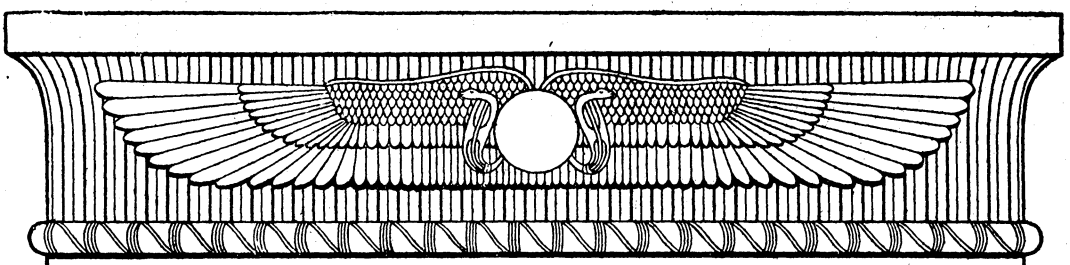

The Theosophic Messenger

August, 1909 **Vol. 10. No. 11**

CONTENTS.

ISSUED MONTHLY BY THE AMERICAN SECTION THEOSOPHICAL SOCIETY

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The Theosophical Society

FOUNDED BY
Col. H. S. Olcott and H. P. Blavatsky

PRESIDENT
Mrs. Annie Besant

American Section

EXECUTIVE COMMITTEE: Albert P. Warrington, J. Harry Carnes, Weller Van Hook (General Secretary), Fritz J. Kunz, Irving S. Cooper

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

THEOSOPHY is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own by-laws and manages its own local business without interference from headquarters, provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, etc.), have been grouped for purposes of administration in territorial Sections.

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THE AUM VI.

Aum, the word of creation ever resounding, ever displaying itself in tones of color, tells most of union, calls love to love, bids separated parts unite, sings the joining of hearts, speaks of eternities of dear associations, always of giving and finally of union with God. Word of sweetness, word of refuge, word of waiting, word of joyful union! Start the day with that sweet word, toning out upon the ether, let it sing in hearts rejoicing all day long. At night, before retiring, think of it and the Master's name. Then comes union in sweet sleep.

THE FAITH OF THE WORLD.

Out from the bosom of Brahma—
Dipped in the mist, like a torch in the sea—
As a meteor—seared—
In care of a Deva!
Softly hid in cool earth—then in tall, silver tree—
Unknown to the dryad.
Glides to the sky lark—
Luminous Guard, guiding the supreme spark!

Islands primeval and sun swept—
Lone verdure, with serpents. Black skinned and free!
The lightenings and blue dark—
In silence, the Gods kept
The Tomes in the pale Vault! Now, long ages since he
Sailed on air, in the lark!
Deep sounds the Time's tones—
Rank forest, with the fumes of human bones!

Hierophants, from older worlds, grown—
To verdurous fields—gracious Pioneers!
Contralto cadences,
In sanctuaries, tone
The mysteries! Limited to flesh—Charioteers
Of God! with messages—
Altars and tall arch—
Heaven's fragrance 'round golden Patriarchs!

Peruvian domes, sunk in Blue—
Risen instead, tall grey spires to God—
Forgot is the deep Truth—
But in souls of a few—
Man, close holding torpid forms—he feels to be fraud!
Further still, is the Youth,
Grown to the New Times!
Grey, marble flags, with incense of mans' crimes!

Cold, steel intelligence, has Rule—
Aggression, battling with the world, that needs
No God! Ev'n forms are lost—
Desire is the tool
Held by firm Hands, unmindful of mans' blind
—that leads
To Brahma's bosom, tossed—
Each jewel, to save—
Smell of damp earth—and tears upon a grave!

Ancient mystery, ris'n again—
Boundless temple, formed by Creation's dome—
Atmosphere, redundant
With perfume of God's reign—
To those who've heard the Voice, tall Avataras, come
With long robes, resplendent—
Watch how the Wheel turns!
Ah, hallowed heart—in whom the Fire burns!

—By Harriet Tooker Felix.

THE INTERNATIONAL COMMITTEE FOR RESEARCH INTO MYSTICAL TRADITIONS.

Mrs. Besant in her introductory remarks to the first volume of transactions of this committee makes the following statement:

"I chose Mrs. Oakley for the President of our Association because, for long years and with very scant encouragement, she had been toiling to revive the memory of this tradition and to win for it a hearing from ears sealed by indifference; she has traveled all over Europe to visit famous libraries and to delve into long-buried volumes, following faint traces, unravelling tangled clues, until her patient toil won encouragement from One who had guarded the tradition and fanned its almost expiring fame through the Middle Ages, One who had inspired and protected many of the obscure schools and sects which she unearthed."

The inspiration of Mrs. Besant in instituting the work of the International Committee for Research into Mystical Traditions must have been of high origin if not of as definite a character as that which acted upon Mrs. Oakley. A great society might well occupy its entire attention for many decades in the study of the monuments, traditions, archives and the literary remains which will pass under the review of this able committee.

It must have been difficult for the President to find a name for the committee which would adequately indicate the scope of its work. It seems to be the purpose of the committee to investigate the nature, essence and history of all those cultural, intellectual and spiritual movements which have been closely related to the major plans of The Manu and Bodhisattva of the Fifth Root Race. The splendor of this purpose would startle those less accustomed to the companionship of tremendous and beautiful labors than Theosophists who find on every hand the most profuse array of magnificent opportunities for work or for contemplation. No doubt the work of the committee will embrace not only the unravelling of the accessible remains of the fifth root-race activities in these directions but also those of earlier periods.

When, leaving our comfortable position of looking into the past, we think what were the problems presented to the great unseen leaders of human progress by the approaching physical manifestation of the fifth root-race, we cannot but be appalled. It was to prepare the predestined ground for its development and life, to introduce, in small numbers, the people who were to inhabit it, to form under the laws of heredity, step by step, a type-nation corresponding to the new ideal for our race; and then to begin that training of the race which was to last for many thousands of years, under the tutelage of the members and pupils of the Lodge, with varying fortunes, of momentary success or failure depending upon epochal conditions or the more or less unexpected perversity of the people themselves. The development and use of the higher powers of intellection with which the new root-race nations were to be endowed were to be the weapons with which, by art, craft, foresight, or war, the newer peoples should displace older nations, triumphing, themselves through the access of their God-given powers while teaching the sad lessons of inadequacy and humility to the decadent organization.

Moreover their greater insight into the meaning of man's life, his nature, his origin and his destiny and the meaning of worship bringing ever more spiritual light was to give the numerically feeble new race the advantage of higher inspiration and the confidence which comes from the knowledge that the highest possible opportunity for spiritual advancement has been given.

The continent of Europe had been prepared geologically for human habitation while the Atlantean civilization was undergoing its decadence and no doubt was receiving the final touches during the beginning of its occupancy and while the Egyptian races were giving the continent of Africa her great opportunity.

It was the tiny Greek peninsula which gave Europe the first experience of the new root-race. There, between the sheltering arms and the broad bosom of the sea, nestled the young race, for many centuries in an embryonic condition. Political divisions separated it into parts at times, and its somewhat feeble colonizing tendency spread, to some extent, its developing culture.

To this young race was given the wisdom-religion in the form of "mysteries," while an extensive though never domineering priest-craft flourished.

The subsequent stream of influence from the Greek mysteries can doubtless easily be traced through the lives of all the nations that she became closely related with.

The religion given the fifth sub-race was the Christian, the cradle of which was at the head of the Mediterranean Sea, which was and is the water-way of Europe and northern Africa to the Orient and which lay at the junction of the three continents.

One cannot but wonder whether or not there may have been specially favorable occult reasons for the establishment of the religion of the new sub-race in Palestine. We are aware of Jesus' association with the Essene Brothers and can imagine what advantage may have accrued from the association with the Egyptian initiates which the proximity of Palestine to that country. The provincial dependence of the country upon Rome, its relation to the maritime commerce of the Levant and its relations to the great intercontinental caravan routes gave the best possible opportunity to spread the news of the Avatar's presence throughout the world, though such was the slowness of communication in those days that, just as the light from distant stars may reach us only centuries after it has left its source, so many kings and their peoples may have heard of His visit to the outer world only years after His passing away. Besides these reasons for His coming to Palestine the crossing of great currents of occult force there may have made the place a center favorable for His work.

This religion was many centuries in gaining its due control over the countries of Europe and during this period the esoteric phases of its teachings were obscured. A vast store of its traditions, monuments and subtle influences awaits the committee's study.

Through the wanderings of the Jews and the study and exposition of their Kabbalah has spread an insidious minor influence of mysticism and of higher occultism of the utmost importance.

The religious, occult and mystical influences of the aboriginal religions of both Europe and America, Atlantean relics, are often profound and beautiful, especially those of the Atlantean race remnants represented by the Basques, Celts and Druids.

It would seem that the cultural influences of the Greeks and their civilization was intended to be, as it became, more important than its religious influence.

It especially met success in molding the life of the people after the revival of learning.

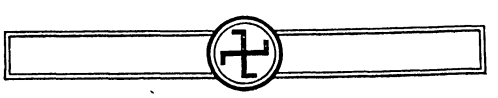
This, however, could not occur until after the termination of the struggles, in which great occultists played so important a part, between the Turks and Europeans for the occupation of European territory. Though the crusades resulted in the practical destruction of the Greek nation it did not terminate in the orientals obtaining a permanent foot-hold in Italy or in Austria.

Of great importance was the Moorish invasion and conquest of Spain, since, as so lucidly pointed out by Mrs. Besant, it resulted in the leavening of European thought with the incipient knowledge of chemistry, the establishment of universities and with the mystic search for the "philosopher's stone."

Modern navigation, railway construction and the invention of arms have again unified the world and have brought together in Europe and America an enormous number of interrelated occult and mystical influences from all parts of the globe. Especially has the conquest of India and Egypt by England been the means of making the pure esoteric teaching of the fountains of religions again easily available for the Western World.

The questions before the committee for study are thus seen to involve the unravelling of all the rainbow-colored threads of God's love made manifest in the service of His Chosen Sons, the Masters and Their pupils,—threads woven into the fabric of the history of Europe and America, their civilization and their spiritual regeneration, involving the establishment of the New Religion.

We may well believe this work originated in Their inspiration, has Their blessing and will bring forth rich fruits and we may hope that the committee will receive aid at the hands of sympathetic American Theosophists.



ONE-POINTEDNESS.

(Abridged, from The Lotus Journal.)

This is an age of hurry and scurry; the tendency is for people to do a little of many things, but nothing thoroughly—to flutter from one thing to another. No man now devotes his life to a masterpiece, as was so often done in the Middle Ages in Europe, or in our days in India.

Occultism changes a man's life in many ways, but in none more than in this; it makes him absolutely one-pointed. Of course I do not mean that it causes him to neglect any duty that he used to do; on the contrary, the never-ceasing watch to fulfill every duty is its very first prescription. But it gives him a key-note of life which is always sounding in his ears, which he never forgets for an instant—the keynote of helpfulness. Why? Because he learns what is the plan of the Logos, and tries to co-operate in it.

This involves many lines of action. To be able to help effectively he must make himself fit to help; hence he must undertake the most careful self-training, the weeding-out of evil qualities from himself, the development of good ones. Also he must maintain a constant watchfulness for opportunities to help.

One special method of helping the world lies ready to the hand of members of our Society—that of spreading Theosophic truth. We have no right and no desire to force our ideas on any one, but it is our duty and our privilege to give people the opportunity of knowing the real explanation of the problems of life. If when the water of life is offered, a man will not drink, that is his own affair; but at least we should see that none perishes through ignorance of the existence of that water.

We have then this duty of spreading the truth, and nothing should be allowed to interfere with it. This is the work that as a Society we have to do, and we must remember that the duty is binding upon each one of us. Our minds must be filled with it, we must be constantly thinking and planning for it, seizing every opportunity that offers. It is not for us to excuse ourselves because some other member seems to be doing nothing; that is his business, and we are in no way concerned in it; but if we ourselves neglect to do our very best, we are failing in our duty. It was not to illumine our own path only that this glorious light came to us, but that we also in our turn might be light-bearers to our suffering brothers.

If we wish to make any progress in Occultism, we *must* learn to mind our own business and let other people alone. They have their reasons and their lines of thought which we do not understand. To their own Master they stand or fall. Once more, we have our work to do, and we decline to be diverted from it. We *must* learn charity and tolerance, and repress the mad desire to be always finding fault with some one else.

It *is* a mad desire, and it dominates modern life—this spirit of criticism. Every one wants to interfere with somebody else's duty, instead of attending to his own; every one thinks he can do the other man's work better than it is being done. We see it in politics, in religion, in social life. For example, the obvious duty of a Government is to govern, and the duty of its people is to be good citizens and to make that work of government easy and effective. But in these days people are so eager to teach their Governments how to govern that they forget all about their own primary duty of being good citizens. Men will not realize that if they will but do their duties, karma will look after the "rights" about which they are so clamorous.

How comes this spirit of criticism to be so general and so savage at this stage of the world's history? Like most other evils, it is the excess of a good and necessary quality. In the course of evolution we have arrived at the fifth sub-race of the fifth root-race. I mean that that race is the latest yet developed, that its spirit is dominant in the world just now, and that even those who do not belong to it are necessarily much influenced by that spirit. Now each race has its own special lessons to learn, its own special quality to develop. The quality of the fifth-race is what is sometimes called manas—the type of intellect that discriminates, that notes the *differences* between things. When it is perfectly developed, men will note these differences calmly, solely for the purpose of understanding them and judging which is best. But now, in this stage of half-development most people look for differences from their own point of

view *not* in order to *understand* them but in order to *oppose* them—often violently to persecute them. It is simply the point of view of the ignorant and undeveloped man, who is full of intolerance and self-conceit, absolutely sure that he is right (perhaps he may be up to a certain point) and that everybody else therefore must be entirely wrong—which does not follow. Remember what Oliver Cromwell said to his council: "Brethren, I beseech you in the sacred name of the Christ to think it possible that you may sometimes mistake!"

We too must develop the critical faculty; but we should criticise *ourselves*, not others.

There are always two sides to every question; generally more than two. *Kritein* means to judge; therefore, criticism is useless and can only do harm unless it is absolutely calm and judicial. It is not a mad attack upon an opponent, but a quiet unprejudiced weighing of reasons for and against a certain opinion or a certain course of action. We may decide in one way, but we *must* recognize that another man of equal intellect may emphasize another aspect of the question, and therefore, decide quite otherwise. And yet in so deciding he may be just as good, just as wise, just as honest as we ourselves. Yet how few recognize that; how few rabid Protestants really believe Catholics to be good men; how few convinced red-hot radicals really believe that an old Tory squire may be just as good and earnest a man as themselves, trying honestly to do what he thinks his duty! We who are students of the higher life *must* rise above prejudice. It is a difficult task, because these prejudices are ingrained—prejudices of race, of caste, of religion; but they *must* all be rooted out, because they prevent clear sight and true judgment. They are like colored glass—still more like cheap, imperfect glass; everything seen through them is distorted, often so much so as to look entirely different from what it really is. Before we can judge and discriminate we *must* see clearly.

If a man comes to a decision different from our own we need not pretend to agree with him, but we must give him credit for good intentions. One of the worst features of modern life is its eager readiness to believe evil—its habit of deliberately seeking out the worst conceivable construction that can be put upon everything. And this attitude is surely at its very worst when adopted towards those who have helped us, to whom we owe thanks for knowledge or inspiration received. Remember the words of the Master: "Ingratitude is not one of our vices." It is always a mistake to rush madly into criticism of those who know more than we; it is more seemly to wait and think matters over, to wait and see what the future brings forth. Apply the test of time and result; "by their fruits ye shall know them." Let us make a rule to think the best of every man; let us do our work and leave others free to do theirs.

C. W. Leadbeater.

FIRE WHEELS OF GOD.

I.

Of Himself
God tells us, God our Father, tells in Symbols!
Fire-wheels tell His Children of His Glory.
That swift-flying radiance shows His brightness!
Fire-wheels of God!

II.

Ancient worshippers
Knelt each morning to the Sun, God's garment,
Felt His cheer, His happy glory, loved His rays
Of beauty—gorgeous, changing, flashing!
O Globe of Fire!

III.

Fire-wheels of God
Are all flowers of radiant petals,
Violets, roses, tender lotus,
Helianthus turning sharply to the Sun!
Fire-wheels of God!

IV.

Fire-wheels of God
Turn in us, everywhere, chakrams burning!
Emblems of His cleansing Grace.
Whirling, building, swift destroying
Emblems of Glory!

ARCHITECTURE AND THEOSOPHY.

III. The Bodily Temple.

Carlyle says: "There is but one temple in the world, and that is the body of man." If the body is, as he declares, a temple, it is not less true that a temple or any work of architectural art is a larger body which man has created for his uses, just as the individual self is housed within its stronghold of flesh and bones. Architectural beauty, like human beauty, depends upon a proper subordination of parts to the whole, a harmonious interrelation between these parts, the expressiveness of each of its function or functions, and when these are many and diverse, their reconcilement one with another. This being so, a study of the human figure with a view to

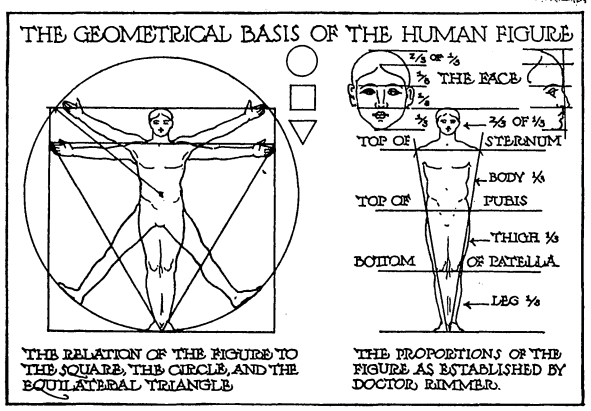


Fig. 1.

analyzing the sources of its beauty cannot fail to be profitable. Pursued intelligently, such a study will stimulate the mind to a perception of those simple yet subtle laws according to which nature everywhere works, and it will educate the eye in the finest known school of proportion, training it to distinguish minute differences, in the same way that the hearing of good music cultivates the ear.

Those principles of natural beauty which formed the subject of the two preceding essays are all exemplified in the ideally perfect human figure. Though essentially a unit, there is a well marked division into right and left,—"Hands to hands, and feet to feet, in one body grooms and brides." There are two arms, two legs, two ears, two eyes, and two lids to each eye; the nose has two nostrils, the mouth has two lips. Moreover, the terms of such pairs are masculine and feminine with regard to each other, one being active and the other passive. Owing to the great size and one-sided position of the liver, the right half of the body is heavier than the left. The right arm is usually longer and more muscular than the left; the right eye is higher than its fellow. In speaking and eating the lower jaw and upper lip are active and mobile with relation to the upper; in winking it is the upper eyelid which is the more active. That "inevitable duality" which is exhibited in the form of the body characterizes its motions also. In the act of walking, for example, a forward movement is attained by means of a forward and backward movement of the thighs on the axis of the hips; this leg movement becomes twofold again below the knee, and feet move up and down independently on the axis of the ankle. A similar progression is followed in raising the arm and hand; motion is communicated first to the larger parts, through them to the smaller, and thence to the extremities, becoming more rapid and complex as it progresses, so that all free and natural movements of the limbs describe invisible lines of beauty in the air.

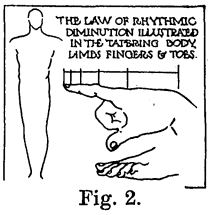


Fig. 2.

Coexistent with this pervasive duality, there is a threefold division of the figure into trunk, head, and limbs, a superior trinity of head and arms, and an inferior trinity of trunk and legs. The limbs are divided threefold into upper-arm, forearm, and hand; thigh, leg, and foot. The hand flowers out into fingers and the foot into toes, each with a threefold articulation; and in this way is effected that transition from unity to multiplicity, from simplicity to complexity, which appears to be so universal throughout nature, and of which a tree is the perfect symbol.

The body is rich in veiled repetitions, echoes, consonances. The head and arms are in a sense a refinement upon the trunk and legs,

there being a clearly traceable correspondence between their various parts. The hand is the body in little,—"Your soft hand is a woman of itself,"—the palm, the trunk; the four fingers, the four limbs; and the thumb, the head. Each finger is a little arm, each finger tip a little palm. The lips are the lids of the mouth, the lids are the lips of the eyes,—and so on.

The law of rhythmic diminution is illustrated in the tapering of the entire body and of the limbs, in the graduated sizes and lengths of the fingers and the toes, and in the successively decreasing lengths of the palm and of the joints of the fingers, so that in closing the hand the fingers describe natural spirals. (Fig. 1 and 7.)

Finally, the limbs radiate as it were from the trunk, the fingers from a point in the wrist, the toes from a point in the ankle. The ribs radiate from the spinal column like the veins of a leaf from its midrib.

The relation of these laws of beauty to the art of architecture has been shown already. They are reiterated here only to show that man is indeed the microcosm,—a little world fashioned from the same elements and in accordance with the same Beautiful Necessity as is the greater world in which he dwells. When he builds a house or temple he builds it not literally in his own image, but according to the laws of his own being, and there are correspondences not altogether fanciful between the animate body of flesh and the inanimate body of stone. Do we not all of us, consciously or unconsciously, recognize the fact of character and physiognomy in buildings? Are they not, to our imagination, masculine or feminine, winning or forbidding,—human, in point of fact, to a greater degree than anything else of man's creating? They are this certainly to the true lover and student of architecture. Seen from a distance, the great French cathedrals appear like crouching monsters, half beast, half human: the two towers stand like a man and a woman, mysterious and gigantic, looking out across the city or plain. The campaniles of Italy rise

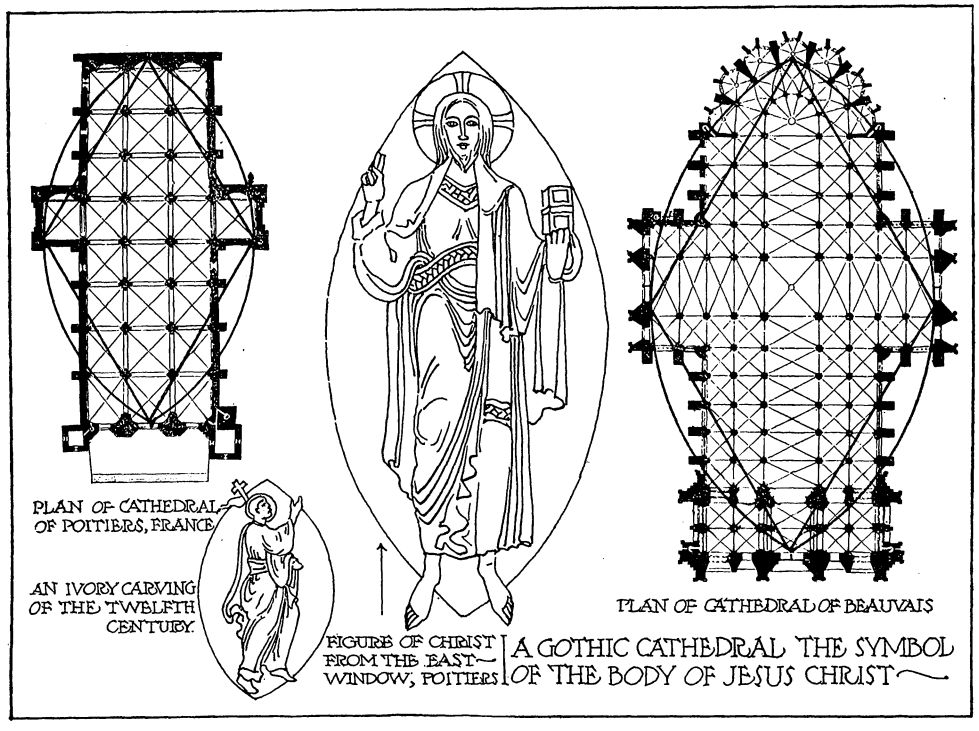


Fig. 3.

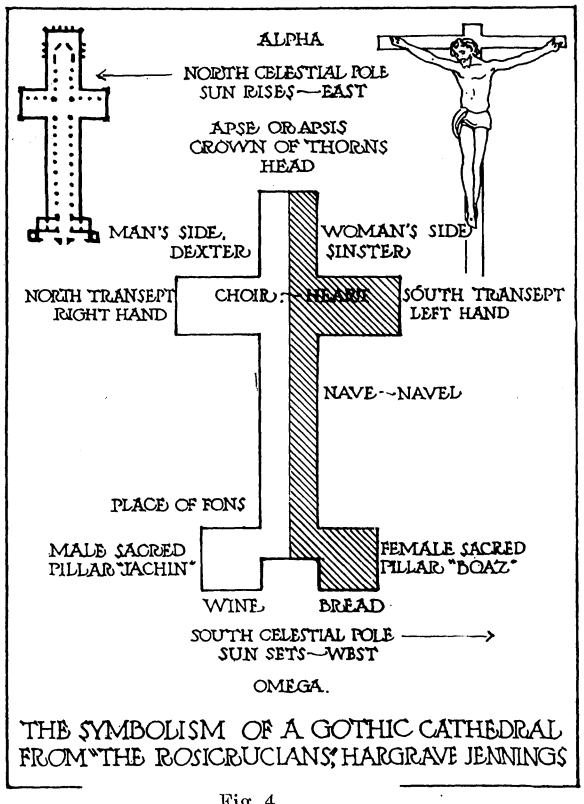


Fig. 4.

above the churches and houses like the sentinels of a sleeping camp,—nor is their strangely human aspect wholly imaginary. These giants of mountain and campagna have eyes and brazen tongues; rising four square, story above story, with a belfry or lookout, like a head, atop, their likeness to a man is not infrequently enhanced by a certain identity of proportion, of ratio, that is, of height to width. Giotto's matchless tower is an example (Fig. 6.) The caryatid is a supporting member in the form of a woman. In the Ionic column we discern her stiffened, like Lot's wife, into a pillar, with nothing to show her feminine but the spirals of her beautiful hair. The columns which uphold the pediment of the Parthenon are as unmistakably masculine. The ratio of their breadth to their height is the ratio of the breadth to the height of a man. (Fig. 3.)

At certain periods of the world's history, periods of mystical enlightenment, men have been wont to use the human figure, the soul's temple, as a sort of archtype for sacred edifices. (Fig. 8.) The colossi, with calm, implacable faces, which flank the entrance to Egyptian temples, the great bronze Buddha of Japan, with its dreaming eyes, the little known colossal figures of India,—all these belong scarcely less to the domain of architecture than of sculpture, but the relation of which I speak is a matter more subtle and occult than mere obvious imitation on a large scale, being based upon some correspondence parts, or similarity of proportions, or both. The correspondence between the innermost sanctuary or shrine of a temple and the heart of a man, and between the gates of that temple and the organs of sense is sufficiently obvious, and a relation once established, the idea is susceptible of almost infinite development. That the ancients proportioned their temples from the human figure is no new idea, nor is it all surprising. The sculpture of the Egyptians and the Greeks reveals the fact that they studied the body abstractly, in its exterior presentment. It is clear that rules of

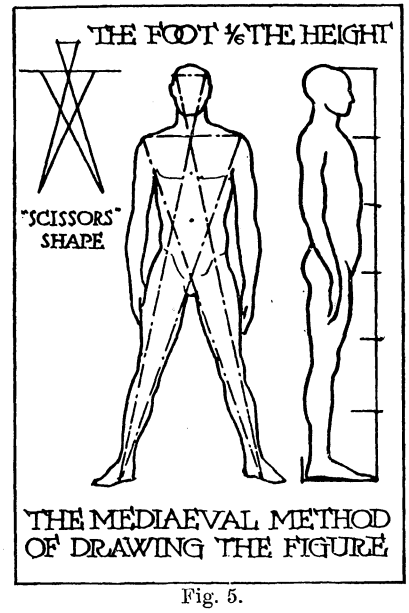


Fig. 5.

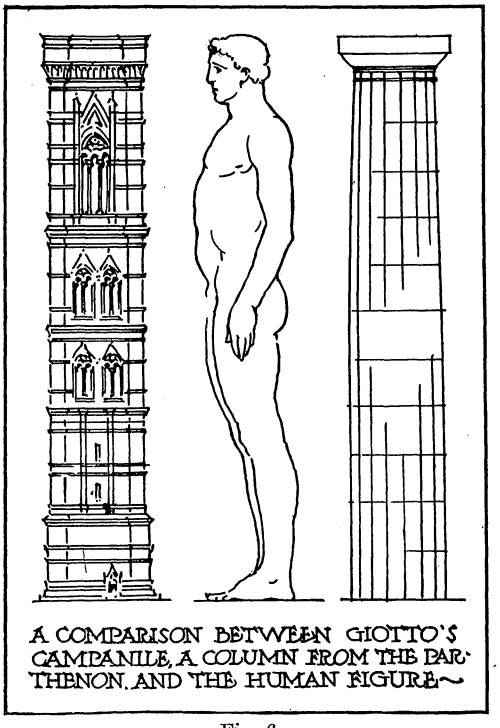


Fig. 6.

its proportions must have been established for sculpture, and it is not unreasonable to suppose that they have become canonical in architecture also. Vitruvius and Alberti both lay stress on the fact that all sacred buildings should be founded on the proportions of the human body.

In France, during the Middle Ages, a Gothic cathedral became, at the hands of the secret masonic guide, a glorified symbol of the body of Christ. To practical minded students of architectural history, familiar with the slow and halting evolution of a Gothic Cathedral from a Roman basilica, such an idea may seem to be only the maunderings of a mystical imagination, a theory evolved from the inner consciousness, entitled to no more consideration than the familiar fallacy that the valuted nave of a Gothic church was an attempt to imitate the green aisles of a forest. It should be remembered, however, that the habit of the thought of that time was mystical, as that of our own age is utilitarian and scientific, and the chosen language of mysticism is always an elaborate and involved symbolism. What could be more natural than that a building devoted to the worship of a crucified Saviour should be made a symbol, not of the cross only, but of the body crucified?

The vesica piscis (a figure formed by the developing arcs of two equilateral triangles having a common side) which in so many cases seems to have determined the main proportion of a cathedral plan—the interior length and the width across the transports—appears as an aureole around the figure of Christ in early representations, a fact which certainly points to a relation between the two. (Fig. 3.) A curious little book, "The Rosicrucians," by Hargrave Jennings, contains an interesting diagram which well illustrates this conception of the symbolism of a cathedral. A copy of it is here given. The apse is seen to correspond with the head of Christ, the north transept to his right hand, the south transept to the left hand, the nave to the body, and the north and south towers to the right and left feet respectively. (Fig. 4.)

The cathedral builders excelled all others in the artfulness with which they established and maintained a relation between their architecture and the stature of a man. This is perhaps one reason why the French and Eng-

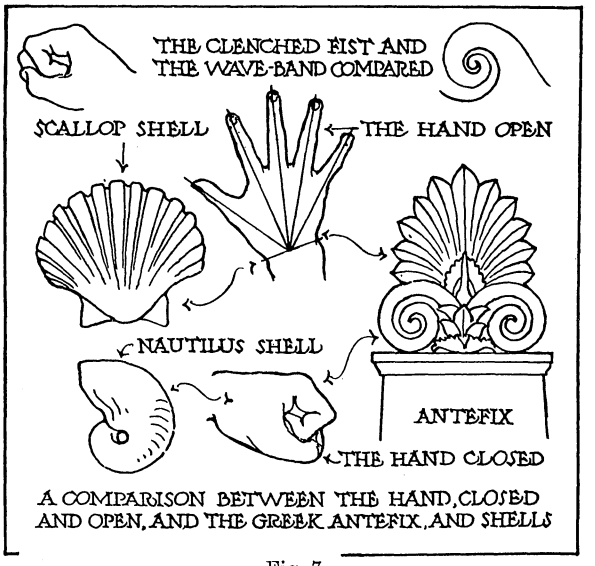


Fig. 7.

lish cathedrals, even those of moderate dimensions, are more truly impressive than even the largest of the great Renaissance structures such at St. Peter's, in Rome. A gigantic order furnishes no true measure for the eye: its vastness is revealed only by the accident of some human presence which forms a basis of comparison. That architecture is not necessarily the most awe-inspiring which gives the impression of having been built by giants for the abode of pigmies. Like the other arts, architecture is highest when it is most human. The mediaeval builders, true to this dictum, employed stones of a size proportionate to the strength of a man working without unusual mechanical aids. The great piers and columns, built up of many such stones, were commonly subdivided into clusters, and the circumference of each shaft of such a cluster approximated the girth of a man. By this device the mouldings of the bases and the foliation of the caps were easily kept in scale. Wherever a balustrade occurred it was proportioned, not with relation to the height of the wall or column below, as in classic architecture, but with relation to a man's stature.

It may be stated as a general rule that every work of architecture, of whatever style, should have somewhere about it something fixed and enduring to relate it to the human figure, if it be only a flight of steps in which each one is the measure of a stride. In the Farnese, the Riccardi, the Strozzi, and many another Italian palace, the stone seat about the base gives scale to the building because the beholder knows instinctively that the height of such a seat must correspond very nearly with the length of a man's leg. In the Pitti palace the

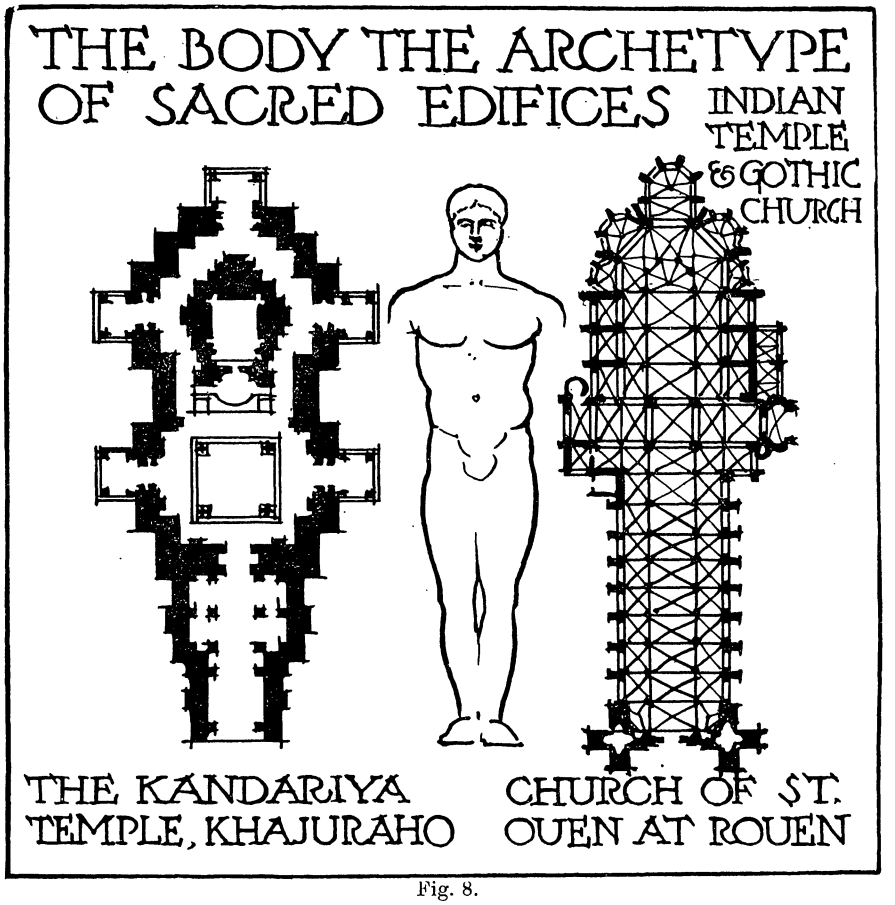
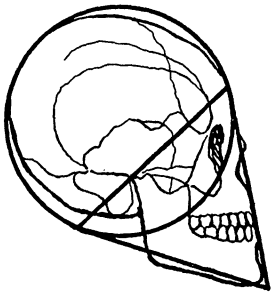


Fig. 8.

balustrade which crowns each story answers a similar purpose: it stands in no intimate



THE HUMAN CRANIUM
Fig. 9.

relation to the gigantic arches below, but is of a height convenient for lounging elbows. The door to Giotto's campanile reaveals the true size of the tower as nothing elce could, because it is so evidently related to the human figure and not to the great windows higher up in the shaft.

The geometrical plane figures which play the most important part in architectural proportion are the square, the circle and the triangle; and the human figure is intimately related to these elementary forms. If a man stand with heels together, and arms outstretched horizontally in opposite directions, he will be inscribed, as it were, within a square, and his arms will mark, with fair accuracy, the base of an inverted equilateral triangle, the apex of which will touch the ground at his feet. If the arms be extended upward at an angle, and the legs correspondingly separated, the extremities will touch the circumference of a circle having its center in the navel. (Fig. 9 and 1.)

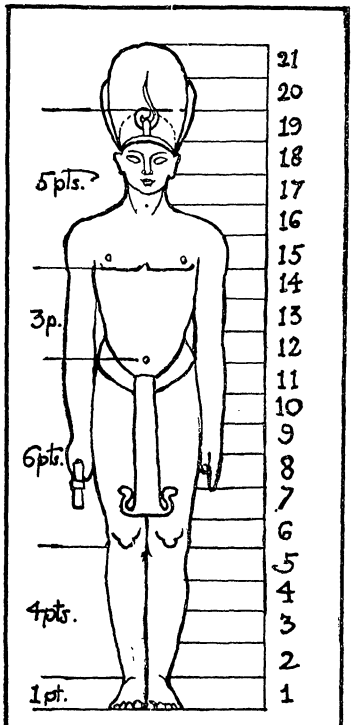


FIGURE DIVIDED ACCORDING TO THE EGYPTIAN CANON
Fig. 10.

The figure has been variously analyzed with a view to establishing numerical ratios between its parts. (Fig. 10 and 5.) Some of these are so simple and easily remembered that they have obtained a certain popular currency; such as that the length of the hand equals the length of the face; that the span of the horizontally extended arms equals the height, and the well known rule that twice around the wrist is once around the neck, and twice around the neck is once around the waist. The Roman architect, Vitruvius, writing in the age of Augustus Caesar, formulated the important proportions of the statues of classical antiquity, and except that he makes the head smaller than the normal (as it should be in heroic statuary), the ratios which he gives are those to which the ideally perfect male figure should conform. Among the ancients the foot was probably the standard of all large measurements, being a more determinate length than that of the head or face, and the height was six lengths of the foot. If the head be taken as a unit, the ration becomes 1:8, and if the face,—1:10.

Doctor Rimmer, in his Art Anatomy, divides the figure into four parts, three of which are equal, and correspond to the lengths of the leg, the thigh and the trunk; while the fourth part, which is two-thirds of one of these thirds, extends from the sternum to the crown of the head. (Fig. —.) One excellence of such a division aside from its simplicity, consists in the fact that it may be applied to the face as well. The lowest of the three actual divisions extends from the tip of the chin to the base of the nose, the next coincides with the height of the nose (its top being level with the eyebrows), and the last with the height of the forehead, while the remaining two-thirds of one of these thirds represents the horizontal projection from the beginning of the hair on the forehead to the crown of the head.

The middle of the three larger divisions locates the ears, which are the same height as the nose.

Such analyses of the figure, however conducted, reveal an all-pervasive harmony of parts, between which definite numerical relations are traceable, and an apprehension of these should assist the architectural designer to arrive at beauty of proportion by methods of his own, not perhaps in the shape of a rigid formula, but present in the consciousness as a restraining influence, acting and reacting upon the mind with a conscious intention towards rhythm and harmony. By means of such exercises, he will approach nearer to an understanding of that great mystery, the beauty and significance of numbers, of which mystery music, architecture, and the human figure in certain of their aspects are equally presentments.

Occultism

OUR PRACTICAL OCCULTISM.

The process by which we reach the results of our practical occult work is too slow and its effects are too imperfectly visible to satisfy those who unsympathetically observe our efforts. Black magic brings almost immediate results as do the more or less "gray" methods. The simple methods of voodooism, the cheerful optimism in the doctrines of repeated and strong asseveration gain a ready response from thousands of black or white people who wish to harm others or to benefit themselves. The lofty ideal of Those Who would have us live wholly for others, Who would have us subordinate our purposes to Theirs and seek no rewards but peace and the joy of service are too high for those whom we with affection observe to be pursuing the dharma which it is right they should fulfill.

The preparation which has to be given for this work is well-known to us. It consists in the systematic training of the thinker and his vehicles and the storing of knowledge and experience for ever higher uses. The purification of the astral nature is effected by the rejection of the objects of desire, the setting aside of desire itself and the constant study of the highest goals of human effort and attainment, which converts desire into pure aspiration.

Those who at all levels of development are trying sincerely to do the work of the Masters are so far from acting in vain that their efforts are productive in the extreme and they are engaged in the most practical imaginable occultism. They may feel they are the very beloved children of Supermen and the Gods!

How is this work done? The life of quiet common-sense which a man or woman leads who has theosophy rightly in his heart and mind is so impressive that the ordinary observation of men suffices to convince them that occultism does not lead to bizarre or unpractical conduct. Association with our neighbors enables us, without necessarily using the word theosophy to convince them that we possess a key to the treasure-box of the wisdom of morals and affairs which they may well seek and borrow. But it has been well-said that the influence of the theosophist upon his neighbors is exerted most strongly by the induction, through his powerful will, of currents of force on all the planes of consciousness which favorably act upon the vehicles of those about him.

This gives the occultist of the white line the clue to the direction of his first efforts and the certainty of immediate reward for his every exertion. The only object which we seek is the way of the most perfect altruism and if the occultist's feelings and thoughts bring something of peace and calmness to his associates this reward of his effort alone will be of great value.

The reality of this effect upon younger souls must be carefully insisted upon. It is the direct gift of the Masters to Their children, a

gift whose potency and beauty cannot be estimated by those who themselves have not entered the presence of the radiant pupils whose brilliancy is the effect of the constant action of the Master's Grace.

There is a wondrous dignity and calmness about those who, serving the Great Ones, are channels of Their force. Resting serene in their knowledge of the superhuman powers playing about them, feeling ever that the outcome of all things will be for good, that nothing which happens can fail of utilization at their hands, seeing and knowing what is going on about them in the invisible worlds and entrusted with many of the secrets of the world's evolution and of the great events that, about to befall, will be a part of Their plans in which the pupils shall have a share, they dwell in a security of feeling which can not be attained by those who do not live the life of the spirit. This sense of harmony with the life above is spread sweetly over the life below.

But, more than this by far, the great pupils of the Masters know that they convey the blessings of their Teachers. Living always as it were in the aura of the Master They transmit to those about them His influence. They give His blessing to all they meet and through them is always whispered, "All is well." To be in entire harmony with the plans of the Logos, to realize the beneficence of all His works, it to be an Asekha Adept. The disciple, though not completely harmonized, knows his short-comings will be made good by the Master. He gladly trusts his Master and living in Him casts his burdens upon His shoulders.

The practical occultism which all theosophists may utilize is this; that their good thoughts and feelings are agencies of the most tremendous potency if they are but used in the name of the Masters and without the intent to guide them with their own wisdom instead of Theirs.

Now if there is one error in which theosophists are resting it is this: that they do not sufficiently recognize that their duty to send good thoughts to those whom they love, know or meet is also their greatest privilege. The glory of the White magic is its utter purity of motive, its effort in the directest line of the Logos' Own activity, which is the line of associate effort. With us no effort is of avail which is made with separative intent. No attempt to bless without the thought or feeling of complete harmony with the Master's will can be of use to those we love. To feel that all those whom we meet are those whom He would bless, that His angels will minister to them is to make our daily walk through life like a pilgrimage of continual peace, of beauty and of beneficence. All the ways of making men happier, wiser and better are His. Hence all the assistance we can give those we meet is to be given in His Service.

One cannot help feeling that mere rhapsodizing and cant might easily take the place of genuine comprehension, realization and the practice of this form of occultism. We have been told so often and so strongly what our thoughts look like, how they are emitted and what are their effects that we might almost be forgiven for nodding at the oft-repeated tale and at last ceasing to attend. But it must and will not be forgotten by the earnest student that, for the developed man, an immense responsibility attaches on all the planes to the formation and emission of every thought. It is a point not usually considered that the spiritual force we send people in aid is rarely of one plane. Indeed, we, as a rule, definitely choose it to be of more than one plane.

Will to send spiritual force is of the Atmic plane. The data upon which we decide and will are established by the action of the astral or buddhic body or by both.

A strongly-conceived thought involves, then, both an upward and a downward rush of force along the sutratma. Its framework or basis is of will-power; it finds its buddhic expression in a certain color-equivalent; its first visible form is on the lower mental plane and it is strongly reflected in the astral light. In other words it is difficult for us to imagine a man not trained and aided by a Master sending out a thought-form of perfect purity, that is belonging solely to the mental plane, uncolored by influences derived from the ego's action on the planes above or below.

Now it would be solely for experimental purposes of study that a thought perfectly pure in this sense would be desired. What we would wish to do would be something exactly the opposite. We would wish to cast spiritual

force, in the name, with the aid and the approval of the Master toward the object which we wished to aid. And this force we would wish to use in many cases with the aid of all the bodies at once, as nearly as possible.

To do this, it is required that we feel deeply the worthiness of the object of our efforts, our unity with it, the righteousness or propriety of our course and our unity and complete sympathy with the purpose of the Master. We must will strongly; we must recognize the stirring of the buddhic body and we may form an idea which we wish to transmit in general principles while we may try to visualize an associated symbol or thought-form.

It is most important then, that we shall live conscious of the things of the highest planes which we are capable of reaching. We must try to be filled with aspiration, peace and the joy of service and we must endeavor to think upon topics that, as far as possible, involve the use of the upper mental body, the principles of evolution and the share of our Masters in that work—our daily work.

Now it is not necessary that a spiritual force be sent out to the object of our solicitude in the form of a thought. Intent modified by the deep feeling of the buddhic plane precedes all thought. So that when we will to send a spiritual influence we have already affected the person whom we wish to aid unless a will stronger than our own interposes its action. But when, as in meditation, we wish to affect a certain person or cause as definitely and strongly as possible, we should make a thought-form of a determined size, shape and color and then will that this shall go to its object for aid.

How is this magical process to be carried out in detail? It is most important that every disciple should have a definite notion of the technique—for it is as practical a piece of work as writing and sending a letter by post.

First, the pupil must be in entire harmony with the Master in will or intent, though he may not be strongly endowed with any of the virtues or powers which belong to those well advanced upon the Path. But the Grace of the Christ Whom the pupil serves and His Love are so great that He will momentarily remove from the aura of the disciple all those impurities which it is necessary to eliminate in order that the work may be done in accordance with the requirements of the moment. Faith, then, is, as the Christian Master always insisted, of the utmost importance—absolute trust in the Guru. And this faith in the continuous influence of the Master must be active all day long and every day if we wish our influence always to be for good. This sub-conscious continuous reliance upon the Master renders active the currents of spiritual force which are playing between Him and the pupil and makes an appeal to Him which He rejoices to meet.

Second, the feeling which has actuated the will movement must be strong, definite and pure. The strong feeling of each theosophist that he would gladly send every member of our beloved organization a loving thought must always be qualified with the deeper one—that the Master's plenitude of wisdom, of love and of grace will guide or inhibit the effect of the effort. This constitutes a prayer to the Master that the result of an error, wilful or ignorant, be visited upon him and not upon the object of the occult message. And, as already implied, it supplies something of the force required for the work to be done. To be at one with the Master in purpose—the determination that His will shall be done—and the development of a sufficient large buddhic body to enable the disciple to live satisfied in that plane is to have established the foundation of true union.

Another requisite of practical higher occultism is the duty of happiness strongly insisted upon as one of the laws of progress by Light on the Path and which can be seen to be of paramount importance. The reason for this is to be found in the fact that gloom and unhappiness are of the astral plane, since they are associated with ungratified desire, the unhappy man identifying himself with the desire-body and feeling that happiness is due to the gratification of the will on the lower planes. To be "happy" by a voluntary effort of the will is, therefore, to set out of consciousness as far as possible those things which interfere with the dwelling of thought and feeling upon the higher planes. It is manifestly impossible for one to feel that he is conscious of the things of the buddhic plane, unless he has performed this duty of laying aside the feelings of astral inharmony. It is for this reason that he who sincerely takes upon himself the responsibilities of the Path must either exercise the

greatest will-power that he possesses in order to annul the effects of daily life connected with the outer world or simplify these relations to the utmost. Both methods are as a rule practiced by disciples, the contacts of life so far as its desires and responsibilities are concerned being reduced as far as possible to their lowest terms. In the second place worry and care are not indulged in, faith in the ultimate good outcome of all effort resting upon the knowledge that the intent to serve in the cause of the Master will prevail over all minor forces and that the wisdom of the Guru will hasten the action of the law by equalizing and directing the various forces utilized.

It is easily seen how, if the disciple by an effort of the will can continuously direct his thoughts and feelings away from the unhappy phases of life, the amount of spiritual force consumed in moving his own bodies will be infinitely diminished. Of course, it is necessary that, so long as perfection has not been reached, inharmonies upon the different planes shall be observed. But these inharmonies pertain to the affairs of the planes of manifestation and are transitory in character. The more faithfully the disciple refuses to observe and participate in consciousness in them, the sooner they disappear, the sooner the lessons of life are learned, the more quickly does he reach the power to dwell first on the planes of bliss and wisdom and later on at last when the methods of controlling the bodies and equalizing forces on the lower planes have been learned, to dwell upon the plane of nirvana.

The methods by which the Master utilizes the forces of the pupil are of course known only to the Masters since there are so many methods, so many artifices, so many devices, so many variations of the laws and forces of the Logos that for those who are not Masters, things of wondrous and startling import are constantly being done by them. Difficulties, seemingly insurmountable, are easily evaded or momentarily set aside until opportunities are favorable for their permanent annulment.

We are told that the Masters use continually the force of fohat, which is the force typical of the atmic plane; we are aware that They make use of the kundalini force of Their disciples and that They owe much of their extensive power to their ability to utilize the cooperation of elementals and devas.

The value of the pupil to his Master is something like the value of the young son to the father, like the usefulness of an apprentice to his teacher. The products of his effort are valuable but they are very imperfect. These products must be perfected, used, and consecrated by the Master to the purposes which they are intended to serve in order that good and not evil may flow from the disciple's acts. The evil phases of the pupil's activities must be eliminated or neutralized. It is the Master who sees to it that the good karma of the pupil is ever multiplied; it is He who observes constantly the tendencies of the disciple and directs him in such ways as are congenial to him; it is He who puts in his way wonderful opportunities to benefit humanity, so that within a few hundred years the forces which lift the ego to the highest planes and enable him, dwelling there, still in association with his Master, to perform still greater and almost miraculous deeds, of good import for the world from the level of the upper manasic, buddhic and atmic planes. The speed with which these events are brought about is appalling and when we think of some of those whom we know who have advanced within a few years to places where the responsibility of every deed is of tremendous import, we can understand well why it is that the Voice of the Silence adjures disciples to look forward and never backward, the acclivities which have been scaled being of such dizzy height.

The value of the pupil to the Master then is rather prospective than actual. At first he must literally be carried for a long time in the arms of the Master; the pace which the undeveloped feet of the chela should maintain is too rapid for him, but the Master performs this service lovingly and gladly, knowing that the usefulness of the disciple will at last be great through His continued effort and that with the passing of time the pupil will draw on after him others, one by one, until the multitude of the great group that has passed beyond the things of the lower planes will have become so great that the karma of the whole world will have palpably changed.

The efforts of the pupil in the aid of the Master's cause are special and general.

The general efforts are those which he is continually making, both day and night, to live, himself, upon the higher planes of con-

sciousness, to feel that all is well, whereby he is able, as we have hinted already, to affect all those with whom he comes in daily contact, transmitting to others the force which is sent to him by his Teacher.

The special efforts of the pupil are made as already indicated under conditions provided for the pupil by the Master. The work is good; it is of so congenial a character that the pupil rejoices in its performance. Opportunities are cast in his way for aiding humanity which are of such beauty and such magnitude that he rises joyfully to the highest plane of consciousness of which he is capable and in this way, receiving enormous forces and, performing his work with those forces, he is able at once to carry out, however imperfectly, the plans of his Teacher and to exercise his own bodies. These bodies, as Mrs. Besant has told us is the case, grow with extreme rapidity in quality and magnitude, increasing in ways surprising to those who can observe them. Forces which at first would almost shatter the bodies or would cause the ego almost to lose control of his consciousness on the lower planes are soon received and transmitted by him with ease.

There are a number of ways by which losses of force on the part of the pupil are cared for. Misuses of force by the chela must be regarded by the Master. The pupil must constantly be protected from the agents of evil.

The pupil realizes very soon that whatever he may do for humanity when his powers are developed, whatever of love he may transmit to them, he will never be able directly to repay his Master for the loving care expended upon him but will only be able to return a small part of that love which has protected and guided him when he was wholly unable to care for himself. It is through the knowledge of the Law and the co-operation of the Masters, Who are the living embodiment of Law, with the Lords of Karma, that the possibilities of discipleship are opened to those who are willing to make the necessary sacrifices. If it were not so, if it were not that the Masters are able to postpone the payment of debts incurred by the misuses of power by the pupil, a single day would suffice in the beginning of his discipleship to destroy the pupil, ignorant of the strange and awful forces with which he deals.

All men are aware of the curious dealings of fate. They may scarcely endure life except by temporarily ceasing to think of the possibility of fate overtaking them, dwelling often in the tiniest affairs of life, occupying themselves with the simplest of toys in order that the hours may pass away. The ancients, especially the Greeks, were ever pensively aware of impending Fate; the epics of Homer are full of references to the sudden discharges of karma which overwhelm the heroes of the bard. If theosophy has a service to render for us which is of transcendent importance it is this, to know that on the one hand there is immutable yet elastic law which is in some strange way tempered with mercy through God's wondrous Administrators and that, in the second place, we small ones may find in the protection and aid of these Administrators of the Law an actual escape from the most frightful of those fates, those karmic retributions which, according to the rigid interpretation of the Law, would have befallen us.

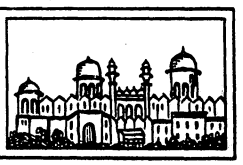
It is impossible to resist the temptation to insist again upon the intensely practical nature of the occultism which we know and which we can so readily apply in our everyday life. We may in our hearts, when we feel sincerely moved to do so, ask the Master, Whom we may never have seen, to bless our friends, our acquaintances, people toward whom we may feel for any reason drawn. It is possible to send force of no inconsiderable amount to those who need aid, providing it is done with the sincere and humble invocation of the Master's aid. And it is especially true that the daily life of the disciple profoundly influences those about him if that life is maintained with no thought other than that of acting as a messenger of the great Teacher. W. V-H.

The cure for a wrong Mysticism is to realize the facts, not particular facts or aspects of facts, but the whole fact; true Mysticism is the consciousness that everything we experience is an element, and only an element, in fact, i. e. that in being what it is, it is symbolic of something more.—R. L. Nettleship.

"Doesn't the world look to you like a wreck?"

"Yes, but like the wreck of a bursting seed."

Adyar Letter



LIFE AT ADYAR.

Adyar is a center of more than common interest to many people, and one who has the good fortune to be a student here regrets the inability to share more than an imperfect description of the place "in all its glory." Many people require varieties of recreation, but to the earnest student no more charming spot on earth could be found for rest and study, the two features which emphasize the great advantage to be derived, and makes each one feel "he hath a daily beauty in his life."

Nature seems to have endowed the place for the consecrated purpose for which it was chosen in 1882, when it was decided to move the Headquarters here from Bombay. Adyar is a suburb five miles to the south of Madras, and the Society was fortunate in securing a strip of about 160 acres of land bounded on the north by the Adyar River, and on the east by the Bay of Bengal. This gives it the advantage of being not only cooler and more healthful, but also more picturesque than most places in Southern India. The scene at early sunrise when the river looks like a stream of gold between the perpetually green foliage, is a reminder that the glory of the world is at hand. The songs of the many birds, and the chirping of the squirrels which run about with no fear of being killed in India, helps to complete the charm.

Headquarters building, the first to be reached after crossing the bridge, is the residence of those immediately connected with most of the important work of the Society. Here the President lives her simple, but busy life. The knowledge that her task is increased by her attention to all personal correspondence, restrains many from consulting her on any matters except those of vital importance. She usually spares one hour for a daily walk at five in the afternoon, when all avail themselves of this opportunity to join her. In her absence Mr. Leadbeater is joined at this hour by a few other men for a sea bath. He also conducts the daily classes held from 7:15 to 8:15 p. m., and every one feels abundantly grateful for the privilege of having such a remarkable teacher. Three evenings are given to T. S. and three to E. S. teaching, while Sunday mornings are set apart for separate classes, and a public lecture at nine by students chosen from both the Hindus and Europeans.

The world renowned Library in the Headquarters building, has for its Director the scholarly Dr. Otto Schrader, who has just completed the first volume of the Library Catalogue of its 13,000 rare books and pamphlets. Here the pandits are engaged in translating the 108 Upanishats, and they chant the scriptures as they translate them. Close to the Library Mr. Aria, the Recording Secretary, has his quarters. He has the 34,000 applications of all Theosophists neatly filed away. Another occupant is Mr. Wadia, a Parsi gentleman who abandoned his luxurious life to the great advantage of the Society. Although but thirty years of age, he is a lecturer, writer, and assistant editor of the Theosophist and Adyar Bulletin. Dr. English and his daughter of Vermont, who have also rendered many years of faithful service, occupy the room where Madame Blavatsky performed her extraordinary phenomena which attracted the attention of the world to Theosophy for its ultimate benefit. The next room is that of Frau Lubke, and the partition between has been restored where the Coulombs built the sliding door to create suspicion of fraud. All lectures are held in this building. On White Lotus Day the platform, which holds in its alcove to the rear the life-sized statues of the two Founders, was beautifully decorated with many hundreds of the lotus flowers in white and pink, palms, ferns and festoons of jasmine.

The Vice President, Sir Subramania Iyer, furnished a paper, and Mr. Leadbeater gave a most interesting talk on Madame Blavatsky as he knew her.

Another ceremony occurred when the new Press Building was opened by the President just before her departure. As the doors were thrown open she presented the key to the Superintendent, Mr. Sitarama Shastri. Flowers and fruit were distributed, and an extra day's pay given to the employes. She also presided over the opening of the Masonic Temple just being completed for Co-Masons here.

The River Bungalow is a pretty little building near the Headquarters occupied by Mr. Leadbeater and his Secretary, Mr. Johan van Manen. Prof. Wodehouse has his room reserved here while he is on a short vacation to his home in England. A five minutes walk to the east through a palm grove, leads to Blavatsky Gardens of eighty-one acres, with its palatial white residence, purchased recently for the exclusive use of students. Life here is most harmonious and happy. Only those are admitted who intend to devote their lives to the teaching of Theosophy, and students are gathered here from many parts of the world. Among the first to arrive was Countess Olga Schack, from Germany, who kindly consented to look after the household affairs. After her came the artist, Miss Fuller, a niece of Sir Thomas Fuller of South Africa. She is turning her highly developed talent to painting of the Masters at present. Among her portraits already hung are those of Col. Olcott, Madame Blavatsky and Mrs. Besant. Probably the advent of Miss Maud MacCarthy, the famous Irish violinist, has created the most universal comment, judging from newspaper notices of protest in three continents where she had attained the height of fame and was pronounced the successor of Joachim. Americans will recall with keen pleasure her playing with the Boston Symphony Orchestra. Her decision to give up her art for the study of Theosophy fulfils a prophecy made by a clairvoyant when she was a girl prodigy of eight, that "the child will rise to the very top of her art, but when she reaches the pinnacle, she will abandon the gift for work in other directions." She says she owes every step of progress she has made in her art to Theosophy. New Zealand is well represented here by two of its leading lecturers and organizers, Miss Christy and Miss Browning. A book entitled "Theosophy for Beginners" has just been brought out by Miss Christy. In it she has avoided all technical terms to adapt it to the Lotus Circles, but the simple yet profound style in which it is written will recommend it to all circles of study classes. Miss Browning is a graduate of Girton College, Cambridge, and her articles and lectures are ample evidence of her well trained mind. She conducts our Secret Doctrine Classes, held tri-weekly on the large front veranda at Blavatsky Gardens, and has adopted the American method of formulating a set of questions for each lesson. Mrs. Godefroy, who has lectured for many years in Holland, is here making further preparation for work in that line. Mr. Wood, who is the author of some Theosophic books, has again gone out on a two months' lecturing tour in India. Prince Gagarin, of Russia, is devoting his time to the translation of books for his country, which has recently been aroused to accept the Theosophic teaching. At present he is engaged in translating the "Study in Consciousness" into Russian, and is using the desk which belonged to H. P. B. while here. This desk is very wide, with two drawers made to extend its entire width, and was the property of the Superintendent, Mr. Soobbiah Chetty, who transferred it from his office in Madras at her request and remarked that it was too good for his use. One day when she had had unusual difficulty in finding something at the far end of the drawer, she sent for him, and upbraided him in very strong terms for having a desk made with such long drawers, and after that they were made half the length, as they are now. There are also several Hindu students living here in quarters built specially for them. Many are graduates of universities, and lend much assistance to European students.

Further to the southeast and close to the sea, is another beautiful residence and grounds called the Olcott Gardens. This is occupied by Dr. and Mrs. Schrader, and Mr. Schwarz, the Treasurer of the Society, who has gone on a six months' trip to his home in Switzerland. Miss Kofel also makes her home here. She is giving her services free as the very able Superintendent of the Panchama Schools, and doing much for the outcast community by uplifting and educating the very poor children. There are five of these schools entirely supported by voluntary contributions. The municipality lately requested to have another

school added, but they were obliged to refuse on account of lack of funds for teachers' salaries, although they receive only from $2 to $5 per month for their services. An American member who is at present visiting Adyar, has generously subscribed $200 for these schools.

Both India and Ceylon are strong in their praise of educational work done by the Theosophical Society. The vast amount of work being done in that line by our President is well known, and this imbues others with a zeal to try to emulate the deeds of our teachers who are giving their entire time for the benefit of others, and to "learn the luxury of doing good." G. G.

Adyar, India, May 19, 1909.

Information for Students.

1. Men and women desiring to study at Adyar must be between 20 and 40 years of age; they must be well educated, and must be members of the Theosophical Society of at least three years' standing; they must have a definite object in view, literary, propagandist, or other philanthropic work.

2. If not personally known to the President of the Theosophical Society, they must send with their application for admission a note of recommendation from the General Secretary of their Section.

3. When they have received notice that their application is granted, students who are westerns, or who live in the western way, must send the following note to the President, Theosophical Society:

I agree to pay weekly Rs. 15 (£1, or $5) to the Headquarters' Superintendent, making payment of Rs. 60 at the commencement of every four weeks' term, this payment to include the use of a private furnished room, household linen, food, lighting, general service, and the use of the Library and common rooms at Blavatsky Gardens and the central Headquarters building.

I agree to accept the Regulations in force at the Headquarters, to give one month's notice in writing to the Superintendent of my intended departure, and to leave within a fortnight if requested to do so by the President.

Signed.....

Eastern students, who make their own food arrangements and bring their own bedding, utensils, etc., can have the use of a small room with chauki and writing table at Rs. 1-4-0 to Rs. 2 per week without lighting, or Re. 1-12-0 to Rs. 2-8-0 with lighting.

The President retains the power of varying the rules in exceptional cases.

Regulations for Residents at Headquarters.

1. In order that Residents, whether students or Theosophical Society workers, may enjoy the quiet opportunities for study, thought and work for which they come to Adyar, every Resident's room is private, and, until the close of the working day at 5 p. m., should not be entered by others except on invitation.

2. The Library is closed at sunset to avoid all danger of fire, and the Reading-Room and Drawing-Room at 8:30 p. m.

3. No cooking may be done in the house or verandahs; caste and non-caste kitchens are provided, in which any cooking may be done by a Resident's servant, by arrangement with the butler. Servants who cook for their masters must bring and clean their own utensils.

4. Only chota hazri, afternoon tea, fruit and milk, can be served in the private rooms. A dining-room is provided, where all cooked meals must be taken.

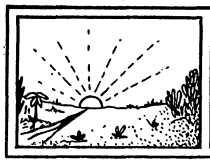
5. The Society cannot provide horses and carriages for the use of Residents, but carriages can be hired in the neighborhood, on notice being given the evening before the day on which they are wanted.

6. There should be no smoking in the Public Hall, Library, Drawing and Reading-Rooms.

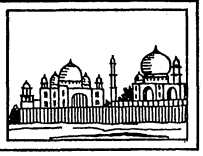
7. Private servants may be hired through the Superintendent at from Rs. 8 to Rs. 10 per month, according to period of service.

8. Chota hazri is served between 6:30 a. m. to 8 a. m. in the Resident's room. Afternoon tea between 3 p. m. and 4 p. m., in the Resident's room, or the Reading-Room verandah. Breakfast at 10:30 a. m., and dinner at 6:30 p. m., are served in the dining-room. Additional coffee or tea may be ordered for Residents' guests at annas 2 per cup.

9. The President may be seen for general conversation between 5 p. m. and 6:30 p. m., usually in the grounds. Appointments for private interviews may be made between 8 a. m. and 11 a. m., or between 4 p. m. and 5 p. m. Classes are held from 7:15 p. m. to 8:15 p. m.



Benares Letter



Our "White Lotus Day" was observed as usual. Representatives of Hinduism, Buddhism, Mohammedanism, Zoroastrianism and Christianity read, each from his own scriptures, appropriate selections.

The Buddhist priest, a Japanese gentleman who inspires reverence by his noble character and spiritual life, addressed H. P. B. and Colonel Olcott as though they were present listening to his words. His chanting of sacred texts in Pali, Japanese, Chinese and Thibetan was beautifully done. There is such a close relationship between Pali and Sanskrit that most of the Hindus present could understand the Pali selections. When this priest has finished his study of Sanskrit, he will translate certain ancient scriptures to be found in Thibet, at present unknown in the West. A translation of his work on Thibet is being published by our infant printing establishment at Adyar.

The hot season has come, and nearly all Benares theosophists are away at the hills. The remainder are using the ordinary oriental methods for keeping cool. The house is shut up from eight or nine until five in the afternoon; the windows are darkened to shut out the light and heat; thick woven grass mats set in frames are placed in open doors in the direction from which the hot wind will blow. These mats are kept saturated with water and the rapid evaporation lowers the temperature several degrees. Water is poured over the floor as needed. Punkahs hung from the ceiling are swung over the head by a coolie who feels well paid on receiving a dollar and a half a month for pulling six hours a day. Drinking water is kept near by in porous clay jars like the Mexican "ojas." Few venture out during the heat of the day. At night beds are placed out on the flat roof, but in midsummer walls become so heated that people must sleep in the garden, whatever their feeling may be in regard to cobras, etc. In early morning one may sometimes count a dozen monkeys getting their breakfast from trees undisturbed.

The mosquito takes no vacation in Benares the whole year round. Beds must be light, for dust storms come suddenly and one must take up one's bed and run for shelter. After the storm is over, the cooler air is ample compensation for the disturbance.

Those going to the hills go part way by train, then usually tongas or dandies are employed. A tonga is a strong two-wheeled cart with canvas cover. There are two seats back to back, one for the driver, the other for two passengers. A dandy is a wooden cradle in which one sits on a little raised seat. The dandy swings freely from two poles placed on the shoulders of four coolies. At first one feels himself in a state of very unstable equilibrium but balance is gained in time.

In July the college and schools will re-open and the Benares Theosophical Society compound will again be full of life and activity.

May 27, 1909. S. E. P.

INDIAN TREATMENT OF DISEASE.

The ancient Vaidika system of treatment has yielded to Western methods since the English occupation of India. Among the poor the old remedies are still used, but the skilled practitioners of the older time have almost disappeared. A revival is now in progress, having for its object the restoration of the older system, which was suited to the land and the people. An illustration may show the close connection of medicine with religion in ancient India, and the peculiar mode of Oriental thoughts.

During last vacation my home was with a Sikh family near a hill station among the Himalayas. A little seven-year-old boy had been very ill with the measles and before the disease had quite run its course typhoid fever set in. The best English civil surgeon in the place was summoned, and a trained English nurse of large experience was engaged. The

first series of sevens, marking the ordinary limit of typhoid was passed and the child started in on the longer series with little strength left for the battle. Week after week passed and the patient sufferer, now almost a skeleton, stared at us with large eyes, from which the light of reason had gone. The doctor could give little encouragement. The nurse still hoped until certain symptoms appeared which told her that the final stage was nearly reached, with indications all pointing the wrong way.

The father and mother watched the course of events with the greatest anxiety. When the case seemed hopeless, the physician was dismissed and an Indian doctor with no diploma but with a knowledge of Indian roots and herbs was called. The nurse left, as she had no faith in "native" remedies. The mother and other members of the household took her place. Now came in the supplementary treatment belonging to the older system. A Brahmin of noble appearance, learned in the Vedas, came daily and alone with the boy chanted prayers and sacred shlokas giving a harmonious vibration to the place. Seven poor children of about the age of the patient were called and, standing in a line before the door of the house, were given food in the name of the boy, accompanied by a little prayer invoking the aid of the gods. A large pair of scales used on the premises for weighing wood, was brought quietly into the room. Near by stood dal and rice and flour and ghee, also spices used in cooking. A pillow was placed in one scale pan and the mother gently lifted the child in her arms and held him on the pillow while grain, etc., were quickly adjusted in the other pan. Then gently she swung the beam up and down seven times—the number of his years, and the food stuffs were removed. Again the pan was filled as before and again the beam swung seven times. The boy, feebly moaning, was placed on the bed and the food materials were given to the poor, with a prayer that the child might get well. A pilgrimage to a holy place was planned to give thanks for Ramji's recovery. Slowly the color came back to the bluish gray lips and cheeks, and the light of reason to the eyes. The boy recovered and is now strong and well.

May I add that this illness had been foretold by the family astrologer? A younger brother's horoscope was cast by the same man, but unlike those of the other children in the family, the predictions did not extend beyond the middle of the fifth year. The father called the astrologer's attention to this defect and was told to come again at a certain date and he would be given more. The head servant of the family was told confidentially that the child would not see his fifth birthday. He died of smallpox before the date given to the father was reached. S. E. Palmer.

A great initiate, in a time of dark adversity said, "I will not permit the Lords of Karma to make me unhappy."

This determination was not uttered in a spirit of vanity or insubordination, but because there was a recognition of the duty and the power of theosophists to be or to become happy. Maintaining his conviction that the law contains within it provision for the ultimate welfare of all creatures, he was aware that the thought of happiness sent out by him constantly was as constantly re-acting upon himself and that it would eventually be triumphant over all influences tending to make him unhappy.

To be unhappy is to be the victim of old thought-forms sent out in the past. Therefore, we should resist in the Master's name, all thought-forms tending to produce unhappiness, realizing that we are in that way complying with Their Will, adding our force to Theirs for the aiding of the world and that we too shall be as happy as we can wish to be in the deep conviction that all is well.

MERCY.

The quality of mercy is not strained; it droppeth as the gentle rain from Heaven upon the place beneath; it is twice blessed. It blesseth him that gives, and him that takes. 'Tis mightiest in the mightiest; it becomes the throned monarch better than his crown. His sceptre shows the force of temporal power, the attribute to awe and majesty, wherein doth set the dread and fear of kings; but mercy is above this sceptred sway; it is enthroned in the hearts of kings; it is an attribute to God Himself. And earthly power doth then show likest God's, when mercy seasons justice.—Merchant of Venice.

THE NINETEENTH ANNUAL CONVENTION IN GREAT BRITAIN.

A successful preliminary to the nineteenth Annual Convention in Great Britain, held in London on July 3, 1909, was Mrs. Besant's lecture in the large Queen's Hall on Friday, July 2. This hall, which is the second largest in London, seating over two thousand, was well filled with what proved a very sympathetic audience when Mrs. Besant stood up to speak on "The Place of Theosophy in the Coming Civilization." She explained what Theosophy was, whence it came and pointed out that its first work in preparation for the coming civilization is to try to bring about a brotherhood of religions. Theosophy defends every religion by proving the universal similarity of religious beliefs, the universality of the doctrines of the unity and trinity of God, belief in the existence of the great hierarchies of spiritual intelligences in reincarnation; in universal law and belief in the existence of the great spiritual teachers of mankind. In Science theosophy will help the progress of knowledge by organizing the finer bodies of man so that he may observe the worlds of matter finer than the physical. In art, Theosophy will teach reverence for beauty, its moulding influence on civilization and will set forth the importance of the ideal. And for society, for the coming civilization, Theosophy will teach that social redemption will come from the higher classes and not from the lower; will come by self-sacrifice and not by revolution, for only where self-sacrifice is there found also a religion and a civilization that can endure.

Our new headquarters at 105 New Bond St., were early thronged with country delegates on the morning of July 3, and when the President took the chair at Essex Hall at 2:30 a large and enthusiastic meeting composed itself to transact business. A remarkable unanimity of feeling and harmony of expression prevailed. The secretaries of the convention, Mr. Banks and Mr. Shindler, having been duly elected, the roll-call of lodge representatives answered and the minutes of last Convention were taken as read. Delegates from other sections, Canada, Holland, France, Belgium and Russia, voiced to us their sections' greetings and spoke to us of what Theosophy should be to us. Special applause marked the speeches of Mrs. Windust, representing Holland. After long illness, again at work, was Mlle. Kamenski, the energetic General Secretary of the Russian Section. The reports of the secretary and treasurer were taken as read, each respectively offering a few additional remarks on his report. Mr. Dunlop moved and Mrs. Ransom seconded a hearty vote of thanks for the invaluable work Mrs. Sharpe had done for the section during the year of office. The audience showed by its applause that it endorsed this judgment. Mrs. Cannon moved and Mrs. Sharpe seconded that a vote of thanks be passed to Miss Ward and to Mr. Glass for their past services, coupled with regret they were not with us. Dr. Mersch of Belgium, having been elected Hon. Member of the Executive Committee, Mr. Dunlop moved and Mr. Ransom seconded that "The British Theosophical Society in Convention assembled hereby expresses its satisfaction with the declaration of principles embodied in the resolution passed by the General Council of the T. S. in December last and desires, by fully endorsing them, to annul the resolution moved by Mr. Burrows and irregularly passed at the last Convention of the British Section of the T. S. This Convention takes this opportunity of expressing its fullest confidence in the President of the T. S. and desires to thank her and through her the General Council. for the generous provisions made for those who desire to be associated with the works of the T. S. while differing in matters of detail and organization. The Convention at the same time desires to express its good will and fraternal greeting to all members of Theosophical and kindred societies, under whatever name they may be known, in the hope that, in the words of our President, all may labor together in the name of Theosophy for the peace of nations and the enlightenment of the world."

This resolution, to suit the convenience of some delegates, was put to vote, clause by clause. Forty-three voted in favor of the first clause and two against it. The resolution was declared carried amidst very significant applause. The other two clauses were carried unanimously. A technicality regarding rules having been satisfactorily disposed of, Mr. Dunlop introduced an informal resolution dealing with the work of the art circle, with methods of propaganda and proposed changes in next year's convention. The question of propaganda occasioned animated discussion. All the speakers referred to the great fields of

work opening before us in this section and to the necessity for more workers. The Executive Committee have already appointed a salaried official lecturer, a highly satisfactory sign of the times, and no sooner was this appointment announced in the Vahan than a member sent the money to pay the salary. The Bureau of Theosophical activities has also seriously applied itself to the work of organizing propaganda work and has started a special fund and press department. Mr. Dunlop made some valuable suggestions on the extension of our convention activities and on changing its meeting-place—suggestions afterwards approved of by Mrs. Besant. Mrs. Besant invited the Convention to express a vote of sympathy with the family of the late Dr. Pascal by standing in silence.

Mrs. Besant told us she was grateful to Mr. Dunlop for his resolution, which deprived her opponents of a weapon of attack often used outside against her. She reminded us of the famous precedent set by the House of Commons who finally annulled and expunged from their records the censures passed on Mr. Bradlaugh during his long and bitter struggle to secure his seat. She explained that the vote did not in any way bind the conscience of the members. What the General Council did in their resolution passed last December was to assert that every member was free. No one was responsible for the opinion of the President nor for the opinion of Mr. Leadbeater. Every member is bound by the declared objects of the T. S. alone and by nothing else. Your opinion is your own and you are responsible for no one else's. The troubles in the past, those that centered about H. P. B. in the Coulomb trouble, and later around W. Q. Judge put the society on a stronger footing. These troubles generally arise in the Society from a conflict between personalities and principles. The American Section showed by its action with regard to Mr. Judge that they cared more for a personality than for principles. To go out by love is not well, but to go by hatred is very much worse. Mrs. Besant spoke on the difficulties attending the formation of the International Mystical Section, owing to the difference of opinions as to what its members wanted and said she had just written to ask if they could not make one big protest more and then go on as usual. She asked us not to show resentment to those who had gone out or to answer any of the attacks that are still being made upon her, but to copy the example of the Great Initiate who, when he was reviled, reviled not again. She spoke of the work and the future that awaits us and of the workers who will come back to the T. S. if we will make the conditions in which they can work, of Damodar, Subba Rao and H. P. B., the greatest of them all. In the west Mrs. Besant said, they say the next great teacher is likely to appear. Only His own will recognize Him and let it not be said again that "He came unto His own and His own received him not."

In the evening a very successful gathering was held in the pleasant rooms of the Royal Society of British Artists, much entertainment being afforded by music and recitations kindly given by artistic members. A new departure in the Section consisted in about a hundred members lunching together on Sunday, the Social Committee, recognizing the difficulty of obtaining food in London on Sunday, having conceived the excellent and much appreciated idea of ordering a vegetarian meal at a restaurant conveniently close to headquarters. Another social gathering at headquarters occupied Sunday afternoon, where a large attendance greeted Mrs. Besant's appearance, talked and drank tea. A public lecture by the President followed in St. James' Hall, the subject being "The Theosophical Student."

Mrs. Besant said that those who study theosophical literature are expected to gain the power to verify that which they are told, so as not to take things on trust. She defined revelation as the communication by a Superior Being of facts known to Himself, but unknown to those to whom He speaks and not likely to become known without such an interposition. Inspiration is the raising of the normal human powers up to the point where the whole body may be taken possession of by some one greater than one's self. The attitude of the theosophical student towards the sacred scriptures of the world should be that of reverence but not of absolute submission; he should distinguish between the essential and non-essential. Towards inspiration the effort should be so to attune himself that sympathetic vibrations with their accompanying change in consciousness will be most readily received and realized. The books written by theosophical students and observers should not be accepted

as final. The scientific attitude of mind should be taken with regard to them; they must be studied, not swallowed. The theosophical student is to think for himself, to judge for himself, to accept all things only temporarily and always to be ready to correct a mistaken expression or an imperfect observation—in a word, to walk with eyes open and mind alert, remembering that the best service to truth is to examine it instead of swallowing it without examination.

This was the last formal meeting of a very memorable convention,—one marked by a large attendance, keen enthusiasm, astonishing vitality and a very perceptible sense of brotherhood and good-will.

Our President has shown, during her stay in England, to the astonishment of even those who are familiar with her energy, her sustained capacity for almost superhuman labor. Her life and her work testify to all who have "eyes to see" that she is indeed the channel of Those "Whose strong hands guide the evolution of the world."

Elizabeth Severs.

THE MYSTIC CHORD.

In connection with the vision of which I recently gave an analysis, questions have been asked by several as to the method by which a person at a distance of some thousands of miles can be instantly found by a trained clairvoyant. Apparently this remains somewhat of a mystery to many, so I will endeavor to give an explanation of the plan commonly adopted, though it is not easy to put it quite plainly. A clear expression of super-physical facts cannot be achieved in physical words, for the latter are always to some extent misleading even when they seem most illuminative.

Man's various forces and qualities, manifesting in his bodies as vibrations, send out for each vehicle what may be called a keynote. Take his astral body as an example. From the number of different vibrations which are habitual to that astral body there emerges a sort of average tone, which we may call the keynote of the man on the astral plane. It is obviously conceivable that there may be a considerable number of ordinary men whose astral keynote is practically the same, so that this alone would not suffice to distinguish them with certainty. But there is a similar average tone for each man's mental body, for his causal body, and even for the etheric part of his physical body; and there have never yet been found two persons whose keynotes were identical at all these levels, so as to make exactly the same chord when struck simultaneously. Therefore the chord of each man is unique, and furnishes a means by which he can always be distinguished from the rest of the world. Among millions of primitive savages there may possibly be cases where development is as yet so slight that the chords are scarcely clear enough for the differences between them to be observed, but with any of the higher races there is never the least difficulty, nor is there any risk of confusion.

Whether the man be sleeping or waking, living or dead, his chord remains the same, and he can always be found by it. How can this be so, it may be asked, when he is resting in the heaven-world, and has therefore no astral or etheric body to emit the characteristic sound? So long as the causal body itself remains, it has always attached to it its permanent atoms, one belonging to each of the planes, and therefore, wherever he goes, the man in his causal body carries his chord with him, for the single atom is quite sufficient to give out the distinctive sound.

The trained seer, who is able to sense the chord, attunes his own vehicles for the moment exactly to it, and then by an effort of will sends forth its sound. Wherever in the three-worlds that man who is sought may be, this evokes an instantaneous response from him. If he be living in the physical body, it is quite possible that in that lower vehicle he may be conscious only of a slight shock, and may not in the least know what has caused it. But his causal body lights up instantly—leaps up like a great flame, and this response is at once visible to the seer, so that by that one action the man is found, and a magnetic line of communication is established. The seer can use that line as a kind of telescope, or if he prefers he can send his consciousness flashing along it with the speed of light, and see from the other end of it, as it were.

The combination of sounds which will produce a man's chord is his true occult name; and it is in this sense that it has been said that when a man's true name is called he instantly replies, wherever he may be. Some vague tradition of this is probably at the back of the idea so widely spread among savage nations, that a man's real name is a part of him, and must be carefully concealed, because one who knows it has a certain power over him, and can work magic upon him. Thus also it is said that the man's true name is changed at each initiation, since each such ceremony is at once the official recognition and the fulfilment of a progress by which he has, as it were, raised himself to a higher key, putting an additional strain upon the strings of his instrument, and evoking from it far grander music, so that thenceforward his chord must be sounded differently. The name of the man must not be confused with the hidden name of the Augoeides, for that is the chord of the three principles of the Ego, produced by the vibrations of the atmic, buddhic and mental atoms, and the Monad behind them.

In order to avoid such confusion we must keep clearly in mind the distinction between two manifestations of the man at different levels. The correspondence between these two manifestations is so close that we may almost consider the lower as the repetition of the higher. The Ego is triple, consisting of atma, buddhi, manas, three constituents each existing on its own plane—the atma on the nirvanic, the buddhi on the buddhic, and the manas on the highest level of the mental. This Ego inhabits a causal body, a vehicle built of the matter of the lowest of the three planes to which he belongs. He then puts himself further down into manifestation, and takes three lower vehicles, the mental, astral and physical bodies. His chord in this lower manifestation is that which we have been describing, and consists of his own note and those of the three lower vehicles.

Just as the Ego is triple, so is the Monad, and this also has its three constituents, each existing on its own plane; but in this case the three planes are the first, second and third of our system, and the nirvanic is the lowest of them instead of the highest. But on that nirvanic level it takes to itself a manifestation, and we call it the Monad in its atmic vehicle, or sometimes the triple atma; and this corresponds for it to the causal body of the Ego. Just as the Ego takes on three lower bodies (mental, astral, physical), the first of which (the mental) is on the lower part of his own plane, and the lowest (the physical) two planes below, so the Monad takes on three lower manifestations (which we commonly call atma, buddhi, manas), the first of which is on the lower part of its plane, and the lowest two planes below that. It will thus be seen that the causal body is to the Monad what the physical body is to the Ego. If we think of the Ego as the soul of the physical body, we may consider the Monad as the soul of the Ego in turn. Thus the chord of the Augoeides (the glorified Ego in his causal body) consists of the note of the Monad, with those of its three manifestations, atma, buddhi, manas.

It must of course be understood that the chord cannot be accurately considered as sound in the sense in which we use that word on this plane. It has been suggested to me that an analogy which is in some respects better is that of the combination of lines in a spectrum. Each of the elements known to us is instantly recognizable by its spectrum, in whatever star it may appear, no matter how great the distance may be—so long as the lines are bright enough to be seen at all. But the chord of which we have been speaking is not actually either heard or seen; it is received by a complex perception which requires the practically simultaneous activity of the consciousness in the causal body and in all the lower vehicles.

Even with regard to ordinary astral perception it is misleading (though practically unavoidable) to speak of "hearing" and "seeing." These terms connote for us the idea of certain sense-organs which receive impressions of a well-defined type. To see implies the possession of an eye, to hear implies the existence of an ear. But no such sense-organs are to be found on the astral plane. It is true that the astral body is an exact counterpart of the physical, and that it consequently shows eyes and ears, nose and mouth, hands and feet, just as the latter does. But when functioning in the astral body we do not walk upon the astral counterparts of our physical feet, nor do we see and hear with the counterparts of our physical eyes and ears.

Each particle in an astral body is capable of receiving a certain set of vibrations—those belonging to its own level, and those only. If we divide all astral vibrations into seven sets, just like seven octaves in music, each octave will correspond to a sub-plane, and only a particle (in the astral body) which is built of matter belonging to that subplane can respond to the vibrations of that octave. So "to be upon a certain subplane in the astral" is to have developed the sensitiveness of only those particles in one's astral body which belong to that subplane, so that one can perceive the matter and the inhabitants of that subplane only. To have perfect vision upon the astral plane means to have developed sensitiveness in all particles of the astral body, so that all the subplanes are simultaneously visible.

But even though a man has developed the particles of one subplane only, if those are fully developed he will have on that subplane a power of perception equivalent to all of our physical senses. If he perceives an object at all, he will in that one act of perception receive from it an impression which conveys all that we learn down here through those various channels which we call the senses; he will simultaneously see, hear and feel it. The instantaneous perception which belongs to higher planes is still further removed from the clumsy and partial action of the physical senses.

In order to see how the chord helps the clairvoyant to find any given person, it must also be understood that the vibrations which cause it are communicated by the man to any object which is for some time in close contact with him, and therefore permeated by his magnetism. A lock of his hair, an article of clothing which he has worn, a letter which he has written—any of these is sufficient to give the chord to one who knows how to perceive it. It can also be obtained very readily from a photograph, which seems more curious, since the photograph need not have been in direct contact with the person whom it represents. Even untrained clairvoyants, who have no scientific knowledge of the subject, instinctively recognize the necessity of bringing themselves en rapport with those whom they seek by means of some such objects.

In the case of the vision described last month the letter which led to the investigations was the link with the writer. It is not necessary for the seer to hold the letter in his hand while examining the case, or even to have it near him. Having once held the letter and sensed the chord, he is able to remember it and reproduce it, just as any one with a good memory might remember a face after seeing it once. Some such link as this is always necessary to find a person previously unknown. We had recently another case where a man had died somewhere in the Congo, but as no photograph of him was sent by the friend who wrote about him, it was necessary first to seek that friend (somewhere in Scandinavia, I think) and make a contact in a roundabout way through him.

There are, however, other methods of finding people at a distance. One which is very effective requires higher development than that just described. A man who is able to raise his consciousness to the atomic level of the buddhic plane there finds himself absolutely in union with all his fellow-men—and therefore of course among the rest with the person whom he seeks. He draws his consciousness up into this unity along his own line, and he has only to put himself out again along the line of that other person in order to find him. There are always various ways of exercising clairvoyance, and each student employs that which comes most naturally to him. If he has not fully studied his subject, he often thinks his own method the only one possible, but wider knowledge soon disabuses him of that idea.

C. W. L.

THE PRESERVATION OF THE ASH YGGDRASIL.*

Yggdrasil, the Tree of Life.

Yggdrasil is one of the noblest conceptions that ever entered into any scheme of cosmogony or human existence. It is, in fact, the great tree of life, wonderfully elaborated and extended through the whole system of the universe. It furnishes bodies for mankind from its branches; it strikes its roots through all worlds and spreads its life-giving arms through the heavens. All life is cherished by it, even that of serpents, which devour its roots and seek to destroy it. It has three grand roots far apart. One of them extends to the asas; another to the giants in that very place where was formerly Ginungagap; and the third stands over Niflheim, and under this root, which is constantly gnawed by the serpent, Nidhug and all his reptile brood, is the fountain Hvergelmer. Under the root that stretches out towards the giants is Mimer's fountain in which wisdom and wit lie hid. The owner of this fountain is called Mimer. He is full of wisdom, because he drinks the waters of the fountain every morning with the Gjallarhorn. Once Odin came and begged a draught of this water, which he received; but he had to leave one of his eyes in pawn for it. Thus is it recorded in the Elder Edda:—

Full well I know,
Great Odin, where
Thine eye thou lost
In Mimer's well,
The fountain pure,
Mead Mimer drinks
Each morning new,
With Odin's pledge.
Conceive ye this?

Under the root of Yggdrasil, which extends to the asas in heaven, is the holy Urdar fountain. Here the gods sit in judgment. Every day they ride up hither on horseback over Bifrost (the rainbow), which is called the bridge of the gods (asbru). Odin rides his gray eight-footed Sleipner, and Heimdal on Goldtop. The other horses are Glad (bright), Gyller (gilder), Gler (the shining one), Skeidbrimer (fleet foot), Silfrintop (silvertop), Siner (sinuous), Gisl (the sunbeam), Falhofner (pale hoof), Letfet (light-foot). It has been stated before that the gods worthy of divine honors were twelve, and here we have ten horses named. Balder's and Thor's are wanting. Balder's horse was burnt with his master's body; and as for Thor, he has to go on foot. He cannot pass the Asa-bridge, for the thunder which he is, would destroy it; therefore he darkly wades through the rivers Kormt, Ormt, and two others called Kerlaug to get to the council of the gods.

The giants cannot pass the Asa-bridge for the red in it is burning fire and the waters of heaven roar around it. If it were easy for every one to walk over it, the giants would go up to heaven by the bridge and perhaps succeed in bringing ruin upon the gods.

At the Urdar-fountain dwell also three maidens, named Urd, Verdande, and Skuld (Present, Past, and Future). These maidens fix the lifetime of all men, and are called Norns. They guard the fountain, which takes its name from the first and highest of the three, Urd (Urdarfount). Besides these, there are other norns, some of which are of heavenly origin, but others belong to the race of elves and dwarfs. The norns who are of good origin are good themselves and dispense good destinies. Those men to whom misfortunes happen ought to ascribe them to the evil norns. Thus it is that some men are fortunate and wealthy, while others acquire neither riches nor honors; some live to a good old age, while others are cut off in their prime.

Furthermore it must be stated of the ash Yggdrasil, that on its topmost bough sits an eagle, who knows many things; and between the eagle's eyes sits a hawk by name Vedfolner. A squirrel, whose name is Ratatosk, runs up and down the tree and seeks to cause strife between the eagle and the serpent, Nidhug. Four stags leap about beneath its branches and feed on its buds. They are called Daain, Dvalin, Duneyr, and Durathror. But

*The name Yggdrasil is derived from Odin's name Yggr (the deep thinker) and drasill (carrier, horse). Yggdrasil, therefore, means the Bearer of God, a phrase which finds a literal explanation when Odin hangs nine nights on this tree, before he discovered the runes.

there are so many snakes with Nidhug in the fountain Hvergelmer, that no tongue can count them. Thus the Elder Edda:

"The tree Yggdrasil
Bears a sorer burden
Than men imagine.
Above the stags bite it,
On its sides age rots it,
Nidhug gnaws below.
More serpents lie
Under Yggdrasil's ash
Than simpleton's think of;
Goin and Moin
The sons of Grafvitner,
Graabak and Grafvollud,
Ofner and Svafner
Must for aye, methinks,
Gnaw the roots of that tree.

The norns, who dwell by the Urdar-fount, every day draw water from this spring, and with it and the clay that lies around the fount, they sprinkle the ash, in order that the boughs may continue green and not rot and wither away. This water is so holy, that everything placed in the spring becomes as white as the film within an egg-shell. Thus the Elder Edda:

An ash know I standing
Named Yggdrasil,
A stately tree sprinkled
With water, the purest;
Thence comes the dewdrops
That fall in the dales;
Ever blooming it stands
O'er the Urdar-fountain.

The dew that falls from the tree on the earth, men call honey-dew, and it is the food of the bees. Finally two swans swim in the Urdar-fountain and they are the parents of the race of swans. Thus all the tribes of nature partake of the universal tree.

Jacob N. Meyer.

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed, and safe within its central heart,
Nestles the seed—Perfection.

—Walt Whitman.

THE JEWEL WITHIN THE LOTUS.

In the Gita we read: "I am in the gambler and the cheat." If we ponder well this utterance of Krishna, the fact of the error of separateness is brought home to us with startling conviction—the holding ourselves aloof from our brother because he may at the time be meeting his Karma in a manner different to our standards of right and wrong.

In the heart of a mango grove stood a white marble temple dedicated to Krishna, and presided over by several priests; within, upon a golden shrine was an image of the Shining One depicted as playing upon the magic flute; upon the arms and around the neck were hung jewels and gems of priceless value; in the centre of the eye of each of the three peacock feathers which formed the gorgeous crest were two wonderful jewels, an emerald and a sapphire, one set within the other.

While engaged in their evening devotions, the priests did not notice a poor, half-witted youth who stole in and took from off the arm of the image some of the jewelled bandages; as he was running away with them in his hand, one of the priests caught the gleam of the jewels reflected from the dim oil lamps; immediately there was a chase and cries of "catch the thief." For some time they ran excitedly in and out among the trees; the rapidly increasing darkness of the Indian evening, together with age and infirmity of the pursuing priests made the swift movements of the youth, whose lack of wits seemed not to have affected his heels, difficult to follow.

At last one of them managed to seize an arm: "here is the thief, get a light," he cried, "he is wearing the bangles." The thief seemed strangely passive and allowed himself to be led without resistance, but only a few steps, however, for suddenly there appeared a dazzling golden light, and in the midst stood the radiant form of Krishna, laughing and apparently enjoying the amazement of the priests, who, blinded, could only fall upon their faces. "Cease your search, I am the thief." When the voice which held such celestial music had died away and only the perfume of the Presence remained, the priests lifted their heads and returning in hushed silence to the temple found the image of Krishna undisturbed and not a jewel missing.

E. M.

A NOTE ON BROTHERHOOD.

The brotherhood of man is a fact in Nature; those who deny it are simply those who are blind to it, because they shut their eyes to actualities which they do not wish to acknowledge. We need waste little time over those who deny it; nature itself will refute their heresy. More subtly dangerous are those who misunderstand it, and their name is legion.

Remember not only what brotherhood means, but also what it does not mean. It emphatically does not mean equality, for twins and triplets are comparatively rare; under all but the most abnormal circumstances, brotherhood implies a difference in age, and consequently all sorts of other differences, in strength, in cleverness, in capacity.

Brotherhood implies community of interest, but not community of interests. If the family be rich all its members profit thereby; if the family be poor, all its members suffer accordingly. So there is a community of interest. But the individual interests of the brothers not only may be, but for many years must be, absolutely different. What interests has the boy of fourteen in common with his brother of six? Each lives his own life among friends of his own age, and has far more in common with them than with his brother. What cares the elder brother of twenty-five, fighting his way in the world, for all the prizes and anxieties of school-life which fill the horizon of that second brother?

It is not to be expected, then, that because they are brothers men shall feel alike or be interested in the same things. It would not be desirable, even if it were possible, for their duties differ according to their ages, and the one thing which most promotes the evolution of the human family as a whole is that every man should strive earnestly to do his duty in that state of life to which it shall please God to call him, as the Church catechism puts it. This does not in the least imply that every man must always remain in the station in which his karma has placed him at birth; if he can honestly and harmlessly make such further karma as will raise him out of it he is at perfect liberty to do so. But at whatever stage he may be, he should do the duties of that stage. The child grows steadily; but while he is at a certain age, his duties are those appropriate to that age, and not those of some older brother. Each age has its duties —the younger to learn and to serve, and the older to direct and protect; but all alike to be loving and helpful, all alike to try to realize the idea of the great family of humanity. Each will best help his brothers, not by interfering with them, but by trying earnestly to do his own duty as a member of this family.

C. W. Leadbeater.

THE HUSBANDMAN.

In spring-time man, with hope and the memory of some past years of plenty, sows his fields. Anxiously he watches the sky, the earth, the floods to learn his fate and, evenings, listens furtively to gaffer's well-worn tale of past abundance or of misfortune. Day by day he tends his fields.

Then, when whirlwinds come and with wild downpour of rain, the storm destroys the tender nurselings of his heart's hope and lightnings blast his trees, he seeks refuge in some small philosophy, gaining relief if he may recall his country's age and the fact that there were, here and there, disasters but that, in the main, there were bountiful returns. And he inly resolves that if new crops come to rich fruition in future years he will set aside a larger part to guard against disaster's return.

Hope and patience are in the heart of man. Beaten down by fate the call of wife and child continually arouse him to action, force him to new exertion. These qualities must be of the divine side of the human soul. Man will not dwell long on the wrath of God, but longs for solace and for rest. Theosophy teaches that God will have his pralaya, his infinite years of rest. We will, then, steadfastly refuse to believe that man must ever be hurried onward through mazes of swift evolution, but rather that the God of action is but rarely the God of wrath, that the Administrator of painful karma is the Dispenser of Mercy and that there lies in the future for every man an ample period of rest, of contemplation, of quiet happiness, where no lightnings are to be feared, where no disaster is to be anticipated.

We will not long contemplate a God of wrath, of destruction, of inharmony or of hopelessness but will ever seek a God of love and of tenderness.

Notes

An elderly lady Theosophist wishes a place as a nurse, companion or housekeeper.

Mrs. Olive M. C. Williams, 1242 E. Ravenswood Park, Chicago, is in charge of the Lecture Bureau.

Orchestra Hall, the beautiful home of Chicago Orchestra, has again been engaged for Mrs. Besant's lectures.

Mrs. Besant while in Chicago will be domiciled at Auditorium Annex, where rooms have been engaged for her.

The International Committee for research into mystic traditions. The first volume of the "Collectio Antiquarum Traditionum" being now ready, unpaid subscriptions and, henceforth, all new subscriptions, should be sent to the editor, Dr. Sulli Rao, 8 Via Caraccio, Milan, Italy, and not to the Honorary Secretary.

All members are urged to take part in the sale of seats for Mrs. Besant's lectures in the cities in which she is to lecture, whether the member lives in the city or not, since many can visit points where Lectures are to be given even at some distance. By aiding in this advance sale of seats it will be possible to increase the total number of seats sold very easily. Ask your branch officers for tickets.

Mr. C. Jinarajadasa has been lecturing with great success in Chicago for several weeks. An extended account of his work will be given at a later time. Mr. Edward Alling, President of the Chicago Branch, has been most active and enthusiastic in the management of the engagement of Mr. Jinarajadasa, having secured extensive press notices which have been of great assistance in getting large audiences to attend the lectures.

Mrs. Besant leaves Southampton on July 24 by the American Line S. S. Philadelphia, and will probably arrive in New York on August 2 or 3.

In July *Messenger* the subscription prices to Lotus Journal and Adyar Bulletin were erroneously quoted. The price of the Lotus Journal is 85c and Adyar Bulletin 75c.

On July 2 the following officers were elected for the Council Bluffs Lodge: President and Secretary, Mrs. Effie M. Smith; Vice President, Lola Vincent; Treasurer, Mrs. Cora Bollinger; Press Committee, Mrs. Mary Lynchard.

We are fortunate in having the promise of one of the best-known Theosophists in Adyar to send us a series of letters, one of which appears in this number of Messenger, on the subject of Adyar Headquarters, and the more intimate phases of theosophic activities at that place.

The Theosophist has been enlarged to 132 pages, and each number, beginning with June, will contain a picture of some priceless specimen of Indian Art, selected by Dr. Coomarasvami, the well-known expert. H. P. Blavatsky's famous letters to the Russian Messenger, written under the name Radha Bai, "Mysterious Tribes," are appearing.

In the past three months Santa Cruz Lodge has had eleven meetings with an average attendance of five. We have read Mrs. Besant's "A Study in Consciousness" in which we have been intensely interested. Our membership has not grown but ours is a center from which radiate harmony and love. We are eagerly looking forward to Mrs. Besant's visit to the Pacific Coast.

Members are requested to suggest methods by which the Primer of Theosophy can best be placed in the hands of the people of America. They are also requested to make suggestions for the improvement of the Primer in subsequent editions.

Centers are represented by the following secretaries: Mrs. Dora H. Thompson, 5062 Raleigh street, Denver, Colo.; Mr. Chas. Swigart, 106 10th avenue, S., North Yakima, Washington; Mr. E. W. Munson, Roswell, Idaho; Mr. J. H. Orme, Lakeland, Florida; Mr. Peter Bioerner, Suterville, Westmoreland Co., Pa., and Mr. Chas. A. Grubb, Regina, Saskatchewan, Canada.

Our Press Clipping Bureau is sending us each day a goodly number of cuttings from the different periodicals of the country, chiefly the daily papers, in which are noted the interesting points in regard to the life and work of Mrs. Besant and the details of her present tour in England. We are being greatly aided by members and trust that still further assistance will be given in the matter of calling the attention of the public to the great opportunity which will be given by the tour of Mrs. Besant to learn Theosophy and theosophic views with reference to the conduct of life.

Large posters, window cards and small pictures of Mrs. Besant will be furnished upon application.

Revised dates of Mrs. Besant's visit to the following cities: Syracuse, Aug. 6th; Rochester, 7th; Buffalo, 8th; Detroit, 9th; Grand Rapids, 10th; Chicago, 11th and 12th; Duluth, 13th; Minneapolis and St. Paul, 14th to 16th; Butte, 18th; Helena, 19th; Spokane, 21st; Seattle 22nd and 23rd; Vancouver, 24th; Tacoma, 25th; Portland, 26th; San Francisco, 28th and 29th; Sacramento, 30th; Oakland, Aug. 31 and Sept. 1; Los Angeles, Sept. 3; Pasadena, 4th; San Diego, 5th; Salt Lake City, 7th; Denver, 9th; Omaha, 10th; Kansas City, 11th to 13th; St. Louis, 14th; Louisville, 15th; Chicago, 16th to 21st; Ft. Wayne, 22nd; Cincinnati 23rd; Cleveland, 24th; Pittsburg, 25th; Washington, 26th and 27th; Philadelphia, 28th; Springfield, 29th; Boston, Sept. 30 to Oct. 3; New York, Oct. 4 to 7.

Dr. Rudolph Steiner will lecture in Basle, Switzerland, from September 15 to September 26 on the Gospel of St. Luke. All members of the Theosophical Society are invited to attend. The final programme can be obtained a little later from the Secretary of Paracelsus Lodge, Theosophical Society, Basle, Switzerland.

Mr. Geo. H. Wilson, President of Louisville lodge, promises to place copies of Primer in all libraries in Kentucky at his own expense.

We have to announce the passing away of General Morgan, one of the very early members of the Theosophical Society and a warm friend of H. P. B. He rendered great services in defending her and the Society during the Coulomb scandal, and has been a staunch supporter of Theosophy all these years. He died at Ootacamund, which has been his home for a very long time. May the blessing of the Masters be with him on the other side!—Theosophist.

We wish especially to call the attention of the members of the Society everywhere in America to the fact that we have had printed a large number of neat postal cards bearing the likeness of Mrs. Besant taken from her most recent photograph. These cards state that Mrs. Besant is to make a tour of the United States and give opportunity to members to send out cards to friends inviting them to attend the lectures. We urge members to write us requests for numbers of these cards, which are not stamped, so that they may send them out to their friends in different parts of the country.

Each member may have, free, as many cards as he wishes to send out but is requested to call for no more than he is able to issue. If our friends will correspond with us on this matter energetically sending the cards to as many people as they think may be able to attend the lectures, we will be able to reach large numbers of people who are more or less interested in Theosophy and who may swell audiences and help to spread the doctrines of theosophy.

The cards advertising Mrs. Besant's lecture and bearing her portrait have been mailed to every member of the Section.

All members are urged to take part in the sale of seats for Mrs. Besant's lectures in the cities in which she is to lecture whether the member lives in the city or not, since many can visit points where lectures are to be given even at some distance. By aiding in this advance sale of seats it will be possible to increase the total number of seats sold very easily.

Tickets for Mrs. Besant's lecture in Chicago, August 12, will be placed on sale at the box-office of Orchestra Hall, Chicago, August 5 and thereafter. Reservations may be made by mail at any time by sending a request for the desired seats together with a draft or money-order. Orders received for seats in advance will be filed at the box-office, opened and filled on and after August 5 in order of application.

The prices of the tickets will be as follows: Main floor, rows A to W, $1.00; Balcony, A to B, $1.00; Balcony, C to I, $.75; Balcony, J to S, $.50; Gallery, unreserved, 500 seats, $.25; Boxes (6 seats each), per seat, $1.25.

As Theosophy has much to do in the aid of Masonry all members who are Masons are requested to send their names to this office. A Sectional Committee for the study of the esoteric meaning of the publicly acknowledged rites and symbols of Masonry will come up for discussion during Convention. All Masons will be invited to attend and Masons not present whose names and addresses are sent us will be presented with the literature of the committee.

There will be ten thousand copies of *Messenger* issued this month. There will probably be an issue of twelve thousand for September. It is planned to distribute a great many copies gratis after public lectures.

Mrs. Besant will lecture August 3d in Newark, N. J.

Wanted to buy—twelve copies of Pistis Sophia.

Sir S. Subramaniam,
Vice President of the Theosophical Society.

Do not forget that we have cuts of the portraits of Mrs. Besant and H. P. B. suitable for newspaper work which can be had at the price of $1.00 each, which we hope you will be able to use in local papers.

Mrs. Besant will lecture in Detroit in the Universalist Church. Any one arriving in Detroit the day of the lecture and wishing further information may telephone Mrs. Lillie Dick, East 1748 L.

The members of the Society living in Kansas City, Mo., and Kansas City, Kan., have been extremely active in their preparations for Mrs. Besant's visit to their city, which occurs on Sept. 11 to 13. The Kansas City, Kan., people, very enthusiastic and generous, have most unselfishly devoted themselves to co-operating with the people of the larger city in having all lectures given in Kansas City for the purpose of heightening the effect of Mrs. Besant's lectures before the general public. Their unselfishness will meet with its due reward.

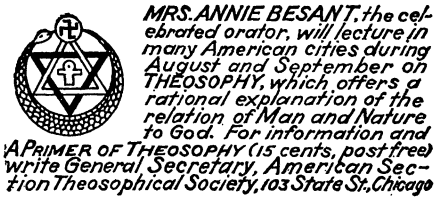
The program arranged for the period is tentatively as follows: Convention Hall, partitioned to a capacity of 5,000, has been engaged for three public lectures. The topics chosen will be, Sunday, Sept. 12, 3 p. m., "Theosophy, Its Meaning and Value"; Sept 12, 8 p. m., "Life Here and Life After Death"; Monday, Sept. 13, 8 p. m., "Re-incarnation." These subjects have been chosen after much thought and deliberation as being the best adapted for the Kansas City public.

Fifteen hundred course or season tickets are being printed and will be disposed of at once at one dollar per ticket; single tickets (reserved seats) will be placed on sale at various points as well as at the box-office on Sept. 6 at fifty cents. They are desirous of selling as many of the season or course tickets as possible before offering the single tickets, so as to insure as large an attendance at all of the lectures as possible.

The Committee has planned to make Mrs. Besant's arrival in New York, which will be noted by the Associated Press, the occasion for a long article in their daily papers; then, again, when she reaches Chicago on her journey westward. They expect to get good notices, photographs, etc., in all the Sunday issues of Sept. 12; articles will appear in a large number of smaller papers the week previous to her arrival in Kansas City, in the Swedish, German, and other papers for foreign-born people.

Ten thousand handsome announcements of Mrs. Besant's visit and lectures (the neatest printers can produce) with Mrs. Besant's photograph on separate slip about the size of a watch crystal pasted on at a small point, so that it can be removed and preserved by any one who wishes to do so, will be mailed out by members to people in their respective neighborhoods. A large number of window cards bearing Mrs. Besant's picture and announcements of lectures will be gotten out and placed in shop and bank windows. Notices and invitations will also be sent out to nearby towns.

The executive office of the Section will supply posters bearing the picture of Mrs. Besant eleven by fourteen inches for windows and also for indoor display wherever desired for advertising purposes.

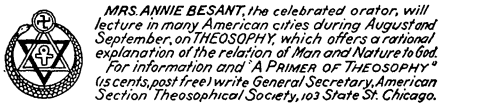


This electrotype requires one inch of newspaper column space. We can supply it for fifty cents.

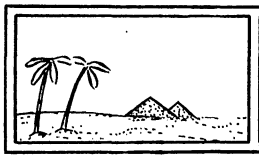
Members may have copies of the large poster picture of Mrs. Besant by sending twenty-five cents.

It is to Mr. Wm. Schrempf of Chicago Lodge, that we owe the fine enlargement of Mrs. Besant's Australian photograph from which our lecture-tour poster was so successfully made.

Mr. Jinarajadasa has just lectured with great success in Duluth, Minn., and Pierre, S. D.



Electrotypes of this advertisement will be supplied for fifty cents each. In addition to the words above, further information can be added. You will note that the electrotype consumes but one-half inch of newspaper column space. We can without much expense have the advertisement inserted in local papers.



The Field

Butte Lodge, T. S.—During the past year the Butte Lodge T. S. has been gratified at the result of the public lectures held the first and third Sundays of each month at 8 p. m.

The average attendance at these meetings is from forty to sixty people.

Mr. E. B. Catlin of Anaconda has given one lecture each month, taking subjects of interest to the public, touching on Reincarnation, Karma, Thought-Control, etc. Other members of the Butte and Anaconda Branches have also aided in giving the public lectures.

The regular study class for members only is held every Wednesday evening. The class has recently completed the "Pedigree of Man," by Mrs. Besant, and is now taking up the Christian Creed, by C. W. Leadbeater.

Mrs. Dora Mortimer has recently organized an elementary study class for women, which is held every Wednesday afternoon at the Branch rooms. This class has aroused much interest in the study of the manuals.

On Sunday mornings at 11:30 a group of young people meet and form the Lotus Circle. These young people use the Lotus Song Book to give the cheery atmosphere of music and for a text book the First Steps in Theosophy. Current topics are discussed and poems bearing on the teaching of Theosophy are read.

The library of the Book Concern is in good condition, containing about one hundred books which are loaned to the public, and which seem to be well read.

On Friday evenings some one is in attendance to give out library books, answer questions and conduct classes when desired.

Many copies of the current numbers of the Messenger have been distributed at the public meetings this winter.

The newspapers very kindly co-operate with us by giving notices of meetings and publishing outlines of lectures and talks, thus putting before the public the truths which Theosophy teaches.

Recently Mr. Max Heindel of Los Angeles gave this branch a series of public lectures, illustrated with stereopticon slides.

The subjects of some of the lectures were "The Astronomical Basis of Religion," "Parsifal," "Riddle of Life and Death," "Life in Heaven," etc.

These lectures met with much success, the audience varying on different evening from 125 to 450 people. The lecture on Parsifal was much appreciated by the people.

Emily M. Terrell, Sec'y.

At the annual meeting of the Blavatsky Lodge, Chicago, held June 2, 1909, the following officers were elected for the ensuing year: President, Albert H. Franciscus; Vice-President, Jacob Bonggren; Secretary and Treasurer, Elizabeth D. Hansen. The date of our charter is October 3, 1908, since which the Lodge has admitted four members, making a total of eleven.

The Full Moon day of May and White Lotus Day were duly observed by the Lodge, the latter attracting a large number of non-members, which comfortably filled our Lodge room, despite the inclement weather.

Since the installation of the Blavatsky Lodge the following studies have been taken up under the leadership of Brother Kristen Eyde Mörck, with the especial idea of creating interest in those who are unacquainted with theosophy:—Mrs. Besant's "Chicago Lectures"; Lecture on "Buddhism"; "The Theosophic Life" and "Man and His Bodies"; Mr. Leadbeater's Lectures, "Magic White and Black," "Use and Abuse of Psychic Powers" and "Buddhism." There is in the library a collection of about one hundred and fifty volumes on theosophical subjects, which are for the use of the members of the group.

At the first meeting of the Lodge one of the members gave an account of an activity she had for some time personally carried on in the interest of the Pariah children in India. The method being the collecting of pennies to be sent to the treasurer of the schools. This idea was heartily adopted by the lodge. Two remittances, amounting to sixteen dollars and fifty cents, have been forwarded and gratefully

acknowledged by Mr. J. R. Aria, Honorary Treasurer, Olcott Panchania, Free Schools, Adyar. E. D. Hansen, Sec'y.

On Tuesday evening, June 15, Central Lodge of New York City had the pleasure of welcoming Col. Lauder and his wife, Mrs. Eveline Lauder. They were enroute from Hongkong to London and as old and valued friends of Mrs. Besant they sought and found a center here in this great metropolis, where her name was an open sesame. The Colonel told us many interesting things about the work of the Theosophical Society in India and dwelt at some length on the wisdom displayed by our President in meeting the problems that confront the workers there. Mrs. Lauder told us of the old days in Blavatsky lodge in London and of her work with Mrs. Besant in many countries. Mary M. Dunn.

Colorado Branch has had the extreme pleasure of entertaining Mr. C. Jinarajadasa. His lectures to members only were uplifting and inspired a feeling of loyalty. Twelve public lectures showed the interest in Denver to be well aroused, the evening lectures being attended by over three hundred people.

Mr. Jinarajadasa said at the close of the last lecture that he felt if he had been able to help any one of his audience even a little this time, that there had been set up a link between them by means of which they would meet in future lives and he would then be able to help them more.

In regard to the Branch itself we have been waiting to report better success in following up the interest aroused by the lectures, but have so far failed to have any but the beginners' study-class. In that there have been from twelve to twenty-six present. The trouble is a suitable room, a difficulty not yet settled, in which to have graded classes and other meetings.

Colorado Branch at its last election placed Mr. Percy Austin in the office of President.

Maude W. Miks.

Los Angeles Branch has been holding open meetings Friday evening at the headquarters in the Blanchard Building, where Mrs. Janet B. McGovern has been delivering a series of public lectures. The attendance on each evening has been practically the capacity of the hall, which holds about one hundred people. Subjects discussed at these lectures have been "After Death," "Man and His Bodies," "Every Soul a Future Christ," "Psychism and Spirituality," "The Attainment of Mastership,"—all interesting and valuable lectures. Mrs. McGovern has kindly consented to continue her lectures indefinitely, and her efforts have resulted in quite a revival of the lodge.

Mr. Bruce G. Kingsley has also delivered two public lectures, "Have We Lived Before?" and "Why I Am a Vegetarian"; at each of which the hall was crowded to its full capacity.

Mr. E. E. Fernand has been conducting the Thursday night and Sunday morning classes for advanced students, with an average attendance of about twelve. The books studied are "Light on the Path" and "Esoteric Christianity." The Wednesday class on "A Study in Consciousness" is being conducted by the president, Mr. C. F. Holland. A new class has been started for Monday evenings, with ten new students. The class is being conducted by Mrs. Shepardson. The book chosen is "An Outline of Theosophy." Altogether, the lodge feels that it is in a very prosperous condition and doing good work. A free public library of over six hundred volumes of theosophic and occult works and a free reading room is connected with the lodge.

White Lotus Day was duly observed; the lodge rooms were tastefully decorated with flowers and greenery and were well filled by the members who gathered to enjoy and take part in the following program: Music, Mr. Kingsley; Invocation, Mrs. McGovern; Speech, Mr. Holland; Poem (original), Mr. Coffin; Reading from the Bhagavad Gita, Mrs. Ross; Recitation, Mrs. Wright; Reading from "The Light of Asia," Mr. Baverstock; Reading from "Voice of the Silence," Mrs. Shepardson; Speech, Mr. Thompson; Music, Mr. Kingsley who spoke of H. P. B.'s dislike of sham and absurd conventionality; he played the "Preislied" from the "Meistersinger" as showing in music a correspondence to this trait in H. P. B. Speech, Mr. Thompson; Music, Mr. Kinksley and closing remarks by Mrs. Janet McGovern.

Mrs. Geo. E. Ross, Cor. Sec'y.

On White Lotus Day, May 8, the second union meeting of Theosophists in New York occurred,—when the hospitality of the New York Lodge was extended to the other lodges of the city and vicinity, and all T. S. members who could be reached. A very charming and harmonious evening was spent. Lilies, roses and spring flowers adorned and brightened the rooms, and underneath a large picture of H. P. B., graceful sprays of her favorite white lilac added their delicate fragrance.

A few words of welcome were spoken by the President, followed by addresses and readings by the members of the various lodges, with some very excellent music. A noteworthy feature was a violin solo by a boy of thirteen, who showed by his marvelous execution that he was truly an "infant prodigy," and constituted, as was very pertinently remarked, an object lesson in reincarnation.

The note of hope and future progress was struck by Dr. F. Milton Willis, who gave an admirable address on "The Present and Future of the Theosophical Society," paying grateful tribute to its President and her wonderful accomplishments.

At the end of the formal programme social intercourse prevailed, and the meeting broke up an hour later, with general expressions of pleasure and satisfaction.

Our lodge activities during the winter have been carried on quietly but with very satisfactory results. Public lectures have been given every Sunday evening from October to June; several members have lectured for other lodges, and a number of study-classes have been held during the week. The class on "The Secret Doctrine," conducted by Mr. L. R. Prater, was seemingly of greatest interest, and attracted many attendants.

The Mission (Order of Service) League has printed some propaganda literature which has been circulated among the Socialists by the President, Mr. M. J. Whitty, who has addressed them, both in Newark and New York. He is now giving a series of lectures at an East Side hall to interested audiences. The first lecture on "Theosophy, a Necessary Factor in Progress" was very favorably received and numerous questions on karma, previous existence and conditions of astral life were propounded. A collection of suitable books is being made preparatory to a visit to Sing Sing, where it is hoped that some good work may be done among the prisoners.

So Theosophy is gradually leavening the mass, liberating the forces that "make for righteousness" and quickening evolution.

Emilie B. Welton, Sec'y.

For the past two months Oakland Lodge has been fortunate in having the services of Mr. Irving S. Cooper, who has delivered a very successful series of Sunday evening lectures, beginning April 25, and ending June 13. The titles were as follows: "The Unseen Worlds, and How We Study Them," "Psychic Powers—Their Value and Danger," "The Justice of Reincarnation," "Path of Service," "Lost Teachings of Christianity," "The Necessity for Death," "Methods of Psychic Development," and "Man—the Image of God."

The audiences were larger than we have had for some years, ranging between 100 and 130. The lectures were received with very great interest, and called forth many questions.

In connection with the public lectures, Mr. Cooper conducted a meeting on Tuesday evenings, answering innumerable questions about Theosophy and Occultism. The attendance at the first meeting was twenty-five, and from that it gradually increased until at the last one the number was fifty-four. Our lecturer was plied with questions of such variety and depth that it spoke well for the progress of the outside world. One was struck with the great advance in the character, and in the intelligence displayed over that shown seven or eight years ago. Questions pertaining to the deeper aspects of life, advanced thought, economics, healing and practical occultism were asked of the speaker. With keen intelligence, forceful and convincing logic, Mr. Cooper showed that all these lines of energy led ultimately to the one White Light of Divine Wisdom, that in the words of the Gita, "The Path men take from every side is mine."

The Lodge has generally thrown open its regular Wednesday evening meeting for the benefit of those whose interest has been aroused by this effort, and has endeavored to adjust that meeting to the needs of the new-comers and new members.

The following officers were elected for the year 1909: President, Mr. Thomas H. Talbot;

Vice-President, Mrs. Cora G. Owen; Corresponding Secretary, Mrs. Esther Talbot; Recording Secretary, Mrs. Ella Swingley; Treasurer, Mr. George Swingley. Esther P. Talbot.

Philadelphia Lodge began public meetings, announcing them with the topic of the lecture and sometimes the speaker's name in the local paper.

These meetings are held every Sunday evening and have been well attended. As discussion is invited, it gives an opportunity for many questions to be asked, which are answered by the speaker or one of the older students. The regular branch meeting is held each Thursday evening, when the book of Mrs. Besant's, "Theosophy and the New Psychology," is studied. This book has attracted many to the class which is still increasing. Another class meets on Tuesday evenings for the study of "Thought Power" and the last Tuesday of each month is devoted to a paper prepared and read by one of the younger students, after which a discussion usually follows. This method is to train students in the fluent and effective presentation of Theosophical truths.

Several of the members of this class have surprised themselves and others by their excellent papers and there is reason to believe that not a few of our future speakers will be developed out of this number. The method of study is that of question and answer. A sheet being prepared by the class leader and given to the students a week in advance of the lesson. The library is open daily except Sunday from 2:30 until 5 p. m. Six different members who gladly give their services take this charge, acting as librarian, also answering any questions of visitors who may call. The circulation of books both to members and non-members has been good. Once a month the Tuesday evening class, which comprises the younger students, have entertained at each others homes. How comforting is this feeling of good fellowship! How these golden threads are being used as the woof for the weaving of all the beautiful colors, and as we weave may we reflect more and more from the Universal Consciousness and become a bright mirror to all.—Mary R. Paine, Secretary.

A SUGGESTION TO SECRETARIES.

In connection with propaganda work, we ought to see that everything is made easy for the inquiring members of the public. One specially useful thing is to provide at public lectures printed cards for inquirers to fill up. Cards as follows are used in Kansas City, Fremont and elsewhere:

I should like to receive notice of your public lectures, and also be advised concerning your Public Study Classes. Name——, Street——. If interested fill out the above and leave on table as you pass out, or mail to ———.

The card is quite small, and on the back are printed the objects of the society and the following:

Theosophical Society.

"No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show toward his fellow-members the same tolerance in this respect as he claims for himself."

By this method a register can be kept of individuals in a community interested in Theosophy. These cards ought to be distributed at Mrs. Besant's lectures. C. J.

WORK AT RENO AND SAN FRANCISCO.

The work done at Reno, Nevada, of which you suggest that I send a report to the Messenger, was crowded into too brief a space of time to result in the immediate organization of a Lodge. Indeed, it could not have been done at all except for the advance work by Mrs. E. R. Broenniman, as my engagement in San Francisco included two evenings every week from April 18 to June 20; so the trip to Reno (about 250 miles from San Francisco) had to be made and the work done within the five free days. On the way to San Francisco in March I stopped at Reno and gave two parlor talks to people called together by Mrs. Broenniman. The other work referred to was done May 25 to 29, four public lectures and some question meetings. The advertising had been thoroughly done and the hall, said to have between 250 and 300 seats, was fairly filled at the first two lectures and crowded at the last two. The study group previously organized by Mrs. Broenniman was greatly strengthened and I was invited to come back as soon as possible for a longer course of lec-

tures when, it is thought a Lodge may be organized but, of course, of that there is never any certainty. The thing that seems to me of unusual interest is the fact that in a town of only fifteen thousand population we got such an audience.

A growing study group has been organized from the two months' course recently closed in San Francisco. At the moment of writing the attendance at the weekly class meeting is about fifty people, which sometimes taxes the capacity of the Lodge room. They are studying Man and His Bodies. L. W. Rogers.

OPEN LETTER TO BRANCH SECRETARIES.

During the forthcoming visit of Mrs. Besant we shall have an unusual opportunity of drawing the attention of the large audiences that will come to hear her to the broad philanthropic and idealistic teachings of Theosophy. In any given place where Mrs. Besant delivers her one, two or three lectures, she will be able to touch upon only a few topics; she will necessarily be able to present only a few of the innumerable phases of Theosophy.

We ought to make full use of the opportunity presented to us to bring to public notice our general theosophical literature, and the work we are doing in this country as an organization. In this connection I desire earnestly to draw your attention to the great good we can do by distributing at Mrs. Besant's lectures, and on other occasions, copies of our Sectional Organ, "The Theosophic Messenger." Each lodge can obtain copies for free distribution, for the bare cost of postage or express. The General Secretary will forward them at the rate of two cents per copy.

So many topics are now discussed in our magazine, from the theosophic view-point, that during the last year I have made a point of having Messengers thus distributed at the various cities I have visited. My audiences have always been glad to take away copies for themselves and friends. As this is one of the cheapest and best methods of propaganda open to us, I suggest that you present this matter to your lodge for its consideration.

Yours fraternally,

C. Jinarajadasa,

Chairman, Propaganda Committee.

LODGE IDEALS AND ORGANIZATION.

Lodges may lose in working efficiency because of lack of organization. True, nearly each Branch has its by-laws upon which its executive control is based, but thorough organization implies far more than government. Organization can and should be developed in the assignment of papers, lectures, readings, music, class work, etc.

Each harmonious lodge acts as a point of contact with the invisible worlds, and shines out to the Great Ones like a star in the night. Numbers do not count, harmony and organization are all important. Whether the meetings are dull or interesting is of minor importance; whether the spirit of Brotherhood is weaving its tolerant links between the assembled members is the point to be watched.

Each member has his part to play in the lodge, each lodge its function in the section, each section serves as a unit in the society. No member should feel that there is nothing for him to do. He has his part and upon the successful performance of that duty rests the health and efficiency of the Society. We cannot all be presidents or lecturers, but we can do something, even if it is to only arrange the chairs for the meetings, and that something is our function in the whole. Cheerful willingness to serve on committees and to write papers, prompt payment of dues, is a service to the Masters, since it strengthens the Society. When this is realized by each Fellow and lived up to, nothing can prevent our rapid growth. Look about you for something to do. Do not wait until some one asks you. Seek duties and you will not lack for opportunities.

A president of a Lodge should study very carefully the capabilities of each of the members, and, thus prepared, suggest possible lines of work. A successful lodge is one in which the president does the least work, but thorough skillful foresight and tact has so split up the duties that each member has his share. I know that it is far easier for the president to do most of the work himself instead of entrusting it to the possible neglect of the members—that is one reason why we have so many one-man lodges—but we should endeavor to do not the easiest but the wisest thing. Is it not better to unfold the capacities of all the members and not only one or two? Fur-

thermore, a busy member feels that he is of value and keeps up his interest in the branch while an idle one may drop out. The president of a branch is largely responsible for the development of the members into active workers or idle listeners.

This ideal is furthered by appointing several committees, consisting of two or three members. The president should suggest and encourage while the committees do the actual work. The following are suggested: a study committee composed of the brightest members in the lodge, who should turn their entire attention to devising interesting study schemes, appointing class leaders, assigning papers; a reception committee to welcome and introduce new visitors and members at branch and public meetings. Nothing is more appreciated by a stranger than a hearty hand-clasp and gracious courtesy. Sometimes our thoughts are turned so intently upon abstract brotherhood that we fail to manifest it concretely. Our theosophic centers should be radiant with kindliness and good-will to all who come. A program committe to take charge of the arrangement of public and special meetings. Two sub-committees might be appointed under this head, one to see that ushers are always on hand, another to train and provide chairmen.

A music committee to arrange the music at all meetings will be of advantage. Sometimes this is left to one person who may or may not be present when needed. The duty here would be to see that there was always music. A committee to select devotional readings and readers. This relieves the presiding officer of constantly bearing in mind the necessity for appointing some one to read at the next meeting and insures carefully chosen selections. A decoration committee to see that the headquarters are fragrant with flowers and the chairs in order. The janitor's work might also fall under its supervision. A library committee to aid the librarian in caring for books, suggesting new volumes for the library, and in tending the room during reading hours. A committee to insert notices in the newspapers, to print programs, and to keep notices of all lodge activities posted in the headquarters. A new members committee to assist new-comers in their studies and questions, in selecting books for reading and in forming friendships. A visiting committee to look up ill and absent members.

The Lodge meeting program used by San Francisco Lodge is as follows: music, meditation, minutes of preceding meeting, unfinished business, new business, reports and communications, applications for membership, members to be admitted, study for the evening, devotional reading and closing words.

It often adds much to the harmony of meetings and shows greater co-operation if the members acquaint themselves so well with their duties that a nod from the presiding officer is sufficient to indicate that the moment has come for them to act. The elimination of formal announcements such as, "Miss Blank will favor us with music," or "We will now have the reading of the minutes," does away with useless "red-tape" and creates an impression of reserve power.

Music: The musician ought always to know the subject of the lecture beforehand and should make an effort to ascertain the general trend of the argument. Then, when selecting a vocal or instrumental solo, endeavor to secure words and music harmonizing with the lecture. Subjects for Branch meditation should be known for the same purpose. Admittedly this is difficult, yet it is surprising what success can be obtained with a little careful thought. Music exercises a great influence over the astral nature. Great care, therefore, should be exercised in eliminating the superficial and the sensuous.

The value of meditation at a Branch meeting does not consist in any actual illumination which may come through the two or three minutes quiet thinking, but solely in the fact that it draws the thoughts of those present away from the distractions of the outer world, and focuses them upon one idea. Upon entering the lodge room each one is busy with his particular line of thought. While thus, each member is a unit, but calmed by the music, and unified by the meditation that Lodge becomes a unit. When so harmonized, heated argument is less likely to occur and greater co-operation is possible between the visible lodge acting as a channel for spiritual forces and the invisible helpers present.

Subjects for meditation are generally thought of a few minutes before the meeting and are therefore frequently ill-judged and hazy. For

example, "Truth" or "Brotherhood" is hastily assigned with the result that those present, building widely varying thought-forms are far from thinking together as a unit. We would meditate upon clearly defined ideas, linked if possible in a series with preceding meditations.

An excellent plan is to use for subjects the different virtues enumerated and commented upon in the last part of the Advanced Text-book of Hindu Religion and Ethics, written by Mrs. Besant for the Central Hindu College. The 13th and 19th verses of the Twelfth Discourse and the 1st to 3rd verses of the Sixteenth Discourse of the Gita are also good.

Minutes, Business, etc: One suggestion about a minute book may be of value. A loose-leaf binder will be found the most convenient. The minutes can then be typewritten and inserted from week to week. Large manilla envelopes, 9x12 inches, with either metal or string fastening device are very handy to file papers, reports, communications, etc.

Members to be Admitted: An elaborate ritual is inadvisable in an eclectic society like the T. S. The words bringing the candidate into the Lodge, however, should suggest the significance and ideals of the society. The following "Words of Greeting" are not original, but are the work of several early F. T. S. They should be read by the presiding officer.

"At your own request you have been chosen a member of the Theosophical Society, one unique in that its members seek no personal reward, but only the opportunity to work for humanity; it may be unperceived and unthanked. By joining the Society, you become an applicant for a place in the ranks of those who smooth the pathway for man's treading, a pioneer seeking the light for generations yet unborn. The Society needs earnest and intelligent workers, who desire to assist in its labors and who will not shrink fram sacrifice in the service of man. Such workers we heartily welcome.

"The object of the Society is to bring about the realization of universal brotherhood, though this may be far in the future.

"We recognize the divine nature buried in every human heart, and our aim is to evolve that divinity by the continual exercise of unselfishness and the patient acquisition of true knowledge. We search for truth in nature, in all religions and in all philosophies; for Theosophy for us must mean search after Divine Knowledge. For us, it must not be an empty theory, but a life of purity, of charity, of usefulness, of self-control. Without constantly striving to be Lord of self, master of all desires and passions, no one is a Theosophist though he belong to the Society. He alone who acts wisely is wise; therefore live the life and you shall know the doctrine. As you slowly, with unwavering patience and fortitude, become strong, unselfish and pure in thought, word and deed, there shall open to your inner vision truths of the Spirit of which you do not now dream. For each seed brings its own flower and fruitage, each cause its own effect; and each soul that sows the seeds of love and unselfishness shall reap the harvest of happiness and wisdom. To the pure in heart alone is the promise that they shall see God."

(Members are asked to stand.)

"We receive and welcome you as a co-worker and servitor of humanity. (The member is given a hand's-clasp of welcome.)

"Fellow members, I present to you ————, who is now one of us."

"Be seated in the body of the Lodge."

Three schemes of study are suggested for lodge work, first, that the entire evening be devoted to the reading and discussion of papers written by members; second, that a paper be read during the first half of the evening, filling in the latter half with the study of a carefully selected book; third, the study of a book alone.

As the second scheme is a compromise between the other two, it is unnecessary to say anything about it except that it is a very flexible plan. If for any unforseen reason the paper is not forthcoming, the study of the book can fill the whole evening. If, on the other hand, the paper is longer than usual or so interesting as to stimulate prolonged comment, the book can be laid aside altogether.

The president should constantly seek to discover and stimulate the latent powers of each member, aiding them to develop along lines which are most attractive to them. Even the most timid members will frequently surprise themselves by producing an excellent essay, a little encouragement being all that was needed.

Subjects for individual papers may be chosen from the entire field of theosophical interest

and should offer a variety of topics so that all temperaments may be satisfied. Mingle devotional papers with scientific, religious with sociological; ruts are thereby prevented. Points touched upon in the book studied may be amplified in a paper.

Another plan is to choose a comprehensive title like, "Applied Theosophy," and assign it to a number of members, allowing each to treat it from his own point of view. Still another plan in assigning papers is to suggest a title like that of "Masters," turn the whole Lodge to collecting data, to be compiled later by two or three editors into readable papers. Full page and book references render space of this sort very valuable as Lodge documents.

When the study is confined to a book, three methods of handling the meeting are possible. In the first the presiding officer holds the book and by reading and tactful questioning stimulates discussion. In the second, one member of the study committee—see under "Committees"—holds the book in the same way for a specified number of meetings, turning it over then to the next member. Thirdly, one Lodge member, alphabetically chosen, conducts the study for the evening.

Some Branches find it interesting to devote one evening a month to a question meeting, when all difficult points are cleared up. Each student should realize the importance of always having a notebook with him in which he may jot down questions which arise from time to time. Otherwise they are seldom remembered. A question box ought to be in all headquarters where queries may be deposited for the question meeting.

A brief extract from some inspired writing, instilling a noble thought has a good effect upon the members as they depart for the evening. It will be found of advantage to use one book for several meetings before taking up a new one. This is particularly true when the selected book is one not commonly read. The listeners are thereby enabled to appreciate the full beauty of the author's thought and will be stimulated to delve among his treasures for themselves.

The following beautiful aspiration was written by Mr. F. M. Willis, and may be read at the extreme end of the meeting in the spirit of a benediction.

"Recognizing, as we do, the divine nature buried in every human heart, and our aim being to evolve that divinity by the continual exercise of unselfishness and the patient acquisition of true knowledge, may we, during the coming week, with this in view, keep our thoughts high, our intentions pure, our wills fixed upon helpfulness and accurate knowledge.

Amid the turmoils and distractions of life, may we be ever mindful of the courtesy due to all; may we ever recognize the Real beneath the unreal, the place of peace at the heart of the storm; may we give our allegiance to our Higher Selves, following Their guidance even though it bring pain to our lower selves; may we ever strive to attain to control of our minds, to become Lords of self; may we so regulate our conduct that we shall do at once what deliberation would impel us to do; may we be tolerant to all; may we be forbearing and able to endure; may we attain by constant study and meditation that faith, enlightened and invincible, which leads to the feet of the Master; may balance be ours, composure, the peace that passeth understanding, may all that the world can offer be as nought to us in the light of the Higher Life which has dawned upon each one who with true intuition has entered this outermost school of the Master."

A visitors' book, in which may be entered the names and addresses of those visiting the headquarters and using the library, is of considerable value. In large cities, general advertising is so costly that it is quite a problem to notify those interested of coming lectures, etc. If at each public lecture those present were asked to leave their names and addresses, giving frankly the reason for the requests and assuring them that they would never be annoyed, it would be possible to work up a large mailing list for announcements of lectures and meetings.

Social gatherings for Theosophists and friends encourage the spirit of brotherhood and render tangible our human, friendly aspect to alien eyes.

If circumstances permit, the headquarters should be used only for theosophical purposes. No discordant or angry words should be permitted, and only discussion and comment, never acrimonious argument allowed at the meeting.

Public lectures may lose in force because of

unsystematic methods of presentation. A lecture on "Theosophy and Christianity" is followed by one on "Dreams"; interesting truly, but the public has no opportunity to co-ordinate the facts into a logical whole. A series of lectures centering around one topic would improve this. One speaker might deliver the whole series or it might be split up among several. It is easy to think of several interesting groups, such as: Theosophy and Popular Movements, Theosophy and New Thought, Theosophy and Christian Science, Theosophy and the New Theology, Theosophy and Vedanta, Theosophy and Spiritualism, Theosophy and Vegetarianism and Theosophy and Behaism, etc.; Historical Theosophy: Brahma Vidya, the Theosophy of Ancient India, Gnosticism, The Theosophy of Greece, Mediæval Theosophy and Modern Theosophy; Theosophical Doctrines: The Etheric World, The Astral World, The Mental World, Reincarnation, Karma, Man Visible and Invisible and Thought-forms, etc.; Latest Investigations in Psychical Research: Clairvoyance and Mediumship, Multiple Personality, Telepathy, Trance, Dreams and Apparitions, Hypnotism and Mesmerism, Suggestion in Healing; Theosophy and Sociology: Education, Prison Reform, Social Ideals, Government; Tendencies of Modern Thought: Brotherhood, Psychical Research, Mysticism, Religious Tolerance; Great Theosophists: Pythagoras, Jamblicus, Apollonius of Tyana, Hypatia, Thomas-a-Kempis, Jacob Boehme, Giordano Bruno, Christian Rosenkreutz, Emerson, H. P. B., Annie Besant.

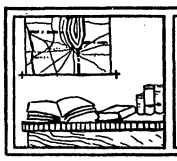
Irving S. Cooper.

Extract from a letter from a member: One would think with all the work our little lodge does that more members would come to us; but I think on the whole the best propaganda work we do is with the Public Library. We have a splendid assortment of books and they are being read, which is demonstrated by the fact that we are never able to get a book when first calling for it,—always out.

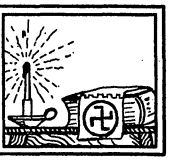
A few days ago I read something in The Light on the Path which appealed to me very much. I had read it hundreds of times, but it had new force this time. I refer to the passage about working without any appreciable results, to work, and not feel discouraged if results failed to come. Disappointment in such a case means that we had been working from a personal point of view. The more I work in theosophy, I can see and know that one must be a giant of strength and courage, perfectly dauntless! The E. S. work appeals to me so much, I often feel I would like to stay at home evenings and work out my own problems, but that inner consciousness of "Duty" would never allow me to do that. Do you not often find that members stand at the helm as it were for a few years, the real pillars of a lodge—one would think looking from the outside they would go on and on and on, and yet as years go on, they too become discouraged and leave the work for others. It is the same here as in other cities—I hear the same story from my friends in all parts,—and yet the work goes on, even under discouragement. So far as I am concerned individually I feel I have courage to go on for this incarnation without a break; I have known all about discouragement, and now that we are beginning to taste a little of what real brotherhood means, it seems like a real ray of light breaking through. It seems such a blessed privilege to me to be of service to Them.

In the past three months Santa Cruz Lodge has had eleven meetings with an average attendance of five. We have read Mrs. Besant's "A Study in Consciousness" in which we have been intensely interested. Our membership has not grown but ours is a center from which radiate harmony and love. We are eagerly looking forward to Mrs. Besant's visit to the Pacific Coast.

It is the transcendental or mystical sense, the sense of the Infinite, Idealism, call it what you will, that gives to life its glory and dignity. It gives an added sense of beauty to the world in which we live: it tends to deepen our spiritual experience: it makes us an instrument of good to our fellow men: above all, it gives us that peace for which the whole world is seeking.—Kuhns.



Current Literature



"The Religious Attitude of Life in Islam"; the Haskell Lectures on Comparative Religion delivered before the University of Chicago in 1906 by Duncan Black MacDonald, Professor of Semitic Languages in Hartford Theological Seminary.

It is a strange thing how little Mohammedanism is understood in the west even in this twentieth century. The old prejudice dating from the Crusades still seems rampant, and the average person's conception of Mohammed little differs from that of the lady in Dickens' novel who only knew that Mohammed taught "There is no thingummy but what's-his-name, and what-you-may-call-him is his prophet." A recent instance of this prejudice occurs in a book with a large circulation, "The Great Work." The author of that work speaking of constructive and destructive movements in evolution proclaims Roman Catholicism and Mohammedanism to be on the destructive side.

Little need be said here on Roman Catholicism, except that a three years' intimate knowledge of the Catholic peoples of Italy of all classes has shown me that, though the church is "intransigent" and against Modernism in all forms, yet the faith is still full of a splendid spiritual vitality. The church may be the enemy of Masonry (which in Catholic countries is mostly purely irreligious and political), and doubtless it is for this that the author of "The Great Work" denounces it; but the faith is still in touch with deeper mystic realities than the average Mason senses as yet.

But labeling Mohammedanism on the destructive side cannot be due to other than unwarrantable ignorance. I suppose I may claim to know something of Mohammedanism and Mohammedans at first hand. As a boy of eight or nine I have wandered in and out of Mohammedan homes, with the freedom granted to children in a land where there is little privacy. I have seen the men at work and the women at their cooking. Three times the next door neighbors were Mohammedans, and once they partitioned off the veranda into a chapel and I have peeped over the partition and watched the faithful at their prayers. I have wandered into a bridal chamber and seen the gorgeously decorated throne and talked to the bride; and before the wedding I have talked to the groom, who had had no glimpse yet of the bride, and shared in his curiosity as to her looks. I have been at school with Mohammedan children, and taught them too in later years; and for aught I remember now I may have eaten out of the same dish with some Mohammedan acquaintance. Men, women and children, the followers of the Prophet, I have talked with and played with, and looking back on those days I cannot but think now what a privilege it was to know the adherents of another religion than mine and note that as far as rectitude and purity was concerned some Mohammedans were better than most Christians, Buddhists or Hindus.

These many memories return vividly as I read Professor MacDonald's book on Islam. It is an excellent work with many translations direct from original sources, and written in a sympathetic vein. It is a distinct contribution to the subject of Mysticism in general. But Professor MacDonald, with all his scholarship and sympathy, has one disability—that he is of the West. "The East is East, and the West is West, and never the twain shall meet" might be the refrain in the mind of the Oriental as he reads the book. Had Professor MacDonald been a theosophist, the western element would perhaps have been balanced in a larger horizon than is afforded by a theological seminary, where too, perforce, Christianity must be taught as the first of all religions.

The trouble at the start is due to the fact that the west distrusts all but the normal, and of the five senses. The fairies have been banished from the nurseries, to be exploited only by a Barrie in a Peter Pan idyll. The modern

school child will botanize in the wood, little dreaming that perhaps a delightful nature-spirit is peeping at him round that tree, trying to attract his attention. But the east is still the old east. Thus speaks Prof. MacDonald:

"Orientals have never learned the art of ignoring all but the normal, the always renewable; they have kept a mind for infinite possibilities, and the infinite possibilities have continued to come to them. Naturally, then, instead of their religion gradually limiting itself down to emotion quickened by ethical aspirations, it has retained a very lively feeling of contact with an actual spiritual world, self-existent and in no process of dependent becoming."

The West has been busy for near three centuries in tabulating facts and deducing laws; but to some extent it has been overdone. Laws have been proclaimed as rigid far too prematurely, with the result of constant opposition to any suggested modification necessary because of new facts observed. The east on the other hand is not quite so ready to deduce ultimate laws; and hence to the oriental mind "there is no immovable order of nature. 'The army of unalterable law' which we see in the heavens for him may change and pass. There is no necessity in themselves why the things that have been should be the things that will be."

The influence of a firm belief in an unseen world, ever full of new facts influencing the world of five senses, could not be better stated than as follows:

"The truth is, I am persuaded, that we commonly regard this acknowledged difference between East and West from the wrong point, and are governed by the wrong word. It is not really faith that is in question here, but knowledge; it is not the attitude to God, but the attitude to law. The essential difference in the oriental mind is not credulity as to unseen things, but inability to construct a system as to seen things."

Consider, for instance, the belief in the efficacy of curses. It is but a bare quarter of a century that a few in the west have waked to the reality of the power of thought. But here is the effect of thought in popular belief in the east:

"When a curse is sent against any one, it goes toward him, and if it finds access to him it goes in unto him. But if it finds no access, it returns to its Lord, whose are Might and Majesty, and says 'O my Lord, so and so sent me against so and so, but I find no access to him; so what dost thou command me?' He then says, 'Return whither thou camest.'"

"Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beat at our clay-shuttered doors.

"The angels keep their ancient places:—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing."

Thus speaks Francis Thompson. Less poetically but equally truly Professor MacDonald tells us how in the the east the invisible world is sensed as a matter of fact reality.

"We feel vaguely that there is a divine event and element in the world, but it is far off. A deep, and for our experience, impenetrable shell separates us from that event and element. That shell, we find, is subject to law; we can depend upon its action and reaction. We have never pierced beyond it, and are tolerably sure that we never shall; that we shall always find it, however far we go; that it is all the world for us. But to the Oriental, this shell is the merest film. The strict theologian of Islam would tell him that there was no such shell at all; that all action and reaction spring from the immediate will of God. This, probably, would be too hard a doctrine for the wayfaring man in Islam, but he is very well assured of the thinness of the shell. He knows that the supernatural has often peered through it at him. Our ghost-stories and strange experiences are everyday things for him which he never dreams of investigating, for he never doubts them. Our investigations are really attempts to bring these things under law; at that, he would simply shrug his shoulders.

This being so, it is evident that anything is possible to the Oriental. The supernatural is so near that it may touch him at any moment. There is no surprise; and therefore there is need, in verification, of a small test only. In

the case of our investigators of occult phenomena, spiritism and the like, the trouble is that no test, however complete, is really enough. There must be something wrong, in our attitude. But even the heathen Arabs, light minded and materialistic as they were, accepted their soothsayer, if he told them any single thing which they were assured he could not know of himself. That he was a soothsayer was not for them a practically unthinkable idea. Give them good evidence, such as they would accept in ordinary life, and they would accept anything. There are some things that we, in the fetters of our sense of law, cannot accept. And when the Oriental has once been thus touched, once had an impulse, however mysterious, in a certain direction, there may be no limits to the results."

Truly there were no limits to the results of one glimpse of the invisible to St. Paul (an Arab too for ethnological purposes) "Saul, Saul, why persecutest thou Me?" may be the theme today for an essay on the sub-conscious mind for the psychical researcher, but it gave to Christianity the love and labor of a life-time of St. Paul. It is just this value of the supernatural that the west today does not understand.

The anti-Mohammedan prejudice already mentioned gets the better of Prof. MacDonald and warps his judgment and limits his sympathies; how early training may be a hindrance in the search for truth and justice, cannot be better seen that when he speaks of Mohammed:

"Muhammad, a figure now strangely sympathetic and attractive, now repellently weak, once and again in his early life, has touches of the ethical glory of Amos, but never saw the vision of love in Hosea. In his later life he fell, and it is not for us to judge him. Perhaps, if Jeremiah had come to rule with absolute sway some small but conquering remnant of Judah, he, too, might have fallen. If Isaiah, from wazir in Jerusalem, had come to be sultan, his robes might have been spotted by the flesh and his soul by ambition. But, apart entirely from the last unhappy ten years of Muhammad's life, he was not of the goodly fellowship of the Hebrew prophets."

I wonder if Christians like Professor MacDonald know the judgment of Jesus Christ by some pious and devout yellow-robed Buddhist monk? To such an one the exhibition of wrath at the driving of the money changers from the temple would be an occasion when Jesus "fell." For the yellow-robed monk would proclaim that no really great teacher could ever feel anger and ever say one harsh word. What to the Christian is glorious righteous indignation in God's service would be but lamentable moral weakness to the pious Buddhist. It is after all a question of values due to our point of view and early training. Thus it is with the Christian judgment of Mohammed. Suffice it to say that such as have not the Christian training (or rather is it a lack of training?) judge differently. To them, in the history of the Semitic race, among Hebrews and Arabs, Mohammed is the greatest, with the exception of One.

One of the difficult things to make clear to western students of Theosophy is how in the east the atmosphere is charged with the supernatural. There is little distinction of secular and religious, this world and a world to come. In literature this is clearly seen, and many a work which would be considered a mere tale of imagination in the west would be looked upon otherwise in the Orient. Who has not read the "Arabian Nights," of Aladdin and Sinbad? But how many have sensed the moral underlying the tales?

"The shell that separates the Oriental from the Unseen is still very thin, and the charm or amulet of the magician may easily break it. The world of the "Arabian Nights" is still his world, and these stories for him are not tales from wonderland, but are, rather, to be compared to our stories of the wonders, and possibilities of science, such as M. Jules Verne used to write and which we now owe to Mr. H. G. Wells.

"Finally, if you would appreciate the tremendous differenec of atmosphere which this distinction involves, compare with the 'Arabian Nights' the 'Golden Ass' of Apuleius. Both books are instinct with piety of a kind; in each case, in a setting, for us, most certainly queer. It has been said that the 'Golden Ass' is the first book in European literature showing piety in the modern sense, and the most disreputable adventures of Lucius lead, it is true, in the end, to a religious climax. The 'Arabian Nights,' on the other hand, is, in spite of everything, so pious that the sense

of the all-seeing eye and the need of submission to the all-guiding hand become oppressive. But how different in each is the feeling toward the Unseen! Few books, in spite of fantastic gleams of color and light, move under such leaden-weighted skies as the 'Golden Ass.' There is no real God in that world; all things are in the hands of enchanters; man is without hope for here and hereafter; full of yearnings, he struggles and takes refuge in strange cults. But the world of the 'Arabian Nights' is God's world. There is sun and air and the sense of an ultimate justice. Joy comes with the morning there. And so, for all his belief in magic and his sense of the power of enchanters, the Muslim is a man. He stands on God's earth, beneath his sky, and at any time can enter that presence and carry his wrong to the highest court. Between him and Allah there stands nothing, and he is absolutely sure of Allah."

"There is no god but God" says the pious Mohammedan, and he says therewith also "There are no worlds but are God's worlds." The Oneness of God and the Oneness of His universe—is anything further needed as a foundation for the loftiest spirituality? Truly many paths wind up the mountain side to His shrine, and Mohammedanism is one.

C. J.

ARE THE SENSES EVER VICARIOUS?*

It is a prevalent opinion that if a human being is bereft of one sense, one or more of the other senses become more acute, and thus establish a compensation. For example, it is generally believed that the blind have the senses of touch and of hearing, more especially of touch, developed to a degree of acuteness not found in those who see, and that, in this way, the blind find their way about the world with an accuracy that is often surprising. The blind have even been credited with the ability to discriminate colors by the sense of touch, and some have attempted to support this supposition by an appeal to the sense of heat or cold possibly, for physical reasons, associated with a particular color. A compensating arrangement has also been attributed to the deaf, and more especially to the deaf-blind. Such notions, however, must be abandoned before the evidence of recent investigations.

The question is discussed with much shrewdness in a paper on the physiology of the blind, by M. Kunz, director of the Institution for the Blind at Illzach-Mulhausen. He refers especially to the observations of Prof. Griesbach, made on a considerable number of blind persons in the Mulhausen Institution, and also, for the sake of comparison, on pupils in the public schools of Mulhausen of the same age. The results are somewhat surprising. As regards peception of the direction of sound, there is no difference between the seeing and the blind. The average distance at which sounds could be heard was essentially the same in both classes. As tested by Zwaardemaker's olfactometer, the delicacy of the sense of smell was rather in favor of the seeing. Griesbach used his own æsthesiometer, with parallel pins on springs, instead of the old Weberian method with compasses, in testing the acuteness of touch, with the result that the average minimum distance, say on the tip of the forefinger, etc., at which two points were felt was greater in the blind than in the seeing; in other words, that the seeing had a finer sense of touch than the blind. It is generally supposed that the palp of the forefinger of the right hand, which is used by the blind in feeling the points in Braille's system of teaching the blind to read, must be very sensitive, but this was found not to be the case. Too high a degree of sensitiveness to touch is rather unfavorable to discriminating the points in Braille's type, and it is curious that when, in the blind, the epidermis of the skin covering the right forefinger becomes thickened by manual labor or by laborious practice in "reading," the discrimination of the points becomes easier. It was observed, also, that sometimes in the blind there was a difference as regards receiving impressions between the two forefingers.

There appears to be no evidence, therefore, that blindness, per se, increases the sensitiveness of the other senses, but, on the principle that if one sense is defective the others are likely to be also defective, the other senses, in the average blind, are less acute than in the seeing. How, then, are we to explain the wonderful way in which the blind avoid obstacles and find their way about? It has been supposd that by practice the skin of the face, in par-

ticular, becomes more sensitive, or, in other words, that the blind habitually pay attention to currents of air playing on their faces, and especially they may be influenced by sensations of temperature. They say that they "know" they are near a wall because they "feel" it, although they do not touch it. It would be interesting to examine the blind as regards the sensitiveness of the hot and cold spots of the skin revealed by Goldscheider and others. The theory of sensitiveness to the direction and temperature of air currents is supported by the observation that the blind do not so readily avoid an obstacle if the face is covered or even if they are blindfolded. This suggests the question: Are all so-called blind people absolutely insensitive to light?

It is also believed that the blind pay an almost involuntary attention to the direction and quality of sounds. The blind man "taps" his stick. When snow is on the ground the blind have difficulty in avoiding obstacles. One must not forget, however, the psychical element that enters into the question. The effort of attention is superadded to the sensory impression. Impressions may reach the sensorium of which we are usually unconscious, but they may be detected by an effort of attention. This was strongly pointed out by Helmholtz. The senses of the blind are not more acute than those of normal people, but the necessities of the case oblige the blind to pay attention to them. John G. McKendrick.

Nature of March 11, 1909.

SCIENTIFIC NOTES.

Current Literature for May gives a review of the theory recently advanced by Dr. John Butler Burke that the soul is an atom. Dr. Burke warns his readers against identifying this conception with the "crude materialism of Haeckel" but carefully retains his claim to rank among the conservative scientists by denying that the idea which he advances is as "far fetched" as is the spiritualism of Sir Oliver Lodge. Therefore it is quite pleasing to find this self-confessed conservative advancing ideas that are decidedly theosophic.

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*Sir Oliver Lodge in The Nineteenth Century, February.

It is possible, he declares, that human souls "like vortex rings in ether fluid" may move through space approaching and reacting on one another just as when incarnated they become conscious of one another by the etherial disturbances we know as light, heat, and so forth, and he believes that when dissembled they may perhaps even more freely become conscious of a still greater variety of sensation from the vast complex ether vibrations, such a consciousness being produced by harmonious vibrations of the most perfect kind.

He touches particularly upon the theosophic idea of a permanent atom constituting the causal body of man, when he states that just as an electric charge may be concentrated in the electron but yet spread its energy through all space, so too may the soul or vital unit be concentrated in the nucleus of a cell.

In speaking of the evolution of organic from inorganic matter he says that this is plausible on the supposition that the atoms of all matter are to some extent vital units and units of consciousness which in the natural process of evolution build up complex forms from the simple elements, all the unstable aggregations thus formed being broken up into simple elements again. This breaking down and building up process he declares is simply metabolism on a large scale the units of time being eons instead of seconds. He thus agrees with the theosophic doctrine that the same life process runs through all the various stages of evolution.

Dr. Burke also considers that the atoms of all matter may be conceived of as possessing to some extent the qualities of mind, and he believes that from one such may finally be evolved a Shakespeare or a Bismarck.

Claude L. Watson.

The present indications are that science is about to confirm Mr. Leadbeater's prediction that one of the physical planets existing beyond the orbit of Neptune will probably be discovered by science through noting disturbances in the orbit of that planet.

Recently mention was made in these columns of Prof. See's announcement of a belief in the existence of a trans-Neptunian planet, and it seems as if Prof. See were by no means in this belief.

An article in the Scientific American Supplement of May 8, written by F. W. Henkel, F. R. A. S., gives some additional facts along this line. The writer states that Prof. George Forbes has recently revived some earlier calculations and these have been strengthened very much by some recent discoveries concerning certain comets.

By a series of calculations based upon the well known relations existing between these comets and the planets Jupiter, Saturn, Uranus, and Neptune he arrives at the conclusion that there exists a planet beyond Neptune at a distance of about 105 times the earth's distance from the sun, and having a revolution of about 1,000 years. It is interesting to note that the distance given agrees very nearly with the approximate distance mentioned by Mr. Leadbeater in his Planetary Chain Lectures, for the outermost of two trans-Neptunian planets.

Prof. Forbes locates his planet in the southern hemisphere at a latitude of 34 degrees south, and it would therefore be impossible for it to be observed except by an observatory located south of or very near the equator.

Prof. Pickering has, however, made calculations which give the position of a planet beyond Neptune having a north declension of 21 degrees. This cannot therefore be the same object with which Prof. Forbes is dealing, and it may be possible that Prof. Pickering has located the other of the two planets.

Claude L. Watson.

At the Royal Photographic Society of London Mr. C. P. Butler of the Solar Physics Observatory, U. S. A., showed some photographic spectra of the planets Jupiter, Saturn, Uranus, and Neptune, recently sent over to England by Professor Lowell. He said that the curious point was that there were bands in these spectra coincident with the absorption bands of chlorophyl, the green coloring matter of plants. This fact suggested that the planets were covered with some kind of vegetation which was pigmented with chlorophyl. The greater the distance of the planet from the sun the more pronounced was the spectral band of chlorophyl, and, therefore, the green vegetation on Neptune was presumably the most luxuriant of all.

Considerable stir has been caused in the Yemen by the appearance of a new Mahdi named Seyid Mehmed. This man received religious instruction at Berber in the Sudan, and on returning to his native country the Sanjak of Assyr, he proclaimed to the inhabitants that he had been entrusted with a divine mission. His followers, who at first numbered 25,000, are increasing. The Mahdi preaches the regeneration of the world, and by his laws liars are to be punished by pulling out of the tongue and thieves by the amputation of the hands.

The authorities are despatching five battalions of infantry, two batteries of artillery, and several Maxim guns to the district.

Constantinople, March 4.

Professor Sir J. J. Thomson at the Royal Institution gave the first of a series of lectures on "Properties of Matter." He showed by experiment how two equal surfaces of water in one vessel could be made to engage in a tug-of-war, the contentious matter being the line of sulphur which divided the water. When a minute drop of oil was introduced the oily surface was not strong enough to pull against the pure surface, and as a result the line of sulphur was drawn to the side of the latter. There was a proverb, "Weak as water"; but, said the lecturer, water possessed a considerable tensile strength, and could sustain a pull, they had reason to believe, of 10,000 atmospheres. The real reason why it was called weak was because people experimented with cracked water—water into which air ran and made cracks. The ordinary specimen of water was hopelessly cracked; but if water that was not cracked was taken, it would sustain an enormous pull—in fact, it broke glass before it broke itself.

The Academy of St. Petersburg has received from Thibet a medical work which was written 1,200 years ago. The anatomy of the human body is accurately described, the author declaring that all physical maladies are the result of our ignorance, and of our incapacity to govern and repress our passions. Evil thoughts, he says, act most injuriously on the heart and liver. The author had evidently observed the influence of the mind over the body.

In the January issue of this Review, under the head "Modern Occultism," Professor Simon Newcomb has done us the service of stating his "matured" opinions concerning the inquiries which the Society for Psychical Research was founded to pursue.

He calls the subject "Occultism," whereas of course our effort has been to remove it from that obscure category and place it upon a reasonable, and ultimately upon a scientific, foundation; so that the term he employs is not one that would be selected by us; but, employing this term, the conclusion at which Professor Newcomb has arrived is that, taking all things into account, "nothing is left on which to base any theory of occultism"; a conclusion which he also expresses more clearly thus: "Nothing has been brought out by the researchers of the Psychical Society . . . except what we should expect to find in the ordinary course of nature."

If this phrase, "The Psychical Society," is intended to signify "The Society for Psychical Research," incorporated in England this challenge demands a reply.

It is a remarkable verdict to give, when all that is going on, even now, is taken into account. The leading articles in the contemporary number of the Hibbert Journal, for instance, make it rather a difficult position to maintain.

But in view of the normal and natural prejudice against unusual facts, it is the easiest and most comfortable attitude to assume, for a time; since undoubtedly what he says in a sentence at the beginning of his article is true, namely, that all allegations as to occult facts have generally been, and therefore can still freely be, "classed with superstition, as belonging to a stage of intellectual development which the world has now left behind."

Now I have to confess that with the attitude of mind presented by this eminent astronomer and mathematician I have some sympathy. Few things are more irritating than to have thrust upon our notice crude narratives and cheap marvels which will not stand the strain of careful inquiry; and it is well known that the subject has the unfortunate knack of attracting the attention of cranks and weak-headed persons all over the world—though, indeed, in this respect Rontgen rays and wireless telegraphy run it very close. While engaged in some strenuous quest in physical science, I, too, am quite ready to feel something akin to contempt for the outlying partly savage territory not yet incorporated as a state.

It is only when I have been induced specially to explore some district of this region, and have myself taken part in its investigation, that I am occasionally constrained to make a report such as I feel at the time must be received with incredulity, annoyance, and some ridicule, by the greater part of the scientific world—by that body of men, in fact, which, with admirable resourcefulness, is pushing on its conquests over comparatively civilized country.

It was therefore without restiveness or hostility, but with a sort of fellow feeling, that I was prepared to welcome the challenging summons which Professor Newcomb has sent over the border into the region which I and others are trying to reduce to something like order. But I confess that there are features about his article which surprise me. One is his too evident dearth of acquaintance with what has been accomplished; he seems to know of nothing that has happened within the last twenty years. And another ground of surprise is the literature which he permits himself to read and apparently to regard as instructive—speaking, for instance, of a book compiled by a not specially competent and quite irresponsible journalistic writer as "the latest work with which I am acquainted."

If circumstances should prevent my attention to psychical subjects for so many years, and if I should happen during that time to concentrate my attention solely on the material universe, with its splendid prospect of law and order and its opportunity for quantitative and exact statement; if, further, I were unfortunate enough to encounter only tricksters and self-deceivers on the few occasions when I ventured off the beaten track, I feel that I, too, might be tempted to take up Professor Newcomb's attitude, and challenge the workers who had left the high road by what right they presumed to consider that those desert wastes could ever become a part of the province of ordered knowledge.

The recent history of Professor Newcomb seems not to have been altogether unlike this.

All the world knows him as a brilliant astronomer, but the world is not acquainted with efforts of his in the psychical domain. Yet in the past he has made a few. In 1884 he allowed himself to be President of the American S. P. R., which in 1889 became for a time a branch of the English Society. And that was no slight service in those early days. He is not one of those who have scoffed, with resolutely shut mind and averted eyes, at all possibilities beyond those long familiar to the human race through their customary channels of sense. There was a time when he seems to have contemplated "occult" matters with some little interest and even to have undertaken an inquiry or two. But it was evidently long ago, and the particular inquiries seem to have resulted in negation.

I am surprised, however, that he should include among those inquiries a reference to the exhibition, some years ago, of muscular feats and tricks by a young woman called by her exhibitors "the little Georgia Magnet"; whereof he gives the explanation which we all gave, and which was published in the Proceedings of the Society for Psychical Research, vol. xi, pp. 219-225. The performance turned out to have nothing whatever to do with our subject, and it is unfortunate that Professor Newcomb should speak of that legitimate public entertainer as "the most wonderful performer yet seen," or should regard her feats as an example of occult power seriously vouched for.

Another untoward occasion, which, strange to say, he speaks of as an "event of prime importance," occurred to him in the year 1858, likewise with a negative conclusion. This seems to have originated in a pecuniary challenge by some anonymous writer in the Boston Courier. Such pecuniary offers, so far as they are allowed to exert any influence, do indeed tend to place any subject beyond the pale of science.

As to the case of Mrs. Piper, he feels able to dismiss it in a few words, which to me convey no definite meaning. Let it be clearly understood that what Professor Newcomb is denying is not some out of the way phenomena for which only weak or scanty evidence can be adduced, but it is any kind of supernormal phenomena whatever, and therefore especially the one which we consider definitely established, namely telepathy, or the action of one mind on another by other means than through the known organs of sense. I will only say that if he can point out a way by which we might dispense with the necessity for applying telepathy as a working hypothesis to some of the facts obtained through the agency of Mrs. Piper, he would mightily simplify the problem which just at present is lying before us. For at the present time telepathy has become almost a sort of bugbear which constantly obstructs our view and increases our difficulties, because it is a vera causa which we feel bound to stretch to the utmost as a working hypothesis before advancing to some further and more questionable theory.

Like myself and many other scientific investigators, Professor Newcomb himself is devoid of telepathic faculty. That fact alone does not prove that the faculty is non-existent. I have known people devoid of any faculty for music, and for mathematics; but nevertheless these faculties do exist, in favored individuals.

In recent times he seems to have abandoned any study of the matter, and is moved to ask therefore, somewhat naively, why has everything stopped? Why are the operating deities, or demons, no longer active? How comes it that he "has heard nothing of mediumistic performances for ten or even twenty years," "except the trance mediums and fortune tellers who still ply their trade, and an occasional 'materializer?'"

Well, I do not know how it comes about that Professor Newcomb has not heard of what has been going on. I accept the fact, and consider that it amply explains his present attitude. With only the amount of experience to which he confesses, and with that unfruitful lapse of time, the impression of any reasonable probability of truth in the phenomena is bound to fade and become extinct.

Under those conditions I must suggest that the "maturity" of his opinions is hardly an advantage. My own experience agrees with that of others in this particular: reminiscences of occurrences do not improve with keeping, it is necessary to have them fresh and fresh. Scepticism among scientific men is doubtless meritorious, but in this case it seems to have been to jealously guarded. "I cannot praise a fugitive and cloistered virtue."

But his article is by no means limited to a statement of personal incredulity; a more im-

portant part of it remains. He shows cause why the asserted facts should be extruded, not only from individual belief, but from the cognizance of the world at large. He urges that they should take their place among discredited superstitions and impostures. And he does not, like smaller antagonists, merely disdain and ridicule; he bestows on the subject a friendly, even a respectful glance, out of politeness for those who think it their duty to work therein; and he adduces reasoned objections to the deducing from all their labor any positive conclusion in favor of the existence of anything unusual.

Scepticism is nothing new in the atmosphere of the Society for Psychical Research. Its enemies more frequently complain of its excessive and withering scepticism than they do of its credulity; and every scientific man who will take part in our researches and give us the benefit of his careful attention and criticism from inside, has always been heartily welcomed. The Society was founded to find out the truth about obscure phenomena and drag them into the light of day. It was not founded to establish, any more than to disestablish, a verity underlying popular beliefs. If the asserted facts cannot stand scrutiny and reasonable criticism, they are not worth the labor that has been bestowed upon them—let them perish!

But speaking for myself, and for most—I think all—of the investigators, I feel that they are worth the labor, and that in one form or another some of them will make good their claim to be admitted into the kingdom of science in due time.

That being so, I necessarily differ from the conclusion to which Professor Newcomb has come, and am glad of the opportunity to encounter, and to some extent ward off, the missiles he directs against our earthworks. Earthworks I must call them, for as yet they have not been converted into permanent and substantial fortifications, such as those behind which, as astronomers and physicists, we are able so powerfully to entrench ourselves, when, as occasionally happens, some crazily ingenious "paradoxer" questions the accuracy of physical data, the correctness of gravitational theory, or the truth of the legend of the sudden appearance of occasional new stars in historic times. Though this last, I parenthetically remark, is not the kind of thing that can be reproduced at will.

Nevertheless, I commend to everyone interested a careful reading of Professor Newcomb's article. The first paragraph, for instance, abounds in passages which deserve attention, and some of which I am tempted to quote. I will be content with one.

Belief in witchcraft vanished from the minds of civilized men more than two centuries ago, and with it disappeared the belief in every form of mental interaction otherwise than through the known organs of sense.

Quite true, that is exactly what happened. But we have begun to suspect that, in the reaction or recoil, the disbelief went too far. Facts have driven us to this view. Moreover, even on a priori considerations, some of us venture to think it unlikely that our organs of sense, evolved as they have been by the animal kingdom for subsistence and continuance of the race, have already informed us of every existing class of phenomenon, and every real kind of "mental interaction." The possibility that the universe contains many truths of a kind as yet quite unsuspected, must have been one of the factors which caused certain of us, which caused such a man as Professor Sidgwick for instance, to enter upon a rather repugnant region of inquiry, at a time when it was even more widely despised and disliked than it is at present. I have said already that as a physicist I sympathize with colleagues who dislike the "atmosphere" of this quest. But it is a dislike which I have had to overcome, for when an avenue of truth is placed before him, woe be to the scientific man who resolutely shuts his eyes.

The inquiry has led us, then, to the view which Professor Newcomb so well expresses, namely, that some of the "instincts of our ancestors did not err so greatly as we have supposed, and that beliefs which our fathers called superstitions are well grounded in the regular order of nature."

I entirely acquiesce; and with the first line of the second paragraph also I can heartily concur: "If these are truths, we can scarcely exaggerate their importance."

It is indeed their profound importance that vociferously enjoins caution in acceptance of them. Popular incredulity is, and will be for some time yet, eminently desirable. It

would be a calamity if any large proportion of the human race were to veer suddenly round from complete rejection to wholesale acceptance; for the sudden change would initiate a new era of superstition, and would neutralize some of the benefit of that sound schooling in reverence for fact which the nineteenth century gave us.

The wisest course is for the phenomena to be studied, criticized, and, if it so happens, accepted, first by students of science, who can assimilate and digest them into pabulum meet for the multitude. I do not say that the more advanced investigators should, artificially and in a spirit of presumptuous Providence, hang back and withhold their results from general knowledge, in fear lest they should do harm. I do not urge any inaction or secrecy from motives of expediency; there would be lack of faith and over-much presumption in such a course. If we have received what we consider truth, it is our duty, after due pondering, to proclaim it. But in so far as other scientific men, acting as they believe also in full accord with truth, feel impelled to throw doubt upon our investigations and thereby to induce the multitude to hold aloof, suspend judgment, and continue in unbelief for a time, they are, I expect, doing useful service. That which our view of truth prevents us from doing, their view justly enables them to do; and by the interaction of the two groups, a steady and balanced progress may be hoped for.

Of course hostility could go too far. It might become so violent as to check all inquiry; it might surround the subject with so much ridicule and obstruction as to cover up the facts once more with a cloak of inattention. But that, I think, is hardly likely to happen again.

Thanks to the wisdom and sanity, the caution and candor, of the founders of the Society for Psychical Research, quorum pars non fui, the inquiry is already verging on a sort of respectability; it need no longer be pursued in holes and corners. Men of letters and statesmen are now willing to discuss our results, and presently even the courts of orthodox science will be open to receive communications on this subject, even as they have at last had to recognize hypnotism, in spite of its alien appearance.

Meanwhile Professor Newcomb says that our facts, even if true, are not science. Certainly they do not yet belong to orthodox science. But he says more than that, he says that they do not belong to the region of science at all, and, in giving his reason, he enunciates one of the few general considerations which I disallow, or at least fail to understand. He says they are not science because they are disconnected facts, because the evidence for them is sporadic and not continuous:

That coal will burn when brought into contact with fire is a proposition belonging to the domain of science. But if we could only say that someone in England had at some time made coal burn, then, a few years later, someone in Russia, then someone in America, and so on, such facts, though they mounted into the hundreds or the thousands, would not establish the law that coal was combustible, and therefore would not belong to science.

That seems an extraordinary statement. Generalizations based on a moderate number of instances, without an adequate link of theory do not indeed belong to highly organized and deductive science, truly; neither did meteors a century ago; and surely there are or have been facts in biology, in geology, in meteorology, and especially in the reports of geographical explorers, which could equally be disclaimed as unscientific, if tried by this singularly severe test. A votary of a deductive science may not have a very high opinion of the "Baconian method" of investigation, yet surely the objection to "induction" is here expressed too strongly.

Nor is ability to reproduce and display a recorded phenomenon a necessary condition essential to acceptance of testimony concerning it, else must the historic appearance of certain new stars be regarded as incredible, and themselves be ousted from the scientific domain.

In another part of his essay Professor Newcomb draws an interesting and instructive parallel, or contrast rather, between the present outcome of two discoveries of Sir William Crookes. Crookes discovered cathode rays; and behold every laboratory in the world was at work, and presently X-rays and radium resulted. About the same time Crookes also discovered, or at least published some observations upon, certain unexplained physical move-

ments and materializations; but in this direction, Professor Newcomb implies, nothing has securely been established at all. Very few have even tried to repeat the experiments.

The question he wishes to raise is, why this difference?

An answer is given by Professor Newcomb himself, though I should word it differently. He says these latter things do not belong to science. I say they have been observed before scientific men were ready for them. The general public, if not led by physicists, would have seen no whit more sense or meaning in the cathode rays, than the men of science were able to see in the unexplained physical movements.

But whereas for the first class of discovery every laboratory in the world was already equipped, for the second research there exist, or at any rate did exist, no fitted laboratories at all. The first discovery might have been made by any one of a hundred professors. The second observation depended for success on the presence and the willingness, the leisure and complacency, of a subject with extraordinary and exceptional faculties. The canons of evidence in this subject, moreover, are far from established; while constant precaution has to be taken against fraud.

Discoveries of the first class belong to the domain to which all men of science, and indeed the general public, have become by habit inured. Observations of the second class belong to a new and mistrusted region, full of danger, and strewn with the bones of former explorers.

There was a time when a not dissimilar assertion could be made of the first class of observation likewise.

Roger Bacon investigated things belonging to the first of the two enumerated classes, but he suffered for his temerity, and his discoveries underwent the fate of practical extinction. The world was not ready; laboratories did not exist; open-minded men were few and far between. Ordinary people might have repeated some of his observations, had they chosen, but it would have been useless if they had; they would have been obliged to foresake them and flee. It was safer to regard the ill-understood results as magical and diabolic, and to torment and ridicule the unfortunate pioneer; ridicule which, by the way, has survived, in witty fashion, even down to the latest Oxford pageant, when the greatest experimental philosopher in the history of that university was exhibited as a showman with a genuinely comic penny-in-the-slot machine.

In modern times pioneers are treated in more friendly fashion, they are pitied rather than abused, and unless they are impatient or impulsive they may well rest content with the reception accorded to their occasional utterances.

They can afford to be patient; time is on their side. And if it should really turn out that they are self-deceived, if it be really only a will-of-the-wisp that they are pursuing, then nothing ought to give them greater satisfaction than to have the futility of their quest pointed out, and to have their feet once more set upon the solid macadamised road of orthodox science.

Let us now enter upon Professor Newcomb's criticism more in detail. The two phenomena specially selected for criticism are:

(1) Thought transference, or telepathy of an experimental and controlled kind between persons generally in the same room, or at a comparatively short distance from one another.

(2) Phantasms of the dying; which, as he well knows, we endeavor, as far as may be, to explain by unconscious and spontaneous telepathy from one person to another across a considerable distance. For the least strained assumption is that the dying person unconsciously transmits an impression, or acts as telepathic agent, just before he dies; and that is why we commonly speak of these death-wraiths as phantasms of the living.

Our own position with regard to the two groups is as follows:

In the experimental cases of telepathy the difficulty is to be quite certain that all known processes of sense have been excluded; and this is often the only difficulty, since in those experiments which can be regarded as successful, the hypothesis of chance connection is quite preposterous. It is quite clear that the connection is due to some cause; the only possible question is whether that cause or connection is telepathic, whether, in fact, all normal means of communication have been excluded with absolute security. This can perhaps only be shown conclusively by increasing

the distance between the two experimenters to several miles, which has been done successfully in some instances. So far for the experimental cases.

For the spontaneous cases, however, the opposite difficulty holds. When the agent is in Australia and the percipient in England, no one can suppose that the causal connection between event and phenomenon lies in hyperaesthesia of the ordinary channels of sense. The main point in dealing with these cases, therefore, is to ascertain whether there is any causal connection at all; that is to say, any connection beyond the possibilities of chance.

All this is explicitly stated in our Proceedings, vol. x. pp. 27, 28, and Professor Newcomb's objections fall under the same heads, which I will consider separately.

To group 1, that is, to experimental telepathy, our critic opposes the contention that the more thoroughly you take precaution against collusion and mal-observation, the less notable is the result obtained. I am not prepared to admit that, but it is a straightforward question of fact, which some study of ou records might answer, but which renewed experiment will answer better.

Unfortunately he also goes on to say that we have kept no record of non-successes: "the probability of success cannot be stated because we have no record of the failures, the number of which defies estimation." But with that I really must join issue. It is a thoughtless slander which should not have been perpetrated. We are quite aware of the necessity of recording failures as well as successes. We should indeed be in an infantile stage of the investigation if we were blind to the possibilities of chance-coincidence, and if we only recorded a few successes obtained out of many thousands of experimental trials! In every series of telepathic experiments that we have ever published, the number of failures has always been recorded, and has invariably been taken into account in any deduction. Some of our investigators have even taken the trouble to see what sort of a result would be obtained by chance alone—drawing out pictures in pairs, from a set of 2,000 diagrams, for instance, and seeing what, if any, correspondence ever exists between the components of any single pair. The series is recorded in the Proceedings of the Society for Psychical Research, vol. vi., pp. 398-405.

Another singularly mistaken statement follows: "nothing bearing on (experimental telepathy) is found in its recently published Proceedings."

But in Proceedings, part 54, published in October, 1907, are to be found the experiments of Miss Miles and Miss Ramsden, who have carried out experimental thought-transference over some considerable distances. And another report fills the latest part of the Proceedings, namely, a detailed account of sittings with Mrs. Piper, where the whole subject of cross-correspondences is developed, which are definitely experimental. And if telepathy is not the explanation of these, as I myself am inclined to think it is not, though clearly the record does "bear upon the subject," then something still more surprising and far-fetched will have to be postulated.

I assert, therefore, much more strongly than Professor Newcomb can deny, that direct experiment has established the possibility of an immediate kind of thought-transference between individuals.

He considers it extremely unlikely that such a faculty as thought-transference should exist. But of that I really cannot judge: all we can say is that it is not very usual, in a form sufficiently developed to lend itself to experiment.

Its unusualness itself gives him another argument against the possible existence of the telepathic faculty. When we go to sleep in London, he says, we are surrounded by millions of others intelligences, some of them in a state of emotional excitement. How is it that we do not become aware of all these thoughts? How is it that we can keep our own ideas secret at all?

Well, it is a definite question—possibly susceptible of an answer; like the somewhat similar question, How it is that, with sensitive ears and a noisy larynx close to each other in the same head, we do not deafen ourselves by our own speech? In wireless telegraphy the difficulty is a real one; the receiver has to be thrown out of action and short-circuited whenever the sender adjacent to it is in operation, and the receiving human operator must be isolated from stray noises. Whereas, in

ordinary speech we all know that we can carry on conversation in a crowded hall, and with both communicators talking at once sometimes. Protection has been provided for in the structure of the head.

But reverting to the cognate case in telepathy. We must admit that, however it happens, it is an undoubted fact that the faculty of isolation, the power of secreting and isolating thoughts, exists, and is absurdly familiar to the human race. So much so, that to suggest any leakage of thought from one individual to another excites incredulity. A sceptic is nearly always on strong and popular ground; prejudice is always on his side. Clearly most people are opaque to telepathic impulses, and are presumably retentive of their own thoughts. It is only the few here and there who are found to be leaky; or, more likely, it is only the few here and there who can make any use of the leakage.

The fact could hardly be otherwise, as things are; for if telepathic communication had been common, instead of exceptional, humanity would have been aware of it from time immemorial, and it would have been incorporated as one of the root-experiences of the race. It is not in the least more unlikely a priori than is the power we possess of communicating with each other by vibrations of the air and by marks on paper. The tacit assumption underlying Professor Newcomb's objection is that every faculty possessed, or initially possessed or residually possessed, by the human race must be common and familiarly known. But that assumption is clearly gratuitous.

We will pass to group 2—the case of phantasms, visions, premonitions and such like. First, he says that tales of these are often untrue or exaggerated. I agree: tales of them often are; and rigid inquiry is necessary to secure a trustworthy record. Inquiry and collection of documentary evidence is a troublesome process, but that trouble has had to be taken; and in the book, Phantasms of the Living, as well as in Mr. Myer's book and our Proceedings, a considerable number of substantially true narratives are embodied. Here and there one has been admitted which was found not to stand subsequent test. Such lapses have been exceedingly few—not more than four in number, I believe—but they did occur; humanum est errare, even among the the leaders of the Society for Psychical Research. Of these broken-down cases the 'Hornby' case, which Professor Newcomb quotes, stands out strongly; for both its assertion and its denial were made exceedingly public.

But I notice a singular phenomenon. Now that it has failed it is emphasized as having been a case of unique value. Professor Newcomb says of it: "I only recall a single case in which the correctness of a telepathic narrative was tested by independent and conclusive authority."

Why this emphasis? Surely not because it is a discredited case? Might some of the established cases be regarded as equally weighty and well evidenced, if only they had happened to break down? That is, if only the evidence for them had happened to turn out weak!

I ask this, not in a spirit of mockery, but of wonder. I have noticed the same tendency so often, and am never able to explain it in a polite and conciliatory manner, as I would wish.

The first objection of Professor Newcomb to the veridical nature of any hallucination amounts, then, to this: that all such correspondence between appearance and reality is of an imaginary character, that visions are seldom recorded at the time, and that they grow more wonderful in the memory. If the stories were dissected down to their bare bones, he thinks, they would evaporate in commonplace.

Very well, that is one definite objection which has to be faced. On the strength of our record I meet it with a direct negative; and so it becomes a matter upon which to go to the jury.

Some objection is directed against the antiquity of some of our records. It is true that at first we had to deal with an accumulated mass of evidence, with the result that in Phantasms of the Living a few cases are published as much as twenty years old at date of publication (1886). The cases now reported to us are chiefly recent ones, and we rarely, if ever, publish any more than four or five years old.

But it is not the interval between event and publication which really matters much; the important interval to abbreviate is that between occurrence and record. It does not really signify how long ago things happened, provided the record is contemporary. Professor Newcomb seems to mix up two distinct intervals of time, as others have done before him. Nevertheless, one disadvantage does attend even well-recorded incidents of long ago, namely, that many of the actors or witnesses must be dead, so that further and supplementary inquiry is hampered.

Unless events are recorded so as to be beyond the chance of invention, lapsed memory, and casual coincidence—to say nothing of deliberate sophistication—our aim is to exclude the narration of them altogether; and many a would-be contributor to our Journal has been dismayed by the stringency with which tests are applied and questions asked. A few weak cases must no doubt have been admitted, but extremely few, and never with our good will. Rather would we reject many sound cases than admit one feeble one. We do not wish to rely on weak evidence, or to present it even by way of illustration, still less as material from which any inference can be drawn.

So now we come to Professor Newcomb's second objection to group 2—that of chance. Are the veridical or coincidental cases—corresponding in time with the death or other catastrophe betokened by them—more numerous and fuller of detail than can be accounted for by chance? Or will chance coincidence furnish a normal explanation?

It is a question which has been under our consideration always, and from the first. The whole subject of coincidence and chance has received very careful attention at the hands of the Society, and 170 pages in Vol. XIV. of its Proceedings are occupied with an elaborate discussion of problems thus arising.

Without repeating anything that is there said, it is clear to common-sense that chance must be responsible for a greater crop of coincidences among a group of occurrences which are plentiful, than among those which are rare.

But surely, it will be said, dreams are extremely common, and some must therefore accidentally be fulfilled. Yes, they are, too common—never evening wears to morning but most sleepers dream—and accordingly the Society has always admitted the much greater chance of casual coincidence in the case of veridical dreams.

But visions—actual hallucinatory figures or apparitions—and sounds, conveying impressions so clear and distinct as to be recorded and mentioned to others before actual correspondence is known; these are not very common among sane and healthy people. They seem not to be numbered even by hundreds per annum, certainly not by anything like millions. People liable to have them frequently are encouraged by us to make a note of all such occurrences as they intend to count, whether they succeed or whether they fail. If they do not act on this suggestion, their record of successes has perforce to be ignored as inconclusive, for the data are incomplete.

But to a large number of percipients of this class the experience is unique in their lives—and in that case they are asked to testify to that effect. They do not quite see the bearing of this inquiry, and their natural tendency would be—assuming that they are given to exaggeration—to claim for themselves something like a faculty for ghost-seeing. When they disclaim it, and are manifestly upset by the strangeness of the occurrence, they can be believed.

Nevertheless, the second objection—the plea of accidental coincidence, even of apparitions—must be faced. When shots are innumerable, some of them must hit. So if phantasmal appearances are really exceedingly numerous, if everybody has them, a large number must coincide with reality by sheer accident.

Well, now, this is an a priori possibility which in our Proceedings has been fully admitted, strongly emphasized, and definitely refuted. The census of hallucinations—a most laborious piece of work—was undertaken by Professor and Mrs. Sidgwick and others, entirely with the object of inquiring into the actual facts. Their aim was to find out what proportion of people do have definite hallucinatory visions, and not simply to assume, as Professor Newcomb does, that everybody has.

As many sane and healthy people as possible were to be asked, by a definite and con-

sidered form of question whether they had had a single hallucination in their lives; and the statistical collectors were thoroughly instructed to regard the answer "No" just as valuable as the answer "Yes."

But Professor Newcomb urges that a certain number of coincidences must be due to chance. Granted. The old question is what number may be so expected. That is discussed in the Census Report, and to that I now turn.

It is clear that if all spontaneous hallucinations were veridical or coincidental, an explanation by chance would be absurd; but some of them are certainly not coincidental—they occur when nothing particular is happening to the person represented, so the Council of the Society realized strongly that an estimate must be formed of the proportion which one set of cases bears to the other.

Mr. Gurney was the first to begin such an inquiry, in the year 1885, and his results are given in Chapter XIII. of Phantasms of the Living; and his introductory pages, at the beginning of Volume II. of that work, are well worth reading. He obtained answers from 5,705 persons, and, although this number is admittedly too small for safe deduction, yet, as far as they went, the results were strongly tended to negative the hypothesis of mere chance. He urged that a more extended inquiry should be undertaken in due time. The matter was brought by Professor Sidgwick before the International Congress of Experimental Psychology, at its meeting in Paris in 1889, and, with the approval of that body, a special committee was appointed, with Professor Sidgwick as chairman, to carry out the statistical inquiry and to report. Of this committee the chief workers must have been Mrs. Sidgwick and Miss Johnson. The committee's Report, published in 1894, constitutes Vol. X. of the Proceedings of the Society for Psychical Research. It is not only well worthy of study, but its study is an absolutely essential equipment of anyone who at any future time attempts to discuss seriously the subject of the coincidence between phantasmal appearances and what they purport to represent.

Chapter XIII. of the Report is headed "Chance Coincidence," and the committee open it as follows:

We are now in a position to estimate the improbability that the death-coincidences are due to chance. The fact that each of us only dies once, enables us to calculate definitely the probability that that death will coincide with any other given event, such as the recognized apparition of the dying person.

Some figures are then quoted from the Registrar-General's Report for the decade 1881 to 1890, and, after discussion, the chance that any one person taken at random will die on any given day is estimated to be one in 19,000.

We ought, therefore, to find that out of 19,000 apparitions of living persons, or persons not more than twelve hours dead, one is a death-coincidence—occurs, that is, on the day of the death of the person seen, and within twelve hours of the death on either side.

Now of the 17,000 persons whose answers are included in the Report, those who had experienced hallucinations numbered 1,684. Among these hallucinations the number of apparitions was 381; namely, 352 realistic apparitions, twenty cases of partial apparition, and nine visions of a person alive. But twenty-eight of the informants said that they had had several unreported hallucinations; and since the data are incomplete in their case, it was thought safer to omit this small group altogether from the numerical discussion.

The retained number of apparitions thus became 350 out of the 17,000 inquiries. An advocate of chance, however, would insist that these are only the apparitions remembered—that more may have been really seen and forgotten; thereby increasing the opportunity for casual coincidence with reality. So the probabilities of forgetfulness are carefully discussed in the Report of the Census Committee. Ultimately they decided to assume, as an extreme precaution that perhaps three times as many hallucinations had been forgotten as remembered; thus raising the total number to a possible 1,300, and allowing even exaggerated scope for the play of chance.

The next thing to ascertain was the number of death-coincidences—of real and trustworthy death-coincidences—in this group; and here the path of safety lay not in increasing but in decreasing the number; so after making every allowance for possible exaggeration and selection, and excluding everything that could be considered in the least suspicious, they came to the conclusion that thirty safe death-coin-

cidences were to be found among the 350 cases; that is to say, one in twelve about; or, making the above large allowance for forgetfulness, one in forty-seven. But this is equivalent to 400 in 19,000, or 400 times the most probable number.

Or, looking at the matter in a different way, if death-coincidences only occur by chance, 570,000 apparitions would be needed to produce thirty chance coincidences; and of the total number we may assume that about a quarter, or 142,500, would be remembered. That being so, we should expect to have to collect 142,000 cases, instead of only 350, in order to obtain thirty death-coincidences merely by chance.

But all this is based on the supposition that the apparition, in order to be counted as coincident, may follow or precede the death by as much as twelve hours on either side; whereas in the great majority of cases the coincidence in point of time is asserted to be far closer than this. And it is clear that if the apparition occurs within one hour of the decease, the probability against its chance occurrence is increased twelvefold.

The committee, therefore, conclude that the number of death-coincidences in their collection is not due to chance; and they feel well assured that if anyone, with the most elementary acquaintance with the doctrine of chances, will critically examine their record, they will be bound to come to the same conclusion. Of that there is really no doubt, but I fear it is hardly to be hoped that opponents of a telepathic or other supernormal explanation will take this trouble. If they do, they must fall back on other lines of argument—such as misrepresentation, fraudulent collection, or some other device. That is legitimate, if they can substantiate such a claim, but the doctrine of chance coincidence is not legitimate; it is negatived in a scientific manner by the facts.

Assumption and prejudice, however, are powerful weapons in this subject—more powerful than calm and critical inquiry. It is easier and more effective to make plausible assumptions than laboriously to collect and discuss data.

An objection that may be made to the inquiry is that pathological phantasms are common enough; medical evidence is abundant for hallucination under the influence of drugs, or of illness, or of insanity. But none of these cases were included in the census; it was directed solely to the waking hallucination of sane and healthy people. And we find that such hallucinations are rare. Everyone may have momentarily mistaken an old coat or a shadow for a person; but that is an illusion, not a hallucination. An illusion is a wrong interpretation of an actual object. A hallucination is a perception as of an object which is not there; though in the veridical cases it is proved to correspond with some reality elsewhere, while in the non-veridical cases such correspondence is not established. Edmund Gurney's careful definition of a hallucination is the following: "A percept which lacks, but which can only by distinct reflection be recognized as lacking, the objective basis which it suggests."

It will be asked, how do we know that pathological cases were excluded? How do we know that the instructions to collectors to avoid them were obeyed? Well, there is a definite answer to that, too. Since the census report, and independent of it, Dr. Henry Head published in a medical journal a report on hallucinations associated with visceral diseases, among which occur phantasms caused pathologically by diseases of the visceral system. These have certain generic characteristics, so that they constitute a distinct group.

In an S. P. R. paper (Proceedings, vol. xix., pp 267-341), Mr. Piddington took the trouble to compare these pathological hallucinations with those recorded in the census; and thereby discovered that the census cases, i. e. the sane and healthy group, had totally different generic characteristics from the pathological group. Since that time we have felt even more confidence than before in the conclusion of our census committee.

But it may be further asked, What ground have we for attributing sane and healthy veridical phantasms to telepathic influence, at least as a working hypothesis?

One answer is that it is the least forced or supernormal explanation we can think of. But another answer depends on the following facts.

In addition to the spontaneous cases of phantasms, we have some experimental cases—that is to say, cases in which the percipient sees

an apparition of someone who is trying to transfer an idea of himself to the percipient's mind, without any previous knowledge on the part of the latter that such an attempt is being made.

There are fifteen successful experiments of this kind already recorded by our Society, in which ten different experimenters have taken part. The records are all at first-hand, and in every case the evidence of the percipient has been obtained as well as that of the experimenter.

Nevertheless we do not in any of these cases—whether spontaneous or experimental—make any positive assertion as to what the particular cause of the coincidental phantasmal appearance may be. More than one cause may exist and different causes may operate in different cases. All we can say for certain is that in most cases the real and undoubted coincidence is not due to chance.

The final report of the committee is thus summed up:

Apparitions which coincide in time with the death of the person seen are the most important because they are the most numerous, and because they afford the means of estimating precisely the improbability of explanation by chance. We have shown that—after making the most ample allowance for all ascertainable sources of error—the number of these experiences remains far greater than the hypothesis of chance coincidence will account for; thus confirming the conclusions already arrived at by Mr. Gurney in the thirteenth chapter of Phantasms of the Living.

And, finally, in italics, they say:

Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper—nor perhaps exhausted in this age.—Oliver Lodge, in Feb. The Nineteenth Century.

Just a message to the self-derogatory people—the class who habitually depreciate themselves, their abilities and their attainments, who perhaps were brought up in their childhood to look upon themselves as innately sinful and to feel that no matter how good they might try to be, they could never hope to reach the standard of perfection exhibited by the Master Jesus, "The Saviour of the world." For there are those who suffer much from daily self-accusation, although that tendency is often accompanied by a persistence and an indomitable will that carry them along with the few who "endure to the end"; nevertheless, it is to them that the temptation to discouragement almost to despair comes most strongly, and this hinders them on their journey upwards and unnecessarily delays their progress.

To offset this temperamental inclination, we have the mighty thought for meditation, "That am I." "Neti, neti," not this, not this, the physical body, the desire body, the mental body, but—"Aham sah," I am That, the One, the Eternal, Bliss Absolute. But, faithful as such students may be in repeating these powerful words and in trying to put away the hopeless thoughts that continually torment them and, instead, to "lift up their hearts unto the Lord," it takes too long for the blessed realization to come to them because their minds are full of the idea of their own unworthiness to receive so great a gift.

In the April number of the Lotus Journal is the conclusion of some very good notes of a lecture by Mrs. Besant and there will be found a few words to which I would call the attention of this particular class of natures: "Take yourself at your biggest, not at your smallest; take yourself at your noblest, and you will find your life will become glorified." For those very natures know very well that they are in reality far more than they dare to admit to themselves. If in their self-examination such earnest but fearful members will, while noting their mistakes, at the same time boldly acknowledge their superior nature as well, they will become happier than they now are and, consequently, will communicate their happiness to all around them. They will learn contentment with themselves as well as with circumstances and conditions, and will outgrow the habit of emphasizing their own faults and shortcomings. Such a course as that recommended will detract the attention from the personal self and will fix it upon the true Ego, the "Father in Heaven," thus safely leaving the lower self to Its benign influence without further interference from its former complainant.

BOOK REVIEWS.

Mystical Traditions by Isabel Cooper-Oakley (Publications of the International Committee for Research into Mystical Traditions, No. 1). Publisher, Dr. G. Sulli-Rao, Libreria Editrice Ars Regia, Milan, Italy. Price, four shillings, one dollar, five lire.

The essentially constructive character of the theosophic movement could not be better illustrated than by this work. Mrs. Cooper-Oakley is well known to Theosophists all over the world. A "Girton girl," when for a girl to go to college in England was a sign of unaristocratic aberration, in 1883 she dedicated her life to the Theosophical Society; and since then she has been of that small band of selfless workers who forget their personal aspirations in carrying out the work given them by the Master. She was with us in America years ago, working for the Section; England, Australia, France, Germany and Russia have known her well. The Italian Section today owes its existence to her self-sacrificing labors. Her deep studies in "The Secret Doctrine" have made her a walking cyclopaedia of esoteric lore, as all who know her can testify.

Mrs. Cooper-Oakley's tireless research in libraries in all corners of the globe into the history and growth of the Mysteries and Masonry have been of the utmost value to Theosophists. One work of hers we already have, "Traces of Hidden Tradition in Masonry and Mediaeval Mysticism"; this new one is wider in scope and in every way a lasting contribution to the world's constructive thought in idealism.

It is somewhat difficult to review such a work of encyclopaedic character. Not that it is large; it contains only 310 pages, in large type, well printed and bound in a paper cover, worthy indeed of the artistic traditions of Italy. Though printed in Milan, the book is of course in English. It has a Bibliography of 14 pages, in itself a valuable compendium for future researchers. The least I can say about the book is that it is a miniature "Isis Unveiled," dealing with the religious and mystic cults of Europe for the last 3,000 years.

Step by step, century by century, Mrs. Cooper-Oakley traces the incarnations of the Ancient Wisdom tradition; how it manifests itself in the Mysteries of Greece and Rome and Persia, in the Troubadours and Jongleurs of the Middle Ages, in the satires and mystery plays later, and then in the Masonic guilds and cults that have given rise to the Masonry of today. She shows the one Theosophy taking birth in many forms.

No Mason should be without this book in his library; if "Morals and Dogma" reveal the philosophy and ethics of Masonry, Mrs. Cooper-Oakley points to its parentage and genealogy.

As Mrs. Besant points out in the preface to the book, Mysticism is once more coming to her own. All can see how mysticism, symbolism and ritual play a great part in the spiritual and ethical movements that are being born. The Theosophists who form the International Committee for Mystic research, in issuing this first volume of their labors, have given us a clue to events in the past which will enable the intelligent observer to read something of the forms of the world's future mysticism.

I must not forget, in conclusion, to mention the exquisite little symbolic figures on pages 1, 12, and 176. They should be cut out and framed as little gems, and buying a second copy of the book for that purpose alone would indeed be no extravagance but sensible conduct for those for whom Mysticism and Symbols and Art are Life! C. J.

Mental Medicine, by Oliver Huckel, S. T. D. Thos. Y. Crowell & Co., New York. Price $1.10 postpaid.

This little book is reprinted from a magazine and presents an attractive appearance. It is the result of several lectures delivered at Johns Hopkins Medical School, in which an effort was made apparently to present to medical men some of the notions prevalent today among those psychotherapeutics, who are of the religious school.

The use and control of thought-force is discussed by the writer but we fear that some of his notions would not be quite endorsed by the Theosophist. For example, he says we are not fully responsible for the thoughts we entertain; that we are not responsible for the random thoughts which are flitting in and out but for the thoughts we hold and dwell on. We are not always responsible for random

thoughts, but we are for the thoughts we cherish. We are willing to concede that those thoughts which are cherished become infinitely more potent by repetition and by the continual action of thought-force poured into them, but we are not free of responsibility for thoughts because they are only temporarily sustained. On the contrary, a thought may be ever so brief in duration, may be fugitive in character, but yet may have a seriously injurious or beneficial effect depending upon the power of the thinker and the force with which he casts himself into the thought. The subconscious self is discussed and finally the actual topic of mental healing is approached.

The practical application of Mr. Huckel's notions upon psychotherapy is rather weak. He encourages his readers consistently to pursue the ideals of religious thought, but he does not explain except in the vaguest of terms how the ideals of religion can affect the physical body. Theosophists believe that the physical body can be affected by the action of thought, but they have some very definite notions of how it might be affected. Furthermore, Theosophists who understand the deeper phases of our philosophy are unwilling to apply thought force directly to the control of

The Arcane Schools; History of Freemasonry by John Yarker; published by William Tait, Belfast; 1909.

This extensive work by Mr. John Yarker, five hundred and sixty-six pages, deals with the history of freemasonry and other mystic schools from the point of view of esotericism. The method chosen for the study of the topic is most excellent. The reader must be the judge of the value of the materials presented. Naturally each one will have his own opinion in regard to the value of the evidence presented in some cases. We fear that conclusions have been drawn too easily. In the main, however, the reader will be able to judge for himself, to some extent at least, as to the value of the statements made and will, therefore, be able to construct his own idea of the antiquity and dignity of the Arcane Schools now existent and of the past.

Mars, as the Abode of Life, by Percival Lowell. Macmillan & Co., New York. Price $2.50.

"Though dealing specifically with Mars, the underlying theme is planetology, the science of the making of worlds—the connecting link in the long chain of evolution from the nebular hypothesis to the Darwinian theory."

The main portion of the book can be understood by any reader of average intelligence; the notes give the physical and mathematical processes involved. "Mars is the fundamental factor in the whole evolutionary process. The bodies of planets were the same in essence at the start; their initial quantity would change that quality as time went on." "At its heat-acme the picture each planet presented was all its own. Some may have been white-hot, some certainly were red-hot; some were merely darkly warm; for one differed from another in warmth or light, each with a glory of its own."

Clearly the author outlines the result of his long and patient study of Mars, showing that the absence of clouds, the thinness of air, the greater length of seasons all combine to furnish sufficient heat for living organisms. "As a planet ages, its surface water grows scarce, its oceans dry up; its rivers cease to flow, its lakes evaporate." "To our Earth Mars is a prophet, and in some sense foretells our future. The Earth, Mars and Moon typify three stages of planetary evolution. On the Earth the sea-bottoms still hold seas, on Mars they only nourish vegetation; on the Moon they contain nothing at all. Deserts on the Earth mark the beginning of the end."

"As a planet ages any organisms on it would share in its development. Martian conditions and the struggle for existence tend to evolve intelligence to cope with circumstances momentarily growing more adverse; the result is the network of canals spreading over the planet, carrying the water let loose on the melting of the polar cap."

Reading beyond the words, sensing the thought of the writer, one seems to see "the stately processional change of the vegetal awakening, the measured tread of its advance, meaning renewed life." The final chapter dealing with the proofs of life on Mars will be logical, clear and convincing to those whose "breadth of mind can match the breadth of subject." M. A.

[Professor Lowell's conclusion that Mars is the abode of life is strongly criticized by many astronomers.]

Children's Department

This department is conducted by Laleta, 3291 Malden St., Sheridan Park, Chicago.

BEFORE CHRIST, 1500.

"Look down, little Brother; what do you see?"

"The sea! the sea! the Lady with the open arms! Those waves are calling me to her."

"Do not slip away, little Brother. Look landward now. Where are we?"

"This is the Ionian sea. Nowhere else it is blue like that, is it?"

"No, little Brother. This is where you and I were long ago. Watch the ships in the harbor and look at the town."

"What curious ships. Were all sails red like that? Let us go to that white temple on the hill."

"Patience, little Brother! Don't you want first to see what you look like in this birth? Let us find you. Look now. What do you say?"

"I know the language! It's Greek! How fond they are of me. My mother, how sweet she is! I know her! How funny that now I should be older than she. Isn't it nice to be the only boy and have two such lovely sisters?"

"Yes, little brother. You recognize them, don't you?"

"Yes; and I clung to the younger even then! She smiles like that today. Oh, but you too are with us! See how all our people look up to you. Where is my father now? He reverences you as his teacher, doesn't he?"

"Yes, little Brother. He loves wisdom, as you do. He is my pupil still. Look at the strange sea-captains that bring him scrolls from far-off lands. He has a large library. That is where you learnt to love books! Shall I show you when you are older?"

"We went often to the temple to see you, my father and I. How gracious you are to him, and how pleased he is when you praise his little boy. I love our white temple on the hill. What is that other temple in the town? The worshippers there don't know of our Queen, do they?"

"No, little Brother. They are not Greeks; they serve a dark goddess, and not Pallas Athene, our Queen of Wisdom. Whom do you see in my temple that you know today?"

"One, two, more. How stately the Sibyls move!"

"Why do you laugh so, little Brother?"

"Because she is just the same today! Words string themselves into ropes of pearl when the God gives her to speak. Was she always like that?"

"Not to many is it given to speak winged words. The Gods give each a gift. To her it was of speech. Look again, little Brother. Now you are a man."

"I was better as a boy, wasn't I? Can't we always remain pure like children?"

"In heart always, little Brother. Do not forget that. . . . What is it now, little Brother? Why are you sad?"

"There—in the temple! The Queen, our Queen! Oh, I love her so! See how she flashes and smiles! She is calling and I cannot go."

"In good time, little Brother. You have work to do yet for Her and for Her children. You must not go. She is the Wisdom to men, and you must learn to love Her among men before you can go."

"But shall I see her again soon, get one glimpse only again? Oh, must I live on without?"

"Take my hand again, little Brother. . . . Do you feel happier now?"

"Yes."

"That hand is for you always, little Brother. . . . Look again now. This life of yours is coming to a close."

"Only about twenty-seven, wasn't I? Wasn't that well done? It is nice to think I died so well. But we are all killed, you and I, and the whole town. They are too many for us, aren't they?"

"The barbarians from over those hills swept on us and destroyed the town. You fought well for us of the Temple, and for your father

and mother and sisters. I was killed too, but I put on a fisherman's body at once. He was killed, but the body was not injured, and so I took it. I traveled then eastwards. Look where you are born next, little Brother."

"India. And there is our sacred Ganga!"

"Yes, little Brother, and you are Chatta."

C. J.

THE COLLIER'S GUEST.

Berthold was a German merchant, who traveled much from city to city. In Germany there are long, dark forests, through which he had to go. The defiles in these forests, and especially those in the Hartz Mountains, are very narrow and perilous. The rocks are weird, and to the superstitious seem ghostly. At some points the shadows of men and animals, at sunset and sunrise, are magnified by the atmosphere, so that they appear like great figures in the air; and this and other natural phenomena have given rise to fearful stories of spectres, which the simple-hearted foresters believe.

One evening Berthold became bewildered in one of these forests. He was riding on horseback; and just as the far sunset was flaming over the tall tops of the trees above him, he was startled to find he had ridden out of his way. He carried great treasures in his saddle-bags—jewels, money, and bills of exchange—and in the recesses of the forests, he had heard, there were robbers. As he was proceeding along a lonely trail after night-fall, he espied a man walking in the foot-path before him. He called to him, saying, "Who are you?" "I am a collier, I live with my family apart from the world, in this forest." "Can you give a stranger, who has lost his way, a night's lodging?"

"I have no right to refuse hospitality to a stranger. In God's name, you are welcome." Berthold went with the man to a little cottage. The good wife met them at the door, and a happy family of children greeted the collier's return. The evening passed pleasantly, the merchant telling stories of his travels, and finding himself quite at home among the children. At last singing was proposed. The sweet voices of the children were just joining in a merry roundelay, when a sudden and loud knocking was heard at the door. The children stopped singing, and the collier said firmly, "In the name of God, come in."

The door opened, and a little, old man, of gentle appearance and manners, came in, greeting the family courteously, and took the lowest place at the table. His garments were of some ancient pattern, and he seemed wan and woe-begone, as though reduced by disease.

Berthold gazed at him with a feeling of great curiosity and surprise, but said nothing. Once he met the little man's eyes, and there was something in it so deeply mysterious that he felt a chill creeping over him, and began to grow restless and ill at ease. At last the little old man folded his hands, and turning to the collier, said, "It is the hour of prayer." The collier at once began to sing, "Now all the woods are sleeping," in which the whole family joined, filling the house with such delightful music that the merchant listened like one enchanted. Presently a voice rose above the rest. It startled Berthold, and made the cottage tremble. It was the voice of the little old man. The family knelt while the collier prayed. Then all rose up with loving words, and the little old man glided out of the door, bowing as humbly as when he came in. Presently the door opened again, and the little old man once more appeared.

He cast one wild look at Berthold; then disappeared, the door closing violently after him. "He is a little touched in mind," said the merchant, nervously. "He is perfectly harmless," said the collier. "I have not seen any evil in him for a long time. "But," he added, the only chamber I can give you for the night has a door that does not shut tightly; he may come in during the night; but do not fear him; if you do not think any evil thought or do any evil act, he will go out of his own accord."

Berthold's heart was now far from tranquil, and he pressed his portmanteau of treasures close to his side as the collier lighted him up the narrow stairway to his room. Placing his portmanteau and weapons beside him, he lay down on the bed, but could not sleep. He remembered what the collier had said of the little old man, that the safe-guard against him was the absence of all evil thoughts and acts. In this respect the collier's family seemed safe; but the merchant knew how great was his own greed for gain; how it made him hard and uncharitable, and he tried to put away all evil thoughts and to think of the hymn, "Now

All the Woods are Sleeping," lest the little old man should appear. A little after midnight he fell into a troubled sleep. He was dreaming of making a good trade in business, when he was startled by a noise close by. He raised himself in bed and saw the old man in his room. The merchant at first looked at him with curiosity, rather than alarm or anger, and while he did so all was well. But finally he became angry at the disturbance, and when the little old man approached the bed, wicked thoughts began to fill his mind. When he touched the merchant's treasurers, Berthold's caution forsook him, and he cried: "Back, you vile robber; back from my baggage." The little old man started back, as if in terror. He seemed to be in an agony of prayer and a change came over his face. Going to the door, he disappeared.

Berthold gazed after him, and then remembered the collier's admonition in regard to the danger of evil thoughts. He wished that he had acted differently, for he would bring no evil on the family. Just then he heard a sound at the latch; the door opened, and an evil-looking giant, wearing a red mantle, appeared. He laughed wildly, and said, "I begin to be free again. You have made me grow." Berthold saw that the giant was none other than the little old man. The merchant leaped from his bed and discharged his pistol. The giant vanished, growing taller and more fearful as he disappeared. In a moment the collier hurried up the stairs. "In the name of God," said he, rushing into the room, what have you been doing to our house-spirit?"

"House-spirit," said Berthold, like one in a dream. "What do you mean?" "He has just gone out of the house," said the collier, "perfectly monstrous in size, and inflamed with fury." But the collier saw that the merchant did not understand him, and he entreated him to go down into the common apartment, where all of the family, aroused by the report of the pistol, had now met. The children shrunk away from him as he entered the room, and the collier's wife was in tears. "And now," said the good woman, "we must live all those years over again."

"This may all seem strange to you," said the collier to the merchant; "but when my wife and I first came to the cottage to live, we found it haunted by a terrible specter, such as I have just seen disappear. But I said to myself, I will not fear him, for if I am a truly Christian man, no power of evil can harm me. I will overcome him with good, and he shall not overcome me. So I remained. Red-mantle—for such is his name—appeared to us continually, but we ceased to fear him. I brought up my little ones to believe that nothing could harm them while they trusted in God, and that any specter would grow less and less who dwelt in a family which had loving hearts and lived pure lives. So Red-Mantle at last became my little ones' playmate. We controlled our tempers, we guarded our thoughts, we loved each other, we prayed together much; and the specter began to grow more gentle and to shrink in size year by year, until he became the dwarf you saw when he came in this evening to prayers. All evil disappeared from his face, and we all loved him as a meek and harmless house-spirit, and expected that he would soon be released from this troubled state and vanish forever."

The next morning the merchant left the cottage. Years away; he travelled from city to city, and into countries remote from Germany but he never forgot the experiences of that night. One afternoon, near sunset, he found himself on the borders of the same forest, and he resolved again to strike down the defile and see what had become of the good collier's family. It was somewhat late when he reached the cottage, but he dismounted and entered. They were singing "Now All the Woods are Sleeping." It was the hour of prayer. The merchant knelt down beside the white-haired old man, expecting every moment that the house-spirit would reappear. But the little old man did not come. Only a soft light was shed abroad amid the shadows of the room, and a sweet, low melody arose, like the touch of the most delicate fingers on finely attuned musical glasses. It was all that remained of the house-spirit, for the collier and his family had all these years lived pure and holy lives. "That was once our house-spirit," said the collier, "but it can only now make its presence known to us as a gentle light and as a strain of music, sweet and low. We have subdued him by innocence and prayer."

Theosophical Society---American Section Directory

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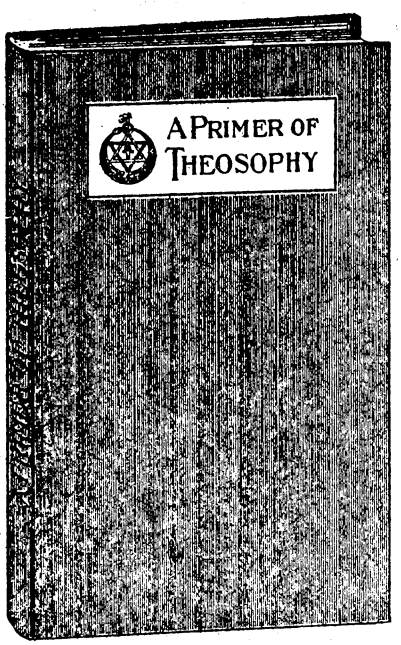

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