

# THE THEOSOPHICAL REVIEW

*A monthly journal devoted to brotherhood, religion, occultism  
and the arts; with which are incorporated THEOSOPHY IN  
THE BRITISH ISLES and the VAHAN*

EDITED BY S. L. BENSUSAN



*Stapence net*

VOL. III  
*New Series*

MARCH 1927

NO. 3

	PAGE
The Outlook ... ..	111
The Theosophical World University. J. Emile Marcault, M.A., LL.B. ( <i>concluded</i> )... ..	114
Gnostic Christology. The Right Rev. F. W. Pigott, M.A. (Oxon.)	119
The Goetheanum: An Architectural Expression of a Sublime Philosophy. Sir Kenneth D. Mackenzie, Bart. ... ..	131
The Cosmic Elements. Allan Neville Taylor ... ..	134
Bulwer Lytton as Occultist. C. Nelson Stewart, M.A. ... ..	138
The Arthurian Legend. D. Jeffrey Williams ... ..	144
The Church ... ..	148
The Portrait: A View Point. Constance Carrick ... ..	152
Book Reviews ... ..	161

LONDON: THE THEOSOPHICAL PUBLISHING HOUSE LTD.  
38 GREAT ORMOND STREET, W.C.1.

PRESIDENT :  
DR. ANNIE BESANT.



HEADQUARTERS :  
ADYAR, MADRAS,  
INDIA.

THE THEOSOPHICAL SOCIETY IN ENGLAND :  
General Secretary, Edward L. Gardner.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY ARE :

- I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- II. To encourage the study of comparative religion, philosophy and science.
- III. To investigate unexplained laws of nature and the powers latent in man.

Any persons interested in the subjects treated in THE THEOSOPHICAL REVIEW, or desiring information as to The Theosophical Society, which is especially occupied with these studies, are invited to communicate with any of the following General Secretaries :

ENGLAND : 23, Bedford Square, London, W.C.1.

SCOTLAND : 28, Great King Street, Edinburgh.

IRELAND : 16, South Frederick Street, Dublin.

WALES : 10, Park Place, Cardiff.

#### EDITORIAL NOTICE

The Editor does not hold himself responsible for any opinions, whether, religious, philosophical, or social, expressed in signed articles:

The Theosophical Society is not responsible for any theories or statements put forward in this Review, by whomsoever expressed, unless contained in an official document.

A stamped and addressed envelope should accompany all MSS. which the writers wish returned in case of non-acceptance. Contributions must be received by the Editor by the 5th of each month, if offered for the subsequent issue, *and must be typewritten.* The Editor can in no case be responsible for accidental loss.

All Editorial Correspondence and Books for Review should be addressed: THE EDITOR, "THE THEOSOPHICAL REVIEW," 38, Great Ormond Street, London, W.C.1. Letters upon business and subscriptions should be directed to "THE THEOSOPHICAL REVIEW," 38, Great Ormond Street, London, W.C.1. Cheques should be made payable to the "*The Theosophical Publishing House, Ltd.*"

ANNUAL SUBSCRIPTION, 7s. 6d. *Post Free.*

# The Theosophical Educational Trust

(in Great Britain and Ireland) LTD.

## ST. CHRISTOPHER SCHOOL, LETCHWORTH

is a Co-Educational Public Day School.

Chairman of the Board: Edward L. Gardner.

Principal: H. Lyn Harris, M.A., LL.B.,  
*St. John's College, Cambridge.*

Fees: £6 6s. 0d. to £10 10s. 0d. per term.

**SPECIAL FEATURES.** The school is a miniature Community of which the children are the citizens. In addition to a thoroughly sound education based on the most modern methods, in the usual subjects, the following special advantages are offered: Free development and character building upon individual lines; Unsectarian Religious teaching, inculcating tolerance and sympathy in religious matters; Open-air work; Arts and Crafts; Weaving; Printing; Woodcraft; Dalcroze Eurhythmics, etc. School journeys are sometimes arranged during the holidays.

## ARUNDALE HOUSE & LITTLE ARUNDALE

(its Junior Branch)

are Boarding Houses for St. Christopher School.

House Master and	}	H. Lyn Harris, M.A., LL.B.
Mistress.		Mrs. Lyn Harris, Girton College, Cambridge.

Fees:

Including education at St. Christopher School, £135 to £150 per annum.

VEGETARIAN DIET.

Large garden and playing fields.

The children attend St. Christopher School and spend their spare time at the houses in pursuit of ordinary home occupations. The aim is to help the children to develop their own initiative while at the same time they learn to play their part in the life of the Community.

# THE WISDOM OF THE EAST SERIES

Edited by

L. CRANMER-BYNG & Dr. S. A. KAPADIA.

The Series is published with the object of bringing together West and East in a spirit of mutual sympathy and goodwill.

## *In Preparation*

**ANTHOLOGY OF MODERN INDIAN POETRY.** By GWENDOLENE GOODWIN. 3s. 6d. net.

**OMAR KHAYYAM THE POET.** By the Rev. T. H. WEIR, D.D. 3s. 6d. net.

**ANTHOLOGY OF ANCIENT EGYPTIAN POEMS.** Compiled by C. ELISSA SHARPLEY. 3s. 6d. net.

**ANCIENT INDIAN FABLES AND STORIES.** By STANLEY RICE. 3s. 6d. net.

**TI-ME-KUN-DAN. A Mystery Play.** Translated from Tibetan Text by MILDEED H. MORRISON. 3s. 6d. net.

**BUDDHIST SCRIPTURES.** From the Pali, by E. J. THOMAS. 3s. 6d. net.

**THE HEART OF INDIA.** Sketches in the History of Hindu Religion, By L. D. BARNETT, M.A. 3s. 6d. net.

**BRAHMA-KNOWLEDGE: An outline of the Philosophy of the Vendanta.** By L. D. BARNETT, M.A. 3s. 6d. net.

**THE BUDDHA'S "WAY OF VIRTUE."** A Translation of the Dhammapada. By W. C. D. WAGISWARA and K. J. SAUNDERS. 3s. 6d. net.

**LEGENDS OF INDIAN BUDDHISM.** Translated from Eugene Burnouf, by WINIFRED STEPHENS. 3s. 6d. net.

**LOTUSES OF THE MAHAYANA.** Edited by KENNETH SAUNDERS. 2s. 6d. net.

**HINDU GODS AND HEROES.** By LIONEL D. BARNETT. 3s. 6d. net.

**ANCIENT EGYPTIAN LEGENDS.** By M. A. MURRAY. 3s. 6d. net.

**THE INSTRUCTION OF PTAH-HOTEP AND THE INSTRUCTION OF KEMNI.** The oldest books in the World. Translated from the Egyptian by BATTISCOMBE GUNN. 2s. 6d. net.

**SPIRIT OF JAPANESE POETRY.** By YONE NOGUCHI. 3s. 6d. net.

**BUDDHIST PSALMS.** From the Japanese by S. YAMABE and L. ADAMS BECK. 3s. 6d. net.

**THE SECRET ROSE GARDEN OF SA'D UD DIN MAHMUD SHABISTARI.** Rendered from the Persian by FLORENCE LEDEBER. 3s. 6d. net.

**THE RUBÁ'YÁT OF HÁFIZ.** Rendered into English Verse by L. CRANMER-BYNG. 2s. 6d. net.

**THE TEACHINGS OF ZOROASTER, and the Philosophy of the Parsi Religion.** Trans. by S. A. KAPADIA. 3s. 6d. net.

**THE ROSE GARDEN OF SA'DI.** Selected from the Persian by L. CRANMER-BYNG. 2s. 6d. net.

**THE WISDOM OF THE APOCRYPHA.** By C. E. LAWRENCE. 3s. 6d. net.

**THE RHYTHM OF LIFE.** Based on the Philosophy of Lao-Tse. Translated by M. E. BEYNOLDS from the Dutch of HENRI BOBEL. 3s. 6d. net.

**A LUTE OF JADE.** Selections from the classical poets of China. Rendered by L. CRANMER-BYNG. 3s. 6d. net.

**THE CLASSICS OF CONFUCIUS. The Book of History (Shu-King).** By W. GORN OLD. 2s. 6d. net.

**THE CLASSICS OF CONFUCIUS. The Book of Odes (Shi-King).** By L. CRANMER-BYNG. 2s. 6d. net.

**THE SAYINGS OF CONFUCIUS.** By LIONEL GILES, M.A., 3s. 6d. net.

**A FEAST OF LANTERNS.** Rendered by L. CRANMER-BYNG. 3s. 6d. net.

**TAOIST TEACHINGS.** Translated by LIONEL GILES, M.A. 3s. 6d. net.

**THE CONDUCT OF LIFE: or, the Universal Order of Confucius.** By KU HUNG-MING, M.A. 2s. 6d. net.

**THE SAYINGS OF LAO TZU.** From the Chinese. By LIONEL GILES. 2s. 6d. net.

**MUSINGS OF A CHINESE MYSTIC.** From the Philosophy of Chuang Tzu. By LIONEL GILES, M.A. 3s. 6d. net.

**THE FLIGHT OF THE DRAGON.** An Essay on the Theory and Practice of Art in China and Japan. By LAURENCE BINYON. 3s. 6d. net.

*Also by L. CRANMER-BYNG.*

**SALMA.** A play in three acts, of which the scene is laid in Cintra a thousand years ago. 3s. 6d. net.

JOHN MURRAY, ALBEMARLE ST., LONDON, W.1.

## Mortimer Halls, 93, Mortimer Street, London, W.1.

### SUNDAY EVENINGS at 7 p.m.

Mar. 6: "The Duty of Cheerfulness,"  
Miss Kate Browning, M.A.  
,, 13: "The Esoteric Tradition,"  
Mrs. Daisy Grove.

Mar. 20: "The Secret Doctrine of Israel,"  
Mrs. Daisy Grove.  
,, 27: "The Secret Doctrine of Christianity,"  
Mrs. Daisy Grove.

### WEDNESDAY EVENINGS at 8 p.m.

Mar. 2: "The Emotions," Krishna Menon.  
,, 9: "Man, the Master of his Destiny,"  
Mrs. Herbert Whyte.  
,, 16: "Life, Death and what Follows,"  
Mrs. Herbert Whyte.

Mar. 23: "The Dream of Gerontius,"  
(Recital with Music) Mrs. Daisy Grove.  
,, 30: "Man and his Environment,"  
Mrs. James Scott.

MUSICAL AND DRAMATIC EVENINGS, BAYSWATER LODGE ART GROUP.

Thursday, March 24th, 8-30: Dramatic Performance, STUDENTS MARGARET MORRIS SCHOOL.

# "ASTROLOGY"

Editor: CHARLES E. O. CARTER, B.A.

The above Quarterly is issued by the Astrological Lodge of London and is an attempt to produce a scientific, but popular and readable, astrological periodical. First number now available; 40 pages, stiff cover. Of interest to all astrologers.

*Subscription 4s. 6d. yearly, post free.*

Specimen copy free from Editor, 10, Woodborough Rd., London. S.W.15.

## The Occult Review.

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS. **80 p.p.** **1s. net.**

Amongst the articles of particular interest to Theosophical Students in the MARCH ISSUE, will be

**SEEKING THE MASTER, by Dion Fortune.**

**UNLUCKY POSSESSIONS by T. C. Bridges.**

*Annual Subscription, 13s. 6d. post free.*

**RIDER & Co., Paternoster House, London, E.C. 4**

## THE TRANSACTIONS OF Christian Mystic Lodge OF THE THEOSOPHICAL SOCIETY.

A Monthly Magazine dealing with  
Esoteric Christianity.

Editor: **DION FORTUNE**  
(Miss Violet M. Firth.)

Sane Occultism. Independent Outlook. Active Practical Work.  
Every Theosophist interested in the INTERPRETATION OF THEOSOPHY IN TERMS  
OF CHRISTIANITY should subscribe to this paper.

Annual Subscription 3/- Post Free. SPECIMEN COPY FREE.

Apply Secretary: 3, QUEENSBOROUGH TERRACE, W2. PARK, 7217.

For particulars of Lodge Activities see DIARY or apply to Secretary.

*Please mention The Theosophical Review when answering advertisements.*



# Rider & Co's Announcements

## SPRING, 1927.



### MELLOW SHEAVES

By VIOLET TWEEDALE

Demy 8vo, cloth gilt, with frontispiece portrait 18s. net  
A sequence of studies, idealistic in tone, embodying the nature, reflections and reminiscences—mellow sheaves of ripe experience—of a popular novelist and psychical researcher. Illustrated by striking personal anecdotes and remarkable psychic records, the field covered is a wide one, and embraces such a diversity of subjects as Spiritualism, Clairvoyance, Occultism, Spiritual Healing, Visions, Prophecy, Religious Mysticism, and Reincarnation.

### REALMS OF LIGHT AND HEALING

By MRS. ROBOTTON AND MRS. DOYLE.

Crown 8vo 2s. 6d. net  
In words that breathe a spirit of profound earnestness and deep devotion, the experiences of two ladies in connection with Spiritual Healing are here recorded. Strange adventures in Spirit Realms and remarkable manifestations of Healing Power combine to bear valuable testimony to the reality of the Unseen, which presses so insistently upon ears that, hearing, hear not, and eyes that, seeing, remain blind to the glory of the Realms of Light.

### THE WHITE BROTHER

By MICHAEL JUSTE

Demy 8vo, cloth 7s. 6d. net  
This work is a fragment of occult autobiography that carries with it evidences of its authenticity. Its pages reveal an intimate and first-hand knowledge on the part of the author of the deeper issues of Occultism, and collectively constitute a human document of interest alike to the serious student of psychology and the general reader who seeks to adventure into the unexplored by-ways of the occult world.

### MEMORABILIA

By MADAME ISABELLE DE STEIGER

Extra large demy 8vo, cloth gilt 21s. net  
That the "Memorabilia" of such a prominent figure in occult circles as the late Madame de Steiger should teem with interesting reminiscences and anecdotes is only to be expected. Intimately associated for many years with the occult movement in general, and with the Hermetic school in particular, the author has much to say of notabilities such as Madame Blavatsky, Mrs. Besant, Mabel Collins, Anna Kingsford, Edward Maitland, Col. Oicott, A. P. Sinnett, W. L. Wilmshurst, Dr. Wyld, etc.

### THE CHRONICLES OF OSIRIS

Set down by the hand of "El Eros"

Demy 8vo, cloth gilt 10s. 6d. net

This further remarkable volume of psychic origin, written down from clairaudient dictation by the hand of "El Eros," will doubtless arouse as deep and sustained an interest as has been the case with its predecessor—*The Book of Truth*.

### ALBERT CHEVALIER COMES BACK

By FLORENCE CHEVALIER

Crown 8vo, cloth 5s. net

In this record of Mrs. Albert Chevalier's experiences in an endeavour to establish communication with her departed husband, the popular entertainer, the reader is brought face to face with the actuality of the after-life.

### THE BOOK OF THE HAND

By KATHARINE ST. HILL

Extra large demy 8vo, 352 pp., profusely illustrated 15s. net  
Although the pages of this volume may afford many a pleasant hour of recreation, it is not so much a book of amusement as it is a comprehensive and authoritative text-book of Palmistry by one of the foremost exponents of the art of hand-reading. It is a serious contribution to the study of the subject, embodying the fruits of over thirty years' experience. Both the principles of the science and the methods of the art are clearly elucidated, while a profusion of diagrams illustrates each point beyond the possibility of error.

### LEAVES FROM A PSYCHIC NOTE BOOK

By H. A. DALLAS.

Crown 8vo, cloth 5s. net

A collection of scholarly studies of various aspects of Psychological Research by a writer whose name has figured prominently as an investigator in this field for over twenty years. Scientific impartiality in combination with an instinctively idealistic standpoint characterise the author's views on the Bearing of Spiritualism on the deeper Life of Humanity; Psychological Research, Science and Religion; Demoniacal Possession, etc., etc.

□ WRITE FOR COMPLETE SPRING LIST.

**PATERNOSTER HOUSE, LONDON, E.C.4.**

Please mention The Theosophical Review when answering advertisements.

# THE THEOSOPHICAL REVIEW

---

Vol. III. No. 3

MARCH 1927

---

## THE OUTLOOK WAR

*“ Nothing will stop war save the Second Advent of Christ.”*

**I**F the words in italics above had been written by a popular preacher or by one of the heads of the Theosophical Society, many would be inclined to disregard them, not because they fail to arrest attention but because they express a view that we associate with men of thought rather than of action. People would say that from such sources no other view could be expected. But in point of fact the man who wrote that pregnant sentence, though he is a peace lover and has culture in ample measure, is not so much a man of peace as of war. He is General Sir Ian Hamilton, who has given fifty-four of his seventy-three years to the Army, serving first in the Afghan War, and then in Boer War, Nile and Burmah Expeditions and South African Campaign. He commanded the Gallipoli Expeditionary Forces in 1915, has received countless honours and can point to experiences reserved for the very few. His view of the world outlook is summed up in the latest edition of the Encyclopædia Britannica. He writes :—

“ Because good Europeans hate war in 1926 it does not follow that they hated war in 1914 or that they will hate it in 1964. Because Sir Bedivere has flung Excalibur far out into the mere let no one imagine that the glamour of the sword is for ever quenched. Against that spiritual symbol the shield of Locarno welded by the spectre of the falling franc will form a poor protection. To-day pacifists speak to the converted, but their young sons have been born with the old instincts. Those who have seen with their own eyes and suffered in their own bodies know the

ugly truths of war, but they cannot convey their knowledge to the young generation. The old lack imagination to tell; the young lack imagination to believe."

Then follows the sentence quoted above.

Such statements as these coming from one of the greatest authorities on war should stimulate rather than depress members of the Society, because education is one of the main planks of our platform and education points the way to peace. We have realised, as fully as any body of men and women at work in the world to-day, that the rising generation is charged with exceptional burdens, that war has made great gaps in the ranks of those who should have guided it. On all sides we see tendencies that must be resisted, whether to glorify blood sports or make military training a part of the public school curriculum or to emphasise differences of nationality, colour and faith. The deliberate aim and purpose of the Society is to break down barriers, to preach the unity of life in the variety of forms. This doctrine is denounced as unpatriotic, cosmopolitan, socialistic, flabbily sentimental, perversive—each man who disagrees with it picks out the attitude of mind he dislikes or resents and associates it with our efforts and beliefs, but abuse need give us no uneasiness. History teaches that all fresh or altruistic viewpoints are penalised, and this is as it should be, because then they are purified as by fire. Criticism so far as it is sound destroys the dross and leaves the pure metal; unsound or extravagant opposition makes converts.

General Hamilton's paper on War should be at once a justification of our efforts and a great encouragement to all who are working for the World University of which Professor Marcault tells us more in the following pages. The schools for the young will soon be supplemented by the Academy for the student, and when the teaching has progressed only a little way and some of the fundamental truths proclaimed begin to find acceptance, the war spirit will have a fresh difficulty to encounter—may it prove insuperable. Let us remember that recognition of the truth of the unity of life and of man's purpose in the physical world will do more to put an end to war than all the efforts of the League of Nations.

That admirable body, deserving of every help we can give it, labours in the dark, for it knows nothing of the purpose of life, nor of the many fields of its manifestation. Only when these are matters of common knowledge will one of the purposes of Theosophy and the purpose of the League be recognised as identical.

“The Second Advent of Christ!” This is a question that has exercised the minds of members. Some believe it is imminent, that the preliminaries are well-nigh complete and that the dawn of another era “is trembling on the misty mountain tops.” Every member is entitled to his own opinion; well for him if it be his own, reached after earnest thought and neither borrowed, adopted nor turned to controversial issues. But whatever it may be, it is possible to-day that Theosophical educational work, whether through the medium of schools scattered throughout the world or through that University which as Professor Marcault observes so justly, may exist despite privation of matter, is preparing the way for that Second Advent which all people who on earth do dwell must so ardently desire. Before the wine can be poured out the Chalice must be prepared, and by attacking the idea that man need hate his brother we help to clear the way for the Him whose highest human title may be Prince of Peace.

“War or the Second Advent!” This is the verdict of one of the highest type of soldier, a man whom thousands would follow to the death, who has seen all that is ugly as well as much that is noble on the world’s stricken fields. Now in the evening of his days he looks out over far horizons as though feeling that intuition, some will call it the Spirit of God, has descended upon him—and he prophesies.

He might say with Carlyle in the lines that close the noble epic of the French Revolution—“Ill stands it with me if I have spoken falsely; thine also it was to hear truly.”

S. L. B.



# THE THEOSOPHICAL WORLD UNIVERSITY

J. EMILE MARCAULT, M.A., LL.B.

## III.

**I**F the application of the intuitive method in the field of psychology has been made clear in the preceding article we must henceforth conceive all the sciences of man as departments of the one Science of Human Evolution. History, whether of religion, morality, art, language, science, politics or social institutions, becomes the protean substance of evolutionary psychology. Further, the practical application of these several sciences unites to form the one science of human education—the help given by wisdom to growth. This is no wild flight of speculative fancy; enthusiasm has not carried us beyond the bounds of relativism. We know that the intuition of the sixth sub-race of the fifth root race will be but the bud of the flower that will fully expand its gorgeous petals only in the sixth root race, to fructify in the sixth sub-race of the seventh. But the perfume of “oneness” that emanates from the bud will be that of the flower, and the air around us to-day is already suffused with it.

It is true that the historians of the new age will not be able to watch the groups of egos passing from incarnation to incarnation, nor, by tracing the interplay of these spiritual threads in the loom of social growth, to gain a full understanding of the complex tapestry of historical events. A corollary of such knowledge would be the power of guiding those egos into incarnation, a prerogative which then, as now, can be open only to a minority of adepts. But the unity of history as the field of human evolution—an evolution theoretically conceived and practically guided so far as mind knowledge goes—will certainly be affirmed as the expression of the new intuition. There are indeed clear signs in the world of critical thought that such a change is already taking place. Psychology discovers the true self of man as transcendent to thought and of one essence with life universal,

and reinstates the science of spirit among the sciences of nature. As a consequence, metaphysics conceives of a philosophy transcending all systems and schools of thought—a non-dogmatic philosophy of the one life; religion acknowledges the mystic consciousness as common to all faiths—a universal intuition of the divine. Science discards as relative the subjective forms of space and time and seeks for some universal basis of reference in astronomy and physics. Ethics tend more and more to detach themselves from particular religions to become a code of universal sociability, binding individuals and nations alike; while, in spite of the resistance of nationalism, politics are driven to the ineluctable need for international co-operation. Thus is the old world already in travail of the new; so that we are not speculating on some imaginary Golden Age, but dealing with realities even now within our ken, which it is possible for anyone to examine and test.

No less marked is the change brought by the consciousness of the new age into the sciences of nature. Here also intuition perceives the world of science *sub specie unitatis*; the evolutionist prior to this age could only conceive the unity of all beings on the physical plane, by reducing spirit to mind, mind to biological life, and that to physical force and matter. But intuitional knowledge perceives that unity as spirit, as universal life, so that the kingdoms of force and form in the mineral, vitality in the vegetable, psychic consciousness in the animal, spiritual self-consciousness in man, are seen as successive stages in the vast evolving scheme of the one life. Intuition sees spirit freeing itself progressively from the thralldom of matter, to regain consciousness of its real essence in man; the gradual sub-division of spirit universal into countless self-conscious spirits, with the added gain of full mastery over their organisms and their worlds of matter.

In the mineral kingdom the object of the new science will be the force creative of form both in the structure of the chemical "atom" and in that of the compound molecule, its final goal being the unit of universal substance, the ultimate physical particle, or rather the energy that constitutes it and radiates in various proportions as it evolves,

evinced the progressive powers of affinity found classified in Mendelejef's table. A new field of substance and force is thus found to extend between the ultimate particle and the element of traditional chemistry. Under the name of intra-atomic structure it is already open to research, but though it is as yet only partially explored, force and mass appear to be factors of curiously interchangeable identity. It thus constitutes a common meeting ground on which physics and chemistry may bring under one discipline the study of evolutionary physical force-substance, with its increasing powers of atomical and molecular affinity and structure.

It is well to point out here that the consciousness of the new age will bring powers of observation to bear on these problems which the science of mind did not possess, but of which trained clairvoyants, pioneers of the new age, have shown the range and value. Intuitional psychology will confirm psychical research in showing that thought and feeling, until now viewed as purely subjective phenomena, belong in fact to realms of nature where they are organised substance and force, and therefore can exercise perception and judgment. Generalised intuition will cause this view to be widely recognised, and the physicists and chemists of the new age will no longer feel it beneath the dignity of reason to avail themselves of psychic perception for the investigation of nature in her meta-elemental states.

But the same use of this new ultra-microscope, the human psychic vision, will demonstrate to the natural scientist that if intra-atomic constituents are aggregated by physical force, they are also used as constitutive elements by life; that if the atom has an etheric structure, so has the plant and every other animate body, as indeed psychical research has shown. The study with the aid of sensitives of the progressive complexity of this etheric double and its relations with the denser organism, when added to such methods as those of Sir J. Chandra Bose, F.R.S., will greatly increase our knowledge of evolving life in the vegetable kingdom. Professor Bose's method is directed to life itself as dynamism, and measured as such, whereas to the sensitive it would appear as both organism and force, and just as both chemistry

and physics will appear as one to the future chemist, so will plant anatomy and plant physiology be seen as one by the botanist.

Life and form have until now been seen as separate only because we have failed to perceive the higher sub-planes of our physical world, where vitality and substance are one, just as to the physicist, on the same sub-planes force and mass are one. The distinction between living and dead lies precisely in the presence or absence of this so-called "occult" double.

According to this same method the animal kingdom reveals a new aspect of unity—that of the specific force which evolves in the dual vital organism built through the plant series: psychic consciousness, feeling and mind. Biology can only follow the evolution of the physical organ of mind, the nervous system, throughout its progress from the sensorial spot on the amoeba's outer surface to the complex nervous apparatus in the higher vertebrate. But necessary as biology will ever remain, it can only be conceived as the organic counterpart of a psychology of consciousness evolving throughout the series, a psychology untinged by the metaphysical preoccupations of materialists or spiritualists, which tend either to reduce man to the animal for the purpose of eliminating God or to liken instinct to reason for the exaltation of divine Providence. If for such study psychics are used—note that they will have to be of a higher order than those used for etheric or vital observation—then a new organism made of mind-stuff will be seen to exist above the vital double of the plant, and here again the unity of substance and life will be reached.

When to this edifice of progressively organised unity the crowning psychology of spirit comes to be added, with its own unity of spirit and substance in the human self, there remains but to bridge the gap between spirit as universal life and the beginning of its evolving arc in the physico-chemical force, for the vision of intuition to be complete. That gulf would be bridged if spiritual vision were available to follow the spirit all along its involutory and evolutionary arcs. We know such spiritual perception to be real: the Theosophical "doctrine" is the picture of the world as it appears to

those who possess it. This spiritual vision will certainly not be fully developed in the age which is now dawning; but the intuition which will characterise that age cannot fail to impose its unity on the mind and its science.

The task of the Theosophical World University is to create that science of unity; to ascertain its observable facts, to devise its experiments, to prepare its instruments, to educate its students, the education of intuition in the students being the most important factor of all, for it means more than the rearing of future scientists: all science based on intuition is the science of the self, and the science of the self is the Path. And we are not using apocalyptic language—such facts being now known to be the outcome of natural law—when we speak of the possibility of the Guides of spiritual evolution returning to walk once more among men. They dwelt among us in the past, when man in his infancy acknowledged their rule: They will abide with us in the future when adult man is ready to accept Their science. The opening of the Theosophical World University implies the opening of the Path of Knowledge that leads to Them.

*(The End)*



#### MYSTICAL CONSCIOUSNESS.

“ Suddenly at church, or in company, or when I was reading, and always, I think, when my muscles were at rest, I felt the approach of the mood. Irresistibly it took possession of my mind and will, lasted what seemed an eternity, and disappeared in a series of rapid sensations which resembled the awakening from anaesthetic influence. One reason why I disliked this kind of trance was that I could not describe it to myself. I cannot even now find words to render it intelligible. It consisted in a gradual but swiftly progressive obliteration of space, time, sensation, and the multitudinous factors of experience which seem to qualify what we are pleased to call our Self. In proportion as these conditions of ordinary consciousness were subtracted, the sense of an underlying or essential consciousness acquired intensity. At last nothing remained but a pure, absolute, abstract Self. The universe became without form and void of content. But Self persisted, formidable in its vivid keenness, feeling the most poignant doubt about reality, ready, as it seemed, to find existence break as breaks a bubble round about it. And what then? The apprehension of a coming dissolution, the grim conviction that this state was the last state of conscious Self, the sense that I had followed the last thread of being to the verge of the abyss, and had arrived at demonstration of eternal Maya or illusion, stirred or seemed to stir me up again.”

J. A. SYMONDS.

## GNOSTIC CHRISTOLOGY

THE RIGHT REV. F. W. PIGOTT, M.A. (Oxon.)

**I**N an article published in the autumn of last year under the heading "The Crisis in the Theosophical Society" the teaching frequently attributed to the Gnostics that the Lord Christ for the purpose of manifestation used a body which was not His own is described as "an obscure Gnostic tradition"; later in the same article the writer declares that after careful study he finds that the doctrine rests on Cerinthus alone.

The crisis in the Theosophical Society, if there really is any crisis, does not appear to be connected, except remotely, with the Gnostic tradition; nor does this disputed Gnostic teaching play an important part in the crisis as it is portrayed in the article itself. Nevertheless, in view of the similar teaching now promulgated in regard to the method of the manifestation of the Lord in our own day, the question to what extent this particular doctrine was taught and believed by the early Christian Gnostics is in itself and apart from controversy a matter of interest at the present time. The *Empire Review* article becomes useful since it challenges us to examine the evidence afresh and drives us back to the literature of a fascinating subject.

The teaching or tradition in question is thus concisely summed up by Dr. Besant—"The body He then took, as was asserted by a very large number of the wisest men in the Christian Church, was the body of a disciple named Jesus, and that body that He used was used by Him for a brief period only, because His people murdered Him after three years of His presence—murdered His body, I should say, after three years of His presence. And that section, the great Gnostic section of the Christian Church, always looked upon Jesus and the Christ as two separate beings."<sup>(1)</sup>

It is not surprising that different people in our own day should have very different ideas of what exactly the Gnostics

(1) *How a World Teacher Comes*, p. 9.

taught. Even in the first two centuries of our era (their own age) there were many different schools of Gnostic teaching. One school taught one thing, another another. And the teaching was not formulated in creeds nor was there any *depositum fidei* around which the various teachings could be grouped. Even, then, when Gnosticism was still a living faith it must have been difficult, if not impossible, to find a complete answer to the question What exactly is Gnosticism? or, What exactly do the Gnostics teach? Much more difficult is it now after the lapse of some seventeen or eighteen centuries to supply an answer to the same question.

Gnosticism and the Gnostics is a subject which has received a good deal of attention from modern scholars in the past half century or so, but even with their help, which is considerable, the main ideas of Gnosticism are not easily grasped by people of this generation. In the few extant Gnostic writings and in the contemporary literature of the subject, ably translated into English though these have been by our modern scholars, we read over and over again of ideas which often seem to baffle understanding. We read of a *pleroma*, which seems to be a Platonic idea, of a *demiurge*, of *aeons*, of *emanations* and *syzygies*. To the understanding of these terms the theosophical hypothesis of planes of nature and descending and ascending Logoi supplies a useful key; but even with that key much is left not understood. Our modern scholars have done their best to explain the terms and the ideas for which the terms stand and have evidently themselves arrived at some sort of understanding of Gnostic philosophy, but the ordinary unscholarly English mind is not well adapted to this kind of study. The terms seem to "gyre and gimble in the wabe," and after pursuing them through much of the literature one is inclined to say of Gnosticism what Alice said of the Jabberwocky rhyme—"It seems very pretty, but it's rather hard to understand! Somehow it seems to fill my head with ideas—only I don't exactly know what they are." So, it is obvious that according to Gnostic teaching someone has emanated from something or something from somebody, but who has emanated from what, and how, is not quite so clear. The fault, if any, is not in the Gnostic teachers but in ourselves.

The subject is all the more confused because of the bias in the minds of contemporary writers. Irenæus and Hippolytus wrote expressly to refute the Gnostic teachings and other kindred "heresies"; and in those days as in the less remote middle ages when doctors of divinity, whether they were saints or not, set to work to refute the teaching of other doctors, they did so unsparingly. They were very much less polite than their modern counterparts, the bishops and university professors of to-day, in their criticisms of each other's work. The well-known story of Cerinthus' encounter with St. John at the baths at Ephesus is a good illustration of this theological animus. The story is that St. John meeting the Gnostic teacher Cerinthus at the public baths fled from the building in horror and in fear lest the building should fall on so wicked a heretic. We may hope for the credit of St. John that the story is not true, or at least that it has been greatly exaggerated. It is certainly not at all in keeping with the character of the 'Apostle of love, as tradition and his Epistles reveal that character to us. But it and the similar story of Polycarp's rude retort to the semi-Gnostic Marcion, who claimed acquaintance with him at Rome,—“ I know thee as Satan's firstborn,”—are very much in keeping with the tone of some of the anti-Gnostic writers of the second century by one or other of whom these stories may well have been invented.

The intolerant tone was the ordinary method of refutation at that period. It was the custom of the age; and it did not mean so much then as the same sort of language means now when it is used by some modern controversialists—not the writings of intolerant opponents—and for any sort of confusion. We moderns reading about Gnosticism through the writings of intolerant opponents, and for any sort of understanding of the subject we must rely largely on the work of opponents, must wonder how much of the teaching attributed to them really represents the teaching of the great Gnostic doctors and how much emanates from a misunderstanding of that teaching, enhanced by prejudice, in the minds of its opponents.

The same difficulty arises to some extent, though not to

the same extent, in the writings of some modern exponents of Gnosticism. The most sympathetic English exponent is certainly Mr. G. R. S. Mead, to whom students of the subject must be for ever grateful for his illuminating book, *Fragments of a Faith Forgotten*, and particularly for his English translation of the great Gnostic work, *Pistis Sophia*. But Mr. Mead, interesting and illuminating though his work is, gives the impression that he is not wholly dispassionate; he seems a little too anxious to show that the modern theosophical key fits the ancient Gnostic lock. At the other extreme some of the modern (Roman) Catholic writers are, as we should expect, almost as prejudiced against Gnosticism as were some of the early anti-Gnostic fathers. A writer, for instance, in the Catholic Encyclopædia describes Gnosticism as "this dreadful sum of all heresies," and dismisses Mr. Mead's work as "an unscholarly and misleading work, which in English-speaking countries may retard the sober and true appreciation of Gnosticism."

On the whole the sanest, soundest and soberest exponents of the subject in English are those of the English Church; such for instance as Dean Mansel of Oxford and St. Paul's Cathedral, Bishop Lightfoot of Cambridge and Durham, Doctors Sanday, Bigg and R. L. Ottley of Oxford, and Professor Bethune-Baker of Cambridge. These writers give confidence. They have not all written extensively on this particular subject, but we feel that what they have written proceeds from an intimate acquaintance with Gnostic literature, sound scholarship and a real desire to ascertain and to proclaim the truth. They approach the subject less heavily burdened with axes of their own to grind than many other writers; they are naturally orthodox, but they do not allow their orthodoxy to obscure their perception; and we can be grateful to them, one and all, for dismissing as unworthy of credence the stories of immorality which opponents of Gnosticism, as of almost every other "heresy" in every age, have been too ready to use as arguments against the so-called heresy itself. We shall have occasion to refer again to the writings of some of these English scholars.

But to turn from the literature of the subject to the subject

itself. It is no wonder, for reasons that the above digression has attempted to state, that different persons should come to different conclusions about the teachings of Gnosticism; but is there any sort of agreement discoverable between the different schools of Gnosticism, as we know them, upon any important teachings which we moderns can to some extent lay hold of and understand? There is.

Limiting the field to Hellenic or Alexandrian Gnosticism, there are within that field at least two leading ideas which are more or less clearly discernible in the different schools. One is a peculiar idea about the essentially evil nature of matter, and the other an idea, consequent upon the former, that Christ's appearance in this material world could not have been in a material but only in a phantom body. This is the teaching generally known as Docetism from the Greek word *dokesis*—a phantom.

It is outside our present purpose to examine the teaching about the evil nature of matter, to dig down to its roots and to trace its connections with other main Gnostic ideas about emanations and aeons. All that we are concerned to show is that that, being a commonly held Gnostic idea, the other idea, that because matter is essentially evil the Christ-aeon could not be born in a body of matter, was also commonly taught and believed by Gnostics; and that one variant of this docetic teaching was that teaching, with which we are here particularly concerned, that the Christ manifested in a body which, though really constructed of physical matter, was not His own body; that is to say that for the purpose of manifestation He used the body of another. We will set out the evidence for this teaching from the works of contemporary writers and from the expositions of the subject by modern scholars who have made a thorough study of the earlier writings. The evidence thus adduced is not by any means exhaustive. It is in a sense hap-hazard, but it is perhaps sufficient to show that this particular teaching was held in Gnostic days, as our President says, "by a very large number of the wisest men in the Church," and not merely by Cerinthus and his followers.

Two of the wisest of the Gnostic teachers by common

consent were Basilides and Valentinus, both of whom lived and taught and formed schools at Alexandria in the earlier half of the second century A.D. Their Christology is a little confusing. It is not very clear either from the writings of Valentinus, fragments of which still exist, or from the refutations of their teaching by their opponents what they really did teach about the Lord's body. Both, however, seem to have believed that the body and its tenant were separable and that more than one tenant used successively a single body. Irenæus says of Valentinus and the Valentinians: "They utter blasphemy against our Lord by cutting off and dividing Jesus from Christ and Christ from the Saviour."<sup>(1)</sup> Valentinus quoted Phil. ii., 6, 7, "the *form* of a servant," "the *likeness* of men," to prove that our Lord's body was not His own real body.<sup>(2)</sup> According to Irenæus again (I. vii. 2) the nature of Christ as conceived by Valentinus was fourfold: (1) a spiritual principle (pneuma); (2) an animal soul (psyche); (3) a heavenly body formed by a special dispensation which at birth "passed through Mary as water through a tube"; (4) the pre-existent Saviour who descended in the form of a dove at the baptism and withdrew with the spiritual principle before the crucifixion.

Basilides' teaching is even more obscure than that of Valentinus. As seen by Irenæus (especially I. xxiv.) he taught that Christ (=Nous=Mind, the first-born from the unborn Father) came from the Father, used presumably the body of Jesus, but left this body before the Passion, arranging somehow that Simon of Cyrene suffered crucifixion—not Christ and not Jesus. Here are the words of Irenæus (Trans. Roberts and Rambaut)—"The Father without birth and without name . . . sent his first-begotten Nous (he it is who is called Christ) to bestow deliverance on them that believe in him from the power of those that made the world. He appeared then on earth as a man to the nations of these powers and wrought miracles. Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore his cross in his stead; so that this latter, being transfigured by

(1) Adv. Hæc. iv. Preface (Ante-Nicene Library).

(2) Basil. Epp. cclxi., 2.

him that he might be thought to be Jesus, was crucified through ignorance and error while Jesus himself received the form of Simon and standing by laughed at them." This strange notion does not bear upon the supposed use by Christ of the body of Jesus, but it shows that Basilides, if indeed Irenæus truly represents his teaching, believed in the possibility of the use and abandonment of another's body by the Christ.

The writer of the Review article already referred to expresses the opinion that Basilides knew nothing of the teaching in question. Dr. Bethune-Baker, on the other hand, no mean authority, says that Basilides taught that "Christ appeared in human form, uniting himself with the man Jesus at his baptism; the man Jesus not being the Redeemer but merely the instrument selected by the redeeming God, for the purpose of revealing himself to men. It was only in appearance that he was subjected to death upon the Cross."<sup>(1)</sup> Dr. Bethune-Baker does not on this point quote his authority, but this passage is not an unfair interpretation of the somewhat confusing account of Basilides' teaching given by Hippolytus in Book VII., Ch. XV. of the *Philosophoumena*.

So much for the greater lights of Gnosticism. Before turning to the lesser lights it will be as well to consider some interesting words in *The Acts of John* which bear distinctly upon the point under examination. *The Acts of John* (so Mr. Mead judges) is a fragment of the third quarter of the second century. It is of a distinctly Gnostic nature; the whole setting is docetic in its Christology. In it we read:—

"Again in like manner he leadeth us three (Peter, James, John) up into the mountain saying 'Come ye to Me.' And again we went and we beheld Him at a distance praying. Now therefore I, because He loved me, drew nigh unto Him softly as though He should not see and stood looking at His back. And I beheld Him that He was not in any wise clad with garments, but was seen of us naked thereof, and not in any wise as a man; and His feet whiter than any snow, so that the ground there was lighted up by His feet, and His head reaching unto heaven, so that I was afraid and cried out; and He turned and appeared as a man of small stature

(1) An Introduction to the Early History of Christian Doctrine, p. 87.

and took hold of my beard and pulled it and said unto me, 'John, be not unbelieving and a busybody.' And I said unto Him, 'But what have I done, Lord?' And I tell you, brethren, I suffered great pain in that place where He took hold upon my beard for thirty days. But Peter and James were wroth because I spake with the Lord and beckoned unto me that I should come unto them and leave the Lord alone. And I went and they both said unto me 'He that was speaking with the Lord when He was upon the top of the mount, who was He? for we heard both of them speaking.' And I . . . . said 'That shall ye learn if ye enquire of Him.' " (1)

The earlier portion of this passage has no direct bearing upon the distinction between Christ and Jesus; it is merely quoted here because of its delightful human touch in connection with the pulling of the beard. But in the later portion there is distinct evidence of the belief, at the date at which this document was written, of two beings in connection with a single body. Similarly in the following passage from the same fragment:—

"Again, once when all of us His disciples were sleeping in one house at Gennesaret, I alone, having wrapped myself up, watched from under my garment what He did; and first I heard Him say, 'John, go thou to sleep,' and thereupon I feigned to be asleep; and I saw another like unto Him come down, whom also I heard saying unto my Lord, 'Jesus, do they whom thou hast chosen still not believe in thee?' and my Lord said unto Him, 'Thou sayest well, for they are men?'"

From this it is clear that the writer was certainly somewhat of a busybody or, at least, a little curious. But which of us can blame him? What he saw and here relates is, at any rate, of very great interest to us living about eighteen centuries later. Commenting on these passages, Mr. Mead writes:—"Here, in my opinion, is the direct tradition of an inner fact which led to the subsequent great doctrinal distinction between Jesus and the Christ in Gnostic Christianity."

Turning now to the lesser lights of Gnosticism,—lesser

(1) Mead. "Fragments of a Faith Forgotten," pp. 429, 430.

that is to say in comparison with Basilides and Valentinus—we find the point that we are considering most clearly stated in the teaching of Cerinthus (a contemporary of S. John) as understood and reported by Irenæus. Irenæus says of him (I. xxvi), “ He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation . . . . After his baptism Christ descended upon him in the form of a dove from the supreme Ruler . . . . but at last Christ departed from Jesus and that then Jesus suffered and rose again while Christ remained impassible.”

Of Carpocrates and his followers Irenæus says (I. xxv.)—“ They also hold that Jesus was the son of Joseph and was just like other men with the exception that he differed from them in this respect, that inasmuch as his soul was steadfast and pure he perfectly remembered those things which he had witnessed within the sphere of the unbegotten God. On this account a power descended upon him from the Father . . . . and they say that it, after passing through them all and remaining in all points free, ascended again to him.” And of the Ebionites :—“ Their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates.”

Speaking generally of the Gnostics of his day, whom he describes as “ these heretics,” Irenæus says—“ They maintain that the baptism instituted by the visible Jesus was for the remission of sins but the redemption brought in by that Christ who descended upon him was for perfection ” (I. xxi. 2); and “ It certainly was in the power of the apostles to declare that Christ descended upon Jesus or that the so-called superior Saviour came down upon the dispensational one . . . . but they neither knew nor said anything of the kind ”; (II. xvii. 1) and “ The impassible Christ did not descend upon Jesus but He Himself, because He was Jesus Christ, suffered for us . . . . and if He was Himself not to suffer but should fly away from Jesus why did He exhort His disciples to take up the cross and follow Him,—that cross which these men represent Him as not having taken up? ” (III. xviii. 4).

Such passages clearly show that in the opinion of Irenæus

this particular teaching was widespread; else, why was he at such pains to refute it?

\* \* \* \* \*

When Dr. Besant says that a certain teaching was proclaimed by a very large number of the wisest men in the Christian Church in the earlier days, many, probably most, of the readers of this journal will be able to accept her statement unhesitatingly, believing that she derives the knowledge less from Gnostic literature and the history of Gnosticism than from the inner recesses of her own memory. But our purpose here has been to show from an examination of the literature itself that her statement is justified. And that has been done. The examination may have been cursory but it has been sufficient for the purpose. Without any clue it would not perhaps be easy to discover that this teaching had been generally prevalent amongst the Gnostics; but with the clue much in the Gnostic writings and teachings that would otherwise be obscure becomes more clear. With the clue we can see what they mean, what they are driving at. Even with the clue much remains obscure, but it is sufficiently clear that this particular idea was certainly known and accepted by a very large number of people—the greater and the lesser lights of Gnosticism and their immense trains of followers.

And not only does it become clear that the teaching was asserted by a very large number of people but that those who asserted it were of the wisest of the Christian Church of those days. Of Basilides and Valentinus there is no need to speak. They are admittedly "of the wisest." But speaking of the Christian Gnostics in general, the research work in this field of the last half-century and more has brought about this result, that the Gnostics are now no longer regarded as fools but as people who seriously tackled, and with considerable success, the most difficult intellectual problems that can confront human beings. We, who are unable to understand all that they mean, are surely the fools, not they. That they were regarded by the orthodox as heretics goes without saying. But to what extent or for how long the different Gnostic sects considered themselves as part of the Church and claimed to be carrying on the true Christian tradition is not at all clear.

The prominent teachers would certainly excite suspicion by their attitude towards the scriptures and by much else, but heretics in the days before Nicæa (325) were not so easily brought to book as in post-Nicene days when an authoritative standard of doctrine had been established. On the other hand, it was not an easy matter in the second century to form and organize "schools" of thought apart from the Church, and for this reason, whether they considered themselves or were considered by others as sound Christians or not, it is likely that they and their schools existed within the Church organization. It is an interesting point but rather beside our present purpose.

They were certainly wise in the sense that they were intellectually alert, and, more than that, they were wise in the higher sense that they were as a class morally upright and ethically good. That there were among them many extremists, going to excess in the opposite directions of asceticism and profligacy in their contempt of matter, is certainly true; but the great middle body was as certainly sober and sane. As Dr. Ottley rightly says: "Gnosticism must in some way have satisfied the yearning for a higher life and the spirit of devotion to Christ. It held that the philosophic life was of higher importance than philosophic theory. It seems difficult otherwise to explain the practical success and wide extension of the Gnostic movement." (1)

Dr. Hatch described them as "the first theologians," and commenting on this epithet Dr. Bigg prefers to describe them as "the first Freemasons" jealously guarding an esoteric Mystery (Gnosis) from all but a chosen few. Perhaps a closer analogy might be found in the practice of the Greek mysteries.

Of their aims Dr. Bigg thus speaks in a fine passage: "It is a mistake to approach the Gnostics on the metaphysical side. The ordinary Christian controversialist felt that he had nothing to do but set out at unsparing length their tedious pedigrees in the well-grounded confidence that no-one would care to peruse them a second time. The interest, the meaning, of Gnosticism rests entirely upon its ethical motive. It was an attempt, a serious attempt, to fathom the dread mystery,

(1) *The Doctrine of the Incarnation*, p. 174.

of sorrow and pain, to answer that spectral doubt, which is mostly crushed down by force—Can the world as we know it have been made by God? ‘I will say anything,’ says Basilides, ‘rather than admit that Providence is wicked.’ Valentinus describes in the strain of an ancient prophet the woes that afflict mankind; ‘I durst not affirm,’ he concludes, ‘that God is the author of all this.’” (2)

We may as well leave it at that. Men who had such aims and who came to such conclusions were wise in every sense of the word according to the standards of their own or of any other age; and since few if any others within the Christian Church of their own age attempted the same task on the same scale, they may justly be described as “the wisest men in the Christian Church.”

(2) *The Christian Platonists of Alexandria*, pp. 54, 55.



#### THE LIVING GOD.

“The universe, open to the eye to-day, looks as it did a thousand years ago; and the morning hymn of Milton does but tell the beauty with which our own familiar sun dressed the earliest fields and gardens of the world. We see what all our fathers saw. And if we cannot find God in your house or in mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing; in the general laugh and the secret grief; in the procession of life, ever entering afresh and solemnly passing by and dropping off; I do not think we should discern him any more on the grass of Eden, or beneath the moonlight of Gethsemane. Depend upon it, it is not the want of greater miracles, but of the soul to perceive such as are allowed us still, that makes us push all the sanctities into the far spaces we cannot reach. The devout feel that wherever God’s hand is, there is miracle; and it is simply an indevoutness which imagines that only where miracle is can there be the real hand of God. The customs of Heaven ought surely to be more sacred in our eyes than its anomalies; the dear old ways of which the Most High is never tired, than the strange things which he does not love well enough ever to repeat. And he who will but discern beneath the sun, as he rises any morning, the supporting finger of the Almighty, may recover the sweet and reverent surprise with which Adam gazed on the first dawn in Paradise. It is no outward change, no shifting in time or place; but only the loving meditation of the pure in heart, that can reawaken the Eternal from the sleep within our souls; that can render him a reality again, and reassert for him once more his ancient name of ‘The Living God.’”

JAMES MARTINEAU.

# THE GOETHEANUM

## AN ARCHITECTURAL EXPRESSION OF A SUBLIME PHILOSOPHY

SIR KENNETH D. MACKENZIE, BART.

**V**ISITORS to Switzerland frequently hear the Goetheanum mentioned or discussed, while those who have been to Arelshelm, near Basle, and have visited Dornach, will have seen the great Building now nearing completion which will replace the original structure burnt to the ground on New Year's Eve, 1922, through, it is believed, incendiarism.

What was the "Goetheanum," who was its designer or architect, and by whom is it being rebuilt? These are questions asked by all whose attention is drawn to the remarkable edifice known throughout Switzerland, and now rising from its ashes on the site of the old Goetheanum in the pleasant little village of Dornach close to the German frontier. The originality and strangeness of the old building with its two domes of unequal size, the lesser merging into the greater; its quaintly shaped, over-hanging porticos, church-like windows, and weirdly carved ornamentation, all surrounded by a wall of peculiar design, gave to the old Goetheanum a striking appearance which in its isolated position aroused at once curiosity and interest.

During the Great War, within constant sound of the guns, men and women of no less than seventeen nationalities worked continually there together in perfect accord and harmony, on its erection, decoration, and completion. There arose with it, surrounding the building and its schools, an international colony of teachers and students who still live there, and are being trained in many varied lines of activities, pupils coming from all parts of the world.

Its founder and designer, Dr. Rudolf Steiner, Ph.D., who passed away on March 30, 1925, at the age of sixty-four, was by some who perhaps knew him and his work least called a "Mystic" or "Occultist"; but by those who knew and

loved him well, and who worked and had studied under him, was deemed one of the greatest and most noble philosophers the world has ever seen. One wonders, when studying his philosophy, if its profound depth be not the origin of any disfavour it encounters in the outer world where shallow thoughts are preferred. He designed and erected his first Goetheanum as an expression in architecture of the transcendental Philosophy embodied in his books and teachings. It was an expression in material form of MAN, the being who is part matter and part spirit. Within that building was a painted symbolic representation of human evolution, physical and spiritual. Inside one enormous dome, the mere construction of which was a wonderful architectural achievement, were shown the different stages of mankind's history; while in the other and smaller one, the spiritual evolution of the human soul or mind, whose goal is the germ planted on Earth through Christianity, was symbolically displayed. In its columns, architraves, and windows was set forth Evolution as the outcome of Involution; in other words, the embodiment throughout the ages of Spirit in the flesh, and the gradual process of its release. A theme that is truly unique in conception and execution.

The magnitude of this conception was immediately realisable, and whatever views may be held on the eternal controversy of Matter versus Spirit, a visible presentation of that subject in a building was naturally so extremely interesting that the loss of the old Goetheanum must always be deeply deplored. It is also lamentable that Dr. Steiner died before he had completed the designs for the new buildings, for we should doubtlessly have had another and an altogether different rendering of the theme. It is understood by his pupils who are now engaged on the new structure that he intended it to be, not an expression of what MAN is, but of what he has been placed in the world to accomplish.

The new Goetheanum is altogether unlike the old one in design; it is much larger, is of a more conventional type so far as outward appearance goes, and in view of what happened to the first, which was entirely of wood, is being built of incombustible materials. It will be the centre of Anthro-

posophy based on Steiner's teachings and system of philosophy which is rapidly spreading throughout the Continent and America, and as well as of every kind of activity for the benefit of humanity. These will be stimulated and taught there, though its immediate objective is to be a Theatre for his Mystery Plays, of which performances will be given annually.

From the first to the ninth of August last year an "English" week was held in Dornach, and a larger concourse of visitors attended from all parts of the English-speaking world than even that which met there in 1925. Though the Master mind is no longer present in the body to welcome his followers, the outcome of his Work grows and progresses as the years pass, not only that which emanates from the Goetheanum at Dornach, but that coming from his Waldorf school for the education of children at Stuttgart, of which branches are being formed in America as well as in Europe.



#### ONENESS OF MIND.

"Oneness of mind and will with the divine mind and will is not the future hope and aim of religion, but its very beginning and birth in the soul. To enter on the religious life is to terminate the struggle. In that act which constitutes the beginning of the religious life—call it faith, or trust, or self-surrender, or by whatever name you will—there is involved the identification of the finite with a life which is eternally realised. It is true indeed that the religious life is progressive; but understood in the light of the foregoing idea, religious progress is not progress *towards*, but *within* the sphere of the Infinite. It is not the vain attempt by endless finite additions or increments to become possessed of infinite wealth, but it is the endeavour, by the constant exercise of spiritual activity, to appropriate that infinite inheritance of which we are already in possession. The whole future of the religious life is given in its beginning, but it is given implicitly. The position of the man who has entered on the religious life is that evil, error, imperfection, do not really belong to him; they are excrescences which have no organic relations to his true nature; they are already virtually, as they will be actually, suppressed and annulled, and in the very process of being annulled they become the means of spiritual progress. Though he is not exempt from temptation and conflict, yet in that inner sphere in which his true life lies the struggle is over, the victory already achieved. It is not a finite, but an infinite life which the spirit lives. Every pulse-beat of its existence is the expression and realisation of the life of God."

JOHN CAIRD in "The Philosophy of Religion."

# THE COSMIC ELEMENTS

ALLAN NEVILLE TAYLOR

SO far back as 1886 Sir William Crookes declared that all those forms of "physical plane" matter which we know under the general term of chemical elements, are in reality complex in structure, but derived from a relatively simple single source, to which he gave the name *Protyle*. This is in complete agreement with the teaching of Theosophy and Occult Science—which also add that though this *Protyle* is indeed the basis of our physical world, it is by no means synonymous with the Primordial Root Substance from which the total Phenomenal Universe has been evolved by a process of continuous differentiation.

From the Root Principle, *Mûlaprakriti* (which, by the fact of our conception of it is absolutely space-filling) is evolved, not only one *Protyle*—that of our physical plane—but several : one *Protyle*, in fact, for every plane of the Manifested Universe, and these are the real *Elements*, the noumenal, informing principle of all the apparently physical phenomena with which we are and can be acquainted.

In the *Secret Doctrine* (Vol. i., p. 350) we read :

"There are thus seven *Protyles*—as they are now called, whereas Aryan antiquity named them the Seven *Prakritis*, or *Natures*—serving severally as the *relatively* homogeneous bases, which in the course of the increasing heterogeneity, in the evolution of the Universe, differentiate into the marvellous complexity presented by phenomena on the planes of perception."

In its evolution from the abstract into the full objectivity of this lowest plane, the undifferentiated Root Substance gives rise to six bases of further evolution—or seven, if we include as a base the Primordial Cosmic Principle itself in its unmanifested state. Each of these bases corresponds to a distinct Plane, and is indeed the substance from which its particular plane is made. Nevertheless, it must be remembered that *all* objective phenomena are primarily the result of a conditioning of *Mûlaprakriti*, this being the fundamental base of the objective side of the Phenomenal Universe, and the *fons et origo* of form on all the planes of being.

Now the *Theosophical Glossary* defines Mûlaprakriti as "The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance—Akâshâ. Literally, it is 'the root of Nature (Prakriti), or Matter.'" It is not in itself, however, the One Absolute Principle; neither is Parabrahman—so far as they are associated together. Each is the other in a sense, truly, but only as contrasted Object and Subject. Mûlaprakriti is the aspect which informs the *objective* side of Nature, even as Parabrahman underlies the *subjective*.

"At the commencement of a great Manvantara (Cycle of Evolution) Parabrahman manifests as Mûlaprakriti, and then as the Logos. . . . This Logos . . . is the source of all manifestations of individual consciousness. . . . Force, then, does not emerge with Primordial Substance from Parabrahmic latency. . . . Force, thus, is *not synchronous* with the first objectivation of Mûlaprakriti. . . . Force *succeeds* Mûlaprakriti; but, *minus* Force, Mûlaprakriti is for all practical intents and purposes non-existent." (S.D., vol. ii., p. 27.)

The Logos is the equivalent of the "Force" aspect of Parabrahman, and therefore an unindividualized manifestation of Divine Ideation. A manifested and individual Universe is evolved from this aspect, under the dual functioning of Force and Substance. This "Force" must not be confused with mechanical force, inasmuch as it is the very *thought* of the Logos, which is consciously within all manifestations of "Matter" on whatever plane of existence.

If, however, we regard Mûlaprakriti as the germ-plasm containing a potential Universe, we shall the more readily comprehend its dual aspect, objective and subjective. We shall deal, then, with only the Objective side of Cosmic Evolution, and ignore for the time being all account of the *Reason* and *Consciousness* which lie behind it.

We have spoken of the Seven Protyles underlying the planes of being. Of these, four are "entirely physical, and the fifth (Ether) semi-material, which will become visible in the Air towards the end of the Fourth Round. . . . The remaining two are as yet absolutely beyond the range of human perception." (S.D., vol. i., p. 40.) The four elements stated above as being "purely physical" are Earth, Air, Fire, and Water—the same which are so constantly mentioned by the Alchemical Philosophers and in the writings of the Ancients. It was popularly supposed that they referred to the "elements"

generally accepted as such, whereby they came by great discredit, as they asserted that their elements were simple and undecomposable. How much slandered the Alchemists were may be realized when we know that their *Elements* were none other than four of the Protyles, each of which served as the foundation for "Matter" of varying complexity. We are not referring, of course, to the purely physical significances of the terms Earth, Air, Fire, and Water (which but denote the *state* of matter), but to their wider meaning as being "the *cause* of states." Nevertheless, this terminology, though confusing, carries an important analogy, inasmuch as Nature on all her Planes evolves along parallel lines, and we find this fact well illustrated in the Hermetic adage, "As above, so below."

Bearing in mind what has already been written concerning the formation from Mûlaprakriti of the seven great Cosmic Elements, the *Secret Doctrine* is enlightening about the relationship of the atomic sub-states on the Cosmic Planes.

"In its turn, this Triple Unit (Chaos-Theos-Cosmos) is the producer of the Four Primary Elements, which are known in our visible terrestrial Nature as the seven (so far five) Elements, each divisible into forty-nine—seven times seven—sub-elements, with about seventy of which Chemistry is acquainted." (S.D., vol. i., p. 371.)

And again :

"According to esoteric teaching there are seven Primary and seven Secondary 'Creations': the former being the Forces *self-evolving* from the one *causeless* Force; the latter showing the manifested Universe emanating from the already differentiated *divine* Elements." (S.D., vol. i., p. 481.)

Each Plane is said to be characterised by its prevailing degree of density. Thus our own plane, the lowest of the Cosmic Septenary, has its physical elements relatively dense or *Earthy*, while the next above ours, the "Astral," has its "elements" prevailingly *Watery*, in a cosmic sense. It should be remarked, in this context, that the order given of the Elements themselves—Earth, Water, Air, Fire, etc.—is, broadly speaking, a scale of lessening density, which is more or less analogous to the increasing subtleness and plasticity of the rising Planes;—or rather, their decreasing involvedness of structure: each higher Plane being nearer to the simplicity of its parent, the Primordial Substance Mûlaprakriti.

Occult Science has said that "Matter" is nothing but "holes

in space"—that is, inconceivably minute vacuums, but with definite and finite dimensional limitations. It is this agglomeration of finite dimensions which is set revolving in an increasingly complex series of interlacing whirls by the Force or Thought of the Logos. Thus we see that the whole Phenomenal Universe, Protyles and their derivative "elements," exist only by virtue of their intrinsic *Motion*.

Absolute Motion—the presence of every particle at every point at every moment of time—must therefore be a characteristic of Primordial Substance; so that any and every "vibration" of that Substance is instantaneously present at every part of it—while "it" extends to infinity. It will be seen from the foregoing that as all "matter" on all Planes is in reality nothing but a differentiation of the original Mūlaprakriti through a descending scale of Protyles, the disturbance of even a single atom will *instantly* be an effect in every part of the Universe, all of which serves to indicate that "matter," while appearing to our physical senses as finite and limited in action, is really exactly the reverse.

This hypothesis of absolute and perpetual *Motion* is sometimes known as the Great Breath, and as modifications of the motion of Root Substance, the Cosmic Elements or Protyles are often called the *Tattvas*.

These, after a Cycle of Evolution, in the course of time suffer a period of involution. They give back their Motion to its original source, wherein it is re-absorbed; for Motion, being absolutely perpetual, cannot be dissipated or increased in any way. It is as ceaseless as the Great Breath from whence it is, and once re-absorbed, it ceases finite manifestation, is no longer conditioned on any Planes of Being, and exists only as the essence of the One Principle until the Pralayaic eternity into which "Matter" relapses periodically, is done, and a new Manvantara Cycle begins.



In the March number of "Foreign Affairs" Mr. Krishnamurti will have an article entitled "World Peace," in which he examines present problems in the light of their spiritual significance.

# BULWER LYTTON AS OCCULTIST

C. NELSON STEWART, M.A.

(Concluded from p. 73)

## VIEWS ON RELIGION

RELIGIOUS and theological questions did not interest Lytton to any extent. He was religious by nature, and found help in religious exercises, but his acute imaginative faculty saw through the folly of busying oneself about forms of worship or theological tenets. He puts his attitude succinctly in a letter to his son (1862):

I accept the Church to which I belong because I think it immaterial to me here and hereafter whether some of its tenets are illogical or unsound, and because, before I could decide that question, I must wade thro' an immense mass of learning for which I have no time, and then go thro' a process of reasoning, for which I have no talent. And when I have done all this, *cui bono?* . . . . It is not my *métier*.

At an early period he had spent much time in studying arguments for the existence of something in man which persists after death, and in another (very lengthy) letter he discusses life after death and the existence of the soul. Some of his remarks on the latter are striking to the modern reincarnationist, who believes that the personal mind dies in due course after each life. Lytton thought that—

in truth soul really means the living principle. And the mistake, to my mind, of metaphysicians has been to confine it to the thinking faculty or mind. Now, I am not quite sure that the mind which we now have necessarily lives again with the soul (1861).

One more passage will serve to show how shrewdly he had estimated the defect of his own church, and how sympathetically he could admire the results of other types of faith. He had been reading the life of St. Francis of Sales—

That R.C. faith, between you and me, does produce very fine specimens of adorned humanity—at once so sweet and so heroic. I suspect the Brahminical faith does the same. Both agree on this—the desire to keep before them, and melt into, a diviner essence than the human. And, therefore, both are at once more human and more divine. We members of the Protestant Established Church are always bringing Heaven into our parlour, and trying to pare religion into common sense (1870).

## PERSONAL CHARACTERISTICS.

No account of Bulwer, even as an occultist, would be adequate without some sketch of his personal characteristics,

for his was a very striking and decided personality. Although his manner was kindness itself, there was a tremendous air of dignity and power about him—"an aristocratic something bordering on *hauteur*." Even when a young man just climbing to literary fame he impressed one writer to record that he never saw Lytton without being reminded of the passage, "Stand back! I am holier than thou!" Leslie Ward, who drew his portrait, has given us also a word-picture of his appearance. He "had a remarkably narrow face with a high forehead; his nose was piercingly aquiline and seemed to swoop down between his closely-set blue eyes, which changed in expression as his interest waxed and waned. When he was interestedly questioning his neighbour, he became almost satanic looking, and his glance grew so keenly inquisitive as to give the appearance of a 'cast' in his eyes. Carefully curled hair crowned his forehead, and his bushy eyebrows, beard and moustache gave a curious expression to his face, which was rather pale, except in the evening, when he slightly 'touched up,' as the dandies of his day were in the habit of doing." A lady who visited Knebworth in 1858 notes his "fine intellectual forehead. The veins often became plain in it. . . . He had a slender hand like an Eastern's."

His care about dress and personal appearance was the subject of ridicule during his lifetime and afterwards. It is not so long since a writer in a weekly journal found fault with Lytton's (to him) over-meticulousness in the matter of clean shirts—surely a blameless peculiarity. To the unprejudiced reader to-day, the figure which appears is that of a punctilious and courtly aristocrat, working with iron determination through ill-health and personal trouble, appearing to his guests "haggard in the morning, and in the evening, radiant, debonair middle age"—listening deferentially to the humblest and most obscure member of the party, and anon, putting aside his long oriental pipe with its Turkish tobacco, to hold the attention of the whole room with his softly spoken sentences, packed with knowledge and lit with flashes of imaginative insight.

Leslie Ward tells us that Lytton had little artistic sense with regard to painting and sculpture, yet he certainly had a

nervous organization as sensitive as any artist's. As a young man he remarked that when he fixed his attention on the sea or the sky they affected him powerfully but differently. The sea troubled him, while the sky brought repose. Contemplating the sky, he says—"my soul seems to wander through serenest avenues of thought towards that everlasting, limitless, unattainable repose which is the spiritual realm of a Divine Presence." It was this sensitiveness to outward conditions, no doubt, which was responsible for one of his peculiarities, that of multiplying the number of houses or rooms which he either rented or owned. He would take a fancy to a house somewhere, would rent it, and then shut himself up in it for weeks, writing busily.

He had some apprehension of burial alive, a topic of which he used to speak at times, chilling his listeners with gruesome stories. After his death his will was found to contain provisions safeguarding him from such a possibility.

#### LYTTON THE INITIATE.

We have been gleaning what evidence we could of the thoughts and researches of one who—to borrow his own phrases—had studied the occult and mysterious "from the Chaldee and the Mage, from the Pythian of Greece and the Saga of northern terror down to Yankee spirit-rappers and hysterical Clairvoyants." What are we to conclude as to his position in the occult world? Was he a mere student of books and looker-on at phenomena, or had he achieved some degree of spiritual illumination? There is the evidence of fact and inference from fact, and secondly, the testimony of authority.

Reviewing the evidence, we find him holding independent views on the phenomena of spiritualism and a tolerant conformity in religion; practising divination successfully, and attributing several of his most notable occult stories to "dream" experiences; also belonging to a Rosicrucian fraternity. These facts in themselves prove nothing except that he was a remarkable and mystically-inclined author of distinction. But add to these, powerful and successful versatility of talent duly put to use, and certain moral aspirations and qualities typical of the true occultist—and we come

to the conclusion that we are dealing with an individual sufficiently big, sufficiently rounded in his development, for us to hazard a guess that he was an Initiate.

A consideration of the versatility of Lytton has been outside our scope. To get a true sense of his significance in the world of his time we have to remember his activity as a member of Parliament, and his Colonial Secretaryship. His wise outlook on war, on colonization, we can learn from his speeches. We must remember how in spite of his deafness he achieved oratorical triumphs in the House. We have to keep in mind his efforts for a free Press, and, especially, we must read his speech which dealt the death-blow to that thinly-veiled continuation of slavery known as Negro Apprenticeship. We find his influence affecting English thought and manners in unexpected directions. We see him encouraging new forms of medical treatment, helping by his brilliantly written witness to the water-cure to dispel the stagnation of British medical methods. We investigate the history of the modern man's black dress coat, and lo! it comes from his *Pelham!*

The moral qualities and aspirations are worth while illustrating. Of course there is no contention that Lytton was irreproachable, but he had in full measure qualities which are not sufficiently recognised by many of his biographers. The general reader is most unfairly provided with a conception of an industrious but dandified intellectual gentleman with little manhood, who loomed rather large in his own day but has now shrunk to fairly insignificant proportions.

Take first the young man at Versailles in 1826. Those who are acquainted with *Light on the Path* or *The Voice of the Silence* will see an enthusiast anticipating the advice given therein:—

When I perceive in myself the growth of any passion that promises to be real, I do not rest till I have destroyed it to the very root. Once only, of late, I have been in danger (Letter to Mrs. Cunningham).

But the witness-in-chief is his son Robert :

No man since Goethe ever laboured so incessantly at the improvement and completion of his own intellectual, moral, and even physical being all round. But between him and Goethe there was this essential difference: in my father's temperament the incentive to self-improvement was always an intense desire to be instrumental in the improvement of his fellow-creatures. . . . He could not think or feel without reference to the thoughts and feelings of those around him . . . . praise for any

kind of moral goodness, the ready recognition of a generous motive or lofty principle of his conduct, would almost overpower him; and I have frequently seen it bring the tears to his eyes. Similarly he writhed under calumny or any misinterpretation of his moral character. "It is more than injustice," he once exclaimed, "it is ingratitude. Men calumniate me, and I would lay down my life to serve them."

Before passing on, it may be wise to add that his practical exertions on behalf of, and kindness to, others, are easily established facts.

#### LYTTON AND THE EASTERN ADEPTS.

We come now to the "testimony of authority" regarding his occult status.

Madame Blavatsky wrote in *Isis Unveiled* that no author ever gave a more truthful or more poetical description of elemental beings than Sir E. Bulwer Lytton. Later, in *The Theosophist* for October, 1884 (vol. 6, p. 17), she spoke of him as

one who is still claimed by the mysterious brotherhood in India as a member of their own body, although he never avowed his connection with them.

Andrew Lang, writing on "Saint-Germain the Deathless," asks, "Was he known to Lord Lytton about 1860? Was he then Major Fraser?" Then, omitting Bp. Wedgwood's Bacon-Rosicrucian statement already quoted, we have Dr. Weller Van Hook, who, in writing of the activities of the great Adept known as the Venetian, describes him as heading the Atlantean occult tradition and having amongst his pupils the Master Rakovsky (Comte de Saint-Germain) and "the Master who was Lord Lytton" (*Theosophist*, xliv., 399).

Dr. Besant, writing in the next number of the same magazine on her colleague, C. W. Leadbeater, says:

In his parents' home when he was a child he saw the great Occultist, Bulwer Lytton, and he remembers seeing a letter, lying on a table, drop to the ground and flutter along it to his hand, untouched by aught visible. This suggestion that Lytton had actual magical powers recalls the stories current in his lifetime that he could make himself invisible at will.

We see then that to deduce from our estimate of Lytton's occult knowledge and work for the world that he was an Initiate, is a modest hypothesis alongside the statements of

certain modern occultists. Where precisely he stood—on what rung of the ladder—in the Occult Brotherhood is no business of ours: it is enough for us to know that he belonged to those pledged to the service of the race for all time to come. And contact with such rare souls is not easily forgotten. Striving to serve the One Life, something more of its sunlight and vivifying power pours through them upon all they meet. It was in no spirit of vanity that our Old Wizard (Vieux Sorcier), as he called himself, wrote this farewell to a young friend, a farewell we may make our own—

I believe that you will remember your visit to the Vieux Sorcier more than six months—memories of that sort are not included in the category to which six months is the limit. You will remember it when the grass will be round his grave, and children, perhaps grandchildren, round your own knee. And when they ask you what manner of man was the Vieux Sorcier, I doubt not that you will say a kind word for him. And in that belief I dismiss you gratefully to turn harebells into silver and gaze on the dance of fairies.

(The End)



“ IF.”

Of the three ultimate subjects of religious speculation, God, Self, Immortality, it was the third which Tennyson made most completely his own, and defended most strenuously against doubt and denial. Belief in a future existence appeared to him essential to the continued upward development of the human race. The survival of the individual personality after death was the fundamental principle of all his teaching; upon this alone did he find it possible to establish a practical system of ethics, and a faith in the moral government of the world: with this belief destroyed, the whole of his religion would crumble. Life without striving for something beyond life is to him life “without hope and without God in the world,” “a tale told by an idiot, full of sound and fury, signifying nothing.” If, as one class of thinkers confidently anticipate, belief in personal immortality becomes universally repudiated by the progressive races of Europe, the poetry of Tennyson may still be studied for the charm of its style, and the marvellous felicity of its language; but the teaching of Tennyson, based on an altogether erroneous hypothesis of the conditions and possibilities of human life, will be discovered to possess but little of permanent value.

“ *Tennyson as a Religious Teacher* ” (MASTERMAN).

# THE ARTHURIAN LEGEND

D. JEFFREY WILLIAMS

**I**F we wish to appreciate the wider and more enchanting world of the gods and heroes of the old Keltic legends we must bring an enlarged perspective to the task. This is also a requirement if we are to understand the world of the gods and heroes of the Classic and Teutonic myths, the world of the great sagas of Northern countries, and the world of the sacred myths and poetry of India. The world of the great dramatic poets like Shakespeare, Milton and Dante will not give up its great secrets to the calculating, prosaic and unimaginative mind. This greater world exists, but the great legends and myths, the great poems and symphonies, can only translate it to us in very feeble terms of this plane. Sometimes the things of this world are sublimated, rarified and transfigured in order that they may become symbols and representations leading us to the fuller reality beyond; and it is then that we see as in a glass, darkly and dimly, what the world beyond must be.

In a front page article of the "Times Literary Supplement" of recent date on St. Francis of Assisi was the following significant sentence: ". . . the transition from the material to the spiritual is not a passage from one world to another, but a substitution in the soul of a changed attitude to the same things." This striking sentence, if I may express the opinion, is an example of the new mysticism—which is really a world-old mysticism—that is finding expression to-day. The scientists are being forced to find a non-material basis for the physical atom, and in doing so are brought up against a world of imponderable forces that once existed only in the wildest dreams of romance. The atom has become, like Hamlet, a creature of the imagination! It has been translated into a thing of incalculable power; it has been so rarified and sublimated and transfigured that it is now a transcendent being of unknown potentialities!

What science has done for the atom should be done for everything in the world and for the world itself. This is the

alchemical work of poetry and religion if we only knew it; it is the work of all great art. All the arts at their highest are attempts to translate the things of this world into symbols and chrisms, prisms and mirrors, of another world, and also to translate, to body forth something of the other world into the crude forms and terms of this one, or, in the words of Shakespeare, "to give to airy nothing a local habitation and a name." The "airy nothing" is from our point of view when shut outside this impalpable world where no-thing is in a material and materialistic sense.

If we wish, for instance, to understand the world of Arthur, the world of the Round Table and that of the Holy Grail, even to understand Arthur himself, we must be prepared to see right through and beyond what is deemed as fact, and even be prepared to ignore what is claimed as history or alleged as fact. Arthur, as an ideal hero-king, does not depend on fact or history except in so far as the supposed fact and history give a semblance of reality to our earth-clinging minds, which demand a figure and form they can grasp in a setting that is also as near this actual world as is possible.

It is not at all likely that Arthur ever existed on this physical earth. I am not sure that we shall find any satisfactory historical evidence to show that there ever was such a person. Rénan seems nearer the truth when he says that "few heroes owe less to reality than Arthur."<sup>1</sup> Legend tells us many wonderful things about his powers; it tells us that he never experienced defeat, and that he had an army of kings at his command. Legend claims that Arthur reigned over the whole earth, and that all the monarchs of the world were present at a tournament he held at Caerleon when he put thirty crowns on his head. He was also held to be Lord of the Universe. The mythical, cosmic Arthur may have been all these things, but it is fantastic and childish to suppose that any earthly chieftain can be thus described. Arthur, in the words of Renan, "is a wholly ideal<sup>2</sup> hero. . . . It was by this ideal and representative character that the Arthurian legend had such an astonishing prestige throughout the whole world. . . . The Arthur who charmed the world is the head of an

1 and 2. The Poetry of the Celtic Races.—Rénan.

order of equality, in which all sit at the same table, in which each man's worth depends on his valour and his natural gifts. . . . This is the secret of the magic of the Round Table, about which the Middle Ages grouped all their ideas of heroism, of beauty, of modesty, and of love."

Charles Squire, in his "Celtic Myth and Legend," maintains that the "original Arthur stands upon the same ground as Cuchulainn and Finn," and other divine figures of the Keltic pantheon. In another part of the same book he says: "The attraction of the Arthurian story lies less in the battles of Arthur or the loves of Guinevere than in the legend that has given it its lasting popularity—the Christian romance of the Holy Grail." Why Charles Squire should have called it "the Christian romance" is rather obscure, for he goes on to say: "So great and various has been the inspiration of this legend to noble works both of art and literature that it seems almost a kind of sacrilege to trace it back, like all the rest of Arthur's story, to a paganism which could not have understood, much less created, its mystical beauty. None the less is the whole story directly evolved from primitive pagan myths concerning a miraculous Cauldron of fertility and inspiration."

It is not difficult to understand why a modern writer should be so unwilling to give a "pagan" past any source of enlightenment; it has become almost a firm tradition to refuse to a pre-Christian past any possession in the form of knowledge or spiritual teaching of whatever kind. But in spite of modern writers, the pagan past did create the mystical Cauldron with its sacred, magical powers of Regeneration and Baptism. As against the view of Squire we may put that of Renan, who says: "The whole Celtic mythology is full of the marvels of a magic Cauldron under which nine fairies blow silently, a mysterious vase which inspires poetic genius, gives wisdom, reveals the future, and unveils the secrets of the world. . . This Cauldron was the instrument of the supernatural power of a family of giants.\* It cured all ills, and gave back life to the dead, but without restoring to them the use of speech—an allusion to the secret of the Bardic initiation. . . . The Grail thus appears to us in its primitive meaning as the pass-word of

\* Spiritual giants: the Occult Hierarchy?

a kind of freemasonry which survived in Wales long after the preaching of the Gospel, and of which we find traces in the legend of Taliessin. Christianity grafted its legend upon the mythological data." In the later German version of the Grail story, full as it is of mysticism and beauty, we find that the Grail has a temple and priests, and Wagner's great music-drama is based upon the German tradition. The Cauldron symbolised, as did the Holy Grail, the first of the Great Initiations, and I personally believe that this inner side of its meaning was fully understood by the Druid votaries of the Blessed Inspiration in their secret schools.

The Arthur that is limned by our imagination as a mighty figure, standing out in bold relief from a Cosmic background, is all and more than all, that legend symbolically claims for him. This great mythic being—I might almost say, mystic being—is for us a type and perfect embodiment of all the manly and kingly virtues, and, at the same time, he seems to be a great hierophant of idealism and nobility for the whole world. It may be that Arthur is a more significant symbol than we realise, and his Round Table, also, may represent a great and significant fact in the occult world. At all events, it is not without interest that the Holy Grail was for centuries in Europe, according to Dr. Besant, I think, the only surviving outer witness to the reality of the Great Initiations and of the great Mystic Brotherhood in the darkness of ignorance and dogmatism.



#### WALT WHITMAN'S VIEW.

" I could turn and live with animals, they are so placid and self-contained,  
 I stand and look at them long and long ;  
 They do not sweat and whine about their condition.  
 They do not lie awake in the dark and weep for their sins.  
 Not one is dissatisfied, not one is demented with the mania of owning  
 things,  
 Not one kneels to another, nor to his kind that lived thousands of years  
 ago,  
 Not one is respectable or unhappy over the whole earth."

From " Song of Myself."

## THE CHURCH

[This paper was written many years ago and laid aside by one who had not heard of the Theosophical Society of which he is now a member.—ED.]

FEW pleasures that the country can offer are more to be desired than churchgoing. The country church has a welnigh irresistible appeal to the writer, for all that he is a Jew by birth and upbringing. But he offers an equal devotion to Christian church and Roman cathedral, to Islam's mosque and Jewry's synagogue, so long as they fulfil the *trinoda necessitas* of beauty, age—and emptiness. Only mosques lie out of reach to-day and there is but one synagogue that can satisfy every secret aspiration; it is the old house of worship of the Sephardic Jews, in Bevis Marks where the city of London moves to its eastern boundary. There his forbears worshipped; he can sense their presence in the spacious building still lit, as of old time, by great brass candelabra, and so empty save on rare occasion, that it is possible to feel alone during the service. There are days when he seeks refuge in Bevis Marks from the press and strife of London, just as there are days when the repose of a village church satisfies some imperious need to which all the varied beauty of the world lying at its doors cannot minister.

It is well to give reasonable play to all the emotions whose expression cannot harm others; it is even better to turn aside from life now and again and see it as a spectacle in which we have but the smallest part to play. Not from the quaint inscriptions on old tombstones, not from the memorial tablets that cloak the walls, comes the reminder that we have here no more than a brief place of sojourn, but rather in the atmosphere of the house of worship, an atmosphere not to be set down, for it is felt by the spirit within the sense and is not to be expressed save by a few rare masters of the written or spoken word. It is not melancholy, it is neither exaltation, nor fear, nor hope, nor resignation, that the house of worship enshrines; ponder the true quality as you may, it remains elusive, and yet satisfying. Perhaps the special gift of the place of prayer is its power to adjust mental perspective. We

may see or we may think we see, the great movement of human life, even as we see in fields beyond the church the passing of the pageant of the year.

One quality above all others you shall find in the country church, and this is contentment. Doubtless it is established no less firmly in the houses of Dissent, but I shun these, for the most of them are new and have corrugated iron walls or slate roofs, and against all such excrescences upon the face of the countryside an æsthetic sense is in perpetual revolt. Tradition must hallow the house in which for a little space we take refuge from life; we must have sense of forgotten worshippers, men, women and children, like ourselves of no account save to a small intimate circle, yet filled with a great love of life, with impossible hopes and unfulfilled ambitions and withal, well content to be—even as you or I. We were brethren, though when they entered into the sleep that holds them now, our own awakening had yet to come, just as surely as though there were some world in which the souls of the dead hold converse with the souls of the unborn.

In the perfect quiet of the country church they are all round us, these dead and unborn; we may become conscious, slowly or suddenly, of a communion that has no need of speech, that lies beyond the realms of sound. We may glimpse the pageant of the years that carries the new life from the font along the widening ways of life, through all the vicissitudes of childhood, adolescence, maturity and age, and finally gives back the body to the earth and the spirit to the Power that bade it go on pilgrimage and hid from its knowledge all that lay behind and before the barriers of mortality. Happy are those who passed the period of probation in the English countryside, who knew no more than the trivial incidents of the rural life, who had the gift of faith and never heard it defined as the power of believing what we know to be untrue. Happy are those who never saw a manufacturing town nor heard the roar of city traffic, nor turned the night into the day at the bidding of fools. Happy are those for whom the world displayed her beauties at every season. In the hush of the village church I am at one with them, these country lovers, whose joy in their surroundings, even though it was not expressed, had all the

fragrance of a prayer. "To labour is to pray," said the old Romans, but surely to praise is not less. In the gratitude that soars high above our feeble words as the lark's song rises above the fields that hide her nest, there is an incense that cannot but be pleasing to the Supreme. It is our recognition of a beauty that thrills us to the heart, that tells us how sentient being for all its measure of trouble or disillusion, so largely self-imposed, is a gift of worth; it is our expression of the optimism by force of which life moves along its appointed way.

These little spaces set aside for our reflections upon the passing years, these meeting places of those united by a common hope, a common joy, and a common sorrow, have gathered something from successive generations, something that the spiritual past of our lives, our communion with the unseen ones who see us, engenders. It defies analysis, but we are not the less conscious of it on that account. Ready-made definitions are in vogue—it is human weakness to seek and welcome them; only when we are honest with ourselves can we recognise how much better it is to accept what we have no active sixth sense to comprehend, just as we accept the phenomena of birth and death, of growth and decay.

The silent message of the empty church leaves us above all things a sense of fellowship with our fellow men; it tends to break down all the barriers that custom, prejudice, and ill-will have erected. It explains the futility of every force that makes for separation, speaks of the world's countless millions who, moving in light or darkness along a broken and uncertain road, add to the inevitable hardships of the way because they are self-centred. And the promise of a great and universal fellowship whispers through the stillness, lighting life to come with a radiance of indescribable beauty, telling of the goal of all religions that man has made in the generations that have come and gone since first he started to create God in his own image. To-day they await the great reconciliation of death, but in the time that is surely to come the grave shall have no bitterness to sweeten. The good deeds, the seeds of kindness that were sown by those who sleep around the church have borne fruit that does not fail even in these days.

A fool's fancies, you may say, but we will not quarrel about

that. It may be that you are quite right, or that life has denied you the long peaceful hours in which to muse in the shadow of some silent house of worship, where, housed in whatever garb of convention, the spirit of man has communed with his Maker. I do not think that I can be quite wrong, for the matters I have set down are as much a part of life experience as the crimson blossoming of the larch trees in my spinneys and the May song of the bees in the orchard hives. I could not for the life of me join a company of worshippers worshipping by rote in cathedral, meeting house, mosque or synagogue. But when they have uttered the formulæ that console them and have gone their ways, I can follow and find in the empty place of worship that which some of them may have missed—or even left behind. And because it has been the peculiar good fortune of my life to be cast in the pleasant places of the countryside, I seek its empty churches for hours of quiet, unfailing delight.

There must be many who have felt what I have striven feebly to set out; for them I have written, to them I appeal. I greet them unknowing and unknown; we are of the fellowship, for all that our paths, being parallel, may never meet until they have passed we know not whither off the earth.



#### “ THE VISION OF THE MYSTIC.”

“ Certainly Adam in Paradise had not more sweet and curious apprehensions of the world, than I when I was a child. All appeared new, and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger who at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine. . . . My very ignorance was advantageous. I seemed as one brought into the Estate of Innocence. All things were spotless and pure and glorious; yea, and infinitely mine, and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions or vices. All tears and quarrels were hidden from mine eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or rents or exaction, either for tribute or bread. In the absence of these I was entertained like an Angel with the works of God in their splendour and glory, I saw all the peace of Eden; Heaven and Earth did sing my Creator’s praises, and could not make more melody to Adam, than to me. All time was Eternity, and a perpetual Sabbath. Is it not strange, that an infant should be heir of the whole World, and see those mysteries which the books of the learned never unfold? ”

THOMAS TRAHERNE.

# THE PORTRAIT: A VIEW POINT

CONSTANCE CARRICK

“ I know thy works, that thou art neither hot nor cold. I would thou wert hot or cold.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked.”—*Rev. 3* (v. 15, 16, 17).

**Y**OU will say this story is a frankly impossible jumble, therefore it cannot be true. But, craving your pardon, you will be wrong. What more impossible jumble can you have than life itself? and yet its truth is undeniable. This is the story as told to me :

Clement Waring had never caused his mother a moment's anxiety; at least, that was the opinion of mothers with troublesome sons. The sons said the mere sight of Clement made them feel sick, which, of course, did but add jealousy to their other sins. Clement's mother smiled, a funny little enigmatical smile, whenever his virtues were discussed, and finally, slipped quietly out of life, without explaining the smile, leaving her son in possession of the comfortable house in Cumberland Road, and a still more comfortable income.

A nurse of Clement's had once declared he was “ born old.” He was certainly a prim and precise, not to say colourless child. At forty-five, he was pretty much the same as at four or fourteen. A housekeeper, as prim and precise as himself, presided over his house, where there was a place for everything, and everything was in its place. Mr. Waring was not less careful in his life, than he was in his possessions. The one rule that guided his conduct was a whole-hearted fear of consequences, for which reason he did not drink—he did not smoke—he did not overeat—he did not succumb to feminine wiles. He did give a considerable sum of money away in charity each year, but since the subscriptions were paid by banker's order, and in no way disturbed his balance, they cannot be said to have affected him to any appreciable extent. In short, it is quite certain that he had never felt a

genuine emotion in his life. On the other hand, he would have been frankly astonished had anyone suggested he was unhappy. He was interested—to the extent which stopped short of effort, in local affairs; for instance, the Chess Club claimed him as a shining light. He was also a sidesman at St. Jude's Church, and a member of the Parochial Church Council. He sat on sundry committees, including that of the Free Will Offering Scheme, and the Electoral Roll.

Clement Waring was punctilious in the matter of committees. He made a point of attending meetings if the weather were favourable, and if he had no more pressing engagement. He had just returned from a meeting of the Parochial Church Council on the particular night in March which concerns our story, and had every reason to be satisfied with the evening's work. His opinion had been deliberately sought, and listened to with deference, by the Chairman of the Buildings Committee. More than this, attention had been called to the dilapidated condition of the hassocks used at St. Jude's, and Clement had caused something of a sensation by offering to present 500 new ones. The echo of appreciative applause still sounded pleasantly in his ears. True, he could as easily have presented the entire number needed, but, as he was fond of saying, he didn't believe in one man doing everything . . . . Yes, certainly, it had been a not unpleasant day.

Mr. Waring settled himself in the depths of his easy chair and stretched out his toes to the comforting warmth of the cheery fire. He closed his eyes in easeful retrospection. Presently his thoughts drifted towards the cup of virol and milk, his invariable prelude to bed. Where was it Surely—surely, Tarbutt couldn't be *late!* Clement sat up sharply and pulled out his watch with a jerk. One minute past ten! Tarbutt *was* late! With a sense of outrage, he stretched out his hand towards the bell, but—did not ring it. Instead, his arm remained stiffly suspended in mid air, and then—slowly—both arm and jaw dropped, for there—sitting on the couch directly opposite to him were two entire strangers! And such extraordinary strangers! Waring stared. Once, walking down Regent Street, he had seen a man with long curling

locks, clad in loosely flowing robes caught across the body with cords, the feet sandalled, and a curiously wrought staff in his hand. The clothes of these strangers were fashioned in like manner, and they seemed to be circled in light, soft and yet of a vivid brilliance, which Waring found infinitely disconcerting. He could scarcely believe his eyes. Anger and amazement struggled for mastery, and only by a violent effort was he able to preserve his self-control. His thoughts, which were wont to move with decorum, became chaotic. Where was Tarbutt? Had her brain given way? It was bad enough to be one, nay, *three* minutes late with his virol, but infinitely worse to break his most stringest rule—"No visitors after dinner." How came she to let them in? Why had he not seen them enter? He had not slept; his eyes had been closed but for a matter of seconds. . . . It was inexcusable of Tarbutt to admit such a seeding-looking couple, obviously begging . . . of course . . .

As if in answer to his unspoken thought, the taller of the two Strangers spoke. His voice was clear, musical, and oddly attractive.

"You mistake," he said. "We want nothing from you. On the contrary, we have come to give."

Clement started. What could these strangely-garbed unwelcome visitors give to him—Clement Waring? The mere idea was ludicrous. There was only one solution; they were escaped lunatics, or, if not escaped, at least lunatics who ought to be under restraint. He glanced uneasily at the door. Where *was* Tarbutt?

The tall Stranger spoke again, this time to his companion.

"Strange, is it not?" he said, "that the madman always accuses the sane of insanity? It would be amusing, were it not pathetic." The other answered, his voice shaken:

"This man is responsible for all our Brother's grief! It is incredible that one so contemptible should cause suffering to one so great."

"Hardly contemptible," answered the tall Stranger; "shall we not rather say—negligible?"

Clement Waring listened, dumbfounded. Could these miserable out-at-elbow fellows be casting aspersions on his—

Waring's sanity? Were the adjectives "contemptible," "negligible," meant to be applied to *him*? Oh! it was monstrous! He had never been so insulted in his life! Did they know that he was a sidesman of St. Jude's, with every prospect of becoming Churchwarden at the next election of officers? Did they know he took a prominent part in the urban affairs of the district? He almost forgot his nervousness in his indignation. Once more came the tall Stranger's voice, whimsical, bantering.

"Indeed, yes. I fear your peace of mind is sadly disturbed. That is exactly what we came to do. Moreover, it will be still more upset before we bid you good-bye."

Waring checked a gesture of despair, then sighed with relief as he heard footsteps. "Thank heaven," he thought, "Tarbutt at last." Tarbutt, he knew, would get rid of his unwelcome visitors, if necessary, by police intervention.

Again the tall Stranger answered his thought.

"Yes, it is Tarbutt," he said, "but she cannot help you." He stood up as he spoke and placed himself in front of Waring, who also rose and looked expectantly towards the door. A grim, rather capable-looking woman, clad in the traditional black of the decorous housekeeper, entered, carrying a cup on a tray. Clement opened his mouth to give his order, and found he, literally, could not speak. His tongue clove to his palate, and his hair seemed to stand on end. He was also acutely conscious of a sudden sensation akin to sickness in the pit of his stomach. *Tarbutt appeared oblivious of the intruders, indeed—she had actually walked through the tall Stranger as he stood in her path!* She attributed Clement's sequent consternation to her rare unpunctuality.

"I am very sorry, Sir," she said, shaken out of her usual calm. "The wire of the electric kettle fused, and I had to boil the water on the gas. Nothing else you require, Sir? Everything is locked up. Good-night, Sir," and she passed noiselessly out of the room. Clement Waring sank back in his chair, trembling in every limb. What did it mean? Had *his* brain given way? Were his two intruders mere hallucination? But, no—the tall Stranger spoke again, and this time his voice held only gentleness.

"Why be frightened?" he asked. "Believe me, there is no possible situation where fear can help. Fear saps the mind and destroys the soul. Besides, we do not come to harm, but to help."

Clement gazed at him with stricken eyes.

"Who, and what are you?" he asked dully. The shorter Stranger answered.

"Who, and what we are does not signify. We are but intermediaries. To tell the truth, there was no thought of helping you when we started on our mission. We were moved solely by the love we bear to Valarion, one of our Master Painters, whose mighty heart you break."

Waring made a desperate effort to collect his scattered senses. "You're making a great mistake," he cried. "You've come to the wrong man. I've never known anyone called Valarion in my life!"

The other made a weary gesture of assent.

"Exactly," he said. "*You never knew*, and so Valarion suffers. . . ."

"Gently," checked the tall Stranger. "There is this to be said for him, that he did not know. To-night he will know." He turned to Waring.

"Make ready," he said. "You are to come with us."

Clement Waring had won back some measure of his composure. He was beginning to feel more like himself. He decided that the time for firmness had come.

"Go out?" he said, and smiled tolerantly. "My good Sir, are you aware that it is past half-past ten, and that never under any circumstances do I break my rule of retiring at that hour? I think you will admit that I have listened to you very patiently. And now shall we let this conversation end? Perhaps it will save time and trouble if I say at once, that no power on earth will make me stir out of this house to-night."

"Enough," answered the tall Stranger sternly. "We are not dealing with earthly power. Come!" He lifted his hand as he spoke. Immediately, Waring became conscious of a most extraordinary sensation, which baffled description and defied imagination. He felt himself lifted out of his body, as

it were. He had a half-defined recollection of looking down at that same body, and wondering vaguely what it would do without him, ere he felt himself whirled through a shaft of space—a tube of invisibility, which, though unseen, pressed close upon him. A choking sensation gripped him at the throat, whilst a dull hammering pounded in his ears. Then, at long last, as one who emerges from an anæsthetic, he struggled to set the machinery of his mind once more in motion. Dimly he heard the voice of the tall Stranger saying :

“ He is bewildered, let him rest,” and he sank down in thankful acquiescence on to a bank of mossy substance. At length he felt a touch upon his shoulder, and again the voice said “ Come.”

Once more they journeyed on, but now Clement was aware of an indefinable change in the aether ; where before the space had been grey and misted, now it was tinted with all the colours of the spectrum. Everywhere was light, yet Clement felt burdened by an oppression which was well nigh intolerable. The tall Stranger, seeing his distress, laid a hand, firmly, on his wrist.

“ Have no fear,” he said. “ It is because you are not yet fitted for this sphere. Keep hold of my hand, and all will be well.”

At his touch, Waring felt a stream of new strength flow through his veins, nerving him to fresh effort. Suddenly, the Strangers halted. A sound of music, faint, but marvellously sweet, was heard. It swelled louder, and louder, until it became a glorious pæan of gladness. Waring had never imagined such music. He listened, awestruck, and then turned to his guides for explanation. Their faces were upturned in rapt adoration. When the tall Stranger spoke, it was as if he had seen a vision.

“ One of our brothers has finished his picture,” he said, “ and all Heaven shares his joy. But, see—we have arrived.”

Clement Waring gazed round him uncomprehendingly. Before him, as far as eyes could see, there appeared to be circles, like ripples caused by the splash of a colossal stone flung into some vast lake. He turned in mystified bewilderment.

“What is it? Where are we?” he asked.

“This is the Studio of Heaven, or, more accurately, one of the Studios—the lowest,” answered the Stranger. “There are Seven Studios; only those, whose pictures are perfect, attain to the Seventh Studio. Look about you!”

Clement strained his eyes. By and by, as he got more accustomed to the vivid light, he saw that the circles were formed by myriads of shining forms, each with an easel—and all, or nearly all, busy with the picture upon it.

“But these—” began Clement. “Who are these? And what are the pictures they paint?”

“They paint the soul of every living person,” answered the Stranger. “Know, then, that every soul on earth is entrusted to a Great Spirit in Heaven. To him is given the task of recording the man or woman’s character on his celestial canvas. Every thought, every action, is drawn and re-drawn, until at last perfection is attained, and the picture joins the gallery of saints in the Seventh Studio. All these Great Spirits have in turn attained to the Seventh Studio, where the Master dwells. You will judge, then, how great is their patience and unselfishness, which causes them to forego their perfect bliss, and to work again in the lowest of the heavenly Studios. Yet so it must be, for only thus can each soul, in turn, hope to win to the higher spheres.”

Clement looked fearfully about him, all but overwhelmed. Here were heads and faces of every possible gradation between good and evil. Some were so sweet that perforce he had to halt before them. Some were so repulsive that he hurried by with a scarcely repressed shudder. In front of him an Artist, with burning eyes, drew with swift, sure strokes, the purely sweet, laughter-lit face of a boy, as yet unsullied. By his side another, with stern patience, set down the lines of selfishness, bad-temper and indulgence on the face of a woman who should have been beautiful. Yet another worked with all but despairing grief on the head of a man, dissolute, brutal, vile. The artist seemed to use his heart’s blood with every stroke, so terrible was his agony in his work. Then, when it seemed that he could bear no more, the Master came. He leaned over and guided the Artist’s hand with an unerring

touch. It was but a touch—yet it altered the whole. The face still remained brutal, dissolute, yet withal there was a something which spoke of future promise, and the Artist, seeing it, set to work afresh, strengthened and encouraged as though by the incentive of hope renewed.

It was then that Clement felt a magnetic force drawing him almost against his will. He fought against it, but could not resist, and found himself gazing upon an Artist whose face was surely the noblest ever planned. This Artist sat with idle hands, yet with such an expression of poignant sorrow, that it pierced even Waring's unimaginative breast.

"Who is he . . . ? What ails him?" he asked the Stranger, who answered:

"It is Valarion—one of the mightiest painters."

"Why—why then is he idle?" stammered Clement.

"Why does he not paint?"

The Stranger answered sadly:

"He has no model."

"But why?" persisted Clement.

"Go closer and see," directed the Stranger."

Clement obeyed.

"I can see nothing," he said.

"Look again," said the Stranger.

Clement strained his eyes, and, just faintly visible, he saw on the canvas—the outline of his own face! He turned, bewildered. "But—why—why?" he asked again.

"Do you not see," the Stranger explained patiently, "the Artist draws from life. How, then, can he draw when there is no life? There is no life in you. Your existence is made up of negatives. What can one do with a negative? You are not cruel, neither are you kind. You are not mean, neither are you generous. You do no harm, neither do you do any good which has any real value. You do not sin simply because you are not sufficiently alive to feel temptation. Can you not see how much better it would be if you were actively good or actively evil? Then at least Valarion could begin his picture and draw and re-draw it until the Master puts His Seal upon it. As it is, the canvas is all but blank, and Valarion's great heart breaks in consequence. See, his

brushes are wet with scarlet, as a sign he would give his heart's blood to save you, and you . . ." The Stranger left his sentence unfinished. Valarion had looked at Clement Waring with a look of such ineffable tenderness, yet devastating sorrow, that it struck like a sword into his inmost being, destroying for ever the "littleness" of the petty man. With a choking cry of intolerable anguish, Waring fell forward on his face—his hand outstretched upon the painter's palette.

\* \* \* \* \*

His hands were still stretched out when he came to himself, lying half across the big armchair in his study. Dazed, he drew himself up, and looked with dawning recognition at the familiar objects around him.

"So—it was all a dream!" he whispered slowly, but even as he spoke he knew he lied, and, looking down, saw, without sense of shock or surprise, across the palm of his right hand, a smear of some unfamiliar pigment—blood-red in colour.

\* \* \* \* \*

The tantalus stood on a side table for the use of rare visitors. Clement Waring had never tasted spirits. They were of the dreaded things which lead to consequences. The new Clement Waring knew that consequences were not to be feared, but to be faced. He mixed himself a glass of whiskey and soda and drank it—then he drank another. At the end of half an hour he was very completely drunk . . . .

"A pity?" Perhaps,—yet in the heavenly Studio an Artist took courage, and, with eyes ablaze with the fervour of reawakened hope, started to work on an almost blank canvas, whilst behind him, the Master, lovingly and unerringly, corrected a line.



#### LIVING AND DEAD.

"The Ghost in Man, the ghost that once was Man,  
But cannot wholly free itself from Man  
Are calling to each other through a dawn  
Stranger than earth has ever seen; the veil  
Is rending, and the Voices of the day  
Are heard across the Voices of the dark."

"The Ring" (TENNYSON).

## REVIEWS OF BOOKS

**THE INNER KINGDOM.** EVA GORE-BOOTH. Longmans, 2s. 6d.

This little book is worth its weight in gold. It is amazing that a book of so small a compass can reach out to the farthest end of things. Truly "the Infinite can stand in a little room." These five essays are Eva Gore-Booth's last gift to her fellow men—they were completed just before she was stricken with a fatal illness—and they are the distilled essence of a life-time of thought. As a philosophy they may be said to be complete in themselves.

Theosophists will be attracted by Miss Gore-Booth's insistence on reincarnation as a fact of life, and the fact of Karma. Christians will be attracted by her insistence on the fact of communion with Christ. And both Christians and Theosophists will be surprised to learn that one group of ideas is necessary to interpret the other. The mind of the East needs to be vitalised with the personality of Christ; whilst the mind of the West contains the figure of Christ, but emptied of the truth which the East would inevitably attribute to him.

To offer an escape from the wheel of birth and death, Christ comes with his message of love and mercy; and communion with Christ makes it possible to live this love and mercy which opens the door of escape into our glorious heritage.

For Miss Gore-Booth rejects without question any word or act attributed to Christ which falls short of love and mercy; and in this she supports her inner conviction by a study of the Greek text. She refuses, for instance, the bewildering phrase at the Marriage of Cana: "Woman! what have I to do with thee," and gives the wonderful words: "What is mine is thine." This translation, once given, seems so obviously the right one, and shows how far false associations of ideas have led Western scholars away from the real thought of Christ. In the "Cry of the Dumb," a chapter on kindness to animals, Miss Gore-Booth suggests that Christ did not drive out the money-changers from the Temple in a fit of anger, but gently drove out the animals to save them from being slaughtered. "Alas, for him who cannot hear the dumb things cry, how shall he see the Light Invisible." And finally the cruel story of Dives and Lazarus was not his thought, but a presentation of the ideas of the Pharisees. No one is eternally lost, everyone is given a chance again and again in reincarnation, until he finds the way.

T. P. CONWILL-EVANS

**THE THREE TRUTHS.** A simple statement of the fundamental philosophy of life. As declared and shown to Brother XII. The Chalice Press. 60 pp., at 2s. 1926.

Were this book to be reviewed at its face value we should say that the first two of the three Parts into which it is divided are on the whole a sound presentation of some of the main principles on which the Secret Doctrine rests, while the third Part is a diluted version of portions of the Voice of the Silence. As such it would do a negligible amount of harm and a considerable amount of good. But the Author is not content that his work should be so regarded, for he solemnly claims to be "the personal Chela" and mouthpiece of one of the Masters, and to have written down in these sixty pages "a measuring-rod . . . by which He will prove all who shall come into that Centre of Safety which he has prepared." That being so we must review this volume as a specimen of its type,

**EMPLOYMENT WANTED**

By MARRIED MAN, F.T.S.

Any position of Trust, charge of Stocks, &amp;c.

Personal and Business References—

"F," "The Cottage," Letchworth Lane,  
Letchworth, Herts.PLEASE MENTION  
THE*Theosophical Review*WHEN ANSWERING  
ADVERTISEMENTS.**ARE YOU MAKING THE BEST OF  
YOUR LIFE?****OR DO YOU ONLY RECOGNISE AN  
OPPORTUNITY WHEN IT HAS PASSED?**To save future mistakes send for an  
Astrological Horoscope.

Horoscope with three years' directions, 5/-.

Detailed reading, 10/- and 20/-.

Personal Interview, 5/-.

Miss A. BULL, 36, Shaftesbury Avenue, London, W.1.

**THE  
Christian Theosophist**The official organ of the International  
Christian League of the Theosophical  
Society, with which are incorporated  
the TRANSACTIONS OF THE  
CHRISTIAN LEAGUE LODGE.

The first number will appear on March 10th,

And will have, among others, the following  
contributions :**The Church of the Living Christ.****The Gnostic Conception of Jesus.****Thoughts of the Mystics in East and  
West.**Edited by Mrs. Muirson Blake, Mon Abri,  
Chorley Wood, Herts.Published monthly at the nominal price of  
3d. a copy, or 2/6 annually.**Welcome to "Warriewood,"  
PARK AVENUE VENTNOR.**Delightful Vegetarian Guest Home in  
residential part of Ventnor, opposite Pleasure  
Gardens and Park, and 3 mins. from sea.

Gas Fires in bedrooms.

Wireless, Billiards (free), Library, etc.

Have you spent Easter on this lovely Island !  
If not, come to "Warriewood" this year  
and see the "Garden of England" at its best.

But write to Mrs. McDUGALD early.

TERMS FROM 3 GUINEAS.

**THE ROSICRUCIAN FELLOWSHIP.**Meetings for the study of the Rosicrucian  
Philosophy and Astrology are held every  
Wednesday at 6-30 and 7-30 p.m., also on  
the third Wednesday in the month at 3-0 p.m.

At The Rally Rendo, 23, Denmark St., Charing Cross

**HURSTDENE**Vegetarian Guest House, Redhill, Surrey.  
Telephone 454 Redhill.Restful surroundings—Large garden—Open-  
air Châlets—Liberal diet—Excellent service  
of trains to and from London (21 miles)—  
Motor buses passing about every hour between  
Sevenoaks, Redhill and Reigate—Beautiful  
walks and places of interest—Golf links 10  
mins. in motor—T.S. Lodge Lectures and  
Study Classes alternately—Good Library—  
Course of Oxford University Lectures and  
others during winter months—Musical  
evenings— $\frac{3}{4}$  of mile from station.

More particulars from Miss BARDSLEY.

**OAKLANDS, CRANLEIGH, SURREY.****A School for Girls of all Nationalities.**Ages twelve to nineteen years.  
About twenty boarders. Excellent health  
record.A trained staff of resident and visiting  
mistresses.Simple, homelike, happy. All religions  
welcomed. Beautiful country surroundings.Recent successes in Cambridge School  
Certificate, Music and Drawing Examinations.  
Vegetarian and other diet.

Principals: MISS DRIVER &amp; MISS HILL.

Tel.: Cranleigh 35.

**That book you want!** Foyles can supply it. Special department for Books on Theosophy  
and Occultism. Over 1,250,000 vols. (second-hand and new) on every  
conceivable subject in stock, including an immense number of books now out-of-print. Twenty Departmental  
Catalogues issued: suitable catalogues will be sent if you will outline your requirements and interests. Books  
sent on approval to any part of the world.**That book you do not want!**

Foyles will buy it—a single volume up to a library

**FOYLES,**

119-125, Charing Cross Road, London.

Phone - - Gerrard 9310 (3 lines).

*Please mention The Theosophical Review when answering advertisements.*

## REVIEWS OF BOOKS

**THE INNER KINGDOM.** EVA GORE-BOOTH. Longmans, 2s. 6d.

This little book is worth its weight in gold. It is amazing that a book of so small a compass can reach out to the farthest end of things. Truly "the Infinite can stand in a little room." These five essays are Eva Gore-Booth's last gift to her fellow men—they were completed just before she was stricken with a fatal illness—and they are the distilled essence of a life-time of thought. As a philosophy they may be said to be complete in themselves.

Theosophists will be attracted by Miss Gore-Booth's insistence on reincarnation as a fact of life, and the fact of Karma. Christians will be attracted by her insistence on the fact of communion with Christ. And both Christians and Theosophists will be surprised to learn that one group of ideas is necessary to interpret the other. The mind of the East needs to be vitalised with the personality of Christ; whilst the mind of the West contains the figure of Christ, but emptied of the truth which the East would inevitably attribute to him.

To offer an escape from the wheel of birth and death, Christ comes with his message of love and mercy; and communion with Christ makes it possible to live this love and mercy which opens the door of escape into our glorious heritage.

For Miss Gore-Booth rejects without question any word or act attributed to Christ which falls short of love and mercy; and in this she supports her inner conviction by a study of the Greek text. She refuses, for instance, the bewildering phrase at the Marriage of Cana: "Woman! what have I to do with thee," and gives the wonderful words: "What is mine is thine." This translation, once given, seems so obviously the right one, and shows how far false associations of ideas have led Western scholars away from the real thought of Christ. In the "Cry of the Dumb," a chapter on kindness to animals, Miss Gore-Booth suggests that Christ did not drive out the money-changers from the Temple in a fit of anger, but gently drove out the animals to save them from being slaughtered. "Alas, for him who cannot hear the dumb things cry, how shall he see the Light Invisible." And finally the cruel story of Dives and Lazarus was not his thought, but a presentation of the ideas of the Pharisees. No one is eternally lost, everyone is given a chance again and again in reincarnation, until he finds the way. T. P. CONWILL-EVANS

**THE THREE TRUTHS.** A simple statement of the fundamental philosophy of life. As declared and shown to Brother XII. The Chalice Press. 60 pp., at 2s. 1926.

Were this book to be reviewed at its face value we should say that the first two of the three Parts into which it is divided are on the whole a sound presentation of some of the main principles on which the Secret Doctrine rests, while the third Part is a diluted version of portions of the Voice of the Silence. As such it would do a negligible amount of harm and a considerable amount of good. But the Author is not content that his work should be so regarded, for he solemnly claims to be "the personal Chela" and mouthpiece of one of the Masters, and to have written down in these sixty pages "a measuring-rod . . . by which He will prove all who shall come into that Centre of Safety which he has prepared." That being so we must review this volume as a specimen of its type,

a type which is becoming more and more frequent on our bookstalls day by day.

Now the Secret Doctrine was dictated, corrected and passed by the Masters Themselves. The same applies to Their own Letters to A. P. Sinnett. These writings, then, are their own authority for such as believe that Masters exist and can tell no lie. All else must be tested in the light of reason and the intuition to discern whether they be true or false. The "Messenger," self-styled, is of little or no importance. He or she may be either a crank, a self-deluded dreamer, or a medium, conscious or unconscious, or a fraud. In any event the truth of the Message must be ascertained without undue dependence on the nature of the channel through which it came. This final test of the intuition is purely personal and incommunicable, but thousands are agreed that the Secret Doctrine, the Mahatma Letters, the Voice of the Silence, and certain other works of H.P.B. alone have the power of calling forth from the intuition an *instantaneous* affirmative response. If this be the test we confess that the Three Truths leaves us cold. Nor is this book a commentary on the Three Truths quoted on page 12 from the Idyll of the White Lotus, and it is to be regretted that this name should have been chosen for a book that is unfit to rank even with that work, much less with those mentioned above.

It is the old, old story. It is mental laziness and the worship of personalities on the one hand, and on the other the love of setting oneself up as an intermediary between God and Man that will ever fill the world with vainglorious folk to claim to act as such, and still more deluded Seekers of the Way to follow them into confusion worse confounded. Until each student learns to seek the Christ within in humbleness of heart, and to bow his head before no less a Deity than the only God this Universe contains, the Ultimate Unswerving Law, so long will self-deluded (kindly-meaning, maybe) "Brother XII's" dare to proclaim themselves as Messengers of Those Who know them not, except as foolish children tangled in a net-work of their own conceit. If the Three Truths, whichever they are, be true, they need no pretentious claims as to origin. Such claims can only serve to cheapen and degrade the popular conception of the Brotherhood, and to give a totally inaccurate account of their methods of working for the helping of mankind. The Message is there for all to read in the books already mentioned. Then let us study that Message year by year until such time as a *further* Message is proclaimed, and ask those who would degrade the beauty of what we have to the level of their own mentality, either to keep such writing to themselves, or else to publish it frankly for what it is, a fragment of the Truth we already have, as interpreted by one of many thousands of its students.

NOEL FREEMAN.

CHRIST AND THE POLITICAL ECONOMISTS. H. BODELL SMITH.  
C. W. Daniel Co., 3s. 6d.

This is an admirable and timely treatise, setting out side by side man's "dismal science" of political economy, and the laws of human relationship as expressed in the sayings of the Christ.

To many (as to the reviewer) it may be a matter of surprise that from the sayings of the Christ, as they have come down to us, a compact little treatise could be compiled, setting forth, in His inimitable language, all the ethical principles necessary for the formulation, as well as the practice, of a complete science of political economy.

The book is timely as yet another warning of the inherently false and

evil basis upon which our boasted industrial and economic system to-day is founded, and of the imminent crisis in human affairs which almost all thinkers agree is inevitable. For competition, the "life of trade," as it is often called, is the foundation of our modern system, and competition divides humanity against itself, thus making a fall as certain as the law of cause and effect can make it.

Modern political economy "offers no remedy against honest men becoming starved and haggard, nor to prevent pure women becoming gaunt and ghastly in grim want, but it describes how capitalism, the great Juggernaut which crushes multitudes so mercilessly to death under its wheels, becomes what it is." "The economic principles," however, "declared by Jesus of Nazareth are full of the promise of deliverance. His message is the true Evangel for industry and commerce, for production and distribution, for capital and labour."

The treatment of the theme is thorough and serious, as befits a state of affairs of the utmost seriousness, and one which at its present pitch can be remedied only by drastic changes.

The book is strongly recommended to all who can perceive that on the economic walls within which men are confined to-day there is writing of ever-increasing significance.

A.E.P.

THE DIVINE SPARK. T. L. VASWANI. Greater India Series No. 5. 50 pp. in paper wrappers. Ganesh and Co., of Madras. 4 annas.

We find a concise description of Prof. Vaswani on the back page of this unusually well-printed booklet, where someone is quoted as saying:—"Sri Vaswani Yogi is the brilliant star in the spiritual firmament of India. His writings are a clarion call to his sleeping fellow-countrymen." The series of seven, of which this is the fifth, are written for the Youth of India, for he says:—"The nation's destiny is written in the minds and hearts of the nation's youth." The Message of No. 5 is summarised in a paragraph on pages 9 and 10, where the Author writes:—"Somewhere in the depths of his being each man has a Divine Spark—a sense of spiritual values, an aspiration towards spiritual ideals." If only the sleeping youth of India would wake to the glory of their spiritual heritage her future would swiftly become as glorious as her past. If Prof. Vaswani be a Yogi, his line of approach is clearly Bhakti Yoga, but we are well prepared to believe that it is this dynamic method of approach to Reality which is needed at the moment to waken the sons of Aryavarta to their motherland's immediate needs, rather than the calm wisdom of Gnana, or the way of action taught in Karma, Yoga, for as a nation feels and yearns, so will it in time become.

Curiously enough the book reads more like a series of reported speeches than prose written as such, but perhaps this is due to the spiritual fervour of its Author, whose style is reminiscent of a Western Revivalist rather than of the solemn utterances we expect from a Yogi of the East. His teaching may be described as the Metaphysics of the Vedanta as seen through a mystic's eyes, but the message for the moment is clear. In India "a new spirit is needed, not merely changes in the mechanism of Society or Government." The Author's cry is for a return to the splendid idealism of the country which he loves. May he not cry in vain.

T.C.H.

THE CHILD'S PATH TO FREEDOM. NORMAN MACMUNN. Curwen Edition. Pub. J. Curwen & Sons. Cloth 5s. 158 pp.

This book is something more than a new edition of the late Norman MacMunn's famous *Path to Freedom in the Schools*, for it includes not only an introduction and a chapter on discipline which were not in the original book, but also a detailed description, with diagrams, of some of Mr. MacMunn's wonderful apparatus. An extremely interesting biographical note by Mrs. MacMunn, and a foreword by Professor Nunn add still further to the value of this edition. The sudden death of Norman MacMunn in Italy, just as his work was beginning to expand and justify itself, was an incalculable loss to modern education. His book, like so much of the work of the real pioneers in education, seems almost fantastic in its demand for the complete scrapping of present methods. "*There is no analogy whatever between the effects of partial and of complete freedom*" is the text of his sermon. The half-way measures which are so common in progressive schools of to-day he will have none of; the child must be completely free from all compulsion save that of his own kinetic energy. The claim of such a book to our serious attention lies in this, that MacMunn had put his own theories into practice, and that those outsiders who were privileged to observe his work at close quarters were amazed at its success. G.C.

MAÇONNERIE OCCULTE ET L'INITIATION HERMETIQUE. J.-M. Ragon. With Introduction by Oswald Wirth. Librairie Critique Émile Nourry, Paris. 20 fr.

In this work Ragon gives some slight account of practically every "occult" art: numerology, magnetism, mesmerism, prophecy, divination, cheiromancy, phrenology, magic, table-turning, and many others.

In the second part he deals with the philosophical aspect of occult arts, treating also of alchemy, symbolical animals, and other subjects.

The introduction contributed by Oswald Wirth is admirable. "The secret of Masonry," he says, "has never been divulged, for the excellent reason that it is not communicable." The Initiate must discover it within himself. "In Initiation, he who knows not how to love remains dead."

The publishers have done a valuable service in making this edition available at a low price. A.E.P.

STUDIES IN SYMBOLOGY. RONALD A. LIDSTONE. (London: Theosophical Publishing House, Ltd., 7s. 6d.).

This book consists of essays on the number twelve, on the crucifix and the tarot, on the initiations and the tarot, and on the types of man, each of these papers being lavishly illustrated with diagrams and tables. The author's object is to discover correspondences between things and subjects which are apparently unrelated, but which, on being properly analysed, do in fact yield such correlations. It cannot be pretended that Mr. Lidstone's reasoning is always flawless or convincing, and that the correspondences which he sees are always real, but his avowed purpose is no more than to stimulate inquiry, and there can be no doubt that he will succeed in doing so. Th.B.



A series of papers entitled "THE PSYCHOLOGY OF THE QUEST OF IDEALS," by E. A. Wodehouse, M.A., will start in the April number.

# The National Anti-Vivisection Society, 92, Victoria Street, London, S.W.1.

## THE OLDEST ANTI-VIVISECTION SOCIETY IN THE WORLD.

Whilst striving for the total abolition of the scientific torture of animals, the Society does not oppose, but on the contrary supports, any and every measure for the amelioration of the present condition of vivisected animals.

Will YOU help?

Subscribers of 2/6 and upwards per annum receive "The Animals' Defender," the monthly Organ of the Society.

Director and Treasurer: The Hon. STEPHEN COLERIDGE.

Honorary Secretary: Miss F. E. WHITE.

Cloth, Demy 8vo, 2 Vols.

Price £2 5s.

### A Treatise on Cosmic Fire

By ALICE BAILEY

An outline of a scheme of cosmology, philosophy and psychology, which may perhaps be employed for a generation as a textbook.

Cloth, Demy 8vo.

Price 13s. 6d.

Postage 6d.

### Initiation, Human and Solar

By ALICE BAILEY

A comprehensive discussion of this most important subject.

Cloth, Demy 8vo.

Price 13s. 6d.

Postage 9d.

### Letters on Occult Meditation

Received and Edited by ALICE BAILEY.

Cloth, Demy 8vo, pp. 1135.

Price 21s.

Postage 9d.

### Science of Love, with Key to Immortality

By IDA MINGLE

Cloth, Fcap. 8vo.

Price 2s.

Postage 2d.

### Nārada Sūtra

AN INQUIRY INTO LOVE from the Sanskrit.

THIRD EDITION.

With an independent commentary by E. T. STURDY.

Cloth, Cr. 8vo.

Price 3s. 6d.

Postage 3d.

AN INTRODUCTION TO THE STUDY OF

### The Kabalah

By W. WYNN WESTCOTT.

SECOND EDITION.

Second-hand Occult and Theosophical books purchased.

## JOHN M. WATKINS,

21 CECIL COURT, CHARING CROSS ROAD, LONDON, W.C. 2.

## EUSTACE MILES' LECTURES.

EVERY THURSDAY.

- Mar. 3. "The Psychology of Attraction," by Mr. Eustace Miles, at 3-4.30 p.m.
- "The Psychology of Cooking," by Miss Catherine Brown, M.C.A., at 6-15 p.m.
- "Liver Troubles Cured," by Mr. Eustace Miles, at 3-4.30 and 6-15 p.m.
- "The Psychology of Laughter," by Mr. Eustace Miles, at 3-4.30 and 6-15 p.m.
- "The Art of Exaggeration," by Mr. Eustace Miles, at 3-4.30 and 6-15 p.m.
- "Acidity: Its Causes and Cures," by Mr. Eustace Miles, at 3-4.30 and 6-15 p.m.
- Apr. 7. "Exercises for the Busy," by Mr. Eustace Miles, at 3-4.30 and 6-15 p.m.

In the GREEN SALON at

40, CHANDOS STREET, CHARING CROSS, W.C.

Admission 1/-

N.B.—All who attend any Lecture by Mr. Eustace Miles will be given free a Summary of that Lecture, and are invited to ask questions when the Lecture is over.

KINDLY KEEP THIS LIST.

Please mention The Theosophical Review when answering advertisements.

# CLEAR THINKING THROUGH CLEAN FOOD.



BY USING 'PITMAN'

## Laxative Breakfast Food

(Special Process Steam Cooked Crushed Wheat *Kernels*)

GREATER BODILY VIGOUR AND  
MENTAL ALERTNESS CAN BE PROCURED.

SAMPLES (enough for several persons) 2d. each. (post free 4d.)

2lb Pkts 1/-; 1 doz. Pkts. 11/6; 2 doz. case 22/6.

Sir W. Arbuthnot Lane Bart., C.B. writing about crushed wheat describes it as  
A PERFECT BREAKFAST FOOD.

Ask at your Stores for it, or orders of 15/- value sent carriage paid; 9d. part  
carriage on less quantity from the sole manufacturers:

'Pitman' Health Food Co., 415 Aston Brook Street, Birmingham.

## THE PSYCHIC BOOKSHOP, LIBRARY AND MUSEUM.

Proprietor, Sir A. CONAN DOYLE.

We have a Large Stock of Psychic Books which you are invited to inspect. If you cannot call, write for Catalogue. This Bookshop also supplies **General** as well as **Psychic Literature**.

The Library has 1,000 Psychic Books in circulation, 2s. 6d. monthly, 12s. 6d. six months, £1 1s. per year. Books sent by post to any part of the British Isles at small extra charge.

Psychic Museum open daily 9 to 6; entrance 1s.

**Abbey House, 2, Victoria Street, London, S.W.1.**

(Opposite Westminster Abbey).

## Advance! Australia.

Editor: G. S. ARUNDALE, M.A., LL.B., D.L.

A Monthly Journal dedicated to a great and noble Australia. "Advance! Australia" stands for Brotherhood, and is of interest in all countries.

## The Australian Theosophist.

The News Journal of the Australian Section. Contributors: Bishop Leadbeater, Dr. van der Leeuw, C. Jinarajadasa, M.A., etc.

Subscription 8s. each per annum, post free.

Section Office, Adyar House, Bligh Street, Sydney.

Please mention The Theosophical Review when answering advertisements.

## ALAN LEO'S ASTROLOGICAL PUBLICATIONS.

Astrological Text Books.

STANDARD BOOKS, 15s. each.

- Astrology for all: simple and instructive, no calculations. Postage 9d.  
 Casting the Horoscope: full details with Ephemeris for 49 years. Postage 9d.  
 How to judge a Nativity: complete Rules for Judgments. Postage 9d.  
 The Art of Synthesis: showing the relation between planets and consciousness. Postage 9d.  
 The Progressed Horoscope: showing your tendencies at a glance. Postage 9d.  
 The Key to Your Own Nativity: showing you how to read your own horoscope. Postage 9d.  
 Esoteric Astrology: showing the inner side of Astrology. Postage 9d.  
 Practical Astrology; Alan Leo, 5s.; post free 5s. 6d.

Manuals Pocket Size.

Postage 3d. extra.

- Everybody's Astrology. 2s.  
 What is a Horoscope and How is it cast? 2s.  
 Planetary Influences. 2s.  
 The Horoscope in Detail. 2s. 6d.  
 Directions and Directing. 2s.  
 The "Reason Why" in Astrology. 2s  
 Horary Astrology. 2s. 6d.  
 Degrees of the Zodiac Symbolized. 2s. 6d.  
 Medical Astrology. 2s.  
 What do we mean by Astrology? 2s.  
 1001 Notable Nativities. 2s.  
 Mundane Astrology. 2s.  
 Weather-Predicting by Astro-Meteorology. 1s. 6d.  
 Symbolism and Astrology. 1s. 6d.

*An introduction to Esoteric Astrology.*

These prices are net.

Please note address and send direct to—

"MODERN ASTROLOGY" OFFICE,  
 Imperial Buildings, Ludgate Circus, E.C.4.

## Mary's Son

By ADA BARNETT. 7s. 6d.

"One can predict that this novel will find its way into many hearts." — *John O' London's Weekly.*

"Decidedly original and unquestionably daring."—*Truth.*

### Other Novels by Miss Barnett

The Joyous Adventurer. 7s. 6d.

The Man on the Other Side 7s. 6d.

---

GEORGE ALLEN & UNWIN, LTD  
 40 Museum Street, London, W.C.1

## THE HERALD OF THE STAR

An International Monthly survey of the Idealistic movement of our times, and the official organ of the Order of the Star of the East.

Price 1/- (posted 1/2).

Annual Subscription 12/- (posted 13/6)

SPECIMEN COPY FREE ON APPLICATION.

NEW WAYS FOR HEALTH.

By J. ALLEN PATTREIOUX (2nd edition)

The theories of Dr. Albert Abrams (Electronic reactions of Abrams). Pocket size pamphlet, 3d. (posted 4d.)

Publishing Office: HERALD OF THE STAR, 6, Tavistock Square, London, W.C.1

Every member of the Theosophical Society ought to read  
**THE THEOSOPHIST**

Because it is the Organ of the President of the Theosophical Society—Mrs. Annie Besant—who writes the monthly editorial notes, "ON THE WATCH-TOWER."

And because, since its foundation in 1879, it has formed the chief uniting link in our World-Wide International Movement.

Price 1s. 6d.

Annual Subscription 18s. Post Free.

British Agents: The Theosophical Publishing House, Ltd., 38, Great Ormond Street, London, W.C.1.

Please mention The Theosophical Review when answering Advertisements.

**EMPLOYMENT WANTED**

By MARRIED MAN, F.T.S.

Any position of Trust, charge of Stocks, &c.  
Personal and Business References—  
"F," "The Cottage," Letchworth Lane,  
Letchworth, Herts.

PLEASE MENTION  
THE

**Theosophical Review**

WHEN ANSWERING  
ADVERTISEMENTS.

**ARE YOU MAKING THE BEST OF  
YOUR LIFE?**

OR DO YOU ONLY RECOGNISE AN  
OPPORTUNITY WHEN IT HAS PASSED?

To save future mistakes send for an  
Astrological Horoscope.

Horoscope with three years' directions, 5/-.

Detailed reading, 10/- and 20/-.

Personal Interview, 5/-.

Miss A. BULL, 36, Shaftesbury Avenue, London, W.1.

THE  
**Christian Theosophist**

The official organ of the International  
Christian League of the Theosophical  
Society, with which are incorporated  
the TRANSACTIONS OF THE  
CHRISTIAN LEAGUE LODGE.

The first number will appear on March 10th,  
And will have, among others, the following  
contributions :

**The Church of the Living Christ.**  
**The Gnostic Conception of Jesus.**  
**Thoughts of the Mystics in East and  
West.**

Edited by Mrs. Muirson Blake, Mon Abri,  
Chorley Wood, Herts.

Published monthly at the nominal price of  
3d. a copy, or 2/6 annually.

Welcome to "Warriewood,"  
PARK AVENUE VENTNOR.

Delightful Vegetarian Guest Home in  
residential part of Ventnor, opposite Pleasure  
Gardens and Park, and 3 mins. from sea.

Gas Fires in bedrooms.

Wireless, Billiards (free), Library, etc.

Have you spent Easter on this lovely Island!  
If not, come to "Warriewood" this year  
and see the "Garden of England" at its best.

But write to Mrs. McDUGALD early.  
TERMS FROM 3 GUINEAS.

**THE ROSICRUCIAN FELLOWSHIP.**

Meetings for the study of the Rosicrucian  
Philosophy and Astrology are held every  
Wednesday at 6-30 and 7-30 p.m., also on  
the third Wednesday in the month at 3-0 p.m.

At The Rally Rendo, 23, Denmark St., Charing Cross

**HURSTDENE**

Vegetarian Guest House, Redhill, Surrey.  
Telephone 454 Redhill.

Restful surroundings—Large garden—Open-  
air Chalets—Liberal diet—Excellent service  
of trains to and from London (21 miles)—  
Motor buses passing about every hour between  
Sevenoaks, Redhill and Reigate—Beautiful  
walks and places of interest—Golf links 10  
mins. in motor—T.S. Lodge Lectures and  
Study Classes alternately—Good Library—  
Course of Oxford University Lectures and  
others during winter months—Musical  
evenings— $\frac{1}{2}$  of mile from station.

More particulars from Miss BARDSLRY.

**OAKLANDS, CRANLEIGH, SURREY.**

**A School for Girls of all Nationalities.**

Ages twelve to nineteen years.  
About twenty boarders. Excellent health  
record.

A trained staff of resident and visiting  
mistresses.

Simple, homelike, happy. All religions  
welcomed. Beautiful country surroundings.

Recent successes in Cambridge School  
Certificate, Music and Drawing Examinations.  
Vegetarian and other diet.

Principals: MISS DRIVER & MISS HILL.  
Tel.: Cranleigh 35.

**That book you want!** Foyles can supply it. Special department for Books on Theosophy  
and Occultism. Over 1,250,000 vols. (second-hand and new) on every  
conceivable subject in stock, including an immense number of books now out-of-print. Twenty Departmental  
Catalogues issued: suitable catalogues will be sent if you will outline your requirements and interests. Books  
sent on approval to any part of the world.

**That book you do not want!**  
Foyles will buy it—a single volume up to a library

**FOYLES,**

119-125, Charing Cross Road, London.  
Phone - - Gerrard 9310 (3 lines).

**IDEAL WINTER SEASIDE RESIDENCE.**

**BENARES GUEST HOUSE.** Newly opened, every comfort. One minute from sea. Inclusive terms from 2 Guineas weekly. Surrounded with picturesque and health-giving Fir and Pine clad hills.

Mr. & Mrs. CORNISH, 15, The Avenue, Minehead, Devon.

**EUNICE B. PETRIE****Health Food Shop.**

139, Church St., Kensington, W.8.

'Phone: Park 5183.

**Rockingham, Westward Ho! Devon.**

Vegetarian and Non-vegetarian Guest House. Beautiful views of sea and country. Warm sunny rooms. Constant hot water. Electric light. Generous table including home-grown vegetables and salads daily. Plenty of books. From Two Guineas weekly.

Apply, Miss FOLL.

**FORTUNE'S WELL.**

A Vegetarian Guest House situated on Star Land in the heart of the Cotswolds. An ideal place for a restful holiday. Open to all. Special winter terms. Accommodation limited. Book early for Easter.

Apply:—Manageress,

Fortune's Well, Shepscombe, nr. Stroud, Glos.

**AN IDEAL GUEST HOUSE**

16 & 17, NORFOLK TERRACE, BRIGHTON.

MR. and MRS. MASSINGHAM have added the adjoining house and now have 4 large reception rooms, including dining room to seat 60. All bedrooms hot and cold water, gas fires and Electric light.

Write for Tariff Terms moderate and inclusive.

**2, Jevington Gardens, Eastbourne**

*The well-known Vegetarian Guest House.*

BEST LOCALITY. CENTRAL.

LARGE BRIGHT ROOMS. WIRELESS.

Mrs. Hilda M. Rogers (Cookery Diploma)

Tel.: Eastbourne 866.

**PEACEHAVEN**

On the Downs by the Sea.

Vegetarian Guests received in Bungalow Home.

Terms £2 12s. 6d.

Reduction for two sharing room.

There is an excellent 'Bus Service between Brighton and Newhaven, and many interesting Dowland Villages are within easy reach.

MRS. MILLS, Southdown Avenue, Peacehaven, nr. Newhaven, Sussex.

**SOUTH DEVON FOR SUNSHINE.**

F.T.S. receives a few Paying Guests in her Charming Bungalow House. Good Garden, facing South and Open Sea. Food Reform Diet.

KINGSDOWN - - TEIGNMOUTH.

Telephone—Paddington 6136.

**Hygeia House,**

37/39, WARRINGTON CRES., MAIDA HILL, W.9.

This Guest House, built avowedly upon the first principles of Vegetarianism, is supported by the experience of over thirty years of unwavering adherence to those principles.

Write for Tariff.

Miss DOROTHEA H. HARRIS & Miss M. A. LEMAN

in collaboration

At The Sign of The May-Tree,  
7, Seaforth Avenue, New Malden, Surrey.

Produce to order Xmas Cards, Illuminated Verse Cards, Books, Calendars, gaily painted or lacquered Woodwork; also translations from French, Italian, German.

Apply by post only, at above address.

**BEXHILL-ON-SEA.**

Above T.S. premises, Furnished Bed-sitting Rooms, without Board; cooking facilities for vegetarians only. Near sea-bathing, recreation ground, shops, rail.

Apply MRS. LINDSAY SCOTT,  
40, Wickham Avenue, Bexhill-on-Sea.

**SEAGER HOUSE SCHOOL,**

Hayling Island, Hants.

A new Boarding and Day School for Girls on modern lines. Healthy Situation near Sea. Vegetarian diet provided. Prospectus on application.

Principals—Miss D. MAY, B.A., Oxon. (lately on staff of St. Christopher School, Letchworth); and Miss E. MAY, Higher Certificate, N.F.U.

**BOURNEMOUTH**

FOOD REFORM GUEST HOUSE.

"LOUGHTONHURST"

West Cliff Gardens Phone 976.

BEST POSITION. GAS FIRES. ON THE CLIFFS

ELECTRIC LIGHT CONSTANT HOT WATER.

Established 40 years.

Pro.: Mr. & Mrs. Hunt. Apply T. R. Manager

**The Brozel Treatment** (Simplified Nature Cure and Herbal Powders) is the most efficient method of healing long-standing ailments without poisonous drugs. Try it when other methods have failed. Write for terms and give particulars of your trouble.

I. BROZEL, 77 Blenheim Crescent, St. Mark's Road, London, W. 11.

**Godshill Park - Isle of Wight  
VEGETARIAN GUEST HOUSE.**

200 feet up. Large House and Garden, Tennis, etc. Delightful scenery and climate. Central Heating, constant Hot Water. Home-grown Vegetables, Library, 2,000 Books.

Mrs. WYNNE.

**TYPEWRITING**

Author's MSS., etc., 1d. per folio (72 words); carbons, one-third top copy; special rates 3,000 and over. Best work.

Miss WHEATLAND.

22, Broadwater Street West, WORTHING, Sussex.

**VEGETARIAN COOK** required the beginning of April. Second cook kept for meat diet. Reply stating salary required to  
**THE WARDEN,**  
 Guest House and Conference Hall,  
 Scorton, Yorks.

**CONSULT STELLARIUS**  
 The well-known Astrologer. Send P.O. 7/6 for Scientific Reading of your Horoscope. You will be delighted with its accuracy. Send time (if known), date, and place of birth. Test Reading 1/-.  
**STELLARIUS (Box 6).**  
 36, Woodnook Road, London, S.W. 18.

**SWITZERLAND.**  
**F.T.S. wishes To Let her Charming Flat** for whole or part time May to September. Beautifully situated on Lake in full view of Dent du Nudi. Sunny verandah & balcony. English library near. Linen & plates provided.  
 Paying Guest (or 2 sharing room) can be received at other times of year. Vegetarian diet. Terms moderate.  
**MISS HARRAP,**  
 Le Belvédère, Veytaux,  
 Montreux.

**NORMAL SIGHT WITHOUT GLASSES (DR. BATES' METHOD)**  
  
**Miss K. Beswick.**  
  
*Consultation by Appointment only.*  
 Tel.: Mayfair 1269.      62, BROOK STREET W.1.

Telephone: Mayfair 3765.  
  
**Mr. J. H. Charles,**  
**CHIROPODIST.**  
  
 2, MANCHESTER STREET,  
 MANCHESTER SQUARE, W1.  
 Near to "Wallace Collection" and to "Baker Street."

**THE THRESHOLD BOOKS**  
 A SERIES PRESENTING IN THE FORM OF NOVELS THE RESULTS OF FIRST HAND RESEARCHES IN THE OCCULT MYSTERIES

**THE DEMON LOVER, by Dion Fortune**  
*Ready shortly. Cr. 8vo., about 320 pp. 7s. 6d. net.*  
 A powerful new book by this well-known author telling of the betrayal by the lover of the secrets of his order, his escape from destruction at the cost of becoming a vampire, and his final redemption.

**A BROTHER OF THE SHADOW, by G. Colmore**  
*Cr. 8vo. 320 pp. 7s. 6d. net.*  
 The late Mrs. Baillie-Weaver has here told a thrilling and realistic tale of a conflict between a master of black and a master of white magic for the soul of a young girl.

**THE SECRETS OF DR. TAVERNER, by Dion Fortune**  
*Cr. 8vo. 238 pp. 7s. 6d. net.*  
 The profoundly interesting record of the "cases" dealt with by a leader of souls. While these are enthralling stories, they are all founded on fact and no incident is imaginary.

**NOEL DOUGLAS**  
**38 GREAT ORMOND STREET LONDON W.C.1.**

Please mention The Theosophical Review when answering advertisements.

# THE FELLOWSHIP CLUB

*Federated to the Star International Clubs.*

**51 & 52, LANCASTER GATE, HYDE PARK,  
LONDON, W.2.**

A Residential Club which welcomes for long or short periods all who are members of, or in sympathy with, the Theosophical Society, the Star, the Liberal Catholic Church and Co-Masonry.

Vegeterian Catering. Gas Fires in Rooms. Library. Wireless.

Terms of Membership: Town ..... £1 1 0.  
Country ..... 0 10 6.  
Overseas ..... 0 5 0.

Terms of Residence: Single Rooms from £2 10 0  
Double Rooms from £5 0 0

With breakfast, dinner, and Full Board on Sundays.  
Bed and breakfast from 5s. 6d.

Apply Management.

Tel. Padd. 7697.

## THE LIBERAL CATHOLIC,

2, UPPER WOBURN PLACE, LONDON, W.C.1

An international Magazine devoted to the interests of THE LIBERAL CATHOLIC CHURCH, and to the study of Christianity in the light of modern scientific, philosophical and occult knowledge. The Rt. Rev. C. W. LEADBEATER contributes regular articles. Contributions by the Rt. Rev. I. S. Cooper, and the Rt. Rev. F. W. Pigott, M.A., will also appear.

7s. 6d. per ann., postage, 1s.

Single copies, 8d.

(Remittances with orders.)

## Gabriel Dee,

CARLTON HOUSE,

Lower Regent Street, London, S.W.1.

Tel.: Gerrard 4473.

Any of these Questions Yours?

Shall I change residence? How make Money? Marry? Best Profession for child? Best course of action? What has future in store?

Send birth time, date, place, or call.

Test readings, 2/9. Fuller Studies, 10/6, 21/-, 42/-.

## DARE TO LIVE

THE SUPREME ART.

Perfection is obtained through a Series of Self-disgusts.

Face and Conquer each.

Study and Practise Spiritual Astrology One Solar Life, Light, Love, Law, in the Octave of Planetary Forms.

Beat your Music out.

"Holding a Counterpoint to Heaven's Harmony."

LEO FRENCH, Winsor House,  
Mawgan, St. Columb, Cornwall.

## WANTED!

Will anyone sell an acre or two of land (North of England or Scotland) at a low price to a vegetarian, to live on in a simple way? Gardening and Handicrafts.

Also Signwriting, Gilding, Painting wanted, anywhere in the North of England or Scotland. - I carry my tent with me. Write:

C. J. NORRIS,

8, Gordon Street, Scarborough, Yorks.

*Please mention The Theosophical Review when answering advertisements.*

# THE THEOSOPHICAL BOOKSHOP

43 GREAT PORTLAND STREET, LONDON, W.1.

3 minutes from Oxford Circus. Telephone: Langham 3349.

MARCH, 1927.

*The Theosophical Publishing House, Limited,  
announce the following for early publication:—*

**A DICTIONARY OF THEOSOPHY** by THEODORE BESTERMAN. A new and up-to-date dictionary of Theosophical terms. Demy 8vo., 10s. net.

**THE KINGDOM OF FAERIE** by GEOFFREY HODSON. A record of further investigations of angels and nature spirits, fawns and the kingdom of Pan. Cr. 8vo., 3s. 6d. net.

**THE BROTHERHOOD OF ANGELS AND OF MEN** by GEOFFREY HODSON. A book on the relationship of angels and men, with suggestions for co-operation between them. Fcap 4to., 4s. 6d. net.

**THE ANCIENT ONE: To the Young Folk at Home** by ESTHER BRIGHT. A delightful account of friendships, travels and work in the world of Theosophy. Cr. 8vo., 6s. net.

**AT THE FEET OF THE MASTER** by J. KRISHNAMURTI. With portrait of the author and 4 illustrations in colour by HAMZEH CARR. All who see this exquisitely illustrated and printed edition will realise why this great work appears in a new form. Fcap 4to., 7s. 6d. net.

**THE BROTHERHOOD OF RELIGIONS** by JEAN DELAIRE. The author shows how the great religions, springing from the plan that underlies all, are not conflicting but complementary. 6d. net.

**THE QUEST OF THE GOLDEN STAIRS: A Mystery of Kingdom in Faerie** by A. E. WAITE. A work of rare beauty by one of the greatest living students of mysticism. (*Further particulars to be announced shortly.*)

**A PIXIE'S ADVENTURES IN HUMANLAND** by JEAN DELAIRE. A fairy story for children and grown-ups. Cr. 8vo., 4s. 6d. net.

**A PRIMER OF OCCULT PHYSICS** by W. R. C. COODE ADAMS. An invaluable text book, with six diagrams, for students. 8s. 6d. net.

*All who propose to order the works of Dr. Besant, in accordance with the plan to commemorate her eightieth birthday, are asked to do so at once, so that the publishers may have supplies in readiness.*

**THE KINGDOM OF HAPPINESS** by J. KRISHNAMURTI. By arrangement with the publishers a supply of the above will be available on the day of publication at the Theosophical Publishing House, Ltd., with whom Lodges should place their orders early to avoid disappointment. Orders to the Theosophical Bookshop should be accompanied by a remittance of 3s. 9d. to cover postage.

*Apply for regular Monthly Lists of New and Second-hand Books  
and for new General Catalogue in the Press.*