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## SOME REMARKS UPON THE CHRISTIAN MASTER

By F. MILTON WILLIS

The calm and pious reason finds in the person of Jesus a manifestation of the depth and grandeur of the human spirit acting fully and voluntarily in accord with the divine will. That God the Father sent him as His only-begotten Son to atone for the sins of mankind, is a conception detracting from the glory of God, belittling to the majesty of the Christ and stultifying to the human spirit. No one can bear my sin for me. Have I sinned, my destiny being in my own keeping I must work out my own salvation—my own liberation from the bonds of ignorance, for that is all that we have to be saved from. I *wish* to work out my own salvation and to feel in this process my growing freedom.

Jesus is the perfection of the divine nature inherent in ourselves. The tendency to self-sacrifice, for instance, implanted in the human breast and evidenced by the impulse which leads one to risk his life for another, we see come to fruition in him. He is the great manifested ideal of the freedom of the spirit, the bearer of the glad tidings that the kingdom of heaven—the condition of true bliss and wisdom and love—is ever at hand, and attainable, not through servile supplication, but through our own individual effort. In contemplation of him we feel ourselves enlarge, and at home. His spirit invites us to partake of itself, and in so doing we experience a feeling of the eternal love of God.

Plato said: "It is better to suffer than to do injustice," which means that the integrity of the soul is rather to be desired than the prosperity of the outer life. Jesus says: "Love your enemies, and pray for them that persecute you," which includes and far transcends Plato's thought. It is the regarding of mankind from the standpoint of the impersonal spirit; it is the reconciliation of perhaps the profoundest difference that can exist, the angry difference between person and person; it is the realization that the greatest good of each is to be found only in the good of all; it is the recognition of love as the underlying bond and ultimate sufficient reason of human society, or the world of persons, and the recognition of God as love. Nay, to him who taking a hint from this saying, searches deeply, the very universe and the human spirit with its ineffable powers and potentialities, and the other spirits manifesting in the universe, are founded on and sustained by love—God as love; the very reason for the creation of our solar system being to afford a field of manifestation and complete development for beings of His own essential nature, on whom the divine Father might lavish His love.

Jesus is unique, in that he remained unalterably true to himself and consequently forever within sight of the ideal within, and drew thence those divine insights which, together with those of like nature given forth by other great ones such as he, dominate the world.

"I and my Father are one." That is, I am my higher self; this outer expression of myself, this personality, offers no obstacle to the energies sent forth by that which is really I, my higher self, my soul.

"If I do not the works of my Father, believe me not." That is, if I act merely from my personality, my lower self, my works will be restricted in application, will lack the universality of works of my higher self and consequently will fail in authoritativeness.

"The Father is in me, and I in him." That is, my higher self is manifesting in this body and personality which you see and know; and this personality is in reality within my higher self, for the "natural body" is but a crystallization of dense matter within the magnificent ovoid "celestial body" of the rare matter of the heavenly world, which is the vehicle of my higher self and which interpenetrates the "natural body."

Being such as he was, a pure and unobstructed channel of celestial influences, possessed of that deeply inspirational nature which is purest reason, his sublime and inspiring import to us is, that he was a Man such as we may, indeed shall, become. He was the word made flesh. So, indeed, are we. But he was full of grace and truth. We are tiny rills of the waters of life; he a mighty stream. He was, and is, a son of God. So are we sons of God, younger than he. "Is it not written in your law, I said, Ye are Gods?" We all are gods in the making; he, our Elder Brother.

His coming was but an attestation of the presence in the world of the will which makes for righteousness. The time demanded him, and he came—from an exalted rank in the governing hierarchy of the world. So is it ever: out of the eternity of the spiritual life comes ever the man for the time. A mighty wisdom rules the world. Yet we, in our ignorance, commonly think that events come haphazard, that individuals are separate from each other, that God is aloof from us! Men are more *one* than they know; and it is pitiable, this egotism, this selfishness, this alienation of each from each! God is exceedingly close to us. In the words of the German mystic: "I am as necessary to God as God is necessary to me!"

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## THE LARGER CONSCIOUSNESS

BY HILDA HODGSON-SMITH

From all sides, at the present day, there seems to be a growing interest in psychic matters, and this is not alone evidenced by serious societies, such as the Society for Psychical Research, and the Theosophical Society, taking up the study and investigations of these questions, but by the fact

that in our novels and dramas and newspapers continual references are appearing to happenings of an abnormal character. It is a common thing to find now-a-days that many persons have had experiences which demand some fuller explanation than that afforded by the materialistic view of human consciousness which regards the latter as the outcome of bodily activity and sensation.

It is being recognized that the consciousness of man is much greater than that portion of it which finds expression through the brain in the waking state, and that an understanding of it will reveal something of the greater possibilities in front of the human race as it evolves.

Evidence for the existence of this wider consciousness is to be found from many sides and the examination of a few lines along which such evidence is obtainable may perhaps make clearer the nature of this larger self in man. First is to be noted the testimony coming from all those individuals who are already exercising powers that imply a wider range than that normally enjoyed by most. Such powers as clairvoyance, clairaudience, psychometry, hypnotism, telepathy, automatic-writing, etc., involve some conception of man which regards him as having relation to an invisible universe to whose vibrations he is responsive. Perhaps most of us have never before considered how entirely our knowledge of this universe in which we live is conditioned by the degree of sensitiveness of our sense organs; how the eye responds to vibrations within a given range of a certain rate per second and above and below this range it fails to respond; and how similarly what we hear is limited by the range of our hearing-instrument—the ear. Most people cannot hear any sound higher than the squeak of a bat, and yet sound is going on; indeed it is very probable that myriads of vibrations are pulsing against us of which, at present, we are totally unaware. Now those who are exercising clairvoyant and other psychic faculties are those who are capable of responding to these subtler, more rapid rates of vibration, and hence they see, and hear, and are conscious, where most of us are unaware of anything. Certain persons possess the power of seeing through the density of physical matter, which is such a barrier to ordinary vision, and perceive the inner structure of the objects and forms around them. Certain others can convey thoughts through space, while yet others are able to see events in vision or dream that later take place in this outer world just as they were seen. The clairvoyant power of some enables them to see the aura which surrounds each of us and which they observe flashing with various colors; the colors, they tell us, indicate the presence of certain qualities, and by the correct reading of the aura of anyone they are able to give a very fair account of his character. All these psychic powers involve the exercise of more extended faculties than are ordinarily possessed and show man to be in relation to an invisible world whose forces he is continually using.

When we turn, secondly, to the researches of hypnotism we here find a whole body of evidence that shows man to have a much deeper consciousness than that which is contained in the waking personality of each.

It is found that when a person is thrown into a trance he or she will manifest greater knowledge and insight than is normally possessed, be able to speak in foreign languages, recall events appertaining to the earliest days of the present life, and in fact appear as a much more efficient being. Mr. W. F. Myers, in a very valuable work along these lines entitled "Human Personality and Its Survival After Death," gives many instances of this kind and speaks of this wider consciousness as the "subliminal self." One very interesting case was that of Léoni—a French servant girl. She was only an ignorant, country girl with but a narrow experience of life, but when she was thrown into the trance state she became much more intelligent and cultured, and it was found that as the trance was deepened a higher type of consciousness emerged. The deeper aspects of Léoni knew the simpler phases and looked down somewhat contemptuously upon them as from a higher level, but the lower personalities were unaware of the higher. This experiment plainly demonstrates that the invisible part of each of us may be something much greater than the working personality that is manifesting.

Passing from this department of research, we find, thirdly, a body of valuable evidence coming from mystics and occultists of all ages as to their experience of a fuller existence into which they occasionally pass. The mystics usually attain this state of expanded consciousness as the outcome of their intense devotion and ecstasy, and they all bear witness to the transcendental nature of the experience and how it brings them into a realization of the unity of all lives, and of the spiritual basis of the universe. This has been termed by Dr. Bucke, Edward Carpenter and others "cosmic consciousness" and the former has collected evidence of this state from well-known mystics and poets throughout history. The poet Tennyson gives his testimony to such an experience in "The Ancient Sage" where he writes:

For more than once when I  
Sat all alone, revolving in myself  
The word that is the symbol of myself,  
The mortal limit of the self was loosed,  
And passed into the nameless, as a cloud  
Melts into heaven. I touched my limbs,  
The limbs were strange not mine—and yet no shade of doubt,  
But utter clearness, and through loss of self  
The gain of such large life as matched with ours  
Were sun to spark—unshadowable in words,  
Themselves but shadows of a shadow world.

The occultists, by the systematic training of their inner senses, have likewise been able to transcend the limits of the body and enter on a wider, fuller existence. Much evidence is forthcoming from the Yogis of



India and from other lands, of the possibilities of extended powers attendant on this condition, and methods of concentration and meditation are recommended by which such a state may be reached.

Having, then, in front of us evidence from three independent sources for the existence of a deeper consciousness in man, the question arises as to what is the nature and possibilities of that consciousness, and whether anything can be definitely ascertained as to the methods of future development.

We seem to require some theory of the invisible nature of man which is capable of accounting for all the various phenomena which are coming to the fore during the present century; a theory which will supply us with a working hypothesis from which we may start. In the theosophical teaching we find just such a theory as to the inner constitution of man, into which all these facts of the new psychology may be fitted. This teaching tells us that each of us possesses a mental body, which is the seat of the intellectual faculties, and which is in touch with a great mental world surrounding us; that we likewise possess an astral body, the seat of desire, emotion and feeling, which is in touch with an astral world, and that these invisible worlds are quite near us, interpenetrating this denser region of which we are normally alone aware. We are each receiving vibrations from these subtler worlds every hour of our lives; ideas are continually coming into our minds from the minds of others, and feelings and emotions are frequently surging up against us which we unconsciously imbibe. But we are most of us unaware of these impressions until they have translated themselves into terms of the brain consciousness; as yet we have not the power to see and hear and come in touch with the objective phenomena of these subtler worlds. Those, however, who have more completely unfolded their inner faculties and are responsive to these more rapid vibrations of the invisible planes, are able to see and hear a great deal of what is hidden from and inaudible to the normal person. Clairvoyants and mystics, psychics and occultists possess more extended powers of observation and can give us much valuable information regarding the nature of these worlds invisible. And while there may be mistakes made and dangers to be overcome in the exercise of these higher faculties, we must not forget that these things belong to the *future* and mean increased capacity and power, and we must not despise the power because of its possible misuse. Let us never forget that these inner worlds are under law, and that the faculties that appertain to them are part of an orderly scheme and will have their place and function in future evolution, and let us also realize that the future development, as the past, will take place along two lines—that of the unfoldment of the consciousness, and that of the development of the powers of the bodies;—the one being an increase of “life” and the other being a greater organization of the “form.” Both are needed, and in a healthy development both should find their place.

## SERVICE

By DONALD LOWRIE

An intoxicated man staggered along a city street jostling pedestrians and muttering maledictions on mankind in general. He was followed by a horde of street urchins in varying degrees of dilapidation, who were finding that thoughtless amusement, so characteristic of the juvenile mind, in each fresh mishap, and some of whom were unconsciously viewing their own future. The acts and facial expressions of the different persons whom the inebriate jostled afforded an interesting study. One backed away in disgust; another was amused; another half held him and looked about for a policeman; another promptly drew a tract from a cavernous inner pocket and handed it to him much as a deputy sheriff might serve a subpoena.

Presently a young man came rushing out of a saloon, hilariously shouting to a lagging comrade within. He did not look where he was going and collided heavily with the intoxicated one. Recovering from the impact he rushed upon the dazed man and dealt him a terrific blow in the face which sent him sprawling into the gutter, to the urchins' delight. He lay where he had fallen. His hat rolled some distance away and was presently run over by a truck. His face was white, and blood trickled from a gash in his forehead. The crowd of gamins drew back and gaped. Passers by could not help but see the prostrate man yet no one made a move to succor him. At length a clean-cut, middle-aged man with iron gray hair came along and saw the fallen one. He did not hesitate but went straight to him and drawing an immaculate handkerchief from his pocket wiped the blood and dirt from the boyish face. He then dragged the insensible form across the sidewalk to a doorway. The crowd lost interest and dispersed; there was nothing to excite their baser emotions in this act of charity.

The iron-gray man worked patiently over his brother and at length succeeded in restoring him to consciousness. The blow and the fall had sobered him and when he arose to his feet he was able to walk quite steadily; sufficiently so to get on without assistance. The iron-gray one watched the figure wend its wary way until it merged with the crowd ere turning to continue his journey. A smile hovered at the corners of his mouth and his eyes were gentle. He did not look about for approbation; he did not even look to see if anyone had observed him. This was service.

I once heard a miner tell of a comrade who stuffed his slicker pockets with fresh grass each morning as he crossed the fields on his way to the mine. Deep down under ground, away from God's sunlight and fresh air, a pair of decrepit mules took this daily offering from the thoughtful miner, and who knows but that they dreamed dreams of the bygone days

when they wandered over the fields and mouthed the succulent grass at will. These animals learned to love the miner, and when, because of some difference with a petty boss he was transferred to the "grave-yard shift" their sense of loss was pathetic to witness. The love of these two animals for the miner was noteworthy because mine mules are generally "mean" and vicious. Why shouldn't they be? This obscure worker, this "man with the hoe," this day laborer had a true insight into the meaning of service. There is naught poetic in mules and miners yet this little incident is worthy the honor of that oft quoted verse from Gray's immortal poem:

"Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

How often we hear the fretful expression, "Oh, if I was only at such or such a place," or "If I only had so-and-so's opportunities." We are continually wishing for different conditions, different environment in order to be of service to our fellows. A sweet servant of mankind said, "Weak souls have wishes, strong ones wills." How true that is. The man or woman who really has it in heart to serve will find more than can be accomplished right where he or she is. Service begins at home—and ends there. The opportunity is always at hand for good and efficient labor in the great cause of brotherhood: a pat on the head of a homeless dog; a drink to a thirsty flower; a kind word to the outcast.

It is wrong to condone or justify selfishness in the present on the ground of preparation for future service. The insidious fallacy is a bug-bear to moral growth and is responsible for many injustices. We grow by serving, not in studying how to serve. In the preface to that little mine of golden wisdom, "The Doctrine of the Heart," Mrs. Besant says,

"Nor let us forget that the person who happens to be with us at any moment is the person given to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work."

The faculty of grasping opportunities for service is rapidly acquired; one soon becomes the mecca for the woes and worries of his fellows, and as time goes on a rejuvenation of the soul takes place which enables him to accomplish much toward making the world a better incident in the great life. "Let your light so shine before men that they may see your good work and glorify your father which is in heaven." Your "father in heaven" is within you.

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Pity and compassion are the proper feelings to cherish in respect to all erring humanity, and we must not give place to any other emotion, such as resentment, annoyance, or vexation.—*The Doctrine Of The Heart.*

## PSYCHIC MANIFESTATIONS IN DAILY AFFAIRS

### *Life Saved by Premonition.*

It is always gratifying to see theosophical teachings confirmed in such direct fashion that no room remains for doubt, and to see this occur with people so prominent and so disinterested that it attracts wide attention. A case of this kind recently occurred in New Jersey. A press dispatch tells the story as follows :

Having a premonition that he was wanted in Camden, N. J., on a matter of life and death, Dr. Paul McCray, head surgeon of the Cooper Hospital, cut short a visit to Jersey City Friday afternoon, came home on a train three hours earlier than he had intended, and by so doing arrived in time to save the life of William D. Delamater of 1,103 South Eighth Street, Camden. Mr. Delamater was seized with an attack of appendicitis and grew rapidly worse, until Friday morning. His physician, Dr. Miller, decided that an operation was necessary. Mr. Delamater and his family knew Dr. McCray by reputation and insisted that he be called in consultation. Dr. Miller tried to locate Dr. McCray, but could not. According to Dr. Miller, Mr. Delamater had only about two more hours to live, when suddenly a telephone call from Dr. McCray's office, said that the surgeon had returned.

Asked by Dr. Miller how he had come to change his plans, Dr. McCray said that while in the station at Jersey City about the middle of the afternoon he had suddenly been seized with the curious feeling that he was wanted and badly wanted at home. He struggled against the notion, but some sub-conscious voice seemed to be saying, "Take a train and go back to Camden—a man's life depends on you doing so. Don't hesitate—just go."

When a man puts aside his plans for the day and returns to his office in obedience to a "sub-conscious voice," when he knows of absolutely no reason for the return, it must, indeed, be a compelling influence at work. While telepathy gives a possible explanation of the phenomenon it seems much more probable, from all the circumstances, that some invisible helper observed the predicament of the endangered man and went to the surgeon with the call for help, impressing it so vividly and insistently upon him that he felt compelled to return even at the risk of doing an apparently foolish thing.

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### *Saved by a Dream.*

A press dispatch from Messina tells of a case of "telepathy" in which the life of a girl was saved. It is interesting to note that the "telepathy" occurred during sleep! But here is the story :

A curious case of telepathy has occurred to a sailor on board the Italian battleship Regina Elana. He was granted leave to search for a girl in Messina with whom he was engaged to be married. After having sought for her during four days in the ruins he returned to the ship exhausted and fell into a deep sleep during which he dreamed of his fiancée saying to him, "I am alive. Come, save me." The sailor waked, obtained fresh leave from the commander of the ship, gathered together several friends and went to the spot of which he had dreamed. The party pried the ruins of a house and found the girl uninjured.

There is nothing very "curious" about the matter to one who understands what sleep really is—the leaving of the physical body by the ego, who then functions in the astral body. Being in a state of high nerve tension the young man's physical brain was sufficiently impressionable to retain the memory of what occurred during sleep; and of course during sleep he would easily go to the imprisoned girl. The effort to impress the true state of affairs on his physical brain would, of course, be tremendous and persistent, and happily he succeeded.

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### *A Small Fortune Recovered.*

The following interesting narrative was published in the *New York World*, January 21, 1908, and the affair was a seven days' wonder in the neighborhood where it occurred:

Miss Lucy Alvord, of Taylortown, N. J., told her brother Claude on Sunday morning that her grandfather, who died in 1837, came to her in a dream the night before, appearing so natural that, although she had never seen a picture of him, she recognized him from her mother's description. He was middle-aged and wore a beard. In the dream he seemed to shake Miss Alvord and arouse her. She stared at him and was about to speak, but he indicated silence and motioned her to follow him. She followed him into the kitchen of the house, a wing that was built long before the Revolution. The house itself has been occupied by the Alvord family for five generations. Stepping to the north side of the great room the man opened the iron door of the brick oven alongside the fireplace. He stepped inside the big oven and reappeared with a stone jar which he set on the table in the middle of the room. He then seemed oblivious to the presence of Miss Alvord, and to her, in the dream, his conduct seemed perfectly natural. He dug his hands into the crock and brought them out filled with gold pieces. He emptied the crock on the table and began to stack and count the money. He made separate stacks of English and American coins and of the different denominations. He made figures on a slip of paper, which he totalled and put in his pocket.

Then the visitor put the money back into the crock and crawled into the oven. Miss Alvord peered in and saw him wall up the crock with bricks and mortar which were waiting. The oven is six feet deep and the new wall was scarcely noticeable in the great depth. When all had been secured the man closed and locked the iron door. Then Miss Alvord woke up. When she met her brother at breakfast she told him the story. The vividness of her dream had frightened her. But she insisted that her brother attack the wall of the oven. She was confident that he would find the stone crock and the treasure. He laughed at her, but to humor her went at the wall with a crowbar. The first light blow went through the wall. A few blows demolished it, and there lay a crock such as the woman had seen in her dream. The excitement of the sister and brother knew no bounds. They dragged out the crock and opened it, and before their eyes lay gold. They emptied it on the kitchen table—a table made generations ago out of a slab of pine. They counted the money. In the heap of gold was four thousand and some odd dollars. The stacks weighed eighteen pounds on a grocer's scales. The hoard belonged to Silas Alvord, the grandfather, in all probability. He was the last of the family to work an iron forge on the place. He made anchors, anchor chains and other implements. When he died, in 1837, it was thought he had a fortune. Apparently, however, he left nothing but the farm, valuable in itself. Then his relatives thought he had lost his money in wildcat banks. Miss Alvord's story of



the strange dream and of the finding of the hoard of gold was told about the countryside, and all day yesterday neighbors heard her repeat it and looked in the oven and saw where the bricks had been removed.

This is something of a problem for students of occultism. The old man had been dead over seventy years. Was he a miser still attached to his hidden wealth and still returning to count it, or did some friendly astral entity impersonate him in order to give the grand-daughter the information in a form that would be likely to make a strong impression; or is there still another explanation?

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### *Clearing Up a Mystery.*

Norway has a fourteen-year-old boy, Johan Floettum, whose fame as a clairvoyant has been the subject of many a newspaper article. Sir Henry Seton-Karr, the traveler, was at the boy's home when a test was made of his powers. Two years before a little girl had been lost in the woods near Aalesund and not a trace of her had been found. Asked to furnish a clue to the girl's fate the young clairvoyant said:

"I see little Sophia crying and stumbling along the river. I see her foot tripped by a vine and she falls into the river. I hear her scream, and I see her carried swiftly over the falls. Now something seems to hide her from me. I seem to see little Sophia's body lying at the bottom of the waterfall."

Sir Henry Seton-Karr returned to his hunting lodge in his elk forest, where a few days later he learned from a messenger he had sent to Aalesund that the body of little Sophia, two years after her disappearance, had been found under the waterfall, exactly as described by Johann Floettum.

The recovery of dead bodies through the use of clairvoyancy is becoming so common that there are many well authenticated cases on record.

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### *Met Him in Her Dreams*

One of the prettiest stories the newspapers have reported in a long time is that of an eight-year-old girl whose dreams led to the finding of her grandfather who had been given up for dead, or hopelessly lost, seventeen years before she was born, and who was in a remote spot in Siberia when found. From a New York paper comes this fascinating tale:

The story of the finding of Solomon Lazinsky in the mines of Siberia is as weird in some respects as the telepathic play by Augustus Thomas. It is a story of thought transference, with its action separated by the broad Atlantic and all of Russia in Europe. There is something uncanny about it, yet the medium of its expression is a little dark-eyed child with the face of a cherub—Lillian Ingerman, the daughter of a chemist and druggist at No. 1745 Washington avenue, in the Bronx. She is the granddaughter of the man who has been found. She never

has seen him. Yet she described him, and when his picture was shown to her after he had been found in Siberia she said: "That is the old man who was so nice to me in my dreams and told me I must call him grandpa."

Lazinsky was a railroad contractor in Moscow, where he lived with his wife and three children. Twenty-five years ago he left for the south of Russia. That was the last seen of him by his family. Years of search in Russia brought no word of him. The wife sickened and died of grief, and the three daughters, Emma, Rebecca and Rosie, came to America. The first named is now Mrs. Ingerman. The others are Mrs. Rosie Lebovitz, of Newark, and Mrs. Rebecca Segerman, of Brooklyn.

Several months ago Lillian Ingerman, who is nearly eight years old, cuddled into her mother's arms one morning before breakfast and said: "Mama, I had a dream last night. Such a pretty dream. I was in the country. There were mountains, chickens and cows. The houses all had straw on the roofs, and I was at a party."

"That was a pretty dream, darling," said the mother. "But, mamma," continued the little one, "there was an old man there and he petted me and he told me I must call him grandpa. He was just as nice to me. It was so real I can see it all over again. He had white whiskers and petted me."

A day or two later, when little Lillian was awakened, she was smiling. "Oh, I had such a pretty dream again," said she, "why did you wake me up. I was with my grandpa again. He petted me. The houses were all little and covered with straw, and the mountains were big. He told me I must always love him, and I had my arms about his neck and he was kissing me when you woke me up."

Mrs. Ingerman told the story to her sisters. They thought of Siberia. They remembered once they had heard their father speak of a place called Chita, in Siberia, where he had worked in the mines. He had described Chita to them as the child had described the place she had seen in her dreams. They wrote to Chita. In due time word came back that their father was there. His picture has been forwarded to his daughters here and he will soon start to rejoin his family. When he comes he will be no stranger to his grandchild. She has seen his picture, kissed it and is waiting to hug him in real life as she did in the dreams that led to his being found.

It must strike even the casual reader as rather peculiar that in a case of "thought transference" people have long conversations and that a child knows the minutest details of scenery in a place on the opposite side of the earth. Even such a clever mind reader as Bishop thought he was doing something worth while when able to get one idea that another held steadily in mind—as, for example, the spot in which some object had been secreted. How, then, by thought transference can we hope to explain the facts above given? So many well authenticated

instances of people and things being thus found, or of events becoming thus known before they have actually occurred in the visible world, are being reported with the names and addresses of those involved that it can not be long until public attention is turned to the simple but scientific explanation of such phenomena offered by theosophists.

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### HINTS TO YOUNG STUDENTS OF OCCULTISM—XI

It is a great mistake to become so absorbed in one's business or studies as to become almost unconscious of the lives of others. Such a life is one-sided and unbalanced. To spend all one's time accumulating information is second only to the foolishness of giving an incarnation to the accumulation of money—and that would be nearly as foolish as to spend a winter accumulating snow. Of course the object the student of occultism should keep constantly before him is to make the very most of the present incarnation, to so use his time here that he may realize as much as possible from it. Every opportunity that is within his reach should be utilized. Becoming completely absorbed in business or in one's studies, while surrounded by all the opportunities presented by the physical plane life, is much like going to a good play and then reading a newspaper while the performance goes on unnoticed.

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The life we are now living gives admirable opportunities for balanced development, and it is just the things we do not naturally take to that may be most in need of attention. The person who has a strong tendency to give most of his time to amusements can clearly improve matters by turning some attention to study; and no less certainly can the one who is wholly absorbed in study give some time to other things, to his great profit. The improvement of the intellect is important, but by no means *the* important thing in life. The cultivation of sympathy, of compassion, is tremendously more important to the student of occultism, and yet it is precisely the thing that we seldom think of as requiring systematic development. We have many methods and countless contrivances for developing the intellect but we leave the heart qualities to take care of themselves, and to grow in any vague and indefinite way that may come about.

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It is quite as possible to cultivate compassion as to cultivate the intellect, but it requires to be done with attention and systematic effort. The necessity for it must first be recognized and the mind be turned resolutely to the subject. This is the first step toward breaking up that self-centered absorption that makes us oblivious of the struggling brothers

beside us on life's highway. Then one begins to observe more and more the difficulties and the life-problems of those about him. And as he looks and listens his sympathies are quickened.

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It is as necessary for the student of occultism to make definite efforts to quicken his sympathies as it is to systematically strengthen his mind; and quite as important to set aside some portion of his time for helpful work among the unfortunate, of some class, as to have appointed hours for study. It is not difficult to find the unfortunate, for they are everywhere. The hospitals are excellent fields for benevolent work, and especially the county hospitals. In the free wards of any hospital there are always those suffering from the double affliction of sickness and poverty. When we remember how much neglect falls to the lot of the patient who has a private room and pays well for it, we can easily understand what happens to the unfortunate in the ward where one nurse must divide attention among a dozen or more. People who go to the free wards are frequently in need of simple necessities and often have not a friend or even an acquaintance within reach. The appearance of a sympathetic person as a visitor would be welcomed with delight under such circumstances.

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The prisons are, of course, always a good field for benevolent work. If one finds it difficult to get into such work he can at least do the simple things. He can take some magazines or illustrated papers as gifts and say a few cheerful words. Then he can gradually get into sympathetic touch with some particular prisoner, study his case in a friendly way and find how he can be of real service to the unfortunate one.

Other avenues of helpfulness will open up to the person who turns his mind to the subject. If hospitals and prisons are not accessible then there are always the simpler things at hand. There are sick people to be visited in their homes; there are tired mothers who can be relieved of the care of children for a few hours; there are anxious fathers out of work who may possibly be helped to find employment; there are overworked factory girls, slaving to earn a bare living, who would be delighted with some discarded clothing; there are children in the poorer districts who seldom or never get an outing, and there are children everywhere who may be made warm friends by a little attention and be enormously benefited by the ideas any student of occultism can easily suggest to them.

\* \* \*

To set aside some part of one's time for the deliberate cultivation of human sympathy, to make oneself a center for radiating the sunshine of life, to thus take thought of the welfare of others, and to become practi-

cally helpful to them, is to imitate, in some degree, the life and work of the great Masters of Compassion, who are giving, not some, but all of their energies to practical work for the world with never a thought of themselves.

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## THE PRINCIPLES OF THEOSOPHY

[The attitude of the press toward theosophy is, as a rule, one of ridicule and mild hostility. It is therefore a pleasure to reproduce the major part of an editorial that appeared in the *Detroit News* while a course of lectures was being given in that city by the editor of this magazine—an editorial so marked by appreciative understanding of the philosophy and so full of truth ably expressed that it is worthy of longer life and wider circulation.]

Detroit is being favored with a 12-day lectureship in theosophy. The general public knows more of the vagaries of theosophists than of the principles of theosophy. The difficulty in briefly describing theosophy to those unfamiliar with the study of it lies in the almost unavoidable certainty of making it appear ridiculous. Enough cannot be said in a limited space to make it appear to be more than fragmentary phantasm, whereas it compasses a sublime philosophy, the most complete in the world. \* \* \*

Theosophy is not a creed, belief in which saves a man; it offers itself as an explanation of the world-order, as a path for the soul seeking development. \* \* \*

No one has thought for himself concerning the greatest questions without entering at some point the domain of theosophy. No one has communed with the thinkers from Plato to Emerson without imbibing in some degree the Ancient Wisdom. (It may be interesting to know that Emerson carried the Bhagavad-Gita in his pocket, and that it was the main source of his philosophy.) Our science, physical and metaphysical, is merely confirming the teaching of the ancient masters and custodians of this wisdom. The doctrine of evolution was stated by these teachers and written in their books thousands on thousands of years before it was ever heard in the west. The unity of matter, its aliveness, which is only now being approached by our science, was one of the elementary tenets of those old students of the soul. Our psychology is little more than a slow and hesitating confirmation of what was common as the alphabet to the teachers of India. Ages before the modern telescope discovered canals on Mars the ancients taught that the human race in its passage through that planet left the remains of great engineering works there, thus anticipating the modern question, "Is Mars inhabited?" by saying, it has been inhabited. And in view of this, the theosophist believes that what now seems strange and impossible in the Ancient Wisdom will one day be verified by the slow, plodding methods of western scientists.



Theosophy's message is so many-sided that it is impossible to indicate it in anything less than a treatise, but it may here be said that its most attractive message to its adherents is the justice of the world order. This is at once a hard, but to them a satisfying gospel. No matter what kind of an evening-up program the creeds announce for the next world, these feel that justice exists this moment or never, in this specific place or nowhere. The thought that injustice exists at all—even to be balanced by a heaven of everlasting bliss—that the law of the universe is for one moment or in one circumstance suspended, is for them intellectual anarchy, spiritual chaos. Theosophy teaches that justice IS, that the scales balance exactly in every life and every circumstance of life, that effect never outruns nor falls short of cause. The poverty of the poor man is rightly his; the stone of riches hung about the neck of a Rockefeller rightly his. The child born into a Kamchatkan hut or into an American home, born a king or born a pauper, born with saintly or with criminal tendencies, comes into his own, and only his own. The good that befalls one, or the evil, is one's own, and not another's. He reaps his own sowing, and not another's. None can harm him but himself; none can help him but himself. Absolute justice, varying not a hair-breadth, rules. Heredity, capacity, opportunity, experience are meted out by scales that no man can cheat, that cheat no man.

Now, this view of life necessitates two things; first, a longer term of observation and comparison than one lifetime affords; and here one meets with the doctrine of reincarnation, with its following distinctive assertions: One lifetime, considered alone, is insufficient to establish exact justice. It relates to the past and prophesies the future—just as the childbirth and the prison sentence of to-day cannot be explained in the terms of to-day, but must be explained by an endless chain of previous causes. And it is really a matter of wonderment that we have confined ourself and our theories to this life as the beginning of us. An effort to repair the obvious injustices of the one-lifetime view has been made by the current theologies, which postulate a heaven and a hell at the end of this brief term, but the existence of these states of retribution is an admission of injustice in the present life. Future reward does not solve the problem of present injustice, present suffering, present congenital incapacities and deformities, the lack of a chance in this life. They must be explained, not by the future, but by the past, or there is no law of cause and effect. The Ancient Wisdom cuts the knot by saying this lifetime is neither the beginning nor the end of our lives, but, to use a figure, is only the space contained within the limits of two one-eighth inch marks on a yardstick, with eternity stretching on either side. It is related to all behind and determinative of all to come. This hypothesis explains more points concerning the Platos, the Edisons, the Spencers, the Napoleons than heredity can explain; it explains the capacity and incapacity of men. It avoids the impossibility of explaining the inequali-

ties of one lifetime in the terms of that lifetime. It teaches that we appear and reappear in lives after deaths, just as we appear and reappear in days after nights of sleep. It teaches that we use and cast aside these bodies as we have used and cast aside the hair that is cut off our heads. What we are in this body is the result of what we were in a previous body; and what we are determines what we will be to-morrow, i. e., after we sleep in death and awake and dress ourselves in a body for another day of life. Moreover, the object of all being the culture of the soul, it follows that one lifetime is insufficient for that culture. What a fund of culture a woman gets that a man is left destitute of, yet the perfect soul must be the best of male and female and the necessary culture can be had only by the experience that comes with the habitation of these differing bodies. Think of the culture the peasant gets that is denied the king, and vice versa, yet the perfect soul must have both. The pauper is as much doomed to wealth—perhaps has had it—as the Rockefellers are doomed to poverty—or already have had it. Each man is in his own place, getting his own experience, and the universe balances to a tittle.

The second great doctrine is that of karma, the law of cause and effect, whose workings have been indicated above. This karma is individual and collective. Nations have it as well as persons, and this explains the persistence of racial types; the individual must participate in his national or racial karma. The study of this law has made many scriptures, many sciences, many religions and many philosophies.

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If through the hall of wisdom thou would'st reach the vale of bliss, disciple, close fast thy senses against the great dire heresy of separateness, that weans thee from the rest.—*The Voice Of The Silence*.

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## EDITORIAL

A rather remarkable movement toward living a better life has recently been started in Cleveland. Some people began to try to live for a short time as they think Jesus would have lived; and their example has been followed until, it is said, the enthusiasts number tens of thousands. Some minister has risen to say that this is all nonsense; that it is a reflection on the church when its members set out to live two weeks as Jesus did, for they are presumed to do it all the time. But the fact remains that precious few do it any of the time, and if somebody is able to arouse enough enthusiasm to keep them at it for two weeks the good parson should be shouting "Amen!" instead of proposing a task he must know they won't attempt.

## THE INFLUENCE OF THE PRESS

In the first of his articles on prison reform Mr. Cooper is quite right in saying that if the people did not desire to read about suicides, horrible murders, scandalous divorce trials and the salacious details of Thaw assassinations, then the newspapers would not print such stuff. But it is also true that the people are not alone culpable. The press itself must shoulder a heavy responsibility for its course in pandering to the basest impulses. While it is true that if no moral obliquity existed in the reading public there would be no incentive for the press to wallow in the mire it is equally true that the desire for that kind of reading matter is made stronger and keener by the newspapers that pander to it. It is not as though newspapers could not be published at all—could not succeed—unless they furnished such matter. Twenty years ago they never thought of printing such stuff as now appears and you will look in vain for it in the English press, which publishes some of the most successful newspapers in the world.

Whoever undertakes, through the agency of the press, to mould, direct or even influence public opinion and public affairs, is under the solemn obligations of a teacher and leader. He is assuming a tremendous moral responsibility. He is in honor bound to act for the general welfare, not against it, and for the improvement, not the degradation, of the common standards of morality. A newspaper like those now sold throughout the country for one cent is read by multiplied thousands of youths and if the highest, instead of the lowest, ideals were placed before them an opportunity of incalculable value would thus be utilized. But it is very often these one-cent papers that reek with such rotteness. In fact, the most recklessly sensational newspapers printed are just those that, on account of their cheapness and their sensationalism, circulate among the young and the morally weak, who are most in need of clean and balanced literature.

What, then, must be said of those of greater intelligence who deliberately feed and cultivate the baser impulses in others? Both people and press are at fault but since the press assumes the position of teacher, of guide; since it assumes to speak with a tone of authority and settled conviction on almost every question that comes before the public; and since it is undoubtedly true that the masses of the people are powerfully influenced by the attitude of the press in all human affairs, the press is far more blameworthy than the people. The scandal-monger portion of the press assumes the position of public teacher only to basely betray the trust for the money the betrayal will bring.

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But in the night of death Hope sees a star and listening Love can hear the rustle of a wing.—*Robert G. Ingersoll.*

## THE JUSTICE OF KARMA

People who cannot see the justice of karma would have less difficulty with the subject if they would remember that we never see the whole of a transaction, and that it is quite as impossible to render sound judgment from a fragment of the evidence as it would be for a jury to render a just verdict after hearing only one side of a case. We see a man afflicted with some sudden calamity and our sympathy is instantly aroused. Seeing nothing of the cause of the misfortune we feel that an injustice is being done. Could we see the train of causes leading up to the effect we should still feel sorry for the man but in a different way. If you are passing along the street and see a well-dressed man suddenly pushed through a doorway, go rolling down the steps and land with pain and humiliation in the gutter, you would feel very sympathetic and conclude that a great injustice had been done. But if you could have seen what occurred on the other side of the door—if you could have known that a moment before he lost his temper over a trifle, assaulted a weaker person and unexpectedly got the worst of it,—if you could have seen the whole event instead of a fragment, you would still have felt sorry that people should give way to such weaknesses but you would have thought no more of injustice.

Every human being has his flaws, his moral weaknesses, or has had them. He also has his fine qualities. At a given moment one or the other of these two aspects shows forth and we forget for the moment that he has, or ever has had, the opposite characteristic. The tendency of most people is to strongly condemn or to strongly sympathize according to the circumstances of the moment. If a sneak-thief is caught snatching a woman's purse they declare he ought to be pummelled within an inch of his life. They think only of the fact that he is a lazy, cowardly thief, who lives luxuriously on the hard-earned money he can grab from women—money that is being carried out to buy food and clothing for children. Nothing seems to them too bad for such an unprincipled sneak. But had they arrived on the scene five minutes later and instead of seeing a thief robbing a woman they had seen a bruised and bleeding young man being beaten and kicked into insensibility by a half dozen indigent men, sympathy would have leaped to the front. The men would be denounced as brutes and if the whole story could not be learned the conclusion would be that a great injustice had been done the poor young man.

A building takes fire in the night and the people barely escape with their lives. Later it is found that one did not escape, but was burned to death. When it is learned that the victim was a child, the horror of it increases. "An innocent little child, what an injustice!" says one. "There can't be a God," says another "or such a thing couldn't occur"; and those who believe that a human being is created at birth by God

only to be burned alive a little later certainly have a hard problem on their hands. But from the viewpoint of cause and effect, in the light that the laws of karma and reincarnation throw a human evolution, there is no puzzling mystery at all. We have simply seen one side of the drama. Let us look at the other.

A careless man lights his cigar and flings the flaming match from him on the street. It is his way to be careless. Others have often remonstrated with him. "You'll set the house afire sometime," says a friend, but the careless one laughs at "foolish notions." Finally the unusual occurs. The match falls on a passing baby's carriage. In an instant the filmy clothing is aflame, and the child is so badly burned that it dies. The public indignation is great, but there is no law that can reach the offender. It was "an accident." The man did not intend to take life. He cannot be punished or even checked in his careless and destructive career. But just here where human methods fail nature takes charge of the case. The man may escape statutory penalties but he cannot escape the law of karma that forever works for the common good, for under its beneficent reign the evil we do reacts on the doer until he ceases to do evil. In the interests of the common welfare that man must be moved out of his carelessness or he will go on destroying the lives of others. He must have a lesson so seared into the soul that carelessness will give way to caution through all the future. Is there any injustice in this? Is there any injustice in the fact that one whose thoughtless carelessness deprived a child of its life by fire should, in another incarnation, lose his own body by fire? And when we remember that the body of the man and the body of the child burned to death in the house are but the physical plane expressions of the same ego at different periods—different incarnations—and that through the reaction of the event of the first incarnation on the second the ego has learned a lesson that will make both its own future incarnations and those of others safer and happier, we see that not only has there been no injustice done but there has been true mercy shown in the operation of the law.

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"The human Will, that force unseen,  
The offspring of a deathless Soul  
Can hew a way to any goal  
Though walls of granite intervene.  
Be not impatient in delay  
But wait, as one who understands,  
When spirit rises and commands,  
The gods are ready to obey."

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Whole-hearted devotion is a potent factor in promoting the growth of the soul.—*The Doctrine Of The Heart.*



### QUESTIONS AND ANSWERS

"It is said that when children die in infancy they often are born again in the same family. Why?"

The reason appears to be simple enough. If, in the first birth, the ego was born into that family which was best qualified to give him the physical body he required for a particular incarnation, and it died too early for him to acquire the lessons he must learn in it, he still has need of that particular physique. The parents who supplied it in the first instance are naturally the ones who can best furnish it in the second. If a strong karmic tie with one of his parents was the predominating factor in the case it would still remain a factor in the second birth.

"What is the best book I can get to give a clear understanding of the invisible world?"

Probably the best books published on the subject are *The Astral Plane*, and the *Devachanic Plane*, by C. W. Leadbeater. The first named deals with the astral region and describes not only its scenery and inhabitants but its phenomena of various kinds. The second deals with the heaven world. The two little books together give an admirable idea of the conditions of life after bodily death, in its various stages.

### RULES OF ORDER

Some knowledge of parliamentary practice is a necessity to every person who would take part in any deliberative proceedings or who would even intelligently comprehend what is occurring at a convention. Such information ought to be taught in our schools and doubtless sometime will be. But that does not help those who have no more school days ahead of them. One of the simplest and most useful little works that has ever come to our notice is published by Mary L. Doe, 923 N. Monroe St., Bay City, Michigan. This little booklet is so neat and compact that it can be slipped in the vest pocket and yet it is so complete that it thoroughly covers every point that the average person is likely to ever want to know and has a full index that enables one to refer instantly to any subject. It is printed on excellent paper with an appropriate cover, round corners, and the marvel of it all is that it can be sold for ten cents! We have used this little book which presents the essence of all the big books, for many years, and if it

could not be replaced a dollar would not purchase our copy. It can be had by mailing stamps to the publisher at the address given.

### UN SOUND METHODS

Commenting on the evils of vaccination and inoculation Mrs. Annie Besant says:

"The main objection to all these artificial methods of meeting disease is that they turn people away from the only sound methods, cleanliness, sanitation, a pure life, and well chosen diet. In addition to this, even in the cases in which people may be rendered temporarily immune from one form of disease, they are rendered more liable to others, so that the safety is entirely illusory."

### A NEW LODGE

It was only in the last issue of this magazine that the formation of a large study group was reported as the result of the lectures given at Handel Hall, Chicago; but already a new Branch of the Theosophical Society has grown out of it. It is known as the Central Lodge, T. S., and began its career with thirty members. A charter was issued to it about the middle of January.

This new lodge has taken hold of life in a most vigorous and practical manner. It was scarcely chartered when it announced a course of public lectures, to be given in Rectal Hall, by Mr. Thomas Prime every Sunday afternoon from January 24th to March 7th. The opening lecture is said to have drawn an audience of three hundred people. A select musical program is being given at each lecture. A neat folder invites visitors to attend the study class Monday evenings at 62, The Auditorium, where the handsome hall and headquarters of the new lodge are located. The secretary is Chas. Ludovic Gutmann, 1705 Auditorium Tower.

### INDIA ALSO

As THE AMERICAN THEOSOPHIST goes to press word comes from India that the Indian Section of the Theosophical Society, represented in annual convention, by six hundred delegates, has almost unanimously adopted a resolution inviting Mr. C. W. Leadbeater to return to the Theosophical Society, only three votes being in the negative. In the General Council the vote stood 21 to 3 in favor of the resolution mentioned.

## FROM THE FIELD

GRAND RAPIDS, MICH., *January 18.*

For a city of a little more than a hundred thousand inhabitants Grand Rapids is furnishing excellent audiences. Last night, at the fifth lecture, there were at least 350 people present; possibly more. The average attendance is much better than it was in Detroit, with three or four times the population, albeit theosophy is much better known in that city. In Detroit the season—the pre-holidays swirl—was against us but that is hardly enough to explain it. I believe our good fortunes here are largely the result of the best advertising ever done where I have delivered lectures. All three of the dailies have given an unexpected amount of space to reporting the lectures and not an unfavorable word has appeared. Two of them sent reporters to get interviews upon my arrival and both of them showed some personal interest in the subject and agreed to attend the first lecture. After that they kept coming and one of them called me up on the telephone a couple of days ago, expressing a desire to have a set of the published lectures to be read more deliberately when there was time. All three of them appear to have a friendly interest in theosophy and it seems very probable that when our lecturers come this way in the future they will get valuable assistance from the press in drawing good audiences.

This is my first experience at lecturing in a church and I mean to repeat it whenever it is possible. We have the Unitarian church here,—a little gem in architecture that seats 400 people, and that is ample in a city of this size. A church like this is perfectly comfortable for everybody, noiseless, and as easy to speak in as a parlor. Then there are some people who have just the suspicion of an uneasy feeling about going to a theosophical lecture, and the church reassures them. They come here when they would not go to a hall for the same lecture. It is easy to count them in the audience. They belong to some orthodox church. The program describing the lectures aroused a desire to go—but there was some doubt about the propriety of attending. However, it was to be in All Souls' Church. Surely that took the curse off! So they came.

There are more young men attending than I have seen elsewhere and this is cause for congratulation. Last night there were many of apparently twenty years, or younger, and at that age the idea of universal brotherhood and the ideal of noble and heroic living is almost certain to make a favorable impression. They have the vigor and enthusiasm of youth that demands something to do, rather than something to believe. The idea that somebody else shoulders all one's sins, leaving nothing for the sinner to do but to exercise a confiding faith that it is all settled, may be satisfactory to a young man with pipestem legs and a retreating chin; but your normal youth takes naturally to a religion where there can be "something doing" on his own account. The idea of being a "god in

the making," of evolving by conscious effort, of every effort adding to his power to help the world, must necessarily appeal to the live young man with resistless force. He naturally wants something to do and he finds that there is plenty.

Of course it is largely upon the young people that the future of the Theosophical Society depends, and it seems very fortunate to have them attracted to it at such an early age. When a person comes in later in life it is often the case that while there is breadth enough in him to accept the teachings he is nevertheless so narrow in certain directions that sooner or later he bumps against something that throws him out again or leaves him an almost useless piece of furniture. But the younger ones are more adaptable, more capable of swift adjustment to the unexpected. It has usually been among the young people that all great movements have found adherents in sufficient numbers to guarantee success. The revolutionary movement in Russia to-day draws so heavily upon the young men and women in the universities that the government reckons its institutions of learning as its enemies. When we want somebody to make sacrifices for others, to give up life itself for a principle, we appeal to the idealism of youth.

One way in which the world moves forward, and broadens, is by the coming in the plastic young. Conservative age surrenders the reins to progressive youth,—and the chariot wheels get out of the ruts. We find a few, a very few, elderly people who can assimilate new and broad ideas, but for the most part they cling tenaciously to the old until Death takes a hand in the game and removes the barrier to progress. The young are the hope of theosophy and whoever can think of better methods of attracting them will be doing the Society service of great value.

It is only in the sunshine of the success of this city that I have the heart to mention the shadow that fell upon the field work in Joliet. The advertising had been well done—most thoroughly, in fact—and a fine hall rented. But when I confronted my audience I found it to consist of eighteen people! The second evening did not improve matters any and the hall was abandoned for another of suitable size. Here the lectures were converted into class talks. The little audience was faithful in attendance and when I have finished here I shall return and hold some more class meetings. Joliet has a population of fifty thousand and is a manufacturing town, with a large percentage of steel and iron workers. It also has a penitentiary containing about sixteen hundred prisoners. I tried hard to break into it with a course of lectures—but they barred the lectures. Furnishing religion to the prisoners seems to be as much a part of the political program there as furnishing bread and potatoes. But theosophy has been planted in Joliet and, under the helping hand of Chicago, forty miles away, we may hope that it will come in time to bear good fruit. I have seen no place more in need of it.

After a brief stop at Joliet the next point will be Kansas City.

L. W. R.

## RENEWAL OF SUBSCRIPTIONS

This issue of THE AMERICAN THEOSOPHIST is No. 11 and therefore those who began with the first issue, last April, or afterward subscribed and received the back numbers, have but one more magazine coming to them before their subscription expires. It will save much work in the office if those who desire to have the magazine continued will mail a check, or money order, of one dollar, when they see this notice. Many people who desire to continue are careless about sending notice and thus leave the editor uncertain whether to stop the magazine or not. We do not want to stop it if you really want it, whether it is convenient to pay at once or not. On the other hand we do not want to send it unless you desire it, for in that case the magazine would be thrown away, and this we cannot afford to do as the actual cost of every copy is considerably more than the subscription price; for we carry no paid advertisements, as most magazines do, to meet the major part of the expenses. If you are not prepared to send the dollar now or when the March number reaches you, please send a postal card saying that you do, or do not, as the case may be, desire to continue another year. Remittances should be made payable to THE AMERICAN THEOSOPHIST and mailed to the office.

## NOTES

Following the example of Holland, America and Germany, France has endorsed the invitation to Mr. C. W. Leadbeater to re-enter the Theosophical Society, and has recorded its opinion on the subject by a vote of more than fifteen to one.

The Lodges of the Theosophical Society in Australia and New Zealand are showing commendable activity in the Order of the T. S. Service. At Adelaide it has taken the form of a movement to abolish the death penalty; in Sydney, for the formation of a society to promote the cremation of dead bodies; in Brisbane, visiting committees for hospitals and prisons. Sydney has also a League of Mercy which gives especial attention to the hospitals. Auckland, N. Z., is actively encouraging the circulation of occult literature, and its book depot is an important feature at its new and enlarged headquarters.

During the month of January the people of Kansas City have been enjoying a course of lectures by Mr. C. Jinarajadasa, the senior national lec-

turer of the Theosophical Society in America. The program includes the following public lectures: "The Law of Adjustment," "Our Life Beyond the Grave," "Dreams—How They Are Caused and What They Mean," "Theosophy and Modern Social Problems," "Man's Invisible Bodies," "The Evolution of the Soul," "Psychism—Eastern and Western," "What Thoughts Look Like." Two of the lectures are illustrated with the stereopticon. The lectures to members only, include this fascinating list of subjects: "The Elemental Essence," "Root Races," "The Evolution of Animals," "The Planetary Chain," "Bhagavad Gita" and "Occult Chemistry." Members who live where these lectures are given are to be congratulated. Engagements for Mr. Jinarajadasa can be made by addressing him in care of the General Secretary of the Society.

A letter from a subscriber tells briefly of some useful work. An Old Peoples Home is visited twice a week and the visitor reads to them from various books. This must be greatly appreciated where there are many people who cannot read for themselves. Naturally enough the old people soon learn

to look eagerly forward to the coming of their visitor. Of course theosophical subjects cannot be too abruptly introduced but much theosophy can be given out. This is a direction in which almost everybody can find something to do. In almost every community there are many old people or invalids who would eagerly welcome a visitor who can read and talk a little.

The Newark Lodge of the Theosophical Society is making a most enviable reputation by its public activities. Announcements have been sent out of Sunday evening lectures beginning January 3rd and continuing until February 14th. Mr. M. J. Whitty, of New York, has been engaged for this course. The lectures are to be followed by a question meeting. When we remember that this Lodge is less than one year old the showing is a very creditable one.

Unfortunately there has been some delay in the application for a charter, reported in the January number to be coming from Utica. It is to be hoped that the delay is only for a short time.

Some of our friends have not yet become accustomed to ordering lectures and books from the Theosophical Book Company, 98 Jay St., Albany, N. Y., and are still sending orders to the editor of the AMERICAN THEOSOPHIST. This causes extra work and also delay, for the letter is returned to the secretary at the above address before the order can be filled.

Thanks are due various friends who have sent press clippings of interest, some of which have been most useful and others of which are reserved for future use.

O many a shaft, at random sent,  
Finds mark the archer little meant;  
And many a word at random spoken  
May soothe, or wound a heart that's  
broken.—*Sir Walter Scott.*

During the Anti-Vivisection Congress to be held in London early in July a great public meeting of anti-vivisectionists will be held and President Besant, as one of the speakers, will represent the Theosophical Society.

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