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

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

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

S. R.

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

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

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

Abdu'l Baha (Abbas Effendi) writes :

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

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

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

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

We must congratulate the Races Congress on its first Transaction.

A. B.

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

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

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

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

B. P. W.

Five Journeys Round the World, by J. M. Peebles, M.A., M.D., PH. D. (Peebles Publishing Co., Los Angeles, California. \$1.75).

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