

# THE THEOSOPHICAL REVIEW

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

VOL. II.  
New Series]

EDITED BY S. L. BENSUSAN

NO. 4

APRIL, 1926.

|   | PAGE |
|---|------|
| Frontispiece: The Late Harold Baillie-Weaver.   |      |
| I. The Outlook ... ..   | 173  |
| II. Theosophy in Daily Life. No. 3. By Dion Fortune ... ..  | 176  |
| III. Recent Experiments of the T.S. Science Group. By Geoffrey<br>Hodson and Edith W. Preston, M.Sc. ... .. | 182  |
| IV. What is Theosophy? By Christmas Humphreys ... ..  | 188  |
| V. The Belief in Reincarnation: No. V.—The Belief Among the<br>Jews. By Theodore Besterman ... ..           | 193  |
| VI. A Preliminary Address to a Devotional Meeting. By Philip J.<br>Foster ... ..                            | 198  |
| VII. Buddhism: IV.—The Noble Eightfold Path ... ..  | 200  |
| VIII. The Inner Doctrine of the Path. By A. E. Waite ... ..   | 206  |
| IX. How Shall we Treat Our Children? By C. Richard Groves,<br>M.Sc. ... ..                                  | 209  |
| X. Atlantis in Bible Myth and Prophecy: Some Speculative Theories.<br>By Alexander Duke ... ..              | 214  |
| XI. What Motive? By Fritz Kunz. ... ..  | 219  |
| XII. H.B.W. ... ..  | 221  |
| XIII. Book Reviews ... ..   | 222  |
| XIV. Correspondence ... ..  | 230  |

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

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6

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*General Secretary, Theosophical Society in England and Wales*  
1916 to 1921.

DIED MARCH 18th, 1926.

# THE THEOSOPHICAL REVIEW

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Vol. II. No. 4.

APRIL, 1926.

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## THE OUTLOOK.

### THE SOCIETY AND THE ACTIVITIES OF THEOSOPHISTS.

FOR some months past the right of the Society to express itself in different fields of activity has been questioned very seriously. Not by the world without, which looks upon all the movements of the Theosophical Society with suspicion and mistrust, but, strange to say, by members themselves, some of whom would appear to regard the limits of their own outlook as the proper boundary of all activities. For many it would appear that the ideal Society is one that contemplates excellence, commends progress and does not commit itself to any endeavour lest the shade of H. P. B. should take offence. Others believe that all action is dangerous because it must have some subtle and dangerous ulterior motive as its goal, that they will wake up one day to find their self-esteem prejudiced. On the other side there is a minority that is ready to welcome any change, any development and to see all action in terms of a creed to which every member should subscribe on pain of forfeiting his membership. It follows that this Review is criticised for not supporting those whose ideal is a masterly inactivity, and is equally blamed for not supporting those who are ready to hasten in pursuit of every new activity. It would be a bad thing for the organ of the Theosophical Society in England if it had failed so gravely as to satisfy either party. Happily there is no reason to suppose that the danger is imminent. The Theosophical Society has

a certain static quality like the truths it stands for, but Theosophists very properly support a host of varied activities, partly because their leaders while seeking in every field within their reach to promote human welfare, provide a stimulus. Many of our chiefs, including the President, that great and gracious figure who gives all members, in their love for her, one welcome space of common ground, are deeply concerned with the Order of the Star in the East, and the advent of the World Teacher. They are equally immersed in the fortunes of the Liberal Catholic Church, in Co-masonry, in the World University, and in that synthesis of religions which may put a period to one of the worst of human sufferings, religious persecution. It is chiefly concerning these activities that the heathen rage and certain Fellows of the Theosophical Society imagine vain things, but in truth the position they endeavour to obscure, or perhaps one should say the position they have succeeded in obscuring, is simple enough.

The Theosophical Society stands outside all the activities it embraces. The Ancient Wisdom, like the sun in the heavens, illumines the town and the countryside, the mansion and the hovel, the grimy factory and the hotel *de luxe*, the house of prayer, and the gin palace. Within the scope of Theosophy there is room for every form of activity, but members of the Society are in no wise pledged to the support of any movement they cannot appreciate, or do not understand. All that is asked of them is that they should not condemn, that they should not oppose, that they should not hinder. In fact, they are asked for a benevolent neutrality and nothing more, until such time as the significance of one or other of the undertakings to which their leaders have pledged themselves, as individuals and not as officials of the Society, shall be brought home to them. They may find then some higher activity than barren criticism.

It is part of the very nature of the Theosophical movement that there should be ramifications in all directions. Here in London we find such diverse manifestations of belief and tendency as are displayed by the Buddhist Lodge on the one hand, the Christian Mystic Lodge on the other, by the Judge

Lodge and the London Lodge. We have a Fellowship Club with ideals based upon the teachings of Theosophy, modern teaching work carried out at the Co-educational school in Letchworth, even the production of pure food, which there is such a clamant need. No one of these undertakings be they large or small, is beyond the reach of criticism; a certain number of our members are safe to take objection, and there is no reason why they should not object, so long as they do nothing to hinder. Clearly any movement of which they do not approve is not for them, it does not find their particular angle of vision, but they should not, on that account, seek either to hinder its activities, or to malign those who are concerned with them.

On the other hand, there are the fanatics who would say that all objection is disloyalty, and all failure to respond is some sort of unpardonable sin. These are the people who are never so happy as when, metaphorically speaking, they are trailing their coats and inviting passers to tread on them. They do less harm than those who, having no progress in them, are ever inclined to oppose its manifestations, but they are slightly more tiresome, because there is nothing that confirms opposition so much as unreasoned demands that people should act in advance of their convictions. We have been told by those to whom we look for guidance, that in the Theosophical Society acquiescence confers no privileges and dissent no penalties.

The attitude of this Review since it took new form in the beginning of 1925, has been to regard every new development with sympathy, to urge nothing, and to decline nothing, bearing in mind that the ideals of Theosophy are permanent and that they will remain unaffected by all those manifestations which are in truth, whether wise or otherwise, an attempt to express and to expand them. In so far as every new development constitutes an honest attempt to speed the slow processes of evolution, we are bound to welcome it, but we are not bound to offer any allegiance that is not based on understanding. Such a tribute is not only of little value; it is unworthy of any great cause and of any member of the Theosophical Society, who takes his membership seriously.

S.L.B.

# THEOSOPHY IN DAILY LIFE.

By DION FORTUNE.

Author of "Esoteric Philosophy of Love and Marriage," etc.

I AM often asked in the course of my lectures whether the great esoteric doctrines which Theosophy expounds have any bearing on the daily problems of living or can give any help to souls struggling with intolerable burdens. Can Theosophy say to its students, "Comfort ye, comfort ye, my people!" or is it simply a philosophy and a system of mind training?

Theosophy can be all these things, or any of them. It has been denied that it is a religion, and yet so many people, seeking to find satisfaction for their devotional nature, have approached it from the religious standpoint that it has developed a religious aspect. It is, indeed, the peculiar glory of Theosophy that it is a synthesis rather than a specific system; it is an opportunity, rather than a cause; but as all philosophies must, which are held by practical people, it has worked itself out into practical expression, and so we see a host of subsidiary activities springing up around the parent Society, educational, humanitarian, artistic, all deriving their impetus from the esoteric doctrines taught in Theosophy. It is right that this should be so, for a spiritual message which could not produce such activities would prove itself to be barren of inspiration, and the very "diversity of creatures" which the parent society has brought forth, proves its vitality, and the unifying power of the ideal it upholds, for it is no mean achievement to get an Astrological, a Bhuddist, a Blavatsky, a Christian Mystic, and a Judge Lodge all to lie down together in one federation! There is no other organisation that has ever done such a thing, and if Theosophy had given nothing else to the world than this wonderful example of unifying tolerance, it would have justified its existence.

But valuable as are these organised activities, there is another form of Theosophical work which is, I venture to say, of even greater importance, in the application of the esoteric philosophy

to the daily problems of living and earning a living. Upon the broad basis of a cosmic philosophy the noblest of life structures can be reared ; wide as the earth and lofty as the heavens, it has none of the cramping influences of a creed once for all delivered unto men, but presents an abstract principle to be worked out in practical idealism by each individual Theosophist, and it is in this daily living of Theosophy that the most powerful leavening influence lies. No amount of propaganda organisation in a town will outweigh the influence of imperfect and undisciplined characters among whose who stand for Theosophy. The inhabitants may not know what Theosophy is, but they know what the local Theosophists are, and they judge the movement by its results. Not perhaps a very fair or logical thing to do, but nevertheless a very human thing, and not without its value as a wholesome discipline, for Theosophists, when they are tempted to untheosophical actions, can ask themselves what the effect will be on the movement whose name they have taken for their spiritual designation.

In a recent editorial in these pages it was remarked that Theosophists, in bulk, were not popular, and we need to ask ourselves very seriously the reason for this unpopularity, which we cannot deny. Is it due to Theosophy, or the lack of it ? I am reminded of a remark made during the War : " Look what Christianity has brought Europe to ! " and the reply : " Look what a *lack* of Christianity has brought Europe to ! "

What Theosophists need is enough Theosophy to regenerate the Old Adam who lurks in every one of us. Kipling said of the British soldier that when he was totally uneducated he was magnificent fighting material, and when he was as highly educated as are his officers, he was magnificent fighting material, but when he was half educated he was very apt to be unreliable. So it is with other human beings. Disciplined by a paternal and autocratic church, they can be good citizens. So highly evolved that they can be a law unto themselves in the true sense (and no one is fit for freedom who cannot), they make good citizens. But in the transition phase between the two, when they are freed from external discipline and have

not yet arrived at self-discipline, they are just as erratic and unreliable as the half-educated Tommy. They have no power to make themselves conform to the ideals which they hold, and when they stand for those ideals without conforming to them, they do Theosophy a grave injury. A single unbrotherly act by one who stands for Universal Brotherhood, a single slippery manœuvre by one who teaches that there is no religion higher than the truth, and souls who may be in desperate need of what Theosophy has to give, turn away, afraid to approach.

Let Theosophists never forget that seekers after truth come up to a strange presentation of it as cautiously as deer to a drinking pool. "Whosoever shall cause one of these little ones to offend, it were better for him that a millstone were bound about his neck and that he were cast into the depths of the sea."

In our knowledge of the secret cosmology of the Ancient Wisdom we have an incalculable advantage over those not so equipped, for if we have any vision at all, we must see ourselves as part of the cosmic whole and evolving with its evolution, and realise that there is no act we can do nor any thought we can even think, that does not contribute its quota to the karma of the planet. And while this realisation is a constant check and censor upon our doings and feelings, it is also an inspiration, for we likewise know that not one thrill of response to an ideal, not one pang of compassion, not one single clear-eyed recognition of injustice and its assessment at its proper value but goes into the Invisible balance, and it is this constant casting into the scales of thought and feeling which finally turns them and issues in action.

Theosophy teaches the reality of the Unseen, but Theosophists do not sufficiently realise the power of it, and that on the Inner Planes a thought is a thing. What is the use of buying expensive books with coloured plates of Thought-forms if we do not guard our thoughts? There is both healing and black magic in our silent thinking if there be any emotion behind it. If we think of a person censoriously as having certain wrong qualities we re-inforce those qualities. To brood over the

shortcomings of a person is to give him telepathic suggestion, and if this be true of the average untrained thinker, how much more is it true of those who have practised meditation? Much of the disharmony that crops up from time to time in lodges can be traced to the fact that people who have trained their minds are using them without any concept of the power they have acquired. The anger of a trained mind is an ugly weapon, just as its love is a strong shield, and many a Theosophist, indignant over the aberrations of a brother Theosophist, pushes him further out of the Path by the pressure of his thought. Persistently to treat a person as an enemy must inevitably make an enemy of him, for suspicion and distrust are fatal to a reconciliation; but to treat a person as a friend also makes a friend of him, and there are few souls so debased that they will not respond to a generous trust.

It may be asked, however, how is evil to be dealt with if it is thus to be ignored? The answer is one of the profoundest truths of esoteric science, and indicates one of its most potent operations. We do not deal with incarnate evil, but discarnate evil, and we attack it on its own plane; but even to say that we attack it is wrong, for we do not so much attack as transmute. I remember once being present at an exorcism, and I shall never forget the infinite compassion on the face of the exorcist, for he was about to heal the demon as well as the patient. In dealing with evil, we must always be very careful to separate the sin from the sinner, and though we are obliged to deal with the sin in relation to the sinner as long as he is providing a channel for it, we must never in thought associate him with it. We must always see him as the evolving Monad and the sin as the thing which he has got to work out in order to take the next step in evolution. We must ever see the Monad in the man and watch for its attempts to manifest, and then we shall reinforce those attempts by the unconscious suggestion of our mental attitude. Those who think censoriously "bind burdens grievous to be borne," upon souls already overburdened.

But while on the one hand, there is danger of being "hearers of the word, but not doers of it," on the other, there is the

danger of unwise action. We need to have the wisdom of serpents in order to be as harmless as doves, and right intentions are no guarantee of right actions unless wisdom, strength and love be equally developed in the soul. There are people who would hesitate to assert themselves or avenge themselves, but who will gird on their weapons of war when an ideal is at stake. They should remember the words: "Vengeance is mine, saith the Lord, I will repay." Many a leader has reason to say "Protect me from my friends, I can protect myself from my enemies."

We should learn to trust the cosmic laws to work themselves out as inevitably as day and night without human guidance. I am often reminded, when I see people scheming and struggling to make the Masters' will prevail, of the primitive tribes who, when there is an eclipse, beat gongs and blow conches in order to make the dragon who has swallowed the sun disgorge his prey; and who, when, the imaginary dragon has vomited forth that which he never swallowed, go home pleased and relieved at having saved the world. It is only very primitive and debased forms of religion which believe that human sacrifices are acceptable to the gods, and it is only a very young soul who believes that the ostracism or persecution of a brother is pleasing to the Masters.

Those of us who feel called upon to rise up and fight for our ideals would do well to remember the story of Uzzah, the man who tried to steady the Ark of the Lord, when it was being brought back from the land of the Philistines up to the City of David, and he and his brother Ahio, the sons of Abinadab, drove the ox-cart that bore the Ark.

As is known to every student of Hebrew, all Hebrew proper names indicate qualities, and even in their exoteric and non-Qabalistic interpretation, have a profound significance. Now the name of Uzzah means Strength, but the variation of it, Uziah, means the Might of Jehovah, so we may not unreasonably take the name Uzzah to mean the strength which is not of the Lord, or personal strength. The name Ahio, however, means Brotherliness, and we are told that these two were the sons of Abinadab, which means Nobility, so they

were both equally noble, but Ahio, Brotherliness, went ahead of the Ark. And when the oxen that drew the Ark stumbled, he whose name means Personal Strength, laid his hand upon it to steady it; and the anger of the Lord was kindled against Uzzah, personal strength, and God smote him for his error, or rashness, and there he died by the Ark of God, while Ahio, brotherliness, was unharmed. But because of the rashness of Uzzah, David dared not bring the Ark of the Lord up to Jerusalem, but turned aside and left it in the house of a man of Gath for the space of three months.

When we study this story we can clearly see how the noble quality of human strength, while it is rightly employed in driving the slow oxen that draw the cart—the mundane organisation—must not attempt to “steady the Ark,” which must be left to the powers of its own plane; and it is interesting to note in this connection, that name of the man by whose threshing-floor the disaster took place was Nachon, which means Prepared.

Let us in all work designed to forward the plans of the Masters, be sure that we do not ever try to steady the Ark of the Lord by human scheming and will-power, lest it be delayed on its journey and have to be taken to the house of an alien. Let us learn to trust the Masters more and fear our brethren less, and remember that different people have a different dharma and leave them free to work it out.

“Who art thou to judge another man’s servant? To his own Master he standeth or falleth.” None knoweth another’s dharma. We are responsible for our own actions, and nothing else. It is not always easy to know what is right for ourselves, how much less can we judge what is right for another? Let us remember that the Monad is a part of God, and if we are true to the highest within ourselves

“It must follow as the night the day,  
We cannot then be false to any man.”

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# RECENT EXPERIMENTS OF THE T.S. SCIENCE GROUP.

By GEOFFREY HODSON AND EDITH W. PRESTON, M.Sc.

THE Scientific Group of the Theosophical Society in England was formed in January, 1923, for the purpose of correlating modern scientific views with Theosophy. The group is divided into several sections, each being concerned with a specific branch of scientific thought, e.g., there are psychological, healing, anthropological, geological and psychic investigation sections.

The following experiments are part of the work of Section I., which deals with Chemistry and Physics. Certain radio-active compounds and certain gases were examined clairvoyantly by Mr. Geoffrey Hodson in collaboration with and under conditions arranged by the Section. Readers are referred to the pamphlet published in April, 1925, by the Scientific Group entitled "The Occult Study of the Electron," for an account of some of the experiments. Since the publication of that pamphlet further experiments have been carried out, with the results described below.

Three or four members of the Section are always present and the observations are recorded verbatim by two of them as they are made by Mr. Hodson. It is of interest that Mr. Hodson has no knowledge either of occult chemistry or of physics; and though the members present frequently recognised his descriptions as applying either to occult or physical chemistry, it was obvious that they were entirely new to him.

## *Experiments on Radio-active Substances.*

In order to inquire further into the nature of the electron and of radio-activity in general, a few specks of *uranium oxide* were placed on a piece of lead, and Mr. Hodson endeavoured to describe the appearance of the radiations; he found four sets of these, which he described as follows:—\*

\* Mr. Hodson's descriptions are in ordinary type, and the corresponding comments by the Group in smaller type.

## RECENT EXPERIMENTS OF SCIENCE GROUP 183

(1) A rosy lavender radiation seen all round the  $\text{UO}_2$  as a kind of aura.

(2) Particles which are discharged and travel in straight lines to a distance of about 1-in. and then appear to lose their charge and fall at a distance of about  $2\frac{1}{2}$ -ins. from the  $\text{UO}_2$ .

*These are readily recognisable from the point of view of physical science as  $\alpha$  particles ; the range in the air at N.T.P. being found to be just under 3-inches.*

(3) Very dynamic particles which shoot off with great velocity and penetrate through the roof and appear to be lost in space. They are yellow in colour, and each particle resembles a spinning top ; they repel each other, and are most distinct under astral vision ; they are deviated by a magnet as would be the case if they carried a negative charge.

*These resemble  $\beta$  particles, which are deviable by a magnet and have a negative charge. They are  $1/1,800$  the mass of the H atom and are 100 times more penetrating than the  $\alpha$  particles ; they are absorbed by 1mm. of lead.*

(4) An emanation of a greyish colour which is discharged in all directions and even penetrates the  $\frac{1}{2}$ -in. of lead.

*The  $\gamma$  Rays are non-deviable and exceedingly penetrating, passing through 200mm. of lead or 2-ft. of iron.*

Mr. Hodson then endeavoured to study more closely the actual substance of uranium oxide, and found a unit which he described as resembling a soda water bottle of the old type ; at the centre was a kind of nucleus consisting of a ring of particles, and around these and moving upwards, there was a spirally arranged force.

This figure appears to represent the atom of  $\text{UO}_2$  described in " Occult Chemistry " and consisting of two oxygen snakes with the uranium unit as the bottle arrangement together with the ring of electrons. Tin also gives a bottle shape.

The next substance to be examined was Radium Bromide  $\text{Ra Br}_2$  ; a speck of this substance, exclosed in a glass flask was given to Mr. Hodson, who described five sets of radiations as follows :—

(1) A glowing zone round the particle of radium salt.

*This appearance seems to occur in all radio-active substances and is not described by science.*

(2) Particles which are not able to penetrate the glass container and, being reflected from its sides, buzz round and round inside.

*These were also found in connection with the uranium oxide and are probably  $\alpha$  particles.*

(3) A distinct yellow-green colour inside the glass container.

*This is probably a fluorescence due to particles discharged by the substance.*

(4) Particles which pass through the glass, but do not travel in straight lines. They are discharged in all directions, but have a curved flight and fall.

*$\beta$  and  $\alpha$  rays from Radium are complex and are different from those of Uranium and Thorium. The fastest  $\beta$  rays from radium have a speed as high as 170,000 miles per sec. ; there are also feebly penetrating  $\beta$  rays which travel slowly.*

*This would seem to corroborate the description in "Occult Chemistry"—that the particles discharged may be from any of the etheric levels.*

(5) Fine radiations which pass through the glass in all directions ; they make a hole or cup in the etheric double when they impinge upon it ; they displace an area round the point at which they touch the skin ; they move at a very high speed. Though, to etheric sight, they are straight lines of force, with astral sight they are seen to be composed of swiftly moving particles, following each other so closely as to produce the illusion of a line at the etheric level, where they can just be detected as streams of yellow light travelling in straight lines and disappearing into the etheric atmosphere. Astrally, they can be followed and are seen to pass through the walls, floors, and ceiling of the room.

Enlarged, they are seen to be particles spinning in two directions, some clock-wise and some anti-clockwise. Even with astral vision Mr. Hodson is unable to see the end of their flight. There appears to be a centre, in the heart of the particle which shows greater activity than the rest ; in some cases this centre is spherical, and in others it is elongated and forms a kind of core ; the shape, whether spherical or elongated, is maintained by the flow of fine lines of force round an inner central core, giving the appearance of a tenuous skin or film. The observer felt that if the film were broken there would be a tremendous explosion, as the particles contain an inconceivably great quantity of energy.

## RECENT EXPERIMENTS OF SCIENCE GROUP 185

Magnifying the particle still more, and endeavouring to place his consciousness inside the central heart, Mr. Hodson finds that the streams of bubbles coming from the centre and travelling to the surface are then discharged; he is aware of a rhythmic sound or hum. The whole mass, with the exception of the enclosing film, consists of these bubbles, all in motion and tending to move outwards. From the inside, these appear as separate from each other, but from outside, and with less magnification, they appear to be tightly packed.

*This description seems to be that of a  $\beta$  particle, but also applies to the ultimate physical atom as seen from the astral level. The  $\beta$  particle is not very complex and is near, or on, the border of the astral; this description is very complex and it would appear that Mr. Hodson was describing the U.P.A. together with the astral atoms flowing through. Note the idea of a film and a centre from which force is welling up.*

The relative activity of radium, mesothorium and uranium were contrasted and found to be as follows:—

|               |             |
|---------------|-------------|
| Most active,  | Radium      |
| Less active,  | Mesothorium |
| Least active, | Uranium     |

### *Observations on Gases.*

A further series of experiments were made with gases, which were prepared, in as pure a state as possible, in glass tubes, numbered for reference. Neither Mr. Hodson nor the members present knew, at the time, which gas was being examined.

(1) The first tube contained oxygen, and as Mr. Hodson was entirely new to this work, and had never made the attempt to see a chemical atom before, some considerable time passed before he began to discover the technique of this form of clairvoyance.

He first described an ovoid shape round which was a spiral flow of force; at first these ovoids appeared to move about in associations of two or four, but, as will be seen later, investigations modified this conception. Within the ovoid is a pillar, occupying about one-fifth of the diameter, and, outside this, a double spiral made by the rapid spiral revolution of small globes about one-sixtieth of the diameter of the ovoid round the pillar. Within the centre pillar appears a golden sun-like focus through which an incalculable supply of energy is

welling up—he thought from the fourth dimension—into the atom.

Focussing his consciousness within the atom, he experiences a sensation similar to that of gazing outwards into the solar system from a planet, and is struck with the similarity of construction and the relativity of magnitude, he finds that the change of consciousness, resulting from the very high magnification, produces the illusion that when the atom is examined in this way from a point within it, it is as immeasurably large as is a solar system.

*Comparing this and the observations which follow it will be seen that Mr. Hodson correctly described the oxygen atom as given in "Occult Chemistry."*

(2) Mr. Hodson was handed a tube of chlorine, without knowledge of its contents.

He described greenish atoms of a bent dumbell shape, with radiating ends, which oscillate together in pairs as if linked together, their movements reminding him, he says, of dancers.

*Again this description corresponds with that given in "Occult Chemistry" where the chlorine atom is described as belonging to the dumbell group.*

On other occasions, these experiments were repeated, and Mr. Hodson now says that he finds his previous observation largely verified, and adds that the appearance of a spiral flow on the outside of the *oxygen* atom appears to be due to corrugations, of which there were five or six, on the surface of the outer wall; he finds this outer wall to be, relatively, thick and rigid.

When an astral view is taken of the atom, its central form is much diminished in size, relatively to the outpouring force, which increases in prominence and size and spreads out like a flower; much of the force rushing up the centre is thrown off by the spiral. Mr. Hodson detects a similar atom in the air, but it appears to be alone.

Chlorine is again examined, and again, as practice is improving the technique, modifications of the first description are made. He concludes that any *association in pairs is accidental*, both in oxygen and chlorine, as he notices groups of two, three, and four, as well as single atoms; these groups were continually breaking up and reforming.

He now describes twelve funnels at each end of the chlorine

bar and says that the sides of the funnels are rather to be described as areas of flow of force than as rigid membranes.

*Twelve is the number of funnels noted in "Occult Chemistry" and we must assume that the atoms of oxygen and chlorine, not normally associating in pairs, are in a state of dynamic equilibrium, continually associating and separating, and that any molecular ratio will only be an average equilibrium result.*

The value of the above research lies in two things : Firstly, in the actual confirmation or otherwise, of existing chemical and physical conceptions and secondly, in the proof, which is gradually accumulating, of the value and usefulness of clairvoyance in the observations of physical as well as superphysical matter.

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## THE PRESIDENT'S FORTHCOMING LECTURES.

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Dr. Annie Besant will return to England in June, and will deliver Four Lectures at the

**QUEEN'S HALL, on SUNDAY EVENINGS**

June 13th, 20th, 27th and July 4th, 1926.

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The hour fixed is 7 p.m. and the subject of the lectures will be

**"The Coming of the World Teacher as seen by Ancient & Modern Psychology."**

# WHAT IS THEOSOPHY?

By CHRISTMAS HUMPHREYS.

IN the January issue of this Magazine the Editor drew attention to the need for applying Theosophy. While everyone will so far agree with him, it is probable that considerable difference of opinion will appear when the question is raised, as it periodically is raised: "What is Theosophy?"

The following is a personal reply, binding, of course, on no one but myself.

First let us consider some definitions and distinctions.

## (1) *Truth and Theosophy.*

Truth and Theosophy are not synonymous, any more than Truth and the Dhamma of the Lord Buddha are synonymous. Truth is Absolute, Changeless, Infinite, while we are finite and conditioned; nor is there any part of us that is not subject to decay. It follows that as long as we remain conditioned by a finite world we can only know a part of Truth, and only a reflection of that part. But there is such a thing as "all we know and can know for the present,"—probably for this Round. This is Theosophy, "the last word of possible human knowledge"; therefore to us "the sole custodian of Truth" and "the only true doctrine." "Theosophy in its abstract meaning is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal Good; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more."

## (2) *Theosophy and the Theosophical Society.*

"Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent." The difference between the two is that between the "idea and its imperfect embodiment."

(3) *The Theosophical Society and the Theosophical Movement.*

The Theosophical Movement is "that forward movement of humanity towards idealism," and the Theosophical Society is merely one body of students of Theosophy. Yet "the Theosophical Society was chosen as the corner-stone, the foundation of the future religions of Humanity."

*What then is Theosophy?*

I consider it "the accumulated Wisdom of the Ages"—an uninterrupted record, tested and verified by thousands of generations of seers"—handed down through the centuries as a secret oral tradition—partially revealed to men from time to time by those Guardians of Humanity we call the Masters, as men developed sufficiently to receive it, but in itself a fragment of Eternal, Changeless Truth. For it is "a complete system of thought which does not evolve," being for us "a synonym for Truth." In short, it is the "Esoteric Doctrine of the Masters of Wisdom."

*How may we know it?*

(1) By direct cognition through self-development, or

(2) By studying a written presentation of it, which, though necessarily and admittedly partial, has nevertheless been passed by the Masters Themselves as being correct so far as it goes; thus reducing to a minimum the possibility of human error. One such presentation is to be found in Madame Blavatsky's *Secret Doctrine*, and in A. P. Sinnett's *Esoteric Buddhism*, as amplified and commented upon by the "Mahatma Letters," written by the Masters Themselves. Though this one Wisdom-Religion, this "consensus of teaching at the base of all religions," is the "Primeval One Truth, taught Humanity in the infancy of its Races by every First Messenger," it was only in 1875 that any attempt was made to place even an outline of the whole system of thought before the world. The reasons for this are given by H. P. B. herself in the introduction to *The Secret Doctrine*, and in the first few pages of *The Key to Theosophy*. But though Theosophy, being a part of Truth, cannot evolve, our knowledge of it can, and does. The more we study Theosophy the more do we learn about it, but if

anyone lays down a principle not to be found in the books mentioned, and calls it Theosophy, I say :—

*Criterion of Theosophy.*

That what is laid down in unequivocal terms in those books is Theosophy. Therefore, anything directly contradicting them is not. But anything neither included nor contradictory may or may not be. Therefore, nobody has any right to say it is Theosophy, but merely that for reasons he then and there specifies he believes it to be.

To call something Theosophy when it contradicts the Teaching of the above books is to say that H. P. B. was wrong. But as those books were passed as correct by the Masters, that is saying that They were wrong; which is denying the very source from which we have derived Theosophy.

Therefore I say that the Masters, whether speaking through H. P. B. and Mr. Sinnett in the above-mentioned books, or Themselves writing direct, are for me, pending such time as I shall be able to contact Truth for myself, a criterion for what is Theosophy, and inferentially, for what is not.

“But,” you may say, “I do not accept the existence of the Masters”; or you may claim that Their existence is not a *sine qua non*, either for a theoretical knowledge of Theosophy, or for the development of one’s own powers to the point where one may know Theosophy at first hand. Without agreeing or disagreeing with these statements, I say that those who can contact Truth on its own level, without, or even with, a Master’s help, are, to say the least, a negligible quantity; and we are catering for the many and not for the few.

For the many there must be some “working criterion” of what is, and what is not Theosophy; some “limited authority, accepted for matters of action until you can verify it for yourselves.” Otherwise we shall have flatly contradictory statements being equally proclaimed as Theosophy, thereby making confusion worse confounded. And what better “working criterion” can we adopt than the words of the Founder of our Society, as ‘found correct,’ if you believe in Their existence, by the Masters Themselves? And if you do not believe in Their existence, surely the words of a student of

Occultism whose works have been accepted by thousands of other students as a working criterion of Theosophy are sufficient for you? And not the less so in that she herself described her work as being *Their Message*. Man's ultimate authority for Truth, and therefore for Theosophy, is of course, his intuition, but pending its development to a sufficiently high degree, which is tantamount to the attainment of Nirvana, some working authority is necessary, and I for one am content to accept the above.

There remains the question of interpretation. There may be difference of opinion as to whether two statements do in fact conflict. Truth is many-faceted, and we are after all only arguing over symbols, allegories and glyphs, until we can see Truth face to face. But there comes a time when, to the average student mind, a statement is so at variance with what I call Theosophy, that the onus shifts to the maker of the statement to show that it is not, as it appears, contradictory. For we are studying in the first place principles, not subtleties and niceties of thought. It is easy to say that from one point of view the two statements are compatible, but if it needs such elaborate explanation to show that they are not contradictory, why so phrase it as to make it appear that they are?

Examples are always dangerous, but I will venture on one.

Theosophy knows no such thing as a personal God.

If any F. T. S. wishes to indulge in such a belief he may do so, but he may not label that belief Theosophy.

"But," he may say, "I quite accept the teaching of the 'Secret Doctrine,' and when I talk of God, and 'His Will,' and 'He' and 'Him' I am merely for convenience personifying the Absolute." I reply that "if people are willing . . . to regard as God the One Life Immutable . . . they may do so, and thus keep to one more gigantic misnomer." But the average man in the street cannot be expected to follow such metaphysical subtlety, and will immediately announce that Theosophy, like Christianity, accepts a personal God. Which is untrue.

This habit is all the more objectionable in that it is a form of intellectual dishonesty. As Dr. Besant said in 1891:—

"Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian Churches, that have forgotten Christ . . . steadily, calmly, without anger, but also without fear, they must stand by the Secret Doctrine as she gave it."

I have not given references for any of the many quotations in this article, the reason being that I have given the ideas as though they were my own (*see* article on Original Thought, in issue for December, 1925), and only quoted the words of others where they expressed my thoughts more perfectly than I could myself.

## LAMB IS NOW IN SEASON.

Or, GRACE BEFORE MEAT.

(*After reading Blake's poem, "The Lamb."*)

By MARK SEGAL.

NOW we lift our voice to praise God. We thank Him for His ways ; for His love in watching o'er us ; for the dish He sets before us.

Little Lamb, who made thee ?  
 Little Lamb, God made thee :  
 Gave thee life, and bid thee feed,  
 That for us thou mightest bleed ;  
 Gave thee clothing, woolly, bright,  
 That should serve for our delight ;  
 Gave thee such a tender voice,  
 That shall nevermore rejoice.  
 Little Lamb, I'll tell thee :  
 Little Lamb, men sell thee.  
 Little Lamb, God made thee.  
 Little Lamb, we flayed thee.  
 He, that's calléd by thy name,  
 Breathed in thee His sacred flame ;  
 Set thee in this mortal clime,  
 Here to romp so brief a time—  
 Dooméd in the childhood's days.  
 Lift we then our voice in praise.  
 Little Lamb, God blessed thee ;  
 And man suppressed thee.  
 Now we'll eat thee.

# THE BELIEF IN REINCARNATION: ITS HISTORY AND DISTRIBUTION.

By THEODORE BESTERMAN.

## V.—THE BELIEF AMONG THE JEWS.\*

### § 1 *Philosophical Bases.*

**J**EW<sup>S</sup> have never admitted any new doctrine into the body of their beliefs unless such doctrine conformed to the strictest letter of the Law. When the belief in metempsychosis began to rear its head in Jewish circles it became necessary for the learned men to examine it with the purpose of discovering whether it could be brought within the charmed circle. The doctrine was in the end very largely accepted, and the bases on which it was admitted were these. All souls are the creations of God. But does God continue to create new souls or was his act of creation a single one? The answer of the believers in metempsychosis was that he does not continue to create souls. God created all souls at the beginning, and it is these souls that are being repeatedly reborn into new bodies.

Man must strive for the divine ; his life is a constant struggle between the material tendencies of his earthly nature and the spiritual promptings of his divine soul. According to the manner in which man acts and the extent to which one or other of these aspects triumph in him, so will his life be governed. For however closely a man's life may be determined for him by God, he still retains completely his freewill.

So soon as a woman conceives, an angel takes the seed to God, and God decrees the future life of the babe as yet unborn. Now the soul enters upon its earthly journey. "It must en-

\* The works consulted for these articles are too numerous to be conveniently cited in a limited space ; but it is right to say that the present article is an exception, being largely based on the admirable researches of the Rev. Dr. M. Gaster, who has contributed so much to Jewish scholarship.

deavour to obtain the absolute mastery over the body and not to become its slave." As Ezekiel has it, "such a man dies by his own sin." When man has attained such a complete mastery he attains thereby to eternal bliss and no longer requires to be reborn. Since the number of souls is finite, so soon as the last man reaches this point, the consummation of God's plan for humanity is reached also. In the Talmud occurs the passage : "The Son of David will not come before all the souls in bodies will come to an end." Thus it is said that the soul of Adam, because he had sinned, had to set forth on a series of re-incarnations ; he passed through David, whose sin with the wife of Uriah again impeded the progress of the soul. Adam's final release is now supposed to be destined to occur, conjointly with the consummation of God's plan, by his entry into the Messiah, the last man, thus linking first with last.

In this way the keen dialectic of the Jewish teachers brought the doctrine of reincarnation into harmony with the Jewish Law.

### § 2 *The Kabbala.*

The advent of the Kabbala spread this idea among the Jews more widely than hitherto, and we must now consider some points in the kabbalistic teachings. They held that the punishment meted out in a future life for the sins of the present one always agreed with that sin. If a man had sinned with his eyes he would be reborn blind. Sometimes the soul of a wicked man entered the body of an animal whose attributes corresponded with the particular crime the man had committed. An example that is given is of a man who was an adulterer in any life ; such a man would be reborn into the body of a female stork, for the storks, they believed, punish adulterers among themselves with death.

It was specifically the theory of the Zohar that rebirth was evidently a law of nature, for how else could souls acquire the perfection they had failed to acquire in a single life on earth ? "All souls," says the Zohar, "are subject to transmigration, and men do not know the ways of the Holy One, blessed be He ! They do not know that they are brought before the tribunal both before they enter into this world and after they leave it ;

they are ignorant of the many transmigrations and secret probations which they have to undergo, and of the number of souls and spirits which enter into this world, and which do not return to the palace of the Heavenly King. Men do not know how the souls revolve like a stone which is thrown from a sling. But the time is at hand when these mysteries will be disclosed."

### § 3 *Other Forms of the Belief.*

After some opposition the doctrine was generally accepted, but it cannot be said that there was any general agreement regarding the details of this belief. There was difference of opinion, for instance, with the regard to the number of incarnations it was necessary for a soul to pass through before achieving purification. The majority of writers considered three to be the number of lives required, as in the case of Adam-David-Messiah. Others held that the real course was that in which the soul performed the whole of the 613 commandments of the Law, the only way to perfection. Others still think that a soul which shows no signs of upward tendency at the end of three incarnations is damned, while the promising souls proceed through whatever number is required.

Again, while the general belief was that men did not re-enter animal bodies after having once entered human evolution, there was a definite belief to the contrary. This may be illustrated by the story of the famous Isaac Luria. This learned man once went with a companion to pray at certain tomb. On approaching the place they noticed on an olive-tree a crow that croaked incessantly.

"Were you acquainted," asked Luria, "with Shabbethai, the tax farmer of Safed?"

"I knew him," replied his companion, "he was a very bad man and displayed great cruelty towards the poor who were not able to pay the taxes."

"This crow," then said Luria, "contains his soul."

We also find a development of the belief called the impregnation of souls. This was put forward by the Luria school. According to this theory, a good soul which had failed to reach release only through some trifling omission of a religious

duty, returned to earth and entered a living man to help him for a time in whatever virtue he was deficient. This doctrine seems to be quite unique.

#### § 4 *Specific Instances.*

Books have been published which contain what may be called spiritual genealogies, lists of the incarnations of certain men. Such lists are even to be found in serious bibliographical and historical works. For instance, it is stated that the soul of Cain entered into Aaron; the latter committed a sin in making the golden calf. This sin he expiated in his next life as Eli by breaking his neck when falling from his seat. From Eli the soul entered Ezra, after which it "became purified," that is, no longer required to be reborn.

Such genealogies are largely based on the somewhat far-fetched calculations of the kabbalists. Thus the letters of the name Ad(a)m were made the initials of the names Adam, David, Moses (or Messiah); hence it was supposed that the soul in Adam proceeded through these bodies. The precise value of such fantastic theory is, of course, impossible to appraise. A more interesting story is that told by the great Rabbi Vital; he states that when staying at Damascus in 1699 he was called upon to entertain himself with the soul of a pious man who had entered the body of a woman. The soul informed him that it was exiled from heaven for having slighted the virtue of repentance. Having dwelt for a time in a fish, this fish was eaten by a householder into the body of whose daughter he had now entered. He proceeded to proclaim to Vital the great importance of repentance, and while the soul was doing this it became free to return to its heavenly abode.

#### § 5 *The Christian, Muslim and Persian Belief.*

It is not proposed to enter here into so highly controversial a field as the question whether reincarnation was ever officially authorised by the Christian churches. In an unofficial manner this belief was certainly prevalent, especially among the sects of the Cathari and Manichaeans.

Among the Muslim peoples the belief in metempsychosis does not appear to have existed outside of the extreme sect

of the Ghālīites. The outlying Syrian Druses, however, appear to have the belief that God made himself known to humanity through a series of incarnations, generally supposed to be seventy in number ; the last of these incarnations has already passed. The Druses also seem to believe that the souls of good men are reborn into men, while the souls of bad ones are reborn into animals. The Druses cannot, however, be taken as characteristic followers of the Muslim faith.

It will be interesting to quote the following beautiful lines from the Persian thirteenth century mystic Djelal-eddin-Rumi :

“A stone I died and rose again a plant,  
A plant I died and rose an animal ;  
I died an animal and was born a man.  
Why should I fear ? What have I lost by death ?  
As man, death sweeps me from this world of men  
That I may wear an angel’s wings in heaven :  
Yet e’en as angel may I not abide,  
For nought abideth save the face of God.  
Thus o’er the angels’ world I wing my way  
Onwards and upwards, unto boundless lights ;  
Then let me be as nought, for in my heart  
Rings as a harp-song, that we must return  
To Him.”

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#### PAST, PRESENT AND FUTURE.

After you have solved a little the problem of the men around you, you must begin to solve the problem of yourself, and realise that you are an ever-growing entity, that you at the present moment do not represent the complete you, that the things that you do are the things that you thought in the past, and that sometimes so strong are the forces of your past that they push you into an action which your judgment condemns. When you fail in such a struggle and the action which issues is evil, the evil which results does not represent the you of the present actual moment. Then you must follow on and realise that what is important is your thought now, your aspiration now, for even though these may not triumph over the tendencies of the past, they will triumph in the future, for your thought, your hope is the future you ; and you must, therefore, continually identify yourself with that future you, however much you now fail again and again.

C. JINARAJADASA—*The Law of Christ.*

# A PRELIMINARY ADDRESS TO A DEVOTIONAL MEETING.

By PHILIP J. FOSTER.

**T**O those who work underground, to those who sweep our streets, to those who transport ourselves and our belongings from place to place, to those who till the ground, and make our food to grow, and garner it ; to those who toil in dens, at machines and like machines, bowed at bench and desk, that our needs or pleasurable commodities may reach us as we desire ; to all who work, whether they serve us gladly or sullenly, willingly or unwillingly, to all those whose labour helps to provide what we need, or enjoy, let us turn our thoughts in gratitude.

To those whose days are not touched by anxiety, whose limbs are not strained and scarred, but who serve as, perhaps, we ourselves do, in ways less dangerous and more free from physical penalty, let us turn our thoughts in friendliness.

To those whose is the sacred dharma of Motherhood, whether in the ornate chamber or the ill-found room in grimy street or dank country lane, let us turn our thoughts of strength and faith.

To the wealthy men of affairs, that they may realise their opportunity and responsibility, let us turn our thoughts in high expectancy.

To the few great souls who tread lonely paths working that righteousness may not be submerged, let us turn our thoughts in reverence.

As servers we need the great souls to lead us and shew us what for each is the work he can do.

As servers we need to soften the heart of the wealthy and stay their hands from oppression.

Those whose day leaves them weak and whose inheritance in this life is neither power nor wisdom, need our help.

Those whose turn it is to suffer loss, disappointment, shame or grief, need our help.

Gratitude, friendliness and reverence are valuable gifts which all can afford. Let us give them now in their proper directions.

Where help is needed let us be with eyes as keen to see the need as is the eye of the merchant to secure profit or the eye of the general to gain advantage, and with the vigour of these two, let us give the fullest measure of help.

Let *devotion* mean to us, devoted service, adding what we may to the material, or the moral, or the intellectual wealth of our fellows. Let us see that our means of livelihood is right, and carry with us, wherever our duty takes us, thoughts lit with courage, with humility, with friendliness and benevolence.

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#### THE CENTRE OF THE CIRCLE.

Now, when a man has dethroned himself and enthroned the work which he has to do, he must be exceedingly careful that he does not delude himself, that he does not return to the old self-centredness in a subtler form. Many a good and earnest Theosophical worker have I known who committed this very mistake, who identified Theosophical work with himself, and felt that anyone who did not exactly agree with his ideas and his methods was an enemy of Theosophy. So often the worker thinks that his way is the only way, and that to differ from him in opinion is to be a traitor to the cause. But this means only that the self has crept skilfully back into its old place in the centre of the circle, and that the work of dislodging it must be begun all over again. The only power which the disciple should desire is that which makes him seem as nothing in the eyes of men. When he is the centre of his circle he may do good work, but it is always with the feeling that *he* is doing it, even largely with the object that it may be *he* that does it; but when the Master is the centre of his circle he will do the work simply in order that it may be done. The work is done for the sake of the work and not for the sake of the doer. And he must learn to look upon his own work precisely as though it were that of someone else, and upon the work of some one else precisely as though it were his own. The one thing that is important is that the work should be done. It matters little who does it. Therefore, he ought neither to be prejudiced in favour of his own work nor unduly critical of that of another.

BISHOP LEADBEATER (in *The Inner Life*).

# BUDDHISM.

By the BUDDHIST LODGE.

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## IV.—THE NOBLE EIGHTFOLD PATH.

WE have so far considered the Three Signs of Being and the Four Noble Truths. The fourth of these, as was explained last month, is the Path that leads from the unreal to the Real, from darkness to Light, from death to Immortality. Every Teacher has pointed out this Way, and none has ever done more; even "the Buddhas do but point the Way." And it is the same Way that every Teacher points out to his followers, whether he be Confucius or Zoroaster, Hermes, Orpheus or Christ. This mystic Pathway, narrow as a razor's edge, is the Tao of China, the heart of Yoga, and the substance of the Sermon on the Mount. It is:—

A lonely Path, that all  
In time must tread. A Path that spans with swift  
And arduous feet the many millioned years  
That lie between this Present and the long  
Long journey's end.

It may be found in all its sweet simplicity in such Books as *The Voice of the Silence*, *Light on the Path*, *The Bhagavad Gita*, and *The Aphorisms of Patanjali*. In some mysterious manner every Teacher, and ultimately each one of those who follow him, becomes that Way. "I am the Life, the Truth, the Way. Follow Me," is a sentiment which finds its echo in the Tao, which is at once the Way, the Pilgrim and the End.

In its fullest sense the Path covers the whole evolution of consciousness from the humblest savage to the Perfect Man, but it is regarded by the Southern School of Buddhism, in which most stress is laid upon it, purely as a system of ethics leading to the Good, to the relative exclusion of the Beautiful and True.

Ethics, Art, Philosophy, these three are ultimately one, but the Buddhist faith as studied in the Southern East has ever stressed the Good. From the viewpoint of Theosophy they are right. Every chela, and in one way, "we are all chelas once we determine to be," would do well to remember that a Master once described chelaship as a "psychic solvent, which eats away all dross and leaves only the pure gold behind."

H. P. B. goes on to say: "If the candidate has the latent lust for money . . . vain display, false speaking, or sensual gratification of any kind, the germ is almost sure to sprout," (from "Chelas and Lay Chelas," in *Five Years of Theosophy*). Hence the place of ethics in any system of self-culture aiming at the evolution of the soul is obvious. No man can be a true philosopher while leading the life of a drunken profligate. But the importance of ethics in a school of Occultism, as opposed to a mere Society for Sunday School self-improvement, is infinitely greater. It has been said that no candidate for higher knowledge, and therefore higher power, will be *allowed* to develop such power until he has shown that he has sufficient moral balance to ensure his using that added power for the welfare of his fellow men. For added power is added responsibility, and the karma of misuse is proportionate to the power misused. Hence the Lord Buddha's insistence on the treading of the Noble Eightfold Path, not only as a means for killing out desire, but as a pre-requisite for greater knowledge, and the power that knowledge brings.

What, then, is the Noble Eightfold Path? It is a system of self-development according to law, a graded process of moral evolution within the law of Karma. It is the Middle Way between the two wide extremes of unnatural asceticism and self-indulgence. It is therefore equally adapted to the Yogi or the working man, the sinner or the saint. There is probably some significance in the fact that no two scholars have ever translated the eight Pali terms by the same English words. It may be that each term represents a spiritual concept only fully to be understood with the "ever open eye" of Buddhi. Meanwhile we give our own translation as at least affording

a coherent, graduated code of ethics, each step logically following from the one before, yet each a complete and necessary precept in itself.

The Eightfold Path consists of Right Understanding, Right Views or Motives, Right Speech, Right Action, Right Means of Livelihood, Right Effort, Right Recollectedness, and Right Meditation. The word Right is equivalent to the Latin *Summum* or highest, best, and means that quality in its highest or most perfect form. The steps are to be taken together, though their perfection will only be attained *seriatim*, as will presently appear. Each Pilgrim of the Middle Way must tread this High Road for himself, realising that the moral and the mental worlds are ruled by laws as rigid and reliable as those discovered by the vaunted Science of the West. Truly the Buddhist "lives by law, acting the Law he lives by without fear." Hence his scorn of ritual and priests; of Saviours, intercessors and forgiveness of sins. Knowing full well he is the child of Karma and the nurseling of unswerving law he is content to "work out his own salvation with diligence." Hence that dignity of self-reliance that marks the humblest Pilgrim of the Middle Way. He worships no God, but believes that "the ever unknowable Karana alone, the Causeless Cause of all Causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the still small voice of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole meditator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence." (S.D. Vol. I. 280, or 3rd Ed. 301.) We will now consider the steps in turn.

*Samma Ditthi* or Right Understanding, means an intellectual grasp of the Teaching of the Dhamma, a realisation of the Three Signs of Being, the Noble Truths, the nature of self and the law of Karma.

*Samma Sankappo* or Right Attitude of Mind, covers motive, the use to which all subsequent development should be put

—the helping of our fellow men. It is Right Desire, the Path of altruism and the slaying of self. Every Path, and subdivision of the Path, has two aspects, its right hand and its left, the right hand leading to the welfare of humanity, and the left through selfishness to spiritual death. The difference between the two is but the motive behind the acquisition of the powers therein obtained. "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone . . . will never misuse his powers, as there will be no fear that he would turn them to selfish ends." (Mahatma Letters 252.) The combined action of these two steps having prepared the Pilgrim's mind, the third, fourth and fifth direct how such mentality should be applied ; for as we think we act, and action is precipitated thought.

*Samma Vacha* or Right Speech, needs little comment. Its essence is control, until our every word is courteous, considerate, and scrupulously true. All idle gossip and unprofitable talk must be stamped out. Silence should be so respected that the words that break it must be such as to leave the world the better for their birth.

*Samma Kammanto* or Right Action, is the keynote of the Eightfold Path, for Buddhism is a religion of action not belief. Action is twofold ; positive, or what we do ; negative, or what we refrain from doing. The negative aspect is expressed in Pancha Sila, the Five Precepts or vows to abstain from killing, stealing, sensuality, slander and intoxicating liquors and drugs. But the Tathagata laid down in terms what the Christians have tacitly ignored in their interpretation of their own faith, that these precepts apply equally to the mind. Murder is none the less murder in that it never left the heart, and a slanderous thought is as harmful to its thinker and his enemies as any spoken word. Again, it is possible to get drunk on excitement ; theft is no less theft because it wears the cloak of custom ; and a lustful thought befouls its owner's purity.

"Cease to do evil : Learn to do good : Cleanse your own heart ; this is the religion of the Buddhas." The five Precepts

cover the first command, but that is not enough. Sila, Dana, Bhavana ; after Sila comes Dana, Charity, the " Love " of St. Paul, a kindly, helpful attitude to all that lives. As for Bhavana, the evolution of the mind by its deliberate control and exercise, that will be dealt with under Right Recollectedness, and is one of the means for cleansing one's own heart. Under the heading of positive right action comes the habit of " acquiring merit " by the doing of good deeds, an application to our daily life of faith in the law of Karma. Not for the worldly man is the high ideal of never working for reward, but solely because the work is waiting to be done ; for him the easier task of merit patiently acquired. The higher view will come.

*Samma Ajivo* or Right Livelihood, consists in following a trade compatible with the above. Clearly this rules out the butcher, the fisherman, the soldier, the dealer in implements of war, or worse, in human life.

*Samma Vayamo* or Right Effort, is a necessary step between the level so far reached and the heights as yet to be won. Not by dreaming in the firelight are the Gates of Heaven stormed. The Efforts have been given as four. To prevent new evil entering one's mind ; to remove all evil that is there ; to develop such good as is in one's mind ; to acquire still more unceasingly. Right Effort involves the right use of one's energies, so directing them as to secure the maximum results with the minimum expenditure of force. This in turn involves the whole field of modern psychology, in the elimination of every complex and other mental inhibition resulting in friction and consequent loss of power.

*Samma Sati* or Right Recollection, is the beginning of the final stage. Having acquired some degree of moral and physical control we undertake Bhavana, the control and evolution of the mind. Self recollectedness involves a constant vigilance upon our habits of thought, a ceaseless discipline exerted every moment of the waking day, until the mind becomes a plastic and obedient instrument in its master's hands. Seeing that the most of humanity are completely at the mercy of their minds, that their thoughts are not their own, it is not

difficult to see, first that relative perfection in this step is only possible after lives of effort in the other six, secondly that some degree of knowledge of this step is a pre-requisite for entry on the eighth. Having, then, learned the art of concentration and control of thought, we approach the final stage.

*Samma Samadhi*. In its lower stages this may be called Right Meditation, while its highest is the threshold of Nirvana. Once entered on this eighth and highest aspect of the Eightfold Path, and only time can separate the weary, but triumphant Pilgrim from his longed-for home. For soon his consciousness is free, free from the Fetters of Avidya and Illusion, free from the snares of self; and being free, he knows that he is free. Then it is that he passes swiftly through the remaining realms of consciousness, until, awaking from the last, he bows the knee before his own Divinity, the One Transcendent and Eternal All.

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#### ON REFUSAL OF AID BETWEEN NATIONS.

Not that the earth is changing, O my God !  
 Nor that the seasons totter in their walk,—  
 Not that the virulent ill of act and talk  
 Seethes ever as a winepress ever trod,—  
 Not therefore are we certain that the rod  
 Weighs in thine hand to smite thy world ; though now  
 Beneath thine hand so many nations bow,  
 So many kings : not therefore, O my God !—

But because Man is parcelled out in men  
 To-day ; because, for any wrongful blow  
 No man not stricken asks, “ I would be told  
 Why thou dost thus ; ” but his heart whispers then,  
 “ He is he, I am I.” By this we know  
 That our earth falls asunder, being old.

DANTE GABRIEL ROSSETTI.

# THE INNER DOCTRINE OF THE PATH.

By A. E. WAITE.

*This wonderful summary, taken from "Lamps of Western Mysticism," is printed here by the courtesy of the author and his publishers, Messrs. Kegan Paul, Ltd.—ED.*

(1) It is understood now that the ineffable union which is the end of mystic life is the integration of the self-knowing spirit of man in the eternally Self-Knowing God, knowing and being known therein.

(2) This is the attainment of God, and it is the great work of our manifest life, for those who are called thereto, but it is not completed here.

(3) We can attain here and now (a) union of will ; (b) union of motive ; and these can become permanent. They are the state of sanctity. There are various degrees in the sense of conscious union, which can be attained also here by the following of the inward life ; but the records tell us that in the fulness of its highest experience it is possible for brief periods only. So far as it is possible to discern the absolute union of our higher consciousness with God would involve ceasing from manifestation.

(4) The Divine Union in its plenary sense is all-inclusive ; it is union with whatsoever abides in union.

(5) We possess all things in God which have their part in God.

(6) Raymond Lully said long ago : Dominus non pars est sed totum ; and that which is left out is nothing ; it is the nothingness of sense and illusion, of the lesser and fluidic personality.

(7) When the consciousness is directed to the universal and essential instead of to particulars and externals, it is in that state which may be called the threshold of union.

(8) The Path of Contemplation—as set forth—has its

term in this state, and is therefore, a Path of Freedom. It is wholly a work in consciousness.

(9) Let us remember at this point that our true self is a mirror which contains all things: that the mirror of the universe is for this reason within; and that if this mirror of consciousness does not reflect God, it reflects that which tends toward illusion.

(10) The reflection of God therein is in virtue of some high-uplifted summit of our nature, a Mountain of the Lord on which the Lord abides; were it otherwise, we could not conceive of the union. It follows that the Path of Contemplation may be described as the Path of Ascent into our higher being, and this is an ascent in love, for it is only in the tongue of symbolism that we can speak as if spatial distance intervened between the states.

(11) The normal personality does not cognise this supernal part of being, but we must not be deceived by the idea that their separation is on account of a distance intervening in space; it is because of the restriction on self-knowledge in the normal state.

(12) The essential mystical nearness will be understood if we pay attention to the word consciousness—of which we have no ground for supposing that there is more than one kind in the universe, though the modes are not one mode.

(13) The Path of Contemplation is for the opening of a gate in consciousness, and it must be realised that it is a holy gate.

(14) It is, therefore, a Path of the experience of sanctity, beginning in purification and working for the expulsion of the evil power from the world that is within us.

(15) It can never be an easy Path, as I have indicated otherwise—for not in an hour or a day does a man attain union with God, or love encompass its object. At the same time, some of its stages are easy to some aspirants.

(16) Let us realise that it is useless to think of God as without: God is within. There is no part of our experience in God, man or the universe which arises outside of consciousness.

(17) If we say that there is something which is, as it were, ineffable in the world above, we need not think it unattainable in respect of ourselves ; it may be an untrodden field of our consciousness. The universe itself is that which bears witness to us, and does to us manifest. If in the sense that has been explained already we are a mirror which reflects Nature, there is another sense in which Nature is itself a mirror, wherein we behold ourselves.

(18) Let us seek on the threshold of the Path to open the first Gate by long contemplation of eternal things. Let us unfold in particular the deep sense of God realised in the heart.

(19) It is good at this stage to repeat inwardly : May Thy Kingdom Come ; then adding : The Kingdom of Heaven is within ; and then, with a deep assurance : Thy Kingdom has come within.

(20) If we can formulate this, realising that there is nothing so much that is to be desired in the whole world, the moment will arrive when we shall know that the Kingdom indeed comes, and the grace thereof.

(21) If we be faithful to the aspiration, the realisation will be true to us.

(22) It may come like a thief in the night, at a point where we least expect it ; the Gate of Glory opens, and we see that God has His Throne in the highest part of our nature.

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#### THE FRIEND.

O friend, my bosom said,  
Through thee alone the sky is arched,  
Through thee the rose is red ;  
All things through thee take nobler form  
And look beyond the earth,  
The mill-round of our fate appears  
A sun-path in thy worth.  
Me too thy nobleness has taught  
To master my despair ;  
The fountains of my hidden life  
Are through thy friendship fair.

EMERSON.

# HOW SHALL WE TREAT OUR CHILDREN.

By C. RICHARD GROVES, M.Sc.

THE above question raises one of those problems of everyday life with which we, as Theosophists, ought to be especially fitted to deal. Familiar as we are, with teachings on the constitution of man, reincarnation, the purpose of life, and the special nature of the times in which we are living, we should be well equipped for the task of bringing up at least our own children. Actually, we find that, although it is very easy to formulate theories as to how children should be treated, it is a very different matter to put these theories into practice ; and indeed, we may find after a little experience, that even our theories are wearing thread-bare.

We can, no doubt, dimly remember our own childhood, when we were often told " children are to be seen and not heard," when a parent's word was law, and children were not allowed or expected to have any ideas or desires different from those of their elders ; we can remember the fear of our parents, and can to some extent, see the evil which such fear and suppression wrought in our own personality. From such a training we would save our children at all costs. From fear we must save them, for it is the most cramping and destructive of the emotions. It may be defined as " hate of a person or circumstances felt to be superior to oneself," and it is a tacit denial of our divinity. Small wonder then, that children who grow up under its influence, in circumstances by which they learn to feel they are dominated, develop an " inferiority complex," and instead of expressing their interests and energies freely, deflect the stream of force into undesirable channels, often directly harmful to themselves and their fellows.

All evolution probably consists in the progressive removal of inhibiting factors in the vehicles, so that the indwelling spirit or life may express itself more and more freely and fully ; and it seems a fair analogy to regard physical life, especially during the years of growth and development, in the same way. As the mind and body develop they become better instruments for the expression of the ego, the real self, and the problem becomes that of assisting this growth towards expression. The hate emotions, and fear above all, tend to cause as it were, a hardening of the vehicles, and so to limit the expression of the self.

Feeling so we may absorb the ideas of the more advanced educationalists who rightly see in the inferiority complex, the root of a large amount of evil, both physical and temperamental ; and who, tracing this complex to the inability of the child to mould environment to desires, say in effect, " Let the child please itself utterly and completely "—short of unintentional suicide. We may even agree with them for a time, but alas, there is always a reservation, even if it is only the undesirability of falling over a cliff, or the impossibility of playing with the moon ; and under conditions when life must be at least tolerable for grown-ups we soon realise that the reservation is a very considerable one. The child is the centre of its own universe, but cannot usually occupy that position in the universe of those with whom it comes into daily contact, nor are we sure that this would be for its ultimate good. All desires cannot be satisfied, however much freedom we allow and the unsatisfied ones will give rise to complexes.

Realising this we examine our theoretical basis again. We remember that the child is an individual with an unique past, resulting in its own capacities and weaknesses, and that its future development is also unique ; that it has come into a new personality for the purpose of carrying on with another stage of learning and development along its own line. We also remember that the incoming ego does not take charge of the new vehicles for several years, though the exact time obviously varies, and with modern children appears to be rather short. We may also remind ourselves that the evolution

of the individual recapitulates in general the evolution of the race, as all minor cycles recapitulate the major ones of which they form part ; and that in the infancy of the race—the “Golden Age”—humanity was under the guidance and protection of the King-Initiates, great souls who incarnated for this purpose, and that there was for a long time little freedom of choice or independence of thought among the people, who were content to be instructed and led. These considerations suggest that the same principles would apply to children, at least for several years. Indeed, observation of young children, up to the age of six or so, suggests that they have little or no power of choice, that their minds are not capable of holding two images simultaneously and choosing the more attractive, and they seem to have very little knowledge of their own tastes. Many times, in offering a simple choice like that of food one has realised this, and felt that to offer the choice was putting rather a strain on the child. So that it seems that a certain amount of guidance and control is necessary, that the child must rely on parents in early years in developing tastes and ideas ; and until the ego takes control, the parents would appear to be largely responsible for the personality. There is no doubt, however, that this parental guidance and control should be gradually withdrawn, and more and more of the onus of choice put on the child as it gets older. The fact that the ego is not in charge of the vehicles, and that the new vehicles are built round the old permanent atoms explains the self-centredness and extreme crudity of taste commonly shown. We have all of us at our stage of development, an unconscious evolutionary legacy of which we normally show little because of public opinion and self respect ; but in the child this tends to come out until suppressed by fear of disapproval, or desire to imitate elders. It is again a doubtful point how far free expression is an aid to evolution, for every expression of an undesirable kind tends to strengthen the automatic action of the vehicles in this direction ; and on the other hand suppression leads to complexes. The interest in sex is, of course, a great problem and develops at a surprisingly early age. Complete naturalness and honesty one

would suggest is the best course to pursue. This is not easy for most parents. It involves telling children truly "where baby comes from," as soon as they ask; and also having no false delicacy about one's own body. This will do much to give them a natural feeling about sex, and to combat the attitude of mind, which leads to whispering, and sniggering or giggling (according to sex), which they may be in danger of acquiring from others. Children appreciate honesty and openness, and, in one's experience, discussing the facts of pregnancy and birth with them with as little reservation as possible—the only real reservation being the details of the method of conception—has been received with obvious gratitude and satisfaction; and such discussions tend very naturally to lead to an appreciation and reverence for the wonders of nature.

Complexes, even the inferiority complex, cannot it would seem, be avoided at this stage of evolution, being rooted in egotism and encouraged by the development of mental power. Much can be done however, to avoid them by encouraging any sort of harmless activity which the child enjoys, especially if there is an element of creativeness in it. For instance, many girls find such a game as "dressing up" in oddments of coloured stuff an excellent piece of self-expression. A little appreciation of their efforts too, has a wonderful effect in maintaining self respect and confidence, just as constant fault-finding cramps their energies and leads to a feeling of incompetence.

With regard to "religious" teaching as such, one would let the child develop its ideas as freely as possible, always suggesting what seems true to oneself, but never insisting on it. Quite small children often show an intuitive recognition of great truths, such as the Immanence of God, which is only spoilt by anything approaching orthodox instruction.

In conclusion, there seems to be no entirely satisfactory method to adopt, and the best one can do is to compromise; allowing as much freedom of expression as possible, guiding and controlling when necessary, but never by fear of punishment or censure, especially censure, which destroys the child's faith in itself very easily. An attitude of friendliness, and interest

in the child's interests, scrupulous honesty and fairness between one and another, for favouritism is extremely bad, both for the favoured one and the other, and always adaptation of treatment to individual needs and circumstances ; these seem to be the best suggestions at which one can arrive. Present-day children are especially " difficult," which means that they have a specially hard time, and many conflicts. This is due to their taking over their vehicles early, to the fact too, that they are in many cases much older in evolution than their parents. On this account they need more care and sympathy in their upbringing, and rather more than less of guidance and control. Parents with obviously " advanced " children need to be especially careful, for however great the incoming ego may be, it has to build and learn to control its vehicles, and the best way to help it to do this, is a normally sane and healthy upbringing. Even Jesus was " subject unto his parents."

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TRUTH.

By MAUD STOWARD.

In the wide circle of the Infinite,  
While myriad suns spin out their course and die,  
Watching, with eyes inscrutable, the flight  
Of worlds, the High Gods sit in majesty :  
Upon their knees in untouched purity,  
(Ever elusive goal of mortal sight)  
Its many facets quivering in the light,  
Shines Truth, Great Jewel of Eternity.

As man in each successive age espies  
The light afar, he strains to span the blue,  
And would with each new birth his faith renew,  
Till in his ken, he thinks, the whole truth lies—  
Then do the High Gods, with unsmiling eyes,  
Present another facet to his view !

# ATLANTIS IN BIBLE MYTH AND PROPHECY: SOME SPECULATIVE THEORIES.

By ALEXANDER DUKE.

IF we examine a branch and try to follow up its beginnings in the tree, we come to a point where its separate existence as a branch ceases, and it becomes merged in the trunk. Whatever has happened to the trunk can be regarded as the early history of that branch, and it can also be claimed as the early history of other branches. In the early histories of nations there is a tendency to connect events which are separated from other events by thousands of years, and present them as in close succession to each other. This is seen in the early history of the Jews as presented in the Old Testament. Abraham, Isaac and Jacob may have been actual personalities, famous men of that main trunk of the Aryan Race from which the Jews are but a tiny branch. They themselves were not Jews although the latter look up to them as their ancestors. Other branches are equally well entitled, if they wish, to incorporate them into their early history. But instead of having lived a few thousand years ago, would it not be more true to say that they lived a few hundred thousand years ago? While it need not be in Chaldea they were probably famous Atlanteans. The actual history in such cases is not the one appearing on the surface of the narratives, but one which becomes visible when the histories of different branches are laid side by side and compared. The origin of the branch can be traced through the trunk, down to the roots and in imagination followed to the tree when it was a seed and through this to some older tree. Looking at the ancestors of the Jews in this way, they become not individual men, but personified Root-Races. Abraham, Isaac and Jacob may even represent the third, fourth and fifth Root-races of the Secret Doctrine, and not persons at all. The compilers of the national genesis of the Jews, whoever they were, drew the same from the records of

Chaldea, and in order to preserve the main features and connect the Jews with the very beginnings of human life, they compressed vast and great changes into personalities and presented them as living in lands familiar to the Jews. These lands were chosen because they bore names which in one way or other connected them with the early history of human life. The *modus operandi* becomes, I venture to think, plainer if we do not delve too far, and are content to take up the history of the Jews at a point when they are on a fair way of becoming a nation. That is the time when they are described as leaving Egypt and crossing the Red Sea. This Exodus is not an event which happened to the Jews a few thousand years ago, but one which happened to the whole Aryan Race. It is an event which happened nearly a million years ago, and it represents the emigration on a large scale of whole nations from what is now the Atlantic Ocean, which we have become accustomed to look upon as having been once the large Continent of Atlantis. If this Exodus had really happened to the Jews, and if the Pharoah and his Army had been drowned in the Red Sea, then one would be likely to find to-day stories, fables, legends, and myths among the Arabs, Egyptians and others, which while placing the Egyptians in a more favourable light, would still corroborate the Biblical story. It takes two nations to make a war, and there will always be at least two versions of the event, not to mention those of others who were witnesses of the combat. When, however, one can not find a whisper about it, either among the nations who must have witnessed it, or among the Egyptians themselves, then it is fairly evident that, while the story need not be false, it did not take place in Egypt, nor were the Jews the heroes of the piece. It is a myth, which means that it is a record hiding a secret and true piece of history. Such were the methods of ancient times. No real true history might be recorded or recited in plain and unmistakable language, but every writer and storyteller was compelled by stringent oaths to symbolize events. The reason for this restriction was that men believed that to think and speak of events as they actually happened was to risk their repetition. When you have a record of a war between

two nations, it is well to compare the stories from all the sources in order to arrive at a correct estimate of the event. When you get stories giving only one version of the event, it is time to pause and question their veracity. When you find, furthermore, the supposed opponent ignorant of such an event, and you also can find no witness, then the truth of the story may be suspected. A comparative study of religions, however, saves you from losing faith in your fellowman, for it explains the world-wide cause of this seeming deception. The reason for placing the Exodus story in Egypt is because some twenty or thirty thousand years ago, the people who inhabited Egypt then were the descendants of Atlanteans from the "Ruta" island of Atlantis. As the later inhabitants of Egypt could also in a way be regarded as descendants of Atlantis, the Exodus was placed in Egypt but of the exoteric events the Egyptians knew nothing.

Madame Blavatsky, who had the exceedingly good fortune of being permitted to examine and copy secret Sanskrit temple MSS. quotes from what is called "The Records of the Thirty-five Buddhas of Confession." There one finds what can safely be called the original of the Exodus story (S.D. II. 445.) It is also well known that the biography of King Sargon of Babylon contains a good deal that recalls the life of Moses. Moses is, therefore, the personified adaptation in Jewish history of some great Aryan Adept who nearly a million years ago led those nations and tribes who followed him away from the lost Atlantis to the lands which were safe from cataclysm. Once we have satisfied ourselves that the absence of any Egyptian or other corroborative document proves that the Exodus story to be an adaptation this conviction becomes still stronger on examining the still earlier biblical Sodom and Gomorrah story. If the Bible is to be believed, these were two great cities occupying a great tract of land now known as the Dead Sea. Reason and logic demand that all the surrounding nationalities should have some record of these two cities. But not a single Assyrian tile, not a single Egyptian inscription nor any Phœnician or other document, is to be found, saying "yes, these were indeed two cities." Like the Exodus story,

there is not a single whisper of a tradition or legend to be found. Like it, Sodom and Gomorrah are probably another myth, and the underlying historical basis is like that of the Hindu stories of the two islands of Ruta and Daitya, which were parts of Atlantis, and which were said to have been inhabited by giants and magicians. Ruta and Daitya are the Hindu mythological parallel of the Greek mythological islands of Ceres and Proserpine. "Ruta" is the Sanskrit, like "Ceres" is the Greek for "wheat." The early unknown ancestors of the Greeks were also descendants from Atlantis, but unlike those of Egypt they were descendants of colonists from that island which was the last Atlantean remnant of which the Egyptian priests spoke to Solon. Further traces of Atlantis can be found in the Bible by considering several linguistic parallels. The Sanscrit term for the Atlanteans is the "Asuras." This means, read one way, "no-gods" and the biblical parallels are the "Amalekites" meaning the non-angels and the "Assyrians" and "Assur." Another trace of that famous continent can be found in the Bible but to appreciate its value one must first of all go to the legends of Persia and Iran. In the popular legends of the early history of that country there appear great kings who found one after another great dynasties. As described in the Dabistan these kings are separated from each other by immense periods of time. They appear when their predecessors and their descendants had ceased to live and rule, and barbarism had reasserted itself once more. Then these great kings, who dwelt in solitude, are induced by the Sages to take the reins of government in hand. They do so, and new eras of civilisation are inaugurated. They are the inventors of all the arts, the discoverers of foods, etc., and what is more, they all are the founders of Babylon, Luz, Ispahan and Niniveh, and other famous ancient cities and this in the face of the fact that these cities are said to have been founded by others before and were, in fact, founded ages later. This muddle or seeming contradiction becomes clear if we look at the world to-day where we find not only a Newcastle-upon-Tyne which exports coal, but one also in Australia which does the same, and other towns of that name.

We find a New York in the Co. Durham, and one in the U.S.A., as well as a Boston in Lincolnshire, one in the Co. Durham, and one in America. It is quite possible that the cities attributed to one king of the Persian legends need not be the same as another of the same name attributed to another different king. The modern Persian cities of those names may have been founded in honour of famous predecessors, probably some famous Atlantean town. With this suggestion a parallel can be seen in the Bible prophecies against Babylon and the Assyrians, which need not have been directed against them, but against their namesakes in Hebrew mythology, the Atlanteans. Babylon need not be the one on the Euphrates, but some Atlantean city of that name, or Atlantis as a whole. All the prophecies both in the old and new Testament concerning Babylon do not refer to the city known to us to-day by that name. The prophecies assign to it a fate of sudden submergence; they describe it as a great commercial port where every nation was represented. We cannot claim this for old Babylon which lay only on a river, and which did not sink beneath the waves, but simply fell into decay. I suggest that these prophecies do not refer to the future, but to the past, and that they are a type of record referring to Atlantis. Another trace of Atlantis in the Bible are the Garden of Eden stories. Biblical students are convinced that it lay in the lands about Babylon, but the Garden of Eden may well have been in Atlantis. Those who feel interest in this matter should read what H. P. B. says in the Secret Doctrine (Vol. II., 517).

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#### LOVE AND PASSION

By love must love be mastered, fire by fire,  
Passion by passion. When the heart grows warm  
Its flame must quench the flame of its desire  
Its new-found strength must quell its gathering storm.

Love's power alone can make love's passion pure :  
Love's voice alone can bid love's tumult cease :  
Love's pain alone can make love's bliss endure :  
Love's fire alone bring to love's fever peace.

E. HOLMES.

## WHAT MOTIVE?

By FRITZ KUNZ.

THE special quality about the Theosophical system which distinguishes it from various other systems is its constant emphasis upon unselfishness. Some forms of New Thought, Christian Science, Spiritualism, and other interests which men follow are subtly selfish or grossly so. Sometimes the search for personal happiness is at a low level, sometimes it lies higher; but at all times the hunt is for something the individual wants for himself, assurance of an after life, wealth and mental dominance, hidden and secret powers and what not.

This prostitution of knowledge is no part of the life of the true Theosophist, whatever members of our Society may do. We do not seek to know that we may have more passing pleasure, but seek to know that the world may learn from us as we advance in knowledge. Hence our first object is what it is, Brotherhood. Had the Masters had some sort of arcane Society in view They would have plainly stated the objective. But They have ever before Them humanity and not even humanity alone, but the Devas as well, who are now in some small part, as later They will be even more, a part of the Society.

One constantly meets people who join the Theosophical Society for some selfish motive. Eventually the selfishness cramps them. Had they ever the idea of service well before them they would not petrify, as they do, and become a danger to themselves and an annoyance to others, creating what I will call hardenings in the fluid body which eventually become obstructions and sometimes have to be excised with pain. This selfishness has a million specious guises. Let yourself not be taken in by any single one of them. Ask perpetually of yourself what your object really is. Have confidence in the course of the great streams of life. Pour out your best into that stream, asking no recognition whatsoever, assured that nothing

is lost. If people slight your efforts and seem not to appreciate your work, be not deterred from action, for nothing is lost. Cast your bread upon the waters. It is a great work to go on piling up treasures in heaven by constant joyous action. Eventually the heap in heaven becomes so immense and top-heavy that it tumbles down into this world of ours ! Many people have faith enough to begin to pour out energy, but soon the faith dies. The work they have done is not lost, and awaits nature's due time. But others store up such a voltage in the inner worlds that finally it flashes like lightning into visibility, and illumines the surrounding world.

Our Society and its work differ in many ways from that of others, in willingness to take Truth from everywhere, to learn from stones and sticks. Theosophy recognizes the Masters as realities rather than logical or traditional necessities. It is a tree of living Truth. And this one distinctive quality of unselfish Service is unique. The very reference to treasures in heaven reminds us that many ignorant people are acting from motives of higher selfishness, storing up treasures in heaven. Not so with the true Theosophist. He works for all. He knows all life is one. He is, in the truest sense of that abused word, a Communist. His communion with God comes out as a communism with men and stands upon the infinite commons of Nature. He is thus that spiritual thing, a paradox : within him is an intensity of purpose and at the same time restful consciousness of the vast sea of life in which he lives, moves, and has his being.

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#### THE WAY OF LOVE.

Love watcheth, and sleeping slumbereth not. When weary it is not tired ; when straitened it is not constrained ; when frightened it is not disturbed ; but like a vivid flame and a burning torch, it mounteth upwards, and securely passeth through all. Whosoever loveth knoweth the cry of this voice.

TH. A. KEMPIS.

## H.B.W.

THE pen of pain that tells of all the tears  
Gathered in human hearts from age to age,  
And chronicles the griefs of all the years ;  
    This pen of pain  
Hath turned another page  
And written again.

In heart's blood is the writing. Only so  
The record may be written, lest it fade,  
And all the lesson book of human woe  
    That men may read  
Be turned to nought and made  
A worn out screed.

The pen of pain writes but of grief and tears :  
It hath no power to paint the glad array  
Of high endeavour through the striving years,  
    The will that hailed  
With courage each new day,  
And never failed.

Write on ! My heart's blood in the book of pain  
May flow and dry and redden on the page.  
What is a heart ? The spirit knows no chain.  
    And love can break  
The bars of any cage  
That grief may make.

G. B. W.

## REVIEWS OF BOOKS.

THE MANDAEAN "TREASURE." By MARK LIDZBARSKI. *Genza der schatz oder das grosse buch der Mandäer*. Vandenhoeck & Ruprecht, Göttingen, 1925, and J. C. Hinrichs'sche. R. 8vo. xvii. and 619 pages. 36s.

Of the numerous sects that once flourished in ancient Mesopotamia, only one seems to have survived, and to have preserved some of the oldest traditions. This is the Mandaean Sect. A literal translation would say the Gnostics. The chief object of their belief is called Manda Dehaye, *i.e.*, the knowledge of The Life, or rather, Gnosis of the Divine: the intuitive apprehension of the Spirit of Life and Light, and the desire of freeing the soul from the bondage of matter and the power of evil. They were wrongly called the Christians of John the Baptist, but with the exception of the fact that they have a book called the "Book of John," in which some very old traditions and apocryphal tales are contained, there is nothing of Christian either in their doctrines or practices. On the contrary, Jesus is to them a false Messiah, and Christianity a false teaching. The Mandaeans represent the most pronounced type of syncretistic activity; a medley of notions borrowed from everywhere, taking from Babylon and Persia astrology and dualism with many superstitious practices, and from Judaism a simple code of ethics. Scholars are now agreed that the origin of the sect is to be sought somewhere in the north of Palestine, and that it was in one way or another connected with John the Baptist or his disciples. Their number has been greatly reduced in the course of ages. They are now a mere handful, and of their literature, practically only three books remain; one, the above mentioned book of John the Baptist, the second, a collection of liturgical hymns, or rather dirges, which contain much of their eschatology, and finally, their great book, their sacred scripture called the *Genza*, or *Treasure*. It was collected some time in the fourteenth century by their priests, who have heedlessly pieced together documents of various ages and often of contradictory character. The book thus shows a chequered aspect, and it is not easy to present a synthetic description of the faith of the Mandaeans. The language of these people is a peculiar Aramaic, and the script, whilst resembling the Syriac, differs from it by the similarity of characters. The signs of the letters are not easily distinguishable, and thus the difficulty of deciphering and translating is very great. Prof. Lidzbarski has, however, accomplished that task in an excellent manner, and he has given us a very reliable translation of all the three books hitherto mentioned; nay, he has published also the Mandaean original of the Book of John, and of the liturgy. By the experience thus gathered, he has successfully tackled the storehouse of the Mandaean faith, their sacred book. The result of many years of labour lies now before us in the stately volume of 619 pages, and it is now for the first time possible to obtain a real insight into the spiritual life and theosophic and mystical speculations of this last remnant of ancient Gnosis, which has assumed a very definite form. All who are interested in the history of religious movements, the striving of the soul after light from darkness, and the hope of bliss and immortality, will ponder this extraordinary book, and will feel grateful to Prof. Lidzbarski for the great work so successfully accomplished. A word of appreciation must be added for the assistance which the Göttingen Academy has given to the publication, and for the self-denying attitude of the publishers.

M. GASTER.

**THE MUSIC OF INDIA :** By ATIYA BEGUM FYZEE-RAHAMIN, with Appendix on Music and Astrology by Thakur Sri Jessrajsinghi Seesodia. Luzac and Co. (Price, 12s. 6d.)

"The Intellectual Co-operation between Nations" is among the most useful of recently coined phrases, and, as time goes on, it is likely to become increasingly hard worked, for it recognises the possibility of international indebtedness in directions too little valued hitherto. The need for knowledge and appreciation of Eastern culture in the West, is being realised far too slowly, but it must be obvious where intelligent understanding is desired. Language has, of course, always been a great barrier to such knowledge, and therefore, any contribution from the East in the vernacular is especially welcome, particularly if it comes from the pen of an Indian student.

In her book "The Music of India," Atiya Begum Fyzee-Rahamin gives a short account of the history and development of Indian music which should interest lovers of mysticism and folk-lore as well as musicians, to whom much in the book that is technical will mainly appeal. In India, the origin of the Art of Music is attributed to the Ancient Gods. It is said to be 3,000 years old, and Narada, Shiva, Sarasvati, Gautama Buddha, Ashva Ghosa and Akbar the Magnificent are great names associated with its birth and cultivation. The writer states that a methodical system of notation had already been worked out hundreds of years B.C., and that this became the foundation on which in turn the Russians, Greeks, Arabs, and Western Europeans worked.

Comprehended in Indian Music is an intricate Science of Sound which is potent to invoke and control the animal kingdom and the forces of nature. It is linked up with Astrology and Psychology while being, at the same time, the medium of expression for all that is delicate and tender in the heart of man. For music is the language of love and of beauty and of religion as well as of natural and cosmic science. To aid its various purposes there are seven well defined divisions : (1) Tones, which include semi-tones, quarter-tones and even eighths of tones ; (2) Rhythm ; (3) Melody ; (4) Musical Instruments ; (5) Dancing ; (6) Movements and (7) Comprehension. It will be noticed that no mention is made of any kind of harmony ; that has no part in the scheme. Indian Music is two-dimensional as it were, for it consists of rhythm and melody. However, there is no lack of variety within these limits, for each note has its kingdom, and is linked up with complete pictures which include astrology, feeling, colour, form, physiology, age, and so on, and it has a range of semi-tones that are all its own. There are said to be 5,040 different runs through which a melody may be expanded. There is appropriate music for each hour of the day, each event in life and each mood in nature, and its study is a life-work, demanding all the time and attention of the student and not to be undertaken lightly ! In the beginning, tradition assigns to the Devas 161,000 tunes, and 360 different times, and even to-day there are 17 notes in the scale and 84 scales.

The Begum Sahiba's book is full of precise technical information which she has culled from the various libraries, and other sources at her disposal, though she states that much that would be interesting and valuable is contained in private libraries, and therefore is not available to students. The music in Northern and Southern India differs somewhat in form though the untrained Western ear, might not be able to discover much divergence between the two styles. To the Indian his music is a record and an interpretation of life, as well as a potent force which nature herself obeys when used by a master ; to the West, perhaps it would speak mostly of differing fundamentals in the long

history of human progress, for it sounds "the never ending, melancholy wisdom and renunciation of the East."

To students of Astrology, the Appendix, by Mr. Seesodia of Udaipur, will be of particular interest. There are references to the intimate relationship between Music and Astrology scattered all through the book. Mr. Seesodia points out that it could hardly be otherwise when music is so intimately related to time which is embodied in the planetary rhythms, to the various elements with which they are associated traditionally, to the cycles and seasons with their natural and agricultural significance and indeed, to all those things whose influence on destiny is recognised by the people of India as so important.

He contributes a table showing the Zodiacal signs with their rulers and their appropriate elements, days, hours, and physiological significance together with the Sanskrit terms for the various classifications.

It is impossible to do full justice to the book in a short review. It is full of legend and story as well as of information and is delightfully illustrated throughout.

L. M. S.

THE RULE OF THE BEASTS. By E. T. MURRAY. 191 pp. Stanley Paul. 5s.

This is one of those books which are among the "signs of the times." The story, simply, concerns the finding, two thousand years hence, of a diary written by a gifted man of science, who discovered the "Elan Vital," an electrical "treatment" for the elimination of disease and "a means for attaining perfect physical health." This discovery was made just before the "great catastrophe" of 1933 and, in all, only eleven people had consented either to believe in it and to undergo treatment that would render them immune to attacks of disease. Thus when the world-devastating war breaks out and destroys the whole of mankind by means of poison gases, "omega" rays, fire and plague, these eleven souls are saved. This is the story of Noah, of course, imagined in modern conditions.

These eleven men and women have to make a fresh start without any of the devices of civilisation, mechanical or otherwise, at their disposal. But there is also a fresh complication. The animals of the earth have largely escaped destruction, and it does not take them long to realise they are free from the dominion and cruel oppression of man. As a result, they take a leap forward in intelligence! They also decide they shall henceforth rule this earth, or at least, that it shall be ruled by them, as we learn later on, as the instruments of the Will, Nature's Will. In this new dispensation, men have to conform to the demands of "the Direction" as revealed, and as conveyed to them by the rather drastic educational measures of the animals. There is, of course, no more killing or injuring of bird or beast or any living thing; there is no longer a régime of commerce and shops, no means of locomotion (for a time at least), and no food unless it is grown and cultivated. The rule of the beasts extends to private and social matters as well and prevents the wearing of clothes, except as a protection against cold, and also the following of many artificial customs imposed by an artificial civilisation. How the various members of this small group respond, and adapt themselves to, the new order of things must be gleaned from the book.

The man of science, particularly, tries to co-operate and understand, and from the diary we gather that he is led more and more into the mysteries of

kinship, obtains an intuitive understanding of life, and its underlying unity, realises more and more the beauty and holiness to be found and worshipped in every living thing. Man who "let fear loose over the earth" at last becomes, in the person of the Professor, a friend and companion of all things. After winning the friendship of the animals, and birds in the forest, he exclaims: "I wonder if any luminary of the old-time life ever felt half so honoured by having the freedom of a great city conferred upon him as I do on receiving the freedom of the forest!"

One reader, at least, lifts his hat to the author of this book.

D. J. W.

**THE DANCE OF SIVA.** Fourteen Indian Essays. By ANANDA COOMARASWAMY. With an Introductory preface by Romain Rolland. Demy 8vo. 189 pp. 28 plates in half-tone. Simpkin Marshall. 10s. 6d.

The essays gathered together in this delightful volume are of different lengths; on different subjects; they are also of different value. Those on art are the greater number, and the essay which gives its name to the volume is the most masterly, while others do not rise to so high a level of critical perception, especially in the essay which argues that "*Beauty is a State*." Among the others, a notable piece of work is the essay on the "*Status of Indian Women*," with its concept of the apprehension of love as a factor of more than individual worth, in sharp contrast with the modern Western concept of personal value as all in all.

Dr. Coomaraswamy is unquestionably more at home on the historical side of his work than on the psychological side of art, which is very subtle and difficult to express in verbal language. In his treatment of "*Hindu view of Art: Historical*," he indicates clearly, however, the character of the mental effort while engaged in creative labour, quoting Shankaracharya, and the *Bhagavata Purana*: "I have learned concentration from the maker of arrows." But when he deals with *rasa* as a quality of creative work, he neglects to show the connection between this and concentration, and is, perhaps, inclined to fall under the anti-religious concept of Croce.

Visualisation does not occur in all art work, even in work which is visible when done, for art is produced in more than one manner, even as natural creation proceeds by different modes, according to its complexity. But the concept of art as a magnificent act of creation, is so immeasurably higher than the contemptible idea that art is solely for the pleasure of the senses, that it were ungrateful sharply to criticise the smaller details of this work. The author has done much to unveil the beauties of Indian art to us, and in that knowledge I recommend the study of this, and his other kindred works.

W. G. RAFFE.

**THE SOYA BEAN.** By VIOLET M. FIRTH. C. W. Daniel. 1s.

There is "even more cruelty involved in milk production than meat production." Cow's milk is always "unbelievably dirty." These two contentions are put forward and supported in a spirited and informative little booklet of 55 pages. A few chapters deal with general questions, such as the "burden of the animal kingdom," and the development of substitutes for animal products. Part II. deals with the cultivation of the soya bean, early experiments in soya milk, the process of manufacture to-day in the case of both the milk and the meal. "From the soya bean can be manufactured a perfect milk substitute

which not only equals cow's milk in every respect, but has none of its disadvantages." We learn, also, that it is "infinitely superior to cow's milk for all industrial purposes." Claims are confidently made for its dietetic and medical properties. The whole subject is new, even to a vegetarian reviewer, and there must be many like himself, who will be glad to learn of this fruit brought forth meet for his and their repentance!

D. J. W.

CHRISTIANITY AND THEOSOPHY HARMONISED. Transmitted through "A Messenger." Edited by G. Leopold. The Veritas Press, Manchester. 6s.

The compiler of this volume makes the stupendous claim that the teachings it contains have been communicated by "the two Founders of Christianity, Jesus and Christ." The method employed has been to propound series of questions through a psychic named "the Messenger A. M." This lady, we are told, a communicant in the Anglican Church, becoming interested in Theosophy was accepted as a pupil by the Master Jesus, and later passed under the direct tuition of the Lord Maitreya. The result of that instruction is offered in anticipation of the near coming of the World Teacher.

Should these claims be accepted all criticism would be silenced.

In such instances (and they are not infrequent in these days), it is well to recall the solemn injunction of the Lord Buddha, not to believe any statement merely on account of the authority supporting it. We are bound to examine any teaching proffered, from whatever source, for its own intrinsic value, and it must be confessed that in the volume under consideration this is not considerable. The editor, who is responsible for the framing of the questions (they number over two hundred), states that in order to give the Master "the least amount of trouble" he himself suggested in each question the solution, interpretation, or deduction by inference which seemed to him to be correct, offering these to the Master for confirmation. It can readily be seen what preponderance of his own thought enters by this method into the subject matter. To a considerable number of questions, however, no direct answer was given. Many of the replies are monosyllabic only and others ambiguous. Some of the most interesting questions are not answered at all. The Master Jesus declines, for instance, to give any further details of his life on earth which might correct or amplify the Gospel record, nor are certain difficult passages in Scripture, put for elucidation, given any satisfactory interpretation. As so often the disappointing fact in such "communications," no information is given that might not have been forthcoming from the mind of the questioner. In one particular instance, regarding the efficacy of the Sacraments, the various replies are not in entire accord. This is no doubt to be accounted for by the fact that the enquirer, while impressed by the Catholic doctrine of Apostolic Succession, is himself, as he relates, by upbringing and early conviction a Nonconformist, and still wavering in opinion as to the claims of the Episcopate. The same difficulty is seen in his attempt to reconcile the doctrine of Karma with that of the forgiveness of sins, and the solution reached, that of the transmutation of evil through the office of the Christ, is perhaps the most satisfactory contribution that the book has to offer.

Certain definite statements that are made will be queried in many quarters, such as the alleged reincarnation of Jesus as St. Francis of Assisi, and the reappearance of John the Baptist in the person of Bishop Wedgwood. (It is

added, at the express wish of the latter, that he himself has no knowledge of this fact.)

A series of appended notes bears evidence of extensive reading on mystical and occult lines, and many well-known theosophical books are drawn upon in elucidation of the subjects treated. On the whole it is not likely that this compilation will be serviceable in harmonising Christianity and Theosophy. The outstanding impression left is that of the sincerity and earnestness of purpose of the editor.

D. E. G.

SEEKING WISDOM. A little book of Buddhist Teaching. By GERALDINE E. LYSTER. Willmer Brothers, of Birkenhead. 1s. 6d.

This little book is just one more indication of the reviving interest in that numerically largest of the world's religions, Buddhism. It is clear that the writer of these Poems is an ardent worker in the field of animal welfare and the evolution of a more humane attitude towards all the humbler forms of life. For it is the compassionate, all-embracing love of the Lord Buddha and His Teaching that most appeals to her, and it is that aspect of the Blessed One, as the great lover of all that lives, that has found expression in these poems. Their Buddhism is a system of ethics based upon love, and particularly love for the lower forms of life, though to others it is rather a School of Wisdom, and to other yet again the Way to Beauty and eternal Peace.

Whether or not Buddhism, or for that matter any other great philosophy or body of ethic, can happily be expressed within the confines of Western rhyme and metre is a matter of opinion; certain it is that the greatest experiment of all, the *Light of Asia*, was written in a very free blank verse. Too often those poets of the East or West who have tried to clothe the Dhamma in conventional Western verse have degenerated into a loudly rhyming doggerel distinctly reminiscent of a Children's Service Hymn. At least it is quite clear that in the book now under review those poems are most successful in which the rhyme and metre are most free.

Of the nineteen poems we liked best *Hope Eternal*, the *Great Secret*, and the *Unseen Helpers*, the last two being very fair Theosophy; while the last of the nineteen, *Hope Eternal*, as a fair specimen of the thought and form of these verses, we print in full.

Nothing will last, nor pain, nor joy, nor sorrow,  
Grief follows bliss, but neither will endure;  
Ever and always there is a to-morrow,  
Though life's fierce fever burns, there is a cure.

"There is no state will warrant lamentations,"  
In the dim past men heard Lord Buddha say.  
For, though all life is fraught with tribulations,  
There is escape, and He has shown the Way.

At the end of the book are to be found some notes on Sanscrit and other terms used in the poems. While not, perhaps, satisfying the fastidious Oriental scholar, they will prove of value to the reader who here for the first time meets these words and phrases. The fact that the book, like its predecessors mentioned in the last page, is sold for the benefit of the Animal Cause, is an additional reason for finding the eighteen pence required.

T. C. H.

THE GREAT ABNORMALS. By THEO. B. HYSLOP, M.D., etc. Philip Allan & Co. 8s. 6d. net.

This book should prove of value to all who consider our present treatment and certification of mental patients to be unsound. On the other hand, anyone who thinks that the present system of dealing with the insane is satisfactory will get a rude awakening if he studies this work.

The greater part of the book consists of a series of episodes taken from the lives of most of the outstanding personalities in history, including geniuses in every sphere of activity, and shows how all these people were "mentally abnormal" according to our present-day standards of judging the insane.

Dr. Hyslop demonstrates that many of the great achievements of civilization have been initiated or carried out by men and women who would be certified as insane if they lived to-day, and in this way exposes the utterly fallacious character of the standards by which we endeavour to decide whether a person is a lunatic or not. He emphasises the necessity for a far greater tolerance among human beings generally, otherwise tyranny will continue to manifest itself in various forms, and *true* freedom will be unknown. Arising out of this, many of our laws need repeal or a considerable modification. They tend to restrict the *normal* activities of the members of the community by their multiple prohibitions, and thus create desires of an opposite nature which tempt people to transgress the law.

With regard to the segregation of those who are of unsound mind, it is very necessary to distinguish between those who are disordered mentally, but who still possess a sense of personal, moral, and economic responsibility; and those who are apparently sound mentally, yet unsound in their sense of responsibility. The writer draws attention to the fact that it is the latter class from which the community needs to be protected, and since insanity and irresponsibility are quite different conditions, insanity *per se* should not be regarded as a sufficient reason for confining an individual in an asylum.

The style of the writer is rather disjointed, for he tends to jump from one thing to another rather "abruptly," but the book shows evidence of considerable research, and justifies the author's plea for a greater tolerance towards those who though mentally unstable, are yet capable of considerable service to society.

H.T.E.

SOME SAYINGS OF THE BUDDHA. According to the Pali Canon. By F. L. WOODWARD, M.A. (Cantab.). Oxford University Press, 1925. 5s.

This is a book to buy and study, a platitude of reviewers, perhaps, but here suggested in all sincerity to students of Buddhism. In the first place the book is small, compact, well printed, and well bound. So far as is possible we have here a connected well arranged volume of the Master's *ipsissima verba*, and it does not need a lawyer to point out the value of direct, as opposed to hearsay, evidence. By way of authority for every statement made, we are given at the end of each paragraph a reference to the relevant portion of the Pali Canon. The Sayings are partly in prose and partly in verse, even as the original, and though Mr. Woodward has wisely refrained from dogmatising upon "how much of this is the genuine utterance of the Buddha, and how much is worked up and put into the Master's mouth," at least the whole volume presents a complete, if purely exoteric, body of teaching which the Southern School has adopted as a presentation of the Dhamma of the Fully Enlightened One.

At the same time, the compiler would not claim that the book is a complete exposition of the Buddha's Teaching, but only within the limits of the subtitle, "according to the Pali Canon." Not until we have a companion volume giving the more mystic and metaphysical, and incidentally more Theosophical, teaching of the Northern School, shall we have Buddhism in pocket form. Even then a third volume on the viewpoint of the West remains to be added.

The Southern School has had to pay a heavy penalty for its attempt to keep the doctrine "pure," for it has inevitably suffered from an insidious degradation of the Spirit of the Teaching in favour of "the letter of the law." How else could some of the statements herein presented, obviously later interpolations, have found a place? On page 167, for example, we find the old absurdity of "rebirth as an animal," based presumably on a literal interpretation of the Gatakamala, or Garland of Birth Stories. However that may be, Mr. Woodward has rightly or wrongly decided to present his public with the Scriptures as they stand, and we must not blame him for these anomalies. On the contrary, we are deeply indebted to him for his valuable addition to English Buddhist literature. Later editions, of which we hope there will be many, will be greatly enhanced in value by the addition of an Index, by means of which an enquirer will readily be able to find the Master's Teaching on any given subject.

T. C. H.

**A CONCISE DICTIONARY OF EASTERN RELIGION.** By M. WINTERNITZ. 8½-in. by 5½-in., pp. xvi. 688. Oxford: Clarendon Press, 1910. 21s. net.

Though the inception of *The Sacred Books of the East* dates back to just about half a century ago, the series still remains the best and most comprehensive collection of oriental religious texts, comprising the chief scriptures of the Vedic-Brahmanic Religion, Buddhism, Jainism, Confucianism, Taoism, Zoroastrianism and Muhammadanism. There can now be no doubt that Max Müller made serious mistakes in his plan, as when he inserted matter into the translations that was not in the originals in order to make the meaning clearer (?), and his scheme of transliteration has been found to be unworkable. But he atoned for these errors, which are inseparable from pioneer work, by conceiving the idea of a detailed index, which, compiled by Dr. Winternitz, was first published in 1910, and is now re-issued. As the title indicates, this is no mere index; not only are the longer articles divided into sub-headings, but the more important passages from the texts are reproduced, and many other devices have been adopted in order to make the book a useful guide to the large and complex body of texts in the *Sacred Books*. The success of this undertaking cannot be questioned, for the index for long has been, and for long will remain, an indispensable tool in the hand of every student of things oriental and religious.

TH. B.

**THOUGHT TRANSFERENCE.** T. STACEY WILSON. 160 pp. Allen & Unwin. London, 1925. Price, 5s. net.

This little book is described as consisting of speculations upon psychology and religion. It is true that the writer does no more than speculate on these subjects, but his ventures are of the greatest interest. Dealing principally with thought-transference, it may be thought bold to erect such elaborate theories about good and evil, and the like, on so slender a foundation, but the value of Dr. Wilson's theories repays his boldness. However, the most interesting part

of his book will no doubt be found to be his striking explanation of, and analogies for, thought-transference itself. Theosophists will find here much in agreement with their own thoughts about these matters. It is to be hoped that Dr. Wilson will speculate further. Th. B.

**THE LIFE AND HOROSCOPE OF MADAME BLAVATSKY.** By A. F. ORCHARD and A. FLETCHER. Birch & Whittington, Epsom. 6d.

This booklet, which will be of interest to students of Astrology, was written to supplement a lecture given before the British Astrological Society by Mr. Alfred Vale in which he quoted freely from the Memoirs of Count de Witte. The present purpose is to refute, by an appeal to her Horoscope, these, and many similar slanders, to which the founder of the Theosophical Society was subjected both during and after her lifetime. How many of her detractors would endure successfully the test of having their charts subjected to the search light of public discussion? As a rule we believe that slander is best left to die a natural death, but for other reasons the study of a horoscope such as the one before us can be profitable and illuminating. The Authors' analysis is careful and instructive. It is noteworthy that the main axis of the map runs through Leo-Aquarius, and coincides with the cusps of the 3rd and 9th houses; the Signs representing the awakening and controlled Serpent Fire, and the Houses the illuminated mind. The uppermost pole of this axis is marked by Jupiter (Braspati) and surely indicates the triumphant soul.

The booklet is well produced, containing a photograph and double map, and we hope it will quickly run through the present edition so that a few small printer's errors may be corrected. H. B. YEATES.

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## CORRESPONDENCE.

*To the Editor of THE THEOSOPHICAL REVIEW.*

*March 19th, 1926.*

SIR,—The article in your March REVIEW, by Mr. C. R. Groves, "A Theosophist's Creed," is so practical and helpful that I wish it might be followed by a classification of Theosophical (and related) literature under the four heads which the writer of the article has set out. There must be many like myself, who have limited leisure for such reading, and who would welcome sound guidance which told us on which "plane" a book stands. It would be helpful too, to guide one in recommending books to enquirers, for unless one has read a book critically, there is always the risk of prescribing strong meat for babes or slops for the virile. The time has surely come when Courses of Reading should be mapped out for serious students of Theosophy. These might be differently designed to meet, first, the popular need, and then the special needs of readers starting with social, religious, scientific, or philosophical interests. Doubtless something of the kind will presently be done by the Theosophical University, but meanwhile could not some specialists in each department confer together and provide for an immediate need?

Yours sincerely,

F. H. CUTCLIFFE, F.T.S.

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Oxford.

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