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THE VALUE OF THEOSOPHY TO THE WORLD

By T. H. TALBOT

Theosophy declares the universal brotherhood of humanity, no matter what the outward differences may be. These differences are the result of age, and not of nature. It further declares the unity of all manifested life. It lifts us above all differences of religion, nation or race, and presents to our gaze the vast picture of human evolution carried out through world periods, rounds, races, and sub-races, moving along in harmonious sequence.

With the idea of humanity being an evolving aggregation of individuals of differing ages, at different points of evolution—and this idea is very fully justified by the physical facts—it naturally follows that the system of philosophy, ideals, or religion, which is found useful at one period, is discarded as useless for its development at another period, and what is suitable for one race or nation is unsuitable for another; and so we have the many different religions and philosophies to suit the varying needs and capacities of the evolving humanity. The understanding and acceptance of this one idea gives a foundation for the tolerance and good will which should exist between religions and differing denominations. The terrible persecutions which have blackened the name of religion, could never have taken place in the light of the knowledge that theosophy brings. How could a man, believing in the gradual growth of mind and soul, so persecute his brother because he did not accept the same views?

Taking this view theosophy claims that all religions are one in their essence, that they all have but one object—to aid mankind in development towards the divinity which in time it will realize; that these religions were given out at different periods by adepts, who had finished their own human evolution, and who, knowing the differing needs of humanity, are able to give to each people the religion that will best subserve its growth. These different phases of religion are seen by the elder souls merely as different classes in a school. With understanding and progress the prejudices born of ignorance will be put aside.

Religion would be greatly aided by the recognition of these natural differences of age and growth in the people it has to deal with, and its work would be much more effective, by supplying to each exactly what he stood most in need of. Christianity is not without this idea of differences for we find Saint Paul saying, "we give milk to babes, but meat to strong men." Modern Christianity, however, does not appear to make

very much difference between the two, and as a rule we find only milk poured out to all alike, with the result that many of its strong men have sought elsewhere for that deeper knowledge which, to them, is the sustaining bread of life.

From the standpoint of individual development the teachings of theosophy will appeal with great force. It lays down clearly the broad principle that this universe is but the outer manifestation of a great Divine Being, the understanding of whose consciousness lies far beyond human ken, that this mighty Being is the sole support of His universe, the energizer of all its activities. All beings therein, from the tiniest insect up to the mightiest archangel, have their life from, and in Him. Without His perfect life, the imperfect lesser lives could not be.

In the wondrous presentation of this great life, taking on itself limitation after limitation, which makes possible the countless myriads of separate lives, flowing downwards from subtler conditions of matter and consciousness, and veiling itself in ever denser forms, theosophy shows us the descent of spirit into matter, until the great life wave has found its abode in the mineral, the condition in which it is most nearly obliterated, or overpowered by matter. Then on the upward arc of the cycle, it shows us this life breaking through all these dense material forms, slowly upward, through the mineral, vegetable, and animal kingdoms. When the human stage is reached its power is greatly intensified, and because of this accumulated power the human stage is shorter than the three preceding stages of the upward climb, and can be made shorter still by the application of right knowledge, by those who wish to progress. From this standpoint, that man is a portion of the divine life, unfolding his powers and qualities through the contact and limitations of matter, this philosophy teaches that a man by a rational application of the forces which make for evolution, to his own individual case, can so hasten the working of natural evolutionary law that he can achieve in a few lives, what otherwise would take ages to accomplish. Here comes in the inevitable doctrine of reincarnation. We cannot leave it out and have a coherent and reasonable philosophy. Without it we face the problem of a most unjust God, who deals out his favors, or disfavor, most irregularly; who endows some of his children magnificently, both with material things and with intellectual and spiritual gifts, while others he sends out very poorly equipped, indeed, without moral qualities, without reason or judgment. Apply reincarnation, and the growth of the soul, and what a different aspect the scene immediately takes on! At first sight it seems strange, this idea of coming back into other bodies of flesh, but there are many strange things in this world. The unfamiliar is always looked on as strange, and the well-known proverb "Truth is stranger than fiction" fits well here.

Here, then, we get the view of the individual soul as a continually growing entity and see that there is really no injustice in the Divine

plan but that that which seems unjust to us is only so because of our limited understanding. Is it reasonable that God would create a human soul whose existence was to have no end, destined to live throughout all eternity, and endow it only with the very limited development of intellect and power which some human beings have, and with this small capacity send it on its eternal career to comprehend the wonders of nature, and the glories of divine manifestation in all its infinite depths and variety? Unreasonable and illogical it certainly is compared with the idea of the gradual evolution of the soul, through repeated embodiments until every lesson is learned that this school has to teach, until every power and capability is attained that experience in this world can give. When all this is achieved the soul can then choose what path it wishes, can go or come as it pleases; and until this is attained what is there that is unreasonable in the idea of the soul returning to this school life after life, until it finally graduates?

Think of the moral effect on the individual when he realizes his responsibility to nature. Most of us are very ready to receive that which brings us pleasure, and are glad when we learn of the divine possibilities before us, but we ought never to forget that we must accept the responsibilities also, and that this grand plan of the evolution of the individual is carried on according to law in the widest sense of the word. Many people object to the law of karma, but it is largely on account of their erroneous notion of what that law is. Karma is the will of the Logos guiding His universe and everything therein up to perfection. Without this undeviating will, or law, the universe could not continue on its course. Take away this law and it will come to speedy destruction.

We can all agree that there must be this tremendous will to rule the worlds but what we cannot see clearly is how this inflexible law can be applied with unerring justice to the infinite variety of conditions, resulting from the infinite gradations of evolving beings at every possible stage of growth, always subserving their progress and never the reverse. If we think of a well ordered government it will help us as an analogy. The Logos is the one Supreme ruler in His universe. Under Him are a mighty host of lesser divine beings, each one responsible to the one next in rank above him, and each carrying out the will of the Supreme, as it should be applied to the sphere and conditions over which he rules. These agents of the Supreme will are beings of graduated intelligence, the highest, so to speak, directly contracting the mighty force of the Logos, and transmitting it on down to those of lesser capacity, until on the lower planes these agents are of a lesser development than human beings, and consequently the will or force of the Logos is diminished on the lower planes to suit the requirements. A form of the lower planes could not bear the direct contact with higher plane forces. It would be broken up if subject to a force that was beyond its limit of vibration. It is only by gradual development that a form can be made to answer to

higher vibrations, the soul gradually subjecting it to greater and greater pressure. Thus we can realize that the omniscient will of the Logos pervades His whole universe, and that nothing happens in it of which He is not aware; yet He bears with infinite patience the limitations and imperfections of these separate parts of Himself, the lowest being as much within His care as the highest. The poet Shelley sensed this great truth when saying through the Jewish sage, "Despise thee!—not the worm beneath thy feet; the Fathomless hath care for meaner things than thou canst dream."

Through the laws of reincarnation and karma the growth of the soul is carried on. From the lowly, ignorant condition, the human soul is gradually developed, carried along in the great sweep of human evolution, rising higher and higher as it puts forth special efforts, aside from those necessary for normal evolution, regulated, checked, and guided by its karma. Man in his highest spiritual nature is free and untrammelled, but in his expression through bodies on the lower planes, he is limited and bound by those bodies. His work on the lower planes is to conquer and control matter until he knows himself in his true spiritual nature on every plane. Now in the early stages of evolution his work is very slow, not very much being accomplished from life to life. As experience accumulates his development is more rapid, and his powers increase. Then the stage is reached where the man understands what the final goal of evolution is, and determines to reach it in the shortest possible time. This is the stage that is spoken of as the recognition of, and the entering on, the path. In bringing this knowledge to light again who can measure the value of theosophy to the world? It affirms the existence of this path to union with God, makes very clear the way to find it, and throws much light on the darkness which has so long surrounded it. It proclaims that there are men and women to-day who are climbing this pathway, at all its different stages, and further, that there are Those who have trodden it all the way, who know what the union with God is.

Now what does this knowledge mean for men and women in the world today as we find ourselves? It means that any individual, at a definite point in growth, when he recognizes this path may commence to follow it, or perhaps himself to tread it. It means that the man who desires with all his heart to help his more unfortunate brethren along life's journey, but who finds his powers on the physical plane so helplessly limited for doing so can, through this knowledge, feed the starving souls about him, and give the true help that endures.

You may give a man food, and relieve his hunger, but in a few short hours he is as needy as ever, and in the same plight you found him. The good done for him is only of short duration; but you may give that same man the *idea* that he is the maker of his own destiny, that he has it in his own power to make of himself what he wishes to be, to possess all that

he wills to possess, that all this is his God-given right, and within his scope of realization if he only puts forth the necessary effort to gain it, and you have helped that man to the position where he will never again need assistance from another, but in turn be himself an active force for the betterment of all about him, not only for one short life, but for all the illimitable future.

WHAT IS FAITH?

By INTRA MUROS

Real faith is not something talked into us, but a most inward perception of that which is inwardly revealed.—*Horace Bushnell.*

The devout man does not only believe, but feels there is a deity. He has actual sensations of him; his experience concurs with his reason; he sees him more and more in all his intercourses with him, and even in this life almost loses his faith in conviction.—*Addison.*

Like the compass-flower in the houseless wild, is faith in the soul of man.—*Longfellow.*

Difficulties, for which no real satisfaction is attainable, compel us to faith.—*Goethe.*

Faith is assurance of things hoped for, a conviction of things not seen.—*Bible.*

Faith is an indispensable adjunct of consciousness. Without it all would be chaos, and the future, even to-morrow, without meaning. Being an attribute or expression of the soul it defies definition in physical terms. We have faith in ourselves, in our senses, in our intuitions, in our friends, and in natural law. We retire at night confident of seeing daylight again in a few hours, yet, save our native faith, we have no assurance that there will be a tomorrow. The scientist has faith in nature and its sequences; the business man has faith in his employees; the college boy has faith and confidence in his instructor; the child has unlimited faith in its mother. Consciously or unconsciously we all manifest faith in something, and, whether we acknowledge it or not, and no matter how much we may delude ourselves to the contrary, we all have faith, open or tacit, in God—in the Spirit of the Universe, in the Lord of Creation.

It is well to distinguish between that faith which is a principle of our nature, and faith in a body of teachings or arbitrary beliefs pertaining to some man-made religion or philosophy. Faith is frequently confounded with superstition, or with a blind credence of things having no foundation in fact or reason. We do not say that superstition and blind credence have not their places in the natural order of things, but faith rises above indolence and stupidity, and has nothing in common with that passive receptivity which the advocates of some religions rely upon for spreading their particular brand of theology, expecting, as

they do, faith without reason, perhaps in the face of evidence which positively controverts the theory or dogma offered.

So-called rationalists, who pride themselves on the fact that they accept nothing on faith, paradoxically have faith in their own theories, as well as in the laws of nature. Will not a rationalist plant seed in the spring and confidently expect it to grow? "Yes," someone will answer, "but he has had physical proof that seed will grow if planted in the spring, and is therefore basing his act on knowledge." To a certain extent this is true, but the fact remains that the planter of the seed trusts in a power, in a spiritual agency, about which he knows nothing (being a materialist), but which he has faith will do *what he cannot do himself*. Very few human beings, other than the natives of the country, have seen the Victoria falls in the Zambezie, yet no one doubts that they exist. In the history of the world there have been times when men have discovered new countries, or new laws of nature, only to be torn to pieces as impostors, it being unbelievable that their claims should be true. Today the world is filled with men as unjust and as unreasonable, who condemn what they cannot or what they do not want to understand, and because you, or I, or the next person has no recollection of pre-natal experience, is no reason for denying that there is an invisible world or a future life. Because we cannot comprehend a tesseract is no reason for denying that there is a fourth dimension. Because we have not human recollection of our immortality, for immortality precedes birth as well as succeeds death, does not justify its rejection. Deep down under all our mental and spiritual strife abides the conviction, unrecognized by some, unacknowledged by many, a source of much turmoil to others, of having existed before, and of knowing that this life is but a moment in a larger and more comprehensive life.

Faith becomes difficult when unsupported by, or when positively opposed by reason. To ask us to believe in God, the acme of goodness, while we see sordid city tenements reeking in squalor and disease; while we know that human beings are daily suffering agonies of mind and body unspeakable; and while we are assailed with such calamities as that which overwhelmed poor, unoffending Messina, requires something more than the dogmatic and sacrilegious assertion that "It is the will of God" to satisfy us and make faith possible. Since man is a self-conscious entity, it follows that he has the inherent right to hesitate at that which shocks his self-consciousness. Reconciliation of faith and reason is one of the missions of theosophy, and anyone with a paramount desire for faith, and uninfluenced by prejudice, will find that theosophy brings about such reconciliation. It offers an explanation of life and its mysteries based on knowledge gleaned through the ages and augmented by present-day guidance from entities incarnate, satisfying both reason and faith.

The theosophist has faith in a Supreme Intelligence, but rejects the anthropomorphism of God,—a fallacy so stubbornly clung to by many

adherents of Christianity, and which is responsible for much doubt. Is it reasonable to expect man to have faith in a Being, in an omnipotent *man*, who is supposed to be perfectly good, who yet permits events which are unconscionable? To anthropomorphize God limits him, and it is a noteworthy fact that the believers in his anthropomorphism, when driven into a corner, invariably sacrifice his physical attributes and powers to his moral qualities, thus proclaiming their own lack of conviction.

Faith is the bulwark of the world. Ever since man attained to self-conscious thought, pain, disease, fire, flood, pestilence, earthquake, famine, and other "natural" evils have bothered him, have imbued his spirit with doubt, and have created that spiritual unrest which has been responsible for so many of the world's pseudodox theodicies. Most of these ephemeral attempts to answer the great questions of life, having started with false premises were doomed to failure at their inception. A great movement of this character is now growing in this country, the bed rock of which is an acknowledgment of the therapeutic and moral value of faith, but it is doomed to early extinction because it denies the existence of evil—it requires faith without reason or sense. That faith has a therapeutic value is beyond all doubt. The functions of the body are under the control of two great nerve systems, the cerebro-spinal, and the sympathetic. We perform our conscious acts through the agency of the former, but the involuntary functions of the body, such as the beating of the heart, respiration, and the complicated process of digestion, are attended to by the sympathetic nerve system. Doubt or fear disorganizes this system, resulting in partial or perhaps total inhibition of its activities, but the very fact that doubt, fear and disorganization exist proves the reality of evil.

Faith harmonizes and stimulates our bodily functions, and makes us look toward a future which is resplendent with possibilities. It is a joyous, healthful, necessary emotion, and therefore is not without reason.

THE EVOLUTION OF VIRTUES—III

PURITY

BY THE EDITOR.

Purity is a word that signifies much in occultism. We encounter it often, for there can be no spiritual progress that does not reckon with it. A striving after purity is one of the absolute essentials to higher development. There can be no real spiritual illumination without it, no matter what other qualifications may be possessed. One may acquire all knowledge and do many unselfish deeds but without purity of heart and mind he can never touch the "strong hands that hold back the heavy karma of

the world,"—can never come into conscious relationship with the spiritual realms. The various scriptures are full of declarations on this subject, put in many forms, sometimes by positive statements like "Blessed are the pure of heart for they shall see God," and sometimes by helpful comparisons like "except ye become as little children ye shall not enter into the kingdom of heaven."

The essential difference between a spiritual person and the man of the world is that the latter lives largely in his physical senses. At a low point in evolution—the savage state—he lives altogether in the physical senses. He is completely dominated by physical desires, passions and emotions. It is the triumph of matter. As evolution goes forward, as experience is multiplied by successive incarnations, the mentality asserts itself and finally becomes the center in which he lives, mental pleasures gradually outweighing the physical. Ultimately spiritual joys will rise triumphant over both; but for a long period the man is slowly rising from one stage to the other, with the new and higher drawing in him while the old and lower still hold him firmly. When he comes into a realization of the fact that he can work intelligently with nature in hastening his own evolution, and turns his attention to a definite method of doing it, he enters into a contest with his lower nature, the duration of which is dependent upon his earnestness no less than upon his will power.

At the point where the aspirant for higher things awakes to the fact that the old life of sensation is an undesirable slavery, realizes dimly that something better lies above and beyond it, and resolves to attain it, he is likely to be surprised at the strength of the old fetters which hold him back. There are certain appetites that he would gladly be rid of but they assert themselves at intervals with astonishing vigor. There are passions he thought dead which he finds were only sleeping. There are impulses he believes were under control but they flash out without the slightest warning and throw him off his balance. There are certain classes of undesirable thoughts that he hoped to have done with forever but they leap into his mind in spite of him. Often the more determinedly he sets himself to the task of self-mastery the more overwhelming appears this tide against which he struggles; and if he does not work with persistence and knowledge, discouragement also may come.

Why is it that with the perfectly pure motive of rising above the lower nature, with the sincere desire for a loftier life, and with an earnest effort to achieve it, we do not promptly succeed? When we intellectually comprehend that the change is necessary to our happiness, and most devoutly desire its consummation, why is a prolonged struggle necessary to accomplish it? Because the difficulty is not in ourselves at all but in the bodies we live in. The self has resolved upon the higher life. The ego has succeeded in impressing the waking consciousness—in arousing a longing to escape from the degrading thralldom of the

lower nature. But the bodies are to be reckoned with and they cannot be changed in a day. They are the seat of what we call "sin,"—the fortress of the lower nature; and that fortress cannot be carried by assault. It can be taken only by siege.

The progress of purification is a process of changing the matter that composes the physical, astral and mental bodies, as actually and literally as one would reconstruct a house, making it into a totally different habitation. The very desire to attain the higher life begins the reconstruction. But just as one could not instantly raze his house and as instantly rebuild it, but could effect any desired change by taking the necessary time, so any change that we are capable of imagining can be made in ourselves in reasonable time. We cannot unbuild in a few days what we have been so long in building. Our battle is against the automatism that we have created. The matter of the astral body has long been accustomed to act in a certain way under certain circumstances and it continues to do it, for a time, in spite of all our genuine desires to the contrary. If a man has long given way to great anger on slight provocation and resolves to do so no more his good resolution will help a little toward his some-time self-mastery; but when the good resolution is followed by sudden and unexpected provocation the astral body responds before he is aware what is happening. So, too, with the mental body. However much he may desire to be pure in mind an impure thought that has often been harbored in the past will flash in when some connecting thought or old association opens up the way. Of course the astral and mental bodies work together, desire and thought being inextricably mingled and interwoven, and the purification of both goes forward together.

While the purification of the lower nature is not an instantaneous process and is likely to be attended with some temporary failures in the efforts to live up to one's ideal, the final triumph is certain if there is reasonable persistence and earnestness, together with some knowledge of how to proceed. There should be no feeling of an effort to escape from something undesirable and degrading. The mind should not be turned in that direction at all. It should be kept busy in the opposite direction—should be occupied with pure and lofty thinking. There should be no mental effort to crush out the old order of things. Let it be *crowded out* by thoughts of the opposite nature. To set the mind determinedly against a certain objectionable thing is only to give that thing new vitality and invite it to battle. Nonresistance has its value here as elsewhere. "Let sleeping dogs lie."

Another helpful thing to remember is that association and environment are important factors. Suppose a man is trying to overcome a certain thing—the desire for liquor or tobacco, or meat; and what is true of these will apply to all other desires of the lower nature. He may escape them for a time and almost believe that they are dead when some old association will arouse them again—a cold, a lonesome evening, a

dinner party, etc. Environment, too, is a thing to be taken into account. Until one has grown strong enough to touch elbows with old temptations and remain absolutely unmoved it is wise to keep as far from them as possible. A man who is fighting the drink habit need not increase his difficulties by living next door to a bar. One who is trying to purify the mind can keep away from certain classes of much advertised plays in which the public desire for the salacious is gratified under the mask of dramatic art of a high order. It is remarkable what vitality the desires of the lower nature have, how tenaciously they cling and how subtly they masquerade in attractive disguises. Art is invoked to refine them and wit is used to adorn them and keep them alive in clever song and apt story.

Every person has his varying moods. There are times when we feel spiritually very strong and easily dominate the lower nature. But there are other times when materiality rises against us in its might and we feel the very near danger of losing our balance and being swept from our footing in the tide of reaction. In such moments of peril a definite course of action is useful. The Christian prays, which draws his mind away from lower things to the higher. The occultist can think steadily of the Masters of Compassion, even of the Christ, all of whom he knows as embodying all that is pure and exalted. He can remind himself of the too-often forgotten fact that his efforts are known and observed and that he does not strive after purity unaided.

To succeed well in dominating the lower nature the danger of permitting the mind to turn for even a moment to impure thoughts and things should be well understood. Any sort of dallying is fatal and safety lies only in turning the mind *instantly* in the other direction when the old thoughts and impulses crowd upon us. This is repeatedly emphasized in such invaluable occult works as *The Voice of the Silence*.

"Strive with thy thoughts unclean before they overpower thee. * * * Beware, disciple, suffer not e'en though it be their shadow to approach."

And again:

"One single thought about the past that thou hast left behind will drag thee down, and thou wilt have to start the climb anew."

To be pure is to be strong. Purity and spiritual strength are inseparable. There can be no real strength without purity; not even mental strength. In proportion that the lower nature dominates a man's life he is both physically and mentally weak, as well as morally weak. The physical, mental and moral are so inextricably interwoven that each necessarily reacts upon the others. None of them can stand alone because they are really a blended whole, gaining or losing together. There must be purity and strength for all or for none. Purity, then, is literally the way to strength, to power, to illumination and to immortality.

PSYCHIC MANIFESTATIONS IN DAILY AFFAIRS

Dreamed the Truth But Rejected It.

An interesting case of getting correctly the true state of affairs through a long series of dreams, when neither outward appearances nor reason gave the slightest clue to the truth, is given by Frederick Greenwood in *Imagination In Dreams*.

"Between a certain man and woman, both of a rather romantic cast, a strong affection had grown up from childhood; an affection very much tried but never quenched, nor apparently ever diminished. Through a variety of commonplace mistakes and hindrances they could not marry. They had to remain apart and nearly always at a distance; but with communication enough to be assured from time to time, over ten or twelve years, that the old affection remained what it was at the beginning. Towards the end of this period the man was tormented by a series of dreams, occurring at intervals of days, weeks and months in which the woman figures as avowing herself 'false as Cressid' and shamelessly glorying in her freedom. 'Tormented' was his own word; but not because these dreams ever disturbed his faith for a single waking moment, indeed, he described himself (to me; I was his confidant or confessor at the time, and therefore can speak to the truth of this relation) as puzzled and humiliated that such fantasies should invade his mind by any avenue or in any shape. The torment was felt no longer than the dream lasted or till he had shaken off the horror he woke in. It was surprising to hear, however, that the repetition of these visions during a space of two or three years became increasingly distressing; and the more so because their only difference was in scene and circumstance. There was a casual meeting, now on a country road, now on a seaside parade, now at a garden party; but whatever the place of meeting the same thing happened on all occasions. With a defiant gaiety, and with a 'now, do you suppose?' or a 'why, dear me, yes!' or a 'are you so stupid as to imagine?' she scattered confessions as lightly as if she were flinging roses. The lady died, and when she was dead the leaves of a sealed book opened (how, need not be told) revealing what no one expected to read in it and all in accordance with her lover's dream. Not that there were any signs of the pagan audacity that was so amazing in them; but, on the contrary, tokens of violent passions of remorse, frequently recurrent."

AMONG THE MAGAZINES

A Bureau of Communication with the astral world has been established! W. T. Stead, editor of the *English Review of Reviews*, has taken his old office at Mowbray, Norfolk Street, London, for this purpose and has written an interesting article in the May number of the

Fortnightly Review entitled, "The Exploration of the Other World." In this he outlines his plans. The author of the famous "Letters from Julia" who was known to the world before her death in 1891 as Miss Julia A. Ames of Chicago, will act as the invisible director of the Bureau.

Mr. Stead met Miss Ames during a trip she made to the Continent in 1890. After her death she appeared twice to a friend, in agreement with a promise given before her death, and on the second occasion Mr. Stead happened to be present. About this time he was learning how to write automatically and found that "Julia" could use his hand quite readily. "She has used it as her own ever since," he continues. The famous "Letters" were written in this way.

Over fourteen years ago, Julia expressed a strong wish in one of her letters that a bureau of communication might be established. In her own words: "I have long wished to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love. What can be done to bring these sombre, sorrow-laden souls together? * * * Imagine how grieved we must be to see so many whom we love, sorrowing without hope, when those for whom they sorrow are trying in vain every means to make them conscious of their presence. And many also are racked with agony, imagining that their loved ones are lost in hell, when, in reality, they have been found in the all-embracing arms of the Love of God."

Not until recently has Mr. Stead been in a position to fulfill this wish. His method of handling the bureau is outlined as follows: "A directory of competent sensitives * * * will be compiled after careful and continued investigation, test and experiment. When anyone who has lost a beloved friend or relative wishes to ascertain whether or not he can communicate with him, and applies to the bureau, he will be informed of the conditions under which alone such an attempt can be made. Should he assent, the sanction of the director (Julia) must then be obtained. It will be refused to all who do not seek to hear from those whom they have loved and lost. When the director has approved, and the applicant has subscribed to the regulations of the bureau, the experiment will begin. Accompanied by a stenographer, sworn to secrecy, the applicant will be sent in succession to three sensitives of proved integrity but of differing gifts. The first might be a natural clairvoyant, the second a trance medium, the third an automatic writer. The sittings would be held apart. No communication would be allowed between the mediums. The stenographer would report every word spoken on either side. The stenographic report would be submitted to the applicant for

confirmation or otherwise of the accuracy of its contents, and an attestation made of the success or failure with which the sensitives had been able to obtain communications which could be recognized as coming from the deceased."

The hypothesis upon which the bureau rests is "that when our friends and relatives die they are merely liberated from their mortal bodies. They go on living without losing their sense of personality. In some cases after death there is unconsciousness which lasts for some time. But in most cases the dead are very much more alive than they were before they ceased to breathe." Mr. Stead states that the other world lies close to this, that it is all about us. He describes a sensitive as a person who while living in this world also lives in the world which lies beyond the frontiers of the five senses. He is in agreement with theosophic statements when he adds that those living in the life beyond the grave possess the faculty of traveling with the rapidity of thought. Mr. Stead relates an interesting conversation he had recently with a lady, a well known Scottish novelist who is still living, showing that this power is also possessed by people who have not lost their physical body by death. This lady was able to leave her body consciously, go to distant scenes, and gather material, "local color," etc., for her stories.

Mr. Stead has not patience with the dogmatic materialist or theologian, who assumes "that anyone knows everything about anything, with sufficient certainty to justify his refusing to admit the testimony of credible witnesses because it runs counter to his assertion."

We cannot but await with interest the outcome of this experiment.

I. S. C.

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A notable contribution to current philosophical literature appears in the *Cosmopolitan* for July, from the pen of Harold Bolces. He has been to some pains to get in touch with what is being taught about religion in the various colleges and universities and it constitutes a rather startling presentation of the swift changes in thought that are occurring among what might be called the scientific interpreters of orthodox religion.

Some very radical opinions are expressed by various eminent educators. President Jordan, of Stanford University, is quoted as going on record against the emotionalism of religious revivals in these words: "Whiskey, cocaine and alcohol bring temporary insanity, and so does a revival of religion—one of those religious revivals in which men lose their reason and self-control. This is simply a form of drunkenness no more worthy of respect than the drunkenness that lies in the gutter!" Prof. William James goes him one better by declaring that the above expression "was too mild." He declares that "religious revivalism is a social bane; it is more dangerous to the life of society than drunkenness. As a sot, man

falls below the brute; as a revivalist he sinks lower than the sot." Less radical are the opinions of other educators quoted but the tendency is everywhere toward an effort to put religion upon a scientific basis, the author thinks. "Far from deriding the forces of spirit," he says, "The colleges proclaim that the laws of divine energy are the most important study confronting modern man. The professors take their stand with Prof. Slater, of Chicago University, whom I heard emphasize with marked sincerity that the 'name of Jesus is not written but plowed into the history of the world.' " The article, which is well worth a reading by theosophists, concludes as follows:

"Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate that man is God made manifest. And modern philosophy as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors, therefore, who are digging what they believe to be graves for dead dogmas, stands as exponents of the teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course. Man has begun the cycle of that triumphal daring prophesied by ancient seers and which appeals so potently to the imagination of Poe. Not merely in religious rhetoric but in reality, the schoolmen say, is man the avatar of God."

L. W. R.

MRS. BESANT'S AMERICAN TOUR

The itinerary of Mrs. Annie Besant in America has been sent out by General Secretary Van Hook and will be read with eager interest by all who may see in the engagements as given a possible opportunity to hear this celebrated orator and philosopher. Her various engagements are as follows:

Albany, August 6, Syracuse 7, Buffalo 8, Detroit 9, Grand Rapids 10, Chicago 11 and 12, Duluth 13, St. Paul 14 and 15, Minneapolis 16, Helena, Mont. 18, Butte 19, Spokane 21, Seattle 22 and 23, Vancouver 24, Tacoma 25, Portland, Ore., 26, San Francisco 28 and 29, Oakland 30 and 31, Sacramento, September 1, Los Angeles 3, Pasadena 4, San Diego 5, Salt Lake City 7, Denver 9, Omaha 10, Kansas City 11, 12 and 13, St. Louis 14, Louisville 15, Chicago 16, 17, 18, 19, 20 and 21, Fort Wayne 22, Cincinnati 23, Cleveland 24, Pittsburgh 25, Washington 26 and 27, Philadelphia 28, Springfield 29, Boston 30, October 1, 2 and 3, New York 4, 5, 6 and 7.

If Mrs. Besant really carries out this program she will come very near setting a pace for even our political campaigners. It is certainly one of the most strenuous tours ever arranged for a lecturer in America.

QUESTIONS AND ANSWERS

"Is it necessary that thousands should be killed off in war to make room for others? What is the utility of so much killing?"

Answer: It is clearly enough not necessary that people be killed "to make room for others," for the earth could sustain many times the population it now has. We read much of "crowded Europe" but the fact is that it is only the cities that are crowded while in the country there is abundant room even in such countries as Belgium and England, for ten times the present population without the least crowding or inconvenience. No sort of killing is "necessary." It is not a part of a plan but a result of human evolution, just like the many other distressing things. We have wars because we have not yet evolved beyond that stage of selfishness that causes them. Wars nowadays are largely matters of commercial enterprise,—of organized grasping for more of the world's goods. Trade relations lie at the bottom of all the difficulties between European nations over what has long been known as the "Eastern question." The recent war between Japan and Russia was caused by the effort of the latter to control the commerce of the great new territory of the northeastern orient. The rivalry between France and Germany in northern Africa and the armed enterprises of Italy, Belgium and other nations in other parts of Africa, are all purely commercial affairs. If there were no selfishness, no jealousies and no hatreds, there would be no armaments and no wars. It is not because of any necessity but simply because we have not, as a race, got rid of the tiger in us, that so many are killed in wars. There is no more necessity that people should be killed off by war than that they should be killed off by capital punishment. In the latter case we take life because we still believe in killing. It is those who believe in killing who get hanged. It is those who believe in killing that approve of the continued hangings and make them possible; *and their own turn will come in time*; for those who prescribe brutal treatment for others will certainly reap the reaction sooner or later in some form. And so it is in war. As long as millions believe in war, as long as the masses are willing to carry arms to kill, as long as we are willing to have *somebody else* killed, the agonies arising from battle will continue to do the work of teaching us better sense.

"Is there in theosophical teachings such a thing as eternal punishment, as some of the churches teach?"

Answer: No. The theosophical conception is that there is really no *punishment* at all, as such; that there are only the consequences of our own thoughts, desires and acts, reacting upon us and thus producing certain results, which will be pleasant or painful as the case may be. The duration of disastrous reactions will, of course, be in proportion to the force we have generated, but could not possibly be "eternal" nor even comparatively very long, although it is true there might be great distress which, while it continued, might seem interminable. This condition, or state of consciousness, would belong only to the lower levels of the astral plane and while, in an extreme case, a person might be there for what would really be a long period compared with the length of the physical life, it would be only a fleeting moment compared with the impossible horror of eternal punishment. Of course such suffering as there might be would be nothing like the physical agony that is an unending accompaniment of the eternal punishment dogma. None the less it is quite as desirable a thing to escape as physical pain, or as imprisonment here would be for a term of years in enforced companionship with only the worst types of human degradation—the cruellest murderers, the grossest sensualists, etc., in an environment as terrorizing, as foul and vile and slimy, as the thoughts and emotions of its inhabitants.

"Is it possible to live in the world and act as an ordinary person and yet be an occultist? Must not one retire into solitude for this?"

Answer: It is not at all necessary to dwell in solitude in order to be an occultist of the highest degree. After a very exalted stage of spiritual development has been attained it would be desirable for the physical body to have an isolated environment, both because of the extreme sensitiveness of the occultist and because he could thus accomplish incalculably more in helping humanity, for he would then be at a point where he could work on and above the mental plane practically all of the time and his efforts would count for tremendously more than any physical plane efforts possibly could. But at all the earlier stages isolation is undesirable. It

would, of course, be a great help in developing occult faculties but the beginner has something much more important than that to do. He has many lessons to learn that can be learned only in the daily life of the world and by coming into contact with his fellowmen—lessons of sympathy and compassion, and a comprehension of human nature. He must learn to understand his own lower nature and to control it absolutely. These things can be learned only by mingling with others, not by putting himself beyond reach of trial and temptation.

“Can a man be a good theosophist if he does not believe in reincarnation?”

Answer: Yes. There are no set beliefs which the theosophist must accept. Every theosophical student should be perfectly honest with himself and not try to believe anything unless it is reasonable to him. As a matter of fact, however, he cannot go so very far in his study of nature nor think very deeply about life without seeing the truth of

reincarnation and its absolute necessity in human evolution. But of course he could be a good theosophist, practicing its precepts of brotherhood for many years, and not think or study enough about anything else to really understand either the fact of reincarnation or the operations of the law of karma.

“Is meditation of assistance in living the higher spiritual life?”

Answer: It is not only of assistance but it is absolutely necessary to spiritual development. Meditation is the way to spiritual illumination and there is no other road. The student may read books for a lifetime and be a skilled interpreter of all that has ever been written on the subject but without meditation he will never attain consciousness of the inner planes and higher realms. Meditation persistently and rightly carried on opens up avenues of communication and enlightenment wholly unknown to the physical senses—methods of consciousness not otherwise attainable.

FROM THE FIELD

Reno, Nevada, is the latest theosophical center; and from Reno may be drawn some valuable data for all who are working to carry the “tidings of great joy” into new places; for it furnishes us with a new set of facts for future guidance. In the first place Reno is a mountain town of about fifteen thousand inhabitants and this is too small a population, according to past experience, to furnish an audience large enough to start a permanent center; for it has been found that only a small percentage of a given population is sufficiently interested in theosophy to attend a lecture on the subject and that only a small percentage of *that* percentage can be aroused to the point of an enduring interest. So populations of not less than a hundred thousand have been sought, as a rule, and in every instance where that rule was suspended in the east the result was failure; as witness Troy, Utica and Joliet; not total failures nor time wasted—for something was done for theosophy at each point—but a failure to found a permanent center and organize a lodge; and therefore it was time that could have been better spent elsewhere.

I have long had a desire to test the soundness of my belief that a small western town would furnish as good an audience as most large eastern cities and when the call came from Reno it was eagerly accepted. On the way from Kansas City to Berkeley, in March, a three-days stop was made at Reno to talk to parlor meetings brought about by Mrs.

Eleanor Ray Broenniman. She is one of those who believe in working for theosophy wherever one may find oneself, and in the certainty of earnest and persistent efforts producing tangible results. She organized and conducted a small study group for nearly three months and then arranged for me to give four public lectures the last days of May. Under her supervision the advertising was effectively done and the two daily papers gave us fair treatment. A hall seating from 250 to 300 was engaged. If such a hall were filled in an eastern city of a hundred thousand population it would be reckoned as first-class work. Naturally enough, then, with a population of fifteen thousand we awaited the outcome with keen interest. The first lecture, "Are The Dead Alive," drew an audience that nearly filled the hall. The night was warm and the ventilation bad, owing to an oversight of the janitor's. Perhaps this, together with the subject of the following lecture, "A Scientific Religion," accounted for a decided falling off so that at the second lecture we had the hall not over three-fourths full. But they rallied for the next lecture and after the second evening we had the hall full, with every indication that a longer course would have drawn packed houses. The collections were much above the average and the sale of literature was excellent. Two afternoon question meetings were held and a number of members were added to the study group. I have never before attempted this with only four lectures. But as I had an engagement two evenings each week in San Francisco from April 18 to June 20 the Reno lectures had to come in between and there was no other way than a very short course. At the moment of writing—at this distance from the magazine office "copy" must be prepared a month before publication—I have just returned from Reno and have no definite information about the class,—having been obliged to leave there the night of the last lecture. But the study group had the strength and enterprise to take a meeting place in the Masonic Temple for weekly sessions. It is practically settled that when my California work is finished and it is time to return to the eastern states Reno is to have a longer course of lectures, and there is every reason to believe that six or seven more will result in a permanent organization. But whether it does or not one fact is demonstrated and it is a most important one; that western towns of fifteen thousand, or perhaps ten thousand population, are available territory for our workers; that they will furnish good audiences and the conditions essential for permanent centers. It means that we can list such towns as Cripple Creek, El Paso, Albuquerque, Phoenix, Tucson, etc., for future work with perfect confidence in the result.

Berkeley, Cal., June 2.

L. W. R.

If thou would'st reap sweet peace and rest, disciple, sow with the seeds of merit the fields of future harvests.—*The Voice Of The Silence.*

ESOTERIC CHRISTIANITY

The volume, by Annie Besant, devoted to this subject is one to which no brief review can do justice. The purpose of the work can best be seen by a quotation from the preface: "The object of this book is to suggest certain lines of thought as to the deep truths underlying Christianity, truths generally overlooked, and only too often denied. The generous wish to share with all what is precious, to spread broadcast priceless truths, to shut out none from the illumination of true knowledge, has resulted in a zeal without discretion that has vulgarized Christianity, and has presented its teachings in a form that often repels the heart and alienates the intellect. The command to 'preach the gospel to every creature'—though admittedly of doubtful authenticity—has been interpreted as forbidding the teaching of the gnosis to a few, and has apparently erased the less popular saying of the same Great Teacher: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.'"

Everybody will recognize the truth of the description, "has presented its teachings in a form that often repels the heart and alienates the intellect." The truth is that under modern interpretation the Christian scriptures have become so grossly materialized as to be meaningless and absurd. Thousands of good people have felt this without even suspecting where the difficulty lay. That there was a deeper meaning and that when read from the esoteric viewpoint the difficulties would vanish is a solution of their perplexities that must be eagerly welcomed by all who are halting between faith and reason. To this type of mind the book *Esoteric Christianity* is a God-send.

The subject of the first chapter is "The Hidden Side of Religions" and the author shows that every religion has its esoteric side. In the second and third chapters the hidden side of the Christian religion is taken up and the foundation is laid for a perfect understanding of what is to follow. "The Historical Christ" forms the subject of the fourth chapter while the fifth chapter on "The Mythic Christ" and the sixth chapter on "The Mystic Christ" clear up much of the confusion and set the mind right regarding the misconceptions, and how they have arisen.

How many people who have casually read their Bibles and listened to the sermons of their ministers have ever suspected that there is a double meaning to the Atonement, the Resurrection, the Ascension, and the Trinity? A reading of the chapters on these subjects will show that the two meanings are as different as the day and the night.

An exceedingly interesting chapter is that devoted to the subject of prayer. The close analysis and the scientific spirit with which this subject is discussed makes the chapter valuable alike to the interested reader and the careful student. The forgiveness of sins is a subject

the vital interest of which is second only to that of the chapter on prayer. Sacraments form the subject of two chapters while the final chapter is devoted to revelation. This volume of four hundred pages is one of the most valuable contributions to theosophical literature.

WORK IN NEW FIELDS

Those interested in the important work of invading new territory with theosophical teachings will be interested in knowing what the plans and prospects are, at the present moment, for the proposed field work of the editor of the AMERICAN THEOSOPHIST. In the May number of this magazine the proposed plan was announced together with the information that Mrs. Eleanor R. Broenniman (739 Central St., Franklin, Mass.), would receive contributions to the expense fund and that not less than one hundred dollars a month should be guaranteed in order to make the plan successful. Up to the time of writing this *\$55.50 per month has been pledged* so the success of the enterprise is guaranteed. Even if nothing more were pledged half the time can be given to new territory. Baltimore, Cincinnati, Columbus and Indianapolis have been definitely settled upon and it is hoped that some places in the vicinity of New York City can also be added to the new territory list.

If you want to join this vanguard of the theosophical pioneers, who are taking up the work of establishing new centers, write to Mrs. Broenniman. Either a monthly contribution or a single donation will be welcome. The money is to be used chiefly—possibly exclusively—for renting good halls and advertising properly so that the most can be made of the time and energy expended.

UNDESIRABLE ALLIES

Some time ago a reprint from a certain London paper, attacking in brutal terms a prominent member of the Theosophical Society, was circulated in America. It is always interesting to know the character of such a periodical and the following from the *Adyar Bulletin* for March, is enlightening. It also contains other information of interest:

Much is being made just now of the opposition of "old members" to the presidential policy, and the changes are rung on a few, very few, well-known names. All due weight should be given to these, but it may be well to remember that many "old members" support the much-attacked policy, more, in fact than assail it. Moreover, while the past is with the old, the future is with the young, and the old are, in most societies, apt to get into a groove and to prevent

progress. The violent threats uttered in London of raising the press against us, and whelming the Theosophical Society in a storm of obloquy, do not redound to the credit of the utterers. Nothing is more easy in Anglo-Saxon countries than to make a press clamor by a little clever misrepresentation on a question touching sex-morality; but is it worth while? Even if successful, it could only destroy the usefulness of a great Society, to which those who have stirred it up owe all that is valuable in life, for the sake of injuring two individuals, both old, who will be dead in a few years, while the Society would have gone on blessing the world for generations. And for the individuals concerned, one feels, looking back on history, that one would rather be the victim of such a riot, then be in the place of the instigators who cause it, or of the mob which makes it. At the time of writing, however, the only paper which was willing to lend itself to the purposes of our persecutors was one of a character so notorious that the *Spectator* and *Academy* have publicly stated that they refused to allow an advertisement of its publication to appear in their columns. Naturally, it clutched at a chance of self-advertisement, however disgraceful. Approval from such a source is an insult, on which we commiserate those on whom it is bestowed. It is curious that the efforts of the same party in New Zealand have also been backed up only by a paper the slang of which renders it unintelligible to ordinary English readers. Some allies are fatal, and no decent papers will care to follow in these footsteps, since to do so would be to brand themselves.

"WHAT THEOSOPHY IS"

Last summer a friend who had recently come into touch with the theosophical teachings and who at once saw what a blessing he could confer on his friends if he could contrive to arouse their interest in the subject, but who saw the danger of giving them too much at the beginning, said to me, "Why don't you write a pamphlet that can be used as an opening wedge—something that will very briefly tell what theosophy is, and that can be slipped into an ordinary letter?"

Some of the most valuable suggestions for effective work come in that way. The great utility of such a pamphlet was obvious and the matter was taken in hand a few months later, but for various reasons could not be finished until recently. To write a pamphlet seems a little thing and yet it is not so simple when we remember that the purpose is to try to give to those who are strangers to theosophy an idea of what it is in the limits of a few pages. What I have tried to do in it is to arouse the interest of the indifferent, to compel attention by showing the inherent reasonableness of the thing, to appeal to both the religious and the scientific types of mind without offending either, to hold startling

words like reincarnation in the background until the mind is prepared for their unobtrusive introduction, to leave the reader with the feeling that here is a system of thought and a store of wisdom that can be made of great practical service to him if it is followed further, to present all the fundamental principles but not press them too far; in short, to give enough but not too much. To what degree this has been done the demand for the pamphlet after it is introduced will determine. The divisions of the work are, The Three Objects, Agreement of Theosophy with Religion and Science, The Immanence of God, The Unity of All Life, The Continuity of Consciousness, The Process of Creation, The Great Spiritual Intelligences, The Invisible World, The Process of the Soul's Evolution, The Practical Value of Theosophy.

The pamphlet is designed for use in two ways: to be distributed to inquirers at theosophical meetings and to be mailed to friends and acquaintances whom it is desired to interest. In order that it may be used with the greatest convenience it is printed in such size and weight of paper that it can be enclosed with an ordinary letter without additional postage, the margins being made narrower for that reason. The pamphlet, which contains between four thousand and five thousand words, will be sold at a price which, it is hoped, will encourage a large circulation.

L. W. R.

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What Theosophy Is: Price, 5 cents per single copy, 35 cents per dozen, \$2 per hundred, postage pre-paid in each case. Address Theosophical Book Company, 98 Jay St., Albany, N. Y.

SPECIAL NUMBER OF THE AMERICAN THEOSOPHIST.

Some of our readers have expressed a desire to do some propaganda work with THE AMERICAN THEOSOPHIST among their church acquaintances and the editor has decided to make the August number especially serviceable for that particular kind of work. There will be articles on such themes as esoteric Christianity, the agreement of theosophy and religion, etc. The whole number will be especially designed to arouse the interest of Christians and to smooth antagonisms growing out of misconceptions of what the theosophical teachings really are. Such a number of the magazine ought to prove particularly valuable. It can be given to ministers as well as to laymen and should be the means of putting theosophy in better standing with them, for it will come to them from their own point of view.

In order to encourage such good work the wholesale price of six cents per copy, *postage free*, will be made to all who order extra copies, even if it is only one copy. You can have such extra copies sent to you

and then distribute them, or you can have them mailed direct to the names and addresses you furnish.

If you are one of those who wish to have part in this work please send your order to the office as soon as you have read this, because the number of copies printed will depend entirely upon the orders received. Orders should reach Albany not *later* than July 25, and as much earlier as may be convenient. Small sums can be sent in postage stamps and larger ones by personal check or money order as may be most convenient to the sender.

NOTES

Harrogate is becoming more and more of an established theosophical center for England. Many theosophists go there from other countries, as well as from England, to remain for a few weeks or months. For some years a theosophical boarding house has been maintained by a trust left by a deceased member of the Society, and now a sort of theosophical school has been organized in which one may participate while residing there. The headquarters of the local Lodge contains a good theosophical library and the little city itself, a watering place, with many pleasant features, is one of the most charming and healthful resorts of Europe. American theosophists who are likely to go abroad should make a mental note of Harrogate, for in its pleasant environs and among its genial people they will feel more "at home" than anywhere else on the other side.

* * *

Indications are excellent for a new Lodge of the Theosophical Society at San Jose, California. It is old and seasoned ground for theosophical activity, a well organized movement having existed there years ago. Recently Mr. Irving S. Cooper began the work of arousing interest again by giving a course of four public lectures, a week apart, followed by a question meeting the next evening. The best audiences were nearly one hundred and fifty people and the class attendance about forty, which is a remarkably high percentage and shows an interest that should easily lead to organization. As there are several old theosophists on the ground, some of whom have long been meeting regularly in a study group, we may reasonably expect definite results soon.

* * *

A theosophical study group has been in existence for some time at Little Blue, Mo., although the theosophists in charge have not yet ventured to use the word theosophy, preferring to talk broadly of the newest interpretation of evolution. Some of our readers who are in charge promise to write of it for the magazine later on.

“HINTS TO YOUNG STUDENTS OF OCCULTISM”

Under the above title the editor of the AMERICAN THEOSOPHIST has issued his first book on theosophy. The preface gives an idea of the purpose of the work:

“The growing interest in the higher life, and the general search for information that is helpful in attaining it, is sufficient reason for the publication of this little book. The purpose has not been to write of the subject in hand either exhaustively or systematically but to put forward helpful suggestions for taking some easy steps in self-development.

“Many who earnestly desire to escape from the bondage of the lower nature and rise to spiritual illumination are at a loss how to proceed, or even how to practically apply to daily life the occult information they may have gained by general reading. This little volume is an effort to assist them—hints on how to utilize time and energy—a few guide-boards in the evolutionary wilderness at doubtful turns in the road, indicating the advantageous way to go and displaying warning signs across some attractive by-ways that lead to perilous places.”

The basis of the work is a series of articles that appeared last year in this magazine, and which have been revised, rearranged and extended.

Among the subjects discussed in the twelve chapters are Self Examination, Original Thinking, Persistent Effort, Thought Assimilation an Essential to Soul Growth, Safe and Dangerous Mental Conditions, The One Protection Against Danger, The Conditions of Spiritual Progress, Conquering Delusions, Faults to be Guarded Against, The Right Road and the Wrong One; 106 pages; clothbinding, 25 cents; leather, 50 cents; postage, 3 cents.

Address the Theosophical Book Company, 98 Jay St., Albany, N. Y.

* * *

All that is needed for weeding out any vice is: (1) an accurate knowledge of the vice itself; (2) a recognition—a keen feeling, that it is a *vice*, that it is foolish to entertain it and that it is worthless; and, lastly, (3) the will to “kill it out.” This *will* will penetrate into the sub-conscious sphere where the vice dwells, and slowly but surely erase it.—*The Doctrine Of The Heart*.

That only which we have within can we see without. If we meet no gods it is because we harbour none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal.—*Emerson*.

Point out the way—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.—*The Voice of the Silence*.

TRANSMUTATION OF METALS

It is always interesting to have specific instances of the scientific confirmation of theosophic teaching. On this subject *Theosophy in New Zealand* says:

The statements of H. P. Blavatsky in the *Secret Doctrine* as to the transmutation of metals are being confirmed in the recent experiments carried out by Sir Wm. Ramsay, with radium as the re-agent. In the presence of radium a solution of copper is degraded, and yields another metal of the same family, but of lower atomic weight. Sir William remarks on this: "We have thus realized the transmutation of several soft metals or alkalies." Asked if there was a possibility of raising a metal in the atomic scale instead of degrading it, he replied, "I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reason for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction. It would not be a lucrative or remunerative way of making gold, but it would be a great victory for science."

PRACTICAL WORK BY THEOSOPHISTS

Sometimes it is asked why theosophists do not take part in philanthropic work. Some of them do, and on a large scale. Speaking of the striking changes to be noticed recently in India, Annie Besant says in *The Adyar Bulletin*:

The change permeating the depressed classes was the third very noticeable matter. Colonel Olcott's Pañchama Schools in Madras have been the pioneers of a movement ever growing in strength. While others *talked*, he *acted*. These classes form one-sixth of the total population of India, and perform all the hardest and lowest work of the community.

THE MYSTIC SIDE OF NAMES

A name, when pronounced, is a musical note, the vibrations of which are modified by the vowels and consonants. Therefore, the true name of a thing is the vibratory condition which produces its form. A name is the expression of a vibration mood. A step forward in evolution entails a change of name.—J. R. Spensely, in *Bollettino*.

CHANGE OF ADDRESS

In the matter of donations to the fund for carrying on theosophical work in new territory, the friends of that cause will please take notice that the address of Mrs. Eleanor R. Broenniman, who is to receive all contributions to the fund, has been changed from Reno, Nevada to 739 Central st., Franklin, Mass.

L. W. ROGERS.