subordinate tendencies of heredity, its servant."[1] Man's free-will enables him, within certain limits, to strengthen or to weaken the life-force which he inherits, and thus to set up subordinate tendencies of heredity, and thereby make good or bad karma which would have to be worked out.

Let us leave on one side for the moment this question of karma, and proceed to the law of heredity as given by Dr. Kleinschrod. Having shown that the life-principle is of a double nature—subjective and energial-functional—it follows that the law of heredity must also be of a double nature, or that it comprises two laws which may be called the subjective law of inheritance, and the functional law of inheritance. For practical purposes, the functional law of heredity is by far the most important in general, but the subjective law of heredity as laid down by Dr. Kleinschrod is very interesting and suggestive to the student of Theosophy, and I give it therefore as Dr. Kleinschrod gives it in his *Die Erhaltung der Lebenskraft.* Because the life-principle is subjective we can in theory, at least, imagine life as "pure life" apart from the matter in which it is active. It is this "pure life," or life as principle, that is inherited as subject, and their subjective inheritance is evidenced or exemplified in the resemblance which children bear to their parents. Another example of this subjective inheritance is the Jewish race, a sure sign of their strong life-force. In subjective inheritance, it is the *type* of the subject which is

[1] *The Secret Doctrine*, ii. 188.

inherited, and it explains the *form* of inheritance and also the *manner and way* of inheritance. As regards the manner and way, Dr. Kleinschrod shows in his *Eigengesetzlichkeit* that life is always causally active as a subject; in other words, that life is only active consequent upon a condition of sensation. Having experienced a sensation, life wills to act. Sensation and will are the two subjective causal principles of life, and are related to one another as cause and effect, or as knowledge and conscious activity. But sensation is the passive principle, will the active principle; and because these two causal principles are separated temporally, the subjective inheritance must be in the form of this double, or temporally separated principle, *i.e.*, in the sex-form, the passive principle becoming the female form and the active principle the male form. The fact of the two sexes is traced thus to the causality of the pure subjective life.

It would seem therefore that this subjective law of inheritance is concerned with the types and forms of races, and this, in the present stage of evolution, requires the co-operation of the devas. So far, then, as the work of fashioning bodies for the sixth sub-race and sixth Race is concerned, Mr. Leadbeater's advice that "it is surely wisest to wait for such an order from a source that cannot be questioned" is timely. For, the sixth sub-race and sixth Race are new types, and the work of fashioning these new types must pass through the hands of devas, before the subjective law of inheritance can perpetuate them.

Let us pass now to the second law, or functional law of heredity, as given by Dr. Kleinschrod.

The life-principle is not only of a subjective nature, but also of a functional-energial nature. By 'functional-energial' is meant that energial processes, or changes in energy, accompany the activity of the life-principle, or are manifested when it is active. The functional law of heredity, as distinguished from the subjective law of heredity, relates to this, and practically is the more important of the two, because it relates to the inheritance of the life-principle as pure life-force, or as the activity of life which sets free the living forces or energies from the life-matter. Upon this life-force it will depend whether our life will be short or long, whether our body is weak or strong, whether we are ill or well, and whether an illness will or will not heal. The functional law is simple and runs thus: The life-force inherited is exactly the same as that which has been stored up in the paternal seed and maternal ovum. It is the life-force which is inherited, and one should beware therefore of judging by the outer appearances. Some parents, outwardly regarded, look in the best of health and yet have a weak life-force; others look thin and not robust, and yet have a strong life-force. Life-force is a strength and cannot be weighed; it must be measured. This functional law of the conservation of life-force through the process of inheritance shows a very close analogy with the law of conservation of force in lifeless nature. In both, it is a question of energial processes. In the case of the conservation of force in the lifeless (inanimate) world, we know that the amount of living force or kinetic energy which

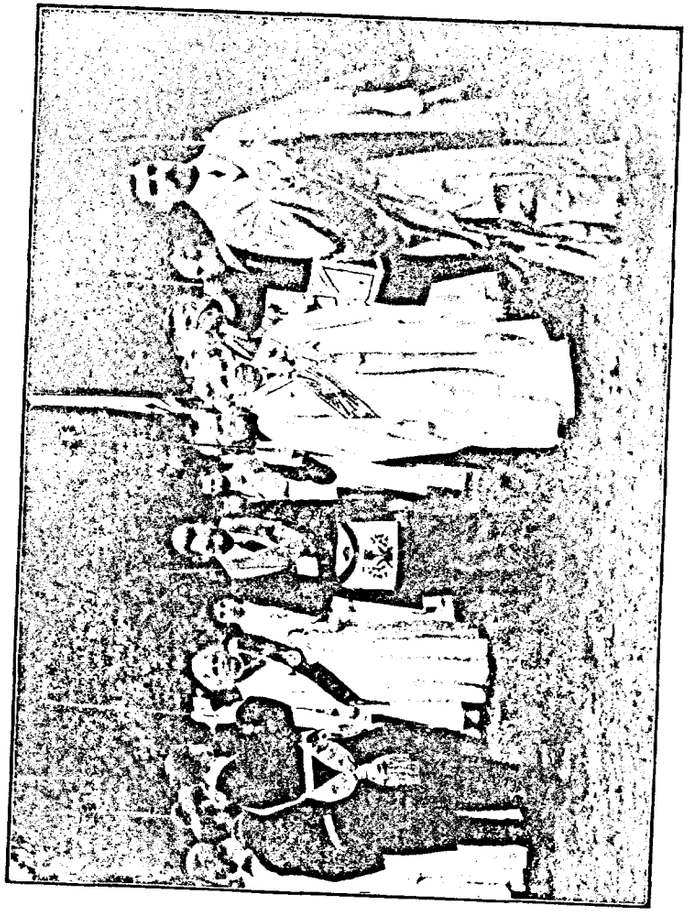
can actually manifest is exactly equal to the amount of potential force or potential energy which is present. So too in the law for the preservation of life-force—the life-force in the paternal seed and maternal egg is only potential life-force or potential function, analogous with the potential or inert force of the lifeless world. The life-force in the paternal seed and maternal egg is, as it were, functionally inert or unevolved life-force; and when fertilisation takes place, this undeveloped or dead inert function is changed or developed into living function, just as potential force is changed into kinetic force.

This, briefly, is the latest scientific view offered as regards heredity. It is based upon the ground of the inherent law of life, and is—it seems to me—in far closer agreement with Theosophical teachings than are the various other views of heredity, offered by Science. The practical consequences arising from this functional law of heredity are obvious and very important, for, when fertilisation has taken place, the iron law of inheritance steps in and development proceeds by strictest necessity from beginning to end. At the moment of fertilisation, the hitherto inactive life-principle is awakened into activity and begins its work of formation and of the development or evolution of the functions of life. It makes actual all that is potentially laid down in the maternal ovum and paternal seed. If the functions therein laid down are weak and sickly, a weak sickly child is developed, for the part bears (or reflects) always the law of the whole, and children that of their parents. Dr. Kleinschrod

maintains that if it is the duty of mankind to propagate the human race, it is also the duty of man to acquaint himself with the laws of nature which govern propagation, and to obey them so that the child's life-force may be good; and he asks: When will the conscience of mankind about life awaken? the moment of its awakening he regards as the greatest forward step in civilisation which humanity can take, a new religion for humanity would have arisen, the religion of the 'moral' (sittlich) course of life and not of the 'sensuous' (sinnlich) course. Christendom, he says, teaches it, but man does not trouble himself about it because he has not yet developed a conscience about life. Illness, alcohol and other poisons weaken the life-force in the individual, and this weakened life-force is passed on by functional heredity to the life to be born. Dr. Kleinschrod thinks that the time has come when the conscience of mankind about the sacredness of life should be sharpened. "'Thou shalt not kill' relates," Dr. Kleinschrod writes, "not only to the life which has been born or has already *become*, but also to the life which is still to become or to be generated." But, just as alcohol and poisons weaken the life-force, whether they be taken as drugs or as food, and so pass it on by heredity thus weakened, so it is also possible to strengthen a weak life-force by proper means and proper living, and to cure illness, and to pass the strengthened life-force on by heredity. Indeed, even a life-force which is strong and healthy by heredity may be still further developed by proper means, *i.e.*, by functional stimuli, and this more

highly developed life-force would, by the functional law of heredity, be passed on to the offspring. Such bodies would certainly be better than many are now, and disease and degeneration would rapidly diminish, if this law of functional heredity were more widely acted upon than it is at present. But this improvement of bodies would not suffice for the production of new types, *e.g.*, for the sixth Race or sixth sub-race types. The improvement of the bodies is necessary for evolution—and the Adept must have a healthy, strong body. But, the subjective law of inheritance has also its part to play in the production of new types, and when the time for the propagation of the new type has come, an order from a source that cannot be questioned will, no doubt, be given; for, it is clear from the subjective law of inheritance, that the new type can only be established by the law of subjective inheritance, and that the type can only be perpetuated and kept pure by rules laid down and followed, in accordance with the laws of nature, to keep the new life-force pure and strong.

This view of heredity and statement of its two laws of heredity offer a scientific explanation showing why "it is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his 'Inner God' that give him his power," and what that is "which guides each organ so unerringly in its incessant functions," and why in the case of human incarnations, "the law of Karma . . . overrides the subordinate tendencies of Heredity, its servant". Moreover, it throws light on the factors necessary for the production and perpetuation of a



new type or race of mankind, and points to the way in which the physical regeneration of existing types and races can alone be brought about—namely, by the active, willing co-operation of all with the functional law of heredity.

Louise Appel

THE LONDON HEADQUARTERS

BY the courtesy of the Editor of the *Daily Mirror*, London, we are able to present our readers with an effective picture of the Masonic procession on September 3rd, as it approached the spot where the foundation-stone of the London Headquarters was awaiting it. The procession had halted and had formed itself into two lines, between which the Very Ill. Bro. Annie Besant, 33° advanced, preceded by the Ill. Bro. James Wedgwood, 30°, bearing the sword. Immediately behind are seen Bros. Dexter and Despard, the latter the famous exponent of Woman Suffrage, and the untiring toiler among the working girls of London—one of the noblest and saintliest of women-Theosophists. Other well-known faces will be recognised.

We are glad to be able to place this moment on permanent record.

SIKHISM—A UNIVERSAL RELIGION

By RUP SINGH

[This small paper is sent out to the world with the hope that the Universal Religion of the Sikhs may be better understood and appreciated by all seekers after Truth, Lovers of God, Students of the Laws of Nature and Aspirants of the Highest Goal.—R. S.]

I. Sri Wahi Guru Ji Ka Khalsa.
II. Sri Wahi Guru Ji Ki Fateh.

I. We are Thine O Lord, *i.e.*, everything is Thine, nothing ours.

II. May Thy kingdom be established, Thy will be done and may we completely identify ourselves with Thee.

The above is the greeting of the Sikhs, and their valuable asset. The constant keeping in view of the ideal of the destruction of I and Mine and complete identification with the One Supreme Ruler of the universe, call Him by whatever name you will—God, Allah, Khuda, Ahura Mazda, Para Brahman, Parmeshvar, Akal Purukh, Wahi Guru, The Great Guru, The Great and the Good Law, or unerring Laws of Nature—is sure to raise humanity to undreamt-of heights. The more the above Sikh ideal or its equivalent in other countries, religions, tongues and languages, is steadily and conscientiously kept in view, the quicker and the

greater the results. His immutable laws are inevitable and must take their course.

Sikhism regards the practice of truth as the highest of all things (*Sri Rag*, Guru I), as no foundation for a spiritual life can be laid without this essential quality.

It lays stress on purity of thought, speech and action, as truth, the purest of the pure, will not stay in an impure place. (*Var Asa*, Guru I, Pauri 16.)

It believes in all the world scriptures and the world prophets and divines as coming from the One Source of Light and Life, and is consequently not only at one with all these but looks upon them as organs of its own body, all doing its own work, though they are countless and spread over the entire universe. (*Akal Ustat*, Guru X, 85 and 86.) In fact it is all-inclusive and excludes none from its pale. (*Kanra*, Guru V.)

Two of its mottoes are fear of God and an all-embracing love. Having a real fear of the Omniscient Being, it fears none else. (*Var Malar*, Guru III; and *Var Suhi*, Guru II.)

It demands a complete surrender and sacrifice of egoism before accepting anyone as a Sikh, and the proverbial taking of the lives of the five beloved ones by its great Founder, Guru Govind Singh Ji, the tenth Guru, was the ready method of testing if anyone was prepared to tread the Path, and to comply with the primarily essential condition laid down by his great Ancestor the first Guru, Nanak Dev Ji Maharaj. "If you would play the game of Love, keep your head upon your hand and come my way."

It looks upon a faithful obedience to Him and His laws, *i.e.*, to be "in tune with the Infinite" as the best sacrifice (*Suhi Chhant*, Guru IV), and considers that those who are capable of deliberately violating His commands, whether high or low, rich or poor, are animals and beasts of burden, not human beings, and should be treated as such—nay it regards them as even lower than some of the more useful animals which yield a far better out-turn on their outlay. (*Gauri Bawan Akhri,* Guru V; and *Gujri*, Guru I.)

As a natural corollary, it is very humble towards those who are earnest in obtaining knowledge, are making strenuous efforts for getting rid of their weaknesses, and for serving Him and His Universe, though such may be found in the lowest walks of life. (*Suhi,* Guru V; and *Var Gauri*, Guru IV.)

It believes that the Kings and other Rulers of countries are appointed and given a trial by the One Supreme Ruler of the universes, and if they are faithful servants they must carry out His will, proving thereby, that everything is in His hands and not in theirs. (*Var Sarang,* Guru II.)

If, however, they become egoistic, sensuous, unjust, and allow themselves to be guided, not by truth, love and tolerance, but by the opposing forces (also God's creation) that tend to bring about gradual degradation and ultimate destruction, Sikhism knows how to work with God and to hasten that end. History bears ample testimony to this peculiar trait of its character; and illustrations of many true Sikhs voluntarily and joyously offering their lives and standing persecutions rather than sacrifice truth,

justice and other righteous commands of their Gurus (their Dharma) are not uncommon. It could not be otherwise, as four of their Gurus themselves showed them the examples of the degree of firmness in the path of rectitude demanded of an earnest disciple and aspirant for the Lord's Kingdom, and their ninth Guru emphatically said: "Fall to the ground, but do not leave Dharma." Their Founder, the tenth Guru—who could remember the events of his past lives and past yugas (*Bachittar Natak,* Adhyaya xiv)—showed them that all earthly possessions and the dearest and nearest of kin must be sacrificed at the altar of truth, if the choice lay between Truth (God) and those possessions which, after all, are transitory. His sole objects in life were the propagation of Dharma (connoting truth, justice, righteousness, duty and religion), the helping of the righteous, and the rooting out of the unrighteous and the evil-doer. (*Bachittar Natak,* Adhyaya vi. 43.)

Sikhism believes that there are others also with similar high ideals. It regards all such as its kith and kin (*Majh*, Guru V), and is ever ready to form social and blood relations with them (*i.e.*, of interdining and intermarrying, etc.), not caring at all for the present day orthodox caste-ridden people, as it believes that it is character, capacity and merit alone that determine differentiating grades of superiority between man and man, and not birth in a particular caste. (*Prabhati,* Guru I, 11.)

Although it is very proud of the articles of uniform prescribed for it by its great Founder: (5 Ks.: (1) Kesh—wearing of long hair all over the body in a natural condition; (2) Kangha—comb for

serving (1); (3) Kirpan—a small sharp-edged iron blade; (4) Kara—an iron bangle (both (3) and (4) denoting a love for iron, so useful in warfare); (5) Kachchahra—short trousers, symbolical of continence and activity), and would like them to be worn by all peoples with high ideals, it has greater regard for reality than for form, as the Gurus have strongly deprecated 'form' that does not lead to 'reality'. (*Var Ram Kali,* Guru III; *Var Asa,* Guru I; and *Akal Ustat,* Guru X.)

Sikhism does not believe in incarnations of God, but respects highly evolved beings, possessing divine powers and virtues, as the fruits of progressive humanity, who acquired their exalted positions by strenuous efforts, working with the laws of nature. (*Akul Ustat,* Guru X, 31; *Asa,* Guru V, 121.)

It believes that innumerable solar systems and universes are being run by God (Akal Purkh) in perfect order and justice, and that there are innumerable Beings of various grades employed in the process. (*Sorath,* Guru V, 13; *Bhairo,* Guru V.)

It believes that one can transcend bodily and mental pain and disease by strict obedience to the laws of nature and God's commandments, as disease and pain are only meant to teach valuable lessons which, once learnt, become the soul's inherent qualifications, and insure perfect immunity from further punishment. (*Majh,* Guru III; and *Sarang,* Guru I.)

Violation of laws, on the other hand, involves one in all sorts of diseases (*Baranmah Majh,* Guru V), which are natural consequences of sensuous

enjoyments, as distinguished from due performance of their functions by the bodily organs and senses. (*Basant,* Guru I, 4.)

It believes that Lovers of God are not attached to matter in its various attractive forms, and are not the slaves of their passions and senses, but keep them under strict control, deeming them unruly and needing constant supervision. They employ matter in helping forward their own evolution and that of their fellow-beings. Once its proper place is assigned to matter, it loses its hold over the spiritual man and follows him like a faithful servant. (*Bibhas Prabhati,* Guru V, Ashtpadi 1; *Asa,* Guru V, 1.)

Naturally enough worldly people have always been at variance with seekers after God. (*Var Majh,* Guru I.)

It implicitly believes in the natural laws of karma and reincarnation as being established facts in nature, and wonders why earnest and sane people cannot understand and accept these simple truths. (*Prabhati,* Guru I, Ashtpadi 2; and *Baramah Majh,* Guru V.)

It preaches temperance. Its votaries should not drink spirituous and fermented liquors or other intoxicants. (*Var Bihagra,* Guru I.)

It looks upon obedience to wives' unrighteous commands as a very impure form of folly, resulting from voluptuous sensuality. The ideals of the husband and wife should be identical, and although they may be seen in two different bodies their aims and objects should be one, *viz.,* the carrying out of the Divine Will under all

circumstances and vicissitudes of life. (*Var Gauri,* Guru IV; and *Var Suhi,* Guru III.)

It lays stress on earning livelihood by the sweat of one's brow, and by honest and straightforward dealings in all departments of life-work, employing a portion of such earnings on well-directed charity. Trading on religion, or living in beggary on the alms and presents of the people, is opposed to the fundamental principles of the Sikh religion. (*Prabhati,* Guru I, Ashtpadi 5; and *Var Sarang,* Guru I.)

All actions of a true Sikh are performed out of a proper sense of duty and as sacrifice to the Lord—thereby fulfilling the real objects of his creation and existence—and not out of a desire for recognition, or reward, or the enjoyment of the fruits of the actions. Such an attitude of mind exalteth it, and in due course the devotee is blessed with the realisation of the Supreme. (*Gauri Sukhmani,* Guru V, 18-2.)

A Sikh should not get elated in prosperity nor depressed in adversity. His efforts should always be directed towards the maintenance of a balanced state of mind—equilibrium. The condition of a grass-cutter should not be shunned by him, nor that of a crowned head hankered after. (*Gauri,* Guru V; and *Sarang,* Guru V, 36.)

Although Sikhism values all kinds of education and knowledge at their proper worth, and recommends their acquisition by mankind for serving God and man, it looks upon a Godless education, the results of which are as a rule extremely selfish, as more a curse than blessing. For knowledge

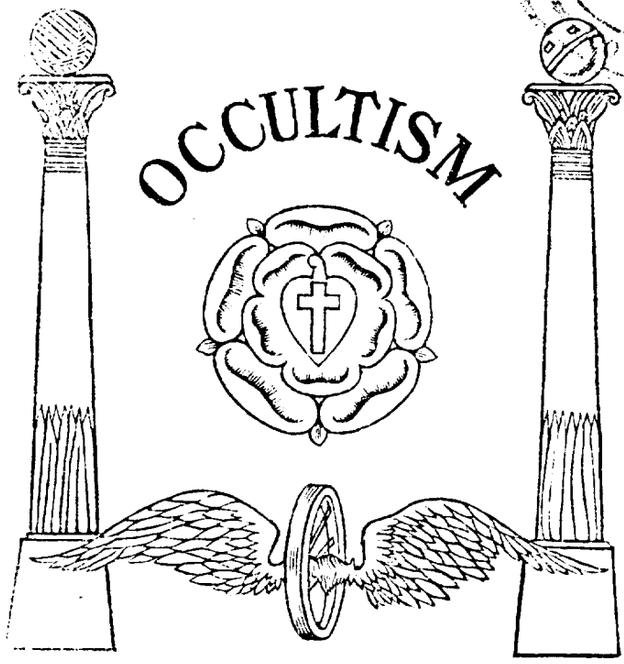
is power, and when employed unscrupulously for the gratification of sensuous desires and for gaining undue advantages over others, debases and demoralises its possessors instead of elevating them. A constant fear of God, or of an unerring and immutable Law, on the other hand, keeps humanity under proper control and check, and education and knowledge, with such a fear ingrained in the heart, is a possession the value of which cannot be overrated. (*Prabhati,* Guru I, 7; and *Var Asa,* Guru I, Pauri 9.)

After overcoming weaknesses, a Sikh is enjoined to engage in active deeds of public good, deeming humanity to be his brotherhood. (*Gujri,* Guru V; and *Sorath,* Guru V, 12.)

Fourteen Lokas, Siddhis, the so-called superhuman beings, Bhut, Pret, Yaksh, Kinnar, Pishach, Dharm Rai, Chitragupt, Yam dut, Svarg and Narak, are admitted to be facts in the Sikh Scriptures, wherein they are assigned due places.[1] (*Thitti Gauri,* Guru V; *Var Sorath,* Guru IV; *Gauri Sukhmani,* Guru V, 10-4; *Bilawal,* Guru IV; *Sorath,* Guru V, 26; *Var Gauri,* Guru V; *Bachittar Natak,* Guru X, Adhyaya vi. 59.)

An over-powering love of God, control of mind, cultivation of will-power, recitation of the Sikh scriptures, constant keeping of the Sikh ideal in view, and merging of one's will in the Divine Will, are repeatedly impressed upon the attention of a true aspirant, and the degree of success on the Path is measured not by mere professions of faith, but by practical carrying out of the

[1] Names of various astral beings, and of heaven and hell.



RENTS IN THE VEIL OF TIME

Lives of Orion

XXI

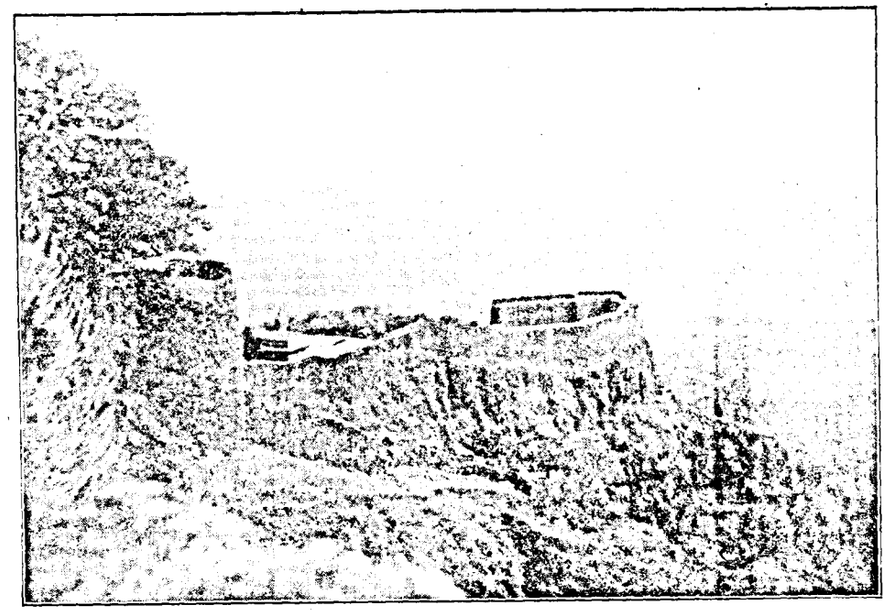
ORION next appeared in the year 1879 B. C. in the kingdom of Persia, then in a condition of very high civilisation. He was the son of Nu, a rich merchant and a good and kindly man, but too much immersed in his business to pay much attention to his little boy. The child was full of

injunctions of the Sikh religion and the moulding of one's life in strict accordance therewith. The rewards that fall unasked to the lot of a real Sikh transcend all earthly possessions and enjoyments. (*Bhairo,* Guru V, 10; *Japji,* Guru I, Pauri 28; *Sarang,* Guru V, 79; *Asa,* Guru V, 108; *Tilang,* Guru I; *Gauri Sukhmani,* Guru V, 24-6).

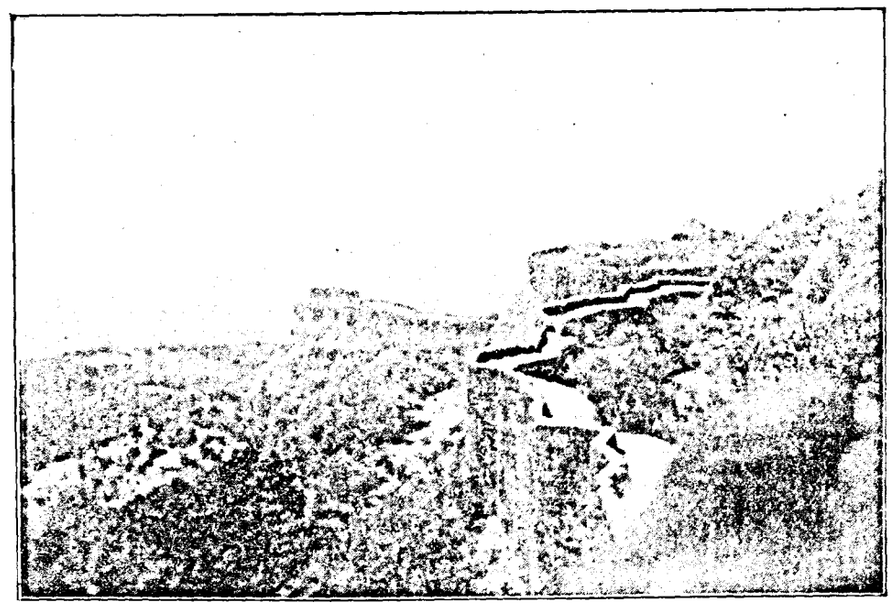
Rup Singh

PRATAPGARH

VISITORS to Mahabaleshwar, the beautiful hill-station of the Bombay Presidency, are afforded a good opportunity to visit a most interesting historic sight, the Fortress of Pratapgarh, the scene of the famous hand to hand fight between Shivaji Maharaj and Afzul Khan, the brave General of Sikandar Ali Adil Khan of Bijapur. Our pictures present a good view of the fortress, which stands out conspicuously from the Konkan Valley and forms an imposing landmark from all points on the north and west side of Mahabaleshwar. In the distance it resembles a round-topped hill, with the lower walls forming a crown. The temple of Bhavani—where Shivaji offered devotions to his Mother-Goddess, and where he invoked her guidance before adopting his final plans of meeting Afzul Khan—is on the eastern side of the lower fort, and can well be seen in the accompanying panorama of the hill. A gorgeous scene is the reward of the traveller who climbs the hill, and it is worth all the effort of a tedious and somewhat fatiguing journey.



THE WESTERN WALL OF THE TOWER, PRATĀPGARH.



THE EASTERN WALL AND LOWER FORT, PRATĀPGARH.

affection, but unfortunately no one seemed to want it or to have time for it; his mother Aglaia, a fine lady whom he worshipped at a distance, was entirely occupied with two younger children, her little girl Capricorn and her boy-baby Hebe. Orion was rather self-repressed, and grew up inside a shell until the age of seven. Then an event occurred which suddenly changed the whole course of his life.

His father was about to open a branch of his business in an outlying city on the borders of the empire, so he decided to establish himself and his household there for a year or two, in order to give it a good start. He and his servants and all the goods that he needed made quite a caravan of camels, and when they had passed beyond the more frequented roads they attracted the notice of a band of robbers, who attacked them. They made a stout resistance, but the bandits were too strong for them; the father and the servants were killed, and the mother and children and all the goods were seized and were about to be carried off.

While the fight was still in progress another small caravan appeared on the scene, and its leader, Sirius, seeing what was happening, hurried his men forward to the assistance of the travellers who were being attacked. He was too late to be of any use, for the fight was over before he could reach the ground, but the robbers were so hurried by his approach that they lost part of their booty. They succeeded in driving off the laden camels along with their own, but they failed to secure their captives. Aglaia was wildly struggling with

a man who was carrying off her little ones, and she clung to him so determinedly, that in order to free himself he had to stab her repeatedly. In the rush Orion, who was being held in front of one of the robbers, fell from the camel to the ground and there was no time to pick him up, so when the leader of the second caravan dashed on to the scene the boy was the only living being left.

The poor child lay half stunned upon the sand, cowering and sobbing, almost wild with horror. Sirius leapt to the ground and tried to comfort him, swearing a solemn oath to guard and cherish him as his own son; but the shock had been so great that it was some hours before the trembling and hysterical sobbing ceased. Then instead of clinging convulsively to his new protector, the boy nestled restfully into his arms and looked up shyly and gratefully into his face. All that time the leader sat on the sand holding and soothing the bereaved child, and it was only when he was sound asleep that he laid him upon some unrolled rugs and covered him with his own cloak. When the boy awoke the next morning there was already a strong bond of affection between them, for in spite of the apparently accidental character of this meeting, the old tie was already reasserting itself.

Sirius had been the hereditary chief of an Arab tribe. He had a strong interest in all matters religious, philosophical and occult, and this had led him to pay a visit of investigation to a city peopled by magicians of more than doubtful character in the interior of Arabia. He met among them some

acquaintances of other lives, Phocea, Alastor and Cancer, but he obtained no real satisfaction from them; so he decided to seek further. From many travellers he heard the fame of the astrologers and magicians of Persia, so at last he resolved to take up his abode in that country and devote his life to the study of such subjects. He consequently resigned his chieftainship into the hands of his younger brother Selene, and set out for Persia, meeting on his way with the adventure already described. Thus it happened that he arrived on the scene of his future studies with an unexpected addition to his party in the shape of a little adopted son.

Orion expanded wonderfully under the influence of the first real affection that had been lavished upon him in this life, and bloomed out into a lively and most engaging child. For a long time he fell into fits of shuddering horror whenever any incident recalled vividly the massacre that he had seen; he never could bear to look upon violence or bloodshed, and again and again he vowed that he would never under any provocation take part in any kind of fighting. Sirius carried him with him as he travelled about the country, and when they reached the city where his home had been, Sirius made inquiry about Nu's property, in order to see whether any of it was available for the boy. He found that it had all been divided between Apis and Stella, the business partners of the dead man. They were willing to allow the boy a share in the business, but only if he stayed with them, and was educated by them in business

methods. But as Orion would not hear of being parted from Sirius, and the latter certainly did not intend to give up his adopted son, it was resolved to waive all claim to any portion of the property, and leave the partners to do what they would with it.

Sirius visited many temples and seats of learning, and finally decided to settle down at one of them definitely as a student and pupil. He therefore dismissed his train and sold his camels. But for Orion he would probably have adopted the altogether ascetic life which his teachers recommended, but he regarded him as a sacred charge, and indeed the affection between them was so strong that nothing could have parted them. Sirius had brought with him some jewels as presents for the religious teachers, not knowing at that time that no teacher of the kind that he sought would accept any such reward. He now sold these gems by degrees, and with what they realised and with the proceeds of the sale of the caravan, the simple needs of the two were provided for a long time.

In the course of his studies Sirius had to copy for his own use many of the temple manuscripts. He had rather a knack of doing this neatly, and finding it a congenial occupation, made extra copies and sold them, thus developing in time a regular and profitable business. As Orion grew, he also delighted to help in the copying, and could do it admirably, but most of all he enjoyed playing upon the harp and upon a vina-like instrument in which the strings were stretched across a hollowed and highly polished pumpkin. He speedily obtained great proficiency in this, and was constantly

employed, even while still very young, to play at the temple services.

The life of Sirius at this time was a happy one, divided between studying and writing, and playing with the boy and teaching him. He learned a good deal of the star-lore which had been handed down from the ancient Chaldæans, and since astrological prediction was part of this, he once consulted Lyra, a very holy and learned priest, about the boy's future. According to this man the stars foretold for Orion an early and violent death, but nevertheless (with apparent contradiction) a future of glory and spiritual advancement. The priest was unable to reconcile these indications, and Sirius often wondered about them. Though he had attached himself to a certain temple, they also visited others from time to time, and by degrees became acquainted with all the principal cities of the land. Orion was much interested in these cities, but Sirius preferred the country life with plenty of time for meditation.

One remarkable feature in one of the cities was a kind of enormously wide step-pyramid, made of earth faced with stone, the effect being to give a series of wide and gradually-retreating terraces, all of which were planted with the most gorgeous flowers, and even shrubs and great trees. Sirius was presently initiated into some of the mysteries of the religion then in vogue; his interest in all this never flagged, and he always taught the boy as much of it as he was allowed to repeat. There were a few temples of the darker magic, and their priests were always on the watch

for young people of either sex whom they could utilise for clairvoyant work. When Orion was about fifteen, one of the priests of this religion caught sight of him and made a determined effort to inveigle him into his power. His principal lure was Daphne, a girl only two or three years older than Orion, and he was very nearly successful. Sirius suspected him and vehemently opposed the whole affair, but it was only Orion's intense and unwavering affection for Sirius that enabled the latter finally to prevail.

He understood that Orion did not know into what sort of company he was being drawn, so with great difficulty he contrived to find a spot from which he and Orion were able secretly to witness one of the horrible black ceremonies of the period, in which the girl in question was taking a prominent part. Orion was at once and forever cured of all predilection in that direction; the sight of the ceremony made him physically sick, and provoked an almost hysterical repugnance and terror. It produced an exceedingly vivid vision (which was really a remembrance from the Tartar life) of a corpse that moved and spoke, and of a magician who changed into a wolf. The discovery that in his suspicions of the priest and the girl Sirius had been so entirely justified, made still stronger the tie between them, for it added to the profound sense of gratitude which the adopted son already felt for the father, a further thankfulness for deliverance from a second danger even greater than the first.

In their journeyings from temple to temple and city to city they usually rode donkeys, and it was

on one of these expeditions that an abrupt end came to their idyllic life together. In a lonely place a band of Bedouins swept down upon them. Their numbers were far too great to permit of any attempt at a fight, even apart from Orion's vow to avoid slaughter, so there was nothing for it but instant flight. As they dashed off Sirius was wounded by a javelin and fell from his donkey, but called to Orion to ride on at full gallop, as this delay would give him a good start and ensure his escape. Orion refused to do this, and returned to the side of Sirius. True to his vow, he lifted no hand to defend himself, and they were both cut to pieces instantly by the savage pirates of the desert. So it might be truly said of these two that their lives were lovely and pleasant, and that in their death they were not divided. Orion was but seventeen, and Sirius about forty-five.

DRAMATIS PERSONÆ

NU:	... *Rich merchant. Wife:* Aglaia. *Sons:* Orion, Hebe. *Daughter:* Capricorn. *Business Partners:* Apis, Stella.
SIRIUS:	... *Brother:* Selene. *Adopted Son:* Orion.
LYRA:	... *Learned Persian Priest.*
PHOCEA: ALASTOR: CANCER:	... *Magicians in Arabia.*
URSA:	... *Young Arabian Woman who fell in love with Sirius.*

ELECTRICITY AND PSYCHOLOGY

WRITTEN DOWN FOR G. V. JEPP

[It is interesting to note the many abnormal ways in which communications are going on between the astral and physical worlds. The following paper affords an interesting example of a communication received by a blind youth, nineteen years old. It must be remembered that communications from people in the astral world must stand as much on their own merits as communications from people in the physical world. The one is no more 'authoritative' than the other.—ED.]

STATEMENT

The matter enclosed was dictated by G. V. Jepp, on the Tuesday and Friday evenings coming between the 9th June and 18th July, 1911.

G. V. Jepp is nineteen years of age and totally blind. He has been blind from birth. His parents are living in Portsmouth, and his father is a working upholsterer. He received the education possible to one in his condition at the School for the Blind, S. Edward's Road, Portsmouth, and at the Queen's Road School, Clifton, Bristol, between the age of six and sixteen years. He left the latter school finally on 3rd June, 1908. While at school he excelled in intellectual work, but was incapable of taking up manual labour, and is unable to engage in any occupation. His whole time since leaving school has been filled by constant thought on various subjects. Thus he spent some time in working out a scheme of social reconstruction upon a communal basis. Then he attempted to discover a means of reconciling the different conflicting religious sects. Failing to find one common bond by which they might be united, his disappointment turned him towards agnosticism. But not for long, for, hearing of a Spiritualistic séance

that had been arranged near his abode, his interest was aroused. He attended and afterwards went for nine months regularly to Spiritualistic meetings. At these he developed the power of functioning on higher planes than the physical, while still remaining conscious in the body, and had many experiences which his spiritualistic friends were not able to explain to his satisfaction. One of the latter, a 'Faithist,' brought the existence of the Faithist community to his notice, and for a few months he attended and occasionally lectured at their meetings. By such attendance he was brought into touch with Theosophy, and at once realised that therein was to be found complete explanation of all that he had ever conceived of and experienced, and which the other bodies had failed to give. He became a member of the Theosophical Society in May, 1911, and was introduced to the President, Mrs. Annie Besant, at Southampton in August last. During the coming autumn and winter he has consented to give a series of public lectures for the Portsmouth Lodge of the Theosophical Society, on the subject of 'Christianity and Progressive Thought'.

The essay, or article, which follows, was dictated by him to Mrs. Good, a friend he had made at a Spiritualist meeting, who has also had some remarkable psychical experiences and a somewhat similar spiritual development to his own. His words were taken down by her, and the present writer was a spectator and auditor of all that took place.

As the dictator of the contents of the paper, Mr. Jepp is emphatic in stating that he is not responsible for the matter it contains. He asserts that it is the reproduction of a discourse given on the astral plane and recorded in the psychic ether. By functioning on this plane he has access to the record, and has simply put into ordinary language that which has been made available to him by symbol. He further states that numerous other records have been and are at his disposal, and that some of these he has already brought down while others are yet to come.

W. H. Watkins

The Great Masters of Wisdom, who are the inspirers and directors of evolution, are preparing the way for the infusion into science of a new life, an impulse which will direct scientific research into the channel of the higher philosophy, establishing on a sound basis, within the reach of the concrete mind, the doctrines of the Divine Wisdom. This spiritual impulse will unite physical science, western psychology, and the great schools of oriental Occultism into one vast system of scientific thought and spiritual philosophy.

The Great White Lodge has been preparing many egos who will take part in this scientific revolution. Some of them will be reincarnations of great scientific men of that materialistic impulse which was also under the direction of the Great White Lodge. The materialistic impulse which has hastened the evolution of physical science was the only means by which the great barriers of ignorance, superstition, and theological dogmatism could be removed, liberating the intellect, and enabling those earnest seekers after the truth to investigate the laws governing this phenomenal Universe. The modern scientist has trained his mind according to his knowledge of the physical plane, making it possible for man to observe, and, to a certain extent, correlate the effects of manifestations, which have their cause in super-physical things.

Without the aid of psychic perceptions and the knowledge of esoteric philosophy, they have constructed a system of thought based on the truth pertaining to the physical plane and the deductions of reason. According to the senses the scientific

man has observed and set in order many principles in nature, entirely disposing of the irrational theory of the supernatural interference of an anthropomorphic deity, exerting an arbitrary supervision over the events of nature.

Having disposed of theological conceptions, the physical scientist confined his theories and explanations of unknown phenomena within the limits of so-called natural law (in his limitation and ignorance of law), striving always to discover some fact capable of throwing light on the unknown. The western mind responds more readily to the vibrations of the external world than to those of the interior life, being constructed under positive influence turning outwards to manifestation and to practical life. The great schools of eastern thought impress upon their pupils the necessity of meditation and introspection; to this the eastern mind readily responds, being constructed under negative influence, turning inward toward the source of Being.

The positive western mind responded so readily to this materialistic influence that a practical man was required to be void of mysticism and of the knowledge of super-physical things. The scientific study of the Oriental religions became to the material scientist a study of dreams and imaginations woven around the idea of a pantheism not exceeding the limits of external nature, while the underlying Divine Wisdom, which could be dimly observed, was taken as a proof that religion was rooted in ignorance and that the same human folly dictated all religions.

The dominant characteristic of the material mind is its inversion of spiritual things. For wisdom it

substitutes folly; for knowledge, ignorance; for truth, superstition and falsehood. When the Great Ones observed this entanglement of man with physical things, they sent forth another impulse. They inspired certain Occultists to convince man of psychological truths by demonstration which would be unmistakable and final. The first step in this direction was the discovery of mesmeric powers, which preceded the world-wide movement known as modern Spiritualism. Psychical experience was given to all whose love of truth led them to investigate without prejudice. Even those who were prompted by the same desire for truth, and were convinced that all psychical phenomena were the outcome of imposture, received a response from the great store of psychical experience. Many prominent scientists became psychological students, and the way was thus prepared for the next great impulse, the founding of the Theosophical Society, which introduced to the western world the science of comparative religion. Meanwhile a steady inspiration was brought to bear on the physical scientists by the Great White Brotherhood, and after much patient labour, resulting in the discovery of many laws, the materialistic antagonism to religion gradually subsided, giving place to an agnostic attitude, having many points of contact with the esoteric philosophy.

The most recent discoveries of modern science approach the domain of the psychic, and, in the immediate future, the Great White Brotherhood will direct another impulse, stimulating the inventive genius of man to an extent hitherto unsurpassed.

One of the Great Ones will lead science to a complete reconciliation with religion, from which ignorance alone now separates it. The knowledge of electricity will be the basis of this new system of science, for by means of electrical experiments, man will discover not only the construction and differentiation of the vast etheric planes, but the cause and ensouling principle of protoplasm. The scale of evolution will be demonstrated by means of electrical currents, and depressions and rarefactions of the atmosphere. We can only obtain a brief sketch of the course of experiments which the Great Brother will direct, but by so doing we shall observe the inseparable nature of science and religion. The practical mind of the West will be united to the contemplative and devotional soul of the East, resulting in a religion of practical Idealism, in which every principle will be well defined and harmoniously blended in one vast system of scientific philosophy.

The great Scientist to whom the White Lodge will entrust the propagation of this unifying system will be an Adept. He will be surrounded by a group of scientists and philosophers, many of them being reincarnations of prominent leaders of to-day. In viewing this group we recognise the great intuition of Faraday, who will possess an extreme susceptibility to psychical influence combined with his scientific knowledge. The Adept will investigate philosophy, apparently evolving his intellect and passing from one degree to another by study. His super-physical knowledge will be observed, but will only be recognised as vivid intuition and an almost supernatural adaptability. He will devote his time

to two distinct branches of his system. In France we recognise him as an experimental Scientist, and in America as a profound Philosopher. Throughout his life, this dual existence will be concealed from the public, but after his death, by an apparent accident, his strange double life will be discovered, and the true purpose of his mission will be revealed. His first work of importance will be an exposition of a theory in which seven undiscovered elements will be represented as the foundations of seven evolutionary scales, an element and a scale being ruled by one of the Planets. Shortly afterwards, a machine will be invented in France by which it will be possible to manufacture a sensitive paper, capable of receiving and retaining the impressions of etheric waves. This discovery will be the fulfilment of a prophecy given by the unknown American Occultist. In scientific circles there will be much discussion as to the cause of this astonishing coincidence. By this time scientific men will be sufficiently acquainted with psychological facts to recognise the possibility of the existence of telepathic communication between the mind of the French Scientist and the unknown American Philosopher. This will encourage the study of his book, and stimulate an interest in the seven elements. Among those who will apply this theory to scientific study, we recognise a young English Scientist who, from boyhood, possessed a remarkable genius in pursuing the subject of radio-activity. This Scientist, a reincarnation of the famous Madame Curie, will discover a self-luminous stone. In the course of his experiments he will discover that all vibrations which

can be transmitted and impressed on the sensitive paper cast a reflection in the light of this self-luminous stone, changing its colour according to the rate of the vibration. Meanwhile the French Scientist will try numerous experiments of a psychic nature, by which he will demonstrate that thought impressions can be transmitted through a hypnotic medium and precipitated on the sensitive paper. He will also discover that the lines of force which can be induced by electrical or magnetic vibration can be precipitated on the sensitive paper without contact of an electric battery.

The same law will be applied to wireless telegraphy, and to the radiations of all luminous metals and phosphorescent substances.

The precipitations will vary according to the vibration of the waves transmitted. Some of them will produce white lines of force, others coloured, and in a few cases, when the vibration is very strong, the lines of precipitation will be black.

Now we recognise another book which deals with Electrical Alchemy and Astrology, in which certain scales of vibration will be described and illustrated, each note or wave-length of the scale being related to a substance on the material plane, a psychic force, and an astrological influence. It is suggested in this book that the cosmic forces can be related to principles in man, and that definite results can be obtained by the application of electrical currents to the force centres in the human body. Following this publication, there will appear in Germany an interesting book by a German Botanist, in which a course of experiments

will be explained demonstrating the activity of the manasic reflections in vegetables by means of the reflection in the self-luminous stone. The vibrations of the vegetable consciousness will be determined, and precipitations of lines of force made on the sensitive paper will demonstrate the existence of etheric veins which permeate the physical veins of leaves. By the application of electricity, the vibrations of the vegetable consciousness can be reduced or intensified. All the results will confirm the records of clairvoyant observations, thereby stimulating a greater scientific interest in psychological problems.

Psychological students in America will receive some remarkable experiences which will demonstrate the existence of the elemental essence. This discovery will provide a key to many of the difficult problems connected with the complex phenomena of the human personality. By investigating the elemental essence, one of the greatest Professors of Psychology will prove many statements contained in *The Secret Doctrine*. This Professor will discover that the seven prismatic rays exist in different aspects on the astral plane, and that the elemental essence is not only related to the rays by affinity, but is moulded and influenced by them, especially by the operation of the law of attraction and repulsion. By observing electricity clairvoyantly the American psychologists will discover that negatively charged atoms are subject to two distinct lines of influence. The influence from the physical plane is a current of positive attraction by which negatively charged atoms are held in definite lines

related to lines of positively charged atoms, and organised into groups governed by the prismatic rays.

The second influence from the astral plane is a negative current of repulsion. Every impulse or electrical impact has its source in the elemental essence and is related to an elemental group, which in its turn is influenced by one of the prismatic rays and related to a kamic element in the astral body of man.

Similar discoveries will be made in France by the French Scientist and his group. All the super-physical observations in the French School will be conducted by the incarnation of Faraday, but will be made for the most part by the aid of medium-ship and hypnotised subjects. Faraday's most important experiment in this connection will be a series of observations made by an expert trance clairvoyant on water subject to various currents of electricity.

These psychical observations on Faraday's experiments will establish three laws of a psycho-physical nature.

First. The atoms of hydrogen contained in water are negatively charged, and respond to all psychical influences and are sensitive to solar forces; the oxygen is positively charged and is sensitive only to the negative current which escapes from the earth during the night.

Second. Water may be composed or decomposed by both positive and negative currents, but, in either case, it is the exertion of psychical influence through hydrogen which produces the chemical change.

Third. The psychical forces in water are related to all the forces in nature, hence making it possible for water to contain all things in solution.

These observations will lead the French Scientist to write a book explaining the three laws as the basis of both physical and psychic life. Much discussion and many important experiments will follow this discovery.

Analytical Chemists in England will endeavour to discover the properties of the luminous stone, subjecting it to heat and pressure in order to prove its composition. They will find that the self-luminous stone is an element possessing the luminosity of radium, the inertia of nitrogen, a psychical sensitiveness, and an intense magnetism. They will fail to discover its atomic weight, and also to find any element with which it will combine. Its luminosity is altered by the vibrations of the elements with which it comes into contact, but the elements remain unaffected. Experiment will prove that water alone can be changed by its vibration. The temperature of the water gradually rises until boiling point is reached, after which it rapidly cools; then bubbles of gas are thrown off and the water is gradually decomposed. The discoverer of the stone will investigate this phenomenon, and will discover that the stone throws out an emanation of electricity. By making a circuit in the water, the current will be readily perceived. During the chemical change, the current will rise to 1,600 volts. Any given quantity of water can be decomposed in this way, but the stone remains unchanged. This will afford an easy

and useful method for the manufacture of oxygen gas, and a jet of hydrogen can be in use for any number of hours.

A profound problem connected with the experiments in the chemistry of the luminous stone is the impossibility of fixing the colour in any line of vibration. The luminosity is altered by every change of vibration, and even when the stone remains in one atmosphere, the application of tests will prove impossible, because the stone is readily influenced by the vibration of instruments. All over the world scientists will make experiments in order to discover, if possible, some means by which the luminosity of the stone can be held at one vibration. This aspect of the subject will be studied particularly by the French Scientist, whose experiments will greatly interest the scientific world. Although the vibrations of the stone will remain unfixed and ungauged, the problem will finally be solved by the appearance of a drama in America. A few months before the publication of this drama a report will be circulated that the French Scientist has met with a serious accident. The drama will contain some interesting scenes dealing with the scientific investigations of a certain Count, whose research has been undertaken in order to discover a certain ray. The Count's investigations are based on a dream which is represented as being a vision of a certain witch, who held intercourse with demons. The Count finally discovers the ray, and is enabled thereby to accomplish many of his designs. The ray has a peculiar power of producing inanimation; within five minutes an animal or

human being could be petrified, when within the range of its focus. In one scene the Count explains the operation of the ray to three professors.

After the performance of the drama in Paris, the Professor of Psychology whom we recognise as Faraday will, by the aid of clairvoyance, discover that when the X-rays are focussed in a highly rarefied atmosphere, two other rays can be clearly observed. This will be in accordance with the explanation given in the drama, and the French Scientist will write an article suggesting that a series of experiments on luminous and phosphorescent objects under a pressure of seven pounds to the square inch might lead, as explained in the drama, to the discovery of the mysterious ray. Many scientists, convinced of the supposed telepathic communication between the mind of the French Scientist and the unknown American Author, and encouraged by Faraday's experiment, will undertake the investigations suggested in the article. One result after another will be achieved, and in every case the results will coincide with the investigations of the drama. During those investigations, many eminent scientists will contract a mysterious disease, which will prove fatal in every case; the symptoms will resemble those which are observed to-day in connection with the operation of the X-rays, but in its later development the disease will resemble electrocution. The French Scientist will suddenly discover that the disease is due to the action of one of the rays observed by Faraday.

The magnetic force of this ray will be concentrated in a vacuum tube, and when examined

clairvoyantly the tube will be discovered to be surrounded by astral influences. By observing these influences, scientists will trace an affinity between the magnetic force of the ray and water, and by clairvoyantly observing a tube of this force when plunged into water they will establish the fact that the force drives out the prana, rendering the water void of psychic force and of any perceptible vibration. When the luminous stone is plunged into water thus treated, there will be no decomposition of the water and no alteration in the colour of the stone. The susceptibility of the water is entirely obliterated by the application of this magnetic force, and when an instrument or chemical substance is plunged into the water, there are no vibrations transmitted to the stone. Not only the rate of the vibration and degree of luminosity of the stone can be thus determined, but also its atomic weight and specific gravity can be demonstrated by experiment. By the application of many tests, scientists will discover that the stone is an element, and that the variations in its condition of vibration due to its contact with other substances are produced by its psychical sensitiveness. Scientists will arrange and tabulate the rates of vibration to which the stone can respond, and all the results will confirm the observations made on the psychic plane. This process of tabulating the vibrations will take many years, during which time other important experiments will be undertaken. Faraday will observe clairvoyantly that when the magnetic force is collected from the X-rays the force of the second ray is liberated, and by experiments with the sensitive paper he

will prove that lines of force are precipitated by its influence, corresponding to those produced by platinum and all substances containing chlorine gas. The force of this second ray will combine with platinum. The principal fact observed in connection with this combination is the intense heat generated when the substances come into contact. Silver chloride responds instantly to the vibration of the platinum salt. This salt is soluble in water, and although as a salt it is pure white, when in solution it assumes a brilliant blue, having constant vibrations of a rich violet and ultra-violet, and small crystal-like vibrations of an ethereal silver, resembling the astral expression of moonlight as visible to clairvoyant sight.

In the course of his experiments the French Scientist will plunge the luminous stone into this solution, and the following result will be obtained:

As the stone drops into the solution, its luminosity will be extinguished and bubbles of golden light visible to the physical eye will be thrown off; then the stone rises to the surface and floats, and is suddenly impelled upward, five feet above the surface of the water, at which point its luminosity returns. This experiment will be repeated many times and each time the same result will be achieved. At exactly five feet above the surface of the solution, the stone becomes luminous and the impelling power ceases to operate. It will be proved that this phenomenon is not produced by chemical combination, for both the stone and the solution remain unchanged although the experiment may be repeated many times. Later investigations will prove that

the vibratory rate of the ray producing the brilliant blue in the solution is the positive expression of the current which the luminous stone generates. Thus when these two forces come into contact, the positive ray of the solution repels the equally positive ray of the luminous stone, and the magnetic area of this repulsion is exactly sixty inches.

The other two currents, *viz.*, the violet and silver, exert an effect on the magnetic area of the positive blue force, otherwise the area would extend outward ninety inches. The effect of the violet force contracts this area twenty inches, while that of the silver force is ten inches. Clairvoyant observations record the fact that the emanation of the oxygen prana extends outwards from water sixty inches, the hydrogen prana twenty inches, and the combined prana ten inches. This triple prana corresponds in its emanation to the magnetic area of the positive blue force in its unaffected state, while the three manifestations of the emanation correspond to those produced by the effects of the blue, violet, and silver rays respectively.

The French Scientist will observe this fact, and try many experiments in order to determine its cause. Two of his experiments will produce interesting results which are worthy of consideration. From Faraday's records of clairvoyant observations, he, the French Scientist, will learn that when the prana is driven out from the water into which the concentrated magnetic force of the first ray is poured, bubbles of golden light are thrown off, resembling those visible to physical sight when the luminous stone is plunged into the solution of

platinum salt. When the experiment with the luminous stone and this remarkable solution is tried, the French Scientist will observe that if calcium chloride be placed within ninety inches of the vessel containing the solution, it absorbs moisture to such an extent, that before the bubbles of light have all escaped from the solution, the calcium chloride has entirely dissolved. These facts will lead him to try the first of the two experiments. A tube of concentrated force of the first ray will be plunged into some water. When all the prana is driven out—so that the luminosity of the stone remains unchanged—he will place the luminous stone in the water and quickly pour into it some solution of platinum salt. This will produce no difference in the luminosity of the stone and apparently no effect on the water, but by the application of tests, the scientist will prove that the force of the ray which rendered the water unsusceptible has been driven out and that the prana has been restored. His second experiment will confirm the results obtained by the first. He will take three test tubes: A will be a tube of concentrated magnetic force of the first ray; B, a tube containing silver chloride in solution; C will contain the concentrated bubbles of golden light which are thrown off from the solution of platinum salt when brought into contact with the luminous stone. Tube C will be prepared in a laboratory apart from the other tubes in an atmosphere of a different pressure and temperature. The tube will then be fitted into an outer zinc case which will be sealed and wrapped in black paper. Before tube B is placed

in position, the room in which the experiment will take place will be darkened. Then tube B will be placed in position. After three hours, the scientist will remove tube B, which he will place in a zinc case, and after sealing it and wrapping it in black paper, he will take tube A into the laboratory where tube C was prepared, and examine it carefully. He will prove by experiment that it is unchanged. Then he will examine tube C in the same way. It will be found to contain water possessing a peculiar luminosity. His examination of tube B will reveal the fact that the silver chloride has been acted upon in some way, the change exactly resembling that produced by the actinic force of light. This change could not have been produced by the golden light of tube C, as it was sufficiently protected by the zinc and black paper. The light was not in the room; the change must have been produced in some peculiar way by the concentrated magnetic force in tube A. Observation of occult records will explain this change. The first ray, which can so readily produce inanimation, is of a psycho-etheric nature, and is active beyond the bounds of physical matter. In the immediate psychic surroundings there are entities known as actinic elementals which, in order to avoid paralysis, concentrate their energies in groups against the force of the ray producing etheric light to which the silver chloride is readily susceptible.

The luminous water in tube C contains in addition to the oxygen and hydrogen, its constituent parts, an etheric element which imparts the luminosity and renders it highly sensitive to psychical

influence and to difference of atmospheric pressure or temperature. This third element is the body or vehicle of the magnetic force of the first ray. If water which has been charged with this element is placed in the open air, it will absorb and hold in solution four parts by weight of that form of oxygen known to chemists as ozone. If placed in the sunlight, the water will absorb the electricity of the sun's rays and when a sufficient charge is collected, the water will be decomposed. If placed in a dark room for a number of hours, a negative current will be generated in the water, giving rise to vibrations of extraordinary vitality, which stimulate the life-germs of the water so that they attract the luminosity, and crystallise the substance of the magnetic ray sufficiently to be visible to the naked eye. If the water is charged with electricity, either positive or negative, the luminous element is influenced by the current, so that its vibrations vary according to the intensity of the force giving rise to many streams of colour. When the luminous element is thrown into vibration, sympathetic vibrations are produced in the atmosphere, which can be photographed or definitely impressed on the sensitive paper. By the application of heat to the water, a fine film of compressed magnetic force is produced, which, however, dissolves as the water gets cool. By lowering the temperature of the water the magnetic element is liberated and attracts electro-psychic needles from the atmosphere. These needles crystallise when the temperature reaches thirty-five degrees. (35 F.) At a pressure of 12 pounds to the square inch the

water attracts an additional combining weight of oxygen producing the compound H_2O_2. At a pressure of 10 lbs. to the square inch and a temperature of 88 C. spontaneous combustion is produced. When observed clairvoyantly the physical combustion acts on the astral currents, producing small golden lights which gravitate to a centre ninety inches above the physical water.

All these facts will be discovered by the French Scientist. This series of experiments will demonstrate that Electrical Science is inseparable from Psychology.

Several articles will appear in America discussing the experiments and demonstrating the points of contact between Electrical Science, the two Schools of Hypnotism, the Science of Magnetics as taught by Spiritualists, and the Psychology of the Oriental Occult Records. The water which is permeated by the magnetic element will be used by an American medical man, who will call it Uranus water, by reason of its sensitiveness to psychical influence and capacity as a medium of ether waves. By numerous experiments this doctor will prove that Uranus water contains a vitalising element capable of dispelling many diseases. He will also establish the fact that the normal memory can be greatly intensified by a moderate use of Uranus water. Many students will purchase Uranus water in order to cultivate their memory, and by moderate application excellent results will be obtained; but many will succumb to the temptation of endeavouring, by gradually increasing the dose, to cultivate abnormally retentive memories, with the

result that when the intensification reaches its climax, the overtaxed nervous system will refuse additional stimulation, and many will be wrecked mentally and physically. In some cases, the reaction will prove fatal, while in others interesting psychical experiences will be possible.

The susceptibility of Uranus water to psychical influence will be imparted to the astral bodies of the patients, rendering them highly sensitive and stimulating their latent psychical powers.

The discovery of Uranus water will lead scientists to a course of experiments resulting in the tabulation of all the psychic elements in man's constitution, and the electrical currents and chemicals to which they are related. By fixing the vibration of the luminous stone by plunging it into the magnetically charged water, the scientists will find a basis for their observations. They will find that, by the psychic susceptibility of the stone, impressions and conditions in the human aura can be registered, and their lines of force precipitated on the sensitive paper. The French Scientist will register many impressions this way, and many clairvoyants will confirm the records of the luminous stone.

Impressions will be taken of people in various moods, especially from those subject to hypnotic illusions producing extremes of emotion.

By patiently arranging the vibrations, the scale of emotion-waves in the human aura will be constructed. About this time an interesting discovery will be made on a small island in the Pacific. The small island will be one which will be thrown up,

creating a large tidal wave. In analysing the soil, a German professor will discover traces of a peculiar white metal similar to some already in existence, but entirely different in its properties. When sufficient has been extracted from the soil, the German Professor will subject the metal to many tests. Its chief property will be a susceptibility to solar force, which it will concentrate and hold during the day. During the night this force will be thrown off as a steady flame. By degrees the professor will discover methods by which the metal can be moulded, and when his experiments prove successful, he will publish a book giving the history of the metal from its extraction from the soil to its moulding into form. At the Psycho-Electrical Institute at San Francisco, U. S. A., several important instruments will be invented by which the solar force can be concentrated and conserved in sufficient quantities to produce a light of ten thousand candle-power. This white metal will be called "Solarium," by reason of its susceptibility to solar force. Solarium wires will speedily supersede the ordinary copper wire now in existence. An instrument for measuring solar vibrations called an 'Actinometer' will also be invented at the Institute. By focussing a ten thousand candle-power light in one Actinometer and connecting it by the white metal wire with another Actinometer, the vibrations of the solar force will be measured and a scale constructed of which the unit will be one candle-power. Very fine Actinometers will be made capable of responding to the finer negative actinic forces which emanate from the earth at night. When the discoverer of Uranus water has

examined and tested the Actinometer and compared the vibratory results of solar force with those registered by the luminous stone, he will endeavour to determine the nature of the vital force which the human body absorbs and conserves from the Sun.

In order to make his experiments, he will appoint a special ward in his Hospital for patients suffering from nervous diseases and slight mental derangement. The ward will be arranged so that solarium wires can be connected from every bed with a definite centre in an Actinometer upon which the solar rays beat at midday. Then he will engage a special staff of nurses, all qualified clairvoyants, appointing two to each patient. It will be the duty of the day-nurse to observe and register the colours of the currents which flow through the solarium wires to the patient and of their effects on the Aura. The night-nurse will observe and register all the luminous emanations coming from the Aura through the solarium wires to the Actinometer, and the changes taking place in the Aura by their emission. The doctor will discover three facts: (1) During the day, there flows from the Actinometer a positive current of solar force, which passes undifferentiated along the solarium wires to the patients, where it is absorbed according to the capacity of the Aura; (2) During the night, a negative current is given off by the Aura, but not necessarily the counterpart of the positive current, or even a current equal in intensity to the one received. The negative current depends entirely on the constituent forces of the Aura; (3) The differentiation of the current within the

Aura stimulates various groups of vibrations corresponding to desires and to the functions of the senses.

Following upon these discoveries, a book will appear in America called *The Vision of Osiris and Isis,* giving an explanation of some of the Mystery teachings, dealing with the occult science of Electricity. Chemistry, Psychology and Astrology are related to the occult science of Electricity, for in all chemical changes psychological action and astrological combinations of forces, the operation of the solar force and the planetary currents which are aspects of electricity are definitely visible. The following extract from the book, taken from a chapter called 'The Word of Isis,' clearly defines the position of Egyptian Occultists towards Electricity and Psychology:

All nature is of One Soul-Ra, whose rays expand throughout Boundless Space, giving rise to great waves in the primordial Substance of Ra. The Word of Life who is the Germ of a Universe expands and becomes Light. That Light is the Source of Life, the Author of the Powers. They are His Rays in the Boundless Light, and by Their Living Vibration the great waves of Ra are created. These waves produce the Planetary Essence which is born of the desire to contract and centralise Itself. Of this centralisation Planets are born—living Flames. The Word-Light proclaims: "Let there be a centre of Life to distinguish the Individuality from the Mass." And it was so. The great waves of Ra are the illusions or bodies of the rays, and all that springs from them is shadow. They are the enduring powers in the One, and that One Ra is Electricity.

The Seven Rays, or aspects of Electricity, took upon themselves illusions (bodies-shadows), which are

the seven planets. All men who are born in the Image of Ra must tread the cycles of all illusions, passing upward through the Seven Planets, traversing the consciousness of the Cosmic Serpent, until they return unto their (electric) Source (the Sun).

The scientific theory of an ultimate force undemonstrable by physical instruments will be mystically and poetically described throughout the book. Following the extract which explains this theory, there are three chapters dealing with the twelve Signs of the Zodiac. Each Sign, a House of the Sun, is a dual current of Electricity, exerting a positive influence towards the earth and negative towards its ruling planetary ray. Throughout the book, Isis explains ultimate causes and ultimate effects, and Osiris the phenomena which occur between them.

When the electric forces of the Zodiac are explained, the septenary constitution of man, according to the Seven Planets, will be explained, and the planetary rays or currents will be attached to the principles they represent. Then will follow an explanation of the electrical impulses governing Evolution. The first chapter will deal with the three Elemental Kingdoms, which are the astral states preceding the first physical evolution. The second chapter will deal with Electricity and Mineral evolution, explaining the electrical currents by which the condensation and compression are accomplished. The third chapter will explain the growth and evolution of Vegetation. The fourth chapter deals with Animal Life, the fifth with Electricity and chemical changes, the sixth with Animal Magnetism, the seventh with Humanity. Then follow several

chapters dealing with psychological and philosophical subjects, explaining that combinations of electrical currents, originating in the one solar current, graded in force of vibration and arranged according to a plan of cosmic resistance and pressure, produce and maintain the Universe.

When the French Scientist receives this book he will write an article commenting on several points, in which he will state that if the one solar current is the primordial electric force constructing and animating all forms of existence, it will be possible, by the application of electrical currents, to demonstrate the vibration and force of desire, to explain mental motive power, and to establish definite scientific relations between alterations in the mental current and physical changes accompanying these alterations. The Scientist will refer in his article to the discoveries made by the American doctor, relating them to certain passages in *The Vision of Osiris and Isis*. He will conclude his article by explaining one of his experiments. The following extract from the article will describe sufficient of the experiment for our purpose:

By the application of an electrical current equal to forty units of concentrated actinic force to one who had been previously thrown mesmerically into a cataleptic trance, a current was induced in the subject, commencing at the heart and travelling through the system along the lines of circulation until, reaching the brain, the cataleptic trance was broken and the subject entered the clairvoyant state. It required a strong effort of the will to break the force of this current, and restore the subject to the cataleptic state. The same current, when applied to one in the normal condition,

produced a current commencing from the brain and travelling downward through the body, finally escaping, after causing the subject great discomfort. Partial loss of memory and the total paralysis of the lower limbs succeeded the application of this current. These effects could only be removed by careful magnetic treatment and mental suggestion.

A current equal to ten units was then applied, and the corresponding current then induced commenced at the brain and travelled slowly downward along the spinal column, where it was checked by a strong mental suggestion; the current then turned, and travelled upward along the spinal column until it reached the brain, where it stimulated the memory to such an extent that the subject could remember one hundred lines after one recitation. A current equal to fifty units of concentrated actinic force was applied to a stone, producing instantaneous disintegration. The stone had been previously connected to a solarium wire, the end of which was attached to a ring worn by a hypnotised subject. The subject had no idea of the experiment, for no one had been near who knew anything of my work. I instructed two of my students to prepare for my experiment, the plan of which was not clearly formed in my mind.

The instant the disintegration of the stone took place a shudder went through the hypnotised subject, who underwent a complete change. The body was occupied by an entity which was at first quite unable to manipulate it, but the consciousness was gradually adapted, and the entity explained that it was the Soul of the stone. I asked where its knowledge of human language came from, and I was informed that human consciousness is the dominant influence in nature, and that any disembodied Soul, whether of a stone, tree or animal, would assume, or endeavour to assume, the human state. The Soul begged me to allow it to return to its stone, and when I explained that the stone had disintegrated,

the Soul said: "My body sleeps. Tell me to go back and I will go." I produced a mental image of the stone which I held visualised before me for about three minutes; then I commanded the Soul to return, and as I did so, a shudder went through the subject, all the particles of the disintegrated stone returned to their original position, and all appearance of its interesting adventure was removed.

When the subject was restored to normal consciousness and saw the stone, the experiment came as a vision, and I received a clear description of it. I cannot state what really occurred, but in my own opinion it was not the Soul of the stone which manifested through the body of the subject, but an electrical suggestion carried along the solarium wire to the subject, giving the latter magnetic control over the stone. I venture to think that we shall soon prove scientifically that there is a chain of electrical impulses throughout all nature.

This article will suggest the line of experiments which will finally establish the definite relationship between electricity and psychology. The French Scientist will prove by many experiments that electrical currents can stimulate vibrations of many desires and emotions. By the application of a positive electric current to certain centres, those brain-cells which are the channels of the concrete mind will be stimulated, so that even a spiritually-minded man, for the time being, can have no inner light, becoming an absolute materialist. This condition will only remain while the electrical current is passing, and the man will have no memory of it after it has passed. By infusing a negative charge into the higher brain-centres of a materialist, the psychic and spiritual faculties will be stimulated, but, in this case, the memory of the

experience will remain. The same law will apply to the production of pain and pleasure: pain will be produced by positive currents and no memory will remain, while pleasure will be produced by negative currents and the memory of the experience will remain.

The observation of these facts will lead scientists to the conclusion that all unpleasant experiences are born of impermanent forces, while pleasant and elevating experiences are born of forces which endure according to their intensity. Scientists will recognise by their experiments that the astral or psychic faculties are latent in every man, and that these can be evoked by the application of electrical forces to the higher brain-centres. The life-giving energies which descend in solar rays contain vital forces for every atom of man's constitution, and although some of the forces are not recognised as electricity, they are all aspects of the One Force, that electro-spiritual power which is the basic principle of Life. The solar forces contain the concentrated rays of that primordial force which extends throughout all space, and scientists will discover by many experiments with the Actinometer that the centralised force of the Sun is condensed throughout all nature, forming the objective universe. All forms of Life can be rarefied or depressed by the application of electrical currents, especially when those currents are tuned—by means of the Actinometer and other electrical instruments for the purpose of determining finer vibrations—to the vibration of the life to which the current must be applied.

Although the concrete mind will carry its research into super-physical realms, it will still cling to the physical plane, and will explain all psychological phenomena by the theory of electrical currents, stating that the higher moral and spiritual faculties in man are due to the forces of the Ultra-Solar rays—a statement which is true when viewed from the esoteric standpoint or examined by an initiated intuition. Scientific conclusions with regard to psychical matters will be founded on a vast collection of facts, for by the application of concentrated actinic force to the force centres of Spirit-mediums, when under hypnotic influence, the character of the manifesting intelligence will be changed according to the strength of the current. This phenomenon is due to the fact that when astral entities, whether human spirits or otherwise, manifest through mediums, they have to use the etheric double, which is the finer part of the physical body and contains the vital forces. When under electrical influence the vibration of this etheric double is changed; hence the change of the manifesting intelligence.

Electricity is the psycho-physical force, and the five magnetic or vital fluids are aspects of this force. Any additional impact will produce a change in the etheric double, because the etheric double is the vehicle of the vital force and the medium of the psychic and physical realms. All psychic phenomena are due to magnetic or electrical impacts directed by entities functioning by their concentrated will on the psychic planes, and by applying an opposite current any psychic manifestation can be

checked. The experiments with the luminous stone, the two rays and Uranus water, and the facts observed by the impressions tabulated on the sensitive paper, and the French Scientist's experiments connected with the transmission of electrical suggestions, will prove conclusively that electricity and chemical action belong to psychological science and exceed the limits of physical research.

We have only briefly sketched the vast field of research through which the great Adept as French Scientist and American Philosopher will lead the scientific world. We have left many points unexplained, otherwise the scientific men could not search into the facts connected with the great mystery of Life and the intimate relationship between Electricity and Psychology.

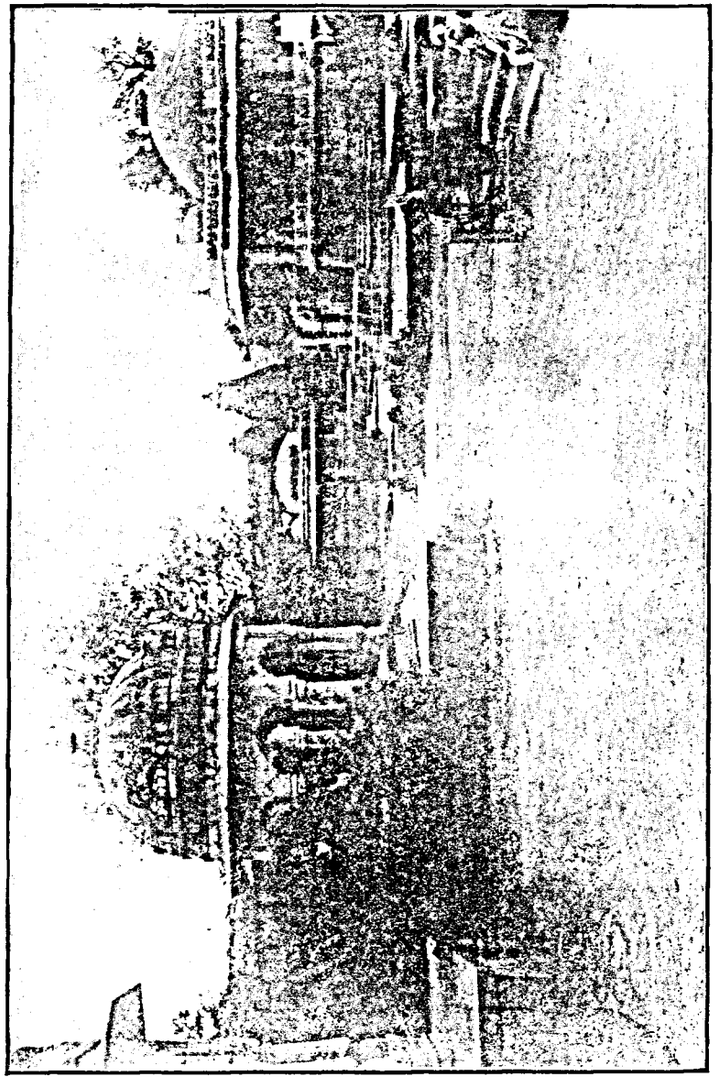
G. V. Jepp

By contraries are contraries brought forth to view;
From out of darkness was the light created new.
The Prophet's wars have brought about the peace that reigns;
These tranquil latter days the fruit are of his pains.

JALALUDDIN RUMI

THE DHAKESHVARI TEMPLE

FROM the early advent of the East India Company, Dacca has occupied a somewhat unique position in the history of Bengal. Even long before that, its fame had reached far and wide. Its name is commonly supposed to be derived from the *dhak*-tree *(Butea frondosa)* but it is very probable that ultimately it will have to be assigned to the Goddess Dhakeshvari, whose shrine is situated there, a picture of which appears as our Frontispiece. "The temples, mildewed, crumbling, ancient, even in this land of ancient monuments, stand by the river and are regarded with great reverence. The legend of their building concerns the favourite wife of an olden ruler who was believed to have been unfaithful to her lord. Turned in disgrace from the palace, she wandered friendless through the city, and finally flung herself into the river to drown. But by her virtue was she rendered immune from drowning, and the waters wafted her gently down stream for some distance, and left her comforted and safe, on the green shore. Here a son was born who, later, became a ruler renowned for valour and wisdom. Both mother and son were eventually worshipped as deities and the temples of Dhakeshvari were reared to hallow the place of the miraculous birth."



LITTLE GANPAT RAI

By WILLIAM RUTHERFORD

LITTLE GANPAT RAI was a great friend of mine from his earliest childhood. I have often dandled the fat little Hindu baby on my knee, whilst I talked business to his radiant old father, who was passionately fond of the boy.

He lived in an old city in Northern India, once the seat of the Mughal Emperors, and crowded with memories of a glorious, and inglorious, past.

Ruined palaces and temples and mosques abound there and the Muhammadan, the Hindu, the Sikh and the Jain live together in friendly rivalry, each worshipping his own Deity and, for the most part, turning a deaf ear to the cries of missionaries of all sects to come away from their ancient faith.

There are churches and chapels and mission halls in this great and marvellous city, but if you will ask any of the good and earnest men who have laboured there for years whether this great multitude of Indians has been touched to any extent by their ministrations, they will probably answer you evasively, or candidly say: "The impression made, after years of earnest toil, is very slight indeed, but we hope to do greater things some day."

Meanwhile, pending the arrival of that "some day," the city exists, and its life teems something like a human ant-heap, whilst the Hindu temple-bells tinkle, and the muezzin from the Muhammadan mosque calls the multitude to prayer.

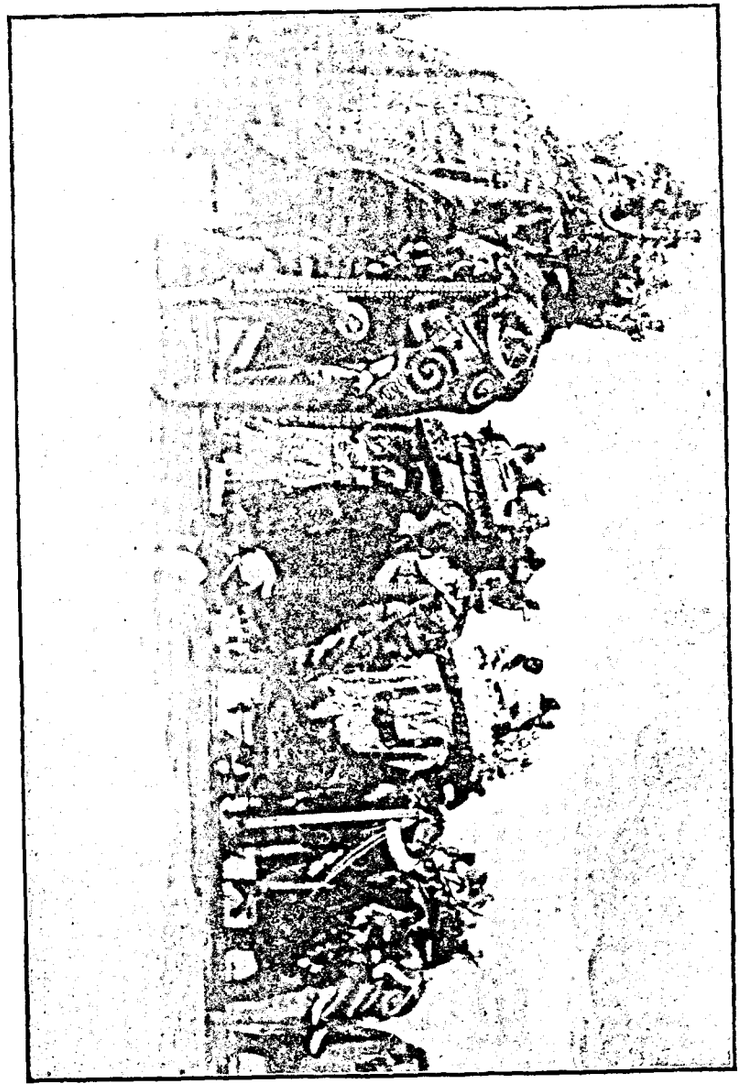
One of the great delights of Ganpat Rai's early days was to watch the gorgeously caparisoned elephants as they paraded on a state occasion in all their bravery.

The boy was of a very enquiring turn of mind, and the father was a deeply religious man in his own particular school of Hinduism, so that Ganpat Rai was very early instructed in the articles of faith as taught in the ancient Hindu scriptures.

His growing, enquiring mind led him to ask his father many difficult questions, and, when the latter could not answer, he would tell the boy to ask the pandit, or learned man, who was employed to train the young mind in all such matters.

One thing that puzzled the lad was the many varieties of faiths in the place. When passing the splendid Muhammadan mosque, he would ask: "What is the reason why all these people are going into that great beautiful building?"

Then his father would try to explain that that was the place of worship of a false Prophet, and that all his followers were wrong. This reply satisfied, for a time, the mind of the boy, but it was not good enough to be permanent, and when he began to think for himself, he knew that it would not do. He made the acquaintance of many Muhammadan youths, and found them to be very decent fellows indeed.



One day—as his father was driving him past the old English church, which had stood the storms of many generations, and sent forth the sound of its wretched old tinkly-tankly bell on Sunday and Thursday, to call to prayer a very small handful of English folk who came there, to a large extent, just for decency's sake—the boy asked:

"What is that place amongst the trees, father dear, and why are all those Sahabs and Mem-Sahabs driving in at the gates?"

"Oh," said the father, "that is the house of prayer of the white folk, who have a different God from ours, and they send missionaries here, thousands of miles across the sea, to tell us that we are wrong and shall be everlastingly lost, if we cling to the beliefs that have come down to us through thousands and thousands of years! They do not make much headway, although they spend thousands and thousands of rupees. I have been told that the little children in England save up their pocket-money to pay the expenses of these good men who have come to tell us this, but it is not a pleasant message to be told that Khuda has misled us all these ages. It is very difficult to believe, and I fear that it is very hard work for these poor white preachers."

"How very strange!" said little Ganpat Rai. "But our faith is much older, is it not, daddy dear?"

"Yes, my son, much older, but some of them say that it is all wrong."

"But are they all agreed that this is so?"

"Oh, no! there are many who find much good in our old Scriptures, and there is one

celebrated white lady who comes out here, year after year, to tell us that in the Hindu religion we have the finest teaching in the world; so that it is difficult to know what to think."

At this point they were driving past the old red-brick Roman Catholic Church, which stood with the doors wide open, and one could see, in the strong Indian light, the great crucifix at the end with the figure of the Saviour, showing great drops of blood from head and side and hands and feet, falling down and down.

Little Ganpat Rai looked in and saw this thing, now for the first time.

"What is that?" said he.

"Oh, that is the Christian God, who they say died like that, put to death by cruel Jews, nearly two thousand years ago."

"How dreadful" said the boy, "I have never heard such an awful story in my life."

"But they say," continued the father, "that he came to life again and that His Spirit now pervades the world. But this form of Christianity is called Roman, and it claims to hold the keys of heaven, and says that the others have no status there."

Then they drove on and passed the little old Wesleyan chapel, built in a garden, and, peeping in, they saw a handful of missionary ladies and a man or two, gathered around an old harmonium, the strains from which came out into the street.

"And what is that?" said Ganpat Rai.

"Oh, that is another form of the same religion, working in its own way, and holding the view

that neither of the other two forms is what is wanted to save India."

"I find it all very puzzling," replied the boy. "It makes it very difficult, I think, don't you?"

"Yes, it is so, but we must struggle on with what little light we can get, holding on to all that is good and noble in every religion, no matter what it calls itself. I once met a very intelligent missionary in Madras who held this view, and he was a great student of the ancient faiths. He told me a very comforting story about his God, who, when He was on earth, told His disciples, who were nearly all men from the poor and neglected classes: 'Other sheep I have which are not of this fold; them also I will bring and they shall hear my voice, and there shall be one fold and one Shepherd.' We must wait patiently for that day, and when it comes, we may perhaps find that we all were right in the main, but with many faults in the way we went to work. 'Tis all a great mystery, my boy, but God is over all, and knows more than He deems it good for us to know. We call Him Khuda, the Muhammadans call Him Allah, and Christians call Him God, but He is the All-Father, and the name doesn't matter, so long as we love Him and love each other."

At this point, father and son arrived at the tombs of their ancestors, where they remained to pray, and after having left jasmine-flowers to bedeck the grey old stones, they drove homewards to their dwelling in the great city, where the hum and buzz of the market-place called them back to matters mundane once more.

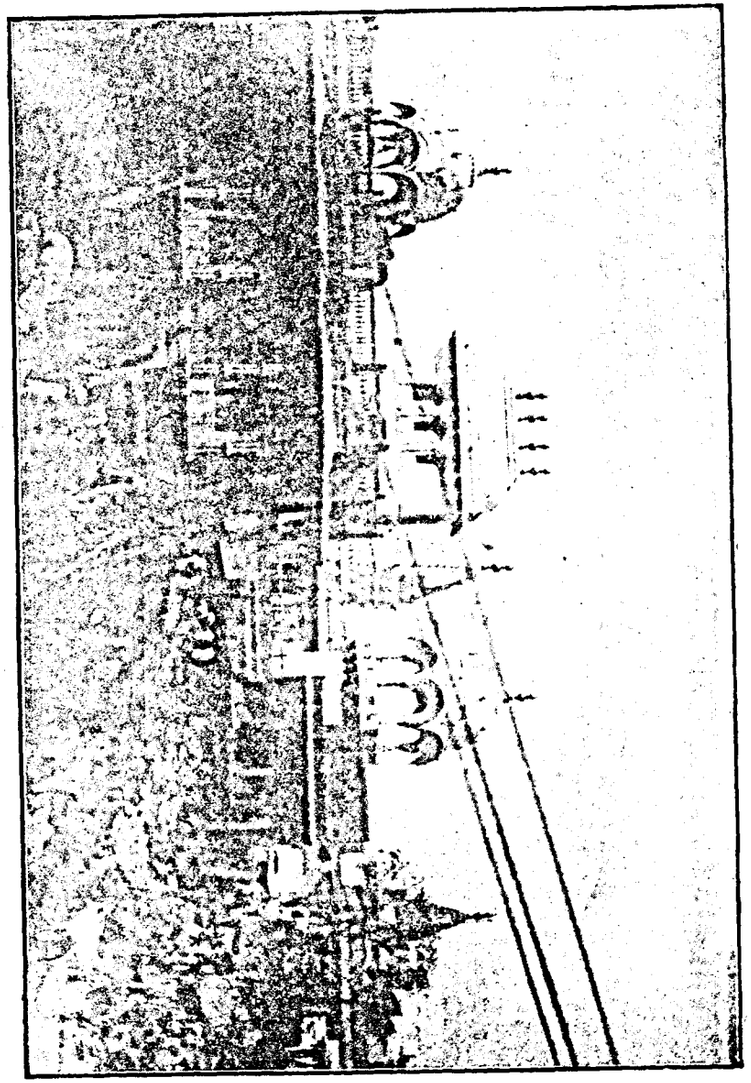
A few years later, Ganpat Rai was on board a big steamer bound for England, in view of a process called " completing his education ".

Better far for him had he never taken the step, but the idea was popular in India, and his father allowed himself to swim with the tide, and do as other well-to-do fathers were doing.

The youth was brilliant and did well at the University, outstripping the sons of English nobles, but he also learned much, very much, not taught in Universities, which he would have been better without. However, let a veil be drawn over all that!

In a few years he returned to India, a full-blown barrister, but by no means a contented soul. How could he be? What had been grafted on to his nature was hurting him. There was an unnatural mixture rankling in him. He was neither one thing nor the other. And, as for his profession, well! Gentlemen with white faces got all the best cases at the bar, and, as for his status, he had been hustled out of an English Club where he was waiting, just inside the door, to see an old white friend from England; and, moreover, when trying to catch a train, had been pushed back on the platform by Eurasian officials, whilst the Sahab's boy took the best place. This was so different from Oxford, where he had married an English wife, highly cultured and exceedingly charming.

He was not a revolutionary, nor had he joined the party of 'unrest,' but there was unrest in his soul. I could see that as he opened his heart to me, my poor friend Ganpat Rai! What could I



do? Sympathise, of course, but that amounts to little.

He will never be a danger to the British rule. He is too good a man, and one can only pray that some day soon things may alter, and that Englishmen in India will live up to what Ganpat Rai was taught at Oxford, where he gained a kind of notion that a British subject, no matter of what shade his skin, has a right to a place in the world, on equal terms, wherever the British flag flies.

William Rutherford

In the prayer of rapture man is effaced from self, so that he is not conscious of his body, nor of things outward and inward. From these he is rapt, journeying first to his Lord, then in his Lord. If it occur to him that he is effaced from self it is a defect. The highest state is to be effaced from effacement.

Al Ghazzali

FROM AFAR

By ELAINE

I slept—and while I slept my spirit slipped
Forth from this house of clay,
And, wondering, looked upon this form
Which holds it here by day.

I gazed upon a land, than this one
Thrice more fair;
Kind friends stretched forth a hand
And bade me welcome there;
Communion sweet was there,
Though not of spoken word;
Whilst pulsing through the air,
Came joy of things unheard.

I rested for a while content,
Then upwards raised my eyes,
And forward strove—yet higher went
To fields of Paradise.

While I passed upon my way,
A glimpse of that great plan,
Which rules the universe always,
I caught, and knew that man,
Though travelled far, and many times returned,
Pure bliss would never know
Till thought of self was burned
From all his consciousness.

To grow more like to God's own features
Was the goal for which he aimed.
The love of all His creatures
Was the reward he claimed.

REVIEWS

The Science of the Sacred Word, being a summarised translation of the Praṇava-Vāda of Gargyāyana, by Bhagavān Dās, with notes by Annie Besant, and an Appendix by Louise Appel, M.B., B.S., B.Sc. Vol. I. (The THEOSOPHIST Office, Adyar, Madras S., India, and the T. P. S. London, and Benares City. Price Rs. 4-8 or 6*s.* or $1.50.)

This is the first volume of a large work which so aroused the enthusiasm of Sir S. Subramania Iyer that he offered a considerable sum towards the expenses of placing it before the public. Those who love the writings of H. P. Blavatsky are likely to be attracted to this book, for it is obviously closely related to, is probably part of, the great store of concealed occult literature from which she drew so largely in *The Secret Doctrine*. 'The Strange Story of a Hidden Book' is told in the preface, with all the charm of language which belongs to Bhagavān Dās' lighter work, when he is under the glamour of his country's ancient lore, and re-breathes the air of an elder day; the first five pages are indeed a poem in prose. The story of the finding is as fascinating as a fairy-tale, and the thousands of hours spent over the book during ten years have convinced the translator—a scholar who errs rather on the side of keen and discriminative intellect than on that of emotion—of the priceless value of his treasure trove. He acknowledges to the full the shortcomings of the work in verbosity and repetitions, as well as in crabbed terseness from time to time, but he declares, after these years of labour, that *The Secret Doctrine* and this volume "supplement each other and make one whole, as metaphysic and science, as abstract and concrete, as principles and details". The claim is a high one, but a careful reader of the book will be inclined to endorse it.

The original work, dictated by the blind Pandit from memory, and patiently written down by Bhagavān Dās, contains 16,000 shlokas, or 32,000 lines of sixteen syllables each. This

has been summarised in English into three large volumes, of which the first is now under review; the second I hope to review next month, and the third is in the press. The first Section deals with Ultimates—the Self, the Not-Self, and the Relation of Negation between them—or the World-process summed up in a Word, the sacred AUM. The second Section explains the methods whereby the three ultimates are conjoined; 'becoming' manifests by desire, is seen by cognition, is carried on by action, for "the world never exists apart from the Self, and the Self never apart from the world". "When the World-process is summed up in the words 'I-This-Not,' it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being 'nothing else than itself'." To realise the I as the Self is the true Cognition; to live the World-process as the modifications of consciousness is the true Action; to conclude their rejection finally by re-entering the Self is the true Desire; the summation of these into a single act of consciousness is Liberation. These are "'the four noble Truths' of Brahman". The four Vedas expound these, the *Ṛg-Veda* being devoted to cognition, the *Yajur-Veda* to action, the *Sāma-Veda* to desire, and the *Atharva-Veda* to the summation. The third Section is devoted to action and deals with the Vedas. They in turn are again subdivided each into four parts, similarly related to cognition, action, desire, and the summation. Hence the fourfold path of the āshramas, or stages in life, to be trodden by man.

In dealing with the genesis of the Vedas there is an interesting discourse on world-rulers, world-systems and world-cycles, and then the great Logia are considered. From this we pass to a study of each Veda separately. Under the *Yajur-Veda* there are some profoundly interesting remarks on the four kinds of Liberation (mokṣha) and the sacraments, and very clearly comes out the truth that all knowledge is to be obtained for the sake of Service: "Become Brahman [the Eternal], and then return and happily engage in the work of this Samsāra [World-process]." Miss Appel adds to this a valuable note on the bearing of western science on the Hindū sacraments.

For lack of further space, I must conclude this very imperfect review, but I hope that my readers will make up for its imperfection by reading the book itself.

A. B.

The Growth of National Consciousness in the Light of Theosophy, by G. S. Arundale, M.A., LL. B. (The THEOSOPHIST Office, Adyar, Madras. Price Rs. 1 or 1*s.* 6*d.* Boards; Rs. 1-8 or 2*s.* Cloth.)

This is a book by a new author on a new subject—a subject of great importance, with which Mr. Arundale's historical studies have specially fitted him to deal. None of those who had the privilege of hearing these admirable lectures will need to be told how ably the theme was treated; but there are thousands of members who could not attend the Convention, and the publication of this book will enable them to participate in the pleasure and profit of those who were present. We cannot pretend, within the limits of a review, to epitomise a book of this character; but we may perhaps venture to say that the dominant note of the author's conception is that of the mighty Power behind, which is always guiding the evolution not only of the world as a whole but of each separate race. Consequently he emphasises repeatedly the duty of each one of us to endeavour to adapt himself to the splendour of the plan, to realise that we are all parts of one great whole, and that we need to understand other nations as well as our own, since their characteristics are as necessary to this whole as are our own. He insists that without the recognition of the guidance from above, and even without some direct or indirect touch with the mighty guiding Hierarchy, it is impossible for any man to co-operate fully and intelligently in the march of progress. From every point of view this little book is worthy of the closest attention and every member ought to possess it. We welcome Mr. Arundale as a recruit to the band of Theosophical writers, and we trust that this, his first literary offspring, may prove to be the eldest of a very large family.

C. W. L.

The Religion of the Chinese, by J. J. M. Degroot, PH. D. The) Macmillan Co., New York. Price 5*s.* 6*d.*)

"Full of information but disappointing" is the judgment one has to pass on the book. Results of careful observation and study are here put forward, but there is an unfortunate lack of understanding and appreciating an old-world religion in spite of its later-day accretions and superstitions. The learned author's religious views colour his studies, and as the volume is meant for missionaries perhaps this is purposely done. It is curious

that such a person as a professor of ethnography in a European University, like our author, should not be in possession of such adequate elementary knowledge of various eastern lores as would enable him to comprehend the true spirit of such terms as *shen* and *kwei*, *yang* and *yin*, etc. It is perhaps presumptuous to say so, but we think the learned professor will do well to study elementary Theosophical teachings, which will enable him to understand the ancient faiths in their true spirit. The study of a religion is really fruitful when one tries to understand it in the spirit in which its true followers understand it; and for this a learner has to feel the spirit of the faith, and not only observe the doings of their modern votaries and think over fragments of their existing books. In closing, we recommend the volume to all students of Chinese ideas, for it contains innumerable bits of useful information and provides material for quiet thought.

B. P. W.

Byways of Ghost-Land, by Elliott O'Donnell, (William Rider & Son, Ltd. London. Price 3*s*. 6*d*.)

This is a readable book, filled with many quaint and gruesome experiences, mainly the author's, but in several instances taken from the accounts of others. In these latter the author accepts the statements with hardly any attempt at verifying or checking them. And indeed all through the book there is an absence of anything like a scientific treatment of the subject. In classification, weighing of evidence, arrangement, there is no sound method, and the author seems to be wandering through a labyrinth of weird experiences, with no other motive than merely to get them told. Well, he gets them told, and the manner of the telling is very attractive, so that if once you take up the book, you do not let it go till you have finished it. But it is not a student's book. For the general reader, interested in such matters, it will be satisfying. It will give the required interest and the expected thrill, but no explanations worthy of a moment's regard, no hypothesis supported by arguments or reasons are offered, except in the crudest form, and then they rest on no sounder basis than this: that the author knows all about it, and it is no use the Theosophist leaders, or Psychical Research experts saying a word to the contrary. But there is nothing offensive in our author's way of saying this. "I am Sir Oracle, and

when I speak, let no dog bark" describes his attitude, but it is nevertheless not an arrogant attitude. It is the attitude of one to whom these byways are well-known paths, to whom the horrors he has seen are very real, who can no more doubt the experiences he has had and records, than he can doubt his own existence, and who, being an Irishman to the core, naturally finds himself telling his story in a manner that suggests our well-known Donnybrook friend, inviting people 'to tread on the tail of his coat' just for 'divarsion' and the pure fun of the thing. In concluding, one must express the wish that the author, instead of trying to invent a new nomenclature, *e.g.*, occult or unknown brains, barrowvians, clanogrians, etc., had tried to keep in line with those workers in the same department who have already more or less well-recognised names for these types of beings. But in spite of the blemishes pointed out, the book is worth reading, and should find a place on the bookshelves of the student of the superphysical.

J. S.

Where is Heaven? by Emil P. Berg. (William Rider & Son, Ltd., London. Price 2/ net.)

"By Heaven we must not understand a certain place but rather a certain state of the soul," and the satisfaction of heaven will vary to suit the after-death needs of the lover, the æsthetic, the intellectual and the saintly—that is the answer of the author. But Heaven is also to be found "in operation on this earth," and "in the heart of every true follower of Jesus". The question of the immortality of the soul is discussed from the religious, the intellectual and the imaginative standpoints. The book is mainly founded on S. Paul's teaching, interpreted according to a rather liberal standard of modern thought. Written in the form of letters to an invalid, a spirit of cheery optimism as to the high destiny of man pervades the book, a spirit which the sick man is especially advised to cultivate. The teaching is, that after death the soul enters a higher training school, ever advancing in self-development, and progresses to higher realms through the everlasting ages. To many, the book would be helpful, to others "milk for babes". But the babes in the spiritual life are many and the present production of so many books of this calibre

both in England and America witnesses to the incessant demand for such spiritual milk of the soul.

E. S.

The Training of the Human Plant, by Luther Burbank. (The Century Co., N. Y. Price Rs. 3.)

This is a book for educators and parents. Of special interest to the Theosophist are Mr. Burbank's statements regarding the blending of peoples now taking place in America "of which the finished product will be the race of the future". Practical ways of applying the principle of selection in environment are suggested. "Keep out fear. God made religion, and man made theology. Do not terrify children with fear of an after-world." Here is a pertinent question: "How many people realise that upon the food given the child in the first ten years depends its moral future?" But the author's advocacy of meat diet, on the ground that normal development cannot be attained without it, is based upon rather insufficient grounds, and has not been borne out by experiment. To a student of the Sixth Race the following is apropos: "Suppose it were possible to select, say, a dozen normal families and let them live by themselves so far as the application of these principles is concerned, though not by any means removed from the general influences of the State. Let them have ideal conditions and be solemnly bound to the development of these principles. We could accomplish more for the race in ten generations than can now be accomplished in a hundred thousand years." The evolution (development) of a sixth sense is one of the possibilities of the future.

M. K. N.

The Coming Order, by Lucy Re-Bartlett. (Longmans Green & Co., London. Price 2*s.* 6*d.*)

A new Age and a new Humanity are upon us. In this book the deepest social aspect of the new order of things is discussed with a beautiful singleness, and a wonderful fecundity of insight. Consisting of twelve essays with an allegorical preface, the book deals with the relation of woman to man in all its varieties. Marriage is especially considered under

three different aspects, the physical, mental and spiritual. The view-point is always that of the idealist, but every conclusion is based upon experience, and therefore carries with it the appeal of the clear recognition of the higher and truer side of practical fact. The writer discourses on the value of dreams as a social factor, and of passion as a spiritual force, and brings to her words the strength of dreams made true; for after five years' pleading for the introduction of the Probation system in the treatment of offenders, she was appointed by the Italian Government to sit on a Royal Commission which has carried that system into law. It is truly stated that in the revolution which is shaking Society to-day, the most far-reaching reform is the raising of the social ideal with regard to the relation of the sexes. The author pleads that mind and Spirit may enter more largely than at present into the calling into physical existence of a child, and the larger love of all embrace and uplift the smaller. "Into the creative act," she says, "this element of Spirit only enters when the act is raised from the egoistic to the altruistic—when with individual love still present, a larger love is yet *the determining factor*; when the object of the act, creation, is never absent from the consciousness, and the gift of the self is made never to the one beloved alone, but ever to Creator and creation also." In this raising of the moral standard, with all that it carries with it of added power and spiritual understanding, lies—it seems to the author—the straightest road to social redemption. Emphatically a book to read. Apart from the special subject of the book, the chapter on 'Integrity' is illuminative.

C. M. C.

The Discipline of Sorrow, by S. Alfred Heller. (George Routledge & Sons, Ltd. New york).

This little book, a collection of sermons, letters, and travel essays, is by a minister of the Jewish faith. It shows its author to be a man of wide sympathies and culture, and testifies to a keen and intuitive appreciation of natural beauties. As is to be expected, "the insistent appeal of Judaism" and its cosmopolitan appearance are especially noted. "Travel teaches a Jew one thing if nothing else: that we are one. All Israel are Brethren." The sermons treating of specifically Jewish festivals

as 'A tabernacle meditation,' 'The fascination of Pentecost,' etc., have, besides their intrinsic value, some importance in that they may make it easier for their readers of other faiths to comprehend the Jewish outlook on religion and life. Comprehension generally leads to sympathy, and so these pages may help some to realise that not only "all Israel are Brethren," but that *all* men are brethren. And any book that leads to that conclusion is to be welcomed.

E. S.

The Expiation of John Court, by D. Maud. (Methuen & Co., Ltd., London, W. C.)

This novel is a severe indictment of Christian Science—or rather of its exaggerated idealism. John Court's character is entirely spoilt by the 'Science,' and it ruins his married life. Hinton, the other scientist, is a magnetic person who uses the 'Science' for his own ends, though he has a real admiration for the extraordinary power of its famous exponent. But Hinton is neither deluded nor hypnotised by the clever word-jugglery of the Science scriptures, while they entangle Court's unanalytical mind in a network of impossible notions. The true base of physical life is cut from under him, so he fails hopelessly in his efforts to live free from the deceptions of the 'mortal mind'. His end is failure—he has denied his love and brought misery where bliss should have reigned. The poison of a deadly snake proves more potent than the 'Science'. We suspect the author of a bias; but nevertheless there is shown throughout an effort to be fair and an ability to argue and analyse justly. The scene is among the tea-plantations of Ceylon about the Kandy district, and social life among the English residents is well pourtrayed, even if somewhat sarcastically.

J. R.

Rise and Progress of Muhammadanism, by Dr. Henry Stubbe, M. A. (Luzac & Co., London.)

It is interesting to know that a favourable exposition of Muhammadanism by a western student has existed, though unpublished, for two hundred and fifty years. We welcome any book that gives the religions of other nations fair treatment, and this account is especially valuable in pointing out

the conditions, social, political, and religious, existing among the peoples of Arabia at the time of Muhammad, and in showing the necessity for religious purification and political organisation. Both of these works were undertaken by the Prophet and ably carried out, so as to prevent the further demoralisation and disintegration of the people.

This book, we hope, will do something to disabuse the minds of all Christians, into whose hands it may fall, of those prejudices that warp their judgment, and it should do something to dispel the absurd ideas that for centuries have prevented the clear seeing of the people of Europe on this subject. Only by looking at a thing as it is, can we hope to improve upon it, or learn from it. The Muhammadan nations have yet to make much history, and we will be brought more closely in touch with them, so that any work that helps to a right attitude of mind on this matter should be favourably received. The reader will find in the appendix many amusing stories of the early Christian ideas and fears of Muhammad and His followers, which show the origin of the present misconception.

E. M. S.

The Life Everlasting, by Marie Corelli. (Methuen & Co., London. Price Rs. 1-12.)

The most interesting part of Miss Marie Corelli's new book, *The Life Everlasting*, is the author's prologue. It is another human document of great interest; an addition to our 'Varieties of Religious Experience'. In it Miss Corelli reveals her mature religious and spiritual convictions as to God, love, life, and man, human possibilities, and man's innate powers, and also enlightens us as to the principles that have governed her literary output. Her first book, *A Romance of Two Worlds*, was, she tells us: "The direct result of an initiation into some few of the truths behind the veil of the Seeming Real." She "was not permitted to disclose more than a glimmering of the light I was beginning to perceive. My own probation—destined to be a severe one—had only just been entered upon; and hard and fast limits were imposed on me for a certain time." For example, of the existence of radium Miss Corelli was only allowed to hint under the disguise of electricity, and she

claims that the 'Electric Theory of the Universe,' in *A Romance of Two Worlds*, anticipates the discoveries of modern science as to radium and its wonderful activity.

All Miss Corelli's books in which the psychical side is predominant are, she writes, "*the result of a deliberately conceived plan and intention* and are all deliberately linked together by the *one theory* . . . the outcome of what I myself have learned, practised, and proved in the daily experiences both small and great of daily life". Miss Corelli shows the sign of the true Mystic in the passionate wish to pass on—as far as practicable—her own knowledge to others. She chooses the story-form deliberately to gain the larger audience. The motto of the book is "There is no Death. What seems so is transition," and the story is directed, along rather popular Rosicrucian lines of teaching, plus the twin-soul doctrine, to show that perpetual life, love, and youth are man's heritage and actual possibilities if he will but exert his powers. The story is a good one, based on the doctrine of reincarnation, and the things in "The House of Asilzion"—where the heroine successfully passes through the tests of an initiation, chiefly directed to prove her ability to love unselfishly, despite all trial, and to test her power of will—are interesting and rather novel. The scene in the Chapel is also well-drawn. Though to us probably Asilzion's teaching contains nothing novel, the whole book is written with that imaginative force, power of vivid expression, and sense of pulsing life which partly explain Miss Corelli's hold over her many readers.

But I cannot see eye to eye with Miss Corelli, in making Initiation lead but to the felicity of human love, even at its highest, nor agree with her that "the whole Secret of Everlasting Life and Happiness is contained in the full possession and control of the Divine centre of ourselves—this 'Radia' or living flame which must be dual to be perfect, which in its completed state is an Eternal Force which nothing can destroy and nothing can resist". For a more comprehensive view of the possibilities of Initiation seems to me that which says: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" For the paradise of life—"unto me and my Beloved the world is a garden of paradise, rich with beauty and delight. We live in it as a part of its loveliness, we draw into our own organisations the warmth of the sunlight, the glory of colour, the songs

of sweet birds, the fragrance of flowers, and the exquisite vibrations of light and air. Like two notes of a perfect chord we found our lives on the key-board of the Infinite"—in which Marie Corelli leaves her hero and heroine, has to me a decidedly sensuous, if not a selfish, flavour about it. I do not agree with the explanation given, and Miss Corelli's own practice contradicts her theory, "that the utmost we can do for our fellow-creatures is to create such influences around us that none come to us without feeling stronger, better and more content, inasmuch as none will listen to argument and none will follow advice". This denial of the teacher's power she herself contradicts, by stating in the following page, that "I take joy in the fact that Asilzion has still his students and disciples, a mere handful of the million it is true, but still sufficient to keep the beautiful truth of the soul's power alive and helpful to the chosen few". There must ever be, it appears, the secluded Master with the chosen few, but also there are the disciples preaching in the market-place, and at the latter's existence and work the book does not hint. But the insistence on the immortality of the Soul and the latent powers of the Soul, including that of thought, the doctrine of reincarnation, the force of love, make Miss Corelli's latest book on psychological and psychic lines one which will surely do some good, by awakening interest in the unseen side of life. For great truths must, moreover, be sparingly revealed, and the child soul must be tempted to exertion by the prizes held out to it as in this book, the prizes of everlasting life, endless youth, boundless wealth, and an immortal love.

These are facts of growth that Miss Corelli may realise as much as we do, and she may conform her teaching thereto, while she keeps hidden in her heart more than she reveals. And also the conventions of novel writing and a happy ending, if possible, must be respected, if an audience is to be gained; and a large audience will—*pace* all hostile critics already on the war-path—welcome, I believe, *The Life Everlasting*.

E. S.

Some Problems of Philosophy. A beginning of an introduction to philosophy. By William James. (Longmans Green & Co., London.)

Professor William James, best known perhaps in Theosophical circles by his two works on *The Varieties of Religious*

Experience and on *Pragmatism*, died in August, 1910. "For several years before his death," says Henry James, Jr., in a Prefatory Note, the author had "cherished the purpose of stating his views on certain problems of metaphysics in a book addressed particularly to readers of philosophy. He began the actual writing of this 'introductory text-book for students in metaphysics,' as he once called it, in March, 1909, and to complete it was at last his dearest ambition. . . . What is now published is all that he had succeeded in writing" at the time of his death.

In a memorandum dated July 26, 1910, he wrote: "Say it is fragmentary and unrevised... Say that I hoped by it to round out my system, which now is too much like an arch built only on one side."

Now this incomplete manuscript lies printed before us, and its contents make us lament the more that it was not given to this humane, acute and kind-hearted philosopher to complete his valuable contribution in the long quest for wisdom and understanding.

What is given we prize highly: we cherish this posthumous publication of 'man thinking' (p. 15).

The charm of the book lies to a great extent in its simplicity and directness. The greater part of it can be read, and understood, and enjoyed by any open-minded reader without any previous philosophic propædeutics. We feel akin to this kind and serene old reasoner. He speaks to us individually, not into empty space, about things we have thought of ourselves, about actual experiences and perplexities, not about a 'system,' nor about a lifeless abstract scheme. There is life, there is blood in this book and a gentle warmth as well, which make us feel comfortable and at ease. We find ourselves constantly saying: "Just what I thought," or "That is so." We do not look up to a formidable rostrum, nor does the friendly old gentleman clothe himself in academical robes and insignia. He is not afraid of a witticism here and there. We are just having a friendly chat, and it is all about life; yes, surely we are interested; it *is* a nice talk we are having, and the teaching does not overawe us a bit.

Chapter I deals with 'Philosophy and its Critics,' and defines the author's conception of what 'philosophy' means, and answers also three of the chief objections against philosophy:

(i.) that philosophy is unpractical and unprogressive; (ii.) that it is dogmatic; and (iii.) that it is out of touch with practical life. His answers are briefly: (i.) that philosophy is the residuum of problems unsolved by science, and science is only specialised philosophy; (ii.) that though the objection is historically largely valid, philosophy *need* not be dogmatic *per se*, will, indeed, become as hypothetical in her manner as the most empirical science in direct ratio to its evolution; (iii.) that philosophy's "manners may change as she successfully develops.... In the end philosophers may get into as close contact as realistic novelists with the facts of life" (pp. 26-27).

Chapter II deals with 'The Problems of Metaphysics'. Herein we get lucid short discussions on the questions of how to define the word metaphysics, of what metaphysical questions are, and of the nature of metaphysical questions. Even the reader who shudders most violently at seeing the word metaphysics will be at ease when reading this part: it is so simple, so natural. And few there will be who will not endorse the conclusion (p. 34): "There must in short be metaphysicians," or who will not respond to the call: "Let us for a while become metaphysicians ourselves."

The remainder of the chapter is of a more positive nature, and gives a clear exposition of the two fundamental types of mind: the rationalistic (idealistic) and empiric (positive) types.

Chapter III deals with 'The Problems of Being,' not to answer the questions why being is, or why *this* very thing should be, or how there comes to be anything at all, but rather to simply describe an example of metaphysical enquiry, and in order not to conceal any of the skeletons in the philosophic closet (p. 37). In the final paragraph we return with a fine swoop to earth again and find life once more: "All of us are beggars here, and no school can speak disdainfully of another or give itself superior airs. For all of us alike, Fact forms a datum, gift, or *Vorgefundenes*, which we cannot burrow under, explain or get behind. It makes itself somehow, and our business is far more with its What than with its Whence or Why" (p. 46).

Chapters IV, V and VI deal with 'Percept and Concept,' and individually with 'The Import of Concepts,' 'The Abuse of Concepts,' and 'Some Corollaries'. Percept and Concept are

used for things known by the senses, or known with the senses closed; in other words they are Presentations and Representations. In other words again they are '*whats*' and '*thises*' (p. 52). Their values, relations and functions are luminously discussed in chapter IV. Many a fine sentence might be quoted here, but we forbear. Be it sufficient to say that this and the next chapters, as a whole, form a potent argument for the necessity and desirability of admixing at least some drops of philosophy or metaphysics in the waters of our life. Chapter V discusses the limitations of concepts. The everlasting and indivisible flux of living experience is contrasted with the 'timeless' concepts, in which "nothing happens". "The concept 'dog' does not bite; the concept 'cock' does not crow" (p. 85). The sixth chapter works out details and practical applications, and the three chapters together are briefly describable as a commentary and elaboration of the statement (p. 51), that "the intellectual life of man consists almost wholly in his substitution of a conceptual order for the perceptual order in which his experience originally comes".

Chapters VII and VIII deal with 'The One and the Many,' or as the author puts it so graphically: "Does reality exist distributively? or collectively?—in the shape of *eaches, everys, anys, either's?* or only in the shape of an *all* or *whole*" (p. 114)? Pluralism stands for the distributive, monism for the collective form of being. Whether the doctrine of the mystical One (as in Plotinus, *Ennead* V, or the *Bhagavad-Gītā*, chapter IV), or that of the philosophic conception of Substance holds good is the question.

As to the first: "This ineffable kind of Oneness is not strictly philosophical, for philosophy is essentially talkative and explicit, so I must pass it by" (p. 118). As to the second: since Locke, Berkeley and Hume "the suspicion began to gain currency that the notion of substance might be only a word masquerading in the shape of an idea" (p. 121).

"To sum up, the world is 'one' in some respects, and 'many' in others..... Once we are committed to this ... view, the question of the One or the Many may well cease to appear important" (pp. 133-134).

Yet the problem of the One or the Many is "the most 'pregnant' of all the dilemmas of Metaphysics" (pp. 114 and 135), in the sense that either answer is so rich in consequences;

perhaps most of all because on either depends the possibility of admitting or not admitting 'Novelty' with the problems this stands for: freedom or fatalism; separation between finite and infinite mind; evil and perfection; perceived and conceived reality; and so forth.

In the remaining chapters IX to XIII 'The Problem of Novelty' is dealt with, under the sub-headings: IX 'The Problem of Novelty'; X 'Novelty and the Infinite—The Conceptual View'; XI 'Novelty and the Infinite—The Perceptual View'; XII 'Novelty and Causation—The Conceptual View'; XIII 'Novelty and Causation—The Perceptual View'.

We shall not follow the author any further in his treatment of the subject. He announces his intention in the last paragraph of the eighth chapter to defend the position that Novelty or "originality may ... instil itself into reality" (p. 147), and so he does with undiminished freshness until the end of the little book. How all this is worked out and applied the reader should find out for himself.

Unhappily the book comes to an abrupt end after chapter XIII, with all evidence of its author's intention to pursue his course much further than it was allotted to him to do. We feel that we have seriously lost thereby. As the work now stands it is in the main a discussion on perceptualism and intellectualism, their contrasts and values. Professor James shows himself a moderate perceptualist in "treating percepts as primordial" (p. 106), and in stating that "the tendency known in philosophy as empiricism, becomes confirmed" (p. 98), but in stating also: "Who can decide off-hand which is absolutely better, to live or to understand life? We must do both alternately, and a man can no more limit himself to either than a pair of scissors can cut with a single one of its blades" (p. 74, compare also p. 58: "this mediating attitude is that which this book must adopt").

The book is a noble book, and, as was said before in a more specific connection, is one which forms a splendid instrument for stimulating philosophical thought and for inspiring interest in philosophy. It will no doubt find many friends and readers outside the more strictly academical ranks, and cannot be regarded but as a worthy testament of a venerable man.

An appendix gives two short syllabuses on 'Faith and the Right to Believe' and on 'How to act on Probabilities,' in

which there are some fine passages which we should like to quote if the lack of available space did not forbid us to do so. Enough is said to show that we heartily recommend the study of the book to all philosophically minded Theosophists.

J. v. M.

The Golden Bough, a Study in Magic and Religion, by J. G. Frazer, D. C. L., LL. D., Litt. D. (Macmillan & Co., Ltd., London, Two Volumes. Price 20*s.*)

These two handsome volumes are only the first part of a much larger work, and their specific title is *The Magic Art and the Evolution of Kings*. Two other volumes are to follow it, and *The Golden Bough* is apparently the title of the whole series. In the fair vale of Nemi was a sacred grove, and in the grove a tree, round which prowled a gruesome priest, who had murdered his predecessor, and would be succeeded by his own murderer; a runaway slave, who managed to break off a bough from this tree, had the right to fight this priest, and "if he slew him he reigned in his stead with the title of King of the Wood". This branch was the Golden Bough of Æneas, or its symbol. This grim tale inspired Mr. Frazer with the wish to find out the origin of the custom, and it has led him far and wide into realms of magic. The result is a book of weird and curious lore. Interesting? well, not very, to read; but most useful as a book of reference. It contains an extraordinary amount of information, endless facts about magic, taboos, and the like, but the thread conducting us is so slight that one thinks of a common-place book, filled with facts and passages from careful observation and reading, copied out under different headings. The whole is material for a book, rather than a book.

While not considering that all Kingship took its root in successful magic, Mr. Frazer thinks "magicians appear to have often developed into priests and kings," for magicians, and especially those who apparently controlled the forces of nature, such as rain-makers and the like, might readily gain "authority over their credulous fellows". The idea that Kings could heal by a touch is regarded as a survival of the idea that a King was a magician, and Mr. Frazer quotes with manifest approval the caustic remark of William III, when at last worried into touching a patient: "God give you better health and more sense."

The incarnation of a deity in a man is fully dealt with, and then follows a mass of information about tree-worship, including an account of many relics of it in Europe. Other magical rites receive full attention, and one marvels at the wide reading which has made this book possible. None the less it is of the arid character so continually found in the Victorian epoch of "comparative mythology". There is no sympathy, no wish to find out any reason beyond ignorance for the customs described. One has an uneasy feeling that underneath the whole there is the wish to discredit religion, and to make it nothing more than a refined product of foolish savage ideas and rites. A book of profound interest might be written by one who sees in religions children of the Divine Wisdom, and who should shed on Mr. Frazer's facts the light of occult knowledge.

A. B.

The Immediate Future, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2*s.* 6*d.*)

Psychology, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2*s.* 6*d.*)

Two more books have to be credited to our President's long list of works, both of which are full of valuable teaching and useful information. They maintain the high level of instruction and inspiration marked by Mrs. Besant's works, and are permeated with that deep interest so characteristic of all her writings.

The first, *The Immediate Future*, contains the seven now famous lectures delivered by our President to huge audiences in England; the first five of them were delivered at the large Queen's Hall in London to audiences "which packed every part of the building," the sixth was given at the closing Meeting of the Spring Assembly of the League of Liberal Christian Thought, and the last was delivered to the Fabian Society. Their titles respectively are: (1) Impending Physical Changes; (2) The Growth of a World-Religion; (3) The Coming of a World-Teacher; (4) Social Problems: Self-sacrifice or Revolution? (5) Religious Problems: Dogmatism or Mysticism? (6) The Emergence of a World-Religion; (7) England and India. A careful perusal of these excellent lectures can be recommended to all—they contain food for all, "milk for babes and meat

for men". They form an indispensable supplement to the famous *The Changing World*.

The second is the first volume of the Essays and Addresses —a series which will collect our President's many small articles and lectures which lie scattered in many magazines and pamphlets and leaflets. This first volume brings together in ten sections all such small essays and lectures on Psychology —a subject of interesting research by students of science, philosophy and human nature. A long-forgotten lecture delivered on board the 'Kaiser-i-Hind' in the Red Sea, on 'A Word on Man, His Nature and His Powers,' the excellent and convincing one on 'Proofs of the Existence of the Soul,' (which, by the way, was not delivered in India in 1903, but long before that date in Chicago), the companion ones on 'Individuality' and 'Emotion, Intellect and Spirituality,' the illuminating article on 'Moods,' the two scholarly contributions on 'Hypnotism,' one to the pages of *Lucifer*, the other to *The Universal Review*, two instalments on 'Memory' and 'The Nature of Memory' and the instructive American lecture on 'Clairvoyance and Mental Healing' form the contents of this admirable volume. The first volume is so satisfactory that we eagerly await the remaining ones.

Both these new books deserve a wide sale and circulation; and in view of the coming events the first one especially should be introduced by Theosophists to public circles.

B. P. W.

He Can who thinks He Can, by Orison Swett Marden. (William Rider & Son, Ltd., London. Price 3*s.* 6*d*).

One of the many books produced by the new thought school, that teach the practical use of thought. Emerson's famous dictum: "Trust thyself, every heart vibrates to that iron string," quoted in the first chapter, is the keynote of the book. Though a great deal of stress is laid on the power of thought in shaping and attracting to ourselves material success in daily life, the necessity of the ethical element in life is also emphasised. "Do the right, and all nature and all law and all science will help you, because the attainment of rectitude is the plan of the universe," Mr. Marden writes. There are many hints scattered through the book as to how to attain to and hold the necessary mental attitude. It is perhaps unfortunate that its teaching does not include the doctrine of reincarnation, which would explain a point not dealt with, *viz.*, why some people are more strong-willed, others weak-willed. The practical teaching of the book is simple, and its direct language may prove of use to the many who might be repelled by a more mystical or philosophical treatment of the subject.

E. S.

The Kabala of Numbers, by Sepharial. (Messrs. William Rider & Son, Ltd., London. Price Rs. 1-14 or 2*s.* 6*d*.)

The author is a well-known student of kabalistic lore, astrology, and of the various methods of prediction and divination along semi-occult lines. Much of the matter has already appeared in his larger work, *A Manual of Occultism*, reviewed in these pages some months ago. Still, there is much that is new and original in the present work, which the student along these lines will find very helpful. The author's aim has been to furnish a popular handbook of interpretation, mostly by means of numbers, having application to the selecting of times and associations in the events of daily life. We do not think that his method of interpreting the number value of names has universal application to all nationalities in all ages. The number value of letters according to the Hebraic method may have been very suitable to the Jewish people as a nation, but surely some modification is necessary when other nations are considered. The number value of letters in the Greek, Persian, Hebrew, and other systems of numerology varies considerably. All cannot be right, but each may have had particular application. So modification seems to be necessary when particular nations are concerned. Personally we much prefer the Pythagorean system.

M. H. H.

The Present Position of Religious Thought in England, by the Rev. John Gamble, B. D. (J. W. Arrowsmith, Ltd., Bristol.)

The author regards the invisible world as outside direct knowledge and is either ignorant of or ignores many of the influences which have made the present position of religious thought in England—if not in the Anglican Church, and the two propositions are not on all fours—what it is. But with its

decided limitations, the pamphlet is well written, clear, and optimistic as regards the future of the coming generations.

E. S.

Corpus Meum. This is my Body, by James Bain. (Percy Lund, Humphries & Co., Ltd., London. Price 2*s.* 6*d.*)

This book is written in the author's peculiar style; much wholesome advice on food and sleep, old thought in a new dress, occupies two-thirds of the volume; while a dissertation on the value of Love in daily life forms its concluding portion. Mr. Bain has a considerable public of his own, and well will it be for them if some of his readers take to heart his advice: "If we would live well, we must love well." We cordially echo his cry: "Make ready your hearts for the coming of the Great Love. Behold the Bridegroom cometh! Are you going forth to meet Him?"

C. L. P.

Glimpses of the Next State, by Usborne Moore. (Watts & Co., London. Price 4*s.* 6*d.*)

This book by Vice-Admiral W. Usborne Moore, author of *The Cosmos and Its Creeds*, is also entitled *The Education of an Agnostic* and in the dedication to his "spirit companion and guide" is described as a "record of investigation into spiritistic phenomena".

It is such a record as is seldom met with, for the author's attitude disabuses the reader's mind at once of any notion that he is prejudiced one way or another, impresses one instead with the careful, sympathetic and scientific manner in which he weighs evidence, eliminates doubtful cases, and arrives at conclusions. He "nothing extenuates nor sets down aught in malice". Fraud he met with frequently, even at the hands of the very best mediums, and he deals with it sensibly, yet kindly. He explains why it happens that trickery is so frequently practised by mediums, and appeals for greater consideration for these people on the part of investigators. The book is one to place in the hands of those who, unable to afford the time or money or lacking opportunity, wish a reliable and trustworthy statement of the results that may be gained from the investigation of spiritistic phenomena.

The author's statement in the preface as to the causes that led to his investigations, with the conclusion he reached, is worth quoting. "Directly my book (*The Cosmos and the Creeds*) was published I began to feel misgivings as to my agnosticism regarding a future life, for I had not investigated the evidences of those who called themselves 'spiritualists'..... I determined to go into the matter. To be brief, I found that the deeper I went into the study of spiritism the more apparent it became that, whether he wished it or not, man's individuality was not extinguished at death. ...At last I have come to the absolute conviction that what we call 'death' is a mere incident, a door to a higher life, that is, in reality, more substantial to the senses we shall hereafter possess than the one we set so much store upon here."

There are thousands in the world who would gladly reach such a conclusion, and Admiral Moore's book can certainly help them on their way. It is very readable indeed, well printed, and has three beautiful half-tone illustrations. We wish for the book an extensive sale.

J. S.

The Evils of Alcoholism, by Dr. W. H. Chappel, M. P. (Harrat & Co., London. Price 1*s.* 6*d.*)

The object of the book is to impress the evils of Alcoholism on the public mind. Regarded from the literary standpoint it is a curious mixture of popular scientific teaching as to the evil effects of alcoholism on the brain and constitution of man, illustrated by cases from a doctor's practice, related in story fashion. It should thus prove of use to Temperance lecturers and teachers, as the physiological chapters are very clearly and plainly written, and the fact that the book is by a medical man will give it the necessary authority. For the words "the doctor says so and so" are, as many anti-vivisectionists and health-reformers of the laity know to their cost, an *ipse dixit* to which many now yield an instant obedience, an obedience which would be challenged in any other field of human activity.

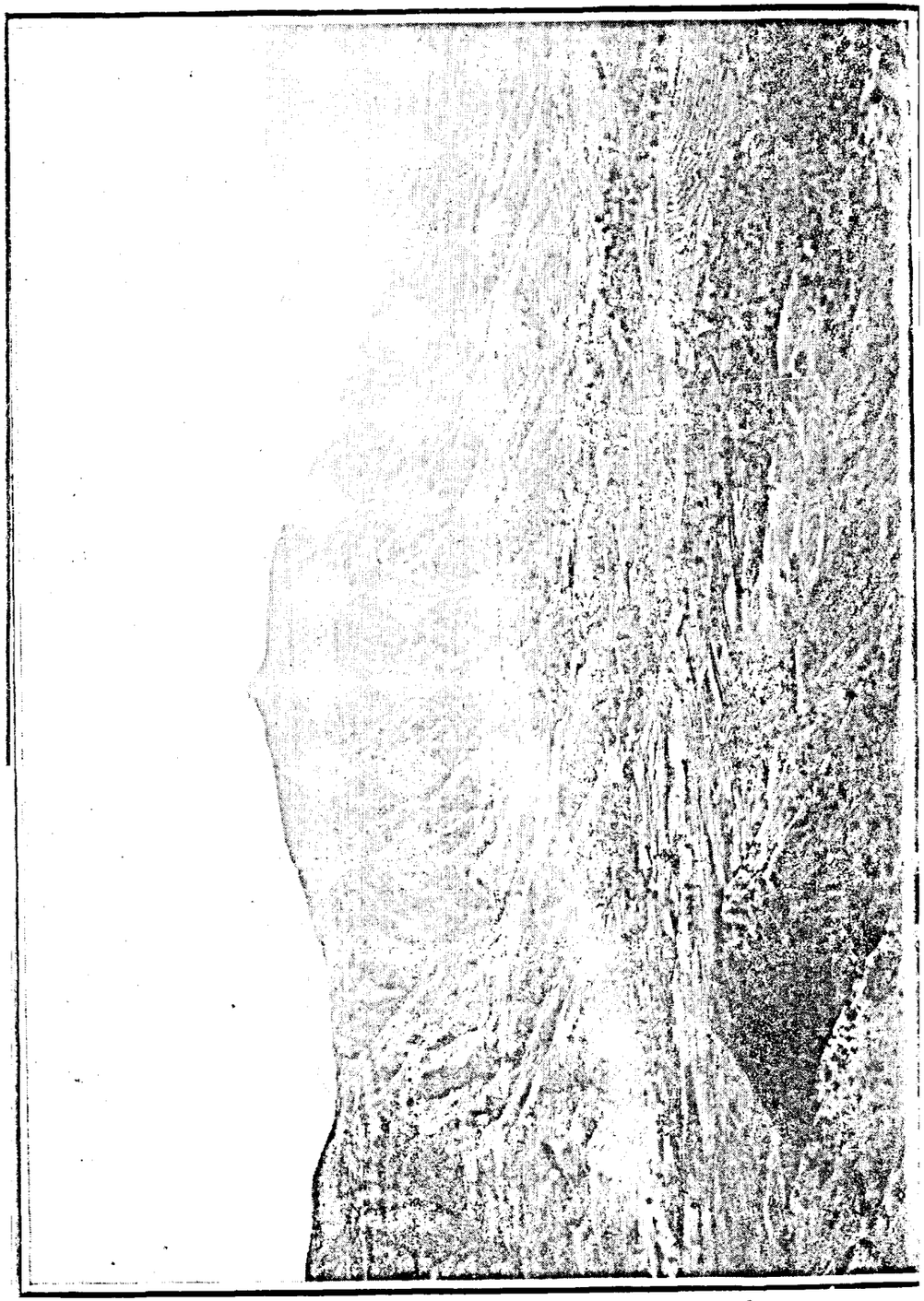
E. S.

NOTES

Mlle. Blech has published a charming letter she received from the famous author Fogazzaro, whose book, *Il Santo,* roused so profound an interest in Europe. Fogazzaro was by no means at one with Theosophists on many points of doctrine, but he wrote:

That which suffuses me with emotion is your psychology, your idea of the soul and of the power of thought, your attitude towards certain Christian doctrines and the morality of Christ. I recognise, with you, that a miserable and odious formalism is drying up, in the very bosom of my Church, the springs of religious and moral life. It is not the fault of my religion; it is the fault of men who fail to understand it. Mrs. Besant says thereon things that are profoundly true; she flashes out from our faith a light both warm and dazzling. Moreover, I am enthusiastic over the ideal which she outlines for you in her last lecture [*The Theosophical Ideal*], and I would fain personally profit by it. I have read, re-read, and meditated on these pages; I will read and re-read them again.

A Map of a Happy Life, once circulated as a supplement to this magazine, has become a household word in India, its translation having been taken up in fifteen different languages. The author wishes it to be equally useful all over the world, and therefore, if in service of humanity, any Section, Branch or member of the Theosophical Society, *beyond India*, is desirous of translating it into any language, such as French or German, or reprinting the same in English for sale or free distribution, permission will be granted free on applying to its author Mr. Pritamlal Dhirajlal, China Bang, Girgaum, Bombay, (India.)



THE KRISHNA VALLEY.

VOL. XXXIII No. 4

THE THEOSOPHIST

ON THE WATCH-TOWER

ERE these lines meet the eyes of our readers the Thirty-sixth Anniversary of the Theosophical Society will be over, and will have passed into "the infinite azure of the past". All the omens for it are good, and I trust that they will be justified in the event.

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January 1, 1912, is upon us. "A Happy and Useful New Year" is the wish of THE THEOSOPHIST to its thousands of readers, scattered all over the civilised world. The Theosophical Society is being carried onwards on the crest of the flowing tide, and we may look forward with confidence to what the New Year may bring us. Troubles may arise on our horizon, but they will all fade away, and any clouds that may fleck our sky will be dissolved in the beams of the rising sun. The Star in the East is shining, and it is the Bright

and Morning Star, the harbinger of Dawn. Glad is the outlook, joyous is the prospect; for we see the Golden Gates beginning to unclose, and a ray is shining through of the Glory which is to be revealed.

***

The karma of wrong done ever recoils on the community which inflicts it. The Nairs have been a down-trodden and despised people for centuries, and Hinduism has treated them with contempt and scorn. It is true that some of their social customs were and are outrageous, but the more civilised should have sought to aid them to reform instead of violently repelling them. Now that they are trying to reform themselves and to rise in the social scale, they show a bitter hatred to the creed which has trampled on them. There are two or three Nairs who, infinitely to their credit, have won high position in Madras, and we cannot wonder that they try to do a little trampling in their turn. Remembering all this, I can readily pardon Mr. Justice Nair for his ungenerous action, when I invited his co-operation in calling a meeting on behalf of the Hindu University. It would have been easy for him simply to refuse, but he preferred to utilise my letter to make a violent attack on Hinduism in the public press. To say that a Hindu University will be likely to promote sedition was to speak against history and against present evidence. There is no nation more loyal than the Hindu, and the sedition which arose here was not indigenous, and never took root; it was engineered by Anarchists abroad, who had not

been educated in a Hindu University, and who slew Hindus as readily as English and Musalmans; the great mass of Hindus submitted readily —as Englishmen would have done in their own country under similar circumstances—to repressive legislation necessary for the checking of crime. When Hindus become seditious, the Indian Empire will perish, for, as Lord Minto truly remarked: "When the Indians no longer want us, we shall have to go." It is because Hinduism is loyal and law-abiding, that the Empire will endure for ages to come. The Advocate-General made an admirable reply to the learned Justice; he pointed out that religion was necessary to the welfare of a nation, and that no instance was known of an irreligious nation attaining greatness; he asked, if Hindus renounced Hinduism, what religion they were to embrace—Buddhism? Christianity? Islam? He went on:

> It is easy to say that the whole nation ought to be converted to Christianity or Islam: but the man who says that ought not to be reckoned as *practical*. I do not think that it will ever come to pass that the people of this great continent as a whole will be converted to an alien religion—alien to their traditions, alien to their instincts, alien to their civilisation. It is sooner said than accomplished. If it is impossible for a nation as a whole to get on without religion, if it is impracticable to expect a nation as a whole to give up its national religion and become proselytes to another form of faith, are we not bound to do our best to conserve everything that is noble and precious in our religion, and are we not bound to see that some sort of instruction is given in the elements of religion? Is it not our duty to see that all those wholesome influences which come under the sanction of religion —all those wholesome influences which can be utilised to mould the character—are well utilised?

These remarks of the eloquent Advocate-General may well be pondered, for India without Hinduism is unthinkable. Hinduism has preserved for the world the Ancient Wisdom, which would have temporarily vanished without it; it has permeated Europe with its philosophy, and has given to European religion a new impulse of the deepest spirituality. Mr. Justice Nair and his community may repudiate Hinduism, seeing only the spots in the sun, but if they do so, they have no future.

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It may also be suggested that we should not use the term 'sectarian Universities,' with which our opponents label us. Sects are divisions within a religion, but the whole religion cannot reasonably be called a sect. Hinduism, Muhammadanism and Christianity are not sects, but religions, and the right adjective for the Hindu and Muslim Universities is 'religious'.

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Mr. Edison is going to carry us back many thousands of years. It will be remembered that clairvoyant observations showed in very ancient Peru, in Toltec days, books made of very thin sheets of metal. The *Madras Mail* reports that Mr. Edison has produced nickel sheets of "one twenty-thousandth of an inch in thickness, which are tougher and more flexible than ordinary book paper, and absorb ink equally well." Made commercially, it should be cheaper than book paper, and 2,000 pages would equal in thickness 1,500 pages of 'India paper'. It is strange how the old secrets are being rediscovered.

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His Holiness Shri Shankaracharya of the Sringeri Matt has performed a great and useful work in establishing the Indian Samskrt Institute in Bangalore. The building is a splendid one—it was in course of construction when I last visited Bangalore—standing on a site twenty-six acres in extent, a fine quadrangle being approached by a flight of steps rising ten feet. It is built entirely of stone, and the front hall, which is surrounded by a corridor, measures 100 by 50 feet. Room is provided for a Library, and there are three courts surrounded by rooms behind the large hall. The whole cost about two lakhs, and forms a most imposing structure.

Students' quarters are built in the spacious compound, and seven students and a professor came into residence last May. His Holiness delivered an opening address, in the presence of the Maharaja of Mysore and leading men of the State, giving an interesting sketch of the past of the Matt and eulogising some of his great predecessors. He then surveyed the condition of religion in India, and gave his reasons for founding the Samskrt Institute, expressing the hope that great scholars would go out from it to spread the light of spiritual knowledge. His Holiness has indeed used his power and wealth to good purpose, and all will hope that the project so well begun may endure for centuries, spreading the sublime Hindu philosophy and guiding the people along the path of right thought, right emotion, and right action.

helpful members, Mr. Narottam Morarji Goculdas. He has just been appointed Sheriff of Bombay, the youngest Sheriff Bombay has ever known. He has served his city well, as Secretary of its most important public movements in late years, and has shown great organising faculty, and rare unselfishness. His brother and himself have been among the largest donors to the Central Hindu College, and when I was in Bombay, they promised a lakh to the Hindu University. It is very encouraging when an honour falls to those who do not seek titles by lavish gifts to Government schemes alone, but who give without thought of personal reward.

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At the time of writing this I am at the Coronation Durbar, living in the fairy-land of the Indian Chiefs' Camps. I am a guest of H. H. the Maharaja of Alwar, one of the chivalrous Rajput Princes of premier rank, and one who, though young, is already beginning to make his mark by his recognition of the duties of Chieftainship, and his superiority to the temptations that surround every autocrat. He is sincerely devoted to his country, and full of the wish to serve. He has thrown himself heartily into the University scheme, recognising the enormous value it will have in the future of India, and with H. H. the Maharaja of Bikaner, another of the younger Chiefs, able and patriotic, he is endeavouring to forward the good cause in every way. On December 4th, a large and influential Hindu Deputation waited on the Hon. Mr. Butler, who showed the greatest sympathy

with the proposed University, and went carefully through all important details. Mr. Butler, later in the day, at the Muhammadan Conference, stated that there would be no difficulty in the establishment of the two Universities, provided that the respective communities contributed the necessary funds. There, then, lies our present duty, and to the fulfilment of this condition every patriotic and religious Indian should bend his efforts.

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The laying out of the huge area occupied by the Coronation Durbar is a masterpiece of organisation and skill, and Sir John Hewett, chosen for this difficult task, has acquitted himself triumphantly. The tents stand in well-arranged gardens, with charming lawns and flower-beds; the whole is lighted with electricity, and at night the scene is exquisitely pretty, many of the arches shining out in coloured lights, admirably arranged. The camps of the Maharajas of Kashmir, Alwar and Bhavnagar are specially admired; red tents and screens mark out the camp of the Maharana of Mewar, "Sun of the Hindus," highest and proudest of Rajput Princes, occupant of the oldest throne in the world, heir of matchless traditions of high courage and unblemished honour. For those who know the story of the past, there is a strange fascination in the whole surrounding scene; and as these royal children of India, sons of the Aryan mother-stock, gather round the mighty Emperor and Empress, born of the Aryan youngest sub-race, enthroned over the widest Empire earth has known, what heart so cold, what brain so dull, as not to answer to the glamour of the past and the

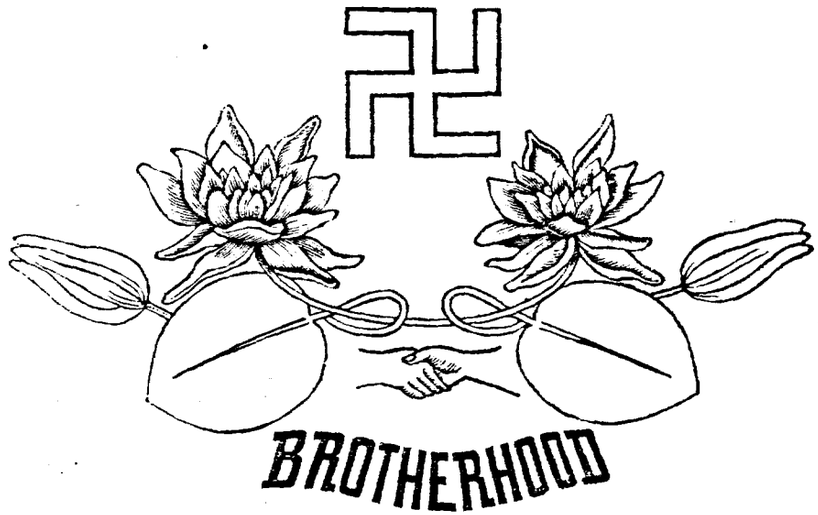
glory of the present? May it all tend to closer sympathy between England and India, and may the encircling by the Rulers of their Lord Paramount in one great group, shining with what earth can give of splendour, be the forerunner of that union between the two nations, on which the peace and prosperity of the future must depend.

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A word of recognition should be given to the admirably performed work of the Indian police; in their steadiness and courtesy they recall their London comrades, and no higher praise can be awarded. Their task is a difficult one, in the midst of rushing motor-cars, prancing horses, mule transport-carts and slow bullock-waggons, but all is well-managed. Despite the traffic, one may add, the roads are dustless—a final triumph in a district famous for its dust.

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The Durbar itself falls too late for this month. I will speak of it in our next issue. Durbars, like Levees, are masculine functions, but on this occasion the Government is issuing invitations to ladies as well, and we are permitted to be 'spectators'.



A TEXTBOOK OF THEOSOPHY

CHAPTER VI

AFTER DEATH

By C. W. LEADBEATER

(Continued from p. 364)

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

DEATH is the laying aside of the physical body; but it makes no more difference to the ego than does the laying aside of an overcoat to the physical man. Having put off his physical body, the ego continues to live in his astral body until

the force has become exhausted which has been generated by such emotions and passions as he has allowed himself to feel during earth-life. When that has happened the second death takes place; the astral body also falls away from him, and he finds himself living in the mental body and in the lower mental world. In that condition he remains until the thought-forces generated during his physical and astral lives have worn themselves out; then he drops the third vehicle in its turn and remains once more an ego in his own world, inhabiting his causal body.

There is, then, no such thing as death as it is ordinarily understood. There is only a succession of stages in a continuous life—stages lived in the three worlds one after another. The apportionment of time between these three worlds varies much as man advances. The primitive man lives almost exclusively in the physical world, spending only a few years in the astral at the end of each of his physical lives. As he developes, the astral life becomes longer, and as intellect unfolds in him, and he becomes able to think, he begins to spend a little time in the mental world as well. The ordinary man of civilised races spends longer in the mental world than in the physical and astral; indeed, the more a man evolves the longer becomes his mental life and the shorter his life in the astral world.

The astral life is the result of all feelings which have in them the element of self. If they have been directly selfish, they bring him into conditions of great unpleasantness in the astral world;

if, though tinged with thoughts of self, they have been good and kindly, they bring him a comparatively pleasant though still limited astral life. Such of his thoughts and feelings as have been entirely unselfish produce their result in his life in the mental world; therefore that life in the mental world cannot be other than blissful The astral life, which the man has made for himself either miserable or comparatively joyous, corresponds to what Christians call purgatory; the lower mental life, which is always entirely happy, is what is called heaven.

Man makes for himself his own purgatory and heaven, and these are not places, but states of consciousness. Hell does not exist; it is only a figment of the theological imagination; but a man who lives foolishly may make for himself a very unpleasant and long-enduring purgatory. Neither purgatory nor heaven can ever be eternal, for a finite cause cannot produce an infinite result. The variations in individual cases are so wide that to give actual figures is somewhat misleading. If we take the average man of what is called the lower middle-class, the typical specimen of which would be a small shop-keeper or shop assistant, his average life in the astral world would be perhaps about forty years, and the life in the mental world about two hundred. The man of spirituality and culture, on the other hand, may have perhaps twenty years of life in the astral world and a thousand in the heaven-life. One who is specially developed may reduce the astral life to a few days or hours and spend fifteen hundred years in heaven.

Not only does the length of these periods vary greatly, but the conditions in both worlds also differ widely. The matter of which all these bodies are built is not dead matter but living, and that fact is to be taken into consideration. The physical body is built up of cells, each of which is a tiny separate life animated by the Second Outpouring, which comes forth from the second Aspect of the Deity. These cells are of varying kinds and fulfil various functions, and all these facts must be taken into account if the man wishes to understand the work of his physical body and to live a healthy life in it.

The same thing applies to the astral and mental bodies. In the cell-life which permeates them there is as yet nothing in the way of intelligence, but there is a strong instinct always pressing in the direction of what is for its development. The life animating the matter of which such bodies are built is upon the outward arc of evolution, moving downwards or outwards into matter, so that progress for it means to descend into denser forms of matter, and to learn to express itself through them. Unfoldment for the man is just the opposite of this; he has already sunk deeply into matter and is now rising out of that towards his source. There is consequently a constant conflict of interests between the man within and the life inhabiting the matter of his vehicles, inasmuch as its tendency is downward, while his is upward.

The matter of the astral body (or rather the life animating its molecules) desires for its evolution

such undulations as it can get, of as many different kinds as possible, and as coarse as possible. The next step in its evolution will be to ensoul physical matter and become used to its still slower oscillations; and as a step on the way to that, it desires the grossest of the astral vibrations. It has not the intelligence definitely to plan for these; but its instinct helps it to discover how most easily to procure them.

The molecules of the astral body are constantly changing, as are those of the physical body, but nevertheless the life in the mass of those astral molecules has a sense, though a very vague sense, of itself as a whole—as a kind of temporary entity. It does not know that it is part of a man's astral body; it is quite incapable of understanding what a man is; but it realises in a blind way that under its present conditions it receives many more waves, and much stronger ones, than it would receive if floating at large in the atmosphere. It would then only occasionally catch, as from a distance, the radiation of man's passions and emotions; now it is in the very heart of them, it can miss none, and it gets them at their strongest. Therefore it feels itself in a good position, and it makes an effort to retain that position. It finds itself in contact with something finer than itself—the matter of the man's mental body; and it comes to feel that if it can contrive to involve that finer something in its own undulations, they will be greatly intensified and prolonged.

Since astral matter is the vehicle of sensation and mental matter is the vehicle of thought, this instinct, when translated into our language,

means that if the astral body can induce us to think that *we* want what *it* wants, it is much more likely to get it. Thus it exercises a slow steady pressure upon the man—a kind of hunger on its side, but for him a temptation to what is coarse and undesirable. If he be a passionate man there is a gentle but ceaseless pressure in the direction of irritability; if he be a sensual man, an equally steady pressure in the direction of impurity.

A man who does not understand this usually makes one of two mistakes with regard to it; either he supposes it to be the prompting of his own nature, and therefore regards that nature as inherently evil; or he thinks of the pressure as coming from outside—as a temptation of an imaginary devil. The truth lies between the two. The pressure is natural, not to the man but to the vehicle which he is using; its desire is natural and right for it, but harmful to the man, and therefore it is necessary that he should resist it. If he does so resist, if he declines to yield himself to the feelings suggested to him, the particles within him which need those vibrations become apathetic for lack of nourishment, and eventually atrophy and fall out from his astral body, and are replaced by other particles, whose natural wave-rate is more nearly in accordance with that which the man habitually permits within his astral body.

This gives the reason for what are called promptings of the lower nature during life. If the man yields himself to them, such promptings grow stronger and stronger until at last he feels as

though he could not resist them, and identifies himself with them—which is exactly what this curious half-life in the particles of the astral body wants him to do.

At the death of the physical body this vague astral consciousness is alarmed. It realises that its existence as a separated mass is menaced, and it takes instinctive steps to defend itself and to maintain its position as long as possible. The matter of the astral body is far more fluidic than that of the physical, and this consciousness seizes upon its particles and disposes them so as to resist encroachment. It puts the grossest and densest upon the outside as a kind of shell, and arranges the others in concentric layers, so that the body as a whole may become as resistant to friction as its constitution permits, and may therefore retain its shape as long as possible.

For the man this produces various unpleasant effects. The physiology of the astral body is quite different from that of the physical; the latter acquires its information from without by means of certain organs which are specialised as the instruments of its senses, but the astral body has no separated senses in our meaning of the word. What for the astral body corresponds to sight is the power of its molecules to respond to impacts from without, which come to them by means of similar molecules. For example, a man has within his astral body matter belonging to all the subdivisions of the astral world, and it is because of that that he is capable of 'seeing' objects built of the matter of any of these subdivisions.

Supposing an astral object to be made of the matter of the second and third subdivisions mixed, a man living in the astral world could perceive that object only if on the surface of his astral body there were particles belonging to the second and third subdivisions of that world which were capable of receiving and recording the vibrations which that object set up. A man who from the arrangement of his body by the vague consciousness of which we have spoken, had on the outside of that vehicle only the denser matter of the lowest subdivision, could no more be conscious of the object which we have mentioned than we are ourselves conscious in the physical body of the gases which move about us in the atmosphere or of objects built exclusively of etheric matter.

During physical life the matter of the man's astral body is in constant motion, and its particles pass among one another much as do those of boiling water. Consequently at any given moment it is practically certain that particles of all given varieties will be represented on the surface of his astral body, and that therefore when he is using his astral body during sleep he will be able to 'see' by its means any astral object which approaches him.

After death, if he has allowed the rearrangement to be made (as, from ignorance, all ordinary persons do) his condition in this respect will be different. Having on the surface of his astral body only the lowest and grossest particles, he can receive impressions only from corresponding particles outside; so that instead of seeing the whole of the astral world

about him, he will see only one-seventh of it, and that the densest and most impure. The vibrations of this heavier matter are the expressions only of objectionable feelings and emotions, and of the least refined class of astral entities. Therefore it emerges that a man in this condition can see only the undesirable inhabitants of the astral world, and can feel only its most unpleasant and vulgar influences.

He is surrounded by other men, whose astral bodies are probably of quite ordinary character; but since he can see and feel only what is lowest and coarsest in them, they appear to him to be monsters of vice with no redeeming features. Even his friends seem not at all what they used to be, because he is now incapable of appreciating any of their better qualities. Under these circumstances it is little wonder that he considers the astral world a hell; yet the fault is in no way with the astral world, but with himself—first for allowing within himself so much of that ruder type of matter, and secondly for letting that vague astral consciousness dominate him and dispose it in that particular way.

The man who has studied these matters declines absolutely to yield to the pressure during life or to permit the rearrangement after death, and consequently he retains his power of seeing the astral world as a whole, and not merely the cruder and baser part of it.

The astral world has many points in common with the physical; just like the physical, it presents different appearances to different people, and even to the same person at different periods of his career. It is the home of emotion and of

lower thoughts; and emotions are much stronger in that world than in this. When a person is awake we cannot see that larger part of his emotion at all; its strength goes in setting in motion the gross physical matter of the brain, so if we see a man show affection here, what we can see is not the whole of his affection, but only such part of it as is left after all this other work has been done. Emotions therefore bulk far more largely in the astral life than in the physical. They in no way exclude higher thought if they are controlled, so that in the astral world as in the physical a man may devote himself to study and to helping his fellows, or he may waste his time and drift about aimlessly.

The astral world extends nearly to the mean distance of the orbit of the moon; but though the whole of this realm is open to any of its inhabitants who have not permitted the redistribution of their matter, the great majority remain much nearer to the surface of the earth. The matter of the different subdivisions of that world interpenetrates with perfect freedom, but there is on the whole a general tendency for the denser matter to settle to the bottom. The conditions are much like those which obtain in a bucket of water which contains in suspension a number of kinds of matter of different degrees of density. Since the water is kept in perpetual motion, the different kinds of matter are diffused through it; but in spite of that, the densest matter is found in greatest quantity nearest to the bottom. So that though we must not at all think of the various subdivisions of the astral world

as lying above one another as do the coats of an onion, it is nevertheless true that the average arrangement of the matter of those subdivisions partakes somewhat of that general character.

Astral matter interpenetrates physical matter precisely as though it were not there, but each subdivision of physical matter has a strong attraction for astral matter of the corresponding subdivision. Hence it arises that every physical body has its astral counterpart. If I have a glass of water standing upon a table, the glass and the table, being of physical matter in the solid state, are interpenetrated by astral matter of the lowest subdivision. The water in the glass, being liquid, is interpenetrated by what we may call astral liquid, that is by astral matter of the sixth subdivision; whereas the air surrounding both, being physical matter in the gaseous condition, is entirely interpenetrated by astral gaseous matter, that is, astral matter of the fifth subdivision.

But just as air, water, glass and table are alike interpenetrated all the time by the finer physical matter which we have called etheric, so are all the astral counterparts interpenetrated by the finer astral matter of the higher subdivisions which correspond to the etheric. But even the astral solid is less dense than the finest of the physical ethers.

The man who finds himself in the astral world after death, if he has not submitted to the rearrangement of the matter of his body, will notice but little difference from physical life. He can float about in any direction at will, but in actual fact he usually stays in the neighbourhood to which he

is accustomed. He is still able to perceive his house, his room, his furniture, his relations, his friends. The living, when ignorant of the higher worlds, suppose themselves to have 'lost' those who have laid aside their physical bodies; but the dead are never for a moment under the impression that they have lost the living.

Functioning as they are in the astral body, the dead can no longer see the physical bodies of those whom they have left behind; but they do see their astral bodies, and as those are exactly the same in outline as the physical, they are perfectly aware of the presence of their friends. They see each one surrounded by a faint ovoid of luminous mist, and if they happen to be observant, they may notice various other small changes in their surroundings; but it is at least quite clear to them that they have not gone away to some distant heaven or hell, but still remain in touch with the world which they know, although they see it at a somewhat different angle.

The dead man has the astral body of his living friend obviously before him, so he cannot think of him as lost; but while the friend is awake the dead man will not be able to make any impression upon him, for the consciousness of the friend is then in the physical world, and his astral body is being used only as a bridge. The dead man cannot therefore communicate with his friend, nor can he read his friend's higher thoughts; but he will see by the change in colour in the astral body any emotion which that friend may feel, and with a little practice and observation he may

easily learn to read all those thoughts of his friend which have in them anything of self or of desire. When the friend falls asleep the whole position is changed. He is then also in the astral world side by side with the dead man, and they can communicate in every respect as freely as they could during physical life. The emotions felt by the living react strongly upon the dead who love them. If the former give way to grief, the latter cannot but suffer severely.

The conditions of life after death are almost infinite in their variety, but they can be calculated without difficulty by anyone who will take the trouble to understand the astral world and to consider the character of the person concerned. That character is not in the slightest degree changed by death; the man's thoughts, emotions and desires are exactly the same as before. He is in every way the same man, minus his physical body; and his happiness or misery depends upon the extent to which this loss of the physical body affects him. If his longings have been such as need a physical body for their gratification, he is likely to suffer considerably. Such a craving manifests itself as a vibration in the astral body, and while we are still in this world most of its strength is employed in setting in motion the heavy physical particles. Desire is therefore a far greater force in the astral life than in the physical, and if the man has not been in the habit of controlling it, and if in this new life it cannot be satisfied, it may cause him great and long-continued trouble.

Take as an illustration the extreme case of a drunkard or a sensualist. Here we have a lust

which has been strong enough during physical life to overpower reason, common-sense and all the feelings of decency and of family affection. After death the man finds himself in the astral world feeling the appetite perhaps a hundred times more strongly, yet absolutely unable to satisfy it because he has lost the physical body. Such a life is a very real hell—the only hell there is; yet no one is punishing him; he is reaping the perfectly natural result of his own action. Gradually as time passes this force of desire wears out, but only at the cost of terrible suffering for the man, because to him every day seems as a thousand years. He has no measure of time such as we have in the physical world. He can measure it only by his sensations. From a distortion of this fact has come the blasphemous idea of eternal damnation.

Many other cases less extreme than this will readily suggest themselves, in which a hankering which cannot be fulfilled may prove itself a torture. A more ordinary case is that of a man who has no particular vices, such as drink or sensuality, but yet has been attached entirely to things of the physical world, and has lived a life devoted to business or to aimless social functions. For him the astral world is a place of weariness; the only things for which he craves are no longer possible for him, for in the astral world there is no business to be done, and, though he may have as much companionship as he wishes, society is now for him a very different matter, because all the pretences upon which it is usually based in this world are no longer possible.

These cases, however, are only the few, and for most people the state after death is much happier than life upon earth. The first feeling of which the dead man is usually conscious is one of the most wonderful and delightful freedom. He has absolutely nothing to worry about, and no duties rest upon him, except those which he chooses to impose upon himself. For all but a very small minority, physical life is spent in doing what the man would much rather not do; but he has to do it in order to support himself or his wife and family. In the astral world no support is necessary; food is no longer needed, shelter is not required, since he is entirely unaffected by heat or cold; and each man by the mere exercise of his thought clothes himself as he wishes. For the first time since early childhood the man is entirely free to spend the whole of his time in doing just exactly what he likes.

His capacity for every kind of enjoyment is greatly enhanced, if only that enjoyment does not need a physical body for its expression. If he loves the beauties of nature, it is now within his power to travel with great rapidity and without fatigue over the whole world, to contemplate all its loveliest spots, and to explore its most secret recesses. If he delights in art, all the world's masterpieces are at his disposal. If he loves music, he can go where he will to hear it, and it will now mean much more to him than it has ever meant before; for though he can no longer hear the physical sounds, he can receive the whole effect of the music into himself in far fuller

measure than in this lower world. If he is a student of science, he can not only visit the great scientific men of the world, and catch from them such thoughts and ideas as may be within his comprehension, but also he can undertake researches of his own into the science of this higher world, seeing much more of what he is doing than has ever before been possible to him. Best of all, he whose great delight in this world has been to help his fellow-men will still find ample scope for his philanthropic efforts.

Men are no longer hungry, cold, or suffering from disease in this astral world; but there are vast numbers who being ignorant desire knowledge, who being still in the grip of desire for earthly things need the explanation which will turn their thought to higher levels, who have entangled themselves in a web of their own imaginings, and can be set free only by one who understands these new surroundings and can help them to distinguish the facts of the world from their own ignorant presentation of them. All these can be helped by the man of intelligence and of kindly heart. Many men arrive in the astral world in utter ignorance of its conditions, not realising at first that they are dead, and when they do realise it fearing the fate that may be in store for them, because of false and wicked theological teaching. All of these need the cheer and comfort which can only be given to them by a man of common-sense who possesses some knowledge of the facts of nature.

There is thus no lack of the most profitable occupation for any man whose interests during his

physical life have been rational; nor is there any lack of companionship. Men whose tastes and pursuits are similar drift naturally together there just as they do here; and many realms of nature, which during our physical life are concealed by the dense veil of matter, now lie open for the detailed study of those who care to examine them.

To a large extent people make their own surroundings. We have already referred to the seven subdivisions of this astral world. Numbering these from the highest and least material downwards, we find that they fall naturally into three classes—divisions one, two and three forming one such class, and four, five and six another; while the seventh and lowest of all stands alone. As I have said, although they all interpenetrate, their substance has a general tendency to arrange itself according to its specific gravity, so that most of the matter belonging to the higher subdivisions is found at a greater elevation above the surface of the earth than the bulk of the matter of the lower portions.

Hence, although any person inhabiting the astral world can move into any part of it, his natural tendency is to float at the level which corresponds with the specific gravity of the heaviest matter in his astral body. The man who has not permitted the rearrangement of the matter of his astral body after death is entirely free of the whole astral world; but the majority, who do permit it, are not equally free—not because there is anything to prevent them from rising to the highest level or sinking to the lowest, but because they are able to sense clearly only a certain part of that world.

I have described something of the fate of a man who is on the lowest level, shut in by a strong shell of coarse matter. Because of the extreme comparative density of that matter he is conscious of less outside of his own subdivision than a man at any other level. The general specific gravity of his own astral body tends to make him float below the surface of the earth. The physical matter of the earth is absolutely non-existent to his astral senses, and his natural attraction is to that least delicate form of astral matter which is the counterpart of that solid earth. A man who has confined himself to that lowest subdivision will therefore usually find himself floating in darkness and cut off to a great extent from others of the dead, whose lives have been such as to keep them on a higher level.

Divisions four, five and six of the astral world (to which most people are attracted) have for their background the astral counterpart of the physical world in which we live, and all its familiar accessories. Life in the sixth subdivision is simply like our ordinary life on this earth minus the physical body and its necessities; while as it ascends through the fifth and fourth divisions it becomes less and less material and is more and more withdrawn from our lower world and its interests.

The first, second and third sections, though occupying the same space, yet give the impression of being much further removed from the physical, and correspondingly less material. Men who inhabit these levels lose sight of the earth and its belongings; they are usually deeply self-absorbed, and to a large extent create their own surroundings,

though these are sufficiently objective to be perceptible to other men of their level, and also to clairvoyant vision.

This region is the summerland of which we hear in spiritualistic circles—the world in which, by the exercise of their thought, the dead call into temporary existence their houses and schools and cities. These surroundings, though fanciful from our point of view, are to the dead as real as houses, temples or churches built of stone are to us, and many people live very contentedly there for a number of years in the midst of all these thought-creations.

Some of the scenery thus produced is very beautiful; it includes lovely lakes, magnificent mountains, pleasant flower-gardens, decidedly superior to anything in the physical world; though on the other hand it also contains much which to the trained clairvoyant (who has learned to see things as they are) appears ridiculous—as, for example, the endeavours of the unlearned to make a thought-form of some of the curious symbolic descriptions contained in their various scriptures. An ignorant peasant's thought-image of a beast full of eyes within, or of a sea of glass mingled with fire, is naturally often grotesque, although to its maker it is perfectly satisfactory. This astral world is full of thought-created figures and landscapes. Men of all religions image here their deities and their respective conceptions of paradise, and enjoy themselves greatly among these dream-forms until they pass into the mental world and come into touch with something nearer to reality.

Every one after death—any ordinary person, that is, in whose case the rearrangement of the matter of the astral body has been made—has to pass through all these subdivisions in turn. It does not follow that every one is conscious upon all of them. The ordinarily decent person has in his astral body but little of the matter of its lowest portion—by no means enough to construct a heavy shell. The redistribution puts on the outside of the body its densest matter; in the ordinary man this is usually matter of the sixth subdivision, mixed with a little of the seventh, and so he finds himself viewing the counterpart of the physical world.

The ego is steadily withdrawing into himself, and as he withdraws he leaves behind him level after level of this astral matter. So the length of the man's detention in any section of the astral world is precisely in proportion to the amount of its matter which is found in his astral body, and that in turn depends upon the life he has lived, the desires he has indulged, and the class of matter which by so doing he has attracted towards him and built into himself. Finding himself then in the sixth section, still hovering about the places and persons with which he was most closely connected while on earth, the average man as time passes on finds the earthly surroundings gradually growing dimmer and becoming of less and less importance to him, and he tends more and more to mould his entourage into agreement with the more persistent of his thoughts. By the time that he reaches the third level he finds that this

characteristic has entirely superseded the vision of the realities of the astral world.

The second subdivision is a shade less material than the third, for if the latter is the summerland of the spiritualists, the former is the material heaven of the more ignorantly orthodox; while the first or highest level appears to be the special home of those who during life have devoted themselves to materialistic but intellectual pursuits, following them not for the sake of benefiting their fellow-men, but either from motives of selfish ambition or simply for the sake of intellectual exercise. All these people are perfectly happy. Later on they will reach a stage when they can appreciate something much higher, and when that stage comes they will find the higher ready for them.

In this astral life people of the same nation and of the same interests tend to keep together, precisely as they do here. The religious people, for example, who imagine for themselves a material heaven, do not at all interfere with men of other faiths whose ideas of celestial joy are different. There is nothing to prevent a Christian from drifting into the heaven of the Hindu or the Muhammadan, but he is little likely to do so, because his interests and attractions are all in the heaven of his own faith, along with friends who have shared that faith with him. This is by no means the true heaven described by any of the religions, but only a gross and material misrepresentation of it; the real thing will be found when we come to consider the mental world.

The dead man who has not permitted the rearrangement of the matter of his astral body is free of the entire world, and can wander all over it at will, seeing the whole of whatever he examines, instead of only a part of it as the others do. He does not find it inconveniently crowded, for the astral world is much larger than the surface of the physical earth, while its population is somewhat smaller, because the average life of humanity in the astral world is shorter than the average in the physical.

Not only the dead, however, are the inhabitants of this astral world, but always about one-third of the living as well, who have temporarily left their physical bodies behind them in sleep. The astral world has also a great number of non-human inhabitants, some of them far below the level of man, and some considerably above him. The nature-spirits form an enormous kingdom, some of whose members exist in the astral world, and make a large part of its population. This vast kingdom exists in the physical world also, for many of its orders wear etheric bodies, and are only just beyond the range of ordinary physical sight. Indeed, circumstances not infrequently occur under which they can be seen, and in many lonely mountain districts these appearances are traditional among the peasants, by whom they are commonly spoken of as fairies, good people, pixies or brownies. They are protean, but usually prefer to wear a miniature human form. Since they are not yet individualised, they may be thought of almost as etheric and astral animals; yet many of them are

intellectually quite equal to average humanity. They have their nations and types just as we have, and they are often grouped into four great classes, and called the spirits of earth, water, fire and air. Only the members of the last of these four divisions normally reside in the astral world, but their numbers are so prodigious that they are everywhere present in it.

Another great kingdom has its representatives here—the kingdom of the angels (called in India the devas). This is a body of beings who stand far higher in evolution than man, and only the lowest fringe of their hosts touches the astral world —a fringe whose constituent members are perhaps at about the level of development of what we should call a distinctly good man. We are neither the only nor even the principal inhabitants of our solar system, and there are other lines of evolution running parallel with our own which do not pass through humanity at all, though they must all pass through a level corresponding to that of humanity. On one of these other lines of evolution are the nature-spirits above described, and at a higher level of that line comes this great kingdom of the devas. At the present level of evolution they come into obvious contact with us only very rarely, but as we develope we shall be likely to see more of them.

When all the man's lower emotions have worn themselves out—all emotions, I mean, which have in them any thought of self—his life in the astral world is over, and the ego passes on into the mental world. This is not in any sense a movement in

space; it is simply that the steady process of withdrawal has now passed beyond even the finest kind of astral matter; so that the man's consciousness is focussed in the mental world. His astral body has not entirely disintegrated, though it is in process of doing so, and he leaves behind him an astral corpse, just as at a previous stage of the withdrawal he left behind him a physical corpse. There is a certain difference between the two which should be noticed, because of the consequences which ensue from it.

When the man leaves his physical body his separation from it should be complete, and generally is so; but this is not the case with the much finer matter of the astral body. In the course of his physical life the ordinary man usually entangles himself so much in astral matter (which, from another point of view, means that he identifies himself so closely with his lower desires) that the indrawing force of the ego cannot entirely separate him from it again. Consequently, when he finally breaks away from the astral body and transfers his activities to the mental, he loses a little of himself, he leaves some of himself behind imprisoned in the matter of the astral body.

This gives a certain remnant of vitality to the astral corpse, so that it still moves freely in the astral world, and may easily be mistaken by the ignorant for the man himself—the more so as such fragmentary consciousness as still remains to it is part of the man, and therefore it naturally regards itself and speaks of itself as the man. It retains his memories, but is only a partial and

unsatisfactory representation of him. Sometimes in spiritualistic seances one comes into contact with an entity of this description, and wonders how it is that one's friend has deteriorated so much since his death. To this fragmentary entity we give the name 'shade.'

At a later stage even this fragment of consciousness dies out of the astral body, but does not return to the ego to whom it originally belonged. Even then the astral corpse still remains, but when it is quite without any trace of its former life we call it a 'shell'. Of itself a shell cannot communicate at a seance, or take any action of any sort; but such shells are frequently seized upon by sportive nature-spirits and used as temporary habitations. A shell so occupied *can* communicate at a seance and masquerade as its original owner, since some of his characteristics and certain portions of his memory can be evoked by the nature-spirit from his astral corpse.

When a man falls asleep, he withdraws in his astral body, leaving the whole of the physical vehicle behind him. When he dies, he draws out with him the etheric part of the physical body, and consequently has usually at least a moment of unconsciousness while he is freeing himself from it. The etheric double is not a vehicle, and cannot be used as such; so when the man is surrounded by it, he is for the moment able to function neither in the physical world nor the astral. Some men succeed in shaking themselves free of this etheric envelope in a few moments; others rest within it for hours, days or even weeks.

Nor is it certain that, when the man is free from this, he will at once become conscious of the astral world. For there is in him a good deal of the lowest kind of astral matter, so that a shell of this may be made around him. But he may be quite unable to use that matter. If he has lived a reasonably decent life he is little in the habit of employing it or responding to its vibrations, and he cannot instantly acquire this habit. For that reason, he may remain unconscious until that matter gradually wears away, and some matter which he *is* in the habit of using comes to the surface. Such an occlusion, however, is scarcely ever complete, for even in the most carefully made shell some particles of the finer matter occasionally find their way to the surface, and give him fleeting glimpses of his surroundings.

There are some men who cling so desperately to their physical vehicles that they will not relax their hold upon the etheric double, but strive with all their might to retain it. They may be successful in doing so for a considerable time, but only at the cost of great discomfort to themselves. They are shut out from both worlds, and find themselves surrounded by a dense grey mist, through which they see very dimly the things of the physical world, but with all the colour gone from them. It is a terrible struggle to them to maintain their position in this miserable condition, and yet they will not relax their hold upon the etheric double, feeling that that is at least some sort of link with the only world that they know. Thus they drift about in a condition

of loneliness and misery until from sheer fatigue their hold fails them, and they slip into the comparative happiness of astral life. Sometimes in their depression they grasp blindly at other bodies, and try to enter into them, and occasionally they are successful in such an attempt. They may seize upon a baby body, ousting the feeble ego for whom it was intended, or sometimes they grasp even the body of an animal. All this trouble arises entirely from ignorance, and it can never happen to anyone who understands the laws of life and death.

When the astral life is over, the man dies to that plane in turn, and awakens in the mental world. With him it is not at all what it is to the trained clairvoyant, who ranges through it and lives amidst the surroundings which he finds there, precisely as he would in the physical or astral worlds. The ordinary man has all through his life been encompassing himself with a mass of thought-forms. Some which are transitory, to which he pays little attention, have fallen away from him long ago, but those which represent the main interests of his life are always with him, and grow ever stronger and stronger. If some of these have been selfish, their force pours down into astral matter, and he has exhausted them during his life in the astral world. But those which are entirely unselfish belong purely to his mental body, and so when he finds himself in the mental world it is through these special thoughts that he is able to appreciate it.

His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this

altruistic manner. When he awakens again after the second death, his first sense is one of indescribable bliss and vitality—a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral. On each higher plane the same experience is repeated. Merely to live on any one of them seems the uttermost conceivable bliss; and yet, when the next one is reached, it is seen that this far surpasses it.

Just as the bliss increases, so does the wisdom and the breadth of view. A man fusses about in the physical world and thinks himself so busy and so wise; but when he touches even the astral, he realises at once that he has been all the time only a caterpillar crawling about and seeing nothing but his own leaf, whereas now he has spread his wings like the butterfly and flown away into the sunshine of a wider world. Yet, impossible as it may seem, the same experience is repeated when he passes into the mental world, for this life is in turn so much fuller and wider and more intense than the astral that once more no comparison is possible. And yet beyond all these there is still another life, that of the intuitional world, unto which even this is but as moonlight unto sunlight.

The man's position in the mental world differs widely from that in the astral. There he was using a body to which he was thoroughly accustomed,

a body which he had been in the habit of employing every night during sleep. Here he finds himself living in a vehicle which he has never used before—a vehicle furthermore which is very far from being fully developed—a vehicle which shuts him in to a great extent from the world about him, instead of enabling him to see it. The lower part of his nature burnt itself away during his purgatorial life, and now there remain to him only his higher and more refined thoughts, the nobler and unselfish aspirations which he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibration in this refined matter.

These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent, upon which he is able to draw just according to the power of those thoughts and aspirations; for in this world is existing the infinite fulness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified itself to receive. A man who has already completed his human evolution, who has fully realised and unfolded the divinity whose germ is within him, finds the whole of this glory within his reach; but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it comes that none of us as yet can grasp that entirety.

But each draws from it and cognizes so much of it as he has by previous effort prepared himself

to take. Different individuals bring very different capacities; they tell us in the East that each man brings his own cup, and some of the cups are large and some are small, but small or large every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all.

A man can look out upon all this glory and beauty only through the windows which he himself has made. Every one of these thought-forms is such a window, through which response may come to him from the forces without. If during his earth-life he has chiefly regarded physical things, then he has made for himself but few windows through which this higher glory can shine in upon him. Yet every man who is above the lowest savage must have had some touch of pure unselfish feeling, even if it were but once in all his life, and that will be a window for him now.

The ordinary man is not capable of any great activity in this mental world; his condition is chiefly receptive, and his vision of anything outside his own shell of thought is of the most limited character. He is surrounded by living forces, mighty angelic inhabitants of this glorious world, and many of their orders are very sensitive to certain aspirations of man and readily respond to them. But a man can take advantage of these only in so far as he has already prepared himself to profit by them, for his thoughts and aspirations are only along certain lines, and he cannot suddenly form new lines. There are many directions which the higher thought may take—some of them personal and some impersonal. Among the latter are art,

music and philosophy; and a man whose interest lay along any one of these lines finds both measureless enjoyment and unlimited instruction waiting for him —that is, the amount of enjoyment and instruction is limited only by his power of perception.

We find a large number of people whose only higher thoughts are those connected with affection and devotion. If a man loves another deeply or if he feels strong devotion to a personal deity, he makes a strong mental image of the deity or of that friend, and the object of his feeling is often present in his mind. Inevitably he takes that mental image into the heaven-world with him, because it is to that level of matter that it naturally belongs.

Take first the case of affection. The love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and to act upon the ego of his friend in the higher part of the mental world. It is that ego that is the real man whom he loves—not the physical body which is so partial a representation of him. The ego of the friend, feeling this vibration, at once and eagerly responds to it, and pours himself into the thought-form which has been made for him; so that the man's friend is truly present with him more vividly than ever before. To this result it makes no difference whatever whether the friend is what we call living or dead; the appeal is made not to the fragment of the friend which is sometimes imprisoned in a physical body, but to the man himself on his own true level; and he always responds. A man who has a hundred

friends can simultaneously and fully respond to the affection of every one of them, for no number of presentations on a lower level can exhaust the infinity of the ego.

Thus every man in his heaven-life has around him all the friends for whose company he wishes, and they are for him always at their best, because he himself makes for them the thought-form through which they manifest to him. In our limited physical world we are so accustomed to thinking of our friend as only the limited manifestation which we know in the physical world, that it is at first difficult for us to realise the grandeur of the conception; when we can realise it, we shall see how much nearer we are in truth to our friends in the heaven-life than we ever were on earth. The same is true in the case of devotion. The man in the heaven-world is two great stages nearer to the object of his devotion than he was during physical life, and so his experiences are of a far more transcendent character.

In this mental world, as in the astral, there are seven subdivisions. The first, second and third are the habitat of the ego in his causal body, so the mental body contains matter of the remaining four only, and it is in those sections that his heaven-life is passed. Man does not, however, pass from one to the other of these, as is the case in the astral world, for there is nothing in this life corresponding to the rearrangement. Rather is the man drawn to the level which best corresponds to the degree of his development, and on that level he spends the whole of his life in the mental

body. Each man makes his own conditions, so that the number of varieties is infinite.

Speaking broadly, we may say that the dominant characteristic observed in the lowest portion is unselfish family affection. Unselfish it must be, or it would find no place here; all selfish tinges, if there were any, worked out their results in the astral world. The dominant characteristic of the sixth level may be said to be anthropomorphical religious devotion; while that of the fifth section is devotion expressing itself in active work of some sort. All these—the fifth and sixth and seventh subdivisions—are concerned with the working out of devotion to personalities (either to one's family and friends or to a personal deity) rather than the wider devotion to humanity for its own sake, which finds its expression in the next section. The activities of this fourth stage are varied. They can best be arranged in four main divisions; unselfish pursuit of spiritual knowledge; high philosophy or scientific thought; literary or artistic ability exercised for unselfish purposes; and service for the sake of service.

Even to this glorious heaven-life there comes an end, and then the mental body in its turn drops away as the others have done, and the man's life in his causal body begins. Here the man needs no windows, for this is his true home and all his walls have fallen away. The majority of men have as yet but very little consciousness at such a height as this; they rest dreamily unobservant and scarcely awake, but such vision as they have is true, however limited it may be by their lack of

development. Still, every time they return, these limitations will be smaller, and they themselves will be greater; so that this truest life will be wider and fuller for them.

As this improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows, the man becomes capable not only of receiving but also of giving. Then indeed is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellow-men, the devotion of the self to the all, of celestial strength to human service, of all those splendid heavenly forces to the aid of the struggling sons of earth. That is part of the life that lies before us; these are some of the steps which even we who are at the very bottom of the golden ladder may see rising above us, so that we may report them to those who have not seen as yet, in order that they too may open their eyes to the unimaginable splendour which surrounds them here and now in this dull daily life. This is part of the gospel of Theosophy—the certainty of this sublime future for all. It is certain because it is here already, because to inherit it we have only to fit ourselves for it.

(To be continued)

C. W. Leadbeater

THEOSOPHY AND 'THE MAN IN THE STREET'

By E. M. G.

THE question more often put to the Theosophist than any other is the apparently simple one, "What is Theosophy?" And probably every Theosophist who thinks at all deeply would agree that far from being simple, it is the most difficult of all questions to answer.

The stock reply is that Theosophy is the *Theo-Sophia*, the Divine Wisdom; and the doubtful "thank you" of the enquirer, as he turns away thoughtful, and often much mystified, shows how far from satisfying is this *prima facie* definition.

Occasionally it is taken a few steps further, and the statement is made that Theosophy is not *a* religion but the Truth in all religions; and to a certain type of enquirer this reply will be full of illumination. To such it more often than not forms the prelude to a course of Theosophic reading, and to a speedy joining of the Society and re-union with a body of philosophic and religious thought, found and appreciated in previous lives. Again there is the point of view which held the field almost to the exclusion of any other at the time when the writer of this article joined the Society —that Theosophy is the inner or esoteric side of Religion; and, as such, the heritage only of the comparatively few, totally unsuitable for

'the man in the street,' if this phrase be taken as referring to a mental rather than a physical state.

Such phrases as "Theosophists are born, not made," "No real Theosophist is ever a propagandist," were on the lips of most members in the nineties of last century; and the charge of spiritual pride and an assumption of a kind of mental arrogance was (not altogether unfairly) often brought against members of the Society in those days. It will be at once apparent to the reader that the attitude implied in such a phrase as the former of the two quoted is entirely incompatible with anything like the propagandist attitude; for the idea behind the phrase is that of a gradual growth through ages of evolution, physical, mental and spiritual, until that inner core of truth underlying the outer forms of religion can be apprehended; and no amount of missionary zeal on the part of others can really bring about that moment of the 'soul's awakening' any more than the tearing open of the bud will bring the perfect rose to birth.

So true is this conception of the unfolding of the Divine within the human, that it is not strange that it seemed for a considerable period to obscure the opposite and equally true conception of spiritual growth—that the soul can only grow by *giving*, that to hold for the separated self alone is to bring about stagnation and death. We cannot but feel that if this be true with regard to the exterior truths of the religions that are given from without, far more must it be true of that glory of Vision that dawns on the soul when once the Theo-Sophia is glimpsed. How should such an one dare to say:

"I have seen where my brother is blind; let me enjoy the light while he yet remains in darkness." For some years past the writer has thought much over these two points of view—both so true when taken apart, both so apparently irreconcilable; and in the course of work for the Society it has been found that the question is one which exercises many thoughtful minds. This article is therefore an attempt to put before such minds the conclusion at which the writer has arrived, in the hope that it may prove helpful, or at least suggestive.

It would appear that, if taken deep enough, the two positions are not irreconcilable, but, on the contrary, mutually dependent; the apparent incompatibility arising from an incomplete and totally inadequate conception of what Theosophy really is.

Let us have recourse to analogy; can we find one for the Theo-Sophia? It seems that we can; and though at first we may appear to go further away from 'the man in the street,' though we may be called upon to breathe the rarefied air of the heights of metaphysic that the giant intellects of the older Faiths knew and ascended; yet in that wider outlook, in that mighty scheme of evolution, we shall find room for all the pairs of opposites, we shall see the solution of every contradiction and irreconcilable problem of the finite mind. To think upon these problems, to enter at all upon this region of thought, is to feel as does the Alpine climber as he watches the dawn from the hut where he has spent the dark hours of night.

Slowly at first, and ever more rapidly, the glow of the coming sunrise spreads and deepens, touching

first the high upstanding peaks, then penetrating into the deeper places, till field beyond field of white majestic silence or deep blue shadow lie revealed, beautiful beneath the radiance of the dawning light. And then at last, suddenly, and with an all-embracing glory of might and power, the Light-Bringer himself is there, all the earth is flooded with that coming, the darkness is slain and the shadows flee away.

Is not the light of the physical sun to the physical world the revealing of his attitude, his purpose, himself, towards every stone and flower and shrub? Is it not the sun's 'Wisdom,'—the content of his mind or consciousness towards the earth, his purpose for it, his relation to it? Does he not say daily: "Behold, I make all things new"? And might we not call the sum total of his 'mysterious ways' the *Helio-Sophia*, and ourselves, in so far as we entered into and understood them, Helio-sophists? May we not say of this physical Heliosophy: "These things are an allegory," and fearlessly carry them on and back into the realm of the mental and spiritual worlds?

In this conception is not the Theo-Sophia the Mind of the Logos towards His Universe; His purpose for it, His relation to it, the content of His consciousness embodied in it, finding in it the vehicle for growth, expansion and self-expression? Theosophy is in this relation the 'Real,' for it is the consciousness which is the Noumenon, of which all that exists is but the phenomenal and transitory expression; and every human being is a Theosophist whenever or wherever he apprehends one fraction,

however minute, of the Real, apart from the veils of illusion that soften and temper the burning of that perfect Orb of Truth which as yet no man may see and live.

It has been said that no analogy will hold beyond a certain point; but of this analogy between the light of the physical sun which is life (physical vitality) and the Light of the Logos which is Wisdom (Life-Eternal) this dictum does not hold good; for the two are more than analogous, they are identical; the same force on different planes, the same life in different vehicles, the One in different aspects of the Many. And this analogy (as we will call it for the purposes of our argument) will help us in many of the difficulties with which the reason of the finite mind finds itself confronted, when endeavouring to express that which is metaphysical in terms of the physical consciousness—such a difficulty, for instance, as that which many minds encounter when attempting to grasp the Buddhist doctrine of the impermanence of the separated self.

The conception referred to is very well put in THE THEOSOPHIST for May, 1911, in an article on 'The Religion of Burma' by Bhikkhu Ananda Metteyya, in his presentment of the Anatta Doctrine: "Whether high or low, great or small, gross or subtle, mean or exalted, there is no Self at all." Bhikkhu Ananda goes on to state "that the conception of the 'I' and the 'Not-I' or 'the Universe,' as contrasted or separated entities, is founded on a misapprehension far greater and much farther reaching than was the old delusion of the geo-

centric philosophy."[1] "All life is One. There is neither in the heart of man nor in the heart of heaven any one separate and immortal being; any existence other and apart from aught in all the worlds."

Upon this doctrine, so paralysing in its effects on human hope and endeavour when misapprehended, our analogy will throw a light at once inspiring and satisfying, although to gain this illumination we must push the analogy fearlessly home to its furthest limits, leaving for the moment the safe levels for those timid thinkers who may not venture, and following to its logical conclusion the truth contained in the doctrine of Divine Immanence; a phrase so often on the lip in the present day, and embodying as it does the Theo-Sophia in its entirety. It is now no longer a matter of speculation, but—thanks to the telescope, the microscope, the spectroscope—a matter of scientific knowledge, that the composition of all physical tissues, whether those of mineral, vegetable or animal, is identical with the matter of the Sun of our system. Not only so, but medical science now understands how to rebuild animal tissue by means of the application of some of the more lately discovered rays of solar light and heat, and to restore tone temporarily to the nervous system by the introduction of one or other of the many 'coal-tar drugs,' which retain the virtue deposited by the Sun in the mineral strata of our earth long ages ago. Of a truth it may be said of crystal, plant or animal form: "All life is one. There is

[1] A suggestive analogy from the point of view of the present article.

neither in the heart of one nor the other any separate or immortal being."

Have you ever watched the Sun taking back its own in the shape of colour? Have you seen the burning July rays drawing back into themselves the brilliant dye that was taken from the refuse of the coal-seam and held for a time in the fabric of your curtain or carpet? If you have seen this, can you let your imagination go out to follow those rays as they mingle with the pulsing beams of the sunshine and go back into them, and farther back still into the central throbbing heart of Colour itself? Do they *lose* because they are no longer the 'separated self,' held separate by the fabric of warp and woof in which they knew a different existence and contacted your life and mine? Do they lose or gain as they go back, impregnated to all eternity with that knowledge, to mingle with the One whose life they will enrich by their vibrations; even as they in their turn will gain by the vibrations brought to that Central Life by rays that have known the joy of the singing cornfield, or the sorrow of the breaking form they could not tarry longer to inhabit?

Is it so hard to imagine that each ray in its body of earth would think the sole purpose of the great Orb that gave it birth was to evolve *it*—its joy, its growth and eternal gain? Or to carry the thought on to the great Day of days, when that ray shall know that all the travail and toil, all the multi-coloured panorama of the life of the physical earth had in view that, and that alone, to give to the One the great reinforcement of the Many; to raise to a

power undreamed of by the mathematics of the physical brain, that Unit of Consciousness in which all waits to be revealed. "As below so above." For our purposes let us reverse the great Pythagorean axiom. We need not emphasise the teaching of our analogy, for the Truth is One, though the dream of earth-life take many shapes.

"From the Unreal lead us to the Real." The cry goes up from many thousands daily, and yet there are comparatively few who realise that the whole of that which modern thought has named Evolution is comprised in those two words 'Unreal' and 'Real'. For as in a figure of some stately dance the two partners slowly change places until the one occupies the position of the other, so in the long procession of the ages do these two change places in the consciousness of man, till all that once was Real, big alike with the promise and the menace of the years, files past into the shadowy realm of the Unreal, and the vague outlines of the Unreal, towering above and beyond upon the horizon of consciousness, draw ever nearer till they in their turn take their place amid the hosts of the Past. Then does man become as God, knowing Unreal and Real to be but the One Life, that is, Himself; and Past and Present merge for him in the Eternal Now.

And so we come once again to our question: "What is Theosophy?" And we answer: "The Theo-Sophia, the Wisdom of the Logos, the Mind of the Logos in His Universe; and the Theosophist is he in whom, even in the smallest degree, this Mind predominates over the relatively false

conceptions of the mind which still informs itself only by means of sense-perception, or the mental concept raised upon false premises." "Let this *mind* be in you which was also in Christ Jesus," for in Him was the Light of the Logos that lighteth every man that cometh into the world. Do we say that this is too high a philosophy, too subtle a metaphysic for 'the man in the street'? Are we still tempted to believe that in the Theo-Sophia is no message whereby "the wayfaring men, though fools," may walk, and not fear?

To return for a moment to our analogy: let us ask ourselves if the knowledge of the heliocentric system, when that great truth superseded the old geocentric system, brought no change to the thought of the world at large; if it was merely an intellectual 'volte-face,' to be apprehended and appreciated by the savant or the scientist alone. It would be difficult to find any corner in the realm of Science, Religion, Economics, Art, Poetry, or human life generally, into which that knowledge has not permeated, destroying by its light old forms and outgrown ways of thought, and revolutionising every conception of the modern world. This little earth of ours the centre round which the planets move, the origin of their ordered march, the arbiter of their destinies!

May not the analogy be traced even more closely here, in the conception each human being has at one stage of his evolution of his relation to the God of whose Existence he is at no stage unconscious? Himself as a created individual, as a soul to be redeemed, to be 'bought back' at a tremendous

cost from the paths of disobedience and of sin, and even then able to oppose to the Divine Love the resistance of a puny yet indomitable will! Is not this the geocentric theory in the spiritual world? Anthropo-centric, shall we call it, for want of a better word? Must not all theories and deductions starting from this standpoint necessarily work out in error and mistaken action? *Man* at the centre of the Universe; *God* shedding upon the insignificant orbit of his three-score years and ten the effulgence of a light and love too often falling vainly on soil arid and desolated by pride and sin; is not this an outworn and cramping point of view—the mere groping of the human mind towards some expression of its own Divinity?

How different the message that Theosophy brings to every man, woman and child; nay more, to every sentient atom in this world athrob with life, proclaiming that *God* is at the Centre and Heart of Being, and that all things circle round Him in ever-lessening orbits till Centre and Circumference again are one. In this great scheme of things, we see Man but as one Ray from that great Central Life, blent and merged with that other ray that we call matter, Maya, Illusion (lost in proportion as it is found), so that from the two may arise a new thing, life without form, but having in itself all that form can bring to its enriching; consciousness self-existent, as before the birth of time and space, yet enriched and expanded by that upon which it has fed. In the phrase, so mystic and so wonderful, used by the Eastern before the simple meal in his own home: "I, God, eat thee,

God," we have in parable the whole evolutionary process, had we but ears to hear.

So to our thought the message of the Theosophist to his age takes definite shape and form; and the two apparently contradictory view-points alluded to at the beginning of this article become clear. For, even as when the geocentric theory was in the field, men worked in all practical matters unconsciously by the facts of the heliocentric which as yet they knew not; and even as by the proclamation of this great truth, action and theory were 'at-oned' in their lives, to the great advance of social and intellectual growth; so it is now in the spiritual region of man's development. We see him, still holding narrow, anthropomorphic views of his God, giving lip-service and so-called intellectual credence to the fettering dogmas of an unspiritual age; but all the while shaping his life, all unconsciously it may be, by the Truth that is Eternal and Immutable, whether he knows it or not. In a million acts of heroism and sacrifice, by love and pure desire, by aspiration and innate devotion to the highest when he sees it, Man proves his Divinity, and shows forth the God within.

Is it not the high mission of those who have glimpsed something more of the Theo-Sophia than their fellows, who are entering even the borderland of that inner region of being where mortal mind is irradiated by the Light of Divine Wisdom; is it not the mission of such to proclaim the one great discovery which is the the starting-point alike for lowly and exalted, lettered and unlettered, old and young, so soon as they are

able to receive it? The doctrine of the Divine Immanence is held to-day by many of every Church and creed; the Theo-centric rather than the anthropo-centric theory of existence has dawned upon our modern world; and from that glorious conception arise new methods of thought, new fields of action, open in varying degrees to every human soul, be his position and stage of development what it may. Once let the 'wayfaring man' grasp this great Truth, and from henceforward his knowledge of life and his own nature will change in *degree* but not in *kind*. On that sure foundation he may build, adding stone to stone until he stand forth as Master of the Wisdom.

This then is the message of Theosophy to an age in which it has risen once again for the birth of a new day: "Whether high or low, great or small, gross or subtle, mean or exalted, there is no self at all," for "In *Him* we live and move and have our being." "Thou art THAT."

E. M. G.

THEOSOPHY AND MODERN DRAMA

By BASIL HODGSON-SMITH

THROUGHOUT all the world's history, drama has played an important part in education, and in depicting the social conditions of the day. Needless to say, this was so in Ancient Greece. We read in Plato how the great reform movement of Anaxagoras had so entered into the current thought of the time, that you could not even go to the orchestra without hearing of these things. One explanation of the passage about the orchestra in this connection is that a theatre-goer was liable to be treated to the doctrines of Anaxagoras, so much had they become part of the mental stock of Athens. It will be remembered that Anaxagoras was one of the pioneers in the movement of natural philosophy at Athens. He maintained that the moon derived its light from the sun; he taught the eternity and indestructibility of matter; he declared that becoming and perishing were merely other names for combination and separation; and, most important of all, that intelligence was the cause of all motion and order in the universe. He is also recorded to have believed that rational animals were not confined to our world, and that the moon contained dwelling-places as well as hills and valleys.

But since my subject is *modern* drama, I must not spend too much time on ancient drama, very interesting though that be. I must, therefore, pass over the Roman tragedians, and will jump many centuries, pass over many countries, authors, periods, or I shall never arrive at this so-called enlightened age. Even in the Middle Ages, that time which we truly regard as steeped in superstition and ignorance, there is one bright spot in an otherwise dreary period—namely, the drama. Quite early there were the Mystery Plays, many of which are quite Theosophical. Perhaps the best known, because of its recent revival, is *Everyman*. Passing on through the centuries, we meet such play-writers as Beaumont, Marlow, Fletcher, Ben Jonson, Massenger and Shakspere. Needless to say there are many plays of Shakspere which are open to Theosophical interpretation. But Shakspere is far too vast a subject for me to do more than refer to.

Mention, however, should perhaps be made of a most Theosophical play written about a century and a half ago, by Lessing, the well-known German philosopher. It is called *Nathan the Wise*, and shows us how a man ought to act towards his brethren, and teaches us the lessons of charity, kindness and the love of mankind. Lessing was always keenly attracted by drama, and, while at the university, he produced for the Leipsic stage many small pieces of his own, and had serious thoughts of turning actor. In later life he married, but his wife soon died, the wife whom he had so fondly loved. Also many attacks were made on him by the bigoted theologians of the day. Professor

Henry Morley writes in his introduction to the play: "The uncharitable bitterness of these attacks, felt by a mind which had been touched to the quick by the deepest of sorrows, helped the shaping of Lessing's beautiful lesson of charity, this noblest of his plays—*Nathan the Wise*."

It is very prettily worked out, and though it is, I think, little known, it is of great interest to Theosophists; for Lessing held that reincarnation was a necessary component part of any rational scheme of evolution.

Again, above fifty years ago we see with what skill Wagner, in his own special way, combines the drama with music. In his *Nicbelungen Ring*, for example, he follows the Greek tragedians' system of the trilogy, and weaves into the four days of the opera a great deal of the German Mythology. A truly marvellous and wonderful production it is from the dramatic point of view, and to explain it from the Theosophical standpoint would in itself take more than an article.

And now, after this brief survey of the drama at various periods of European history, let us turn our attention more particularly to the modern exponents of histrionic art. It is quite impossible in a short paper to work out a Theosophical interpretation for all the plays which are affecting the minds of the public just now. Naturally I can take only a few authors and a few plays, and I must be excused if I omit anyone's particular favourite piece, or do not mention many of the well-known dramatists. For the field is so large, and the space at my disposal is limited.

No criticism, discussion or chronicling of modern drama, modern fiction, or modern literature, would be complete without reference to George Bernard Shaw. There are few writers for the stage who can come up to Shaw, and none that can beat him along his own particular lines. He is that most delightful thing, an iconoclast—a person with a grievance against Society, one who runs a tilt against conventionality. There is no better thing for a man than to have the pedestals of his Gods overthrown, the foundations of his shibboleths shaken, since it shows him where he is weak. To accept anything as true merely because you were told it in your infancy, or because it has been handed down by your forefathers, or because it is the custom of the time, or because Society thinks so, is both weak and foolish.

Thus a man who is prepared to face facts, to look the world straight in the face with both eyes wide open and the observing faculty keenly active, does a desirable service to mankind as a whole and to himself in particular. He may be—he even probably is—wrong, since his starting-point is a pugnacious antagonism to the established order of things; but his faults would be virtues in us, since his point of view is so widely at variance with our own. If his criticism is not just, it will fall like water off a duck's back, instead of being, like a heavy shower, absorbed by a parched and down-trodden earth.

You cannot go to one play of Shaw's without feeling in very truth that he has hit some nail upon the head; without taking away with you

some uprooting and pungent idea, which should give you food for thought and reflection, unless you are so encased by class, society and conventional prejudices as to be impermeable to new ideas.

Though Shaw is so important a factor in Modern Drama, it is difficult to find any direct touches of Theosophy in his plays. *Man and Superman,* however, does perhaps border on our lines, and in this play I think Shaw excels himself in the brilliancy of his arguments, and his exquisite touches of half-realities. Exactly what the 'Superman' is one does not fully discover, but as Shaw suggests that he is to be a product of a future age, we must simply wait and see. will be remembered that Nietzsche also deals with this Superman in his philosophy.

Perhaps also Shaw's play *Candida* is open to Theosophical interpretation. Candida represents the intuitive, the sacrificing, the protective, the mother-side, yes, all that is highest and best in feminine nature. She alone of all around understands the longings, the aspirations, the yearnings after ideals, and the falling in love of the boy-poet. She sees the weaknesses of his soul, sees how she could help him, uplift him, save him from himself, evolve his very soul. But her husband, the Vicar, does not understand. Broad-minded though he be, yet he is truly narrow in his conceptions and understanding, and is hedged in by convention. He is thoroughly good, upright and straightforward, honourable to the last degree, but bombastic, pig-headed and, perhaps, rather a bore. He completely.

misunderstands the situation, and she has to choose between poet and husband.

She clings to the husband, whom she has always loved, but points out to him how he is turning away from his doors this child-poet, whereas it was their duty to help and uplift those with whom they came into contact. There is one inharmonious element in the piece—Candida's father. Shaw, imbued as he is with socialistic and democratic notions, wishes us to think that so pure, so understanding, so noble a woman could not exist except as a daughter of the people, and he depicts her father as a vulgar, though prosperous, man. Thus is dragged in a discordant note, which spoils the perfection of the whole, for Candida could not have been what she was with such a father, to say nothing of the improbability of the Vicar marrying the daughter of such a man.

Many of Shaw's plays deal with questions which we do not usually discuss in open assemblages, though there is always much truth at the back of his forceful arguments. Like the car of Jagannath, Shaw continues his relentless, blood-sucking journey, sapping at the vitality of conventional customs. Demagogue, iconoclast, revolutionist, he is an enigma and paradox, the solution and understanding of which I must leave to my readers.

Next to Shaw perhaps one should range Galsworthy, though of course any arrangement of this kind is purely arbitrary, and merely a question of individual idiosyncrasy. In *Strife* Galsworthy clearly brings out the incompatibility of interests between capital and labour; his characters stand

out before you as living men, and you see before your very eyes the fight between John Anthony, the President of the Trust, and Roberts, the leader of the workmen. Very terrible indeed is the picture portrayed of the effect of the strike, yet both of these two chief characters adhere to the end to their principles. The President of the Board holds that concession of any kind is not only weakness but madness, as the granting of requests once will but form a precedent for further demands in the future. On the other hand Roberts, the leader of the men, by his personal magnetism, attempts to hold them back from a compromise which they, reduced to starvation and dire need as they are, want to make, since he knows that the Trust also is at its last gasp. So well is the play written that it brings home to one thoroughly the great fundamental interests of both capital and labour.

His *Silver Box* is another most effective play. Here he sets forth the conditions of a life of luxury and of that of want—the rich young ne'er-do-weel, and the honest charwoman and her drunken husband. It is a play that makes one want to do something to alter existing conditions, and thus, I think, is really valuable. But perhaps the play of his which has produced the most effect and done the greatest good is *Justice*. It deals with prison laws and the need for prison reforms, and I think one is justified in saying that it is partly in consequence of this play that the prison laws have been altered. The length of time in prison for those who are serving for their first offence is lessened, and solitary confinement is less frequently employed. Thus

this play has done an immense amount of good, and anyone who has seen it will, I am sure, agree with me that prison conditions and the laws relative to first offences were in great need of reform.

Another play of his, recently produced in Manchester, was replete with thought and suggestion from the mystical point of view. I refer to *The Little Dream.* It depicts the trials and temptations of a baby-soul weaned from its home amidst the mountains, to be drawn into the vortex of a pleasure-loving town.

After a time the soul tires of its worldly existence, and returns to the freedom and purity of its mountain life. It has returned wiser perhaps but sadder, for the mountains can never be quite the same to it now, nor can it be quite the same to the mountains. The whole of this experience is woven into a dream of the mountain maid, and after her awakening you wonder what choice she will make—God or Mammon.

Granville Barker is another modern play-writer who deals with modern problems, though perhaps his plays are hardly appropriate to comment upon here. He has however written a delightful little fantasy called *Prunella,* which is quite suggestively non-material.

Of course Ibsen must not be left out, as I believe many of his plays are quite Theosophical. Unfortunately I am not in a position to judge, as I have seen and read but few. Miss Pagan has, however, published *The Fantasy of Peer Gynt,* which she has adapted for the English stage. Her version of it is distinctly Theosophical. It may be

regarded as the life-history of a soul in the various stages through which it passes. The guiding spirit of his life, from whom he has fled because of the consciousness of his sin, is typified as a beautiful and pure maiden, and it is not till the last scene that he realises that she is in very truth himself, his higher nature, his conscience, the true ego, call it what you will. *A Doll's House* is full of brilliant ideas and half-truths. But one feels that Ibsen is not quite sure of it all himself. I think it was written at a turning point in his thoughts, and when we consider the ideas prevalent at the time of its production, we must admit that it was a most remarkable play.

The Passing of the Third Floor Back, by Jerome K. Jerome, is a truly occult and Theosophical play. It shows one how marvellously versatile Jerome must be, to be its author as well as the author of *Three Men in a Boat* and *Paul Kelver,* both of which books are in a totally different style. The Stranger, the World-Teacher, comes to associate—not as might have been expected with the intelligent or religious, but—with a somewhat common-place assemblage at a boarding-house. The motley throng at the boarding-house is well depicted, and in every-day life one meets the types to a greater or lesser degree, and their conglomeration and intensification do not, it seems to me, spoil the beauty of the piece. The Stranger with infinite tact brings out in each the highest, the noblest, the best; by his very presence he acts like sunlight on the drooping flowers round him. As the play progresses, we see wonderfully depicted the

changes produced by the presence of this spiritual man. By ignoring their undesirable side he transmutes and ennobles them, till, in the last scene, his work being accomplished, he passes out of their lives, but leaves behind him for ever the indelible mark of his presence. A truly beautiful theme, and one which makes its impression on the spectator. One leaves the theatre quite impressed though perhaps a little sad, realising what an enormous power for good is a truly pure man, and resolving to do one's little best to emulate his qualities, and to try to bring love and sunshine into the sorrowing lives of those around.

Unfortunately I did not see a play which succeeded it, one also of similar conception, though perhaps not quite equal to it, *The Servant in the House*. Mrs. Lauder has described it in the December, 1910, number of THE THEOSOPHIST.

A little later was produced *False Gods*, but again, unfortunately, I was not in London, and so missed this powerful drama. Needless to say it was a magnificent spectacular representation, since it was performed at His Majesty's Theatre, and we can all realise how the size of the stage and Sir Herbert Tree's wonderful reputation for scenic effect depicted the land of Khem as it must have been. Naturally anything about ancient Egypt is of special interest to Theosophists, and the portrayal of its religious tenets especially so. Let us hope that it will some day be revived, so that we may all have an opportunity of seeing it. Mrs. Lauder writes most enthusiastically of it in the above-mentioned article.

Turning to lighter stage productions, we come to *When Knights are Bold*. It is perhaps the last place where we should expect to find Theosophy, and yet there it is. The principal character dreams himself back into his former existence, back into the Middle Ages, where he is surrounded by his friends and relations in the forms which they then inhabited. He alone remains the same, an incongruous figure in conventional evening dress, surrounded by mediæval knights and fourteenth-century conditions. It is an artistic, though perhaps somewhat crude, representation of reincarnation, but wrapped up in a form to which the public is willing to listen.

At least in the current musical comedy—perhaps the most degenerated side of the stage, both for the participators and the auditors—one would think that there could be no Theosophic thought. Yet see with what a beautiful scene of pastoral simplicity and truthfulness *The Arcadians* opens. A lovely glade in which this race, forgotten by Father Time, exists. One could imagine that it were almost astral, or at least etheric. Their love is pure, their thought good, their truth faultless. It begins so well that one wonders how it will end, for the music is soft and delightful, till suddenly there comes in that discordant note which musical comedy always has—the vulgar comedian—and the play is utterly spoilt from the artistic standpoint. The second and third acts degenerate into the usual run of musical comedy, though there is always the undercurrent of good in the attempt of the two Arcadian girls to reform our wicked London. The

fruitarian restaurant has no doubt brought vegetarianism before the minds of people to a greater extent than it might otherwise have been, for one of the best forms of advertisement is mild ridicule. One is disappointed in *The Arcadians*, though the central thought of bringing the message of truth to the West is quite Theosophical.

Some pantomimes in their transformation scenes, especially at Drury Lane, weave such a marvellous and changing kaleidoscope of colour, by means of water, lime-light and fabrics, as to produce an almost astral colour-effect. That charming play *Peter Pan,* though perhaps not directly Theosophical in its heterogeneous mixture, is yet delightful in its combination of dream and fairy existence. But from that it is but a short step to that exquisitely-delightful fairy-Theosophical-child's-play *The Blue Bird*. Words utterly fail one in trying to describe this masterpiece of Maurice Maeterlinck; it must be either read or seen to be thoroughly appreciated. The Theosophical interpretation is so obvious, and the play so beautiful, that I will not spoil it by adding my criticism. Mrs. Lauder comments beautifully on it in the article to which I have referred. Permit me then to quote a few sentences from Herbert Trench, in his Introduction to the sixteenth edition of the English version:

> Of the beauty and profundity and gay humour of this play for children, it is needless for me to speak. Its central idea is the victorious destiny of mankind, as represented by the wanderings of the two children. The girl Mytyl and the boy Tytyl in their dream travel out of darkness, through the half-hostile environment of an alien nature, pursuing their never-ending quest of the Blue Bird Happiness, aided only by Light, by their own courageous hearts, and by that steadfast friend of humanity, the dog.
>
> In none of his works has Maeterlinck blended so happily scientific observation with the dream-work of the poet, to issue in an absolute simplicity, so that the travels of the children, told in dialogue of the most limpid kind, may carry children of their own age with them in complete understanding scene by scene, through the regions of fairyland, through the past, through the unborn future, even past night and the grave, back to their happy cottage. As they go Maeterlinck shows how, one by one, all the blind ancient terrors fall away, leaving Man confounded with a fate which is ever clearer to his gaze. Maeterlinck has thus put a whole philosophy into a gay fairy tale that may be understood and enacted and laughed over by a child. It will have no less charm for the wise and mature.

Modern Drama is such an immense subject that it is very difficult adequately to cope with it. Naturally in this age, when it is impossible to take up a current magazine without finding some ghost story, weird happening, or supernatural event chronicled, but few plays escape this present-day tendency. Yet of course it is impossible to mention all. A case of thought-transference and intimate psychic communication with an apparition at death is depicted by Martin Harvey in his impersonation of *The Corsican Brothers*. The preying upon the mind of a crime committed, and the foreseeing of its eventual punishment, Irving represented in that harrowing play *The Bells*. Interplanetary communication, with a message brought by one of its denizens, is set forth in melodramatic form in *A Message from Mars*. Anstey in his *Brass Bottle* gives an Arabian display of magic to a twentieth-century audience.

Pinero, Barrie, Henry Arthur Jones, Sutro, and other modern dramatists, depict the condition of present-day society, and try to uphold a morality slightly above that of the time, in such plays as *His House in Order, The Walls of Jericho, The Cabinet Minister, The Hypocrites, The Ogre, The Perplexed Husband,* etc., etc., though it always seems to me that these authors are too much bound by conventionality, and dare not depart too far from accepted and crystallised endings. I suppose if everybody looked only at the higher branches of a tree, and did not point out the branch immediately above us, we should never climb to the altitudes destined for us.

There is another play of which mention should be made—one written by our Vice-President, Mr. A. P. Sinnett. It has been quite recently revived at the Court Theatre, and I had the pleasure of being at its 'first night'. It is entitled *Married by Degrees.* It treats of those complicated and intricate psychological phenomena known to the western world as cases of dual personality. The unfortunate girl of the story has two aspects, during the manifestation of which she is called respectively Lucy and Leonora. Each personality does not remember what was done when the other was in charge, and such a psychological problem gave Mr. Sinnett an admirable opportunity for setting forth obscure facts. The play, however serious in intent, is not in any way devoid of interest. For there are amusing complications which will suggest themselves at once to the thoughtful; but Lucy's *fiance* overcomes all difficulties by wooing Leonora as well, and, by a rather hasty

crowding of events into the last act, we have mesmeric influence brought to play, producing the unexpected result of merging the two temperaments into one. The play affords altogether an interesting, instructive and amusing evening.

No paper on Modern Drama would be complete without a short panegyric of Miss Horneman. She fully realises that the drama bears a unique and most important part in affecting the minds of the public, and in the setting forth of new ideas. Making this her work and regardless of expense, she financed the Gaiety Theatre, Manchester, in order that plays of an advanced type might be produced. She hoped to educate the public to the appreciation of plays which otherwise could never be produced—plays calculated to make men think, or to point out the evils of present day conditions. Many authors who might otherwise have lived and died obscure and unappreciated have, with her assistance, presented their works to the public and become renowned.

Not only does the Gaiety Theatre usually produce a fresh play each week, but Miss Horneman's influence does not stop there. For years she financed the Abbey Theatre, Dublin, which was designed specially for the production of Irish drama. Here many most interesting plays, tending towards a broader and more Theosophical point of view, have been performed, some written by that genius, half-poet, half-mystic, W. B. Yeats, besides others by less-known lights. Miss Horneman, in the spirit of true generosity, ran her theatres not to make money, but to do good, and

her work has been so far rewarded that in Dublin, at all events, she has been enabled to withdraw her support. Would that there were amongst us one like her, who could put a theatre at the disposal of Theosophists, so that the ideas of reincarnation and karma, and the simple Theosophical truths, could be presented to the public in an easy and acceptable manner.

It is difficult to know where to stop in treating of Modern Drama. Plays which depict the progress of advancing thought are surely to be welcomed. In our present age it is perhaps natural that these should turn largely upon sex problems, the affirming of the superiority of women, and the obsolete marriage laws. But let anyone who is interested along these lines read Shaw's play entitled *Getting Married*, and the preface to it. Again, his *Doctor's Dilemma* arouses one to serious thought about medical conditions, diet, health, etc.

Barrie's *£12 Look*—a piece recently performed before His Majesty, King George V—presents the problem of whether it is better to be married to a rich machine, or to be free and earn your own living.

The magnificent Repertory work I have referred to, but there are big issues connected with the theatrical world to which one can but briefly allude. These are mainly as to the advisability or otherwise of a National Theatre, and the desirability or the reverse of the censorship of plays.

Again, one ought to refer to the work of the Stage Society, which has brought to light so much talent, histrionic, literary and dramatic. It produces

four or five plays every year, there being two performances of each—on the Sunday night and Monday afternoon. If the play is a success, it is often taken up and produced at a London theatre. Thus it both enables new actors to display their talent, and brings before the notice of critics, the press, and members of Society the works of dramatists who might not otherwise succeed is persuading a producer to take their play. For when the obstacles of stage production are surmounted, and the play is presented as a whole, managers are more able to judge as to its probable success or failure.

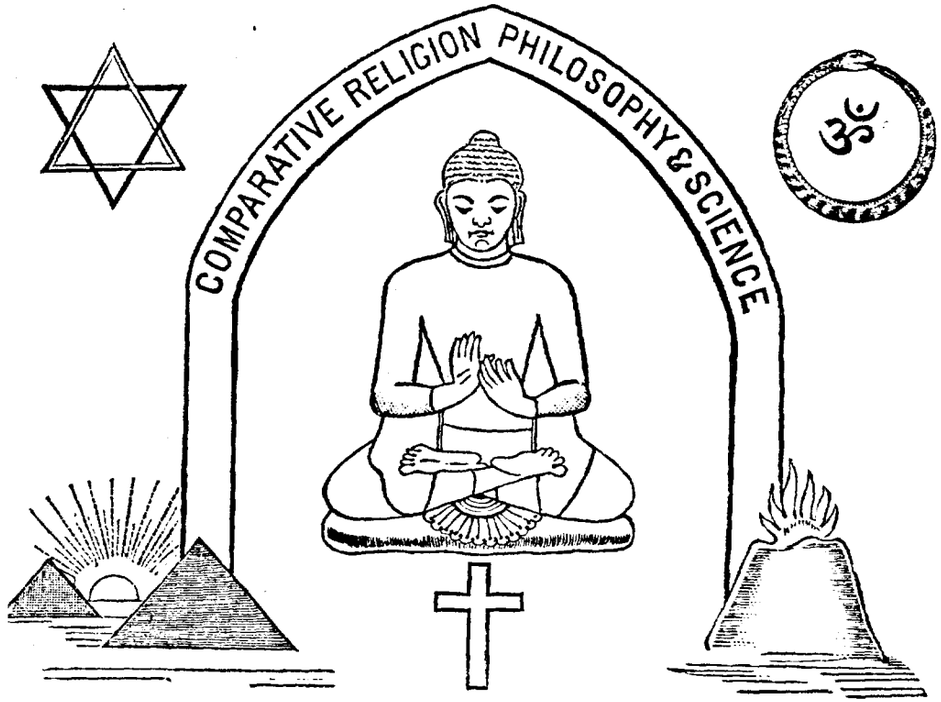
My object in writing this article was to try to show that even in this degenerate age, when selfishness is at its height, when the arrangements of Society, slowly formed as they have been, are quite incompetent to cope with the semi-instruction of the half-educated masses, we have yet many play-writers who try to portray the state of affairs as they see them, and either suggest a remedy or leave the problems unsolved in the minds of their hearers. I cannot here go into the vast question of the social conditions which exist around us to-day—the squalor and utter hopelessness of the poor, the discontent of the middle classes, the thoughtlessness of a large proportion of the rich, and the constant warring between those two unhappily hostile parties—capital and labour.

We are living now at a transitional stage. The serfdom and practical slavery of the masses (a state which existed but a few centuries ago) has passed never to return; but what will be the outcome of affairs no

one can foresee or predict. It naturally follows that Divine Truth, Religion, Philosophy and Reality, are for the time unsought after, uncared for, put aside amidst this ceaseless strife. Hence also it follows that whatever be the outcome of this civil war of incompatible interests—whether it appear worse or better in our eyes—so long as it brings rest, quiet, peace, it will be welcomed as enabling the minds of all to turn towards higher things, to search after truth, and not to expend one's whole energy fighting for the fleeting ephemeral changing objects of this life. In this connection drama has its place in portraying these conditions, and in arousing a lethargic public. Whatever tends to quicken the advent of a new era, whatever hastens on the arrival of a new dispensation, that also tends to bring nearer the time when religion, either in its present form or in a fresh garb, will be the daily food of all alike; when religious thought will form part of the everyday life of the ordinary man.

Hence is modern drama one of the most useful and important features of present civilisation; hence it tends to bring nearer the Golden Age in which will be appreciated, will be applied, will be believed, that Divine Wisdom which we now study under the name of Theosophy.

Basil Hodgson-Smith



PROFESSOR BOLLAND AND REINCARNATION

By FRANCIS SEDLAK

PROFESSOR BOLLAND is no friend of the Theosophical movement. This is made plain in a recently published book from his pen: *Mevrouw Blavatsky en hare 'Theosophie'* (Leyden, A. H. Adriani, 1911). The book contains three subdivisions: (1) Spiritualism and Madame Blavatsky, (2) Mahatmas of Madame Blavatsky, (3) H. P. B.

and Reincarnation. Here I propose to deal only with the concluding paragraph of the third lecture:

The belief in the repeated embodiment of the same 'impersonal ego' is entertained by the human psychism in our country already in many parts; Blavatskyanism is gaining ground. What, however, have 'we' to grasp in that belief? With respect to such a belief in the repeatedly occurring embodiment of a lasting individuality that is not to be identified with the rôle played in actuality by the personal being, it suggests itself at first sight, from the standpoint of reason, that there is no consciousness apart from the body and another consciousness with another body; that already by way of simultaneity or contemporaneousness that Being which acts in us and speaks through us must be also identified with the Being of other beings, even though the well-being or adversity, good or bad fortune, of these others does not directly touch us as our own. What may be next pondered is the fact that, in comparison with the past, when we thought and acted, or did *not* think and act, in such or such manner, we are at this moment the same and again also not the same; and hence that our essential unity, the unity of our Essence, our human Being, was also before our birth the same or another, just as we choose to take it. The actual identity, our actual identity, is the essential identity in ever-changing difference, wherein no consciousness pure and simple can fix itself; that Being which feels and thinks in us is the Being that thinks, thought and will think in others, but this essential unity or identity is that of the manifold, of the all-embracing actuality, and no abstract or purely self-poised unity: no unity such that it subsists by itself and admits of the fixation of an enduring particular ego amid the self-converting and self-suspending flux of particularities. Actuality is not what subsists inertly; the truth of our being is eternal completeness and no abstract or particular enduring. And the teaching propounded by Theosophy of the rebirth of an identical soul is *fanciful psychosophy*, mythical psychology and the imperfectly grasped conception of the notion that the Being of beings is in all difference and flux one and the same identically self-maintained being, and that all experience or increase of knowledge is a repeatedly occurring inwardising or recollection of what held true in earlier minds and will hold true in the later ones.

The idea of reincarnation is, then, presumably untenable mainly because "the actual identity, our essential identity, is the essential identity in ever-changing difference, wherein no consciousness pure and simple can fix itself." "Actuality is not what subsists inertly," and as the idea of reincarnation implies "fixedness of an enduring particular ego amidst the self-converting and self-suspending flux of particularities," it is to be dismissed altogether, or estimated at best only as "the imperfectly grasped conception of the notion that the Being of beings is in all difference and flux one and the same identically self-maintained being."

Now, in spite of Professor Bolland's extravagant claims as a thinker in general and an exponent of Hegelianism in particular,[1] I must venture to confess that his idea of the Ego is not exactly that which I have satisfied myself is Hegel's. He says (p. 13, V. Hegel's Werke).

I confine myself here, to a remark which may render the grasp of the notions to be developed here easier and thus set the student more at his ease. The Notion, in so far as it reaches the stage of an existence such that it. itself is free, is nothing else than the Ego or pure Self-consciousness. True, the Ego *has* notions, *i.e.*, determined or particular notions: nevertheless, the Ego *is* the pure Notion itself which, *as Notion*, has reached Presence. When, therefore, reference is made to the fundamental determinations which constitute the nature of the Ego, the expectation is quite natural that reference is made to something familiar; to something with which the ordinary consciousness is conversant. But the Ego is, *firstly*, the purely self-to-self-referent unity, not in its immediacy, but as a result of that abstraction from all

[1] "Honour to whom honour is due. Great is the spirit of Hegel—but in 1900—1910 pure reason speaks *Hollandsch en Bollandsch*" (Luiveri Rede en hare Werkelijkheid, 2nd Edition. A. H. Adriani, Leyden, 1909, p. 903).

determinateness and content which it must make when retiring into the freedom of the boundless equality with itself. So the Ego is *Universality:* Unity that is self-equal only *by means* of that negative attitude which appears as a process of abstracting, so that, owing to this its very negative attitude, this unity contains all determinateness dissolved within itself. The Ego is, *secondly*, the self-to-self-referent unity just as much immediately, as *Singularity*, that absolute determinedness which opposes itself to another and excludes it: as individual personality. That Universality which is equally immediately absolute Singularity and a Being-in-and-for-itself which is directly an establishedness, being this Being-in-and-for-itself only by means of the unity with the established being: this constitutes the nature just as much of the Ego as of the Notion, and either of these latter becomes meaningless when the indicated both moments are not grasped at once in their abstraction [*i.e.*, distinctly against one another] and at once in their perfect unity.

Of course, as a Hegelian, Professor Bolland is perfectly aware that the nature of the Ego is identical with that of the Notion—and the reader understands that the Notion stands with Hegel for the universal principle of all that is, for the first Cause or God. So far, however, as Professor Bolland would have us believe that that fixedness of the Ego which is implied in reincarnation is only a matter of fanciful psychosophy, only due to an imperfect grasp of the true nature of the Notion, to a putting of a lastingly fixed Ego in the place of the identically self-maintained Being of beings: a closer consideration of the just quoted notion of the Notion—and *eo ipso,* then, of the Ego—will show plainly that Hegel at any rate is in principle on the side of reincarnation.

The Notion is the absolutely infinite, unconditioned and free—in a word, the Universal. Universality connotes absolute simplicity *by means* of

absolute negativity; or it is such a self-reference that it is immediately only as absolute mediation. The Universal is, then, it itself and embraces all that may seem to come under the head of otherwiseness. Thus it is *free Might,* but (says Hegel, p. 38, *ibid.*) "could be also called *free Love* and *boundless Bliss*". That determinateness which it contains as absolute self-activity has only the sense of *Particularity:* a term meant to convey the idea that the Universal has no Negation except so far as it is in this its distinction from itself returned into itself. That there is any distinction at all is just due to its own absolute negativity, by means of which alone it is absolute simplicity. It is not to be compared with another, but rather grasped as the *creator* of another; and it is just this idea—that the otherwiseness has no independency of its own against the Universal except as the latter's own free Self-determining—that is conveyed by the term: Particularity.

So far, Professor Bolland appears to be quite in the right in laying stress on the nature of the essential identity as a flux of self-converting and self-suspending particularities. Still, according to Hegel, the Notion—the Ego—is equally the *individualised* Universal, and the two moments, of Universality and Particularity, of the Being-in-and-for-itself and Establishedness or Dependency, are to be grasped "at once in their abstraction and at once in their perfect unity". A further consideration of the Particular establishes, indeed, the fact that, in identifying the Ego only with its Presence, with the role which it plays in the sphere of actuality, Professor Bolland fails to give its proper due to

the perfect unity of the universal and particular, *i.e.*, to the Individual.

The Particular is the Determinateness or Presence, so far as this is grasped as a moment of the Notion, of the Universal, not simply as an independent being. Presence and its distinctions are due to the particularisation lying in the nature of the Notion as absolute simplicity by means of absolute negativity. In so far as the Notion is absolute negativity, it *creates* distinctions; but in so far as it is, nevertheless, also absolute simplicity, it does not *become* another, but remains positively and simply self-poised: perfectly liberated from Becoming, or even Reflection on, an externally given opposite. It is clear, then, that in paying attention only to the fact of distinctions in the world of actuality on the assumption that they are unconnected with one another and especially that our own Being is only one of them (an assumption peculiar to the ordinary consciousness and also shared by Professor Bolland, so far as he gibes at the idea of an 'impersonal ego') we ignore that the Particular—just because it is no result of mere Becoming on the part of the Universal, no, nor even the latter's mere Reflection on a self-subsistent objectivity assumed as a co-eval opposite substance—is truly the self-poised Universality itself. But in order, on the other hand, not to remain superficial and identify Universality with the Being of things, our own physical being included (and thus commit ourselves to pantheism), we must not lose sight of the stated notion of the Particular as of a Being such that it is *created* by means of the perfect unity of absolute

negativity with absolute simplicity, and hence such that its independence is at once equally stripped of its distinguishedness against another Particular.

True, in that we leave, for a moment, the fundamental oneness out of sight, particularisation on the part of the Notion appears to result in the Becoming of the existing manifoldness of distinctions—and so comes it, then, that Being as such, with which beginning is made in the Objective Logic, turns underhand into Becoming. But when the dialectic of Becoming clarifies itself to the standpoint occupied in the Subjective Logic, the existing manifoldness of the results of Becoming is grasped by Reflection as utterly dissolved in the absolute simplicity of the Notion, and Becoming is then realised only as Creating, as Self-particularising of the Universal. The existing particular notions appear, then, to be distinguishable against one another only *within* the absolutely simple Notion; or their distinction is a matter of Self-discernment on the part of the Notion. They are not to be opposed to the Universal as another, radically different sphere, but to be opposed only in the name and by means of absolute Idealism. In short, from the standpoint of the Notion, the existing manifoldness of particularities immediately collapses in its own absolute simplicity and hence stands truly only for the display of the absolute negativity, by means of which alone the Notion is absolute simplicity.

But so it does appear, after all, a futile endeavour to seek a rational foundation for the fixed endurance of a particular Ego, and Professor Bolland is, then, quite in the right in his diagnosis of the belief in

reincarnation. So far as mention is made, in connection with the Universal, of distinction, this is an empty distinction,—not the distinction between the Universal and *one* of its particularities, but between the Universal and the *totality* of distinguishable particularities, because the Universal is secondless and hence only *self*-discerned, whilst no single particularity appears to be exhaustive of the boundless Self. But—God be praised for this evidence of inspiration in face of one-sidedness!—is not the Notion *just as much* absolute negativity as absolute simplicity? Can we lay claim to a full grasp of the nature of the Notion, so long as we emphasise its moment of absolute simplicity *to the exclusion* of its other moment of absolute negativity?—so long as the side of absolute negativity is simply merged into the side of absolute simplicity, as though it were not *notionally* co-ordinate with the latter, but had the rank of Illusion pure and simple? Does not Hegel, too, lay especial stress on the perfect unity of these two sides only *by means* of their distinctiveness? The Notion becomes meaningless unless they are grasped "*at once* in their abstraction and *at once* in their perfect unity"! The sphere of distinctions is due to the creative Might of the Notion and the Notion is absolutely simple only by means of this Might, only as a creative process, only as absolute negativity: which means that it clothes its distinctions with its own nature: that it creates only in its own image!

Unless, then, the moment of absolute negativity is co-ordinated with instead of sub-ordinated to, the moment of absolute simplicity, the actual identity

of the Notion presents itself to mind only in the guise of a bottomless abyss, "wherein no consciousness pure and simple can fix itself," which engulfs in its vacuous depths every distinction and thus frustrates every design of the true Notion in its particularisation. Creation is then, not a Self-revelation by means of that ever-changing difference which we call growth, development, progress, but an idle display of nothingness to nothingness: for, unless the Notion admits of Self-fixation *within* its ever-changing flux of particularities, unless it does *individualise* itself and thus maintains itself also as a focus of self-development, as a *Purpose,* Creation must be denied all purposefulness and the absolute simplicity of the Notion is by means of Nothing pure and simple. But then the Notion is really grasped only as pure Being, and instead of Creation we have before us chaotic Becoming, "wherein no consciousness pure and simple [*i.e.,* the Notion itself] can fix itself."

"And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light" (John III. 19), Professor Bolland quotes on the title page of his book, undoubtedly in a sincere belief that he is defending light against darkness. "Great is the spirit of Hegel, but in 1900—1910 pure Reason speaks Hollandsch en Bollandsch," he says elsewhere, undoubtedly, too, in a sincere belief that his is the monopoly of Reason. Yet behold—he is only a victim of self-conceit! The notion of the Notion eludes, after all, his grasp—when all is said, he does not understand Hegel—the mighty champion of Individuality.

Those who strive for perfection; those who *feel* the truth of absolute negativity; those to whom the alpha and omega of wisdom does not lie in a fatalistic drifting along the line of least resistance, to whom God is not merely a bottomless abyss, engulfing with an equal absence of all fruit, levelling down with an equal callousness, the good and bad, knowledge and ignorance, the striver and the indolent; those, in short, who believe in personal immortality and reincarnation—all those are to Professor Bolland "weak, puny and unmanly souls"!

That Hegel cuts off the train of dismal inferences from Bollandian monism at its very source is plain from this passage, p. 41, *ibid:*

> The true, infinite Universal determines itself freely: its finitisation is no transition—this is confined only to the sphere of Being as such—but creative might, as the self-to-self-referent absolute negativity. By virtue of its absolute negativity, the Universal is a source of immanent distinguishing, and this implies determining by means of its unity with Universality. But so the distinguishing results in distinctions such that they are themselves universal, purely self-poised: in *fixed*, isolated distinctions. The isolated *subsisting* of the Finite which has determined itself before to its Being-for-self, also to Thinghood, Substance, is in its truth Universality, with which form the infinite Notion clothes its distinctions—a form which is precisely one of its own distinctions. Herein consists the creative activity of the Notion which is graspable only in this its inmost nature.

Although the reader cannot necessarily be expected to gauge the full force of this passage, he must see at first reading that Hegel not only has no quarrel with the fixedness of notional distinctions, but that he is actually justifying it in the name of that very universality of the Notion which Professor

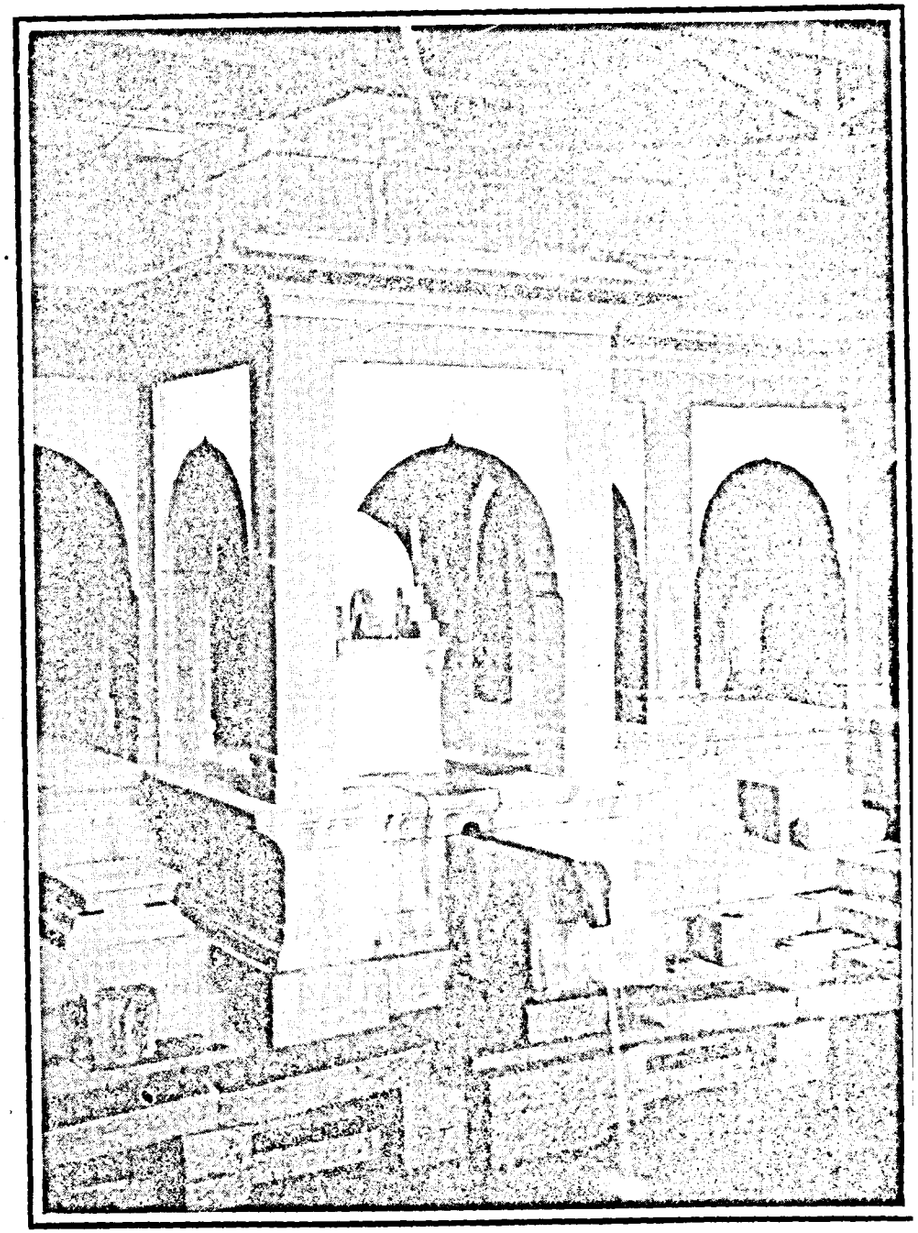
Bolland would fain present as a final argument against its tenability. And when, by penetrating the depth of Hegel's—or rather Notion's own—thought, one thoroughly grasps the nature of Creation in all its universal sweep, then, were there no extant belief in reincarnation, one would have to postulate it on purely rational grounds! The notion of the Ego being that of the Notion, the fixedness of notional distinctions means fixedness of particular Egos. But, then, since this fixedness stands *per se* for the abstraction of absolute negativity and this abstraction is yet to be grasped also in perfect unity with the other moment of the Notion, the fixedness of particular Egos does not, of course, imply a pluralism of eternal beings. Their endurance does not multiply eternity, does not split God into many separate Gods, but refers to the duration requisite for the fulfilment of that purpose for which the Notion-God creates particularities of its own self. When one grasps that the purpose of man is to arrive at Self-knowledge—at a *free* surrender of particular fixedness by means of a full grasp of the two moments of the Notion *at once* in their abstraction and *at once* in their perfect unity—logical necessity of reincarnation admits of no doubt: just because natural death does not, as we know, presuppose perfect Self-knowledge, whilst yet the concrete unity of the Notion can be realised only by means of physical existence.

Francis Sedlak

THE TEMPLES OF SHIVAJI

LAST month we gave two illustrations of Pratapgarh Fort belonging to the celebrated Maharatta warrior and ruler Shivaji. If on account of his magnificent courage, chivalry and martial diplomacy Shivaji is one of the most attractive characters in Indian History, and stands equal to the great Baber and high-souled Akbar, his personality has greater charm and attraction for us when we read of him as the devotee of Bhavani and the disciple of Rama Das.

In this number we reproduce four illustrations: The frontispiece is an enchanting spot in the Krishna Valley. The Krishna is the largest river that waters the Deccan. It is natural therefore that its springs on the Mahableshwar hills should be regarded as holy. The remaining three are scenes of temples at this spot, and with them the name of Shivaji is connected. The illustration of the inner room in the Temple of Shri will be found very interesting, as the quaint lights and strange bells and fascinating idols are typically Hindu. They are places of pilgrimage to the pious Deccani, and ought to be so to the student of Maharatta history.



THE TEMPLE OF KRISHNABAI, MAHABLESHWAR.

We maintain that the real object of the prophetic message, "Behold a virgin shall conceive and bear a son" (Isaiah XIII. 14) is found in its spiritual interpretation.

The Truth being eternal and spiritual, is without beginning. It knows no end, and is not identified with any personality, not destined nor limited to any time or locality. Whatever the human theological teachings may determine or express, the spiritual only is the real, the Alpha and Omega of the only existent.

The accounts therefore of the bible readings are symbolical, while the pictures they present must be spiritually interpreted.

Beyond the allegorical terms and metaphorical expressions the Truth or Principle lies hidden, while the reality exists in the esoteric value which unfolds, as we venture in the infinite depths.

The difficulty for the human mind to apprehend the spiritual teachings renders it necessary to portray the same in symbolical mental pictures.

The language, therefore, is expressed in the form of parables, and by this method accommodates itself to the human intelligence, in proportion as the evolving consciousness is able to interpret and assimilate the same. Therefore we find in operation the law of progress, which is both just and assuring, and meets the needs of all.

Only the inner self, the spiritual consciousness, the unutterable sense of soul or the true ego, can discern the spiritual reality of the divine teachings.

"As we rise (above human sense), the symbols disappear," and to the advanced purified consciousness "no sign is necessary, since in such a state, and at such a stage, the realities of Spirit are recognised intuitively, and from within".

The evolution of the human consciousness and its ultimate perfection enable us to realise fully our original, eternal, and absolutely virgin heritage.

In this apprehension, the sense of soul recognises direct communion with God—Good, is "clothed with the sun," is found to be crowned with twelve stars, or perfect spiritual illumination, in consequence of the twelve labours of the children of Israel, as embodied in St. John's vision (Rev. xxi. 14.)

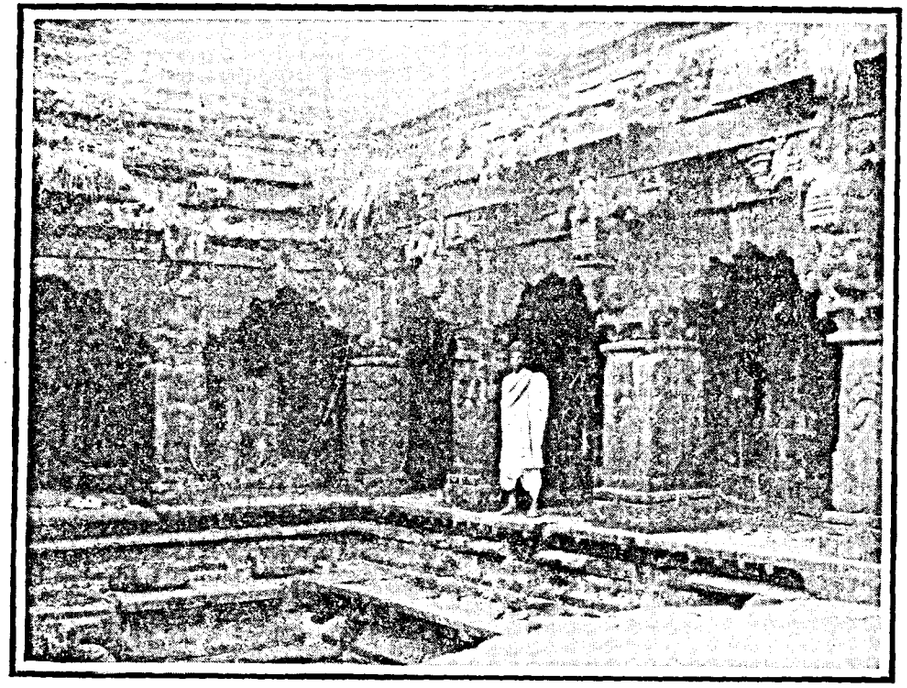
She then requires no longer the reflected light of the moon, for the darkness and shadows of human thought have been fully overcome.

Then as Virgin Mary, pure soul, she is overshadowed by the Spirit of Love which is Light; conception of Truth occurs, and the Christ-idea is brought forth.

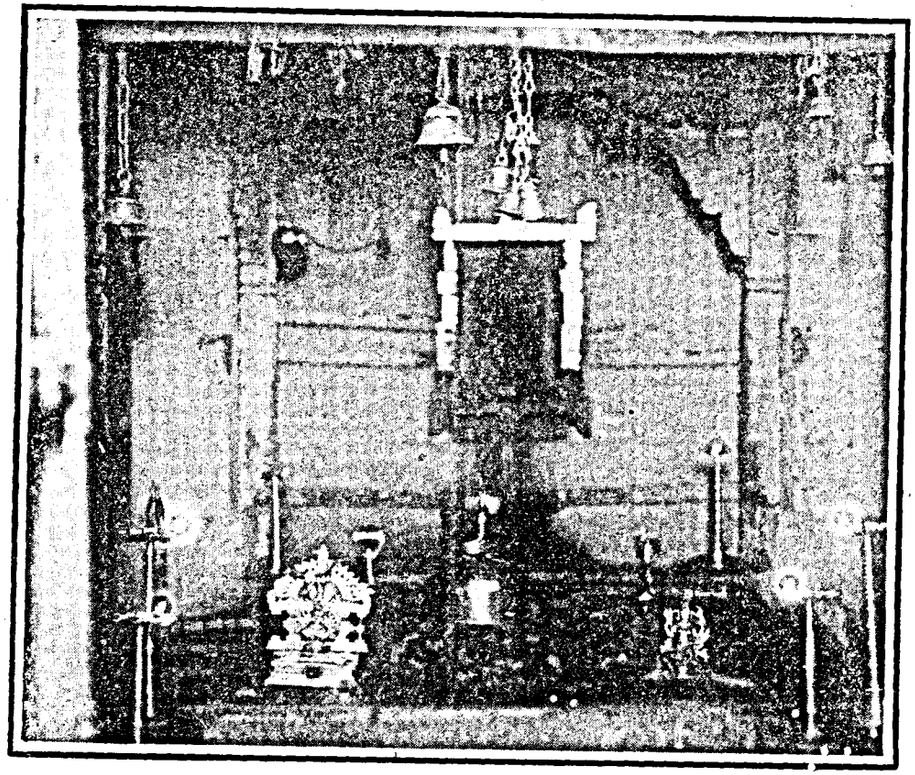
The offspring at first appears to the consciousness as an infantile expression, or child of Truth; and immediately it is born, the serpent, or knowledge of the lower mind and senses, attempts to destroy it.

Omnipotent Mind protects His own emanations, and carried beyond the claims of the delusive realm, cradled in the arms of Divine Love, sheltered and protected from all attacks of Mortal Mind, nurtured by Infinite Life, beyond the reach of erroneous sense, "the Christ Child" or idea is gradually presented to the awakened consciousness.

Divinely the development continues, even to the fulness and stature of Truth's manhood, or perfected Intelligence.



OLD TEMPLE OF KRISHNABAI NEAR THE KRISHNA FALL.



TEMPLE OF SHRI, MAHABLESHWAR.

THE CHRIST CHILD

By CLARA BAKER SMITH

WE are all familiar with the scriptural narrative and the historical record of that universally important event known as "The Birth of the Saviour" or "The Nativity". The Jewish nation had been for some time in expectation of the Messiah, but His appearance amongst them was not in accordance with the ideal fulfilment which had been anticipated by a materialistic, ritualistic and ceremonial-loving people.

Regarding with some disappointment the Messenger of Truth, in the person of the Galilean prophet, the priests in their intellectual and sacerdotal pride openly refused His teachings. His proofs and demonstrations of power roused them to anger and envy. Only a few lowly and humble followers recognised the Truth He voiced and taught as the Christ, and the man Jesus as the Torch-bearer of that Divine and redemptive idea.

It is not the object of this short paper to deal with the physical, human or typical birth. The purport embodied is the spiritual teaching enshrined, and the absolute transmutation of things into thoughts, by the Science of Divine Mind.

The offspring therefore of the Virgin Mary (to which appellation and reality each pure soul is an equal claimant) is the activity of Truth, since the fatherhood of the same is Omnipotent Good.

The force or Divine Will is expressed in action, and the idea manifested is the birth of "The Christ Child" to each one of us.

Therefore we perceive that materiality and personality are excluded from the spiritual law of generation which operates. Sex, in the sense of its earthly authority, plays no part in the birth of the Christ. Of perfect, dual individuality, the virgin soul, bodiless and sexless, possesses the nature and elements of our Father-Mother, God.

She is therefore able, by the overshadowing of the Holy Spirit, to demonstrate even as foretold by Isaiah, and bring forth the Christ, which is, and can only be, begotten of Divine Mind.

"The Christ Child" is manifested in the repeated births or spiritual ideas, which in their infinite re-appearing have their origin and parentage in Absolute Mind. The soul consciousness becomes the vehicle for the expression of the same Omnipotent Mind's ideas.

Such births are not dependent upon any human condition of sex, nationality or race, but are an universal legacy, to which all may make claim.

The realisation results only from practical and continued fulfilment of its conditions—absolute purity of thought and action, and faithful obedience to the directions of the finger posts of "the narrow way."

Clara Baker Smith

A MORNING MEDITATION

Peace be to North and South, to East and West,
Peace be to all above and all below,
Peace, all-embracing, all-pervading Peace.

The Peace of quiet lakes and hills and woods,
The Peace of summer eves and moonlit nights,
The Peace of ocean calms and starry skies,
The Peace of faithful and contented hearts,
The Peace and Blessing of the Holy Ones,
Flow into me and out from me to all
Peace be from me to all, from each to all
In all the three worlds dwelling.

Peace, Peace, Peace.

Nay, let there be no more of me and mine;
Let me but live a centre in the Peace,
Lose, whelm, forget, and merge myself in Peace.

Peace all-embracing, all-pervading Peace
Peace to all Beings, everlasting Peace.

X.

THE STORY OF THE WEAVER'S DAUGHTER

PESAKAVADHITAYA VATTHUM

(Translated by F. L. Woodward, M.A., Principal of Mahinda College, Galle)

[This beautiful story of the little maid, who loved the Lord and was true till death, is contained in the Commentary on the *Dhammapada*. The greater part of this Pali commentary is made up of illustrative stories. "The whole work," says Professor Norman, "constitutes a species of *Acta Sanctorum*, enforcing by multitudinous concrete examples the theory of karma laid down in the fundamental text with which the *Dhammapada* opens: *Manopubbangama dhamma*".]

ONCE upon a time, those folk who dwelt at Alavi, after the Master had come to Alavi, invited Him to take a meal and made their offerings. After returning thanks on the conclusion of the repast, the Master said: "Inconstant is the life of man, certain is death; it needs must be that I should die; death is the end of life for me; in truth life is uncertain, certain is death! Thus should ye meditate on death with concentrated mind. Those folk who have not meditated thus on death are panic-stricken when death cometh, and make their end with wailing, just like a man who seeth a snake with horror and affright. But those who on death have meditated fear not at all, just like

a man who from afar beholds a snake and, seizing a stick, he rids himself of it.[1] Therefore should ye practise the meditation on death."

Now, when they heard this teaching of the Law, the other folk turned to their affairs (and straightway forgot it all), but a little maid of sixteen years said to herself: "O wonderful indeed is the talk of Buddhas! 'Tis fitting that I should practise this meditation on death." So day and night she practised it for full three years.

Now one day the Master, at the early dawn of day, was looking over all the world, and seeing that the little maid had come within the network *(aura)* of His thought, *(nanajalassa anto pavittham disva)* He said: "How, how is this?" And looking closely at the thing He said: "This little maid, for full three years since first she heard my teaching, has practised the meditation on Death. Now, therefore, will I go thither and put to her four questions, and if she answers them I shall praise her on those four points and say to her this verse:

> Blind is the world; and few there be that see,
> Just as a bird that 'scapes the fowler's toils,
> So few there be that find the way to heaven.

And when I have pronounced the verse she will stand established in the First Path's Fruits, and all the crowd shall gain profit by her illustration of my preaching."

With this intent He left the Jetavana with a following of five hundred monks, and thereafter reached the Aggalava monastery.

[1] This does not mean *kills* it, but removes it in the orthodox fashion *(ahimsa)*, as seen in the East, of removing snakes.

The folk who dwelt at Alavi, on hearing that the Master was come, went to the monastery and offered Him a meal. And she, too, that little maid, on hearing that the Master was arrived, with joy exclaimed: "They say that my Father, my Lord, my Teacher, whose face shines like the moon when it is full, even the great Gautama the Buddha, hath arrived! 'Tis full three years since the Master, who shines like gold, was seen by me! And now shall I win the sight of His all-golden body, and hear His honey-sweet most excellent teaching of the Law!"

But her father, on going to the hall, said: "Dear child, the cloth I have begun to weave is bespoke by another customer: there is yet a span of it unwoven. I must finish it to-day, so quickly charge the shuttle and fetch it here."

Then she thought to herself: "I am longing to hear the Master's preaching of the Law—and now father says this to me! How can I hear the Law? Well! I must fill the shuttle for father and take it with me."

Then the thought arose in her, "If I do not bring the shuttle, father might strike and kill me; so I will charge the shuttle, take it to him, and then go and hear the Law." So down she sat upon a stool, and charged the shuttle with the flax.

Now the folk of Alavi had made their offerings to the Master, had taken His bowl and stood waiting for Him to render thanks *(anumodanatthaya atthamsa)*. The Master thought to Himself: "I have come here some thirty *yojanas*, all for the sake of this daughter of a household, and to-day

she cannot get a chance of coming. When she gets her chance and comes, I will return my thanks." So He sat there and was silent. *Now when the Master holds His peace nor gods nor men dare say a syllable.*

So it happened that she, the little maid, having charged the shuttle, put it in her basket, and went to her father, and reached the outskirts of the gathering; and as she went she cast a shy glance upon the Master. And the Master also lifted up His head and glanced at *her*. And she knew by the manner of His glance: "The Master sits in such a great gathering as this, and looks at *me*, and is waiting for my coming! Into His very presence He waits for *me* to come!"

So she laid aside her basket with the shuttle and drew near the Master.

Now why did the Master look at her? it may be said. 'Twas thus He thought: "This little maid, on going hence, will die in unbelief, and go on an uncertain devious path. But if she come to me, upon her coming she will win the fruits of the First[1] Holy Path *(Sotapattiphalam)*, and treading a path of certainty, will be reborn in the Heaven of Delight.

And on that very day, 'tis said, her fate was sealed *(mavanato mutti nama n'atthi)*. There was no means of escape. So she drew near the Master by intuition of His glance, and entering within the aura of the six-hued rays that shone forth from Him, she bowed herself before Him and stood aside; and there she stood after saluting the Master,

[1] *Buddhi* will be awakened in her by the Master's word.

who sat in silence amid that vast assemblage. Then said the Master: "Child, whence comest thou?"

"Lord, I know not whence I come," was the reply.

"Whither goest thou?"

"I know not, Lord."

"Thou knowest not?"

"I know, Lord."

"Knowest thou?"

"I know not, Lord!"

So thus the Master asked four questions. And the people were annoyed and cried: "See here! Yon weaver's maid is talking to the all-enlightened One just as she pleases *(icchiticchitam hatheti)*. When asked: 'Whence comest thou?' pray, why did not she reply: 'I come from home, from the weaver's house'? And when He asked: 'Whither goest thou?' she should have made reply, 'To the weaver's hall I go'!"

Then the Master silenced the crowd and said, "Child, when I asked, 'Whence comest thou?' why didst thou make reply 'Lord, I know not whence I come'?"

"Lord, thou knowest whence I come—from the weaver's hall. But when thou askedst: 'Whence comest thou?' 'twas meant, methinks, *'coming whence art thou here reborn?'* And I know not, Lord, whence coming I am here reborn."

Then said the Master: "Well said! well said, indeed! child, thou hast answered the question that I put."

And thus he praised the little maid and said again: "And when I asked thee: 'Whither wilt thou go?' why didst thou say: 'I know not, Lord'?"

'Lord,' she replied, "thou knowest surely that I had taken the shuttle in my basket and was going to the weaver's hall; but Thy meaning really is, methinks, *'whither going wilt thou be reborn?'* and I know not where I shall be reborn when I have fallen hence *(cuta ito)*."

Then said the Master; "Truly, indeed, hast thou answered the question put by me." And again He praised her, and asked once more; "And when I said 'Thou knowest not?' why didst thou say 'I know'?"

"Lord, *I know that I must die,* and that is why I spoke thus."

"And when I asked thee 'Knowest thou?' why didst thou reply 'I know *not*'?"

"Lord, I know that I must die—*but the hour of my death I know not;* whether it shall be at night, or in the day, or when the sun is high, or at such and such a time, I know not; and that is why I thus replied."

Then said the Master; "Thou hast replied to my question," and a fourth time He praised her, and then turning to the crowd He said: "So many of you knew not what she meant. So you were angry with her merely for that. Ah! blind indeed are they who have not wisdom's eye: but they have eyes who wisdom have." And then He spake this verse:

> Blind is the world; and few there be that see,
> Just as a bird, that 'scapes the fowler's toils,
> So few there be that find the way to heaven.

Now at the end of His discourse, the little maid was established in the Fruits of the First Initiation, and the teaching was of great benefit to the multitude.

So the little maid took her basket and shuttle and went away to her father's. Now he had fallen asleep while seated at his work, and as she set down the basket and shuttle, by some mischance it struck the beam end of the loom, and down it fell with a clatter. Up started the father from his sleep resumed his task and pulled down the loom, and the end of it smote the little maid upon the breast, and down she fell and died upon the spot. And when her father saw her fallen dead, her body soaked with blood, great grief arose in him, and he exclaimed: "None other than the Master can quench my sorrow now!"

So with lamentation he drew near the Master and told Him all, saying: "Lord! quench thou my sorrow!"

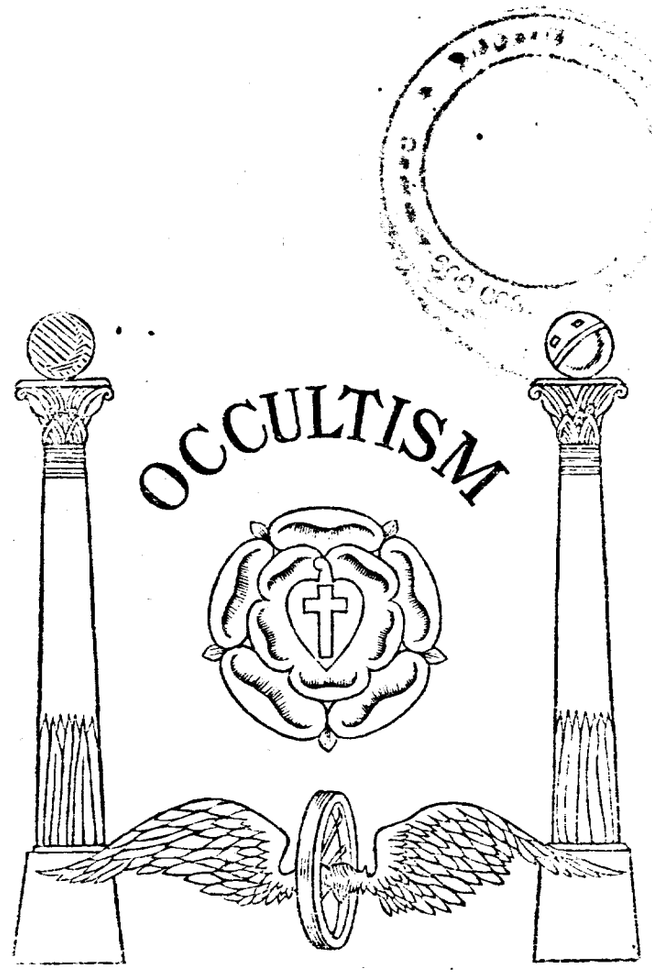
And then the Master comforted him, saying "Sorrow not, for in the endless revolution of this world[1] thou hast indeed shed far more tears than would suffice to fill the oceans four." And with these words He expounded unto him the round of birth that has no rest. And when the man's sorrow had abated somewhat, he begged the Master for the robes, and received the ordination of the less and greater rank,[2] and in due time he reached the state of Arhat, the saint.

F. L. Woodward

[1] *Samsara.*

[2] *Pabbajjapasampada*—as Christians might say 'the orders of deacon and priest'.





COUNT FERDINAND DE HOMPESCH

By J. I. WEDGWOOD

ON various occasions, of late, the President of the Theosophical Society has sketched for us something of the past lives and work of the Hungarian Adept, Master Rakoczi, to whose care the special work of guiding the development of western civilisation seems to have been confided.

When the present Bodhisattva incarnated in Tibet in the thirteenth century as Tsong-ka-pa, it

seems that it was His task in some way to reform the esoteric government of the country, and to set on a new footing the "affairs of the Adept Fraternity, by that time collecting chiefly in Tibet". The ninth chapter of *Esoteric Buddhism,* and the section in the third volume of *The Secret Doctrine* entitled the 'Mystery of the Buddha,' contain much heavily-veiled information upon this subject. Tsong-ka-pa, we are told in the *London Lectures of 1907* of Mrs. Besant, "promulgated His order to the Lodge that at the close of every century an effort should be made to enlighten the white barbarians of the West". He who is now the Master Rakoczi seems to have been the active agent in charge of this work, a fact which places western people generally, and especially Theosophists, under a deep obligation of gratitude to Him.

As Christian Rosenkreuz—"the most godly and highly-illuminated Father, our Brother C. R. C."—he founded, at the close of the fourteenth century, the Rosicrucian Mysteries and the occult movement which they crowned. He passed next into the body of a youth of twenty years of age, in which he became known to history as the Transylvanian general, Hunyadi Janos, the terror of the Turks, who checked the invasion of Europe by the Saracen armies, thus rescuing from obliteration the growing European civilisation. We next hear of him in the body of a monk, who was a physician and alchemist. We are told that Francis, Viscount S. Alban, Lord Bacon, was yet another character that he assumed in the roll of history. Still later, the eighteenth century knew him as the Marquis

S. Germain, the wonder-worker and friend of Louis XV, who with H. P. B. and others laboured to establish social justice in Europe, and in France especially—a movement which ended in the horrors of the French revolution. Finally, it is known that he figured, sometimes at least, as Count Ferdinand de Hompesch, the last of the Grand Masters of the Knights of Malta to occupy the island.

Which of the above lives were cases of actual incarnation, in the full sense, from infancy upwards, which of complete possession of an adult body, and which of temporary occupation of a body belonging to another Ego, we have not been told. If further information were ever forthcoming, much light might be thrown on the Bacon-Shakespeare question, so hotly disputed because so little real information, as distinct from ingenious speculation, is available. S. Germain and Hompesch were contemporaries. One of this great Person's main achievements, carried on throughout the cycle of his activity, if possibly we except the Hunyadi life, was the laying of the foundations of modern science. And this was largely done through the agency of secret and Masonic societies. Bacon, of course, was renowned as a reformer of the methods of scientific investigation, who rehabilitated the inductive methods of Aristotle. He was, indeed, one of the founders of the Royal Society. S. Germain worked much in the Masonic Lodges in Europe. He belonged to a Masonic rite called the 'Philalethes,' or Searchers after Truth: Mesmer, Cagliostro, Pasqualez, S. Martin, and the Prince of Hesse-

Darmstadt were also members of this Order. As was also the case with the slightly later Rite of the 'Philadelphes,' the higher degrees were devoted to a graded study of the natural and occult sciences. On these two rites the present Antient and Primitive Rite of Memphis is modelled, although it has an ancient Egyptian tradition behind it; and we may perhaps look forward to the revival of some similar institution in our midst.

Very little is known about the life of Hompesch, and it is my present object to narrate all that I have been able to discover with regard to it. A friend who was resident in Malta set enquiries afoot, at my request, but with little success, save to introduce me to Canon Schembri's book. The principal books I have consulted (in the British Museum), and from which I have taken the following notes, are:

The Order of the Hospital of S. John of Jerusalem, by W. K. R. Bedford, M.A., Oxon. (Genealogist of the Order), and Richard Holbeche, Lieut. Colonel. (Librarian of the Order). London, 1902.

Coins and Medals of the Knights of Malta, by H. Calleja Canon Schembri, D.D., London, 1908.

The Encyclopædia Britannica.

The Knights of Malta, by General Whitworth Porter. Third Edition, London, 1884.

History of the Holy Military Sovereign Order of S. John of Jerusalem, by John Taaffe, Kt., Commander of Malta, London, 1852.

Ferdinand Joseph Antoine Herman Louis von Hompesch was born in 1744, of one of the noblest families on the Lower Rhine. He became Grand Bailiff of Brandenburg. At a very early age he joined the ranks of the Knights of Malta as page to Grand Master Pinto.

The name of Pinto at once introduces a point of great interest. Cagliostro, the pupil of S. Germain, enjoyed the protection of Pinto. Cagliostro, in a fragment of autobiography which he has left us, says that his earliest recollections were of a childhood at Medina, under the care of a teacher named Althotas, for whom he had a boundless love and reverence. Althotas was not only proficient in all the sciences and an accomplished linguist, but was evidently an advanced occultist; and he seems to have bestowed on Cagliostro such love and tender care as were only possible from one in his occult position. Together, they travelled much, visiting even the Pyramids and investigating the secrets of Egypt, until finally they came to Malta. Althotas astonishes his companion by appearing in the habit of a Knight of Malta—a significant occurrence—and Grand Master Pinto treats Cagliostro with extreme benevolence. Pinto was interested in alchemy, of which Althotas seems to have been a past master. It is even hinted that Grand Master Pinto—although as a Knight Templar unmarried—was father of Cagliostro. The date of Cagliostro's birth, according to his own statement, would have been approximately 1749, making him five years the junior of Hompesch. It seems not unlikely that Hompesch and Cagliostro may have met in the *entourage* of Pinto, although, as we have the S. Germain character to account for, it is probable that somebody else must at that time have been occupying the Hompesch body.

To return to the Hompesch history. We are told by Canon Schembri that "in an incredibly

short time he rose high in the estimation of his comrades for the tact and prudence which he displayed in the discharge of the several appointments to which he had gradually been named". For twenty-five years he was ambassador to the Viennese Court; then he became chief of the Anglo-Bavarian *langue* (division) of the knightly Order.

Pinto's successor, Grand Master de Rohan, died in 1796; and Hompesch "a Knight of the German *langue*" was elected to fill his place. The period of his Grandmastership is dated from 1797 to 1799. The tenure of office opened auspiciously, for the Czar of Russia, Paul I, became a warm and generous supporter of the Order. But trouble soon followed.

Napoleon Buonaparte set out in 1798 on his expedition to Egypt. Warnings of elaborate military preparations on the part of the French had been sent to Hompesch, but he had disregarded them. One historian says that he had refused to believe that Napoleon could be animated by any hostile intentions towards the island. On June 6th, the first part of the fleet appeared off the island. Three boats were allowed to enter the harbour for water. Three days later the remainder of the vast array came into sight. Napoleon asked for free entry into the harbour for water. The demand was refused on the well-understood ground that this would be a breach of neutrality, and a violation of the treaty of 1768, under which not more than four armed vessels were permitted simultaneous entrance. This inevitable refusal gave the desired pretext for a quarrel. Napoleon threatened, and on June 10th, landed troops, who encountered small

resistance in occupying the outlying country.

Canon Schembri says that "popular opinion seems to be that the decadence of the Order began with the advent of Napoleon, but a strict historical search would seem to show otherwise". He attributes it to changes made about 1623. General Porter says: "France had been sending spies to sow seeds of discontent in de Rohan's time." It seems certain that there was much confusion and treason. Taaffe declares that the treasonable party had spoiled the gunpowder and tampered with the cannons. Schembri opines that "Hompesch, however, was not the man for this crisis. Easily led by others who were only scheming to bring about his downfall, he in this supreme moment was unable to inspire that confidence which a stronger-minded and more resolute chief would have done". Bedford and Holbeche go further and say: "As an English historian [name not given] puts it, 'The capitulation of the place had been previously secured by secret intelligence with the Grand Master and principal officers'." They proceed later to say that it is at least certain that there was a powerful party ready to support the French, and therefore the Government was a prey to dissensions at a moment when unanimity was the only chance of safety. The writer in the *Encyclopædia Britannica* classes Hompesch as "perhaps the weakest man ever elected to fill a responsible position in critical times". Another writer, whose name I do not recall, dubbs him "imbecile and pusillanimous".

The remainder of the story is soon told. General Porter recounts that "Von Hompesch, instead

of endeavouring to restore discipline and confidence, remained buried in his palace in the company only of a single aide-de-camp". A sortie was made, which proved quite ineffectual. Treason was rampant. Finally the Council met, and decided to send a deputation to request suspension of hostilities as a preliminary to capitulation. The island was surrendered to Napoleon on June 12, 1798, only to pass in 1814 into English possession.

Hompesch was subjected to various slights at the hand of Napoleon, but, ignoring these, he interviewed the French victor, and claimed the plate and jewellery of the Grand Master. The claim was refused on the plea that an allowance of money was to be made to him. On the evening of June 18th, Hompesch left the island in the company of less than a score of Knights who remained faithful to him. They sailed for Trieste, where he strongly protested against the capitulation of the islands dictated by Napoleon. Others of the Knights went to Russia; and Czar Paul, anxious to be Grand Master of the Order, got them to elect him to the post, assuming the office even before it had been vacated by Hompesch. Pressure was brought to bear, and Hompesch signed his abdication in July, 1799. After the demise of Paul I, the Grandmastership reverted to the Papacy, fear having arisen that the Greek Church would retain possession.

Hompesch joined the ranks of the Blue Penitents of Montpellier, amongst whom he is said to have died on May 12, 1805.

Thus ends the narrative of these interesting events. It is remarkable that the historians all

base their estimate of Hompesch's character, not on accounts given by contemporaries of his public and private life, but on inferences they draw from his conduct at the surrender of the Maltese islands. Yet his rise to the position of Grand Master was phenomenally rapid, and we are told that he stood high in the estimation of his comrades for his tact and prudence. And, as will have been noticed, the various accounts of the hostilities with Napoleon are meagre and contradictory. Most of the writers follow the line of least resistance, and impute to Hompesch cowardice or incapacity. Others rather stultify this verdict by showing that the treason ran so high as to make any attempt at serious defence of the fortifications impossible. Ransom's *Short History of England* (London, 1907) says that treachery delivered the island over to the French. Thirdly, we have the hint that Hompesch had a secret understanding with Napoleon.

Knowing the character with which we are dealing, and considering that he had been none other than the intrepid and skilful warrior, Hunyadi Janos, it goes without saying that the first hypothesis is absurd. Are we to leave the balance of probability with the second solution, or can we make anything out of the third theory? It does seem to be the case that Napoleon's campaigns were definitely employed by the Higher Powers to bring about a re-adjustment of European conditions. New ideas of civilisation, and movements like Freemasonry, followed in the wake of his armies. Whether Napoleon himself was actually under the orders of occult Superiors, or whether the changes

brought about by his own initiative were simply made use of and followed up, I do not know. In a rather remarkable and certainly very interesting book obtained by automatic writing, edited by Lady Paget under the title of *Colloquies with an Unseen Friend* (London, 1907), various statements about Napoleon are made, though with what degree of authenticity is not apparent. A secret Brotherhood is spoken of, who regulated the affairs of Europe under the mystic guidance of a "great voice"—probably one of the Martinist bodies is referred to—and it is said to be "very active now". Napoleon, it is claimed, was under the orders of this Fraternity, and eventually was checkmated and thrown over by them.

Was this possible occult guidance of Napoleon the reason of the hinted secret understanding between Hompesch and Napoleon? And did Napoleon violate this trust, exceed orders, and go forthwith to his defeat at the hands of Nelson at the Battle of the Nile? Or, had the noble Knights of Malta, who once had been the repository of the secret Wisdom Tradition, reached such a pitch of corruption and degradation that their termination was decided upon, and Napoleon made the agent, and Hompesch the instrument, of this *coup de grace*? Some day, perhaps, we shall know the full story of these stirring events.

A picture of Grand Master Hompesch hangs in the Hall of the Knights of Malta at Rome; it was identified as one of the many phases under which Master R. had shown Himself, by Mrs. Besant. Various reproductions are extant, some of which

have been so "touched up" as to impart a look of weakness to the face by foreshortening the chin. A Maltese correspondent states that a full-sized picture is in the Governor's Palace at Malta, that busts are to be seen occasionally in private families, and that there are engravings extant, which are old and of little value or merit.

In Canon Schembri's book illustrations of a few coins and medals struck by Hompesch are given. Some of the medals are in the British Museum, but are quite faithfully reproduced in the above book. The busts are far from flattering in appearance, and as they are in profile it is difficult to compare them with the picture we have. The face recedes rather violently from the nose to the neck, giving the appearance of a very retreating chin. But one of the medals is more pleasant than the others.

On the reverse of one of the medals the arms of the Order appear. The arms of Hompesch are shown on the breast of a double-headed eagle displayed, holding in each beak a Tau cross (not *crux ansata*), and surmounted by the royal crown. The Order of S. Anthony had been amalgamated in 1776 with that of S. John, and in the following year the use of the double-headed eagle holding the T cross had been ordered.

There remains one further point to be mentioned. The various Masonic chivalric degrees, such as Knight Templar, Knight of Malta, Knight of S. John, are held to have no historic connection of descent with the Knights of Malta. But the Master R., who is the true Head of Masonry, did work esoteric Masonry in Malta, and it is doubtless

from these workings that the present exoteric usages are largely derived.

J. I. Wedgwood

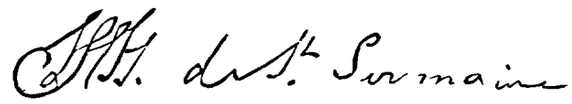
NOTE

The occasion of the recognition of the picture of the Grand Master was rather interesting. The Master R., whom I first saw in 19 Avenue Road in 1896, had told me that there was a painting of Him extant, which I should find. When I was on a visit to Rome, Mrs. Cooper-Oakley took me to see the Chapel of the Knights of Malta, and she mentioned that the Council Chamber of the Knights was on the second storey, but that the concierge had refused her permission to enter it. I suggested, quite innocently, that we should make another attempt, and no objection was raised by the official guardian. There were many oil-paintings of Grand Masters hung round the walls, and as I walked round, looking at them, I saw one—which turned out to be that of Grand Master Von Hompesch—of the Comte de S. Germain, and called Mrs. Cooper-Oakley's attention to it; of the fact there can be no possible doubt, as may be seen by comparing the picture herewith given, photographed from this painting, with the well-known engraving of the Comte de S. Germain, also here reproduced.

It would seem as though the Comte had substituted himself for Von Hompesch as Grand Master, probably in order to place the island in the power of Napoleon, so that it might, in due course, pass to England and serve as a link in the chain of her stations on her road to the East. Certainly the violent receding from the nose to the neck, as given in the likenesses of Von Hompesch mentioned by Mr. Wedgwood, does not appear in the picture above named, as the reader can see for himself.

Annie Besant





RENTS IN THE VEIL OF TIME

LIVES OF ORION

XXII

HAVING been killed so young, Orion came back quickly into earth-life, appearing in 1521 B.C. in the city of Agade, situated in Asia Minor on the shores of the Dardanelles, somewhere near where the town of Lampsaki now is. The city was built around a crescent-shaped harbour, with two little peaks rising behind it, on one of which stood the great white marble temple of Pallas Athene, of which Mercury was then the Chief Priest. The ruling race of the city was Greek, of the old Ionian type, and it was to this white race that the temple of Pallas belonged. The actual administration of the government of the city was in the hands of two elected officials, who were called archons. The greater part of the population were of a much darker reddish race, probably Hittites, who had held the country before it was conquered by the early Greeks some centuries before. These Hittites were worshippers of Tammuz, and of the veiled goddess Tanais or Ishtar (the Ashtaroth of the Bible) and they had a great temple down in the city where the religion was

of a corrupt character and many undesirable magical ceremonies were performed.

In the temple of Pallas the Divine Wisdom was worshipped, and a high and pure type of teaching was given. At the secret meetings of the initiated priests an Indian Adept (the Master of Mercury) sometimes materialised and gave instruction. A curious and powerful magnetic centre had been established there. A spherical cavity had been hollowed out in the living rock, deep down directly under the altar. This cavity had no entrance whatever—no physical communication with anything else; yet floating in the midst of it there burnt always a steady electric-looking glow or flame. Above, upon the floor of the temple, beside the altar stood a curious stone throne, which had been hollowed out of a huge meteorite, and was regarded with great veneration as having fallen from heaven. There were some vestal virgins attached to the temple (Herakles, Eudoxia, and Rhea were amongst them) and at certain services the vestal virgin on duty used to sit in this great stone chair and pass into a trance condition under the influence of the tremendous magnetic force from below. When in this state the virgins delivered sermons to the people, or rather, sermons were delivered *through* them by the Adept Teacher or others. During these trances the High Priest always stood close by the chair to watch over the body of the virgin and see that no harm came to her. Frequently also special messages were given through the entranced virgin to individuals among the worshippers, and to receive such a message was considered a high honour.

There were ten of these virgins, though usually five were in active service, taking turns at the work, while the other five were younger girls who were being trained. (Thetis was noticed as one of the girls in course of training). These girls were bound by no permanent vows, and could leave the temple whenever they wished, though while there they were obliged to conform to strict rules. All had to leave on reaching a certain age, and it was customary for them then to marry and enter ordinary life. It was however open to them, if they chose, to return to the temple after a certain time and attach themselves to it permanently, and many did this. While they were in office the highest honour was paid to these vestals, and they seem to have been quite a power in the city; for example, they had the curious privilege of remitting judicial sentences if they thought fit, when appeal was made to them.

Orion was the son of Mu, a rich and dignified merchant and town councillor, good and indulgent, but not specially a religious man. The mother Helios was an eager, keen-faced woman, intensely interested in philosophy. Orion had two brothers, Sappho and Tolosa, and three sisters, Theseus, Egeria and Eros. The children were well educated, though the curriculum was different from ours. They all learned modelling in clay and the making of pottery, which was very effectively ornamented with figures of animals. They were taught various elaborate forms of writing, and the illumination of books was carried to a very high level. The books were usually parchment scrolls rolled on

ivory sticks, and the writing was archaic Greek, but running from right to left. The children played many games, especially a ball game which they called *spharike*. They wore light and graceful linen garments in summer, and furs in winter, with an under-garment of soft leather. The poorer people wore chiefly a kind of gray felt.

Orion did well at school-work, and was especially successful at elocution and music. He studied well, and was at quite an early age much interested in his mother's philosophy, and in the services held in the temple of Pallas. He had unusual veneration for the High Priest Mercury, and often hung about the temple courts for hours just to get a glimpse of him. The High Priest often noticed him and spoke kindly to him. While he was still a boy the priests of the dark temple of Tammuz tried by large promises to persuade him to pursue his studies with them, and he attended some of their functions. Their gorgeous ceremonies and elaborate ritual had a certain mystical attraction for him, yet he was often disgusted with them, for he instinctively felt that there was much of insincerity and impurity behind them, and even to enter that temple sometimes made him physically sick.

As he grew up he began to assist his father in the business; he took it up keenly and seemed rather avaricious, but he liked best the more adventurous part of the work—assisting in the loading of the strange-looking ships with bright blue sails, and sometimes even sailing in them to some neighbouring port. Proteus was then the controller of

the port, and his son Selene, though four years younger than Orion, was his friend and frequent companion on such little expeditions, and they constantly discussed the philosophy which attracted them both so deeply. The interest in this continued steadily to increase, and at last quite overpowered Orion's business instincts, so that he went to the High Priest and asked whether he might resign worldly affairs and devote his life altogether to study and to temple work under him. A few days afterwards Orion was called up during one of the services to the meteorite throne, and one of the highly-prized messages was delivered to him.

"Not yet," it said, "can you have your desire. Once before your Master called you, and you would not come. There will come a time when He will ask you again; work *now* that you may be ready to answer *then*, so that through you the world may be blessed."

Orion was tremendously impressed, and resolved that, though he might not enter the temple service, he would at least devote the greater part of his time each day to the study of philosophical truths. Though he had a keen sense of the pleasures of the world, he never forgot this resolution, and he made very good progress in the comprehension of the sacred truths put before him, constantly discussing every step with his mother, and often putting questions to the High Priest. He fell in love two or three times in the ordinary course, but voluntarily put away such thoughts from him lest they should interfere with his studies. His father regarded him as unpractical, because as

time went on he cared less and less for business and devoted himself more and more to religion and philosophy, but his mother always sympathised with him and encouraged him.

In a way his life was uneventful, yet it developed self-control and self-reliance, for it was on the whole a distinctly good life, though lived amidst much of corruption and temptation. He had reached the age of thirty-one when the city of Agade was destroyed by an incursion of warlike barbarians from the interior, probably Scythians, and he was killed in the general massacre of the inhabitants. The priests of the temple of Pallas were warned through the sybils of the impending catastrophe, but were not allowed to tell the people; they might perhaps have saved themselves, but preferred to stand with their countrymen to the last. The priests of the temple of Tammuz had been privy to the barbarian invasion, which was secretly invited by the Hittites in the hope that it might enable them successfully to revolt against the Greeks; but when the attack came, the savage instincts of the robber hordes were too strong for them, and they slaughtered and plundered both races indiscriminately.

Orion's mother contrived to fly from the barbarians, and hid herself in a cave for a while, but unfortunately the roof of the cave collapsed and crushed her, so that she died with great suffering. The High Priest Mercury was killed with the rest, but his power was sufficient to enable him to take the body of a young fisherman who had been drowned in the effort to escape, and

in that body he made his way by degrees to India, staying for some time in Persia *en route,* working there as a goldsmith, and taking a prominent part in the founding of the modern form of Zoroastrianism. In India he joined in the physical body his Master, who had appeared astrally and taught the initiates in the inner subterranean chambers of the temple at Agade.

Selene also was killed in that massacre at the age of twenty-seven, and took birth next near Benares in the year 593 B.C. as Chatta Manawaka, but lived only for thirteen years, so that he and Orion were enabled to return simultaneously to the next life in Greece.

DRAMATIS PERSONÆ

MERCURY: ... *High Priest of the temple of Pallas. Son:* Neptune. *Daughter:* Fides.

HERAKLES:
EUDOXIA:
RHEA:
THETIS: } *Vestal Virgins.*

AQUARIUS: ... *First Wife of Greek Archon. Sons:* Crux, Fortuna. *Daughter:* Aletheia.

TAURUS: ... *Son of Greek Archon's Second Wife (a Hittite). Brother:* Arcor. *Sister:* Juno.

ARCTURUS: ... *Other Greek Archon. Wife:* Psyche. *Son:* Gemini. *Daughters:* Herakles, Capella, Rhea.

GEMINI: ... *Son:* Pollux.

CHAMAELEON: ... *Wealthy Merchant. Brothers:* Hebe, Dolphin. *Wife:* Melpomene. *Sons:* Lachesis, Atalanta. *Daughters:* Concordia, Flora.

VEGA: ... *Father:* Atalanta. *Lover:* Liovtai. *Husband:* Tiphys.

PROTEUS: ... *Controller of the port. Wife:* Concordia. *Sons:* Selene, Trapezium. *Daughters:* Ausonia, Melete.

HEBE: ... *Wealthy Merchant. Daughter:* Amalthea.

DOLPHIN: ... *Wealthy Merchant. Wife:* Capella. *Son:* Cyrene. *Daughter:* Pomona.

MU: ... *Wife:* Helios. *Sons:* Orion, Sappho. Tolosa. *Daughters:* Theseus, Egeria, Eros.

CLIO: ... *A female student of the temple,*

URSA: ... *Falls in love with Vega.*

LIOVTAI: ... *Priest of Tammuz.*

CAGLIOSTRO THE MALIGNED

By HUME NISBET

CAGLIOSTRO was a mystic, of whose personality nothing has yet been discovered, beyond his unselfishness and the good which he did to humanity. He was persecuted by the doctors of his day for his miraculous and fee-less cures; and by the priests for his Christ-like virtues, who charged him falsely with being one Joseph Balsamo, an impostor, to account for their causeless and ruthless cruelty and bigotry. Finally, after being tortured by the Inquisition, he was imprisoned by his implacable persecutors in the Castle of San Leo, 1791, a Papal prison, compared to which the Bastile was a paradise. The vile and groundless libels of the Inquisitor-General and that notorious creature, Theveneau de Morande, spy and blackmailer, have unfortunately been repeated by Carlyle, Dumas, and the editors of the eleventh edition of the Encyclopædia Britannica, without question.

He came a stranger to the earth;
As all are strangers at each start.
He could not join the heedless mirth,
For pity ruled his tender heart.

The groans of sorrow, want, and pain,
O'er-weighed the laughter of the crowd,
While that keen hunt for fame, or gain
Seemed worthless to his spirit proud.

So little served, so much was sought,
At risks so great to soul and life—
If only surcease could be bought;
Or Peace result from that fierce strife.

If wealth was sought to help the poor,
Instead of pandering to wealth.
That might be motive to endure
Tasks fraught with sin, and risks to health.

He walked alone, misunderstood—
Disliked, suspected, and despised
By those to whom his lofty mood
Seemed arrant folly, undisguised.

He saw, with wearied eyes the guile
That snatched advantage and reward.
He freely gave, with gentle smile,
And gleaned within his own vineyard.

But ruthless foemen gathered round
This Son of God, and jeered and lied.
They were not Jews who mocked and bound.
'Twas in Christ's name they crucified.

Hume Nisbet

IN THE TWILIGHT

"IT is curious," said the Vagrant, "to notice the confusion of past, present and future which occurs in the astral experiences of neophytes in the astral world. Here, for instance, is a record sent me by a very serious and thoughtful member, who came into the inner circle of the Society in the time of H. P. B. He was, in fact, one of her first pupils. He says that his heart had become much affected after he had witnessed two death-scenes in the astral world, and had suddenly and excitedly rushed back to the physical body; he found himself obliged to move very slowly and carefully, using a cane. He says:

'At both of these occurrences the body received a great shock. I was not frightened when back in the body; I had no particular feeling about it; but the heart-beats were extremely irregular and queer. The first happened in the early morning of April 9, 1888. I saw a man by the name of Jonas Anderson, related to me by marriage, kill himself. I could bring back no particulars of the sad happening, only the bare fact. I waited for the Swedish mail; it came, and the papers contained the notice that on that very night one of my friends and colleagues, Magnus Elmblad, had died suddenly at Stockholm, supposedly by taking

poison. In letters from home I heard that the man whose suicide I had witnessed was alive and well. "This," I thought, "is merely a *quid pro quo.*" And there I left it. In 1895 Anderson did really commit suicide. So I had seen what was going to happen, but was too dull and too ignorant to go to and tell Anderson while in the astral world how bad it would be for him to take his own life, as it now seems to me that I was given an opportunity to do.

The second death scene I saw one morning in October, 1888. Before me lay a narrow country road on a hillside, with a sharp curve in the middle. There came a fine carriage; the two horses before it trotted at a quick speed. In the carriage sat Count Eric Sparre, Governor of my native province in Sweden, Inspector of my College and father of one of my schoolmates. At the curve in the road the carriage was dashed to the ground, and the Count was killed. As a matter of fact, the Count had been killed in exactly this way on the 17th of June, 1886. I seem to have witnessed those two death scenes from a plane on which past, present and future are not so well separated as down here. After these shakings my body was weak for over a year, and our family physician ordered me to take digitalis for it, advising me to move slowly and be extremely careful, as I otherwise might fall down dead any minute. I followed his advice.'

"The latter case is simple enough," went on the Vagrant, "for our friend merely saw the astral picture of an event that had happened. In the first, a confusion apparently occurred in bringing

through the memory, as the event happened at the time at which it was seen, but the person concerned was changed; the strange thing is that the very person who was seen to kill himself did kill himself seven years later. It may have been that the first suicide was witnessed, that the ego of the seer, looking forward, saw Mr. Anderson's danger and tried to impress a warning on the brain of his lower vehicle, and that the two things became mixed up in the etheric brain, and reached the ordinary brain in this curiously substituted form.

Another experience, sent by this same member, is very instructive. He writes: 'On Wednesday, September 18, 1889, on the way from my home to the street-car line, I had to cross a street where they were digging a sewer. Proceeding very slowly, I saw the wide dug-out and wondered how I could cross it, as I was unable to jump over, and as it was also difficult to hobble over on narrow boards, in case there were any laid across. "But," I reasoned, "this body is not myself." I fixed my eyes on a spot at the opposite side of the chasm, thinking at the same moment: "I am there already." Now comes the queer experience. *I was actually there,* as quick as I had thought it, feeling that the body for a moment was walking a short distance behind me, moving at my will, steadily and automatically. *I myself was over the chasm, and I soon had the body with me, too, joining it fully on its arrival.* Perhaps others of you have had some such experience, especially in the early days of your astral development.'"

"I have had a rather unpleasant form of that kind of dual consciousness," said Austra, "in which I found myself, when walking along a London street and thinking of crossing it, in the midst of the vehicles. My thought seemed to have carried my body thither, without my brain consciousness."

"That was rather a dangerous form of it," remarked a new-comer, smiling, "for if the body follows the astral consciousness without knowing what it is doing, it may run considerable risks."

"It *does* run such risks sometimes," said the Shepherd. "One of our members, some years ago, walked physically out of a window of a fourth-floor room, and fell into the street below, with no consciousness that she was acting in anything but the astral body. Such instances are fortunately rare."

"It would seem that children are often unconscious of the difference between the physical and astral worlds," said a member. "They see forms and events in the astral world and talk about them, and are sometimes even punished for untruthfulness when they recount, as things that have 'really' happened, facts that, to their elders, are merely fancies."

"That is unhappily true," answered the Vagrant, "and it is cruelly hard on the children. Besides, disbelief in what they say blunts their moral sense; it is always better to take it for granted that a child is telling the truth, for even if he is saying what he knows to be false, trust begets shame in him for the deception, and he rises to the trust reposed in him. Our correspondent tells us also

of a very wonderful vision he had of the Lord Buddha, when he was lying in danger of his physical life from the weakness of his heart already mentioned. He saw the Lord—his own eyes being wide open—sitting in a dazzling light on a lotus-throne, and the Presence sent warm rays, as of the sun, through and through him; a few hours later, he arose from his bed, and the heart-weakness had gone, never since to return. After some years, a great wish arose in him to see again that blessed vision, and he sat down and closed his eyes, breathing that wish. What followed is very instructive, and I read it in his own words:

'Immediately upon closing the eyes I saw the beautiful artistic designs that usually come first to me on entering the astral realm. They were clearly outlined and daintily coloured. "No," I thought at once, "I do not want to look at these now." The scenes changed quickly. I saw now all kinds of flowers. They had very delicate colours and seemed to be made out of soft, somewhat subdued, light. It looked magnificent. "No," I thought, "not that." Then there came a new kaleidoscopic change, and I saw a veritable Garden of Eden: trees and shrubs and fields that looked like a concentration of multi-coloured sun-rays. The scenery gave an impression of sweetness, harmony and peace. "No," I thought again, "not that, either." Another change, and now everywhere around me I saw myriads of beautiful heads and faces and eyes, angelic in expression, approaching and receding in rhythmical, wave-like movements all the time. "No," I thought, "I want to see once more the Blessed One, at

whose Lotus-Feet one third of our race bends down in worship, the first Buddha of our humanity:

> In earths and heavens and hells incomparable,
> The Teacher of Nirvāṇa and the Law.

Instantly a quick, soft, rippling sound was distinctly heard. It sounded as when silk is torn. And again I saw, this time with my eyes closed, the shining white Form and Figure of the Tathagata. Everything else had disappeared.'"

CHILD WHO SAW ANGELS

That some children, at least, can see angels is the belief of the Bishop of London.

Preaching at St. Paul's, Harringay, yesterday, his lordship argued that God and the angels were always near us, and he asked the congregation not to regard a child's remark that he or she had seen things as mere fancy. He was confirming in Westminster Abbey and among the congregation, was a girl of thirteen, who had come to see her brother confirmed. Nothing had been put into her mind at all on the matter, but at the service she said to her mother: "Do you see them, mother?" "See what?" asked the mother, and the child replied: "Angels on each side of the Bishop." It was said that the pure in heart shall see God, and was it not therefore possible that a child perfectly pure could see things adults could not see? The Bishop also told the story of five girls whose father-feeling ill, went to lie down. The youngest girl was sent to bed, but came from her room calling, "Come out, there are two angels walking up the staircase". No one else could see anything. Later the child again called: "Come out, the angels are walking down the staircase and father's walking between them". All five girls saw the same thing, and going to their father's room they found him dead.

—*Daily Chronicle, 6th November*, 1911.

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Pilgrims to the Isles of Penance, by Mrs. Talbot Clifton. (John Long, Ltd., London. Price 12*s.* 6*d.* net.)

This is a charming book, one to read rather than to review. It is a chatty record of travel, written by a brilliant and cultured woman, endowed with a sense of humour, who writes as she would talk, telling of the places she visited and the impressions they made upon her; she takes the reader into her confidence in the pleasantest way, making no secret of her delighted pride in her husband's prowess—an admirable picture of him is given—and of her intense enjoyment of the unconventional way in which she and the "Explorer" journeyed in well-known and in little-trodden lands. At one moment she gravely sets down her views as to the Andaman Islands and their unfortunate occupants, and the next she tells how she bought "an extraordinarily ugly hat . . . I destined it to be the worst punishment for my baby number two, a girl, Aurea by name . . . . . No daughter of mine would ever be naughty twice, if, at the first outbreak, she had to go into the town, wearing this hat."

The journey was motived by the desire to see orchids at home, and to collect them for transplantation. This desire led them by well-known ways to India and Burma, and thence to the Andamans. A pathetic story is told of one My Myi, who had killed a policeman in a fit of passion, for striking his brother, and who found himself in consequence transported to the penal settlement, where he proved a most exemplary prisoner. So respectable was he, despite his one lapse into crime, that he was sent with Mr. and Mrs. Clifton on their pilgrimage through the islands. To Penang they went, after leaving the Archipelago—and My Myi—to Singapore, Java, and then homewards, and they will certainly share their pleasure with the many who will, I trust, read this book. A. B.

Ruskin: A Study in Personality, by Arthur Christopher Benson. (Smith Elder & Co., London. Price 7*s.* 6*d.*)

As Mr. Benson remarks in his preface, just at present the works of Ruskin are "more respected than examined, more revered than read". The object of the seven lectures included under the above title is to provoke a discriminating interest in the life and writings of "one of the most suggestive thinkers, the most beautiful writers, and the most vivid personalities of the last generation".

The book is delightful reading. It is the story of Ruskin's life, told and commented upon in the easy and suggestive way, characteristic of the author, which gives satisfaction to the mentally active and inactive alike. The sub-title—*A Study in Personality*—heralds the fact that it is Ruskin the man, not Ruskin the writer, art-critic, reformer, or prophet with which Mr. Benson is chiefly concerned. All through he emphasises this particular aspect of his subject, and the picture he draws of the man's personality is very interesting. More interesting still is his interpretation of the character he has delineated. To him its chief value lies in the fact that it provides the world with another example of how the really great are those who yield up their wills in joyful and unconditional surrender to the Will behind all things, and that, "not simply out of tame and fearful submission," but because they see that Will to be "greater, purer, more beautiful, more holy than anything we can imagine or express."

The last lecture deals with the growth of Ruskin's literary style. The author concludes: "There is no writer—and this is, I humbly believe, the end and crown of art—who could express so perfectly, so sweetly, so truly, the thought that rose swiftly and burningly in his mind."

A. DE L.

Specimens of Bushman Folklore, collected by the late W. H. I. Bleek, PH. D. and L. C. Lloyd. Edited by the latter. With an introduction by George McCall Theal. (George Allen & Company, Ltd., London. Price 21/- net.)

The work before us constitutes a precious legacy left by that admirable scholar of African languages, Dr. Bleek, and the value of its contents is self-evident from the mere fact that the material it embodies has been collected between thirty and

forty years ago, and yet has remained fresh and an important addition to our present-day knowledge of the Bushmen. As is well known, Dr. Bleek was, up to his death in 1875, at a lamentably early age, assisted in his researches by his sister-in-law Miss Lloyd, and during some years after this date she continued to collect further material from various individuals of the Bushman race. In 1887 "she proceeded to Europe with a view to arranging the stock on hand properly and publishing it. For nine years she endeavoured, but in vain, to carry out this design," as no publisher dared to undertake the publication, the cost of the production of the volume being relatively high on account of the special type required in connection with the Bushman text. At last a publisher came forward who was willing to take the risk, but then Miss Lloyd fell ill and her impaired strength has since that time delayed the completion of the work. But at last the book has been completed and an extremely valuable volume is the result.

The great authority on South African history, Dr. G. McCall Theal, has written an instructive introduction to the book. In it we find the story of how the material was collected by Dr. Bleek and Miss Lloyd. It is scarcely possible to realise the enormous difficulties experienced by these two pioneers, from the sober and brief statements here made. The pathetic history of the book itself roots, indeed, in a pre-history of trouble and grinding labour. And when reading the simple statement that "it would be quite impossible to gather such information now," because of the fact that the Bushmen are fast dying out or getting assimilated by foreign influences, our admiration and respect for the authors of the book only increases.

Dr. Theal gives us a short history of the Bushman race, in itself a poignant drama. This primitive but valiant race of pygmies—of whom it has been said: Give me ten Bushmen and I will fight any hundred Kaffirs—had simply to perish under the Juggernaut car of civilisation. Dr. Theal says: "Every man's hand was against them, and so they passed out of sight, but perished fighting stubbornly, disdaining compromise or quarter to the very last. There is no longer room on the globe for palæolithic man." Whether Dr. Theal is quite right in his ethnographic exposition concerning the Bushmen may be left open. The last edition of the *Encyclopædia*

Britannica seems rather to favour a narrower view of the early expansion and the affinities of the race than that given here.

The main contents of the book are, as the title indicates, specimens of Bushman folklore, but this title by no means exhausts the whole of the contents. First of all the numerous and excellent illustrations, both in black and white, and in colour, must be mentioned. It is a peculiarity of the Bushman race that a considerable amount of pictorial talent is inherent in it, albeit in a primitive stage. Some twenty-five Bushman pictures are carefully reproduced. In addition we find an equal number of portraits (in colour) and photographs of Bushman types, as well as a number of figures illustrating ethnographic objects.

Secondly, a most important addition to the book is, that of all the stories given in translation, the original Bushman text is also incorporated, a most welcome gift to the philologist, and a first-rate supplement to the most scant quantity of Bushman texts available for study at the present day. Text and translation are given everywhere face to face on opposite pages. It is, therefore, tantalising to note an allusion in the introduction, that besides what is presented here "much more that may perhaps follow, has been got ready". And if we remember that Dr. Bleek left forty-eight volumes of unpublished material in manuscript, covering some 4,500 pages, much may naturally be expected if Miss Lloyd be spared to complete her work and if the present volume meets with the reception from the public which it so amply deserves.

A few very clearly and briefly put notes concerning the Bushmen, by Dr. Bleek, (pp. 434-448) are appended to the volume. We cannot forbear to quote that these people have "no names for numbers beyond the third". Yet "the main importance of the Bushman literature lies in the mythological character of the stories. In this characteristic the Bushman literature shows a marked difference from that of the Bāntu nations (Kaffirs, Betsuāna, Damara, etc.) who have legends, but, strictly speaking, no mythologies" (pp. 444-445).

And in another place:

"The Bushmen are a hunting race, strictly monogamous, without chiefs, worshipping moon, sun, and stars, speaking a most harsh clicking and guttural monosyllabic language, poetical

in their ideas, with an extensive mythological traditionary literature" (p. 435).

As an appendix (pp. 404-433) a few Kung texts are given. Kung is the name of the 'Bushmen,' who call themselves thus, met with beyond Demaraland. Their language is not understood by the Bushmen proper.

If we add lastly, that the book is excellently indexed and typographically very well executed we have completed our general description of it. But now we should glance over the specimens themselves. They number some eighty-five pieces ranging from a few lines to several pages each. They are divided into two main sections:

(*a*) Mythology, fables, legends and poetry.
(*b*) History, natural and personal.

Both headings are subdivided. Of each piece the name of the narrator has been given, as well as the date when it was told. Short biographies of the various contributors and portraits of most of them are also furnished. For instance, Kábbo (=Dream) is responsible for fifteen pieces, and Hangkass'ō (or Klein Jantje) for thirty-four pieces.

Of the first five sub-sections of the first division (I. The Mantis, II. Sun and Moon, III. Stars, III (*a*) Other Myths, IV. Animal Fables, V. Legends) we do not find much that lends itself to quotation, and also in the last or VIth (Poetry) there is not much to seduce us. But there is an amusing item called 'Kábbo's song on the loss of his tobacco pouch.' This pouch was stolen by a hungry dog, named 'Blom,' and poor Kábbo, being greatly distressed, remembered a song in the fables of the Ant-eater and other animals, and appropriated it to celebrate the calamitous event. He sang:

Famine it is,
Famine it is,
Famine is here.

Famine it is,
Famine it is,
Famine is here.

To which the (Bushman) narrator and commentator adds gravely and naively

Famine ['tobacco-hunger' is meant here]—he did not smoke, because a dog had come in the night and carried off from him his pouch. And he arose in the night, he missed his pouch. And then he again lay down, while he did not smoke. And we were early seeking for the pouch. We did not find the pouch.

Poor Kábbo! Like the Hottentots the Bushmen are great smokers.

The first subdivision (VII) of the second section deals with 'Animals and Their Habits, Adventures with Them, and Hunting'. We will pass them over. In the next (VIIIth) subdivision on 'Personal History,' however, we find plenty of material for quotation. It contains some charming traits and reveals quite unexpected qualities in the Bushman's mind. The first four stories are Kábbo's adventures. Kábbo had been brought to jail in Cape Town because Bushman life and the white man's civilisation had clashed suddenly, fatally and effectively. The culprit's description of his jail life is pathetic in its directness and simplicity. Here follows his tale:

I came from that place, I came here, when I came from my place, when I was eating springbok. The Kaffir took me; he bound my arms. We (that is, I) and my son, with my daughter's husband, we were three, when we were bound opposite to the waggon, while the waggon stood still. We went away bound to the magistrate; we went to talk with him; we remained with him.

We were in the jail. We put our legs into the stocks. The Korannas [a Hottentot tribe, fellow culprits of Kábbo] came to us, when our legs were in the stocks; we were stretched out in the stocks. The Korannas came to put their legs into the stocks; they slept, while their legs were in the stocks. They were in the house of ordure. While we were eating the magistrate's sheep, the Korannas came to eat it. We all ate it, we and the Korannas.

We went; we ate sheep on the way, while we were coming to Victoria; our wives ate their sheep on the way, as they came to Victoria.

We came to roll stones at Victoria while we worked at the road. We lifted stones with our chests; we rolled great stones. We again worked with earth. We carried earth, while the earth was upon the handbarrow. We carried earth; we loaded the waggon with earth; we pushed it. Other people walked along. We were pushing the waggon's wheels; we were pushing; we poured down the earth; we pushed it back. We again loaded it, we and the Korannas. Other Korannas were carrying the handbarrow. Other people (*i.e.*, Bushmen) were with the Korannas; they were also carrying earth; while the earth was upon the handbarrow. They again came to load the handbarrow with earth.

We again had our arms bound to the waggon chain; we walked along, while we were fastened to the waggon chain, as we came to Beaufort, while the sun was hot. They (our arms) were set free in the road. We got tobacco from the magistrate; we smoked, going along, with sheep's bones. We came into Beaufort jail. The rain fell upon us, while we were in Beaufort jail.

Early the next morning, our arms were made fast, we were bound. We splashed into the water; we splashed, passing through the water in the river bed, while the waggon went first. We walked, following the waggon, being bound, until we, being bound, came to the breakwater. On the way we ate sheep as we came to the breakwater; we came and worked at it.

A white man took us to meet the train in the night. We early sat in the train; the train ran, bringing us to the Cape. We came into the Cape prison-house when we were tired, we and the Korannas; we lay down to sleep at noon.

Kábbo's predominant impressions were threefold: the work he did, the meat he ate and the stocks he was put into. In a second account of the same experience the stocks are still more in evidence.

Then we went to talk with the magistrate; the magistrate talked with us. The Kaffirs took us away to the jail at night. We went to put our legs into the stocks; another white man laid another piece of wood upon our legs. We slept, while our legs were in the stocks. The day broke, while our legs were in the stocks. We early took out our legs from the stocks, we ate meat; we again put our legs into the stocks; we sat, while our legs were in the stocks. We lay down, we slept, while our legs were inside the stocks. We arose, we smoked, while our legs were inside the stocks. The people boiled sheep's flesh, while our legs were in the stocks.

The magistrate came to take our legs out of the stocks, because he wished that we might sit comfortably, that we might eat; for, it was his sheep that we were eating. Kāttĕng came and ate with us of the magistrate's sheep, while we were eating it; also another man; and still another.

They again put their legs into the stocks; they slept, while their legs were in the stocks. Other Korannas also came, they came into another house.

Of his railway journey Kábbo tells:

I have said to thee that the fire waggon is nice. I sat nicely in the train. We two sat in it, wē (I) and a black man. . . . I sat beside a black man; his face was black; his mouth was also black; for they are black.

White men are those whose faces are red, for they are handsome. The black man he is ugly, thus his mouth is black, for his face is black. . . . .

In another piece we catch a glimpse of genuine poetic feeling, though expressed in that curiously clumsy and childish language. Kábbo is musing about his approaching return home and says:

Thou knowest that I sit waiting for the moon to turn back for me, that I may return to my place. That I may listen to all the people's stories, when I visit them; that I may listen to their stories, that which they tell . . . . . that I may sit in the sun; that I may sitting, listen to the stories which yonder come, which are stories which come from a distance. Then, I shall get hold of a story from them, because these stories float out from a distance; while the sun feels a little warm; while I feel that I must altogether visit; that I may be talking with them, my fellow-men.

For, I do work here, at women's household work. My fellow-men are those who are listening to stories from afar, which float along; they are listening to stories from other places. For, I am here; I do not obtain stories, because I do not visit, so that I might hear stories which float along; while I feel that the people of another place are here; they do not possess my stories. They do not talk my language; for, they visit their like. . . .

As regards myself I am waiting that the moon may turn back for me; that I may set my feet forward in the path. For, I verily think that I must only await the moon; that I may tell my Master that

I feel this is the time when I should sit among my fellow-men, who walking meet their like. They are listening to them; for, I do think of visits; that I ought to visit; that I ought to talk with my fellow-men.

I must first sit a little, cooling my arms; that the fatigue may go out of them; because I sit. I do merely listen, watching for a story, which I want to hear; while I sit waiting for it; that it may float into my ear. These are those to which I am listening with all my ears; while I feel that I sit silent. I must wait, listening behind me, while I listen along the road; while I feel that my name floats along the road; my three names float along to my place... The story is wont to float to another place. Then, our names do pass through those people; while they do not perceive our bodies go along. For, our names are those which, floating, reach a different place. The mountains lie between. A man's name passes behind the mountains' back; those names with which he returning goes along..... The people who dwell at another place, their ear does listening to go to meet the returning man's names; those with which he returns. He will examine the place. For, the trees of the place seem to be handsome; because they have grown tall; while the man of the place has not seen them, that he might walk among them. For, he came to live at a different place; his place it is not.... He is the one who thinks of his place, that he must be the one to return.

Another charming story is that of Hangkass'ō's pet leveret which was killed by his mother. It is quite a surprise to find this little tragic idyll, indicating such emotion, affection and æsthetic sense in a mere Bushman.

Tsārsi was the one who caught hold of and took up a leveret on the hunting-ground; and, he brought it home alive, he came and gave it to me. And I played with it; I set it down, it ran; I also ran after it. And I went to catch it, and, I came to set it down. It again ran; and I again ran to catch it; and I went catching hold of it, I came to set it down. Again it ran; and I again ran after it. And I again caught hold of it; and again, I caught hold of it; and I came to set it down.

Khābbi-ang (my mother) wished that I should leave off playing with the leveret, that I should kill it, that I should lay it to roast. I was not willing to kill the leveret, because I felt that nothing acted as prettily as it did, when it was gently running, gently running along. It did in this manner (showing the motion of its ears), while it was gently running along, nothing acted as prettily as it did; and it went to sit down.

Then they told me to fetch water, for I was one who quickly came away from the water, while I did not go to play at the water. Therefore, I went to fetch water, when I had tied up the leveret. And I went to fetch water; then they killed my leveret for me, while I was at the water. They killed my leveret for me; and then I came and cried about it; because I had thought that they would let my leveret alone. For they must have been deceiving me; they told me to fetch water, while they must have intended that they would kill my leveret for me, which I had meant to let alone, so that it might live on in peace. They had killed it for me. Therefore, I came and cried, on account of it. They said, that we should not again get another leveret; when I wanted them to seek some leverets for me, they said, we should not again get another leveret.

Therefore, they soothing calmed me with the story of the lizard....

The next (IXth) subdivision treats of 'Customs and Superstitions'. From the sub-heading 'Bushman Presentiments' we quote the following:

The Bushmen's letters are in their bodies. They speak, they move, they make their bodies move. The Bushmen order the others to be silent; a man is altogether still, when he feels that his body is tapping inside. A dream speaks falsely, it is a thing which deceives. The presentiment is that which speaks the truth; it is that by means of which the Bushman perceives meat, when it has tapped. The Bushmen perceive people coming by means of it. The Bushmen feel a tapping when other people are coming....

So people feel that springbok are coming when they say: "I feel the springbok sensation"; they "feel the black hair" on the sides of the springbok:

Therefore, we are wont to wait quietly; when the sensation is like this, when we are feeling the things come, while the things come near the house. We have a sensation in our feet, as we feel the rustling of the feet of the springbok with which the springbok come, making the bushes rustle. We feel in this manner, we have a sensation in our heads, when we are about to chop the springbok's horns. We have a sensation in our face, on account of the blackness of the stripe on the face of the springbok; we feel a sensation in our eyes, on account of the black marks on the eyes of the springbok. The ostrich is one, for whom we feel the sensation of a louse, as it walks scratching the louse; when it is spring, when the sun feels thus, it is warm.

About death and after-life an interesting, though obscurely worded, phrase is found in fragment 211 entitled 'Concerning Two Apparitions'.

The narrator saw an apparition, or at least something which he took for an apparition, and relates:

My mothers used to tell me that, when the sorcerers are those who take us away, at the time when they intend to take us quite away, that is the time when our friend is in front of us, while he desires that we may perceive him, because he feels that he still thinks of us. Therefore, his outer skin still looks at us, because he feels that he does not want to go away and leave us; for he insists upon coming to us. Therefore, we still perceive him on account of it.

And, to the words *outer skin* the Bushman narrator adds the significant explanation:

That part of him with which he still thinks of us, is that with which he comes before us, at the time when the sorcerers are taking him away; that is the time when he acts in this manner. For, my mother and the others used to tell me, that when we die we do as the *Nū* people do; they change themselves into a different thing.

Another fragment gives us a glimpse of something like social feeling and mutual good-will amongst the Bushmen.

A man is wont, when returning home, when he feels as if he should not reach home, to throw up earth into the air, because he wishes that the people at home may perceive the dust.

And the person who is looking out, standing up to look out—because she feels that the sun is not a little hot—she stands up, she looks around. And, as she stands looking around, she perceives the dust, she exclaims: "A person seems to be throwing up earth there."

And the people run, run out of the house, exclaiming: "His heart is that on account of which he throws up earth. Ye must run quickly, that ye may go to give him water quickly; for, it is his heart; the sun is killing him; it is his heart; ye must quickly go to give him water." While the people feel that, all the people run to the man. They go, pouring water, to cool the man with water.

And first he sits up, to remove the darkness from his face; for, the sun's darkness resembles night.

About death and its omens, a fragment says:

The star does in this manner, at the time when our heart falls down, that is the time when the star also falls down; while the star feels that our heart falls over. Therefore, the star falls down on account of it. For the stars know the time at which we die. The star tells the other people who do not know that we have died.

From the Kung texts we quote only two small fragments. Amongst these people certain drastic, draconian laws or customs seem to prevail. Here is a sample, simple but potent:

If a man steals, we kill him, we shoot, killing him with arrows, and do not put him into the fire; but, kill him altogether with arrows. It is only a woman whom we burn, burn, putting her into the fire.

As to beliefs: snakes, lizards and a certain small antelope, when seen near graves, are to be respected.

A snake which is near a grave, we do not kill, for it is our other person, our dead person, the dead person's snake. And we do not kill it; for we respect it. And if, during many days, we see it, we do not kill it; looking at it, we let it alone.

Enough has been now quoted from this curious lore to give a fair idea of the contents of this interesting work. May it find many readers and may it pave the way for the future publication of others, of equal value.

J. v. M.

Revolutions of Civilisation, by Professor William Flinders Petrie. (Messrs. Harper & Brothers, London. Cloth 2*s.* 6*d.* net.; Leather 3*s.* 6*d.* net.)

The present is an interesting volume, written by a famous expert. He attempts a review of civilisation as a whole, and extracts a connected meaning from the different world-periods. The rise and fall of civilisations are regarded as any other recurrent phenomena of nature. There are more elements, of course, in the revolution of a mighty civilisation than in the minor cycles of nature; nevertheless, a calm survey of the different dynasties and periods has led the Professor to certain definite conclusions. He asks if the past phenomena will be repeated, and Theosophists will appreciate his conclusion

that the mixture of many races now going on, owing to conditions never before existing will tend to fuse the whole world. A new type should be expected, and he thinks that that type may depend as much on isolations as on fusion of types.

S. R.

Our Immortal Heritage: An Estimate of Life and Death, by Frederick Charles Baker. (Gay and Hancock, Ltd., London. Price 1*s.*).

The book is full of insight and is clothed in terse and lucid language. So many books of this stamp appear now-a-days, that the Theosophical reviewer is almost *startled* at the rapid permeation everywhere of modern thought and expression with truth and insight from *within*. So fully has our author argued for the truths of life and death up to the utmost limit of his sphere of vision, that we wish him to take just one step further which will be into the light which Theosophy brings to our understanding of these problems.

C. M. C.

A Study in Theosophy, by N. M. Desai. (The THEOSOPHIST Office, Adyar, Madras, India. Price 12 Annas or 1*s.*)

This is essentially a book for the beginner who wants a simple but comprehensive survey of the Theosophical teachings, without being overburdened with details and technicalities. All the main lines of Theosophic thought are touched upon and sympathetically expounded. The author's main desire, as expressed in this book, seems to be a longing to urge people forward to attain as rapidly as possible the goal of human evolution—the Perfect Man. The get up is very neat and praiseworthy.

J. R.

The Imperishable Wing, by Mrs. Havelock Ellis. (Stanley Paul & Co., London.)

This is a collection of eleven short stories dealing with the plain homely Cornish people that the author knows and loves so well. They are simple and often pathetic narratives of ordinary people, but every one is original and striking.

There is nothing hackneyed or commonplace either in the plots or in the telling of them. The author's high ideals (except perhaps on the relation of woman to man), her serious view of life, her power of analysing and delineating character, her humour and her naturalness all combine to make this book a very attractive one. The volume should enhance the favourable reputation the author has already gained.

J. S.

The Child's Inheritance, by G. Macdonald. (Smith Elder & Co., London. Price 12*s.* 6*d.* net.)

Mr. Macdonald opens his book by laying down the Principles of Reform by which alone true progress can be made. We must seek "the Idea, round about which matter must ever crystallise in submissive obedience". This is the Principle of Life, and this is "the law fundamental," or "'the law of Nature only, which is the only law of laws and properly to all mankind fundamental'" (Milton). This ideal law is to be sought, and followed when found. The desires of the child, being the expressions of its life, must be studied and tactfully directed; we must not stuff the child's mind, but "feed his inborn hunger," realising, in fact, that learning is a delight to a child, unless our evil methods make it distasteful; education fails because "it strives to pack the mind, instead of *leading forth* the soul to master alike its ancestral heritage and the new-found world".

From this promising beginning, Mr. Macdonald proceeds to study the law of heredity, guided by Weissman, giving a luminous exposition of the subject, and showing the "storage of ancestral wealth". The awakening of intelligence is due to "the fact that the new-found world is making extraordinary demands upon the ancient heritage". Life is energy, reason limits it, and the hunger after life is healthy and joyful: "It is the starved cab-horse and the anguished monk that hold submission and suffering to be the meaning of life."

Very carefully and in detail does Mr. Macdonald work out his thesis, and his book deserves to be read and pondered by all who have to do with children.

A. B.

Death, by Maurice Maeterlinck. (Methuen & Co., London. Price 3*s.* 6*d.*)

This little book is an attempt to justify by argument a poet's intuition that in spite of appearances to the contrary, man's destiny is one of joy. The prospect of death is, in the author's opinion, one of the blackest shadows that fall on life, and it is this that he wishes to dispel. The reasons he gives in support of his conclusions may seem unconvincing to some, but any attempt to rid the world of fear and superstition is an effort in the right direction and, as such, the book should be welcome to all.

The first few chapters deal with the common conception of death. It is a very primitive one, we are told, and points to a lack of discrimination in those who hold it; most of the horrors that are generally associated with death are really part of life; of all the things we dread in looking forward to the end of life, the only one for which we may in fairness blame death, is the fact that when we die, it is into the unknown that we are forced to step.

The author then proceeds to discuss the various possible conditions that may await us after death. His final conclusion is a hopeful one, namely, that, though in this world there will always be questions which we cannot answer, "everything must finish in a state of happiness, or at least in a state exempt from all suffering, all anxiety, all lasting unhappiness".

The book is characteristic of the times. Religious superstitions are cast aside; the agnostic position is abandoned; though no definite attempt is made to answer it, the question is asked: is there no faculty higher than reason by the exercise of which we may solve the problems which so far have baffled us?—but still those certainties, to be "bathed" in which is to be part of our ultimate satisfaction, belong not to this life but the next.

A. DE L.

The Voices of God, by the Right Rev. A. E. Josceyne, D. D. (Robert Scott, London. Price 1*s.*)

The author of this little book strikes a high and true note. To him the Divine Heart speaks through all the different aspects of our life and thought, and every object, every,

mental conception is fraught with true lessons. Somewhat of this power to "lay hold upon God" he strives to evoke in his readers by five different presentations of the same idea. The spirit of the book is so true and beautiful that perhaps it is scarcely marred by the narrower bounds of ordinary Christian orthodoxy into which the writer lets his larger inspiration flow; as when, for example, passing from the silent voice of Nature to the spoken message of Revelation, he sets forth the *unique* claim of the Christian Bible to carry the inspired Word of God, and proceeds to harmonise the differences between the various books of that Bible by comparing them all to the pipes of an organ, played upon by the *same* breath. We think if he had but enlarged that conception to embrace all faiths, as well as all divergencies in the one faith, he would have spoken more deeply and more truly still. The rigid orthodoxy which mars the later chapters is wholly absent from the first, the gem of them all. That echoes the sublime truth of St. Paul's words, "the invisible things of Him being understood by the things that are made, even His eternal power and Godhead". And concerning the qualification necessary for the pursuit of that understanding, the author quotes a very pregnant ancient German proverb: "If thou wouldst attain to thy highest, go look on the flowers; and what they do unconsciously, that do thou consciously."

C. M. C.

Letters to Louise on Life, Love and Immortality, by Jean Delaire. (William Rider & Son, Ltd., London.)

In these letters we have a psychological study of much insight and power, of a soul evidently treading the earlier stages of what is called in the East the path of devotion. The titles of the four parts are significant; 'On the Threshold; The Eternal Quest; In the School of Life; The Great Renunciation'. Teresa, who writes, is a very sensitive, passionate, emotional soul, who found for a time spiritual satisfaction in the ritual and sacraments of the Catholic Church, from which the fanaticism of a Calvinistic aunt would have debarred her. Then, as is so often the case, "First the love of God and then the love of man," a mad, romantic attachment; a parting, soon followed by a *marriage de convenance*. Teresa, presents a curious duality of character; she is a student and a philosopher, as well as a woman who would think the world

well lost for love. Catholicism was succeeded by a period of rationalism, introduced to her by one of her Professor friends, and a rupture with her husband brought her as an operatic student to England. There she met Father Bertram "whose birth was a romance, his marriage a romance, and romance and tragedy together make up his daily life," under whose portrait was written, "Sublimely patient, infinitely compassionate; deep, silent, and pure, his very presence is a benediction; and when he speaks men ponder his words in their hearts". Teresa attends his lecture on "Divine Justice and the Doctrine of Reincarnation" shortly before her successful début, at Covent Garden as Elsa in *Lohengrin*, and later she learns from him that essential doctrine of the Ancient Wisdom, belief in the divinity of man. A struggle between love and duty succeeds and Teresa renounces her operatic career, her desire to be near Father Bertram, the man she loves, to return to her husband, who is ill and pining for her presence. The interest of the book is necessarily, from the form adopted, not centred so much in the incidents, the events recorded, as in the character drawing, the self-revelations of a stormy, passionate and proud soul, in whom yet lie the germs of great possibilities. To love much is inevitably to suffer much, as Teresa found; and history and daily life bear witness to this truth. The wisdom of the East teaches that by the paths of knowledge, love, and service, all men find their way back to the Divine, their Source and Father. It is the experience of many that by love, and by love alone, "God may be gotten and holden". Whether we realise the fact or not, in those we love our love pierces through the disguise of flesh to grasp the glory of the incarnate God within. "What more shall I ask of life if to love be given me?" For the smaller loves lead one to the knowledge of the great Love, God, and then we see "God in the star, in the stone, in the flesh, in the soul and in the clod". The wise teachers of humanity, the true priests, the mystics and occultists who recognise this world as a training ground of the soul, see love as one of the mightiest factors in that training, and know that even in its lower aspect of passion, it is a force to be utilised, controlled and guided, and never to be laughed at, sneered at, condemned. Love is *the* power which lifts man from brute to Divinity. And to those who read this volume with sympathy and comprehension, some glimpse perhaps of this great truth

may come, while to others Father Bertram's teaching may bring a feeling as it did to Teresa, as "if their feet had been set upon a path which henceforth they must tread unto the journey's end". Truth told in the form of fiction is welcomed by many to whom philosophy, ethics, religion, pure and simple, are repellent. From a propagandist point of view, I personally always gladly welcome any form of fiction which embraces the Wisdom teachings. Madame Delaire, herself a philosopher, has probably adopted the fiction form of teaching truth to ensure this larger audience.

E. S.

Life and Experiences of Edmund Dawson Rogers. (Office of *Light*, London. Price 1s.).

This booklet of seventy-three pages is a reprint of interviews published from time to time in *Light* and gives the main features of the life of a very remarkable man. Mr. Rogers was a journalist and a spiritualist who, for some time, edited *Light* and held the position of President of the London Spiritualist Alliance. The interest of the book to Theosophists is the independent evidence it supplies of the truth of many of the statements to be found in the teachings of the Wisdom, *e.g.*, of the aura, of the activity of the man during sleep, of the after-death conditions, of the power of thought, etc, etc. Its interest to the general reader is that its obvious sincerity and honesty will pre-dispose him to take at least an unprejudiced view of the great subject of Spiritualism. The book is extremely interesting reading and one must agree with the remark made by the Rev. John Page Hopps in his Prefatory Note that it is to be regretted that Mr. Rogers had never found time to write the story of his own life. We hope a greatly enlarged edition of this book will appear at an early date.

J. S.

Hitting The Thought Trail. Brieflets for Busy Men. By Edward Lyman Bill. (L. N. Fowler & Co., London.)

We have here two hundred pages of virile optimism, self-reliance and honest human good-nature comprised in one hundred appropriately-headed sets of trite maxims and healthy advice

backed by practical illustrations. The author's aim is to induce the busy, the self-seeking, the depressed, the irritable and the hesitating men of the world, especially of the strenuous American business world, to turn their minds for a few moments occasionally to thoughts calculated to aid them in getting rid of some of their little idiosyncrasies; to which end each set of thoughts is complete in itself, so that, just as a man rushes into a saloon for a 'corpse-reviver' or other brand of cocktail, he may here help himself 'in a hurry' to a stimulating thought. To the class of man that the volume is intended to reach it can only bring good, as may be gathered from the following headings which are quoted to indicate the range covered: 'Drifting without purpose'; 'The Value of Observation'; 'Look for Sunlight'; 'Slaves to Custom"; 'Fear and the Effect'; 'Scatter Seeds of Kindness'; 'The Power of Concentration'. Under the heading 'The Music of Niagara' we notice the statement that "people who have made a study of the situation maintain that the Falls do not produce a roar, but a perfectly constructed musical tone—that the trained ear should discover a complete series of harmonic tones as easily recognisable as the notes of any chord in music". Can any of our students throw light on this?

C. L. P.

New Thought Common Sense, by Ella Wheeler Wilcox. (Gay and Hancock, Ltd., London. Price 4*s.* 6*d.* or Rs 3 Ans 6.)

Probably, most of the readers of THE THEOSOPHIST are acquainted with Mrs. Wheeler Wilcox's charming poetry, and know how the true spirit of the teaching we call Theosophical permeates all her work. And the essays in this book, covering as they do a large field of thought, action and ethics, treated in a spirit of strong practicality and a wide spirituality, will appeal, I fancy, to adherents of any advanced thought. As is usual in New Thought literature much insistence is laid on the value of self-reliance, the power of thought, the determination to succeed and the fact that success attends only on those who expect success, all of which is a perfectly sound and true teaching. The author also believes in reincarnation.

E. S.

The Forty Questions of the Soul and the Clavis, by Jacob Boehme. Translated by John Sparrow. Reissued by C. J. B. With emendations by D. S. Hehner. (John M. Watkins, London. Price 10*s.* 6*d.* net.)

We have already twice announced the publication of reprints of volumes of Jacob Boehme's collected works, as issued by Mr. Barker and published by Mr. Watkins. Now a third volume in the series—uniform in appearance with the previous ones—lies before us. The volume is as usual admirably gotten up and contains over four hundred pages. At this time of the day it is certainly superfluous to expatiate on the value of Boehme as a Christian mystic, but it may be interesting to note that this reprint shows that after a lapse of nearly three hundred years there is still a demand for the lessons of the simple Görlitz shoemaker, the two books here reprinted having been first issued in 1632 and 1642 respectively. The *Forty Questions* have been published in five languages in fourteen editions before the present one, and the *Clavis* twelve times in four languages. It is significant that of both works the last German edition dates from 1846 and it would seem that the spirit of the so-called Victorian era was not sympathetic towards the mystic meditations of the Teutonicus Philosophus. In 1910 an edition of the *Clavis* appeared in French and in 1911 our present volume was issued. An interesting 'Prefatory Note' by C. J. B. and a note on 'The Emendations' by D. S. Hehner precede the reprinted text. Throughout the work, in footnotes, we find careful emendations of words and expressions in the original translation, the result of a close collation of that translation with the texts of the German editions of 1682 and 1730. May the new volume gain many friends.

J. v. M.

Practical Theosophy, by O. Hashnu Hara. (Published by L. N. Fowler & Co., London)

This is a book rather for the man in the street than for a serious student of Theosophy. For as the author does not like societies, she is not a member of the Theosophical Society and though it is plain she has studied carefully the earlier literature produced by members of the Theosophical Society, her knowledge of the current seems hardly up-to-date. "The use of Samskṛt terms, the mystery and elusiveness of terminology so liberally employed" of which she complains are not

conspicuous in our recent Theosophical propaganda output. If reliable information is required on any subject, practical or theoretical, it is generally safer to seek it from an expert. Some of the statements in this book are open to question, and with regard to the sex of the astral body (p. 20) a somewhat ludicrous and decidedly mischievous statement has been made. As a dry matter of fact, the astral in common with the other superphysical bodies, is sexless.

E. S.

The Human Atmosphere, by Walter J. Kilner, B.A., M.B. (Rebman, Ltd., London. Price with Screens 30*s.*)

Dr. Kilner's book offers the first proof, outside the circle of Occultists and clairvoyants, of the existence of the aura, the cloud-like egg encircling the physical body. He accepts the name 'etheric double' from Theosophical nomenclature, "as no appropriate term has yet been devised," and proves its existence "by the sole employment of material means". By the use of flat glass screens, containing dicyanin, Dr. Kilner found that he was able to see a haze surrounding people, and he proceeded to undertake a series of careful experiments, recorded in this volume. Drawings are given of the aura at different ages and of the two sexes, in health and disease. Dr. Kilner has been able to distinguish what we call the 'health aura' from the rest of the etheric double, and shows the two outlines in his pictures. The student should compare these outlines with plates XXIV and XXV in *Man Visible and Invisible* and he will at once understand what Dr. Kilner figures. Dr. Kilner has also observed the striation of what he calls the 'Inner Aura,' and the fact that the striation became 'granular' when the person was in ill-health.' Additional diagnoses and four screens accompany this valuable volume.

A. B.

Meister Eckhart's Sermons, translated by Claud Field, M.A. (H. R. Allenson, Ltd., London. Price 1*s.*)

Born about 1260 A.D. in Thuringia, Eckhart was one of the few great Christian mystics of the so-called dark ages but the writings of this Dominican monk are to-day far too little known, and every student whose work lies among Christians should possess this small selection of his sermons.

We find very prominent such familiar ideas as, (1) *The Immanence of God*—"God is alike present in all things and places."... "He works differently in men than in stones."; (2) *The Soul Can Know God*—"If the soul is to know God it must forget itself and lose itself. When it has lost itself and everything in God, it finds itself again in God." "It may arrive at such an intimate union that God at last draws it to Himself altogether, so that there is no distinction left."; (3) *Service is Joy*—"If God told an angel to go to a tree and pluck caterpillars off it, the angel would be quite ready to do so, and it would be his happiness, if it were the will of God."; (4) *The Righteous Man Needs No Outer Ceremonies*—"Whichever soul knoweth God's Kingdom, that soul needeth no human preaching or instruction; it is taught from within and assured of eternal life."... "When a man finds this within himself, he can let go externals." Small wonder that Eckhart was haled before the Inquisition! We are glad to be able to add to our devotional shelf a booklet which contains many such gems for meditation as this: "He hath brought me forth His Son in the image of His eternal fatherhood, that I also should be a father and bring forth Him".

C. L. P.

Prayer Book Revision: A Plea for Thoroughness, by a Sexagenarian Layman. (T. Fisher Unwin, London. Price 4*s.* 6*d.*)

The initial mistake of this book, lies in the fact that only the intellectual aspect of a many-sided problem is here presented. But reason cannot have the casting vote in anything appertaining to the spiritual life. It is a counsel of perfection of course, but revision of religious creeds, articles, rituals, dogmas and doctrines ought to be attempted only by those in whom the spiritual life has so unfolded its possibilities that they recognise with knowledge and certainty the inner truth which the clumsy and inadequate garment of words often disguises rather than reveals. The revisions of the Reformation, cited here with approval, have caused some to doubt if we had not better bear the ills complained of than adopt the surgeon's remedy of the knife. Where to stop in this question of revision and how to suit all opinions? That is the crux of the matter. For example, to take a minor point, in the author's opinion "angels and demons seem already to be relegated to the same category as elves, gnomes and fairies, though so long as we are not required

to take them very seriously, they grace the narrative and add in measure to the force and beauty of the teaching". The High Church School, on the contrary, lays increasing stress on the angelic ministry and would certainly retain such a teaching. But that there is an increasing demand for revision is admittedly the case, and if an adequate and fitting supply of clergy is to be maintained, the Anglican Church will have to face the facts and take the risks. The arguments for revision are, within the limits the author has set himself, clearly presented in a dispassionate and logical fashion and the high character and the good work accomplished by the clergy of the Church of England are duly acknowledged. Written by a layman, it is laymen that the book will principally interest and it is highly desirable to interest the laity in the subject.

E. S.

Vers la Théosophie, par M. Jalambic, M. S. T. (Publications Théosophiques, Paris. Price 2 francs.)

As we have already written once on a similar occasion, it seems to us that there is still a wide scope for the use of expository talent in our midst to be expended in the attempt to produce a really good 'first introduction' to Theosophy for the use of the general public. Though the number of such introductions is multiplying fast, there are as yet many gaps to be filled in order to meet the demands of various temperaments and idiosyncrasies. The little book (some 130 pages) lying before us is another sister in the great family and it deserves a great measure of praise. The author has divided his little work into two parts. The first (about two-fifths of the volume) deals with 'Preliminary Considerations'. The second part with a 'Brief descriptions of Theosophical Conceptions'. This plan is admirable in principle and in this particular case is executed with considerable ability. We transcribe the sub-headings of this first part, forming a graduated scale of reasoning, as sufficient to show how the subject proper is adequately and gradually lead up to. The author first discusses our modern moral slackening, the positive spirit and the positivist philosophy of Comte. Then he analyses science: science, what do we expect from it; what is the nature of science; science searches only the conditions of phenomena; the limits of science coincide with those of our intellect. Lastly he discusses instinct and intuition, metaphysics and morals, and concludes with a discussion

on the practical value of positivism and of metaphysical realism. After thus having prepared the way he plunges into the subject of the Theosophical teachings themselves. This second part consists mainly of well-chosen quotations from Mrs. Besant—to whom the little book is dedicated—concerning the greater part of the main teachings of the Theosophical system of dogmatics. The usual practical information for enquirers, giving addresses, lists of books, etcetera, concludes the volume. On the whole the little work is quite a laudable one, based on a sound principle, and the introductory statement that "this little volume addresses itself less to Theosophists than to educated people who are susceptible of becoming such" is faithfully adhered to. We, therefore, recommend the work as a useful means of propaganda amongst the French reading public, and we should like to add a recommendation to those writers within our ranks who contemplate producing something similar to carefully study its plan and its execution before finally settling down to write themselves.

J. v. M.

Stories from the History of Ceylon, by Marie Musæus Higgins. Book II. (Musæus School for Buddhist Girls, Colombo, Ceylon. Price Rs. 1.)

We have here a second series of stories from Sinhalese history, told in a pleasant way to children. It is recommended by the Director of Public Instruction in Ceylon, who cogently remarks, in a Foreword, that: "It is surely unnatural that Ceylon children, especially Sinhalese children, should be brought up on stories about King Alfred or Robert Bruce, and should have no familiar associations connected with Sīta or Dutti-Gemunu". He hopes that this book will be used as a Reader in Schools, a hope we cordially echo. The stories are well-chosen and well-told, and their reading will ensure among Sinhalese children some pride in their native land.

A. B.

The Philosophy of Life, by Charles Gilbert Davis, M.D. (L. N. Fowler & Co., London.)

This is dedicated "To all the weary millions of Humanity who are seeking happiness". It came to me, personally, as rather a disappointment to find that the author's philosophy was a whole-hearted belief in the value of auto-suggestion,

which he describes "as the most wonderful power known in the world to-day for the development of the individual". Of the making of many books, dealing with the power of thought in one or other of its many aspects, there is now an ever-growing multitude and "the action of the Immortal mind on the Human Body" seems to be receiving much attention from both the faculty and the laity. It can only work for good that so many medical men are now teaching that good health depends on the control of thoughts and of emotion. "Fear, anger, jealousy, envy, hatred are all the forerunners of disease and the messengers of death. . . In other words *anger, fear, jealousy and hate are poison.*" I do not agree with Dr. Davis, however, that the organ of the Ego, the immortal mind, is the abdominal brain and that the organ of the "mortal mind" "which dies with the body"—again a questionable statement—is the cerebral brain. Also, one knows there is a type of mind incapable of successful auto-suggestion; the very people to whom it would be the most valuable agent are often, it would appear, congenitally incapable of exercising this power. But to many people, I think, the book would be stimulating and helpful; the list of suggestions and the Exegesis are practical, and ethical. The key-note of the book is optimism: its concluding words run "Birth, life and death are equally beautiful. There is no evil—all is good."

E. S.

Brahmabadi Rishi Ō Brahma Vidya, by Tara Kisore Chaudhuri, M.A., B.L. (4 Volumes. Calcutta. Price Rs. 8/8.)

The book deals with the six systems of Hindu philosophy and shows that they are not inconsistent or contradictory in their teachings but all preach the same doctrine and differ only in minor points.

We have no hesitation in declaring the work to be a production of research and merit. The work represents the orthodox view of the Hindu religion and is deeply philosophical and closely reasoned at the same time. A tone of earnestness and sincerity pervades the whole work. The language of the book is pure, clear and forcible. The exposition of the Sāṅkhya, Patañjali, and the Vedānta Philosophy in the 2nd, 3rd and the 4th volumes is lucid. In expounding the Vedānta System the author has boldly got rid of the spell of Saṅkarāchāryā's method of exposition which binds

hopelessly the Bengal Paṇḍits at the present day and he has very clearly exposed the fallacies and the one-sidedness of Saṅkarāchāryā's system and established the principle of *Dual Unity* promulgated by Nimbarkacharya (whose commentaries are very little known in Bengal) as the true explanation of the Universe, and the true instruction of the Veḍa Vyāsa the writer of the Veḍānta Philosophy. In explaining the Sāṅkhya system also, the learned author has refused to follow the commentary of Vijnanbhikshu and has struck out an original path for himself. We feel tempted to suggest that in the interests of the reading public the author should at once set about the translation of this admirably instructive and interesting work into English.

S. K. D.

Aspects of Islām, by Duncan Black MacDonald, M.A. D. D. (The Macmillan Company, New York, 1911.)

The ten lectures which make up this book belong to the Hartford-Lamson Lectures on 'The Religions of the World'. They are designed for students who are preparing for missionary work—indeed, the book is practically for missionaries alone. This fact gives it a peculiar interest; for one sees just how a Christian Missionary to Islām should see his anticipated converts. It is an odd picture, and one that bears a little closer examination. The lecturer is of course an expert in his department—Arabic—and we are not allowed to forget it. In the Introduction the future missionary is admonished to study his field and put himself into sympathy with it, for what is a missionary's work?... "A planting of germinal ideas and an upbuilding of character." Why? Because "the East has suffered for centuries from creeds without relation to conduct and mystical religion without contact with realities... an inheritance of words only and mean nothing. His (the missionary's) ideas must be different and show their difference." He is not to attack Muhammadanism directly, "but to let the new ideas eat away its foundations". What he must do is to leave the Muslim "face to face with the Bible," to convince him of its difference from other books, and of "the reality of its unique influence upon men". But the author is really sincere in his attempt to show how friendly the missionary may be among the people he is proselytising. He seems to like the Muslim literature, the best of it, to appreciate the

Muslim Saints, the noblest of them, and to sound deeply the mind of the Muslim generally. One could easily leave it at that and say that here after all is a man, a missionary at heart, seeing truly into the Muslim faith, only that here is his picture of Muhammad: "*He was a pathological case.* But for that fate he, too, might have been one of the great poets of the Arabian renaissance.... You might describe him as a poet *manqué*.... From comparatively early days he had trances, fell into fits in which he saw and heard strange things"! His command from a voice to 'Cry!' and his puzzled reply "What shall I cry?" is given this interpretation—"here we have a case of the re-appearance on the lips of Muhammad, in perfectly unconscious fashion, of some phrase which his sub-memory had picked up when he was in a Christian Church, which he had heard read at a Christian service"! Muhammad considered himself "a successor of the long line of prophets"... And this is the explanation of that belief.. "What his mind did was this. These scattered fragments that he picked up of the history of the Old Testament he proceeded to weave together into a whole. To these, too, he made additions. It is evident that in his time there were traditions of prophets who had come to the Arabs themselves. These he wove together with the stories of the Old Testament in strange, broken fragments and confused anachronistic order, and made them into what has since become to the Muslim Church its canonical history of revelation".... His origin went back.... to the soothsaying prophet who tells where a stray beast is, or a stolen thing is, and who heals and helps in so many different ways"!. But: "It is one of the most outstanding peculiarities of Muhammad's mind that he could not, apparently, get any clear idea of a story on hearing it, and far less could he rehearse a story in distinct historical form after he had once heard it.... He got a scrap of history; he got an allusion; he got a telling phrase; he got a hint of character. He carried that away, and then with that as a centre and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard"—and always of course from some Christian source! It is easy to see how such criticisms, carefully scattered through the book, would lead the student to a profound even though kindly contempt for the founder of Islām, and lead him to believe that "there lies before the Muslim peoples a terrible religious

collapse"—which he must help to transform into reliance upon the Bible . . . "It is for the Christian schools and preachers to save these peoples," because "as education spreads and deepens, as history vindicates for itself a place, as the moral feeling becomes more watchful and sensitive, so the legend of Muhammad will crumble and his character be seen in its true light. And with Muhammad the entire fabric must go." It is as though the author tries to show that the Muslim faith is reared upon a dream and with the explaining away of the dream the Muslim Faith must go.

To the student of occultism there are certain points that would find far different interpretations because he holds far different keys with which to unlock their meanings. For instance: we are told that Muhammad was a messenger of the Great White Lodge whence are sent the great helpers of men and he knowing whence came his commands described himself naturally as in "the line of the prophets". Again he makes Jesus say: "I give you tidings of a Messenger who shall come after me, whose name shall be Ahmad". Truly "that was not Muhammad's name"—but surely of him for whom the world looks, the "greatly praised" of whom the Prophet knew. To Muhammad Jesus was of course in the line of the prophets but to him the Christ was not killed. "That to Muhammad's mind was an impossible thought. He did not die upon the cross. . . . That a prophet should be killed by those to whom he was sent he may have regarded as possible; but that a prophet should suffer in such a way was an unthinkable thing for him." Then is added naively; "His vehemence on this point is such as to suggest that he is polemizing on behalf of the sect to which his Christian teacher belonged"! There are many Muslim stories as to who suffered in the place of Christ, and it seems clear that in those days 'substitution' was no improbable idea. "I have read," says the author, "in an Arabic book of the lives of the Prophets that Jesus just before the end, said to his followers, 'Whoever has my likeness put upon him will be slain'. Then arose a man from the people and said, 'I, Lord!' And the likeness of Jesus was put upon him, and he was slain and crucified in his stead." A significant story—for which we thank the author.

It remains for the Muslim world to take up books like these, which in their guise of friendliness do far more harm than open attacks—as the author realises—and vindicate both their Teacher and their Faith. No one else can do it for them, and nothing would interest us more than to hear from out the heart of Islām itself some statement of its own outlook upon the world of to-day, if indeed it does tremble upon the verge of a cataclysm from which the only hope of being saved lies in accepting Christianity as missionaries fondly believe the Bible interprets it.

J. R.

Thoughts on Natural Philosophy and the Origin of Life, by A. Biddlecombe. (R. Ward & Sons, Newcastle-on-Tyne. Price 2*s.* 9*d.*)

The spirit in which this "little sketch of a true natural philosophy" is written is delightfully alive. All through the book one feels the author's "pleased and awed amazement at the exceeding and marvellous beauty" of nature. The writer remarks in his preface that his thoughts will not have been published in vain if the perusal of them can awaken in the reader the joy he himself feels in the contemplation of her works.

The first essay deals with Newton's first law and the author's emendation of it. The contention is that this law is not really universal, "but is only true when combination and vortication have been set up". The Newtonian philosophy, *i.e.*, one "which starting from a state of rest imagines the motion of matter to have been caused by mutual attraction of its smallest portions," is said to err in that it takes an effect for a cause. Energy (or material motion) not rest, says the author, is the original thing; motion is a condition of matter and from this material motion all natural phenomena are produced.

The "Speed Theory" which is the subject of the second essay is an elaboration of the writer's views on matter and motion. It is based on a study of the phenomena of radio-activity and electricity. In the third discourse we have the speed theory applied in the explanation of the origin of life.

The book is interesting and of the type that attracts those who enjoy reading the productions of minds that do not run along conventional lines.

A. DE L.

Some Master Keys of the Science of Notation, by Mary Everest Boole. (C. W. Daniel, London. Price 2*s*. net.)

"This science," says the writer, "cannot be taught in words. The possibility of learning it depends on a habit of seeing spiritual law revealed in physical fact." Mrs. Boole is already famous for many books showing forth the spiritual truths which are adumbrated in scientific and mathematical law. More than any other writer, perhaps, has she, in her own inimitable manner, brought very near together the apparently separate realms of scientific thought and every-day moral law. It is difficult for the reviewer to give any clear and short idea of the form and substance of the book. It strikes him as a book of ideas, many of them noble and true, scattered down pell-mell in remarkably terse and plain terms. It is quite original in form and treatment. We can only say "read the book and you will find there many a shrewd vista opened on Truth". A quotation will, perhaps, best of all give an idea of its line of thought. "In the middle of the last century, a bold attempt was made to re-state the doctrine of the Logos in a quite new kind of terminology, not language at all but the notations of the telegraph apparatus, the physical laboratories, the mathematical tripos."

C. M. C.

In the Light of Theosophy, by a Fellow of the Theosophical Society. (The Blavatsky Institute, Hale, Cheshire. Price 1*s*. 6*d*.)

Although Theosophy is a wisdom presented in numerous ways, one is rarely afforded a presentation of it in so concise and convincing a form as it is given here by one who modestly calls himself a Fellow of the Theosophical Society. The first chapter on 'What is Theosophy?' makes one eager to continue the consideration of the seven principles in nature and in man, their relations and inter-actions. The first assumption is that the divine nature in man enables him to attain union with, and knowledge of, God; then follow hints to aid him in realising the one important Theosophical doctrine—the living unity of nature, the inseparable kinship of all the myriad lives which throng the Universe. Evolution is explained in its larger and occult meaning. The interweaving of Spirit and Matter forces the higher evolution of man which is attained through reincarnation—a principle the world is fast

recognising and regaining, in its desire to see justice everywhere. The book ends with an interesting chapter on karma, and leaves one with a desire to continue the study in order to follow the intricate ways of Truth.

G. G.

The Religions and Philosophies of the East, by J. M. Kennedy. (T. Werner Laurie, London.)

The tone of this book may be gathered from the dedication: *Ad majorem Nietzschii gloriam*. Its author does himself injustice in the first chapter by crudely assigning the *origin* of religion to the efforts of the weak to gain security for themselves in face of the strong—a somewhat fantastic idea—and regards Christianity as peculiarly hateful because he considers it as the apotheosis of weakness. Putting aside this idea, partly corrected later, we find much that is interesting and useful in the book, and it decidedly deserves to be read—at least by those who are strong enough to see through the lofty contempt for the poor and weak, which marks much true and valuable thought. It is interesting to note, in the light of the clairvoyant investigations made over a year ago, that Mr. Kennedy thinks that the Āryan Race "cannot have originated much less than 60,000 years ago"—a curiously near guess. He recognises the fact that the Hiṇḍū and the Englishman both belong to it, one to its eastern, the other to its western division. Mr. Kennedy approves the caste-system in a rigid form, for he thinks that high and æsthetic culture can only be obtained by the few on a basis of servitude for the many. But he shows the difference between the Hiṇḍū and the Nietzschian way of regarding the less developed, by ignoring the fact that in Hiṇḍūism the higher castes were bidden to regard the lower with tenderness, as the younger children of the family, while he uses with regard to them language which can but stir up hatred. (I am not forgetting that, in later days, brutality developed among Hiṇḍūs in the treatment of Shūḍras.)

Mr. Kennedy does justice to the splendid hymns of the *Ṛg-Veḍa*, but scarcely to the *Bhagavaḍ-Gītā*; he regards it as nihilistic, and falls into the common error, now outgrown by most Orientalists, of regarding Nirvāṇa as extinction, annihilation. The chapter on Buḍḍhism is very unsatisfactory, as

Buddhism, like Christianity, falls under the author's lash as a religion which protects the weak; his superficial view of Nirvâṇa also makes it impossible for him to estimate aright the value of the Lord Buddha's teaching. In dealing with the Prophet Muhammad, Mr. Kennedy's love of strength makes him a little more sympathetic, but his account of the rise of Islâm is impoverished by his taking it for granted that the superphysical is out of court, and by the general intellectual arrogance which, after all, is vulgar, like other kinds of arrogance. Mr. Kennedy gives the reason for his sympathy with Islâm in quite definite words: "Since Christianity, as is natural, is inoculating as much of the world as it can reach with the degenerate principles of humanitarianism, let us be thankful that there are many millions of Moslems to show us a religion which is not afraid to acknowledge the manly virtues of war, courage, strength and daring—a religion which does not seek new converts by means of cunning dialectics; but which boldly makes converts with the sword."

The remainder of the book deals with the Jews, the six systems of Hindū Philosophy, Confucius, Lao-Tze, Meng-Tze (Mencius), Shintoism, Bushido, and "minor Asiatic religions" in brief fashion. In the last chapter there is a dissertation on East and West that would make some anglicised Indians very angry, and the idea (in the first chapter) as to the origin of religions is widened out to Nietzsche's statement that "religions are invented for the purpose of protecting and perpetuating a certain type of man". If instead of "invented" the word "given" were used, the statement would contain a great truth, for the Founder of each faith so garbs the same eternal verities as to mould a new civilisation for a new human type. Mr. Kennedy brings out the vast influence of India over the thought of the western world, and points to some striking proofs of the knowledge of ancient Indian thinkers. In conclusion he declares, quite truly, that "it is impossible to hold up one form of religion and to say that it suits all men equally well;" that "the religion of men of inferior intellects must be prescribed for them by the higher order of men," as indeed it has been, though Mr. Kennedy thinks the reverse; and that "if only the Brāhminical caste system could be introduced into Europe and maintained in a pure form for three or four thousand years, as was the case in India," then Europeans would become a

really noble type. If Mr. Kennedy would see that 'love' does not mean a feeble and sloppy sentimentality but a strong power to uplift, teach and guide the less developed; if to his clear view of the dangers of democracy—the rule of the ignorant and undeveloped—he would add the duty of the aristocracy, of the more evolved, to train the younger souls, and to render happy and helpful the conditions of their lives instead of to exploit them for their own benefit; if he would realise that Brotherhood is the antithesis of equality, and implies elders and youngers' with their respective duties; if he would realise man's eternity and his unfoldment by reincarnation—a truth that renders contempt impossible and duty inevitable—then might he become a most useful force in checking the present progress downwards of the European nations into the quagmire of the rule of the ignorant. A. B.

The Church Universal. A Re-statement of Christianity in terms of Modern Thought. By Rev. T. I. Lanier, B. D. (The Macmillan Co., New York. Price 5*s.* 6*d.* net.)

This volume contains two of the Reinicker Lectures for 1910, expanded into a volume, with an Introduction by the Bishop of Fond du Lac, U. S. A. The first part is entitled 'The Church Universal', and is a plea and an argument for uniting into one body the many sects of Christendom; Mr. Lanier would separate the *facts* of Christianity from the controversies about their meaning, and points out that the dissensions among Christians are about non-essentials and not about essentials. That which is "necessary to salvation" he would alone recognise as necessary for membership in the Church Universal. All non-Christians are ignored on the basis suggested: "(1) One God and Father of us all; (2) one Lord, one faith, one baptism of all; (3) one body, one spirit, one hope of all." But a wider basis is indicated by the quotation from St. Peter, that "'in every nation he that feareth Him and worketh righteousness, is acceptable to Him,' and him whom God accepts let no man dare reject!" This is scarcely consistent with "one Lord, one faith, one baptism". But the narrower basis would be an immense advance on present conditions.

Part II is an exposition of 'The Sacramental System of the Christian Church'. It begins well by very clear definitions of 'everlasting' and 'eternal,' pointing out that the difference lies in the quality of the life, not in its

length. The necessity of sacraments is well explained by various similes, which, by removing the word from theological connotations, enable the reader to grasp its essential meaning. Baptism in essence is "a death unto sin and a new birth unto righteousness" and it is this which brings to the man that partaking in the divine nature which implants in him eternal life. The remainder of this Part is a somewhat wearisome labouring of these points—perhaps necessary within the Christian Church—and a new view of the inner meaning of Virgin-birth. In the course of this, Mr. Lanier very clearly declares his full belief in the immanence of God, which is indeed necessary to the views he expounds.

Part III consists of lectures on the Church *Catechism*, and demands no special notice here. A. B.

The Sanctuary, by William W. Hicks. Vols. I and II. (The Sanctuary, 43 West Newton Street, Boston, U. S. A.)

These are two pretty little books of the New Thought type. The first consists of the vagrant thoughts of Mr. Hicks, contemplative, clean and gentle; there is a large class to which they will be helpful. The quotations from the *New Testament* are marred by being taken from some modern revised twentieth century version, instead of from the unsurpassable seventeenth century version of the Anglican Church; the English language is not one of the things which has improved during the three centuries.[1]

Vol. II is the life of Mahâvîra, the last Jaina Prophet. The fantastic transliteration of the Orientalists bears quaint and natural fruit herein; they turn J into an italic *G*, for some reason satisfactory to their scholarly brains; the next step is for a writer, ignorant of their subtleties, to transform the italic *G* into a roman one, and we have Gain, which will be pronounced as Gain by non-Orientalist-knowing and non-travelled America. Mr. Hicks tells the story of Mahâvîra, the Mighty, in very sympathetic fashion, and it is a good work to bring the life of a great eastern Sage to the knowledge of the West. It will, perhaps, be something of a surprise to many readers to learn how the Jainas regulate their lives by vows. A. B.

[1] Compare: "Come to me, all you who toil and are burdened," with the exquisitely musical: "Come unto me, all ye that labour and are heavy laden."

The Science of the Sacred Word, or the *Praṇava-Vâda*, a summarised translation by Bhagavân Dâs, M.A., Vol. II. (The Theosophist Office, Adyar, Madras India. Price 6*s.* or Rs. 4 Ans. 8 or $1.50.)

The second volume of this large work, of which I reviewed the first last month, continues the third Section on Action, comprising chapters X to XXV. Following the comments on the Vedas come those on the Upanishats, those profound philosophical treatises of unknown antiquity, which existed ere the fifth Root-Race took its birth, and were handed on to it as its most precious treasure. They are studied here as expounding the world-process, and the four fundamental types of atoms—of cognition, action, desire, and the summation—are explained, the atom being the "doer of all work in the world-process". Each type has within it a sub-division corresponding to the other three, yielding sixteen subdivisions in all. The seven tattvas have severally their four types of atoms formed in them. The sixteen Upanishats, belonging to the four Vedas respectively, deal with the four fundamental elements of cognition, action, desire, and the summation, and they expound evolution, with the ethical duties which are its means. The minor Upanishats are to be regarded as commentaries on the original sixteen.

The Upa-vedas are the summation of the three parts of each Veda, and deal with the combinations of atoms, giving to each separated Self the body which is in accordance with its karma. "As the ideation of any particular jîva (living Spirit) is, so is its karma." Pandit Dhanarâja names these the *Ayur-veda*, belonging to the *Ṛk*, the *Dhanur-veda* belonging to the *Yajuh*, the *Gandharva-veda* to the *Sâma*, and the *Kâranya-veda*, to the *Atharva*. The Shâkhas, branches, of the Veda are next dealt with, and in this an interesting mention is made of "light-atoms" and "dark-atoms". Are these the two types of atoms, the positive and negative, or male and female, distinguished by clairvoyant investigation, into one of which energy pours, in the other of which energy disappears? If so, the ancient exposition and the modern discovery do indeed clasp hands. Again, in dealing with the Vedângas, it is remarked that the language of the "Gods" is Samskṛt, and in some late investigations it was found that the Hierarchy used this language, and that it was apparently brought from Venus.

Some interesting "rules of study" are given in chapter XIV; true study is study of the Self and the mastery of all means necessary for such study; "While the Self is not known and the truth not understood, so long all time is one long holiday or waste of time, the play-time of the soul, the time of self-forgetfulness." Another valuable and suggestive thought is that pleasure and pain are transformations of "an underlying something that is neither pleasure nor pain, but always and everywhere ānanda, bliss or peace."

The Upāṅgas or Darshanas (views), the Six Schools of Philosophy, as they are called for the most part, are next considered; anyone who wants a brief and clear exposition of these schools cannot do better than read this chapter (XV) with its notes.

The object of all this study, from that of the Vedas downwards, is to prepare the student for usefulness in the world. "Having so enlarged his intelligence by all this study, the aspirant becomes qualified for, and should engage in the work of Brahman, the righteous Maintenance of the World-process, the continued turning of the wheel, for the benefit of new jīvas. Such is the net result, the practical essence and significance of all this teaching." To know in order to serve is, in truth, the object of all right study.

Chapter XVIII explains the abstract Self, pure consciousness, the abstract Not-Self, the root of matter, and the Nexus between them, the Negation. The translator's own book *The Science of Peace*, is a commentary on this text. Then follow three valuable chapters on the jīvātmā, a fragment of the Universal Self particularised by embodiment in an atom; a Spirit is the nearest English equivalent, *i.e.*, the Monad, embodied in an ākāshic atom. Four chapters are devoted to the further study of Action, and the volume finishes with a dissertation on 'Light and Shade', a novel but suggestive fashion of regarding the Self and the Not-Self.

A third and concluding volume is in the press, and we must heartily congratulate the translator on the completion of his labour of love. In this remarkable and able summary he has given to the English-knowing world the gist of an ancient and most valuable work, the archaic style of which would probably have repelled any one less in sympathy with its contents.

A. B.

