

Rev 59

The Index for 1925 is Included in this Number.

THE THEOSOPHICAL REVIEW

A MONTHLY JOURNAL DEVOTED TO BROTHERHOOD, RELIGION
OCCULTISM AND THE ARTS

VOL. II.
New Series]

EDITED BY S. L. BENSUSAN

NO. 2

FEBRUARY, 1926.

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LONDON: THE THEOSOPHICAL SOCIETY IN ENGLAND
23, BEDFORD SQUARE, W.C.1

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- II. To encourage the study of comparative religion, philosophy and science.
- III. To investigate unexplained laws of nature and the powers latent in man.

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- (i.) That perfect justice, and therefore perfect love, rules the world. The nature and expression of this justice as God's Will will be studied as it manifests in every detail of evolution.
- (ii.) That there is a great evolutionary pathway leading from unconscious to Self-conscious Divinity, through five great stages in every kingdom of nature—self-discovery, self-expression, self-sacrifice, self-surrender, self-realization. The nature of this pathway will be studied as it manifests in the kingdoms of nature and especially in the human kingdom.
- (iii.) That there is a great Brotherhood of Religions within an essential World-Religion.
- (iv.) That there is a great Brotherhood of the nations and peoples of the world expressing and fulfilling the essential Brotherhood of Humanity—itsself part of the greater Brotherhood, so sadly ignored to-day. This Greater Brotherhood includes the sub-human kingdoms, whose membership of the same great family is too often denied, to the grave injury of all, as well as the superhuman kingdoms peopled by those who have advanced further on life's great pathway than their human brethren.
- (v.) That all true growth, whether of individuals or of groups, consists in achieving the release of the God within, and that such release demands a purposeful Freedom so acting that the freedom of all is respected and encouraged. There is no freedom which limits the just rights of others. To grow truly is to perceive that the release of the God within is a release of the inherent Divinity for the ever-increasing service of all, till that perfect Freedom is achieved which expresses itself in perfect Service.

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THE THEOSOPHICAL REVIEW

Vol. II. No 2.

FEBRUARY, 1926

THE OUTLOOK.

A WORLD - UNIVERSITY.

IN so far as the whole Theosophical Movement is associated largely with teaching, it is hardly surprising that the close of the first half-century of its effort should be associated with the establishment of a Theosophical World-University. This Institution, with three great centres, one in Europe (Huizen, North Holland), another in Asia (Adyar), and a third in Australia (Sydney), will co-ordinate all the existing educational activities of the Society throughout the world, and will endeavour, at the same time, to make its mark upon the principles and practice of general education, to impress upon it those ideals of practical brotherhood and that vision of the unity of life which should be the basis of all teaching.

The educational effort of the T. W. U. will not be limited to the young, but will extend to the adults, and will be based upon the study of the Divine Wisdom and the expression of that wisdom through evolution. The University of which Dr. Annie Besant is the first Rector, will proclaim as its fundamental belief the common source of all life, the graded process of evolution throughout the kingdoms of Nature and the common goal of all existence. It will regard education in the light of the fourfold objective recognised by an earlier and more enlightened world—service, study, simplicity and

self-control, and the highest ideal placed before its students will be to become worthier servants of Humanity. They will be taught that the measure of service they render is, in truth, the measure of their own growth, and that the only knowledge, capacity or power of real benefit to its possessor, is that which is used for others. It goes without saying that members of the University, whether pupils, officials or teachers, will not be penalised on account of race, caste, creed, colour or sex, nor will there be any test of membership other than the acceptance of the general principles already outlined.

It is obvious at first sight that this Institution must take many years before reaching maturity, and in order to aid and develop its growth, a World-University Association has been established, with branches that will spread to every country in an endeavour to enlist all those who are in sympathy with the idea, quite independently of their capacity to render definite assistance along clearly defined lines.

They will be able, if they are really interested, to help both parents and teachers to realise the fundamental principles of education, to understand the natural perceptive faculty and capacity for self-expression that is often found, and often checked, in children. They will help to establish an enlightened public opinion that will give the citizen a better understanding of his relation and duty to the State and deepen the awakening sense of the State's responsibility towards its citizens. The World-University Association in England will be part of an Inter-European Association which will be established shortly, and will federate all national sections.

Beyond all doubt we have here an undertaking of the first importance to the world at large, because the Theosophical World-University may well become the natural centre for the propagation of ideals which a great part of the world will welcome, and only a very small minority is likely to oppose. Brotherhood, love, justice, peace, self-control, these are all forces that help humanity, and no University in the world to-day exists to uphold the moral order by a definite appeal to them. It is easy to see that for a long time to come progress will be slow and difficulties will be many, but the World-

University is a challenge to the altruism of Humanity and its establishment comes at a time when thoughtful people throughout the world have realised that civilisation can only be saved by a radical change in the existing outlook upon life.

It is a reasonable and seasonable suggestion that, at times like the present, when so many earnest Theosophists are puzzled, or even torn from their mental moorings by the rising tide of progress within the Society, they will find a safe anchorage in the harbours of hard work for an ideal. The time brings the occasion. Whatever the room for divergent views elsewhere, there is in the T. W. U., an undertaking that must appeal, a work in which Theosophists of every school of thought can meet on the common ground of service.

They will really make a better Karma for themselves than by writing ugly letters to this Review, and they will spend their time to better purpose for no letter that the writer might find occasion in later years or even after mature consideration, to regret, will find its way to these pages. *Litera scripta manet*, we are told, but for all of the kind referred to the statement is incorrect. Here they will find no abiding City.

The University is in a way an answer to those who have lost their nerve, who cannot see the wood because of the trees, whose vision fears expansion. Let them forget their doubts for a little while in a spell of real hard work, and when that is over, they will find most of those doubts have been resolved, and that their fears have dwindled to negligible dimensions. The present is one of the times when wise people look for points of agreement. The T. W. U. provides them in plenty, it calls upon members of the Society to work in peace and amity along lines that will enable them to leave the world better than they found it.

“In the event of sufficient authentic material reaching London from India by the middle of next month a Sixteen-page Supplement containing an account of the Jubilee Convention at Adyar will be issued with the March number of this Review.”

THE ACTIVITIES OF ADYAR.

By A. J. WILLSON.

EVERYBODY in Adyar is concerned at present with the laying of foundation stones and construction of all kinds, from huts to temples. Physically, emotionally and mentally, this work goes on. We can see the physical structures; we can feel that subtle building up of character and expansion of outlook, which enable the Great Magnet of the Higher Self to polarise, if we may so express it, the atoms of all our bodies. The purpose is that we, as a whole, may become more readily the workers-out on Earth of the plan of the Great Brotherhood, which forms our evolutionary link with the Divine.

Throughout the mile-square grounds of the Theosophical Headquarters, huts are rising everywhere. Beyond Leadbeater Chambers, adjoining the beautiful casuarina (southern pine) groves, are the villages of the European delegates, with dining room to seat over three hundred at a time, and with an admirable rest and recreation room close by.

Further east, and almost on the sea shore, the Zoroastrians have their house, facing the rising sun as his bright face comes up from the ocean, but many of the Parsis are in the European quarters, as they like the western ways of eating and living.

The Indian huts are in long lines in Jinarajadasapuram, the town or village of Jinarajadasa, named after our Vice-President.

We have Vasantapuram, after our President, Blavatsky Gardens, Olcott Gardens, Leadbeater Chambers (especially for students of Theosophy); Alsace Grove, with its Montessori School and Village Playground, where the lads of the historic Urur Village disport themselves; Besant Gardens, Damodar Gardens—these names recall the history of the Society for the last fifty years. All these houses are overflowing into the many hundreds of huts, which have arisen in spite of torrential

rains that made the work of erection almost impossible. Few of us remember such tremendous winds with constant rain, fourteen inches above the average of Madras. Fortunately, all seems clearing up with the new moon of to-day, and we have had real Madras sunshine for the first time for weeks.

The effort of this Convention will be to carry out more fully the Three Objects of the Theosophical Society, for the helping of the World at large. Let us consider them.

1. The nucleus of the Universal Brotherhood of Humanity has become such a reality, that it now consciously acknowledges and includes the Great Brotherhood of Men made Perfect; the real Founders of our Society take Their proper place at its head, and the aim for which H. P. B. so dauntlessly strove is accomplished—to our great joy.

2. The study of comparative religion has resulted in the full recognition, philosophically and scientifically, that all religions spring from the One Source, and are merely different facets of the Diamond Soul of the World. Here, at 7 o'clock each morning, our members meet in the great Hall, and the representatives of each religion give praise and offer up prayer in their own language and manner. It is a most impressive assembly. As the sonorous words of each faith are pronounced by their representatives, our minds rise to the Supreme Lord of all, and our hearts flow out in love to all the scattered places of worship of the religion that is speaking through its member. The oldest religion extant speaks first, and the others all follow in chronological order; ending with the youngest, which is the Sikh.

Small Temples or Churches of the various Faiths are being erected within the Grounds, so that all members may be free to praise God in the way they are born to, though visitors are welcomed in each sacred building.

3. The "Mysteries" of old were the great University for the investigation of the unexplained laws of Nature and the powers latent in man. They have come down to us through the dark ages and now take the guise of Freemasonry. This Co-Masonic revival is endeavouring to purify and vivify their study, and following the ancient

usage, women are admitted on the level of men. A Masonic Temple has long been in use on land close by our grounds. The Brahmaidya Ashrama is in the midst of its winter session, and continues its big work of studying all subjects by the light of Theosophy, it is attended by "students belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions," and who also desire to share the results of their studies.

We expect between two and three thousand visitors to this Convention, and the preparations give us splendid opportunity for character building. All our weak places are revealed in the necessary complete interruption of our ordinary life, and we have the wonderful example of Ommen to show us what can be given to a set of people united in their recognition of the near approach of the Great Teacher and determined to be ready to receive Him and also, what is even more to the point, ready to help others to understand the wonderful time into which they have had the good fortune to be born.

Our work is to prepare the world to welcome Him, so that the terrible karma of rejection may fall upon no nation, and no people wander homeless through the ages because they were unable to take advantage of an opportunity which will soon be before the world.

When Dr. Besant passed last month through the South of India, on her way back from Europe, it was delightful to find the insight of our members and their glad acceptance of the hopeful situation forecast at Ommen. At all the large Stations on her route deputations of our members welcomed her with love and loyalty. Only space limits forbid the publication here of some of the Addresses of Welcome.

ADYAR, *mid December*, 1925.

THE WISDOM OF THE DRUIDS.

(Translated from the Welsh.)

By GORDON CHAPMAN.

THE strength of a child is its guilelessness ;
The strength of a warrior is in his heart.

He only is wise who knows himself ;
He only is steadfast who is stronger than himself ;
He only is watchful who keeps a watch on himself ;
He only is wary who bewares that for which his lust seeks ;
He only is blind who sees not his own mistake ;
He only is strong who overcomes his weaknesses.

There is no eye but right thinking ;
There is no light but the understanding ;
There is no understanding but the inborn knowledge of right
and wrong ;
There is no warning but the inborn knowledge ;
The inborn knowledge of right and wrong is the eye of God in
the soul of man.

There is none so gladsome as the wise ;
The wise are harmless,
The wise are loving,
The wise are forbearing,
The wise look within themselves,
The wise are the seers,
The wise follow the inward light,
The wise are heavenly minded.

Godliness is loving kindness to every living thing.
There is no happiness but wisdom and health.
That is truth which is known inwardly without its being heard
from someone else.

He only is good who seeks to be better ;
No way is too long to go for goodness,
It is never too late to seek for goodness,
No time is too long to wait for goodness,
No trouble of mind or body can be too great which is taken for
the sake of goodness,

He is blessed who becomes good in the end.

Without love there is no strength to seek,
Without love there is no holiness.

There is no witchery like that of youth ;
There is no madness like pride ;
Foolishness is earthly love ;
Without wisdom is wrath ;
To return evil for evil is fiendish.

The wise do not wrangle,
The wise keep from speech,
The wise are long forbearing.

There is no thief like wantonness ;
There is no overthrow like idleness ;
There is no snare like the world ;
And ill it is to hope or trust in woman.

In every evil there is death ;
In every good there is life ;
And God is in all life.

He is the mighty man who fights against himself ;
To win the fight and gain lordship over self, that is the greatest
deed of all ;

He who has gained lordship over self is steadfast ;
He who has gained lordship over self is a true king.

Turn the deaf ear to all evil speech ;
Turn away from doing any evil deed ;
Shut the eye to everything unseemly ;
Turn the sight and heart to every loveliness ;
Open the hand to every want ;
Turn the mind to every goodness ;
Turn the understanding to understand self.

Chide yourself and not another ;
Lower no one but be lowly yourself ;
Teach yourself before you teach another ;
Scold yourself and not another ;
Be good yourself if you wish others to be so ;
By seeing yourself more foolish than another you may become
wiser than he.

Stillness is the mother of right thought ;
Forbearance is the mother of all wisdom ;
Holiness is the mother of every blessedness ;
A heavenly mind is the mother of all song ;
Lack of thinking is the mother of all mistakes.

He only is free from harm who keeps free from self.

Truth is mightier than a mighty man ;
He who seeks is stronger than he who stays still ;
God is stronger than fear.

There are three things which trouble the world, ill-will, wrath,
and lust.

Three things which are hard for a man to do thoroughly, to
know himself, overcome his lust, and to keep his life
holy.

There are three things which come unawares upon man,
slumber, sin, and old age.

Life, time, and steadfastness will heal all ills.

There are three little things which do a great good, to take but
little when eating, to drink but little when thirsty,
and to worry but little when things go wrong.

The three marks of holiness are, uttermost kindness, a manly
yielding, and a loving stillness.

There are three things which mark a true man, a still mouth,
a steadfast eye, and a fearless forehead.

There are three things needful to do everything, knowledge,
might, and will.

The three hateful things of God and man are, a quarrelsome
eye, a lying tongue, and an evil look.

- There are three things which enable a man to stand against the whole world,—seeing the goodness and the loveliness of truth, seeing under the covering of the lie, and seeing the way truth and lying end.
- There are three things comely on man, bliss, wisdom, and kindness.
- There are three things which strengthen the mind, seeing much, thinking much, and bearing much.
- There are three things which are enough to do all things, and without them nothing can be done, strength of mind and body, knowledge, and heavenly minded love.
- There are three things without which God's Law cannot be,—forgiving an enemy and wrong-doing, largeness in heart and thought and deed, and cleaving to that which is right come what may.
- There are three snares of man, a flattering word, lust for gain, and lack of knowledge.
- There are three fears which weaken a man's heart, fear of saying the truth, fear of evil times, and fear of the evil one.
- There are three things which strengthen a man in all his deeds, love for that which he does, knowledge of how it may be done, and being righteous in his deeds.
- The threefold root of every evil is, lust, lying, and pride.
- The three wise words of Branwen daughter of Llyr are, sorrow not greatly for that which dies, believe not in that which cannot be, and seek not for that which you cannot get.
- There are three things which hinder a righteous doom of law, love of friends, fear of the mighty, and a lust for worldly goods.
- The three highest gifts of God are, a heavenly mind, understanding, and comeliness.
- Three things which bring a man to God are, long forbearance, love, and the inborn knowledge of right and wrong.
- The three tokens of godliness are, a right understanding, true love, and strong forbearance.

There are three who turn their backs on goodness, the proud,
the wrathful, and the lustful.

There are three things which shut out wisdom, pride, lust, and
fear.

The best gain is to regain oneself ;
The true greatness of mind is meekness ;
The best gladness is the song of birds at break of day ;
The best craft is tilling fallow land ;
The best wisdom is speechless ;
The best knowledge is to know oneself ;
The best fast is to withhold lust.

The loveliness of the blessed is their holiness ;
The loveliness of song is its liveliness ;
The loveliness of the wise is their long suffering ;
The loveliness of every loveliness is its bliss.

Upon every thing and in every life,
On every shape and in every kind,
The bliss of God is sweetest.

There are three things needful for a song maker, a heavenly
mind, knowledge, and strong feeling.

A PRAYER.

Give me eyes to see earth and sky, a heart to feel them, and
manliness to follow them.

RIGHT CONDUCT.

Think that thou shouldst conduct thyself in life as at a feast. Is some dish brought to thee ? Then put forth thy hand and help thyself in seemly fashion. Doth it pass thee by ? Then hold it not back. Hath it not yet come ? Then do not reach out for it at a distance, but wait till it is at thine hand. And thus doing with regard to children and wife and governments and wealth, thou wilt be a worthy guest at the table of the Gods. And if thou even pass over things that are offered to thee, and refuse to take of them, then thou wilt not only share the banquet, but also the dominion of the Gods. For so doing Diogenes and Heracleitus, and the like both were, and were reported to be, rightly divine.

EPICETUS.

OCCULT SOLAR PHYSICS.

By ALLAN NEVILLE TAYLOR.

I.

BEFORE any advance can be made by the student of Occult Science, it is necessary for him to realize that everything which is capable of perception by the physical senses is, literally, *unreal*; inasmuch as that the root of all things is the Primordial Substance which is absolutely space-filling, and this "root-matter," being permanent and eternal, all forms that proceed from it are ephemeral and passing.

In the *Secret Doctrine* it is said:—

Pre-cosmic Root Substance (Mulaprakriti) is that aspect of the Absolute which underlies all the *objective* planes of Nature.

But this "root-matter" is a negation of matter as we know it, and only becomes to a certain extent conditioned when the energy of the Third Logos, pouring into it, presses back in it innumerable points, forming bubbles in space. How these "holes" eventually give rise to the physical matter of our Plane—how the intangible becomes tangible—is a story full of interest and significance. To comprehend the physics of our Solar System it is essential to know something of the atoms which compose it.

Every seven bubbles in the *koilon* (root-matter) were swept into spiral formation, and seven of these spirals in their turn formed into a larger loop. Of these second order loops seven again made up a yet greater one. This process was continued until six sets of spirals were fashioned, each larger and more complicated than its immediate predecessor. Ten strands of spirals of the sixth order were then coiled to form the fundamental unit of physical matter—the atom which composes the "Protyle" of our Plane's substance. In the same way each of these separate sets of spirals, from the first to the sixth order, are the primal component atoms of a Plane; the first, for example, which consists of one bubble of Primordial Substance, forms the first, or *Ādi*, Plane. Likewise,

49 bubbles (making a spiral of the second order) form the second Plane, the Anupadaka. The atom of the third Plane consists of 49^2 or 2,401 bubbles; and so we eventually arrive at the Physical Plane atom, which we will at once see contains 49^6 bubbles of *koilon* (and a certain additional number, owing to this last atom's peculiar nature).

In the ultimate physical atom three distinct movements are apparent :

- (a) A spinning motion as a whole,
- (b) *Precession*, i.e., its axis describes a small circle,
- (c) A regular pulsatory motion, an alternate contraction and expansion.

The atoms of Protyle, by a definite aggregation, give rise to bodies of increasing complexity, and we find that there are five intermediary stages, beginning from the Protyle atom, before the gaseous state is attained. These five stages, together with two others, those of liquids and solids, make seven sub-stages altogether. And we are informed that there are in the same way seven sub-stages in the "matter" of each of the higher Planes.

Now Science tells us that the "atoms" of the so-called elements are composed of a definite number of electrons revolving round a common centre—a miniature Solar System in fact. These electrons are the sub-atoms of the Physical Ether—the Ether that present-day Science has been forced to postulate, but which is only the lowest of the four enumerated by Dr. Besant.

These electrons, we know, revolve with a velocity approaching that of light, about 185,000 miles per second. When it is remembered that this colossal speed is confined within the inconceivably small space of the sub-atom, it can clearly be understood how this can constitute practically absolute motion, which means the presence of every particle at every point within the sub-atom at every moment of time. It is this motion alone which causes the atom to behave as a *solid*.

And now we are confronted with the question, What is it that makes apparently solid matter hold together? — for Science has demonstrated to us that none of the component

atoms of physical matter actually touch one another! This means that when a solid is placed under a strain, such as being made to bear a weight, it is not the atoms and molecules which support the strain, but *something else*. This "something else" is the Force informing the impalpable Ether of Space: it is the force of Cohesion.

Thus the atoms of a substance are shown to be but centres of force—of a Force emanating from super-physical Planes. It is this power alone which enables a chain to hang together, that forms chemical combinations, and originates the "lines of force" which we can detect streaming from a magnet or an electrically charged body.

Let us transfer what we now know from the microcosm to the macrocosm—from the atom to the Solar System—and we shall perhaps be able to comprehend some of its working, inasmuch as that we shall find the identical Force at work and in the same manner. And analogy will not lead us far wrong, for the whole Solar System is itself but an atom in space.

In the same way as every atom and molecule is connected by lines of force, so is every star, sun and planet but a centre for the play of this same force. Physicists would have us think that these streams of force, which we can show with the aid of iron filings and a sheet of paper, are stationary, static. In reality they are nothing of the kind; they are in the most intense motion, for there is no such thing as force without motion. They may appear to be static to our senses, but this apparent inactivity is only so on our physical Plane. A clairvoyant, visualizing a higher Plane, would perceive that it is really anything but motionless.

In that Ether which, as we said before, is but a negation of matter, these lines of force are the only truly substantial things. Knowing this, it is possible to understand that our physical sight perceives nothing but the *shell* of anything. When we look at the Sun, as we see it in the sky, we behold nothing but a bright disc—an optical illusion, or, as the *Secret Doctrine* says:—

"... the real Sun being hidden behind, and the visible Sun being only its reflection, its shell." (S.D., Vol. I., 591, 576.)

This being so, we must conceive the real Sun, not as the visible disc beheld by our physical eyes, but as an enormous Globe of "Astral-Etheric substance," extending far beyond the orbit of the outermost planet. In other words, we have the substance of the Sun-Globe "filling every point of our Solar System." This Substance, the Astral Fluid of the Kabalists, is the life-blood of all things within the boundary of the Sun-Globe, and, like the blood of the human body, it is in constant and regular circulation, the Sun acting as the Heart which sends it forth.

But it must be borne in mind that the Substance of our System is *not* the ultimate Primordial Substance, for if this were the case, the Sun-Globe would be co-extensive with infinite space. This, indeed, is only the case with the real Central Sun.

The diameter of the whole Solar Globe is said to be about 300,000,000 miles, which is 147,208,000,000 miles beyond the orbit of Neptune, the outermost planet yet recognized by astronomers. In this great system the solar Life-Blood circulates in waves, the planets being the "limbs and pulses." H. P. B. declares that the arterial circulation of the Solar System is carried on through the rhythmical contraction of the Sun, even as the human heart contracts, the cycle of that circulation taking eleven years, including a whole year necessary for the Essence to pass through the auricle and ventricle of the Sun itself.

The phenomena of sun-spots is intimately connected with this circulation, and this connection is the more interesting from the fact that these sun-spots are known to occur in cycles of eleven years, at the end of which period their number increases to the maximum, with corresponding physical disturbances upon our Earth.

The Planets, then, are the organs of the Solar System, and are the centres of the manifestations and differentiations of the One Life of the whole System. They consist of matter in a number of grades, of which our physical senses detect but the lowest: solids, liquids, and gases. Take our own Earth for example. This consists of a globe of physical Ether, which is co-extensive with the solid Earth, but in addition,

extends to about 21,000 miles above the surface of it. This Etheric Globe revolves on its own axis, and by its agency the Earth also rotates—it being remembered in this connection, of course, that, compared with the Ether, physical matter is but the filmiest of structures, as much at the mercy of every etheric current as a cloud is at the mercy of the wind.

II.

We are now in a position to discuss one of the *Secret Doctrine's* most important teachings :—

“ Our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule changes ; and differentiates from its primordial nature.” (S.D., Vol. I., p. 638).

This “ laboratory ” is situated on the boundary of the Etheric Globe, and it is here, we are told, that every external mode or form of substance and energy is modified, so that, entering the sphere of the Earth, it takes upon it the particular quality of the differentiated matter of this Globe, in the forms which our physical senses can detect it. Were it not for this conversion into physical modes we could cognize nothing whatsoever exterior to our Earth. Our eyes, for instance, are adapted to respond to the vibrations of *physical* Ether, and not to those of Astral Ether coming to us from the Sun. Because of this fact, our eyes, and our astronomical instruments do not give us any accurate knowledge of the real nature of the Sun or the Stars.

Nevertheless, because our Earth, and, indeed, all the Planets of the Solar System had their origin in the Sun itself, it follows that the Sun contains every so-called element found in any of its satellites, and many others we have not yet detected.

“ Some (elements) may be missing in certain stars and heavenly bodies in the process of formation ; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests.” (S.D., Vol. I., p. 638).

These *elements*, it may be noted, do not necessarily refer to the chemical elements which we know, in their present state.

For the "Mother Substance" of which the Sun-Globe is composed, is altogether unknown and unknowable to present-day Science, being totally dissimilar to anything physicists have hitherto imagined.

There has always been a great deal of speculation among astronomers and physicists as to the nature of the Sun's heat, and if it is diminishing with the passage of time. Some have held that its heat is maintained by a gradual contraction of its mass; others have declared it is a sphere of molten and incandescent matter which is slowly cooling. A more modern theory is that a great quantity of radium and other radio-active materials enter into the Sun's composition, and the energy emanating from these suffices to keep up its temperature throughout. The *Secret Doctrine*, on the other hand, declares definitely that the energy radiating from the Sun is not heat energy, and that this Energy is not radiated away into space and lost, but, as we have seen, circulates to the limits of the System's extent, and returns regularly to the centre. But because the Energy radiated is many times removed in its substantial nature from the energy given out by radium, it is impossible to calculate it in thermo-dynamic terms. Seen in this light it will be acknowledged that Science is misleading when it states dogmatically that the Earth intercepts about one 2,300-millionth of the total energy radiated by the Sun. The "light" which we receive from our Sun and the distant Stars, is quite a different form of energy to that which the Sun radiates within its own System.

Now, beyond the boundaries of the vast Sun-Globe of Astral Matter, we find that there exists "Matter" in another and higher state. And because the Plane immediately beyond the Astral is the Pranic, this "higher state" matter must be in its nature *Pranic*.

In the same way as the Astral Matter of our Solar System forms an immense Globe, so this Pranic "Matter" in its turn is a yet vaster Globe with a definite centre around which our Astral Solar World, in its entirety, rotates, together with innumerable other similar systems in the Cosmos. Alcyone in the constellation known as the Pleiades is the centre assigned

to the Pranic Globe. Astronomy itself admits that the Solar-System is travelling in the direction of the Pleiades.

A degree beyond the Pranic Globe is yet another Universe, still more immense, composed of *Manasic* "Matter," this being three removes from our Physical Globe. The centre of the Manasic System is the mysterious Central Sun, the position of which we are not told. Indeed, its very nature places it outside all visible Heavenly objects, so that it could not possibly be pointed out. Nevertheless, it is supposed to be situated in the Milky Way.

Every atom of our physical matter is in touch and communication with these three Globes, because each exists on the three Planes, the Astral, Pranic, and Manasic ; an aura of the "matter" of these Globes surrounding and interpenetrating each separate atom. For the atom of "matter," of whatever Plane, is nothing but Primordial Substance, and only appears to be different because of a particular differentiation and a more involved motion, than the atom of any other Plane.

In this way a physical atom, existing as it does on four Planes—physical, astral, pranic, and manasic—is able to respond to currents and vibrations from each, physical activity being due to the Ether of Science. And when the atom responds to vibrations originating on the Pranic Plane the resultant phenomenon is LIFE—biological Life ; for Theosophy teaches that no single atom of matter is "dead" as we understand the term.

A response on the part of the organism to manasic vibrations brings about a further phenomenon : MIND (lower manas).

Beyond, or rather *within*, this "Chain of Globes" is the Spiritual Universe, from which issue all things existing on the lower planes of being, and back to which all things will inevitably return when the Great Breath is once more indrawn, and the "Day of Brahma" is over.

THE MUSIC OF CREATION.

By DAISY E. GROVE.

TRACES of the esoteric tradition which connects divine creative activity with the medium of sound are to be found in the scriptures of all world religions. In every cosmo-genesis this idea is presented under varying kinds of imagery. Back of all manifested life is the One Unmanifest, the Unknowable, the Absolute, incomprehensible to our finite minds, that which can only be spoken of in terms of negation, as the Darkness, the Silence, the Naught. Thus in Celtic mythology Dagda, supreme Lord of all (the name simply means "the Good God"), is the god both of "thunder" and "silence," signifying alternating cycles in the divine life of manifestation and rest, being and non-being. The thunder is the Voice, utterance or outbreathing, of the Creator; the silence is the eternal, self-existent Life within Himself.

It might be said, in the language of Christian Mysticism, that while God Transcendent can only be thought of as Silence, as the unuttered and forever unutterable Word, God Immanent is the spoken or uttered Word (Logos), being that portion of deity which is "put down" in creation. Similarly the Incarnate Word of Christian doctrine is the partial revelation in the phenomenal realm of that which, in its infinitude, must remain ever hidden and unknown.¹

Manifestation is the work of one who breathes forth, speaks, commands, voicing the divine thought. In the Biblical narrative God "speaks," creating the world and all living things. In the Chaldean tradition the creator is Memra, the Word; the Zoroastrian Ahura dwells "in the abode of song"; in the Kabala, the first of the three factors in creation is given as Sound, followed by Light and Number. The Egyptians taught that creation was the work of Thoth, who at the command of Ra, supreme God, uttered the words which resulted in the formation of the world. He is often alluded to as "the

¹ Cf. Eckhart's system, in which *The Godhead* is spoken of as the "unnatured nature" (the reality, the cause of all manifestation), while *God* is "the natured nature." (the appearance in time and form).

tongue of Ra," the Living Word," and is the prototype of the Logos of Plato. In direct descent from Egypt and Greece is the Johannine doctrine of the Word (Logos), Son of the Father, "by whom all things were made."

With the breathing forth then of the creative word or note the worlds come into being. On a sustained harmony they are preserved and held together in a divine order, until with disruptive sound they are once more dissolved and cease to be.

Let us try to understand how from the silence there breaks forth the rapturous song of creation. As there are three modes of divine activity at work in the Cosmos, Creation, Preservation, and Destruction or Re-creation, so there are three stages in the creative process, each of which might be described in terms of music. They are known in theosophical literature as the activities of the Three Logoi. The first is that of the Third Logos, the Holy Spirit. This primal activity, the vivifying of spiritual substance or root matter by spiritual energy, has been described as "the blowing of bubbles in space," the holes in the ether thus formed constituting matter as we know it. This blowing of bubbles, by which the primordial *Koilon* (emptiness) is pressed back from innumerable points within it and those points filled with the consciousness of the Logos, is in reality the breathing forth of the first creative sound. This is not sound as we know it, but a spiritual vibration which, gradually modified as it extends outwards and downwards through the planes of matter, is at length contacted by us on the physical plane and responded to by our sense-consciousness as audible sound. In the beginning this vibration is as a tremor, a stirring or thrilling of the divine life within itself in response to an awakening force, which might be called the impregnation of cosmic substance by sound. By this breathing upon or *singing into* the primal emptiness of space the atoms of the first plane are swept into formation. Through all the seven planes and their sub-planes the process is continued as the Spirit of God "moves," "breathes," or "sings" upon the face of the waters. Melody, then, tones sounded forth in ordered progression with their overtones and sub-tones, is

this first mode of Divine activity and is the work of the Third Logos.

The "bricks" or units of matter, atoms of the different planes, which might be compared to the notes of the scale in all variations of tone, pitch and quality, having thus been prepared, the work of the Second Logos follows. This activity is directed to the building of forms. A co-ordinating and selective power is now at work, building and re-building with the material provided according to the archetypal plan which pre-exists on the plane of Divine mind. While the Third Logos strikes the basic note of the system, the Second Logos builds upon it a fundamental harmony, the pattern upon the highest plane after which our so-called "common chord" is fashioned. This common chord of tonic or ground note, third and fifth, is built upon harmonics in natural sequence, bearing certain exact numerical relationships to the basic note. Its fundamental character becomes evident with the scientific discovery that whether it be in chemicals, in mineral or plant life, or in any natural forms, the grouping and proportions are always found to follow these same harmonic progressions. This then is that measure, number, or order inhering in all things, the "heavenly harmony" which the intuition of the poet has recognised as the primal cause of attraction and cohesion :—

“ When nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high,
‘ Arise, ye more than dead ! ’
Then hot, and cold, and moist, and dry,
In order to their stations leap,
And Music’s power obey.”

From the selecting and grouping of atoms the chemical elements are built up, and from their combinations and permutations all substances gradually evolve and forms are built, becoming ever more complex. So in music do the grouping, ordering and combining of tones build up the structure of the harmony.

With the creation of forms there is imposed a vibratory rhythm upon this melodiously flowing life, a rhythm which sets up ordered sequences. Periodic growth and decay, the ebb and flow of tides, alternating and contrasting states of activity and rest, of light and darkness, of heat and cold, recapitulation and cyclic recurrence, these are as the time divisions, measures and sequences devised in music for the structure and elaboration of its forms. As cosmic harmony governs all relations and proportions in nature, so cosmic rhythm underlies all movement and periodicity, from the orbit of the furthest star in space to the invisibly whirling atom; all obey one law, all move to the music of the One Creator.

First then the Breath, associated with the third aspect of deity, Brahma or the Holy Spirit, primal creative impulse; then the Word, harmonised or co-ordinated sound, associated with the second person of the trinity, for the Second Logos is ever the builder of forms and the preserver of life. The love-wisdom aspect of deity is manifested through this sustaining power as the Son, Logos, Vishnu.

But sound is also a destructive power. Scientific experiment has shown how a sustained note of certain pitch and quality will shatter glass and other substances, setting up such violent vibrations that the integrating force is overcome, the particles separated and the form destroyed. This disruptive power of the voice is alluded to by the Hebrew prophet: "Is not his word like a fire, and like a hammer that smiteth the rocks into pieces." This part is played in music by the discord, that powerful element by which contrasts and progressions are effected, by which modulations and transitions are achieved, and which demands as its inevitable sequence resolution into harmony. By considered discord the pure harmonies are disturbed in order that further delight and satisfaction to the ear may result; so too the disintegrating power within the universe destroys only to rebuild in renewed beauty of life, in greater perfection of form. This sound, which is the activity of the First Logos, is referred to in the Scriptures as "the trumpet sound." In the cosmic process there is disruptive

sound which shatters and disintegrates, which destroys the form to liberate the life, forcing apart what had been held together, thus making it possible to renew and recreate. This again the poet has discerned :

“ As from the power of sacred lays
 The spheres began to move,
 And sung the great Creator’s praise
 To all the blest above ;
 So when the last and dreadful hour
 This crumbling pageant shall devour,
 The trumpet shall be heard on high,
 The dead shall live, the living die,
 And music shall untune the sky ! ”

So the Supreme Musician, awakening out of cosmic “ sleep ” or rest, breaks into the Song of Creation ; grander and more beautiful is the strain as evolution proceeds, richer and more complex the harmony, endless the variation, while ever is sustained the ground harmony, the underlying chord of life, until at last, the Divine Music having been sounded forth to its close, its wondrous themes worked through, its harmonies developed in perfection, the Voice ceases, the Singer is still and the Great Silence envelopes all. So in the end the whole manifested universe shall fade and pass,

“ into the abyss
 Where all sweet fruit that is, the souls of men,
 The joyous Shree, old Gods, all beautiful words,
 Songs, music, dreams, desires, shall in the end
 Sway like blown moths against the rose-white
 flame
 That is the fiery flame upon the brows of Him
 called Silence.”

THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD.

No. 7.—AUSTRALIA.

By JOSEPHINE RANSOM.

THE Theosophical Movement in Australia, as elsewhere, has gone through many vicissitudes. How Theosophy first came to our shores it is difficult to say, probably through reports in the newspapers, reports of the phenomena produced by H. P. B. In Melbourne we find a very early centre of interest in Mr. W. H. Terry, who was editor of the *Harbinger of Light*. He was seemingly a bookseller, and ordered four copies of *The Theosophist* in 1880, and fourteen copies the next year. He had evidently found subscribers for them. He himself had some correspondence in it in 1882. He must have joined the Theosophical Society, for we find him a member of the General Council in 1882, and some following years.

The very first Australian Theosophist seems to have been the Hon. J. Smith, Member of the Legislative Council, N.S.W., Professor of Sydney University, and President of the Royal Society, N.S.W. He visited Colonel Olcott in Bombay, in 1882. He received a letter from the Master M., who wrote: "Work for us in Australia, and we will not prove ungrateful, but will prove to you Our actual existence."

The first actual nucleus was formed in cool and beautiful Toowoomba, Queensland. Dr. Hartmann was the centre of whatever activity went on. A Lodge was formed, which called itself, after the then fashion, "The Queensland Theosophical Society." Its address is given as Brisbane, though evidently those who formed it lived mainly in Toowoomba. This Lodge lasted till about 1891. When Dr. Hartmann died, he left his estate to Colonel Olcott for the Society. The Colonel, however, found this meant hardship to Dr. Hartmann's family, so, after reserving a small sum, he returned the estate.

In Melbourne a small group had early banded themselves together for study, and called themselves the Gnostic Society.

They read *The Occult World*, *Esoteric Buddhism*, *The Perfect Way*, and the works of Laurence Oliphant. Then came *Isis Unveiled*, which they studied with delight. The members of this early group who wished to join the Society had to wait, for the proper recommendations, the passing of one of the few Queensland Fellows, living over a thousand miles away. Their diplomas were signed by Colonel Olcott and Madame Blavatsky. At that time no public work was done.

In April, 1891, Colonel Olcott visited Australia, and went through the country lecturing, disappointing his audiences and reporters, because he gave no display of psychic phenomena. During his visit he formed the Melbourne, Brisbane, Sydney, Toowoomba, Adelaide, Hobart and Wellington (N.Z.) Lodges, into the Australasian Section, with Dr. A. Carroll as General Secretary *pro tem.* and W. T. Williams (or Willans) as Assistant General Secretary *pro tem.* In those days the Lodges called themselves the Melbourne Theosophical Society, the Sydney Theosophical Society, and so on. Afterwards, New Zealand formed a Section of its own. It was during this visit that Colonel Olcott heard the lamentable news of the death of H. P. B. ; he felt her loss keenly and deeply.

An additional Lodge was formed in Sydney, which called itself the Olcott Lodge, but in deference to the Colonel's wishes, changed this name to Lemurian Lodge in 1892. The next year, at the Colonel's request, this Lodge gave up its charter, and merged into "The Sydney Theosophical Society," or Lodge. During its existence, the Lemurian Lodge issued a useful little type-written paper, called *The Upadhi*, and this assisted in keeping the members together. The main study of those days was *The Secret Doctrine*. Everyone thrilled to its message, to the depth and wonder of its teachings.

James Pryse, a member living in America, and author of some valuable works on Occultism, writing at that time said : "Australia is to have a proportion of the 6th sub-race." So even then came the prophecy of the future of this country.

In 1893, Mrs. Cooper-Oakley came from India to Australia in search of health. But finding the need of workers so great, she at once put aside all thoughts of rest, and did whatever

she could for the Cause. She was made President of "The Victorian Theosophical League." Her first public meeting was packed to overflowing. Invitations came from everywhere, her brilliant conversational powers and intellectual ability won many new members. She was one of H. P. B.'s early band of workers. Her most attractive lecture was entitled "Madame Blavatsky and Messengers from the Mahatmas." Despite ill-health, she carried out an extensive tour, and her *Secret Doctrine* classes were eagerly attended. In 1894, the little paper *Upadhi* yielded place to *The Austral Theosophist*, a properly printed journal, the founding of which was due to the inspiration of Mrs. Cooper-Oakley, and which was edited by Mr. Besant Scott, in Melbourne. Among the early contributors are the names of Mr. T. H. Martyn (beginning to take an active part in the movement as President of The Theosophic League, N.S.W.), and Mrs. Lilian Edger, from New Zealand, who was also a most capable speaker. Mr. James Scott was lecturing attractively, as well as writing. Mr. H. W. Hunt was among the early Melbourne members and did effective work as speaker and writer.

Mrs. (now Dr.) Annie Besant, visited Australia at the end of 1894. She brought to the work the inspiration of her splendid knowledge, oratory and influence. Wherever she went crowds attended her public lectures. At the meetings in Sydney the competition for seats was "keen and sometimes fierce." She organised the Section, for the earlier effort had not resulted in anything of a Sectional nature being accomplished. Dr. Besant consulted with the Lodges, and in deference to their wish, and in virtue of the authority given her by the President Founder, organised the Section. The arrangements made, she duly submitted them to him, and he issued the necessary Executive Order ratifying all that had been done.

Dr. Besant persuaded Mr. J. C. Staples to accept the post of first General Secretary. He was a cultured Englishman, with charming manners, a black and white artist by profession. At great personal sacrifice he came to take up the position, arriving in November, 1894. He visited Adyar on his way out, and there drew up the first Constitution for

the Australasian Section. Immediately he set to work to draw the Lodges together, and to organise the Section work.

The first Annual Convention was held in April, 1895. The Lodges forming the Australasian Section at that time were : Sydney, Melbourne, Adelaide, Brisbane, Wellington, Hobart, Ibis, Bundaberg, Capricornian (Rockhampton), Auckland, Christchurch, Dunedin, Woodville. Mr. George Peell, President of the Sydney Lodge, presided over the Convention, to which Mr. Staples was Secretary, assisted by Mr. G. H. Chappel.

The magazine changed its name in this year, to *Theosophy in Australasia*. It will interest those now dealing with the big and far reaching International Correspondence League, to know that in those days, odd and isolated members in Australia and elsewhere, were linked up with a scheme organised by Mrs. Cooper-Oakley, Mr. M. U. Moore, and Mr. O. Firth, and called "Hands across the Sea."

The troubles connected with Mr. W. Q. Judge in America, found an echo here, and led for some to a parting of the ways. Countess Wachtmeister, who had been so intimate a friend of H. P. B., was in Australia in the following year and her version of it all printed in *T. in A.*, is perhaps, one of the clearest and simplest extant. The Countess was not a brilliant lecturer, but her earnestness won all hearts, and she visited many towns which have probably never since had a lecturer on Theosophy.

Mr. Staples travelled considerably in Australia, and did splendid work. He went to England on business, in 1897, and unfortunately died while there. Mr. Martyn acted as General Secretary during his absence. Mr. James Scott was appointed Hon. General Secretary, with Mr. H. A. Wilson re-appointed to assist him. On the list of those forming the General Council and Executive Committee, we find the names of members who did so much to contribute to the history and growth of the Theosophical Society in those days, they include Messrs. G. Kollerstrom, W. G. John, S. Studd, H. Hunt and W. J. R. Pasco. By this time, New Zealand had organised a Section of its own, with Miss Lilian Edger as General Secretary. She also toured in Australia.

In 1898, Colonel Olcott again visited Australia, descending rather unexpectedly upon Queensland. He met Miss Edger who was then touring in Queensland, and they came south together, lecturing to big audiences. Where the Colonel had found but a handful of members on his first visit, he now found hundreds, with twelve active Lodges, and a greatly increased public interest in Theosophy. At the Convention of this year, Mr. Martyn was elected as General Secretary. But before the year was out Mr. Martyn had a severe illness, so the tentative offer of Dr. A. Marques, of Honolulu, to serve, was accepted. Dr. Marques was a gifted writer and student, and was author of a useful book on the "Human Aura." Mr. James Scott left in 1899, to take up his work as a professor in the Central Hindu College, Benares. Miss Edger returned from India to tour the country. Owing to ill-health, Dr. Besant was unable to carry out her proposed visit.

At the Convention of 1899, Mr. Martyn was appointed to act as General Secretary till Dr. Marques arrived, which he did in October. He had sacrificed home and friends, to give his time, ability and energy, quite unpaid, to the work he loved. He went to Adyar for the Convention of 1899, visiting the Lodges as he passed through. He returned *via* Queensland, and visited the Lodges there, but business necessitated his return to Honolulu from Brisbane.

In 1899 and 1900, Miss Edger was touring the country, and building up the Lodges. She revived the Perth Lodge, and resuscitated the old Toowoomba one. Dr. Marques returned at the end of the year. Owing to an outbreak of Bubonic Plague, the Annual Convention of 1900 was postponed till December.

Early in February, 1902, Mr. Wilson, who had served well for six years, first as Assistant General Secretary, then as General Secretary, announced his retirement, and suggested Mr. W. G. John, Hon. Secretary, Brisbane Lodge, as his successor. At the Convention of this year, sixteen Lodges took part through delegates or proxies. The total membership was still small, being only 357; but already the Theosophic thought was widely spread and, in the previous six years,

£1,000 worth of literature had been disposed of. Mr. John was duly elected as General Secretary, and he and Mrs. John came to throw their enthusiasm, energy and ability into the work in Sydney. Mr. Wilson on vacating office, went to India, at Dr. Besant's request, to work in Kashmir.

Down to 1903, *T. in A.* was run more or less privately, but in this year, the magazine was definitely taken over by the Section, and made into its official organ. It was most ably edited by Mr. John, and became and has remained always one of the best of the (Theosophical) magazines in the Theosophical Society. Its name about 1921, was changed to *Theosophy in Australia*, and its area of influence constantly increases.

At the end of this year Miss Edger again returned from India to tour Australia, Tasmania and New Zealand. In early 1905 Mr. (now the Right Reverend) C. W. Leadbeater, came on a memorable visit, which lasted through the whole year, travelling throughout the country and giving a tremendous impetus to the work. He usually reserved some of his meetings for members only, and in this gave a strength and solidarity to many of the Lodges which hitherto they had lacked.

Dr. Besant visited the Section again in 1908, bringing again the splendid inspiration of her presence, and stimulus towards making the most of life in all its aspects. In Adelaide she gave a stirring address on "Theosophy and the Workers."

During the next few years the work flowed on steadily, the Lodges increasing their efforts, and expanding their influence in every direction.

In 1912, I visited my native land after an absence of some fifteen years, and undertook an extensive tour of the whole country, including Tasmania. I gained a thorough insight into the conditions of the Lodges, and their possibilities and difficulties, which stood me in good stead when I came back again in 1924, to take up the work of General Secretary.

In 1914, Bishop C. W. Leadbeater again came to Australia from India, and visited Queensland first, as he came *via* Java. His visit, happily for Australia, has lasted right down to the present time. He gave fully of his time in meetings of all sorts, and he began at once to bring in the younger people

and the children. He emphasised the need of forming Lotus Circles, Round Tables, in order to bring the younger members into touch with the work, and to give every facility to contact an idealism which would mould their inner lives and prepare them for the work of the future. Bishop Leadbeater's work caused a considerable increase in membership, and the publication of his lectures in "Theosophy in Australia," gave a great impetus to its circulation. By the end of 1915, the membership had moved up to about 1,500. The same year had seen the publication of the pamphlet, "Australia and New Zealand as the Home of a New Sub-Race." Bishop Leadbeater had been impressed when visiting Queensland, with the number of children who exhibit strongly the new Sub-Race qualities.

At the Convention of 1917 was inaugurated the Theosophical Educational Trust, which later established the Morven Garden School. This Institution flourished for some years, till the troubles arose in our midst which ended in the turmoil of 1922, and caused the complete break-up of the School. Mr. Martyn, as in all other cases, was the vigorous and enthusiastic advocate of this educational move. He was by this time so utterly trusted that whatever he took up was backed by his colleagues. He later came to feel that there were things with which he did not agree; and as the breach widened, he withdrew from the activities that had occupied his time. Finally he, and others, broke away entirely, and the disaster of 1922 was the result. The aftermath of this has been borne with the utmost courage and devotion by the Australian Section of the T.S.

Mr. W. G. John had, unfortunately, died in 1916, after many years of service. His loss was greatly regretted by all, for his sterling qualities had enabled him to guide the Section along lines of sound development. To his able administration was due the Section's steady growth. Mr. Martyn was elected General Secretary in 1917, with Mrs. John as Assistant, and carried on as such until 1919, when Dr. J. W. B. Bean was elected, and served with devotion to his task until 1924.

In 1917, on White Lotus Day, as Bishop Leadbeater was crossing the Harbour to attend the usual Anniversary Meeting, he received a message from H. P. B. "So far as I know,"

he said, " you are the only people who are getting a message from her ; so you may naturally feel yourselves honoured. She said :—

' I greet you well, you who meet to celebrate my birthday into my present body. Mine was the rough pioneer work. I bore the brunt of the storm. Yours is the smoother sailing of the entrance into port. Yet both were needed, and but for that clearing of the ground you could not gather in your crops. Now you have many lines along which you can choose your work, but none of them would have been possible unless the Parent Society had first been firmly established. More than once I have had to shake and to sift its members, before they were ready to follow where the Bodhisattva wished to lead them, before they had conquered all their ancient, time-honoured, moss-grown prejudices, and were prepared to open their minds to comprehend the wide ocean of His all-embracing love. You who live here, in the metropolis of the Southern Hemisphere, have a grand opportunity before you. See that you take it, that your part of this new Sub-Race may not disappoint Him when He comes to rouse it, and to lead it. I watch you, as I watch my whole Society. You have my earnest goodwill and the Great Masters' blessing on all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained.' "

In 1918 no Convention was held, as the State health regulations forbade any meetings, owing to a bad epidemic of influenza.

Various visitors had during these years contributed towards the growth of the Section. Mr. (now the Rt. Rev.) J. I. Wedgwood, had lectured in many places ; Mr. L. W. Rogers (America) toured most of the country, though he did not go to Adelaide or Perth ; Mr. (now the Rt. Rev.) I. S. Cooper (America), lectured also, mainly in Sydney ; the Rev. T. Bell (England), also toured the country. In 1918, Mr. and Mrs. Jinarajadasa visited Australia. It was the first of many visits, and in increasing measure, Mr. Jinarajadasa has won the support and affection of the Australian members.

In 1922, the troubles that had long been brewing, came to a head, and the Convention of that year proved stormy, and another parting of the ways. Those who felt the members of the Society should be free to develop all their resources in any chosen line of activity, and those who felt they had forcible objections to such precious freedom, went their several ways. The Vice-President took the chair, and the visitors included Mr. Krishnamurti, Mr. J. R. Thomson (then General Secretary of New Zealand), Miss Poutz (America). Twenty-three Lodges were represented by 86 delegates. The President arrived a little later in the year, and appealed for a cessation of unbrotherly attacks. However, matters came to a climax; and in consequence, Sydney Lodge split in two, many of the members forming the new Blavatsky Lodge, which set valiantly to work to build up a fresh nucleus of interest, realising with remarkable speed and courage, its ideal of having a new platform from which to expound Theosophy. The charter of the Sydney Lodge was cancelled, and this erstwhile splendid Lodge ceased to be.

Slowly the Section righted itself, and in 1924, most of the difficulty lay behind. I was asked to stand as General Secretary, and to give up my work and home in England, and I did so, Dr. Bean withdrawing in my favour. Mr. Jinarajadasa, both that year and the next, presided over Convention. The Section at present is steadily progressing, Lodges and members increase.

Most of the big Lodges have concentrated their efforts of late years on building their own premises, and so giving themselves permanent homes. This, while making considerable financial strain, will mean great security in the future.

Australia has in it the beginnings of a remarkable career for her children, for nowhere else is to be found such freedom—freedom of spirit, of mind, of body.

WAS SIR GEORGE ERSKINE A ROSICRUCIAN?

By C. NELSON STEWART, M.A.

IT is the belief of many theosophical students that the followers of the initiate Christian Rosencreuz constituted a living repository of the mystery-teaching of Christianity, and that they were the possessors of sufficient occult knowledge to have complete reasons for making common cause with the brotherhood of oriental adepts. They were an international body with high ideals of life and service, and tradition relates their many deeds of kindness—appearing suddenly to those in sore need. Two placards posted at night in Paris in 1623, by unknown hands (the second some weeks after the first), ring with the very spirit of the Mahatmas of A. P. Sinnett's *The Occult World*. The first reads:—

“ We, the deputies of the principal College of the brethren of the Rose-cross have taken up our abode, visible and invisible, in this city, by the grace of the Most High, towards whom are turned the hearts of the just. We shew and teach without books or signs, and speak all sorts of languages in the countries where we dwell, to draw mankind, our fellows, from error and from death.”

The second explains this publicity:—

“ If anyone desires to see the brethren of the Rose-cross from curiosity only, he will never communicate with us. But if his *will* really induces him to inscribe his name in the register of our brotherhood, we, who can judge the thoughts of all men, will convince him of the truth of our promises. For this reason we do not publish to the world the place of our abode. Thought alone, in unison with the sincere *will* of those who desire to know us, is sufficient to make us known to them, and them to us.”

Now in his exhaustive study of the historical records of Rosicrucianism, “The Brotherhood of the Rosy Cross,” Mr. A. E. Waite has shown how extraordinarily difficult it is to prove the existence of a secret society—which after all, is

as it should be. Dealing with the English records of the seventeenth century, he shows that even Elias Ashmole cannot be proved a member of a Rose-cross fraternity, whatever other associations he may have joined. But there is at least one Scottish personality of the period worth investigating (Mr. Waite, p. 372 note, mentions Sir Robert Moray) before saying that in this country "the evidence began and ended with Robert Fludd," or that "a complete clearance" has been made (p. 395).

Sir George Erskine, of Innertiel, on the south coast of Fifeshire, was born somewhere in the latter part of the sixteenth century, and died in 1646. He was admitted a Lord Ordinary of the Court of Session in 1617. We should know nothing of the industry with which he pursued the study of alchemy and Rosicrucianism, but for the chance that some of his manuscripts were presented by his grandson to the library of the Royal College of Physicians, Edinburgh. These consist of five volumes and one very curious parchment roll eighteen feet long. Much of the manuscript is made up of extracts and transcriptions by Erskine himself from well-known alchemical authorities, but in one volume which had been a gift to him from abroad, his grandson the Earl of Cromarty, writes as follows :—

"I haveing found by letters directed from one Dr. Politius (a Polonian or Silesian) to my grandfather Sir George Areskine of Innertile, brother to the Earl of Kellie and grandchild to the Earl of Marr, a Senator of the Colledge of Justice, and Privy Counsellor to King James the 6th and to King Charles 1st, who was a great student of naturall philosophy, evn to a considerable advancement in the hermetick school, and had a correspondence in very remote parts with the sonnes of Hermes, and of whose fruits of his expensive and secret correspondence with them I have deposited some volumes of manuscripts mostly of his own handwritt. This was sent to him by the society at Hess, and directed under the convoy of the said Dr. Politius, who by his letters to Sir George declares that by direction of that society his chief errand to Scotland was to confer

with him. And I judged it a monument not unworthy to be consigned to the Honorable Colledge of Phisitians at Edinburgh, both for its convoyance and matter, evn tho perhaps much of it may be or is now in print; yett this being long or it was, (it) is to print as ane *autographon* (autograph), and hath more be much then is printed, and many authors not mentioned in the print.

“To the Royal Colledge of Phisitians this vol. and several other volumns is affectionately and humbly offered on the nynteen of June An. Chr. 1707, by

“GEO. CROMARTIE.”

We have several points of great interest in this explanatory note by the Earl: (1) the existence in Germany of a *society* interested in alchemy; (2) a Scots nobleman in communication with the society; (3) a messenger sent by the society to Scotland. Michael Maier may not have been either missionary or messenger of the Rosy Cross when he came to England, but here at least is a messenger from an organised association.

As to the reference to Hess, can it be that the correct reading is “of Hess”—meaning Tobias Hess (1568-1614) a member of the Militia Crucifera Evangelica, that fiercely Protestant order which Mr. Waite thinks must be admitted a matrix for the Rosy Cross development? Or is it merely a vague geographical term? In any case, one cannot but wish that the letters referred to had been preserved, and it seems certainly worth while examining the MSS. of Erskine to find out the dates of the transcriptions and their implication, or otherwise of a Rosicrucian connection.

The eighteen-foot scroll is reproduced in diminutive facsimile in the Proceedings of the Society of Antiquaries of Scotland, with a description and a transcript; and it is evidently a copy of a chart of the Great Work drawn up by George Ripley. Of the contents of the “volumns,” as Cromarty calls them, we have some indications. There is the first part of “Arbatel, or the magick of the auncient Philosophers the cheef studie of wisdom,” copied by “Areskine”—“Anno Virginei partus saluberrimi 1602. Febii. xiii. G. A.” Also, we are told, “several

¹ *Proc. Soc. Antiq. Scot.*, 1874-76, p. 190. Also at p. 561.

treatises relative to the rules of the Society of Rosicrucians ” ; Norton’s *Ordinall* ; Bloomfield’s *Blossoms* ; “ The Vicar of Walden his hunting of the Green Lion ” ; “ John Bristoll his Alchymie ” ; “ Ane Book name the Breviarie of Philosophie be the unlettered Scholler, Tho. Charnock ” ; and a number of short extracts “ Out of George Ripley his wheill ” ; “ Out of Ripley’s xii. gates ” ; *Ex libro de mercurio Geo. Riplæi* ; *Ex arcano Hermeticae Philosophiæ* ; “ the preparation of mercurie for the workes ” ; “ the work be sal armonique ” ; “ the work of common salt ” ; “ from M. N. which a Ducheman gave to the B. of Bristow.”

It is not possible to get at biographical details of Erskine. We may infer from the date of the Arbatel transcript, that he was quite a young man when he began to study alchemy. He was the third son of Sir Alexander Erskine of Gogar, and we find his brothers James and Archibald signing as witnesses to a deed, 21st February, 1592.² Probably George was still a minor. A “ Mr. George Erskine ” witnesses a band of caution in 1596.³ Also, we know that a Senator of the College of Justice had to be at least twenty-five⁴ which, deducted from Erskine’s appointment of 1617, shows his birth to be before 1592. The earliest charter I have noticed granted to him, passed under the Great Seal, 11th. March, 1618.⁵ One or two facts remain to be added : that he refused the Covenant in 1638 ; was a tax-roll commissioner of Kincardine in 1621 ; and, most interesting of all, he was a fellow-pupil with King James VI., under the celebrated Buchanan.⁶

Thus we are left to speculate how the young jurist got into touch with far-scattered sons of Hermes, and to wonder whether the careful detail in some of his instructions for alchemical experiments points to practical skill. The student who takes up the task of examining the Erskine MSS. may be able to tell us what the Society at Hess was, and whether the Scots Judge was an affiliate of that glamorous Brotherhood, the Rosy Cross.

² *Reg. Mag. Sigill. Scot.*, 1609-20, No. 207.

³ *Reg. Privy Co. of Scotl.*, Vol. V.

⁴ Brunton and Haig, *Hist. Acc.*, p. xli.

⁵ *Reg. Mag. Sigill. Scot.*, 1609-20, No. 1793.

⁶ Mackenzie, *Eminent Writers*, Vol. III. (1722), p. 172.

THE BELIEF IN REINCARNATION: ITS HISTORY AND DISTRIBUTION.

By THEODORE BESTERMAN.

III.—THE BELIEF IN WEST AFRICA.

IN this part of the world there are a great many different groups of natives, subdivided into a still larger number of distinct tribes. Nearly all these possess some fragments or remains of a belief in metempsychosis. But to deal with all of them, in however cursory a manner, would be to throw them out of all perspective in our plan. Accordingly, we shall be able to consider the beliefs of only a representative selection.

We may begin with the Mandingo-speaking Senegalese of the French Sudan. The belief varies here somewhat according to the traditions of the different tribes, and according to different observers, but in general, it is as follows. They hold that this material body of ours, and not only ours, but also the material forms of animals and plants, are only the perishable envelopes of a spirit. This spirit, they say, has two parts; one is the breath which ceases to have existence with the last respiration of the dying individual—this they call the *na* or *niama*; the other part of the soul or spirit they call the *dia*—this survives death. The *dia* is composed of the universal essence which is contained in, and makes all living things, human, animal and vegetable. When it is released from the body the *dia* goes to animate the body of another being, but it can only do so to a body of the same category. Thus the *dia* of a man who has just died can only enter the body of a new-born baby, while the *dia* of a plant can only enter a new plant.

The *dia*, however, does not immediately transmigrate on the death of the body it has occupied through a life-time. For,

being relieved of the material bonds this body has imposed upon it, the spirit regains its universal power, and can now, according to its inclination, do much good or evil. In the interval between its departure from the body of one man to its entry of another, the *dia* can live almost where it will: in the corpse itself, in the dead man's home, in an article consecrated to him, in his statue, or it may even take possession of a living man whose *dia* it presumably expels and whose *niama* it bends to its own will and purposes.

We may pass on now to a series of other tribes. First, we have the Tshi-speaking peoples of the Gold Coast. These believe that each man has a *kra*, which is a sort of guardian spirit living in him as his soul. On a man's death his *kra* becomes a *sis*a; this *sis*a can be born again into a new human body, and thus again become a *kra*. The *kra*, however, also temporarily leaves the body during sleep, and then a mischievous *sis*a which has been unable to find an opportunity to enter a new human body, can enter the body which has been temporarily vacated by its occupant. If the *sis*a is unable to do even this, he does not transmigrate, but goes to the land of the *insis*a, where he lives and builds a house.

A further power possessed by the *sis*a is to enter the body of an animal. Sometimes, it appears, in order to gratify its hatred of those who, during its life, injured its body, the *sis*a will enter a ferocious animal and do some bodily harm to the person it hates. As a rule the monkeys that are found in the neighbourhood of places of burial are supposed to be tenanted by *insis*a (the native plural form of *sis*a).

The Ewe-speaking natives of the neighbouring Slave Coast have beliefs which are in some degree similar. This is not surprising, since it is now generally agreed that these two peoples, in common with the Yorubas, of whom we shall presently speak, had a common origin. The Ewes believe in a species of indwelling spirit. This they term the *luwo*; the indwelling spirits have their ordinary abode in a living man. Nevertheless, the *luwo* existed before the birth of the man and had probably been before then the indwelling spirit of a long series of men. After the death of the man it inhabits in

any given life the *luwo* becomes a *noli*, that is, a *luwo* without a tenement. For a short time the *noli* lingers round the grave in which its late body lies buried. After this it usually enters the body of a child just born, and again becomes a *luwo*. But in this series of transmigrations, should the *noli* fail to find a human body to enter, it can enter that of an animal. Failing both of these courses, the discarnate *luwo* is obliged to wander about without a home, working good or evil according to its disposition. The latter it can do by entering the body of a man during the absence (as in sleep) of his own *luwo*. Among these peoples the *noli* of an ancestor is looked upon as a sort of family and even village protector.

A modern example of the effect of the belief that a dead man's *noli* can enter an animal body will be of interest. A French missionary had presented an ox to Mepon, king of Porto Novo, which is in the territory that we are now considering. Mepon had made a great pet of this ox, which used to come up to the "palace" every day to feed from the hand of no less a person than the king himself. Mepon died in 1872, and when the ox came up the next day to be fed, and was not met as usual by the king, he set up a great bellowing. In this he was so persistent that the priests were asked for an explanation; they declared in reply that the *noli* of Mepon had entered his pet ox. Henceforth the animal was treated with the greatest respect and given complete liberty. In 1883, at a green old age, it died, full of honours, and was carried in procession, to the accompaniment of drums and horns and the discharge of muskets, to its appointed place, in which, after sacrifices and solemn sprinkling, it was duly laid to rest.

The Edo-speaking peoples believe in a sort of double soul: the *agago* that disappears on the day a man is put into his grave, and the *ehi* that survives. With regard to this *ehi*, there is an interesting belief that it has two parts or aspects, which they call respectively, *ehinowa* and *ehinoha*. While the latter occupies the body of a man, the former is in the other world; but when the man dies, these two change places, the bodily soul proceeding to the other world, while the soul

of the other world comes down to earth. The *ehinowa*, which has now come down to earth, then animates a child already conceived. Unfortunately, the details of this unusually interesting doctrine are lacking.

We must, therefore, proceed to the Yoruba-speaking peoples to whom we have already referred. They occupy the part of the Slave Coast of West Africa lying immediately west of the Benin river. The beliefs of the Tshis and Ewes have been recorded; living between these two peoples are the Gasp-speaking tribes, who have modified these beliefs so far as to assign to each individual two indwelling spirits, of which, they declare, one is male and one female. The former has a bad disposition, and the latter a good one!

The Yorubas have still further changes in their belief, holding that each man has three of these spiritual inmates; they live in the head, in the stomach, and in the big toe—the one in the stomach is the most important. In addition to these there is the *iwin* or soul, which, on the death of the body, goes to the land of the dead. Thence it returns to earth after an interval and is born again in the same family to which it had belonged in its last life. A mother, as among the Ewes, on the birth of a child, inquires from the babalawo, what ancestor's soul has animated her baby. This process of transmigration the natives state to have gone on "from the beginning."

We have space left for only one more typical case, that of the Ibo of South Nigeria. These natives, who number several millions, have a well developed belief in a species of metempsychosis, the details of which, however, are not altogether clear. The natives have a kind of protective deity, generally a dead person, known as the *ci*. This *ci* sends new human beings into the world. They believe like the Yorubas that a person is born again into his own family. A writer says that among this people "children of tender years will answer the inquirer with the utmost solemnity that they are their deceased grandfather or grandmother." A curious belief, appearing to be a sort of rebirth by choice, is that a man, who has been unlucky in one life, may decide, on opening his

eyes for the first time on a new life, to give up so unhappy a struggle ; on this, the baby dies on the spot ! They say also, that when a child speaks before it opens its eyes, it relates what it saw in the other world.

Though the instances described in this article are only specimens selected from a large mass of evidence, they are fully typical ones, and it is believed that the reader will be able to trace, even in so narrow a field, the development of the belief in some form of metempsychosis among these different natives of West Africa.

(*To be continued.*)

THE MANIFESTATION OF THE WORD.

And now, in drawing to a conclusion, let it be said to those who can discern between the inevitable imperfection of every written statement on a subject of this kind a living heart of truth which constitutes sincerity therein, that the force which has led human civilisations onward from their immemorial beginnings has been always a secret power working behind the thrones, kingdoms, political systems and religious institutions of the world, and that this force has abode always, because it can abide only, in Sanctuaries of Initiation. It may not be working less surely, because it is not ostensible, in this modern age than it was at Thebes and Eleusis. In the Sacred Scriptures acknowledged by the Western World we find the first reference thereto even at the inception, when God is said to have walked with Adam in the cool of the evening ; while, so far as those Scriptures are concerned, we find the last reference in the last chapter of the *Book of Revelations*, in the description of the Mystic City. As from Egypt the *Book of the Dead*, and from India the wonderful literature which is contained in the sacred books of the East, so also from Hidden Sanctuaries Christianity came into the world ; while, lastly, those who can understand in their full extent the references which are here made, will acknowledge with me that in the time which is to come, and perhaps, at no distant date, another manifestation of that Word, which under its various forms and with its multitudinous variations constitutes the Word of Life, is destined also to issue forth from the secret places.

Lamps of Western Mysticism. (A. E. WAITE.)

BUDDHISM.

By the BUDDHIST LODGE.

II.—THE THREE SIGNS OF BEING.

IT has been explained in the preceding article that Buddhism views all existence as an endless process of becoming ; endless, because every effect being the resultant of a preceding cause, there can be no beginning, and every effect being in turn a cause, there can be no end. There is no stage in this process when becoming may be said to cease, and Being may be considered as having come into existence ; in other words, causality is the law of existence.

So essential is this conception of causation considered, that the most famous Stanza in the Buddhist Scriptures sums it up as embracing the whole of the Dhamma : “ Put aside these questions concerning the beginning and the hereafter. I will teach you the Dhamma : that being present, this becomes : from the arising of that, this arises. That being absent, this does not become : from the cessation of that, this ceases.”

From this famous Stanza the whole of the Buddhist scheme of existence may be said to be derived, and an intuitive grasp of the consequences implied therein, may awaken a mind to a realisation of the nature of reality, as it did, so the records tell, in the case of the great disciple Shariputra, who, from a hearing of this “ substance of the doctrine,” “ obtained the pure and spotless eye of truth.”

The doctrine of Causation is set forth in great detail in the Twelve Nidanas or “ Wheel of Causation,” repeated in no less than 96 Suttas, the underlying Law of Dependent Origination being that known to us to-day as the Law of Evolution, applicable to the whole scheme of nature, or to any unit thereof ; a solar system, an amœba, a man.

This "process of becoming" is characterised by three attributes, the *TI LAKKHANAM*, expressed in the formula:—

SABBE SANKHARA ANICCA.

SABBE SANKHARA DUKKHA.

SABBE SANKHARA ANATTA.

No single English word can be found to translate either of these Pali terms, so that it will be necessary to explain them at some length, an apprehension of the ideas they imply being essential to an understanding of the Dhamma, and the first firm footstep in the Noble Eightfold Path.

Let us try a simple translation first, qualifying it as we proceed with our enquiry.

All conformations are transitory, are subject to suffering, are lacking a self.

Conformations are units of existence; mineral, vegetable, animal, human, and whether related to the realm of the physical, the realm of feeling, or the realm of mind or thought, are simply aggregates of becoming, and as such are subject to the three characteristics, *Anicca*, *Dukkha*, *Anatta*.

ANICCA is the negation of permanence: transitoriness, change.

Although not always apparent to the senses, all life is, then, by its very nature, transitory, a state of flux. We may talk of the Eternal Hills and the unchanging face of the Heavens, but we must know that even as we talk of their unchanging nature, they are passing away and will surely decay, their atoms passing on to build up forms anew. Even the mind is included in the same category: what we term consciousness is only a series of points of awareness each of infinitely short duration. Impermanence is the inexorable, fundamental, and pitiless law of all sentient existence, of all manifestation.

The second characteristic of this state of becoming is *DUKKHA*, which signifies, ill, misery, suffering, the opposite of peace and bliss. We may sum it up in the one word, incompleteness. This characteristic is more apparent to our senses than is the previous one. Misery and bliss are relative terms, depending on persons and circumstances. Even to the same person, what at one time and in one set of circumstances

may be misery, in another environment may be joy and peace. But the thoughtful man—and it is only to the thoughtful that the Dhamma makes its appeal—realises that sorrow is an essential characteristic of existence. The adjustment of sentient beings to their environment produces alternating states of satisfaction and joy, dissatisfaction and sorrow, and although the former may prevail for a time, there is always the subconscious realisation that joy is impermanent and that the reaction must come. Sorrow is of the body, illness, death; or sorrow is of the mind, anguish, despair, remorse.

Lastly we come to ANATTA, more difficult for the mind to grasp, because less apparent. Literally the word signifies negation of self, ordinarily expressed as the denial of the soul. This statement is true or false according to the significance which the word soul has for us. If we mean the character of a man, then we cannot translate the term by "soullessness" but if we mean by soul some permanent entity which is by its very nature eternally changeless and self-existent, differing in character and nature from everything else in manifestation, then, in its doctrine of Anatta, Buddhism denies such an entity. The character of a man grows, changes, develops, passes over from life to life, is a creation: the creation of karma. We speak of the growth of the soul; the development of the soul; showing that we include change and becoming as part of its very nature. It is moulded by experience, affected by sorrow and joy, subject to change; exactly as is everything else in manifestation.

It is the thorough comprehension of this doctrine, and the ordering of our daily life in accordance with its implications, which Buddhism declares to be so important, so essential for salvation; liberation.

So ingrained is the Ego-superstition in the mind of man that even the materialistic science of the last generation was unable to banish it from its scheme of things. The eternal and unchanging nature of the atom was a dogma of science only thirty years ago. An atom of Hydrogen, von Helmholtz declared, had been an atom of Hydrogen from all eternity,

and an atom of Hydrogen it would remain for ever. To-day, the atom has no existence, it is reduced to vortices of force in the ether, taking it away from the plane of normal sensation, beyond the possibility of examination by the most delicate instruments yet invented. And the ego is as elusive in its essence as is the atom. Seek it on every plane of being, and you are unable to track it down.

To those who avoid the term soul, but conceive of the mind as an indivisible entity, we would say, consider the fact that a man may think rationally about some subjects and irrationally about others. Take Newton as an example; his scientific achievements proclaimed the profundity of his mind, his theological speculations proclaimed its puerility. Or take the facts of "multiple personality": study the cases of Sally Beauchamp, Doris Fisher, and the "Watseka Wonder," and see what becomes of the immutable mind.

And so we sum up the Buddhist conception and evaluation of existence: an impermanent, sorrowful, self-less process of becoming; an eternally revolving wheel of cause and effect in a world of illusion.

A pessimistic doctrine you may say: but no. Pessimism is an attitude of the mind, not a mere statement of fact, and Buddhism does not, ostrich like, hide its head in the sand and fear to face facts boldly.

If ye lay bound upon the wheel of change,
 And no way were of breaking from the chain,
 The Heart of boundless Being is a curse,
 The Soul of Things fell Pain.

Ye are not bound !

Sooner or later there is aroused in the heart of every man a longing for that which is permanent and real, a realisation that it is the vanity of vanities to cling to that which never is, but is always becoming something else. And when that longing awakes; when bitter experience has taught that not in the body, or in the feelings, or in the mind, is there to be found the SELF, then Buddhism comes forward and tells of the way out, the release from illusion and sorrow, the attainment of the Real. What that Reality is, the mind of man

cannot conceive, the consciousness can never know, but the Higher Stages of the Noble Eightfold Path approach that Goal, and foreshadow a transcendence of the limitations of personality, the realisation of ultimate Unity, and with it, the elimination of all the evils incidental to the state of egoistic separation. This is NIRVANA, *the annihilation of the limits of conditioned existence.*

Let this paper conclude with a recommendation to the student of the "Secret Doctrine" to compare the Three Signs of Being with the Three Fundamental Propositions. The latter view Life in its entirety from the commencement of Cosmic Activity: Buddhism, on the other hand, considers Life as it is, and does not concern itself with its origin. Bearing this qualification in mind, a striking correspondence can be drawn.

The One Omnipresent Reality which antecedes all Manifested, Conditioned Existence, implies in its conditioned aspect, impermanence and transitoriness, It being the substance of which the manifested is the shadow. As the periodic alternation of ebb and flow follow naturally from the condition of manifestation, so follows the second characteristic from the first, suffering being the natural outcome of impermanence and unreality.

The third Fundamental Proposition, the pilgrimage of the Soul (we shall not quarrel with the term soul for the purpose of our argument) implies separation from its source, and the separation being temporary, implies an Eternal Unity of which it is a temporary diversity. This corresponds to the doctrine of Anatta, which recognises there is no soul in the sense of a permanent self apart from other beings. All Life is one, being united in the One Life, the source of all being and becoming.

(The next article of the series will deal with the Four Noble Truths.)

A LITTLE VICTORIAN.

By JEAN ROZELLE.

“ *We are such stuff as Dreams are made of . . .* ”

“ **A**ND the Hereafter, as visualised by you, will be either a fiery pit of eternal damnation—to which a loving God would condemn you, or a cloudy, limitless area where pigeon-winged angels will play on golden harps, singing grand hallelulias ? ”

The little Victorian Lady, in lavender silk, with old lace, to whom I was speaking, looked at me gravely.

“ Exactly,” she said, smoothing out a crease in her dress.

“ Do you mean to tell me that you can sit there, coolly and collectedly, with the possibility hanging over your head of spending your eternity in a howling furnace with other tortured souls ? ”

“ You are speaking of—of the infernal regions,” she said, in a tone of mild correction.

“ Yes,” I replied obtusely.

“ I have always tried to lead a good, Christian life.”

“ Of course . . . ” I assented hurriedly.

“ I have never once missed church . . . ”

“ And you have sent shirts and texts to little nigger boys ? ”

She nodded demurely. “ There is so little one can do for those poor deluded creatures.”

“ And when you go to Heaven will you play on a golden harp ? ”

“ I don't quite know,” she replied in a tone of humble indecision.

“ By the way—why *Golden* harps ? ”

“ Gold is a very precious metal.”

“ In earthly valuation, yes—but has it never occurred to you that Gold, as such, would be valueless in a place where there is no system of barter, or exchange ? ”

“ No—No, nevertheless, it is very beautiful. Your ideas concerning the Hereafter seem hazy, Mr. —”

I smiled. "Perhaps Confucius was right, when he said: 'Before we know what life is, how can we know what death is?'"

"Confucius . . . ?"

"A Chinaman, Madam."

"Ah, that poor, ignorant, yellow race. What a great deal they have yet to learn."

"The white race has indeed been favoured of the Gods," I replied, mending the fire over which we sat.

"Perhaps I could help you, if you tell me some of your—doubts," she suggested kindly.

"But, Madam, I have no doubts. It is only that my Beliefs and Disbeliefs differ from yours."

"And what are they?"

"Well, in the first place, I don't believe in Hell—except as a purely mental state. The Hereafter, as I conceive it, is a realm where the sound of the Wind over the Sea meets the sigh of the Night under the Stars. There the Grandeur of Dawn unites with the warm kindness of Sunset. And over all drifts the Great Spirit of Eternity, whose voice is the passion of Ideal or Absolute Love, and whose Presence is complete Understanding. It is the fountain-head of Spirit—that Divine Spark in man tending towards the Beautiful. From it are created the Souls of Men, which after the 'passing over' lie, as it were crystallised in sub-conscious retrospection and introspection. Those that loved on earth attract each other by their magnetism of spirit."

"What strange ideas you have. And do they always remain—er—crystallised?"

I smiled. "No, having developed spiritually and mentally, helping one another, by their bond of mutual love, they return to earth re-incarnated."

"But why?"

"To learn in suffering what they teach in song—to become perfected in [Ideal, absolute, Love—a Love of the Heart, body, soul, and spirit, which is the key to a mutual and inseparable eternity. A state in which the incomplete Spirit Man-Soul unites, everlastingly, with the incomplete-

Spirit Woman-Soul creating, thereby the Spirit-Soul perfected, which merges into, and becomes part again of the Great Spirit of Eternity . . .”

“ Dear, dear . . .”

I glanced up—

“ Yes, Mary, you can leave the hot buttered scones down in the hearth. Sugar? Ah, yes. *And* the basin. Thank you, that is all.

“ What a pity we were interrupted in our nice little chat. Never mind, *please* go on.”

I smiled. “ I’m afraid I have lost the thread of my argument . . .”

“ You were speaking of caterpillars—no, chrysalises, and, and . . .”

“ And? ”

“ Now, come, Mr. —, you can’t have forgotten. You were speaking of the Affections—of Love . . .”

Was it my imagination or did the delicate lace jabot flutter suspiciously on the lavender silk bodice?

“ Mr. —? ”

“ Madam? ”

“ I’m just a silly old lady, and a grandmother—but, *I can keep a secret*. What is her name . . .? ”

THE CASE AGAINST VIVISECTION.

This Cause finds its foundation in the heart, from which everything great on earth comes—for true wisdom is not founded upon intellect, but upon love. The foundation of all culture and of all nobleness is at last the moral principle. Sentiment ultimately governs the world, and although in these times of the triumph and idolatry of science, sentiment is often set up for ridicule, let us remember that conscience is sentiment, patriotism is sentiment, the love of beauty is sentiment, honour is sentiment. It is because I believe on my soul that it is a noble sentiment which would protect the helpless animals from torture that I bid you one and all to join us in this fight, and to remember that a time will come to all of us when we can fight no more.

THE HONBLE. STEPHEN COLERIDGE,

(*At the Jubilee Meeting of the National Anti-Vivisection Society.*)

REVIEWS OF BOOKS.

PSYCHOLOGY AND THE CHURCH. Macmillan and Co. 12s. 6d. net.

This book consists of nine essays by ten eminent writers, with an Introduction by the Lord Bishop of Southwark, and the Editor's Preface.

The essays are all marked by profound study, keen insight into issues involved, and well reasoned conclusions; it is not too much to say that they sound to the utmost depths our life-problems as they present themselves to-day both to psychologist and theosophist.

Psychology is making a deep impression upon our national life; in the school, where in place of a cast-iron system, purpose and creative impulse are sought; on the farm, where the Saturday half-holiday has been found to be a greater peace-maker than an extra wage; in the factory, where it claims greater efficiency with less toil; in the law court, where the border line of responsibility seems so difficult to determine, and in the sick chamber, where we are asked to say: "Take up thy bed and walk." The volume before us has constant references to this rather utilitarian side of psychology, but its great object is to rescue from unbelief those who have regarded psychology as an opponent and not as an ally of religion.

The Introduction by the Lord Bishop of Southwark arouses our interest in the subject, and points out its vital necessity, especially to Churchmen. The first essay is by Dr. W. R. Matthews. His statement that "experience is, almost certainly, a continuous process," seems to follow Bergson's reasoning. We do not see that introspection begins with a falsification, any more than the process by which we acquire any knowledge. Dr. Matthews speaks of the Unconscious as a hypothetical entity which may progress from the mythological to the mathematical stage; the following essay speaks of the Unconscious as a justifiable hypothesis, saying it "has come to stay." We need only point out the part played by the Unconscious in the Vedantist philosophy; the true entity of the vedantist is Brahma, the Unconscious Spirit of Divinity, and psychology completed the circle for even the thought that we may be distinct from Brahma is itself Brahma. The danger is that the Unconscious may annihilate moral distinctions. The limitations of psychology are well pointed out.

The second essay, "The Progress and Present Position of the Study of Psychology," is by the Rev. L. W. Grensted, M.A., B.D. Psychology is in the stage of pioneer work, "an era of quest and discovery;" herein, no doubt, lies the fascination of it. Mr. Grensted briefly reviews the philosophies and notes that with Kant "the separation of philosophy and psychology becomes an accomplished fact."

The survey undertaken by the writers of these preliminary essays is invaluable for the beginner as for the more advanced student of psychology.

The essays following apply the theories to religion. Dr. Relton takes up the challenge of those who question the objective reference in prayer; he joins issue with Jung, who "finds the true explanation of Christianity in racial dreams," and others who attribute the remaking of man to himself.

The fourth essay, by C. E. Hudson, M.A., has a forcible opening: "The Holiness, the Transcendence, the *Otherness* of God, constrains man to worship Him."

The fifth essay, by Dr. Dix, has very much that is helpful in its suggestions for teaching from infancy to adolescence, while no Church worker should fail to read the sixth by Professor Rogers; its wise psychology gives a new outlook. That by Dr. Hardman, "The Psychology of Moral Development,"

has a clear recognition of the sphere of psychology, "psychologists, as such are never free to claim for themselves the unfettered liberty with which philosophers and theologians explore the other side of those powers which are at work in man."

The eighth essay will be heartily welcomed by all. Drs. Hadfield and Browne have given us in "The Psychology of Spiritual Healing," a calm, devout, well-reasoned statement, both of the history and the prospects of spiritual healing. Here are golden truths which should prove a source of power to every practitioner, a joyful note of hope for every patient.

The last essay of the series, is by Dr. E. J. Bicknell, on "The Psychology of Sectarianism, Schism and Re-union." After discussing Herd-instinct, and Group instinct, as found in the writings of Prof. Freud, and Dr. McDougall, the writer finds the highest conception of unity in the Christian Church, which he would characterise as a "supernatural group."

Ages ago, Indian sages dreamt of one big brotherhood. Sankya taught that our differences could not be fundamental, otherwise what is the good of saying "love one another"? "Psychology and the Church" is pointing the way.

H. B.

THE BOOK OF GENESIS UNVEILED (*First Series*). By LEONARD BOSMAN.
The Dharma Press. Price, 8s. 6d.

All who are concerned with the spreading of Theosophical truths in Western lands must have realised long since the necessity for their presentation in terms of our own racial tradition. Unavoidable in the early days of the Society, the Sanskrit terminology employed and a philosophical exposition taken principally from Eastern sources, inevitably created the impression of something alien and remote from the religion of our own forerunners, an impression which our more recent literature, however, is designed, and wisely, to correct. The slenderest experience in propaganda lecturing, for instance, reveals at once the authoritative power of the Bible when quoted in support of any argument put forward. Naturally so, from its association with earliest impressions of sacred things and (even more potent), because of a deeply established habit of re-action in the sub-consciousness of the race. Every confirmation of Theosophical teaching from this familiar and hallowed source is of the utmost value. How necessary, then, that we should re-examine the Bible for its hidden, occult content, and discover what has been (at least in part) known and preserved in various esoteric schools of the West, its Secret Doctrine, one and the same with the Wisdom-teaching of all ages.

Mr. Leonard Bosman has been a pioneer worker in this long neglected field, bringing to his study the invaluable equipment of Hebrew scholarship and knowledge of Kabbalistic lore, in addition to his understanding of the Ancient Wisdom, which alone serves to synthesize and interpret the knowledge possessed. In the present volume, as he tells us, we have the Introduction to a projected series of ten volumes on the deeper meaning of Biblical narrative, in particular the Creation story. This first volume is devoted to "a general critical study and shows the method used for the unveiling of the Book of Genesis." It is the author's conviction that, despite obvious inaccuracies of statement, due to a repeated process of editorship and translation, "the Bible yet remains, in many senses, the grandest and most wonderful Book the world has ever seen." Our true understanding of it, however, has been prevented by the fact that our versions are but *literal translations of a symbolic original*. Thanks

to the labours of Fabre d'Olivet, the key (found in the actual letters and roots of the Hebrew words) is now available, although much knowledge and intuition are still required in order to use that key aright.

The author devotes a considerable part of this introductory section to the argument, from many authoritative sources, for the allegorical nature of Scripture which, while superfluous to the advanced student, is no doubt still of value to the general reader. A section of absorbing interest deals with the origin of letters as symbols of sound-powers or *qualities*, while the final chapters are devoted to a survey of the Creation myths of other races. Subsequent volumes will deal at greater length with both these subjects. Meanwhile, the present book can be warmly recommended to those who are seeking reliable guidance in the deeper interpretation of the Bible.

D. E. G.

THE ETHERIC DOUBLE AND ALLIED PHENOMENA. By MAJOR ARTHUR E. POWELL. 24 diagrams. Theosophical Publishing House, Ltd., London. Price, 7s. 6d.

The introduction of this book states clearly that it is a compilation from some 40 publications which are fully listed, and to which marginal references are given throughout.

The material presented is of the greatest value to the Theosophical student and to the open-minded scientist of the moment. The problem of the etheric body of man is coming to the front, and cannot much longer be ignored by the vanguard of scientific investigators. Hitherto, the Theosophical contribution to the subject was scattered throughout many volumes, and only the devoted student who realised its value was likely to ferret it out, while the material so discovered necessarily remained chaotic unless the student was fortunate enough to possess a clear synthetic mind.

Major Powell has patiently collected the most important material and cleverly synthesized it. The diagrams are original, clear, and a great addition to the text. As the Author says in his introduction, "the picture which the compiler presents not only displays . . . what is known to-day . . . but reveals where our knowledge is incomplete. Recognising such gaps in our knowledge, other investigators may turn their attention in those directions, and so make the picture more complete."

Viewed as compilation, the book is for the greater part successful, for the material is presented coherently and the compiler has woven his references into a solid fabric. The later chapters are not quite so well knit. A good many of the references to Fairies and Sacraments for example, need much more development to make clear their relationship to etheric faculties.

The chapter on Ectoplasm overlaps that on Mediumship as well as that on Dr. Kilner's work, and these three might well stand together. The index also could be improved. But these are all minor questions of structure and editing.

This book should indeed be not only a help to students, but a stimulus to research

ADELAIDE GARDNER.

LIFE AFTER DEATH: ACCORDING TO CHRISTIANITY AND SPIRITUALISM.

By a number of writers. Edited by Sir James Marchant, K.B.E., LL.D. 176 & xiii. pp. Cassell. Price, 6s. net.

This book consists of eight essays by clergy of various denominations and two laymen—Sir Oliver Lodge and Mr. Robert Blatchford. They are grouped

under the headings : (1) The Christian View ; (2) The Testimony of Spiritualism ; (3) The Relation of Christianity to Spiritualism. A short introduction is contributed by the Lord Bishop of London, a shade condescendingly perhaps, and in a mood rather fearful of seeming "to endorse views with which I profoundly disagree," those of Sir Oliver Lodge in particular being indicated.

If it be supposed that the existence of Life after Death is upon its Trial, it would seem that one of the chief struggles is as to the value or admissibility of the evidence. The modern mind will not be entirely restrained from seeking modern evidence of the soul's existence and survival, and it is not surprising that the Spiritualist Movement should make such headway. As the Rev. G. Vale Owen, who contributes one of the essays, says, "the laity to-day are not content with a reference to Authority based on the Bible and the Councils of the Early Church, for their eschatology." The official position of the Churches is dignified, but non-progressive. To the faith in which they are pre-eminent they have added virtue and good works for many centuries, but it yet remains for them to "add to that virtue, knowledge."

It appears from the introduction and from the article by Bishop Welldon, that the Christian case depends for evidence on revelation and tradition, and on what the Bishop of London terms "the heavy artillery of reason," but also to a great extent, on "the instinct of immortality inherent in the human race." This last may be most truly progressive and direct evidence, yet fully so only to those in whom there has been an opening of doors in the inner consciousness, for to them it has become not merely a sure and certain hope, but the definite knowledge of the Intuition. There are many who know in this way, but it is a knowledge largely incommunicable by its possessors. The Churches accept the vague mass-instinct as evidence, yet look with suspicion and disapproval on its definite development into psychic faculty.

It is difficult to understand how, in a serious examination into the question of immortality, the reasonableness of the idea of reincarnation fails to receive any consideration. There is a passing reference, in Bishop Welldon's paper, to metempsychosis, which is not the same thing, however. He makes the comment that "it fails to set the soul in any other relation to God after death than before it. It fails to satisfy the instinctive aspiration of the soul for a better and higher life than the life on earth." In the light of reincarnation we "see life whole" and all aspiration is made more practicable and immensely widened. The same writer presents the exponent of reincarnation with an argument which might be usefully developed and applied, though naturally he is using it only in support of the idea of life after death. This is where, on page 35, having previously quoted Dr. Martineau to the same effect, he says, "man is a being so conspicuously designed for an existence of more than three score years and ten, that his life, if it did not transcend bodily death, would be a paradox so painful both to his intellect and to his moral sense as to be practicably unendurable."

It may be said that certain of these essays—notably that by Bishop Welldon—are examples of the "heavy artillery of reason" to which the Lord Bishop of London alludes. It is well known that this branch of the Service is by no means out of date. But it has been evident of recent years that an army which neglected or lacked aircraft for purpose of observation and of operations in another dimension would be completely outclassed. Modern artillery has largely to operate upon an unseen target, and depends more and more on the Air Service for guidance. Reason also, in seeking to comprehend "that un-

travelled world, whose margin fades for ever and for ever when we move," must call in the services of other psychic or spiritual faculties, an Air Corps to make observations beyond the normal horizon. The times are moving rapidly. Perhaps before long, investigation by direct methods will be added by the Churches as an official branch, but at present those who use such means are merely a Corps of Gentlemen Adventurers to Spiritual Realms and supply valuable information which is, at best, distrusted, and too often entirely disregarded. Perhaps the appearance of a book such as this is an indication of a coming change.

But just as it requires training and experience to be able to observe correctly from the air, and to read the true meanings of objects seen from a new standpoint, so is there necessary, in dealing with psychic communications, a vast amount of training in the art of interpretation of phenomena. As Theosophists we are far from accepting all the phenomena of mediumship at their face value, though we believe that what lies before the Spiritualist Movement is a "land of far distances" and that all the possibilities of intercommunion have as yet been barely touched.

In this book there is a marked absence of criticism of a harsh and bigoted kind such as has so often in the past been directed at Spiritualism by the clergy, nor do we encounter the familiar but dying bogey of its "infernal origin." There are signs of the coming of a broader point of view, and the Churches are obviously faced with a problem. This is partly expressed by the Rev. F. C. Spurr: "What if Spiritualism, possessing authentic proof of the existence and, in part, the activities of the spirit world, should be able to add to the Church the weapon of a new apologetic. Would it be politic to refuse this auxiliary because in some cases it has been turned into a weapon against the Faith?"

A. S. B.

PSYCHOLOGICAL HEALING. PIERRE JANET. Two volumes. 1,265 pp.
Allen & Unwin. London, 1925. Price, two guineas.

In these portly volumes, Dr. Janet sums up a lifetime of work devoted to the problems of mental therapeutics. The reader will not find here any new light thrown on the explanation of this subject, or any profound analysis of its causes. But if what the reader requires is a fair and impartial history of healing by unorthodox means, and a comparative study of many cases that have come under the author's own observation, he will find his needs supplied in a masterly manner in this work. Dr. Janet is thorough, level-minded and impartial, impartial, that is, within his limits. He gives due credit to Christian Science, to New Thought, to Mesmerism, to Animal Magnetism, and to all of the many systems that are generally laughed at. But he steadily refuses to pay any serious attention to those systems which imply a supersensuous life, or the existence of different and greater forces than those widely admitted. To him, clairvoyance and other psychical phenomena are practically synonymous with a diseased mind, with a morbid manifestation, with an hallucination, or the like. Such an attitude seriously depreciates the value of an otherwise complete and invaluable piece of work.

Those who are interested in Theosophical ideas of healing should make a special point of studying this book, for thereby a proper appreciation of the historical perspective of those ideas can be obtained.

Th. B.

THE GHOSTS IN SHAKESPEARE. By L. W. ROGERS. Theosophical Book Co., Chicago. (Price not given).

Expanded from an earlier pamphlet, this book (the author is the General Secretary of the Society in America), is a study of Shakespeare's plays, from the occult standpoint. The famous dramatist's works have already been thoroughly searched for their historic, philosophic and ethical value, and the student of any such particular aspect discerns a wealth of wisdom and a marvellously deep insight into each of these special phases of human interest. The secret of the appeal of the truly great mind and the far-reaching influence it exerts is that such a mind is rounded out and richly equipped in every respect, being furnished with so lofty and universal a perception of truth that, at whatever level and in whatever direction thought is expressed, that presentation will be in accordance with truth. Thus we shall not be surprised to learn, from Mr. Roger's painstaking and intuitive study, that the descriptions throughout Shakespeare's works of occult phenomena such as ghosts, fairies, visions, premonitions, etc., are entirely in accord with the scientifically ascertained facts of the most recent psychic research. Moreover, the situations depicted in connection with such phenomena are shown to be illustrative of the modern ideas put forward by Psychology as to suggestion, telepathy, the occasional sub-conscious "up-rush" and the proved existence of clairvoyance and other psychic faculties.

Mr. Roger's study throws a flood of light on this hitherto unexamined side of Shakespeare's dramas. Supporting his view with keen psychological analysis, he maintains that the ghosts introduced upon the scene are intended to be real discarnate entities, and not mere fanciful creations of a disordered brain. As such, these apparitions would confirm and powerfully illustrate the Theosophical teachings as to the persistence of individuality after death. The author has selected several of the plays for special exposition, the chapters on Hamlet, Macbeth, and Julius Caesar being particularly full and illuminating, while the remaining general survey of the subject is conveniently classed under the separate headings of Fairies, Dreams, Ceremonial Magic, etc., giving a very convincing explanation, on the lines of esoteric science, of various situations presented. The chapter on Astrology shows, by numerous quotations, how common was the use of astrological expressions in Shakespeare's day.

This book would afford excellent material for any Theosophical Art or Drama-group study, and may be commended for its clear and penetrating quality of thought, as well as for its particularly interesting subject matter.

D. E. G.

MOSUL AND ITS MINORITIES. By HENRY CHARLES LUKE. Sometime Assistant Governor of Jerusalem. ix. and 152 pp. Illustrated. Martin Hopkinson. 1925. 10s. 6d.

The author of this well-written work has had some experience of the Middle East in various official capacities, and with a knowledge of its tongues supplemented by the reading of the not inconsiderable literature that has arisen around its peoples, he has produced a book that gives a fair picture of the strange medley of races and religions to be found in Mosul and the regions round about. Starting from Jerusalem by rail and motor-car through Beirut, Damascus and Baghdad, he travelled up to the site of ancient Nineveh, and there—for modern Mosul is the successor of the city of Jonah's animadversions—made the acquaintance of Nestorians, Mandaeans, Chaldeans, Jacobites,

Uniates, Assyrians and Monophysites : a veritable parliament of religions (if all gathered together) of the Christian variety. He gives an interesting account of the history of the remarkable spread of the Nestorian sect of the Christian Creed throughout the Eastern world from Malabar in Southern India, to Yunnan in China, and to Japan, and its equally remarkable and swift downfall under the various onslaughts of the Mongol hordes of farther Asia. The last people he visited were the sect of Yesides or Devil-worshippers who have their chief seat not far from the city of Mosul ; and from their abnormal hairiness and coarse, thick curly beards he hazards the conjecture that they are the descendants of the once world-feared race whose precisely similar beards are depicted on many a monument of ancient Assyria. Considering what they have witnessed of bloodshed and rapine in their own little corner of the world, their belief that *Sheitan* is the true lord of the world, and one most necessary to placate, is not entirely incomprehensible. Curiously, Mr. Luke records that the best meal, to European taste, that he ever ate in 'the East, was served him by these strange people, albeit without knives, forks, or spoons. But the general impression one gets from this book is that the East is no longer the East. Dignified Arabs in Damascus smile, and display front teeth plated with gold, though there is no defect in them, sharp money-making Armenian dentists having persuaded them to this indulgence in vanity. Even the nine-year-old son of a Sheik, two hundred miles away off in the desert, is an uncanny expert in the makes of motor-cars which he closely inspects as they pass his father's black tents on their way across the sands from Damascus to Baghdad ! Boys are boys also out in the Syrian desert, it seems. And the most exciting thing on earth is not a grunting camel, but a nice purring motor-car engine. Allah be praised for all his wonderful works !

A number of excellent photographs and several small maps usefully supplement the information the text supplies upon a most interesting region of the nearer East ; a bibliography and an index round off the volume.

J. F. M.

EVOLUTION IN THE LIGHT OF MODERN KNOWLEDGE. Blakie and Son.

This book is a collection of essays written by scientific men, each eminent in his own particular subject, the essays dealing with the evidence afforded by science in support of a theory of evolution of the Universe.

As such it is an extraordinarily interesting collection, and a book of this character would most valuable to many lecturers.

Being rather a summary of facts than a contribution to thought, it is difficult to criticise unless from a technical standpoint. We were, however, especially struck with Prof. Elliot Smith's article on Anthropology. Insisting very strongly on the similarity between European and American early culture, he finds the psychological explanation of this similarity quite untenable, and yet refuses the possibility of Atlantis as a means of connecting the two. He says, all migration of culture started from Egypt, and this migration did not begin much before 8000 B.C. Surely this is an astoundingly early date—it comes almost into modern times.

A very interesting explanation of the nebular theory is given by Prof. Jeans, and the book closes with a section on the effect of evolution in the religious world.

W. C. A.

CORRESPONDENCE.

THE WHOLE DUTY OF ANY F. T. S.

To the Editor of THE THEOSOPHICAL REVIEW.

SIR.—I am a young member just beginning to grasp the elementary teachings of Theosophy, having come into touch with them late in 1922, and I have had very little opportunity of meeting other F. T. S.

About the middle of 1924, the ship I was serving on, visited Helsingfors, Finland, and during one of my walks in that City I was attracted to a shop window displaying books, etc., with the Badge of the Society which had received me as a member, and which was slowly making itself part and parcel of my life. I went in. It was not a shop after all, but a Lecture room, and on the walls were pictures of various people who, I gathered, were, or had been, leaders of the Society. The names of these people I now forget, but one thing I well remember, a Notice headed "THE THEOSOPHICAL BROTHERHOOD OF THE WORLD."

I was met by an elderly gentlemen and a lady, and observing they could not speak English, I, who could speak no other language, produced my T. S. membership card, and in the usual way, by signs, etc., endeavoured to make myself known and understood. I succeeded, but, my new found friends soon made me understand "We have nothing to do with *that* Society, *our* President is (I forget the name), and lives in America, and we have nothing to do with the Society in England or Adyar."

I pointed to the notice "Brotherhood of the World," but no, they shewed me plainly that I was not welcome.

Now, here was my first set-back as F. T. S., I expect many. I am a member of a Society whose avowed object is *universal brotherhood*, and at the first attempt to associate myself with what appears to be a branch of that Society, I am taboo, and so far as I can make it, taboo because I belong to a different section to this one. So I take my leave, and study No. 1 of the Objects of the Society, and I can't make it out, so stop trying.

Since then I have learned that sometime, somewhen, there was something of a split in the ranks of the Society, and probably this is a part of the other part. However, I do not think it worth worrying about.

Now, in this month's T. R., the Outlook hints of discord and strife, and later there is a letter from Mr. H. V. Dicks.

I cannot say that I think I belong to any one of the three classes he mentions, and although the letter is a nice one, containing some very helpful thoughts and suggestions, yet I felt that I ought to study clause 1 of the Society's object, to see that I had not made a mistake.

No, I am right, *Universal Brotherhood* is the object. Then,

What matters it whether Christ comes soon or later?

What matters it whether the Society's Leaders are right or not, concerning the details and points?

What matters it whether the Society believes or not in the Great White Brotherhood?

Theosophy to me, and I venture to suggest, to many others, preaches the evolution of the Soul of man and the world. Everything you think, say, do, suggest, it is your duty as a Theosophist (not necessarily a F. T. S.) so to do with the ingrained desire to assist that evolution of that *Universal Brotherhood*. What others do or think or say or act or suggest; is a secondary matter to you. Your duty is to ever struggle to look *up*, ever keeping thought on the *upward*

trend. If some say "Christ is coming soon," all right, look upwards and be ready to meet Him. If not soon, all right, no doubt He will come sometime, so get ready just the same. Is there a Great White Brotherhood? I don't know, sometimes I think I "feel" them, I don't really know, but it's all right, there *might be*, and there is no harm in believing if it will help us on that *upward* trend, but our main object is the Universal Brotherhood. Can you grasp it? Can the vision take in the *world* and see it? Why, it's stupendous, it will take me an incarnation to grasp the full purport. Just now I am at Alexandria, Egypt, and surrounded by members of almost every nation of the world, every class, every colour. It will take me a life-time to bring my small understanding to embrace the great and necessary ideal.

So what matters it to any individual what another's views are? It is a sure thing that if the views and workings of any or many individuals are unsatisfactory to the Great First Cause, God as I understand Him, then they certainly will not stand. On the other hand, if the most minute detail is in accordance with His desires, then, well, what would you?

No, never mind about the bickerings of this one or that, never mind the extreme views of this section or that, let us all look up, fight up, ever looking toward the Great Goal, and if we each do our duty we shall find that we have not sufficient time even to get cross over the differences of others. Besides, that unseen power which we sometimes feel near us, is surely ever watching us and helping us, and knows all there is to know about it:

"The ball no question makes of Ayes or Noes
But here and there, as strikes the player, goes
And He that toss'd you down into the field,
He knows about it all,—He knows,—*He knows.*"

Yours faithfully,

A. FLACK.

Alexandria,
December, 1925.

To the Editor of THE THEOSOPHICAL REVIEW.

DEAR SIR,—May I be permitted to call attention to, and offer my very grateful thanks for, an article which appeared in the December number of THE THEOSOPHICAL REVIEW, entitled, "The True Spirit of Theosophical Work," by Alpha?

It has made a deep, and I hope, a lasting impression on me, personally, being so eminently practical, and yet one feels inspiration breathing from every line, and the idea occurred to me as to whether you would consider the possibility of having reprints made of it, for distribution to Lodge Secretaries, who could pass it on to their members?

The article is intended for the newly entered member of the Society, but it seems to me that everyone of us would do well to read it at least once a week! It explains and expresses so simply and concisely, just those points and difficulties which each one of us must face, and it seems to me a thousand pities that such helpful practical advice should be laid aside with last month's magazine.

At least, those are my impressions, and I felt I must lay the suggestion before you.

Yours sincerely,

NANCIE E. STEPHENS.

Bebington, nr. Birkenhead.
January 6th, 1926.

THE THEOSOPHICAL SOCIETY IN ENGLAND

PUBLIC LECTURES

MORTIMER HALLS, 93, MORTIMER STREET, LONDON, W.1.

Sunday Evenings at 7 p.m.

- February 7th. THE PLACE OF EMOTIONS IN EVOLUTION.
MISS KATE BROWNING, M.A.
- February 14th. THE TRAINING OF THE EMOTIONS.
MISS KATE BROWNING, M.A.
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