

THE THEOSOPHICAL REVIEW

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

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*"Theosophy in the British Isles" and "The Vahan" are incorporated in this
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THE THEOSOPHICAL REVIEW

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JANUARY, 1926

THE OUTLOOK.

I. ANNUS MIRABILIS: THE THRESHOLD.

IN days of old and times of crisis the Fiery Cross was carried from village to township, township to hamlet, and at its coming, men prepared to put forth all that was in them of faith, strength and endurance. Fifty years ago, Colonel Olcott and H. P. B. lit a torch that was to summon the nations, that was to be carried by pioneers north and south, east and west. They knew full well that only a few would see the light, that to the many it would appear to be no more than the *ignis fatuus*, the will o' the wisp, the marsh fire that draws the traveller from his path. They knew that the Theosophical Society must encounter foes without and within, but it may be that they remembered the history of all previous endeavours to speed up evolution. Mankind is ready to accept new ideas, but only after the ideas and those who brought them forward have passed through the fires of persecution.

Yet, if there is much to regret when we look back upon half a century of activity, there is far more that calls for gratitude. H. P. B., denounced as spy, charlatan, trickster and the rest has, slowly but surely, consigned her critics to the oblivion that becomes them so well; many of the truths she gave to the world are now demonstrated by processes that

appeal to the concrete mind and others are approaching the area of such demonstration. Twenty years have passed since Sir Oliver Lodge declared that we have reached the boundaries of the physical, less than one year since the late Sir William Barrett, one of the most modest and distinguished of those who combine vast attainments with an open mind, said to the writer, "Scientists have always been the most bitter opponents of new ideas."

To-day, it is possible to believe in Reincarnation and Karma, in the brotherhood of man and in the existence of super-physical powers, without ridicule, abuse or persecution. Let us turn in grateful memory to those who faced the intolerance of their own time and allowed the earliest attacks to exhaust themselves. We know, and it is well to face the knowledge, however bitter, that the scandals and schisms of the past years have come not from without, but from within, that had we been free from jealousy, self-seeking and ambition, that "last infirmity of noble minds," and first infirmity of so many minds that lack nobility, our progress would have been more rapid, our message to our generation more effective. Here and now, such memories can only be usefully revived to serve one purpose, and that, a determination to do what in us lies to keep the Society clear from disruptive influences in the future. It suffices to recite hard facts, there is no need to dwell upon them, before passing to a brief recital of achievement that must hearten all to whom Theosophy has provided a solution of the riddle of Life.

To-day, there are forty one National Societies, the greater part of them established with much initial difficulty, and now engaged in helpful work. The literature of Theosophy has grown steadily and has been enriched by research that is founded on super-physical observation, that is by observation made upon the astral and even the mental planes. Much of this work is, of necessity, "caviare to the general," but the number of students who know by actual experience sufficient to affirm the invisible presence of other forms and spheres of life grows steadily. Clairvoyance has become explicable, the etheric body stands, so to speak, on the threshold of

scientific recognition, the unity of life through all visible forms of manifestation is accepted by many who are, perhaps, a little reticent in the publication of their belief to a sceptical world. The hard shell of the materialism that enveloped the West when the Theosophical Society started work has cracked in all directions, the light is pouring through. When we think of these developments we have a great reason to rejoice, remembering that they have been crowded into the Society's short tumultuous day, and that "a thousand years in His sight are as a watch in the night."

Ernest Rénan, waking from the long illness that took a beloved sister from his side, dedicated to her memory his famous "Vie de Jésus," and asked her to look down from wherever she might be, and recall the long days of their joint labour. So we may invoke our Founders inviting them to rejoice with us in the growth of the organisation to which they gave their lives, to which we will give our small but loyal service, not in this life alone. They lit the flame, it is our privilege to tend it, our hope to pass it on with lustre undimmed.

Inevitably, at this season, our thoughts go out with affection and reverence to the great figure of our President, who, ripe in years, knowledge and experience, bears the Society in loving charge. It is not for us to belittle her with our praise, she stands above, beyond it; our acknowledgment of all she has done for, and been to us, dwells better housed in our hearts than on our lips. *Only by helping her to the very best of our endeavours to shape the Society for real and lasting service to the world can we meet our heavy debt for what she has been, is and will remain.*

II. PRACTICAL THEOSOPHY : A FORECAST.

A FAULT laid and not unjustly to the charge of many beliefs is that they tend to divorce their adherents from life, to turn men, and women even more often, from the pursuit of physical plane duties to the study of their own salvation. Religion, grown selfish, ceases in these circumstances to interpret life and inclines rather to deny it.

Every great faith in turn, with exceptions so few that they may be disregarded, has cumbered the world with devotees, and we are warned from time to time that Theosophy, a philosophy rather than a faith, tends to influence us in like fashion. Content with our soul-satisfying explanation of the aim and working of the Cosmic forces that envelop and evolve us, we are in danger of losing sight of our present purpose, the appointed task of doing our duty to our fellowmen. We are a little fearful of great causes, knowing that Theosophy is not pledged to any, though it is sympathetic to all. We fear to take up definite attitudes, for we know that those whose views are diametrically opposed to our own may be just as devoted to the fundamental attributes of our belief. Because of the search for unity in diversity, we find ourselves unable at times to affirm the principles we support, we shrink from any logical extension of them.

What then is the relation of Theosophy to life? How can we ascertain it, how best conduct the more serious matters that engage our attention, so that, without binding other than ourselves to any definite school of thought, we may yet leave upon one and all the impress of the faith that is in us?

Theosophy should have a practical value for us in every significant action of our lives. In no narrow or partisan spirit the belief in the brotherhood and divinity of man, in his re-incarnation, in his subjection to the great law of Karma should give us guidance through all seasons of uncertainty. What does Theosophy tell us about public service, scientific development, the conduct of business, the propagation of world peace, the support of policies, the care of health, the education of our children, the disposal of our leisure, our attitude towards subject races and the lower kingdoms of life? How can we build up a platform broad enough to carry those whose views of this working out are widely divergent, who have nothing in common with many of us save an acceptance of the first principle of brotherhood?

There is undoubtedly a very natural tendency to leave this question alone, to leave it to find individual solutions lest discussion breed disruption. Such an attitude cannot be

commended. If we are really in earnest, if we wish to bring to others the benefit we ourselves have received, we must show that the belief has a certain worldly value, and is not merely an affair of reading, study classes, conventions and contentment. The Theosophy that would count in the world must be helpful, and if it cannot hope to produce those who may solve the vast problems that confront us all, it should be able at least to indicate the lines of profitable approach.

Our intense satisfaction with the teaching we receive, our deep belief that it has made the crooked straight, are likely to become a very present source of weakness, as recent events tend to prove.

Quot homines, tot sententiae; agreement cannot be expected, need not, indeed, be looked for, but discussion, the exposition of many opinions, a frank acceptance of difficulties, should be very useful. It may even be that, as a result of careful consideration of all human obligation in the light of our teachings, those who desire to re-mould their life may be the better able to do so. It is in such hope that this Review starts a new volume with the first of a series of papers on "Practical Theosophy," to be published at intervals. There can be no hope that it will be possible to lay down a code capable of commanding acceptance, or one that will even serve to save people from thinking out questions for themselves. In a Society like this, where there is entire freedom of thought and no opinion is binding, discussion can do no more than stimulate opposition and lead to the expression of criticism which may be helpful. On the other hand, it is well to establish the truth that there is, or should be, a Theosophical attitude towards all the problems of life, and that we can subject every "ism" of our daily task to the initial test of brotherhood, the universal brotherhood that sees in all life the manifold manifestation of one force expressing itself in mineral and superman, earthworm and Deva.

It is not unreasonable to hope that, if we can discover the correct viewpoints for ourselves, we shall discover them at the same time for those of our members who belong to one or

another of the forty National Societies, since if an attitude is theosophical here, it will be equally so elsewhere. To reach to the point at which we can assert our daily faith with confidence will help the Society to work along similar lines in all countries, and will, consequently, strengthen our endeavour. At present the ties that bind us are vague, indefinite, and to some extent ineffective.

The steady growth of the Society throughout the world justifies and encourages work that will make for the practical expression of beliefs that sustain the T.S. movement. Through half a century, in the face of amazing difficulties and an unpopularity that has been on the whole salutary, Theosophy has advanced. As the work of a body of thinkers seeking the betterment of the race, it has won acceptance from a minority that has deigned to consider Theosophy dispassionately. But very few of us know how to bring our ideals to earth, how to test them by daily practice, how to discover in every affair of strenuous life the fashion in which we may express our faith, and make it a living force not only for ourselves, but for those with whom we are brought into contact. There is an almost inexhaustible field for our endeavours, but before we can hope to teach, we must be content to learn. It is to this end that certain of our members to whom Theosophy is the greatest of all the forces that work on man's behalf, have been asked to help in the practical adaptation of a creed to mundane affairs. Our Vice-President opens the series with an account of what is being done in India, in paving the way for the World University. Needless to add that the question at issue is a large one, and that every contribution to it will be considered with care and sympathy.

"Meditate on God's immensity, which nothing can bound; His power, which nothing can limit; His splendour, in which all splendour is lost; His goodness, which is inexhaustible; His beauty, which is perfect, and beyond all description; you will then acknowledge that it will be eternally impossible for any human language to give any adequate idea of His Infinite Perfection."

St. BASIL.

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THE THEOSOPHICAL WORLD-UNIVERSITY has been established to co-ordinate existing Theosophical educational activities in various parts of the world, and to help to make alive throughout the field of education the great truths of evolution manifesting in the three vital energizing forces of Will, Wisdom and Activity-Love. Certain basic truths will underlie the study of the human kingdom with which the University is primarily concerned.

- (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 super-human 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.

Hence the Theosophical World-University stands for Service, and for Study, therefore, to the end of ever wiser and more loving Service.

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P.T.O.

THE PURPOSE AND METHOD OF THE BRAHMAVIDYÂ ASHRAMA.

By C. JINARAJADASA, M.A.

(Vice-President of the Theosophical Society.)

IN October last we began the regular lecture work of the Fourth Session of the Brahmavidyâ Ashrama, and in entering the new Lecture Hall, we took up once again the ancient Indian ideal of life of the student, with his close association with the things of Nature. We have on our left the river, in front the lotus pond, and on all sides palm trees and shrubs. These give to our work the intimate touch of Nature. I am happy to think that we began the new session of this nucleus of the World University (as it has been declared to be by the Masters of the Wisdom) in such beautiful surroundings.

Thinking of the work of the Brahmavidyâ Ashrama, I am reminded how profoundly I was impressed twenty-five years ago by a vision of the past and the future, which was seen by one of our Theosophical investigators. Soon after Christianity was founded, He who built it up, the then Disciple Jesus, was born later as Apollonius of Tyana, a teacher of Greece and Rome. From Greece, He was called by His occult Chieftains to India, where the Mahâ-Chohan of the time was living. Apollonius was given an insight into the future, and He was then charged with the work of preparing the Western World for a great philosophical era which was to come nearly two thousand years later. What specially impressed me was that the Mahâ-Chohan saw the coming of the Dark Ages over Europe, followed by Modern Science and a slow return to the Light, and that He was planning even then to bring about in Europe and America a new era in philosophy that would be characteristic of Greece at its

best period. The work of Apollonius was to establish magnetic centres to help in the work of the new age.

In the days of ancient Greece, everyone who was cultured had the philosophical sense, with a deep spirit of enquiry into all things in heaven and on earth. Whether a man was a soldier, a politician or a merchant, he was always trying to find the essential unity of things. It was the restoration of this philosophical attitude that Apollonius was to work towards, a spirit of broad and scientific enquiry into divine problems, distinct from the merely religious faith held by men and women. Something of the "sweetness and light" of Greece was to be brought back to the Western World, and something of the realisation of the Atman to the Eastern, and with this intention there was planned the coming of the Theosophical Society and the revival of the Ancient Wisdom through its means.

This is the ideal of the Brahmavidyâ Ashrama.

In modern life we have a great deal of knowledge, but very little vision. Science has ramified into so many divisions that only by special effort can a vision be attained of all its achievements and of its true direction. This is because, while in science we have many facts, we have not a framework to give a cohesion to them. For lack of this framework, there is a disjointedness in Western intellectual life. In India, we have such a framework in the general philosophical conception of things, but, even in India, few are fully aware of its value.

But we each need to have a framework of things for ourselves. We cannot be efficient unless at the back of effort there is a definite framework of thought. This can be worked up partly from the outside. There are many philosophical schemes which a man can examine, and from which he can select, according to his temperament, what has the greatest appeal to him. Theosophy is such a scheme. It presents to the intellect an unique view of things. But one cannot come to the highest efficiency by merely professing belief in something presented from without—even if such were presented directly by a Master of the Wisdom. Real efficiency only

comes through the power and insight derived from a construction which we make from within ourselves. As we accept a system from outside, we must find [it inside also ; without an inner system the outer system is merely a label.

Our aim in the Brahmavidyâ Ashrama is not so much to give its students a system which will be their profession of faith, as to help them to make their own system. The whole course of studies is intended to rouse their own inner synthesis as soon as possible. It is a school to engender and diffuse many types of philosophy in the world. I hope that, as the decades pass, we shall have many schools of thought arising in the East and West, in Europe, America and Australia, as a result of the influence of students of the World University. The Ashrama is intended to be a place for the provision of the intellectual and æsthetical materials out of which the students will build up their own edifice of thought.

It is impossible to find the universal culture necessary for a man to-day, if he limits himself to the ordinary universities. That is where such work as that of the new World University, of which the Brahmavidyâ Ashrama is a nucleus, will have a beneficial part to play in the education of the future. To-day among people of education, we find] brilliant brains and profound learning, but we do not find the absolutely necessary spirit of synthesis. In most universities there is no attention paid to Mysticism, except in a purely intellectual way. The religious spirit is practically absent ; in India, all the religions are actually barred from the Universities. There are no bridges in our colleges to-day between Religion and Science, or between Science and Philosophy. It is much the same with Art. The artists of the past were closely allied to the spirit of Religion and in Greece to Science and to Philosophy. But to-day, the artist lives a life apart from these things. Within the last fifty years the great department of Anthropology has risen—the understanding of the structural basis underlying the development of humanity ; but it is a dry, purely intellectual, and sceptical kind of study. Its books send you away with a sense of disgust at the superstitions of humanity, rather than give you an inspiration and confidence

in its spiritual advance. There is another unrelated department of modern life, that which is observable in the development of business organisation, especially seen in Western lands. This too has its cultural value, and the business man as well as the scientist and philosopher will contribute to the synthesis of knowledge.

With so many departments of life challenging the attention it is almost impossible to get to the centre from the isolated segments of the circle. There are no roads open between them, each has to cut his own path from the circumference to the centre. The aim of the Brahmavidyâ Ashrama is to bring its students to the centre, by giving them the principal facts concerning the various departments of knowledge, and by presenting the facts in such a way that a vision of the synthesis underlying them will be born in the students. The studies are arranged with a view to awakening the intuition. The intention is not merely to impart knowledge, but to stimulate the synthetic faculty. No topic is outside the study of the Ashrama, and through the variety of its studies, the student will find his own way to the centre.

There is another reason why such work as that of the Brahmavidyâ Ashrama and the World University is essential to-day. More and more the sense of the world as a unity is growing in the minds of cultured people. We are passing away from the limitations of Nationalism, while retaining National patriotism. Circumstances are forcing us away from the purely National standpoint and from its cultural exclusiveness. A world-standpoint becomes more and more necessary to each of us. Such a University as that whose foundations have been laid in this Ashrama was bound to come, if not from the Theosophical Society then without it. Almost simultaneously with the starting of the Brahmavidyâ Ashrama, Rabindranath Tagore started the Visvabhârati in Bengal. In Vienna, in 1923, during the Theosophical Convention, we found that some Austrian enthusiasts had started the idea of a World University. The germs of another have existed in an International Library of all cultures started in Brussels. The time is ripe for the conception. We Theosophists will,

on the whole, make a better success of our scheme, because there are more of us from more Nations in the world to work together than there are in other similar movements elsewhere. We have forty-one Nations as Sections of the Theosophical Society, all working for Brotherhood, and all willing to present the best of each to all.

It is only through the drawing of the people into this larger world-consciousness that we shall be able to minimise the bitter struggle for existence which is ruining civilisation to-day. A fierce greed for life is being fostered by machinery and inventions. People are being induced to live feverishly and in a spirit of ruthless competition. The spirit of the brute in human affairs is stronger to-day than it was centuries ago. The powers of Nature which science has released are being unscrupulously used for ignoble purposes. The exploitation of man by man is more widespread than it was before the rise of modern civilisation. The craving for response to the outer world is obviously increasing with each generation, and the struggle for existence is becoming fiercer and fiercer. There is only one way of minimising this state of things. It is by giving, as compensation for the claims of the outer world, the sense of an inner world. By the development of the intuition, we can teach the leaders of the Nations to live the true simple life, so that instead of craving for a multitude of possessions they will seek the joys of an inner peace, and so lessen the sharpness of the struggle for existence for the masses. In ancient India, the man of the highest culture, the true Brahmana, was the man who owned practically nothing, but he was honoured because he sought the joys of the inner world.

This seems the only way out of the tangle of modern civilisation. If only the ideals of the inner life can prevail, then slowly mankind will turn away from this feverish search for excitement, and find the real world in their own hearts and intuitions. Men will cease to trample on each other when they realise that there are possessions of the Spirit infinitely more valuable than those of the material world. It is at these things that we are aiming in the Brahmavidyâ Ashrama.

ELOHIM.

By WILLIAM HUGH KNIGHT, LL.B. (*Lond.*)

IN the August issue of this *Review* was published an article entitled "The Elohim of Genesis." It is worth close examination by students of world religions; especially by those who, having been born in the West and bred in its moral atmosphere, seek to discern how far Esoteric Christianity differs from the teachings of Western Churches.

Elohim, to adopt a common spelling, is a technical term of the Divine Science. It lies at the threshold of Bible Study; so that a few notes presenting certain aspects of the word not exhibited in the former article, may be useful to those who know enough to recognize its importance.

By way of caution and of preface I would say this. These notes are framed dogmatically and set down as facts; whereas in truth they are opinions. It has been necessary to adopt this course in order to secure brevity and clarity of exposition. But though opinions, they are based upon prolonged scrutiny of a mass of evidence collected from many quarters and upon inferences drawn from many data by many minds. Within the limits imposed by my medium of communication I can present only the conclusions, not the materials from which they are deduced. The young scholar, introduced to the *Elements of Euclid*, is bluntly confronted with the definition of a "point." His teacher would not conduct him far on the road to the Pythagorean theorem if he paused, at the first stage, to make clear to the tyro how geometry cannot begin until one has left this plane for another, has abolished extension in space, and performed other curious feats.

Speaking dogmatically then, in the sense above explained, it will tend to simplicity and clearness if I state the preliminaries in a series of propositions. These, of course, any serious student may examine, test, accept or reject at his own times and seasons.

1. *Elohim* is a root of three letters E L H or A L H. It is, as I have said, a technical term of the Divine Science, and is immediately derived by the "Hebrew" from the Egyptian hieratic tongue.

2. The Egyptian hieratic is one of the universal languages, and consequently, in essentials identical with Senzar and the other tongues framed, by them of old, to express in sound the occult properties of the truths they knew; while guarding them by their cypher and mystery from profanation by the unworthy.

3. If ever there were a "Hebrew" tongue it was lost before the days of Ezra. What has since been called and is now styled "Hebrew" is Aramaean.

4. All the permanent and valuable roots of Hebrew, especially those enshrining secrets of the Ancient Wisdom are Egyptian hieratic. These, mostly trilaterals, are the life that informs the language.

Next let me set down some of the ideas which are contained and connoted in the roots AL — EL

ALH — ELH

and their vowelled expansions, spelt by different writers in differing ways, ELOUAUH and ELOUHEEM.

- (1) AL — EL convey the idea of the Sun, spiritual and physical. "Beth-el" is "House of the Sun." The root re-appears in the Greek *Helios*, as elsewhere. As a biliteral it also imports the notion of two, of secondariness of some sort.
- (2) As a trilateral ALH — ELH express the Trinity, the inevitable, unescapeable triad that runs through our whole scheme; not, of course, the Trinity of Church dogma.
- (3) Vowelled as ELOUAUH or ELOAH the root is a female singular noun, describing some high potency or power, untranslatable into modern speech, whose dominant note, when sole, is feminine.
- (4) Vowelled as ELOUHEEM, ELOHIM, ALHIM, ALEIM, or otherwise through its many variants, the word is grammatically a feminine noun turned into a

hybrid plural by the addition of a masculine plural termination.

(5) As such it imports :—

(a) duality, not dual in the grammatical sense of number, as being both female and male, feminine when sole, female and male when become plural.

(b) plurality in every sense.

(c) infinity, inasmuch as the plurality is not limited by a number.

Pausing here, without pretending that the notions above outlined exhaust the many connotations of the term, it is enough to say that if there be any word in the English language that expresses them all, or one half or quarter of them, it is not to be found in the New Oxford Dictionary. Assuredly that word is not "God" or "gods." Anyone who would learn how little a long periphrasis in a modern tongue, though framed by an erudite scholar, succeeds in conveying the connotations of the term we are considering, may consult, with profit, Fabre d'Olivet's studies upon the opening chapters of Genesis.

Hence let us pass to the solution of the problem before us through some considerations touching translations in general. So we may discover the peculiar difficulties which that problem presents. Stated briefly our problem is how to represent accurately to modern minds, in modern speech, a term of deep import, of age beyond memory or account, writ in an unknown tongue.

Here we are at once confronted with several difficulties, some general, others special to our case.

The first difficulty is familiar enough to all who are versed in more than one language. Be it never so well done, a translation can never, from its nature, be more than a mere shadow of its original. A line engraving represents, in some sort, the picture in oil paint that it copies ; but it is a mere phantom ; the life, the colour, the solidity, the illusion of the painting are lost. Is the picture itself there without these, its essential elements ? Butcher & Lang's version of the wanderings of Ulysses the crafty, is good English prose and makes excellent

reading. But has any man, who has read Homer, been able in their translation to

“Hear as ocean on a western beach,

The surge and thunder of the Odyssey.”

The next difficulty arises from the difference between the genius of different races and nations and, by consequence, between the languages and modes of thought in which it is reflected and expressed. This difference, great enough when the gulf to be bridged is, for instance, that which separates modern English from any other modern European language, is enormously exaggerated when the strait to be crossed starts, let us say, in Assyria or Egypt, five-hundred years before the Christian Era, and ends on the shores of the Twentieth century. If Villon and Daudet, Goethe and Heine have hitherto not found an English dress that fits them, how long may we expect to wait for a real translation of the epic of Gilgamesh, of the tale of Sargon, of the Egyptian Book of the Dead, or of the rolls, whatever they were, from which the Septuagint was compiled?

The modes of thought, the moral outlook, the intellectual processes even, of ages widely separated by time vary so greatly that it is safe to say that no modern word can be more than a highly doubtful representation of the ancient original it pretends to translate. If any question this statement they will find an answer, I venture to think, by spending an hour upon the attentive study of a page or two of the *Theosophical Glossary*. Most of the leading writers upon Theosophy have long since, and wisely, abandoned the vain attempt to force ancient Eastern ideas into modern Western moulds and have forcibly naturalized the old words themselves in the English language.

Again; a further special difficulty attends us when our translation concerns the Divine Science and its technical terms. We all understand why no ingenuity, no periphrasis, however elaborate, can reproduce the word “telephone” in ancient Chaldee, or the word “magneto” in classical Greek. The things themselves did not exist in the days of old and so are irreproducible in the tongues of old. Similarly, though

this application of the principle may surprise or even shock some readers of this paper not accustomed to strict thinking, the terms "God" and "gods" with the full significations they have had in, let us say, the mouth of Protestant Englishmen for the last two or three centuries, are absolutely irreproducible in any language commonly spoken or written before the Council of Nicæa. Little study of the second word is needed to convince us that to the modern English-speaking world it is indissolubly connected with "paganism" so styled, in its many forms; with the Greek Olympus, the Scandinavian Valhalla, the Hindu Pantheon, the idols of Yucatan temples, the images that people the mysterious fanes of Egyptian Thebes.

As regards the term "God"; careful and honest analysis of the word and its connotations shows that the ideas that compose it—so far as they are not mere vague fluid notions derived from Judaic anthropomorphism, of wrath, jealousy, loving kindness and so forth; eked out by transcendental attributes such as Infinite, Everlasting, Without Beginning or End, mere epithets in the mouths of finite reasoners and metaphysical absurdities to boot—consist in the main of mental pictures derived directly from the painters of the Renaissance and of later days. To most Catholics and Protestants, probably to most Jews also, "God" really represents an aged man of grave and reverend aspect, seated on high somewhere in the Empyrean, clad in a flowing robe of Roman toga fashion, indued with the beard of a Hebrew prophet, surrounded by clouds and adoring hosts of winged angels and other creatures. In short, the word "God" to modern Church folk, is a compost of mind-images or thought-forms that reproduce more or less faithfully the canvasses of Raphael, Michael Angelo, Fra Angelico, Murillo, Rubens, and the rest which they have seen in Cathedrals and Churches, and pored over when printed as engravings in Bibles and books of devotion.

Since the Ancients never saw the altar-pieces of the mediæval master painters and probably, if they had, would have utterly failed to understand their crude anthropomorphism and

total lack of symbolism, we should not be surprised to find that our term "God" has no equivalent in any classical or ancient tongue. *E converso*, the technical terms of the old Eastern and Near Eastern Divine Science are wholly irreproducible in any modern language; the ideas that underlay them have long been lost; the mental concepts that informed them are unknown to the West. Can any modern classical scholar suggest an English word which adequately expresses the meanings attached by a Roman of the Augustan age to the terms *Dei censes*. These, sometimes styled *Dei consulentes*, were the twelve *Dei majorum gentium* which the Greeks and Latins took over from Egypt, Syria and Phœnicia. Could Bentley or Casaubon propose true equivalents, in the European tongues of their day, for the terms *Dei selecti*, *Lares familiares* who love the glow of household hearths, or for any of the names of the seven orders into which, with singular accuracy, as we now know, the Latins distributed the powers beyond or above man. Even the distinction between *Dii* and *Divi* defies accurate reproduction.

From such considerations as these we may learn that to propose the English word "God" or "gods" as proper translations of the mystery term "Elohim" is mere vanity, a darkening of counsel.

Even those responsible for our Authorised Version, a band not lacking the hardihood of ignorance—three only of the forty-seven translators knew the Hebrew tongue—have confessed their doubts; the "God" of the first verse of Genesis becomes "US" a little later in verse twenty-six of the same first chapter. Elsewhere in the Old Testament "Elohim" masquerades as gods true or false, idols, deities, apparitions, angels, judges, princes, rulers, according as the exigencies of the translators require. If their Hebrew was to seek, their Greek likewise fell below the level of Porson. Despite its extraordinary literary graces, due to the genius of Francis Bacon, it is not easy to defend a translation which, to take a lamentable instance, converts the profound occult truth of John iii. 8.

"the Spirit goeth whither It willeth"

into the proposition, equally false and foolish,

"The wind bloweth whither it listeth" — !!

We may take it then, that whatever else stands as true translation, if anything stand, in the first verse of the first chapter of Genesis, the word "God" must go as having no place in the original, whatever it was.

On this head it only now remains to describe the greatest difficulty of all. It is this ; the technical terms, as the liturgies of all religions derived from the Ancient Wisdom, and none other are true, are all based upon the occult properties of sound ; they are *mantras*. No pandit in India would admit that the Sacred Books of the East are capable of translation ; their virtue would necessarily and irreparably be lost if some other language were substituted for the Sanskrit. So too, as regards the "Hebrew" so called. The controversy over the Masoretic points has now raged for some centuries and seems as near an end as when it began. It may be that the real explanation and only reconciliation of the issues in dispute is to regard the points not merely as vocalizations, but as musical notations as well ; in short, as *mantras* depending upon the hidden properties of sound.

To take another instance, one nearer our times. The real reason why the Catholic Church has steadily refused to frame her liturgy in "tongues understood of the people" is not that commonly assigned. Beyond doubt an impression of universality, such as that Church claims, is produced by the celebration of the same mass, in the same words in every chapel of her faith from China to Peru. It is equally incontestable that it is politically advantageous to her system and discipline to rule out altogether any proposals of revision and the like which would tend to produce such a schism as that which now threatens the State-established Church of England. But the true reason remains behind. With all its errors the Catholic Church has ever preserved among those, few or many, who have guided its outward destinies, enough of the occult tradition to realize that the main formulæ of its liturgy were framed "by them that know" ; and that if the sounds *hoc est corpus meum* compose a "word of power," "this is my body" assuredly do not.

Is then the problem insoluble ; must we abandon the attempt

to read the riddle? By no means, until, at all events, we have essayed other methods of finding a solution. If we can gain no answer from translations into spoken tongues let us turn to universal tongues. The root ALH or ELH is, we have seen, hieratic and universal. *Similia similibus*; commensurables to commensurables. We may fare better by trying if transcription of letters from one universal language into another throw any light upon our darkness. Of these universal tongues we have presently but three at our command, music, numbers and geometry. The first will hardly serve in this case. Let us begin with numbers. Turning ELOHIM, by accepted Qabalistical methods into figures—reversing that is the process which originally gave the word to the Hebrew spoken language—we obtain the figures 31415. . . . It hardly needs the insertion of the decimal point thus 3.1415. . . . to enable us to recognise the Greek *Pi*, the ratio of the circumference to the diameter of a circle; the first infinite product to appear in mathematics.

Further study of the figures gives us, in the 3, a plain statement of the inevitable Trinity—not the caricature drawn by Church dogmas; while the idea of infinity, endless unending succession of variety, is discernible in the series of decimals that do not recur, but cannot be evaluated. One enthusiast has calculated the value of *Pi* to seven-hundred and fifty places of decimals, only to discover that the reward of his pains was his labour. But we are still not at the end of our quest; though we have advanced some steps. In 3.1415 . . . we have no such clear assertion of the female element, nor such plain conjunction of the female with the male aspect, as we know the true answer must contain. Let us again transcribe; this time the figures into the next universal tongue and see what the process yields. Plato's warning to the profane, above the portals of the Academy, "Let none but geometers enter here," offers us some hope that we are on the right road. Expressing then 3.1415 . . . in the symbols of geometry we get: \ominus or \bigcirc .

\bigcirc , the universal symbol of the sun; of the female; of the cycle; of infinity and eternity—the serpent with its tail in its mouth. The universal symbol of the male I ; the primordia

point, multiplying itself into a line until it meet the circle its predestined end ; the male limited by the female. When the two are conjoined, \ominus the female—male. The adumbration of the inevitable Trinity, an equilateral triangle, by placing six radii, three diameters upon the circumference of the circle, giving the reversed triangles of the upper and lower worlds.

When the two are apart the female from the male, $\mid O$, we are shown the sum and synthesis of the Trinity $1 + 2 + 3 +$ (the first Trinity recapitulated in the next octave of manifestation $3 + 1 =$) $4 = 10$, the foundation of the Qabalah of numbers and all that depends therefrom.

More important than all we recognize the second figure of that majestic procession, $\odot \ominus \oplus$, concerning which the *Secret Doctrine* has told us as much as we are presently able to bear or fit to receive. Those who seek an elementary presentment of the mystery will find it, lucidly expounded, in Bishop Leadbeater's *Christian Creed*. Study of these works will enable the student to gauge how far the opening verse of Genesis re-echoes faithfully a fragment of the Ancient Wisdom.

Here I will leave the matter ; for I need no longer play *Ædipus* to the riddle, at all events in the presence of the instructed Theosophist. But a final word of warning may not be amiss. Let none suppose that when he has travelled thus far into the heretofore unknown country he has reached the end of his journey. The full and final exposition of no mystery can be found in the printed page ; nor in the spoken word. Pico di Mirandola asserted that he could deduce the whole Christian scheme from the opening word of Genesis, *B'reshith*. Fools and the ignorant have laughed his claim to scorn ; but few Qabalists have joined their chorus of derision.

"The end of a man," said Aristotle, "is an action, not a thought." Let me then ask ; does anything emerge from what is above written, touching daily life, pointing out a course of conduct. Personally, I think a path worth following is plainly traced. Years, not a few, spent in the study of Esotericism both Eastern and Western have brought one student at least to this conclusion ; that inasmuch as High Wisdom founded the Christian Religion for Western use,

and directed its course from East to West ; inasmuch further as most of us European Theosophists have been sent by our Karma to births within the pale of Western Churches, it is a fair inference that our first approach to the Sanctuary may be made more safely by the Western than by the Eastern path. Hitherto the tendency has been, a tendency due doubtless to the commanding personality and genius of H. P. B., to look upon the Western gate as closed and the Eastern as the only avenue leading to the Shrine. But we are not Westerns for nothing, nor by accident ; and to me, at least, it seems reasonable to suppose that endeavour along the lines of the tradition to which our culture and our habits of thought have attuned us is like to bring riper inner growth than essays along alien courses. I need not quote here what the Bhagavad-Gita says upon the virtue of following the religion to which his Karma has assigned the pilgrim. It is surely plain that, at least for the many earnest Theosophists in Europe who yet cling more or less closely to the forms and ideas of the Churches into which they were born, and with which they are familiar, any attempt to really understand *Christianity*—intending by the term what the Christ taught, not *Churchianity* what the Churches teach, between which is a great gulf fixed—must be unnecessarily prolonged, if not altogether vain, unless it proceed along the lines of Western esotericism. This does not rule out the East and its gorgeous fees ; it merely assigns them to the second, instead of the first, stage of study. Better quench one's thirst at the Western springs that gush so bountifully for them that seek them, than haste to drink of the stranger, may be sweeter, fountains of the East.

Translated into daily life the sum of the matter is this. Let those whose character permits—I write "character" advisedly, not "leisure," since ten minutes honest work a day for six days a week will carry the serious student far—enter upon the study of Hebrew as it is ordinarily taught in our Colleges. At the same time, upon a complementary and parallel course, let them study the Divine Science in its Western expositions, undeterred by the formidable names, Hermetic wisdom, Gnosticism, Neo-Platonism, the Qabalah, in which it is shrouded.

If advice, founded upon the experience of one student be worth recording for the guidance of others, I would suggest beginning with *The Perfect Way*. The almost total neglect into which that masterpiece has fallen surprises none so much as those who know its merits. That an exposition of Western esotericism, whose depth and clarity filled such accomplished Qabalists as Baron Spedalieri and MacGregor Mathers with equal admiration and enthusiasm, should lie in the dust of forgotten books upon the shelf of even eager students, is one of those puzzles to which no answer is forthcoming. The writers whose works I would recommend for study, after mastering Kingsford and Maitland's work, are G. R. S. Mead, Emanuel Deutsch, Sir William Drummond, that profound scholar Edward Vaughan Kenealy, and that miracle of erudition, Fabre d'Olivet. Athanasius Kircher and his peers are a distant goal.

INITIATION.

If we take in succession the chief initiating Orders which have within the historical period existed in various countries of the world, and if we attempt to summarise shortly the claims on record concerning them, it will be found that, in spite of their variations, they have in reality—or at least by the hypothesis concerning them—taught but one doctrine, and, in the midst of enormous diversities in matters of Rite and Ceremony, there has still prevailed among all one governing instruction, even as there is one end. The parables differ, but the morality is invariably the same. From Grade to Grade the Candidate is led symbolically from an old into a new life.

The Mysteries of Greece have been described as an introduction to a new existence ruled by reason and virtue, and to both these terms something much deeper and fuller than the conventional significance is attached by those who have expounded the Mysteries with first-hand knowledge concerning them in their day and generation. I speak of Plato and the Successors. With this notion of a new life there is also connected unfailingly the corresponding idea of a return. In other words, the new life is really an old life restored to the initiate, who recovers, symbolically at least, that state of perfection and purity which he is supposed to have enjoyed originally as a spiritual being, prior to what Greek Mysticism regarded as the descent into generation. From this it is clear that the doctrine of all its Mysteries includes that of pre-existence, but not operating in the form of reincarnation, and usually apart indeed, from specific teaching as to any mode of the metempsychosis.

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

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THE BELIEF IN REINCARNATION: ITS HISTORY AND DISTRIBUTION.

By THEODORE BESTERMAN.

I.—INTRODUCTORY.

THERE are few problems the importance of which is universal in that they appeal to all men at all times. Among such problems are those of the propagation and of the preservation of the species, that is, the problems of sex and of food and shelter in their widest senses. But the most important of all, though not seeming to be of such great practical importance, is the problem of survival and its related problem of immortality. For on this question depend all the others. The incentive to preserve and propagate the species would be weakened, nay, destroyed, and there is historical evidence for this assertion, if the faith of man in his immortality were weakened. The lapse of a nation into materialism is always accompanied by an attitude of mind among its members which produces such phenomena as falls in the birthrate, startling increases in the number of suicides and homicides, wars, and other indications of a general cheapening of human life, and even of the life of the sub-human kingdoms.

Approaching the subject from another point of view it is true that the conception of virtue for its own sake is not merely a metaphysical subtlety, but one of the finest ideals for which man can strive. Nevertheless, for the mass of human beings the chief incentive to virtue and the good life is provided, whether consciously or not, by the desire for a reward. This desire finds satisfaction in many ways, but principally in the belief in a continued life in which the individual reaps the rewards or punishments for the good and evil deeds of his earthly career. It is natural that this belief in a con-

tinued life should be found in many forms. There is one form, however, as we shall presently see, which is almost universal, being found in practically all the races of mankind, civilised and uncivilised. This is the belief in reincarnation. It is somewhat astonishing, therefore, that hitherto no attempt has been made to trace this belief throughout the history of man, in its various ramifications, to consider it, that is, historically and ethnologically.

In the present series of articles an attempt will be made to fill this gap. But the subject is immense, taking all humanity for its scope ; the ground is as yet almost entirely unsurveyed ; the material, though very plentiful is scattered through several large literatures in many languages, much of it still inaccessible to the western student ; and the technical apparatus for dealing with this problem has yet to be created. In view of all these difficulties it will be impossible to do more than touch the fringes of the subject, and though it is hoped to reach most of its points, it will be impossible to give more than the barest outlines of the belief as it is found among the various peoples and religions.

The plan that is to be followed will be, as nearly as possible, as follows : Three articles will be devoted to reincarnation among uncivilised peoples. The material for this part of our survey varies considerably, and is ample only for the Central Australians and for the West Africans. Each of these races, accordingly, will be treated in one article, and the third paper will be devoted to a brief survey of the belief among other primitive races. The remaining articles will deal, in approximately chronological order, with civilised races and religions, both dead and living, probably in the following order : Jewish, Hindu, Celtic, Buddhist, Greek, Teutonic. The final article will also contain some general conclusions arising from the survey.

It was said above that the technical apparatus for dealing with our subject has yet to be created. First, then, we must settle on a terminology, for the belief in reincarnation takes many forms, and it would be totally unsatisfactory to refer to all these forms by the comprehensive name of reincarnation.

In giving the different forms their names we have the choice of inventing new words or of adapting existing ones. The latter course has been taken.

The most current interpretation of the belief is that which looks upon reincarnation as a series of lives on earth, with intervals between the lives spent on other planes of existence, the circumstances of any given earth life being conditioned by the acts of the individual in his previous lives. This belief will be always referred to in these articles as *reincarnation*. Sometimes, however, the successive lives are regarded as taking place either in animal or in human bodies. The process is thus not looked upon as embodying a progressive and ascending evolution. This belief will be called *transmigration*. A further variation is the belief that after the present life the individual is reborn into only one more human body. This belief will be called *metensomatism*, a word which has already been explained in this sense (*see Theosophy*, December, 1923, p. 577). And, if the belief is that after the present life the individual is reborn into one final animal body, it will be named *palingenesis*. Where the nature of the belief is not exactly specified, it will be comprehensively named *metempsychosis*.

A great many other variations in the belief, such as the one that the present life is the last of a series, or the belief that rebirth is conditional or optional, and many others, do not seem to call for specific names. It will be seen that the names indicated above are all used in their normal senses, except palingenesis, the use of which has been specialised. This course has been thought preferable to the coining of ponderous and inevitably pedantic words.

It is hoped that these introductory observations will help to clear the ground for a better understanding of what is to follow. But the reader is asked to remember that, for the reasons already detailed, these articles cannot hope to be more than tentative contributions to their subject, not in any way to be looked upon as definitive. The writer will be grateful for any suggestions or additions that readers will no doubt be able to offer.

II.—THE BELIEF IN CENTRAL AUSTRALIA AND QUEENSLAND.

The Central Australians, in common with similar races elsewhere, are divided into groups each of which has its specific totem, which is generally an animal, but is sometimes a plant, etc. A man who belongs to a given totem, say the porcupine totem, believes that his totem was first created, in the far distant past, by a porcupine becoming transformed into a man. This man was the founder of the porcupine totem and those descended from him, subject to certain rules, belong to it. This ancestor, and the same applies, of course, to all the totems, is supposed to have carried about with him a churinga (sacred stone or bull-roarer). This churinga was intimately associated with his soul, and when the man died he took this churinga into the earth with him. From the spot at which he was buried then arose some natural feature such as a rock or tree to mark the spot where the body lay. The man's soul or spirit in the meanwhile entered into the churinga, where it resided.

These Central Australian natives have no idea of the manner in which a child is made, a woman never associating her conception with the fact of sexual congress. She believes that her state is due to the entry into her body of the spirit in one of the churingas to which reference has just been made. Accordingly, should a woman belonging to the emu totem, for instance, conceive after having been near a place at which the churinga and therefore the spirit of, say, the porcupine ancestor, is supposed to be buried, the totem of the child subsequently born will be porcupine after that ancestor and not an emu after its mother. The mother, and indeed, all the natives, believe that when she was in the neighbourhood of the porcupine churinga the spirit residing in it entered her, and that the child is the result. When a person dies, his or her spirit returns to the churinga from which it was originally supposed to have come, and there awaits the recommencement of this cycle of transmigrations.

This belief exists firmly in all the tribes of the Central Australian aborigines. It presents certain interesting features in addition to those that have already been noted. Thus it is

believed that the spirit awaiting rebirth in the churinga has free choice as to the woman it is to be born into. One account given by the natives is that when the churinga has been buried and the natural feature has duly appeared to indicate the spot, a completely formed child grows from this natural feature. This child is invisible to human eyes ; it awaits the passing of a suitable woman whom it enters. These invisible children are stated by the natives to have a distinct preference for women with *embonpoint*. According to another version the spirit takes the form of a tiny seed and thus enters the woman.

Another method by which the ancestor's spirit can impregnate a woman is by the ancestor's form coming out of the earth and throwing the churinga with its spirit at the woman he has chosen, that object then taking human form in her body.

We can now readily understand why, as a consequence of these beliefs, a native woman who does not desire a child, when she passes a spot at which there is known to be a churinga, disguises her youth by hobbling past, or by other means. She wants to show the spirit in the churinga that she is not a suitable mother for it. She bends herself double in passing and says in a cracked voice : " Don't come to me, I am an old woman." It appears that the natives make elaborate genealogical tables and know of whom everyone is a rebirth. We may note finally, that certain tribes believe that a change of sex takes place at each transmigration, while others hold that women never transmigrate. In the latter case, however, they overlook the difficulty that if women were never reborn, there would be no more women !

Certain natives of Queensland believe that every person's spirit undergoes a series of transmigrations, in the intervals between which the spirit dwells with Anjea. This Anjea is the being who gives women children by placing mud babies in their bodies. When a child is born the natives discover the country from which it ascended to Anjea by calling out the names of places while they cut the navel string ; the name uttered when it parts is the child's home.

THE STATE OF EUROPE.

By A. F. KNUDSEN.*

I.—THE CONDITIONS OF STARVATION.

THERE they stand—the two Giants—*Time* and *Space*. Fafner and Fasolt they are called in the Myth of our Forefathers—misusing innocence, and bought off by Gold. One sees the whole story of man's necessity in Wagner's opera "The Rheingold." The greed is not assuaged with gold, it is turned aside for this aeon at least, in order that man can get moral strength to face and, facing the two giants, to conquer them.

Meanwhile, Europe starves, "intellectual" Europe. The "world's Model" for culture, refinement and civilization starves. Europe who despises the African negro, scorns the pacifist Chinese, ignores the artistic and capable Malay. Our foremost people, the white race, that will lead the world in culture and intellect, is starving. Starving for space—hungry for time.

Space! Room. Air.

Space! Power. Water.

Space! Food. Earth.

Space! Light. Fire.

Space! The great spaces, the fields and the forests, the plains and the mountains are there. Are they occupied? No! They are owned.

The roadways of Europe are full of people, they are pale and worn, they are underfed and worried. The women have no freshness left, their skin is sallow, lifeless, their eyes dull. They suffer worry, hunger, they eat, but it satisfies not.

The children—oh, the travesty on childhood—they too, pasty, sickly, skinny, dirty; with fear and misunderstanding in their eyes, and all expression gone from their features; one wonders that vitality remains. Can a soul, a human understanding, blossom there? What will bring the bloom of spiritual

* Our Contributor, a greatly gifted thinker, writes in unconventional fashion but the power of vision behind the words will make ample atonement for the rather abrupt expression of his views.—Ed.

fire, faith, hope and friendship, back into those child-faces, that only express want? Can the Day-spring from on high dwell there and shine there? Happy childhood, it is no more. And the great first hunger is space. Give the children room; they sleep two and three in a bed, and with adults, with the aged and decrepit. Give them space. The universe is *Infinite Space*. Room to live in, room to eat in, room to study in, room to expand in, room to breath in . . .

Europe's first famine is house and home.

AIR.

Stand back! give the children air, they are half suffocated. Intellectual Europe has not yet found the necessity of air for breathing purposes. Most European rooms are fetid. The sense of the lungs, "air hunger," has never been discovered here even by psycho-analysis. No one knows whether air is fresh or foul, so it is mainly foul, and no one cares. Schools, churches, waiting rooms, post offices, passport offices, police headquarters, theatres, music-halls, museums, universities, nowhere can one find ventilation, no one misses it, for no one cares for fresh air.

All are hungry, nervous, tense, anxious, worn and weary. All are seeking food, rest, amusement, distraction, excitement, stimulant and it is not to be found while the blood is calling for oxygen. Air! All know it is necessary. All avoid taking it in. Rooms are sealed. Draughts are hunted up as if they were poisonous serpents, one lives and works, eats, rests, plays, studies and sleeps in old, exhausted air, and wonders why one is not healthy. When will folk learn? Only after death has overtaken them.

Space is necessary for air, for rooms, for workshops, for schools, for play-grounds, and it is owned. No space is to be had. The nation has given its space into private ownership. Land space, ground, earth, space for one grave! Earth-space costs money and no one can earn, no one can buy. Each nation rents its place on the map from private individuals, no one is allowed to use space without paying for it. One man has four

square miles of space, and he won't even rent a rood of ground for it is a deer-park and sacred ground. We want a Kindergarten. We must seek elsewhere. Space is too scarce for children to waste it! Room! Space for air? That is the cry. Give us space for playgrounds where children may learn by breathing exercises, by eurythmics, sports, games and dances how to so breathe that the spirit in them may manifest.

Space! room to be healthy in, room to be human in, room to be decent in, room to be modest in—give us this in Europe.

How can boys and girls grow up fully human, when they have less room than the horses, cows and sheep? Only pigs live under human conditions, the human is going under, he can endure it any longer. Do not dissent! Look!

Europe's second famine is the oxygen famine.

Space, infinite space, but there is no land for the children. Food? It is not bread they lack, it is elbow room, space to eat in, that they want. Earth, place to sit on the ground, space to lie in the sand, be they old or young. Give them space for a garden, for contact, magnetic contact, with the very body of the planet. It keeps men sane to lie on the ground, rest on the earth. Earth is a great element. This planet is magnetic, it heals when one touches it, restores the magnet called man to his normal tension. The minerals of earth are in all his cells, are in all his foods, earth is food in roots and herbs and flowers, nuts and seeds and fruits. The magic of earth is in grain.

Space. Space for the children of men. Space! that they may be gods. Room for the wielders of power.

The closer man comes to God the greater his power.

Man power; not armies sent out to die as cannon-fodder. Man power, not dumb wage-slaves lashed at if they groan. Man power, the divine power made manifest in man, the power to handle Force. The power to harness nature. Space for the power house. Mother earth has power for her people. Heat, light, energy, food, comfort.

Mankind must have power, it lies all around him. He limits himself in the use of it for first he has handed it over to the private owner, and now mankind must pay for it! to have it

back, pay for it? Yes, but not in blood. Water gives us power. Wind gives us power. Coal gives us power.

In every land power flows past the cities into the sea. The Alps have limitless power. Austria has several hundred horsepower for each inhabitant, but it is not used. Only a few of the simplest and easiest power-sites have been taken. The railway begins to electrify. Coals are imported, the young men and women migrate. Yet power which means wealth is on every hand, unused. Electrify the country-side for the sake of commerce, for trains to annihilate space; let man work, where he would sleep the winter night away, for light to feed the children on. Yes, the ultra-violet rays are the best food for undernourished children, for the soft-bone condition. It is not oat-meal porridge or bread and butter that they need, it is invisible light that hardens the sickly-soft bone, and sends a healthy child out to grow into manhood.

Electricity is light, it is food, it is also heat. Let the river heat the living room, the school room, the workshop. Cheap? It is too cheap to attract much individual effort. Individual effort is passing. Community effort is now providing the means of life. Sewers, streets, water, light, heat, and in many states, transportation too, are in the hands of the nation.

So man, to be son of man and thus to prepare to be son of God, must use all that this planet offers him. He must use all the power at hand that he may know what power controls power. Where is the centre of control? What is the secret of being man, and the proof of that secret having been found and developed? It lies in every man, its name is character.

Control. Service. Use.

Man can act in a god-like manner at times, why not at all times? Can man be fully human when starved? What stands in the way of the complete manhood of to-morrow? What causes the starvation of Europe? Why are her peoples to-day the desperate and dangerous, even reckless, egoists, that they are? There is no Continent but is being invaded or threatened. Markets? Greed! Place in the sun? Greed! Subjection! Exploitation! Europe is starving at home through mismanagement and waste. So we reach war; it makes more

destruction, it makes excitement, more [nerve-waste ; false logic at every turn for a starving man cannot think truly, nor deeply.

And to go on to greater manhood, man must think deeply, to the end of the thinking faculty and then only can some vision of Truth come.

Vision—Europe has no vision—intellect has proved its limits and its inadequacy, and the proof is seen in its present condition. Europe to-day the continent of hate and despair, of fear and worry, of nervousness and restlessness, of inconclusive thinking and dogmatic assertion, of opinion rather than compassion, of sex without parenthood. And yet young men of Europe, of north-Europe, and south-Europe, of east-Europe, and west-Europe, and of central-Europe, you are fit men for any king or prophet to lead, with your splendid wives and children. Fit and willing to follow any leader who will lead to a human and sane civilization ; for in you, in the youth, there is still hope and faith. Starvation is on all, the mark of famine is in all the child faces, but the human spark is not yet dead. The most ghastly famine is the hunger for understanding writ on those young faces.

Earth is earth for room and spaces,
Earth is air for food and strength,
Earth is water for power and cleaning,
Earth is fire for light and guidance.

Time ! The hunger for time. Rush ! Hustle ! Bustle !
Time ! Oh, for a moment of time ! Time to live ! Time to provide ! Time for service, time to love, time to know your children, time to dream of better deeds.

Time ! the hunger for time. Time to read and study, time for prose and poetry, time for science, time for music and art, time for musing and thinking.

Time to understand !

Only with understanding comes growth. Only with growth comes culture. Only with culture comes maturity of human faculty.

Europe is hungry for understanding, for growth, for culture, for exercise of human faculty. She has it not. Not for the

masses ! Not much for musicians or teachers, or any of the professions. Time for culture is the distinguishing mark of the few. One in a million has full time, one in a hundred-thousand has almost enough time ; leisure for culture, leisure to evolve into higher human faculty. The very rich have it ; and some who have chosen poverty that they may be human in spite of the 20th century and its management.

Most of Europe is worked to death in order to live. So much work, so much sleep, so little food, so little air, so little room, so little water, no room to bathe, no time to bathe. Is it a wonder that any change must be for the better, how could it be worse.

Yet the captains of industry make no move for betterment. The more organisation the more squalor and dirt. And unless you are rich the poor won't listen to you.

Time is food for tired muscles.

Time is drink for worn out nerves.

Time is stimulus for dulled perception.

Time is inspiration for deadened spirit.

Europe is going mad from lack of time to be human.

" Let us try to be human together."

Brave words from a brave heart. Is it so impossible ? No. ! It is always possible in shipwreck, war, or disaster. Are we not facing a continental, if not a planetary, disaster ?

Is it not writ large across the map of Europe in the faces of the youth of the nations ?

They are alive, biologically, but not alive in their nerves, and brains, and plexuses, the ductless glands have not yet power enough to act. There is no thinking life, no comprehending power. Perception is there, but no insight. Everyone sees, but no one has vision. It is human to enjoy culture, to enjoy organised action, sports, dances, drama, music, art, architecture, *beauty*.

It is human to enjoy thinking, reasoning, calculation, books, science, mathematics. Truth in practical, useful, effective application to man's needs, breeds strength !

It is human to dream of better things, truer things ; it is human to enjoy speculation as to why and wherefore. Theory,

law, principle ! Man and destiny ! Fate and evolution ! Origins and endings. *God* ! These are the food of thought. The soul of Europe's masses is starved off the physical plane.

Can Europe supply her own consolation, guidance, initiative and theory ? Can Europe heal herself.

Yes, if she will take what the world has to offer, if she will take a hint from the past and its present advocate—the East.

Of herself, Europe has evolved not much more than the theory of destruction. Compete, divide, and rule. This is the way of death !

If Europe can be human, each part to each, if Europe can be human, each race to each, if Europe can be human, as a continent to the other continents, then she will avoid sinking slowly into the oblivion as Spain, sank after her trial trip as exponent of civilization.

But can she ? The next five years will tell the story.

As it is, to one dreaming greatly of what it means to be a man, Europe is a nightmare, or a bitter disappointment.

Let me take ship to India, for a while !

JUDGMENT.

Only one Judge is just, for only One
Knoweth the hearts of men ; and hearts alone
Are guilty or are guiltless. That which lied
Was not the tongue—he is a red dog tied.
And that which slew was not the hand ye saw
Grasping the knife—she is a slave whose law
The master gives, seated within the tent ;
The hand was handle to the instrument ;
The dark heart murdered. O believers ! leave
Judgment to Heav'n—except ye do receive
Office and order to accomplish this ;
Then honourable, and terrible, it is.

Pearls of the Faith. (SIR EDWIN ARNOLD.)

“THE VOICE OF THE SILENCE”: A FREE VERSION.

By W. WROBLEWSKI.

THAT “The Voice of the Silence” is not an easy book to understand many a theosophist will agree. But wherein lies the difficulty? The author of the instruction given (whoever he may have been) is clearly anxious to help the student along the Spiritual Path. He carefully points out both the grave dangers which must be faced and the unspeakable glory that awaits the steadfast pilgrim in the end. So that the possibility of deliberate veils and blinds in a work of this order is entirely out of the question. Yet these wise aphorisms are full of obscurities and bristle with difficulties to the modern mind. This, I think, is due chiefly to the strange Oriental metaphor employed in the book, which must, nevertheless, have been quite familiar and obvious to the disciples of old. To pierce through such clouds as envelop the deep wisdom of the ancient sage is the object of the following effort. “What would such a great Spiritual Guru expound to his young theosophist-pupils, if he were to address them here and now in our precise modern tongue?” With this question continually in mind, I entered some months ago, upon a series of meditations on the message contained in “The Voice of the Silence,” striving to translate it into terms of modern theosophic thought. From the standpoint of “higher-mental” exercise, I found the experiment invaluable, and would strongly recommend it to my fellow-members. As to the results, their value may be questioned. From the fragment given below the reader will be able to judge for himself.

This instruction is intended for those aspirants to the Path of Discipleship, who have not yet become aware of the dangerous karmic forces that slumber in their three lower vehicles.

These destructive potencies, having been generated in the past by their own evil thoughts and actions, must one by one undergo the process of transmutation.

If you wish to hear and understand the silent Voice of your Inner Guru you must begin by learning the art of spiritual concentration.

Having withdrawn your attention from the activity of the senses, you must endeavour to overcome the activity of your sub-conscious mind, which feeds on the illusory impressions of the senses and stimulates them in return.

It is the incessant activity of your three* sub-conscious vehicles that destroys your super-conscious vision of the Divine Self.

Therefore, by the power of your *Reason*† slay the turbulent and destructive powers of your lower consciousness.

When your personal qualities become as unreal to you as your dreams on waking, when the innumerable voices of Nature become wholly indistinguishable to your ears, then you are ready to listen to the Great Inner Note which dominates and unifies all external sounds.

Not until then will you be free from all kinds of misconception and delusion and learn the nature of the Divine Truth.

Before Truth can be discerned all your faculties must be harmonized and all your sense-impressions transcended.

If you are to hear the Voice of Spirit you must become deaf to all external sounds—to roaring noises as to faintest whispers.

To hear, understand and remember the message of your Divine Speaker you must be as closely linked to Him as the form to which the clay is modelled is linked to the potter's mind.

Whenever you find yourself happy or miserable, owing to material circumstances of life, or in despair wish to commit suicide, remember that you are under the influence of your lower, or animal, nature.

Whenever you permit yourself to be swayed by the false opinions or passing pleasures of the world, or when, frightened

* Lower-mental, astral and etheric.

† The Higher Mind.

at the sight of other people's sufferings, you desire to become a selfish recluse, know you are an unworthy pupil of your Silent Master.

It is natural that you should wish from time to time to retire into your Archetypal Form,* for it is both your spiritual home and your fortress, where you rest secure from all temptation and delusion. But be careful, when you return to your body of flesh, that you are able to distinguish between your vehicle and your Self.

Recollect that the world into which you have been born is full of karmic limitations, and that it is easy for you to get entangled in them and forget your Divine origin. Be ever on guard, therefore, or your life will be one of misery.

Mistrust your lower vehicles, for they are deceptive and may carry you down into the abyss of hopeless Night. Keep to the zone of Twilight, where your Pure Reason dwells. It will guide you in time to the boundless region of Inner Light—the eternal irradiation of the Divine Self.

According to the great evolutionary Law the attainment of this Supreme state is impossible until you have realized yourself as a thinking Ego. Therefore, withdraw your interest from your personal experiences and cultivate the powers of Discrimination and Pure Reasoning. These will lead you to the realization of the Divine Self in All—the Great Bird of Life. "Sweet is rest between the wings of that, which is not born, nor dies, but is the AUM throughout eternal ages."

Bestride this Spiritual Bird if you are to be liberated from karmic actions and re-actions.

Give up your personal interests for the sake of the impersonal.

Three stages of development must be passed through before the final goal is reached. Three preliminary states of consciousness will lead you to the fourth, and thence to the seven states of Pralaya—the Eternal Bliss.

Here follows the description of your stages of Progress.

The first stage is called *Ignorance*, or Spiritual Darkness, because you live wholly in your physical sensations, personal

* The Causal Body.

emotions and lower-mental habits, and you are ruled by external circumstances, as are all animals.

The second stage is that of *Learning*, for here you become aware of your experiences and reason upon them. You begin your life as a human, or thinking being, though your thoughts are still intermingled with the elements of selfishness and injustice.

The third stage is called *Wisdom*, because at this level your thought becomes sincere, impersonal and creative. Having passed this stage, you find yourself in the Cosmic Logos (the Divine Mind).

If you are to travel safely through the first stage, beware of mistaking your physical appetites and emotional passions for the real joy of life.

To pass through the second stage without danger you must carefully avoid all pseudo-occult development, which professes to have power to raise you quickly above your fellow-men or to give spirituality independently of communal thought and work. Be certain that all such methods are illusory and lead but to greater selfishness.

Therefore, avoid yielding to the fire of lust, and to the sweet-tongued voices of pseudo-occultism.

Seek for the true Guru, who will instruct you in communal thought and action, and lead you to the realm of Wisdom, where Goodness, Truth, and Beauty abide unhindered by their terrestrial concomitants of Evil, Falsehood and Ugliness.

This Spiritual Guru is the uncreate portion of your own soul, and His kingdom is indestructible. If you are to make yourself one with Him, you must strive to purify your sub-conscious mind from the chaotic impressions and sensations which constantly pour into it from the three lower planes of Matter.

Do not linger too long in these probationary spheres. Their beauty is perfidious in its capricious brilliance. It bewitches the senses, blinds your Reason, and exhausts your vital force, giving no contentment at the end of life.

The unwary soul, that fails to wrestle with this triple mocking demon, will become his slave for many incarnations.

ON THEOSOPHISING THE ARTS.

By JAMES H. COUSINS, D.Litt.

THE Theosophical swallow who finds a temporary lodging under a variety of roofs, is apt to come upon a similar variety of eavesdroppings. He may, for example, hear it heftily declaimed in a highly democratic tone of voice that The Theosophical Society is playing ducks and drakes with its First Object by raising its roof in order to lure highbrows with a promise of adequate head space. Elsewhere he may catch an æsthetical sigh over the absence of art among the members and activities of the same Society, and observe thin fingers writing a thin article on the subject in the sorrowful anticipation that no one will read it.

These eavesdroppings I had from a certain swallow this summer, and in this year of Jubilee they provoke thought. They are the two sides of a coin of truth which has the purchasing power of at least a year's exposition of the interrelationships of Theosophy and Theosophists with art and artists. By favour of the *genius loci* of the Bay of Biscay who has me in charge as I write on my way to Adyar, I wish to say something n the matter.

It is true that art is not included in the subjects specified for comparative study in the Second Object of the Theosophical Society; neither is "without distinction of *salary*" included in the First Object; and I think that both omissions may smile with Barrie's mother, who, finding herself cropping up again in another of her son's books, chuckled, "He canna keep me oot!" The most rigid adherence to formula (if rigid adherence were a Theosophical possibility) could not for long keep art "oot" o' the Theosophical ken. The study of religion can hardly avoid religious art. Philosophy would not be the true philo-sophia if it omitted any element of wisdom such as the philosophy of beauty (æsthetics), while science that would be truly sciential (Francis Thompson's glittering word) cannot close an eye on the scientific aspects of the arts.

But if there is a sense of mental smuggling in this sideways attempt to make a formula of the Theosophical Society square

with the Theosophical principle of including in its interest all activities within the Cosmic Life, it is possible that we may find a straight indication towards the place in the Theosophical Society of the creative artistic faculty, in the consideration that when we look for art in Object Two, we are looking in the wrong box ; for art, while it has its aspects that are capable of comparative study, is not merely a subject for study ; it is a *power for development*, and therefore obviously included in Object Three. Art is an inescapable function of humanity. Art study and criticism is its shadow, and always behind it.

It is necessary to keep constantly in mind this difference between the vital and original reality of art and the derivative study of secondary ideas about art, if the now frequently expressed intention to "Theosophise art" is to be carried out with intelligence. There is, of course, some measure of good in every attempt at free interchange between the higher expressions of the human consciousness ; but the quality and quantity of the measure of good will depend on the sense of the realities of the case that is brought to bear on the process of interchange. It is obvious to any Theosophist who is also an appreciator of art that there are many false values in ordinary art-appreciation that would be set right if the artists saw life with the Theosophical eye. But this rectification of artistic vision is not a mere matter of supplying the artists with Theosophical spectacles ; it is a matter of adjustment of the artist's inner eye, and adjustment of the central attitude of the artist's nature which controls his intuitive choice of his affinities out of the vast heterogeneous mass of material presented to him for the purposes of his art by daily life in its widest and highest sense. An art critic might be drawn to Theosophy by the fact that it offers a rational explanation of art's *raison d'être*, *modus operandi*, and so forth ; but I doubt if any artist would be. So far as I can judge from a fairly wide friendship with creators in all the arts East and West, the way to Theosophise art is to Theosophise the artist ; to apply the central reality of Theosophy to the central reality of himself. If you lay on his table your best well-shined collection of chains, rounds,

waves and races, he may ask you to take away the inartistic mess. But as you do so, an unpremeditated remark out of your own thrill to God the Artist working through your friend the artist in the beautiful thing in his studio, as He has worked Himself into the exquisite microscopic shell of the foramenifera and the trumpets and banners of sunset, may light up dim apprehensions in the soul of the artist, and give him the gift (priceless and unforgettable to that loneliest of creatures, the true artist) of the realisation of Cosmic Comradeship. Your Theosophical circumference may send him off at a tangent ; your Theosophical centre may find him there. Tami Koumé (one of Japan's and Theosophy's losses in the great earthquake) turned to Theosophy not because it explained something *to* him, but because it explained something *in* him.

In emphasising this aspect of the matter, I would not be interpreted as discountenancing other aspects and enunciating a rigid method. Every inch of approach between Theosophy and art is to be valued, and I am myself constantly engaged in the attempt at making that approach ; but there are degrees in Theosophical values as there are in art values ; and it is plain that while it is good to make an artist a student of Theosophy, it is, both for Theosophy and art, much better to help him to make himself a Theosophist. And this help, while it may to some extent be given by one to whom Theosophy is an interesting intellectual study or a devotional enthusiasm, will be given with greater efficacy by one to whom Theosophy is *Life*.

All paths of approach in the Cosmos are along the lines of life. Commentary and sentiment are only effective to the extent that they are vitalised by reality. Of themselves they move towards the elaboration of separative illusions ; but life moves towards unification ; and the Theosophical life has just as much to give to art as the artistic life has to give to Theosophy. Ask a Theosophist whether he or she would think it more valuable to talk forever about a Master of the Wisdom than to come into His Presence ; ask an artist if he or she prefers a gilt edged tome on chiaroscuro or perspective, or the sonnet form to his or her moment of inspiration and

days of labour—and you are in front of the great choice. Yet there are writers who think they are writing literature when they are only writing about literature—and *about* gets nowhere; and there are Theosophists who think they are Theosophical only when they are talking about Theosophy—and *about* is a tethered beast that soon crops its circle bare and then suffers from the peevishness of hunger.

Further, all efforts of influence imply degrees of already existing affinity. If art were only art and Theosophy only Theosophy, the march of their caravans would never find an oasis of meeting, but would stop on the edge of the “Dawn of Nothing,” their backs to one another and night between. It would be just as impossible for art to “artifise” Theosophy (a very necessary operation), without being itself to some degree Theosophical, as it would be for Theosophy to Theosophise the arts without itself being to some degree artistic. The first attempt is not likely. Artists who are not already Theosophists are not prone to improving Theosophy or anything else outside their art. They will go on muttering “Art for art’s sake” and filling with the diseased offspring of inbreeding miles of galleries such as those I tramped through in Europe this summer—with certain notable exceptions. Their æsthetical passion has not risen to the level of divine compassion at which is the overflow of the fulness of life; and the miasma arising from spiritual stagnation and its attempted counter-balance in little neurotic and erotic frenzies, will curtain from them the vision that has been granted to, say, Nicholas Roerich and Jean Delville, world masters in the technique of painting and enthusiastic Theosophists.

Theosophists, however, to whom a spherical rather than a superficial extension of consciousness has been given, and who, feel the thrill of the vision of art Theosophised, have the plain duty laid upon them of cultivating not only artists and art, but the artist in themselves. They will not get much further in the work of permeation if they approach an artist in the guise and accent of the inartistic, or draw him to a lodge room which is æsthetically at sixes and sevens. This is all the Bay of Biscay permits me to say.

CHANGE AND NATURE.

By W. G. RAFFE, A.R.C.A., etc.

A QUERY of deep interest is opened by the assertion in a letter in the October number of the *Review*. It is suggested that the "laws of nature" do not change: that they are fixed and "inviolable," and it is further hinted that the "law of competition" is one of these laws which do not change. It is asserted that the competitive principle is dominant on human relations as a reflection of the same principle on other planes, since they must correspond. We need not here fall into discussion on the dogmas of the necessities of "markets" since this is purely a modern industrial concept. At previous times and places other lands have been thought of as places to learn, or as places to plunder, according to taste.

Let us rather examine the alleged fixity of natural law. From the time of the Greek Heraclitus and his fellows, it has been recognised by philosophers that the material world exists in a state of flux and flow, of "becoming." Indian thinkers have posited the ideal world as a state of being, which though in itself is not becoming, yet contains within itself the world of becoming with all that it has sprung from and all that it will be. The multiplicity of change is contained in a Changeless Unity.

The natural world which we see materially and cognise physically, is the product of natural law, in which a state of matter with innumerable minute differentiations is produced by a Law which itself is single but also has innumerable differences. This is natural matter as produced by natural laws, and the visible world and our visible bodies are part and parcel of this same world of nature, subject to the same laws. Thus the One Law is not the immediate principles which we understand as the laws of nature, for it must divide and separate to come into operation, and this very division produces not only the variety of all these natural laws of physics and so forth, but also produces the grades of matter in and by which they act, and, in fact, *are*. Forms are semi-stabilised Forces.

Natural law is an indivisible unity with natural matter, and as such the two change together. All nature is in a state of constant change, for to cease to change is to find the peace of Being, amid the flow and flurry of becoming ; and in this final change which is wrought by will, matter ceases to affect the will or the will to affect matter. Matter and its laws are a vast multiplicity working as a duality in a third relation which we comprehend as the visible world. None of this is unchanging, for change is both the life we know, and the death we see.

The universal law of relativity pervades the whole problem, and though it is very simple to understand it is yet difficult to convey. It is the very foundation of Karma and Reincarnation, for these are the twin factors of action and reaction, of attraction and repulsion, as related to a will attached by desire to matter and its forces, itself providing the necessary third, the Knower, without which action would cease.

All nature is change : the very word is a negation of Being, and all in nature is relative. As matter-force is a duality, in mutual upholding, the law-relation between the two must change together with the changing forces. Natural law is constantly changing in accordance with the change of nature. Both within the bounds and without them it must change, for there is no thing and no force in the universe of existence which can resist change, since this is the essential of life.

But as our world of nature was created in a particular space and time and together with this space and time which are biassed to it, and are a part of it, so the laws of matter being a duality with the forces of matter, change together with the change of the dualism. Matter is not in the same state now as it was ten thousand years ago, and therefore, it was not in exactly that same state last century, nor is it in exactly the same state this minute as it was last. As matter was first in a completely different state, the laws which govern it must also have been different, since if they were the same as they now appear to be, matter would then have had the appearance it now has. Therefore the laws of nature do change, together with the material body which we understand as nature.

As, however, nature is not merely a visible, but also an

intangible body, we must admit that the relation of this body to the laws follows the same course. As the higher becomes the simpler and less complex, so as we follow the reign of law within, we find it also simple and less complex. This world is the world of effect and multiplicity of appearance; the world therefore of illusion. The apparent multiplicity of natural law is also an illusion, but when we look in to super-physical law, we are no longer dealing with the world of nature and natural law, which suffer imperceptible changes for the whole of their duration, otherwise they could have no beginning nor end. This change we perceive as Time.

The external reaction of natural law, the type of most change, is the appearance of competition, while the internal reaction, the type of least change, is the appearance of co-operation. Growth is accomplished by co-operation within an organism, even if competition occurs between organisms. When a number of organisms combine for mutual increase, competition as between them must cease in preference for co-operation. This is the emphasis of the natural law towards life as the other is the natural law towards death: integration against disintegration. Death is banished by cessation of desire in balance.

Both are inevitable in the world of form: for all forms have a birth and a death; matter and force under Will create a form and when Will ceases to focus, the form drops away and other foci remould the matter and force into new forms for new functions. But the great task is the gradual replacement of number by unity: by the subversion of minute areas of competition for greater ones, and these for yet greater, since there is a competition which must ensue even when the whole world is unified in co-operation, for there is competition with other worlds, and of systems with other systems.

Hence as natural forms are unified into forms that no longer need the stress of individual competition, so must the law change also its focus, for Law is reflected Will, and is thus not the last permanency. Finally, the Will pursues matter, turning upon itself in the ending of competition, and the final resolution back into the ideal universe of unity and non-changing being.

THE MUSIC OF MR. DOLMETSCH: A THEOSOPHICAL VIEW POINT.

"The form remains, the function never dies." (WORDSWORTH.)

THOSE to whom the truths of reincarnation are not so much proven as "Felt in the blood, and felt along the heart," should go and hear Mr. Dolmetsch and his family.

Those whose spirits are as attentive as their ears, may go first in the character of reincarnated Athenians, to hear some new thing, but, if this family once enchant the listener, as the writer, they will return—to Helicon.

A well amid the desert, a fountain and a shrine, this music will prove, to those weary alike of cacophony and caramels, the two popular Government-substitutes for (music), of the moment. Chamber music is of all forms, the most intimate—it tries the hearts alike of performers and audience. Like all that is of any intrinsic value in this world, "we receive but what we give," music demands and supplies simultaneously; that, again, is the magic quality, distinguishing realities from trivialities, in art, as in life.

A Sextet of religious musical performers—Mr. Dolmetsch "the very pulse of the machine," whose dominant individuality made itself evident throughout a series of performances given in the Haslemere Hall, at the beginning of September last, will ever shine, a star of the first magnitude, in the memory of one who has heard most "musical notabilities" within the last thirty years. The playing was never of that quality, however admirable, characteristic of those who realize that they are performing ancient music on antique instruments, and endeavouring to *reproduce* either effects, character, or atmosphere. It was a renaissance, a revival, both, instinct with reverence, enthusiasm, and a "recollection" (however implicit so far as the performer's personal remembrances were concerned), which conveyed itself with absolute directness to

listeners, again, whose *spirits* were attentive. Life and form, spirit and manner, blended in that finest, satisfying congruity, which alone gives wholeness, and a sense of inevitability.

The Golden Age, the spacious days of Great Elizabeth! These returned, while listening to the music thereof, echoed through the English Consorts of Viols, for which it was written, therefore, given the players, it cannot fail to interpret "Spirit divine through forms of human art." *Golden* is the only word that describes the tones liberated by these most dignified and excellent instruments, through the performers. Music, music alone was thought of. Nothing that this writer has seen or heard, in any concert-hall, equals the entire absence of self-consciousness or personal-temperamental self-relativity in any one of the performers. Each one was absorbed in, and by, the Spirit of the Music, to the exclusion of aught else.

If Theosophists approached Theosophical work thus, who dare set bounds to what might *not* be accomplished?

The head of the family of musicians was here recognized as such, and the natural tribute of superior wisdom paid and received, the first ungrudgingly, the second unquestioningly!

Nothing unduly eclectic marred the fortnight of pure enjoyment, the fare provided being international, though Mr. Dolmetsch gave it as his opinion that the English music of that period, excelled all others in spirituality and simple dignity.

Four evenings were devoted to Bach, one to music by composers of various nationalities, one each to French, Italian, one to Haydn and Mozart, while four were dedicated to English music. Of the twelve evenings, the experiences and investigations of the present writer (aided by such clairaudient and clairvoyant faculties as possessed), combined to impress most direct and potent form, colour, and atmospheric sublimation reactions, from those given to Bach, and to English Golden-Age music. The forms and colours, the impassioned glow of the English Master's Religion in and as, Music, the serene splendour of Bach's genius of contemplation, these have registered imperishable memories of inspiration's most authentic communion. The writer cannot conceive of any music more

truly and greatly theosophical. The wisdom of the Gods gave itself forth there, in no sparing measure, through those pure golden numbers, interpreted by reverent hands, skilled to the point of more than mere *adequate* response. Training alone can *produce* impassioned interpretation, though the latter alone is ever a pitiable travesty, lacking that perfection of applied learning, which expresses the respect of the craftsman for the artist.

"Some day" (may it be soon!) perhaps Theosophists may have the honour and privilege of hearing the Dolmetsch family, and of judging for themselves whether the present brief presentation be that of "a faithful record, a true impression."

If ever, in these wonderful, most adventurous days that stretch before Theosophical workers, in the immediate future, their "*Musical* performance," as individuals, and as a Society, reaches the level of these true reincarnated revivalists of the Spirit and power of the music they perform, then indeed may they "hope with fear," yet with some justification, to "hold a counterpoint to heaven's harmonies."

F. T. S.

SORROW: A SONNET.

Count each affliction, whether light or grave,
 God's messenger sent down to thee; do thou
 With courtesy receive him; rise and bow;
 And, ere his shadow pass thy threshold, crave
 Permission first his heavenly feet to lave;
 Then lay before him all thou hast, allow
 No cloud of passion to usurp thy brow,
 Or mar thy hospitality; no wave
 Of mortal tumult to obliterate
 The soul's marmoreal calmness: Grief should be
 Like joy, majestic, equable, sedate;
 Confirming, cleansing, raising, making free;
 Strong to consume small troubles; to commend
 Great thoughts, grave thoughts, thoughts lasting to the end.

AUBREY DE VERE.

BUDDHISM.

By the BUDDHIST LODGE.

I.—INTRODUCTORY.

THIS article is the first of a series of six which will form collectively an attempt to lay before readers of this magazine a simple exposition of the fundamental teachings of the Buddha, the Fully-Enlightened One.

At the time of the foundation of our Society, these teachings, known to the East as the Dhamma and in the West as Buddhism, were so entwined with Theosophy as to earn for the latter the name of Neo-Buddhism. Yet this aspect of the Wisdom-Religion has almost vanished from the modern presentation of Theosophy, and it is because there are some who believe that the time is ripe for the revival of the study of Buddhism, as affording a definite and constructive solution to the problems of present-day Europe, that the Buddhist Lodge was formed and these articles have been written.

Buddhism, whether considered as a religion or, more accurately, as a moral philosophy, is from the esoteric standpoint one of the great "World-series" of religions, each of which manifests a further aspect of the one Wisdom-Religion we call Theosophy. Yet, when we consider that this Dhamma is an aspect of Truth that only a Buddha can proclaim to the world, we may well consider it as a teaching of world-wide application, and accept the statement that "Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth." For "rare indeed is a Buddha," and the Message that only this Master of Masters, this Holder of the greatest office in the human Hierarchy, can proclaim to a blindly groping humanity, must, if we are to judge the Teaching by the Teacher, be the noblest philosophy yet known to man.

As is the case with all great Teachers, the Buddha's teaching was two-fold. To the people He gave "a limited teaching, to be used and then transcended." To the chosen few, able and willing to live the life necessary for those who would know the secrets of the Universe, He taught by word of mouth those mighty Cosmic truths we call Theosophy.

But though Buddhism, as committed to writing, is to Theosophy as the part to the whole, the teaching of the Dhamma, simple as it is, will always be, whether or not learnt under that name, an absolute pre-requisite for knowledge greater still. For Buddhism embodies a definite attitude of mind produced by a vital realisation of "the nature of things." This realisation is in turn the outcome of a calm, impersonal observation of life as it is, accompanied by a scientific analysis of our own being. For until we learn to face facts, and know this pageantry of life to be essentially impermanent, inseparable from suffering, and utterly unreal, we cannot enter the Path that leads to the One Reality.

The usual method of approaching the study of Buddhism is to examine the circle from the circumference, but it is our purpose to study it from within, by examining what Buddhism *is*, rather than compiling yet another catalogue of lifeless dogma.

What then lies at the heart of Buddhism? Peace. The goal of all religions is the same, union with the One, yet each as it treads its own peculiar path rings out its keynote in the chord of time, and the keynote of Buddhism is the voice of Peace. But while the heart is aflame with desire we fail to see that all life is One, and fall through Ignorance into the great heresy of Separateness. He who would know peace must slay desire, open his eyes and see. But it is we that must do the seeing for ourselves. We must leave go the apron-strings of a man-made God, and the comfortable hope of vicarious atonement, and gain that self-reliance that is his alone who knows no god but "the God within." We must learn to stand four square to all the winds of Heaven, prepared and determined to "work out our own salvation with diligence." We must accept nothing on authority, but examine

the evidence of the senses in the light of a critical reason, and see for ourselves that all is impermanent, changing, in a constant flux ; that everywhere is suffering and all we do is pain ; and that all is interdependent, having no particle within it separate from all else. Were it not for Desire, the child of Ignorance and the mother of all Pain, we should not need to have these Signs of Being pointed out. Yet once observed we needs must seek some method of escape from these Fetters of illusion, and find it in the age-long Road to Liberation, that Middle Way between sensuality and asceticism, the treading of which is the slaying of Desire. For it is this everlasting fretful yearning of the self that binds us on the Wheel of rebirth, and keeps alight the triple fire of Anger, Lust, and Delusion of self, whose dying out reveals the threshold of Nirvana.

But even as all else Desire is mortal, and the road to Desirelessness is one with the road to Peace, that ancient Royal Road called by the Blessed One the Noble Eightfold Path. This body of ethic, common to all faiths and all philosophies, is as old as Time itself, yet those lands alone whose people live it in their daily lives have never known the feet of war. Examine those countries where the Dhamma is the law of life, and over one and all there broods the spirit of contentment, compassion, peace.

It is said that Buddhism is a cold philosophy, of the brain and not the heart. It is not so. Yet Dispassion is a pre-requisite of Right Thought. Until the cry of the heart bestilled the eye of thought cannot see, but when the mind has seen the heart must surely feel, and Compassion flowers as the product of a deep Understanding of the Cause of Suffering, and an all-embracing Love begotten of a mystic realisation of the oneness of all that lives. In its simplest, Buddhism is a scientific analysis of phenomena, though to those that have ears to hear it is the Wisdom of the ages incarnate. Yet simple as its outer teaching is, men have ever insisted on explaining it to each other at interminable length, rather than attempting to live it in their own lives. Many to-day are the Schools

of Buddhism, each adapted to the psychological requirements of its adherents, but while they differ in the aspect of the teaching that they stress, one thing they hold in common greater than the sum total of their differences, the Personality of the Master Himself. Every Founder is accepted as a model by those who come after, but the frailty of man finds discussion of doctrine preferable to imitation of Him Who gave it to them. Yet that deep abiding peace, that warm compassion for the woes of men, that gentleness and courtesy to all, bestowed with the quiet dignity that ever cloaks the Saint, is not this, this selfless, peaceful, understanding outlook upon life, this union of a mind that seeks for wisdom and a heart at peace, more truly Buddhism than everlasting argument over details of doctrine?

Truth to any man is what he has lived as truth—no more. None can learn for us—none can truly teach. Seek then, and hold the Buddha attitude, and in that light the doctrine will solve itself. By becoming a Buddhist, a humble follower of the Middle Way He pointed out for us, but which we ourselves must tread, you shall in time know something of Buddhism. Only from the heart of any faith can its truth be known, and he who finds the heart of any one religion sees from there its fundamental identity with all others, and its relation to that synthesis of all we call Theosophy.

To those who follow the Way this life is but a whirlpool of fretful desire in the midst of which the inward eye can ever see the brooding figure of the All-Compassionate One, dignified, aloof, serene, and radiating that Love that "passeth understanding," to those for whom He renounced the guerdon of a thousand lives that we might know the Way to Peace.

Europe to-day is rightly weary of religious dogmatism, yet with all our "progress" in the paths of Science, Machinery and War, he is bold who claims that we are any nearer happiness. The East is adopting more and more of our technical greatness, but are we in the West prepared to imbibe something of its spiritual greatness? We may indeed have applied Science to Nature, but the Fully-Enlightened one showed

how the self-same laws control the working of our hearts and minds. For Buddhism is the spiritual embodiment of the Reign of Law, in which blind faith is replaced by scientific investigation, and Divine Revelation must pass the censorship of rational belief. Surely such a philosophy is most admirably suited to the average Western mind? And were it adopted in the West as a living faith rather than merely studied by the few as an outworn Eastern creed, the peace in the hearts of the people would be reflected in their national attitude to one another, and the bloodstained feet of Europe might tread with all the world the self-same Road to Peace.

(The February issue of the Theosophical Review will contain the Second article of the Series, entitled, "The Three Signs of Being.")

SIGNS OF PROGRESS.

The tokens of one that is making advance : he blames none, he praises none, he accuses none, he complains of none ; he speaks never of himself, as being somewhat, or as knowing aught. When he is thwarted or hindered in aught, he accuseth himself. If one should praise him, he laughs at him in his sleeve ; if one should blame him, he makes no defence. He goes about like the sick and feeble, fearing to move the parts that are settling together before they have taken hold. He hath taken out of himself all pursuit, and hath turned all avoidance to things in our power which are contrary to nature. Toward all things he will keep his inclination slack. If he is thought foolish or unlearned, he regardeth it not. In a word, he watches himself as he would a treacherous enemy.

EPICETUS.

REVIEWS OF BOOKS.

THE PEOPLES OF ASIA. By L. H. DUDLEY-BUXTON, M.A., F.S.A.
Published by Kegan Paul & Co., Ltd. 1925, at Broadway House, 68-74,
Carter Lane, London, E.C.4. Price, 12s. 6d. net. Illustrated.

True to the title, this book does mention the Peoples of Asia, a sort of "Stock-taking," to quote the Author's words, *vide* p. 245. "Talking of Stocktakings," they at least let one know exactly what one has; so does this book. But as to where the "Stock" came from, and whither wending? — not a word! Probably not the Author's business. No! But it *is* ours.

Now what use can this book be to the student of the "Evolution of Life and Form"? I would suggest he cast his eye; in fact, "read, mark, learn, and inwardly digest," the following table—as a beginning.

ROOT-RACES AND SUB-RACES.					
III. Lemurian.	IV. Atlantean.	V. Aryan.	VI.	VII.	
4					
5	Negro-Neg-				
6	ritto				
7	Negrillo	1 Rmoahal			
		2 Tlavatli			
		3 Toltec—Mayas Quichas			
		4 1st Turanian Old Chinese			
		5 Original Semite	1 Hindo-Egyptian		
		6 Akkadian	2 Aryan-Semite		
		7 Mongolian, Japan- ese & Malay	3 Iranian		
			4 Celtic		
			5 Teutonic		
			6 Austral-Ameri- can, <i>i.e.</i> , 6th sub-race	1	
			7	2	

—having done so, to compare the two, *i.e.*, The Book and the table.

Result.—He will join the fellowship of those who would; that the Anthropologists of the various countries jointly give some generally accepted table of Evolution, which does not ignore the successive cycles of racial growth, and which ceases the linking together of types, separated by incalculable æons of time, and finally does not put descendants into the seats of ancestors.

The Monkey came from Man, not Man from the Monkey—this by the way—"our cousin in fact"—says one.

Mr. Dudley-Buxton's book is well written and represents an enormous amount of labour—we need this type of work—we also need the consideration of *causes*, for on the co-operation of the two schools, Anthropology will fulfil its destiny.

A. G. PAPER.

THE GARDEN OF HEALING. By MARGUERITE WILLIAMS. Methuen and Co., Ltd., 36, Essex Street, W.C. Price, 7s. 6d.

This is a pretty story, and the description of Sussex scenery must make their appeal to lovers of "the South Country." Rarely do I read a novel for the characters get in the way, if the matter is worth while, but to those who like a kindly mixture of good things, this book can be recommended. The teaching that right thinking and feeling must eventually make for perfect health is invaluable. Such a work deserves a large sale.

E. M. SCOTT.

SIR THOMAS MORE. By G. R. POTTER. Leonard Parsons. Price, 4s. 6d. net.

This is one of the excellent *Roadmaker Series*, and is of special interest to students of Theosophy, inasmuch as we have been told that the great Ego known to history as Sir Thomas More, is now a Master of the Wisdom, and is in an English physical body. The author has drawn upon the extant biographies of More and the general histories of his period; the result is a useful compilation. Readers of the volume will agree with the author when he states that both as man and thinker, Sir Thomas More merits our closest attention, for he was the most eminent Englishman in high position in the 16th Century.

We have in this book some interesting glimpses into More's personal life. The story of his courtship is a typical example of the chivalry that characterised his whole life:—

"While staying at his future father-in-law's house at Netherhall, in Essex, (he) was most attracted by the second of the three daughters whom he found there, 'for that he thought her the fairest and best favoured, yet when he considered that it would be both great grief and some shame also to the eldest to see her younger sister preferred before her in marriage, he then, of a certain pity, framed his fancy toward her, and soon after married her.' She was quite young, perhaps only seventeen, so that he was able to teach her after his own fashion both letters and music."

Another feature of More's character was his incorruptibility, in an age when judges were accustomed to accept presents from suitors.

Of his famous *Utopia*, and his wonderful friendship with Erasmus, of his deep affection for his daughter Margaret, there is no room to speak here, Theosophists will remember, however, that his attitude in the *Utopia* to religion is remarkable for its wide-minded toleration. More emphasises the fact that in his ideal land: "Every man might be of what religion he pleased, and might endeavour to draw others to it by force of argument and by example and modest ways, but that he ought to use no other force than that of persuasion, and was neither to mix it with reproaches nor violence." Mr. Potter's judgment that "by this little book alone he ranks with Grotius and Condorcet as one who has shaped the thoughts of our civilisation and thereby achieved immortality," is the opinion of all who have studied his life and writings.

In many respects More might well be considered the founder of our English prose, he having done for our prose what Chaucer did for our poetry. He was indeed, the first modern English prose stylist. As an example of his bear

of language and real sincerity of thought, may be quoted the following prayer written by him after he had been sent to the Tower by Henry VIII. :—

" Good Lord, give me the grace so to spend my life, that when the day of my death shall come, though I feel pain in my body, I may feel comfort in my soul ; and with faithful hope of Thy mercy, in due love toward Thee, and charity toward the world, I may through Thy grace pass hence into Thy glory."

BASIL P. HOWELL.

THOUGHT FORMS. By ANNIE BESANT and C. W. LEADBEATER. Theosophical Publishing House, Ltd., London. 12s. 6d.

Students of occultism require no recommendation of this book, for they know how valuable a guide it is in their researches into the finer degrees of matter. We are heartily glad that the T.P.H. has reprinted it, and congratulate the house on the beauty and clearness of the colours. The original plates having been damaged, they had to be replaced, and we think they are better than in the older editions.

Since the book was first published in 1901, many other students have investigated therealms of the previously unseen, and they testify to the help they have gained from this work. The classification of the emotions under the headings of colour, the pictures of the forms, beautiful and frightful, which our thoughts and our emotions build, give us some idea of how we shall appear when we shall see face to face and not as in a glass darkly. We may well ask ourselves whether we are ready to live in the Palace of Truth. I think there is little doubt that the desire to retain the respect of others will induce us to undertake the hard task of controlling and sublimating our thoughts and emotions for with the development of the psychic faculties in the near future, more people will be able to see us as we are. It will then be impossible for us " to smile, and smile, and be a villain," for our thoughts will be visible, not our features and expressions alone. Books like the one under review give us glimpses of the realities underlying appearances, so serving as guides to future progress and incentives to the acquirement of increased knowledge and power. K. B.

BOOKS RECEIVED.

KASHMIR. By Weller Van Hook. The Rajput Press, Chicago.

EVOLUTION IN THE LIGHT OF MODERN KNOWLEDGE: A Collective Work. Blackie and Son. 21s.

THE RULE OF THE BEASTS. V. T. Murray. Stanley Paul. 5s.

BABYLONIAN LIFE AND HISTORY. Sir E. A. Wallis Budge, M.A., Litt. The Religious Tract Society. 10s. 6d.

VOYAGES and THE CULTURAL SYSTEM. Weller Van Hook. The Rajput Press. \$1.50 each.

THE FOLKLORE OF BOMBAY. R. E. Enthoven, C.I.E., The Clarendon Press. 14s

SONNETS OF A SCHOOLMASTER. F. G. Pearce. A. H. Stockwell. 2s.

LIFE TRANSCENDENT. Olive Mercer. L. N. Fowler and Co. 1s. 6d.

LIFE. Alex A. Naylor. Bertram Hosier. 4d.

PSYCHOLOGY AND THE CHURCH. Macmillan. 12s. 6d.

THE BOOK OF GENESIS UNVEILED. Bosman. Dharma Press. 3s. 6d.

PSYCHOLOGICAL HEALING. Janet. Allen and Unwin. 21s.

THOUGHT TRANSFERENCE. T. Stacey Wilson. A. U.

THE ETHERIC DOUBLE. A. E. Powell. Theosophical Publishing House. 7s. 6d.

PSYCHE. Erwin Rohde. Kegan Paul. 25s.

LIFE AFTER DEATH. Edited by Sir James Marchant. Cassell. 6s.

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Youth and Peace. By HAROLD BING and MARGARET PORTEOUS (British Federation of Youth).

Report of National Peace Congress.

There will also be Specially Contributed Articles on :—

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FEB. 8. INITIATION THROUGH THE MASTER JESUS.

FEB. 22. THE RISEN CHRIST.

MAR. 8. THE CHURCH OF THE GRAIL.

MAR. 22. THE POWER OF THE CHRIST AND THE PROBLEMS OF TO-DAY.

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