



The Theosophic Messenger

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THE THEOSOPHICAL SOCIETY

"There is no religion higher than truth."

Founded by Col. H. S. Olcott and H. P. Blavatsky. Mrs. Annie Besant, President.

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, cast 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.

Many books on Theosophic subjects have been written by members of the Society. These books can be obtained post paid, by sending the retail price to:

Boston, Mass., The Boston Theosophical Book Concern, 687 Boylston St., Room 205.

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We cordially welcome inquiries in regard to the society and its work. Pamphlets, sample copies of Messenger, a list of approved books, and answers to questions will be mailed to any address upon request sent to the General Secretary of the American Section, Wellesley Van Hook, 103 State St., Chicago, Ill.

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Vol. X

CHICAGO, FEBRUARY, 1909

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LOVE AS VIEWED BY THEOSOPHY.

Love is an expression of the Logos' energy causing attraction between the parts of the manifested aspects of the Logos and attraction between these parts and the Logos Himself, the undivided remainder.

Having emanated my prakriti with a part of my being I remain (Gita).

The logos emanates or sends forth his sparks or eggs from His Being at the beginning of a manvantara endowed with qualities, though in a wholly undeveloped state, like his own. Now the very force which sends forth the child from the parental body is the force of the love of the parent which would give the child the opportunity to grow by the acquisition of experience into the likeness and stature of the father. For "ye shall be as Gods, knowing both good and evil." Indeed we shall be gods as we are specifically told.

The extrusion of the sparks or monads of God is done against resistance and verily each egg is inherently charged at all times with the force which requires it to return to God and this force is that which we call Love.

That force even after the spark has become the man is for ages manifested in such ways as lead men far from him. More and more they forget their origin after being taught it by the Avatars. More and more they immerse themselves in the things of sensation, brushing aside thoughts of the Eternal, fearing to look up into His blazing purity. It is the love of the lower self that causes this extremest separateness—the love of the physical body and its surroundings, the love of matter and contacts with it.

But, if there is love for God Who, though divided, remains whole, there is love too for the other parts of God, for the other sparks. What a wonderful view of love associations Theosophy gives us. The sparks, the men and the women who are closely related today by ties of friendship, affection and love have been closely related for countless ages and shall be so related forever in the wondrous future. This it is to be related in love; it is to be tied by

Karma which binds men to return to physical life to have the most intimate relations each to the other. Men and women return as husband and wife, as offspring or brother and sister, time after time, in unceasing rounds upon the wheel of birth and death. And when the wheel is no longer the tyrant but becomes as it were the instrument of developed man, the Adept, He seeks ever one after the other those nearest and dearest to Him to bring them on to closer and closer relationship with Him. And this He does—not that He and His dear ones may be benefitted more than would be their due as individual members of the great family of God but because He feels and knows that they through their karmic relations with Him will be able the more readily to respond to His divine love with devotion and will in their turn endeavor to aid Mankind.

The loves we see among undeveloped men are of the types which each man must develop within himself before he becomes the perfect man. The love of the savage husband is that positive grasping love which would possess the woman for his own gratification and service. The love of the wife for the husband is that of the weak for the protector, the love which gives but expects less in return than it has given. It is the incipient love which is to become pure devotion. For pure devotion is that which looks for no return but the radiance from above which is love and is content and ever serves even when the radiance is wholly obscured and seems to be lost.

The love of brother and sister is among savages a minor force, in some ways resembling that between husband and wife preserving the qualities of the male and female natures.

But it is the wondrous mother love that all men note and admire, the love shown among savage animal mothers as well as the developed mothers among men that most arouses our admiration for its self-abnegation and its

purity of sacrifice. This love is that which foreshadows the love of the Adept for His children, the love of God for His temporarily segregated parts.

The development of man is most intimately associated with the recurring relations of sex. The successive returns in male bodies develops the protective instinct, the qualities of strength and of tenderness for the weak. The immersion in the body of woman teaches the lessons of self-surrender, of the service of the weak and helpless rendered the strong and often the ruthless; while the sacrifice of the body to the demands of reproduction with the suffering entailed by it is so onerous that the lower self is exhausted and surrenders to the demands of duty, growing weary of the search for gratification in the sexual association of physical bodies, preparing the way for *bramacharya*.

Personal love is most sharply defined in lower sexual love. For there the love is closely related to the possession and retention of physical bodies. Yet in old age when the sexual powers are in abeyance the relations of the man and woman are often most beautiful and typify the attraction of the pairs of opposites. The man and woman find their complements in one another on higher planes than the physical and the way may then be found for the wearing away for all time of some of the baser qualities of love which have heretofore marred the beauty of association.

Personal love among friends is based at first on a selfish foundation. But when the Divine Wisdom comes to one of two friends the lower self is to some extent laid aside—the gift of the Law is made and “service” is given without the hope of personal gain or return. The personal association, the relationship between souls as manifesting upon the physical, astral and lower mental planes is still the keynote to life. It is so and must be so until the life of the man, his being, his longing, his aspiration is transferred to the things of the individuality, or the upper manas, of the feeling of unity, at times, with God and the will becomes directed in constant determination to seek Him. Then the personal love becomes impersonal—transcends the personality—and the attraction is for that which associates itself with duty to the Master Who leads on to union with the Great Logos Whose children we are. Impersonal love is born when men love one another without personal acquaintance, when the concept

Man is recognized. It becomes perfect when the man himself is made perfect by the entire subjection of himself to duty which is the recognized Law of God, when all the life of the Man-Made-Perfect is the life that seeks no gratification of the physical, the astral or the lower mental natures, for these have been studied and found to yield no permanent satisfaction but seeks to feel itself with All that is above by uniting Itself and raising to Itself all that is below, recognizing in all lowly beings the still separated parts of Itself.

In this love of the Adept, the developed Man, the Christ, is shown us in its clearest, purest form, the love of God. For They love us—all God’s children collectively—far more than They love Themselves and the joy of perfect union with Him. And They long for the Great Day when They and we shall be united with God.

The postulate of attraction demands the concept repulsion. Hate is but the negative side of love. Love manifests itself on ever higher and higher planes; hate on ever lower levels. Love, therefore, can always conquer hate. So if hatred has its place as the negative phase of love and if it is really love in strange perversion it is always to be overcome by Love, the power of which in the end knows no denying.

So all the “slings and arrows of outrageous fortune” are but the whips and spurs of God Who in His infinite Love will have us join Him in the glorious and joyous Peace of reunion in His Service. W. V-H.

THE PRAYER OF SOCRATES.

In the *Phædrus* of Plato we read that Socrates and Phædrus were discoursing, one summer afternoon, on the banks of Ilissus. Before leaving the peaceful spot Socrates offered a solemn prayer to the guardian deities,

“O beloved Pan, and all ye Gods who make this spot your dwelling place, grant me to be beautiful in soul, and make all my outward possessions to be at peace with those within. Teach me to think wisdom the only riches; and give to me only so much of wealth as a good and holy man may manage and enjoy.”

Soc. loq.: “Phædrus, want we anything more? For my prayer is finished.”

Phædrus: “Pray that I may be even as thou; for the blessings of friends are common.”

ART AS A FACTOR IN THE SOUL'S EVOLUTION.

(Continued from p. 131.)

We now see the usual method of evolution, man learns the immortal virtues through experience. But experience is a slow teacher, for many particular experiences, requiring perhaps many lives on earth, are needed to instil into the man's soul one truth; is this the only method of building into our inner natures the virtues of Loyalty, Honour, Purity, Sincerity, and the others? Were there no other method evolution would achieve too little at the expense of much energy dissipated.

There is, however, another way. Man has not only the one aspect of intelligence; there is a higher one of intuition—Buddhi is the name we give to it in our theosophical studies. Beauty and love are its dual manifestation, but through either it is awakened. When, then, as a man lives his lives on earth and loves a few here and there with whom he comes into contact, the Buddhi, the soul of intuition, grows within him. For love, in truth, manifests the immortality within, for it is a desire for the everlasting possession of the good and the beautiful.

Here, then, is a new factor to help his evolution. Intuition transcends reason; wisdom comes from its exercise, not merely knowledge, as from mind; intuition generalizes from within and not from without, not through many particulars, but by sensing the archetype itself. We see thus a new method of realizing the virtues, through their archetypes, the divine Ideas themselves, a method by which evolution can be hastened by anticipating experience. Man thenceforward begins to live in the eternal.

Now we can understand the place of Art as a factor in the soul's evolution. Art, in its highest manifestation, always deals with the archetypes. "Its one source is the knowledge of Ideas; its one aim the communication of this knowledge" (Schopenhauer). Music, the Drama, Poetry, Sculpture, Painting, and the other branches of Art, in so far as they show us types of life and form, are true manifestations of Art; in so far as they fall short of this, they are but playing with fleeting shadows.

The divine ideas are archetypes of natural things, objects and forms that manifest in the orderly process of nature, as a result of the unseen forces that guide evolution; the beauty in

these is a reflection of the beauty of the archetypes. We have, however, many things of man's manufacture that may be beautiful, lovely—designing and ornamentation, work in silver and gold.

Now it does not follow that because we postulate the Idea or archetype for such a natural object as a tree or a flower, that there is of a necessity an archetype for an artificial manufactured article like a chair or a table or a book; nevertheless these latter may be beautiful, if in them the artist tries to embody reflections of several concepts of the archetypal world, such as grace, rhythm, harmony.

When the artist deals with a natural thing, he must try to sense the archetype; if he paints a rose, he must suggest to us through its species the particular conception, a rose, and through that the archetypal idea, flower, an eternal concept; does he merely paint a hand—then the more it suggests to us the archetypal hand the more beautiful it will be. And here we see the true significance of genius. It is the ability of the human soul to come into touch with the World of Ideas. But it is not the artist alone who is a genius; the philosopher with his broad generalizations, the pure hearted saint in his lofty contemplation, the lover who through human loves rises to one divine, all live in a realm where "eternity affirms the conception of an hour," for genius "is the power of giving expression to the unexhausted forms of creation potentially existing in the mind of the Creator."

The true function of Art is to put us in touch with archetypal concepts, and true art in reality does so. Sculpture tells us of grace, that "proper relation of the acting person with the action," and reveals to us the "idea" of the figure. Painting shows us more the character of the mind, and depicting passions and emotions shows the soul in its alternations between willing and knowing; historical painting, again, through particular individuals that have helped the race by the nobility of their conduct suggest to us types of men and women; portrait painting, though there may be a faithfulness in portraying a living individual, yet is only great when through the person on the canvas a type can be suggested or hinted at, sometimes merely the particular manifestation of an archetype in humanity. In painting, landscape painting perhaps brings us nearer to the world of ideas through the beauties of nature. It may be the simple picture of a sun set, but the artist will be great if,

through the harmony of light and colour, he can suggest to our intuitions the "archetypal sun set" with its many more dimensions than we can cognize now. With paintings of seas and mountains, lakes and dells, he can teach us to see Nature as she is, as the Mirror of the Divine Mind.

Poetry has much in common with sculpture and painting. It deals with concepts, depicting them with the music of words, with metre and rhythm as a veil to awaken our deeper intuitions to penetrate behind. The true poet reflects the archetypal ideas in the mirror of his own experience, real or imaginary. He looks on the world, and his genius enables him to see the reflections of the archetype around him, and he tells us of joy and sorrow, hope and despair, typical and universal, in the hearts of all men; he gives us the abiding truths which so often vanish in the calmer analysis of the lower mind. In epic poetry, the poet shows the heroes of antiquity as types of men, and a Ulysses or a King Arthur, moving about with an atmosphere of his own, makes us dimly feel that there must be and there will be always such men in our midst. In lyric poetry, the poet becoming himself a mirror to reflect typical emotions in others, feeling them, as it were, himself, sings of men as he sees them with those "larger, other eyes" than ours.

No branch of Art, perhaps, except Music, can help man to rise to higher levels than the Drama. For the drama shows the inner conflict in man. The true dramatist fastens on flashing reflections of archetypes in humanity, materializes them, and then on the stage makes them live; and through these types he sounds for us the deep notes in humanity, the pain that is not uttered, the temptations that beset men, their failures and success, the destiny that makes effect follow inexorably upon cause, and the purification of the human soul through self-sacrifice. For a few hours we are to forget ourselves, and, like the gods, watch mankind in its struggles. We contemplate life, impartially and impersonally, through these types on the stage, and begin to understand life as it is, and not as we think it is. And as before, the nearer the dramatist in his creations comes to types in humanity, the greater is he. The types of men and women in Aeschylus and Sophocles, those that the prolific genius of Shakespeare has created for us, Tannhauser, Wotan, Brunnhilde, Siegfried, Amfortas, Kundry and Parsifal from the mind of Wagner—all these are ever in humanity; and our knowl-

edge of them gives us a larger view of life. Through watching their experiences too, we anticipate for ourselves, thus hastening evolution and passing on swifter to the goal. Looking at the world through the eyes of the dramatist, we may ourselves become "serene creators of immortal things."

With architecture and music we come, as in landscape painting, to the more impersonal manifestations of art. Architecture and music are closely allied, the description of architecture as "frozen music" shows us the relation. For architecture is harmony of space as music is harmony of time. A great work of architecture is like a musical thought-form from on high that descends and becomes materialized in stone. It puts us in touch with the realm of Ideas by telling us the laws of proportion, visible not only in the one building alone, but also in the whole universe, by giving us concepts of gravity, rigidity, rhythm, harmony, by making us understand "the bass notes of nature."

But what shall be said of the greatest of all the arts—Music? In ways not possible to other branches of Art, music makes us feel our immortality. It tells us of that archetypal world directly, of things of that world without their veils; tells of sorrow, not mine or yours, but Sorrow itself—God's Sorrow, if you will; of love, not mine or yours, not of this individual or that, but love of Love; for music is the soul of Art and talks to us with the language of God.

"Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal and woe;

But God has a few of us whom He whispers in the ear;

The rest may reason and welcome; 'tis we musicians know."

True art, then, will always call forth a response in man from the higher intuition, the Buddhi, whose heritage is the archetypal world. It will always suggest something of the world of Ideas. Art, from this stand-point, is always didactic, can never be anything else. It does not necessarily teach us our known ideas of ethics; but it will always show to our intuitions how to look at man and the world from the stand-point of God, that is, in their true relations. It will teach us to "cast out the self," the true aim of Ethics, Religion and Philosophy. Art, then, is a means for the quickening of the Buddhi, whence come swift

generalizations from within of the meaning of life's activities and the hastening of evolution.

Art can help the evolution of man in another way. Sooner or later in the endless life of the growing soul, there comes a time when an inner change takes place within him; life loses its old attractions for him, and he seeks for something more abiding than the world can offer him. He has come to the end of the Path of Out-going and begins to tread the Path of Return. There is the "reversal of motives," and he yearns for things eternal. If he has in his previous lives loved beautiful things, not merely through the senses, but rather through his intuitions, then, slowly, without violent transitions and without deep inner struggles, he passes from his life of worldliness, and enters upon the higher way. For the higher path is not so radically different from that lower where it was pleasant to live and love beautiful things; the higher is but the lower transformed into one of absolute beauty and happiness, without the dross of mortality that made all things lovable transient so that they fell short of our desire. Truly it might be said of the new life of eternal beauty, "I pluck'd a rose, and, lo! it had no thorn."

Further as the man grows to his fuller life through Art, he grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what he gains in intensity. He grows to be a harmonious and "musical" soul. He treads, swiftly as surely,

. . . . "the Middle Road, whose Course Bright Reason traces and soft Quiet smoothes."

No longer a creature vacillating between changing "moods," his key-note of character now will be Sophrosyne, sound-mindedness, health of heart; and through love of the sciences and fair philosophies, he learns how to blend all human feelings and thoughts "into

an immortal feature of perfection."

But more wonderful than all these is the vision he gains of the Divine Plan; he becomes a knower of the inner nature of things; he feels and thinks archetypal, the truly "Ideal," emotions and thoughts. Through them he sees in what ways he can become a co-worker with God, how he may be God's messenger on earth to tell of Heaven. A greater happiness than this is not possible to any man, and it is this that comes to him through Art.

Yet Art is not the end. Man has in him a more God-like aspect than Intuition; it is Atma, Spirit. Through the exercise of intuition Spirit will reveal itself; and what Art is to the dreary view of life of the unevolved man, so will the Spirit-aspect of life be to Art. Of this we know nothing; and yet do we perhaps discern a reflection of that undreamt or view of life in the lives of a Buddha and a Christ? Has not every utterance from them an archetypal character, flashing forth into many meanings in our minds? Do they not seem to live a life that is a symbol, every event of their lives being, as it were, a symbol of some deep living truth in the Eternal Mind of the Most High? Is it not to this new aspect of life that Art itself is but the threshold?

Who but the greatest of artists can tell us of that glory that shall be revealed? Yet, till we come to that day, we have Art to guide our foot-steps. "Die Kunst, o Mensch, hast du allein"—Art that shall lead a man's feelings and not follow them, that shall make him free-willing, in the image of his Maker. For Art is life at its intensest, and reveals the beauty and worth of all human activities; and yet it shall be the mission of Art, now and forever, to show to men that Life, even in all its fulness, is like a dome of many-coloured glass reflecting but broken gleams of the white radiance of Eternity. C. Jinarajadasa.

TRUST.

Build a little fence of trust
 Around today,
 Fill the space with loving work
 And therein stay.
 Look not through the sheltering bars
 Upon tomorrow,
 God will help thee bear what comes
 Of joy and sorrow.

—Mary A. Butt.

FROM ADYAR.

We are all busy with the fast approaching convention—the president with her chawki and desk full of papers and reports and correspondence, the recording secretary with his books and records and long lists of near and distant theosophists, the treasurer with his cash and vouchers of the closing accounts, the editorial staff of the Theosophist and the Bulletin with proofs in hurry of finishing the coming numbers to be free at the convention, the Theosophist office, arranging and getting tidy for a large sale of our books and photographs, but most of all our good superintendent, Mr. G. Soohiah Cheety, who is getting applications for space and room at the convention by almost every hour. New buildings and additions to old ones, repairs and alterations form the chief part of his work and already have appeared on the scene three big sheds to be used as Hindu kitchens, during the festivity. 500 and more guests are expected and in bated breath it is whispered that nearly 800 will turn up from all parts of India and Burmah and Ceylon and a few even from abroad. The good Dr. English at the patriarchal age of 76 has cheerfully taken upon himself to look after the printing of the General Report which we expect to be a bulkier volume than usual. He is already at the work and hopes to get ready everything in good time. The Report will not appear with the January number of the Theosophist as usual, but with the February, and thus will be avoided the needless delay caused to the reader of that journal. Countess Olga Schack, who has arrived here lately, and who has in charge the European quarters, will also look after our European and Paris guests at the convention. We have in our midst a gifted painter in Miss Fuller of Perth, Australia, who is already busy painting our leaders, past and present, as also other interesting things, and she may well expect the convention visitors to fly to her room, which also is her studio. Miss Maud MacCarthy, the world-renowned violinist, is also expected to come here and make Adyar her home and the members of our household already anticipate a good treat at her hands. We deem it a pity that America has no representative at Adyar, and we hope some one worthy of the great continent will take his or her place in our midst.

The Vasanta Press has printed for the

Theosophist office our beloved president's new book, "Buddhist Popular Lectures," and next week will also go out "Occult Chemistry," the splendid fruit of the joint labor of Annie Besant and C. W. Leadbeater.

January 12, 1908.

B. P. Wadia.

FROM BENARES.

This is only December 8th, but already several Benares Theosophists are on their way to Adyar to attend the Convention. They will join Mrs. Besant at Calcutta, where she stopped a day to lecture, then all will go together the rest of the journey. Society members on the route have planned to bring to the station food for Mrs. Besant and her party. Cows will be brought and milked on the spot, a precaution necessary in India to secure good milk.

A much desired change was made when the President Founder gave to Benares the privilege of having the convention here every alternate year. It was no doubt a great sacrifice, for the Colonel dearly loved the annual gathering at the Society Headquarters. The fairness of the concession is recognized when one remembers that the railway journey between Benares and Adyar occupies two days and three nights. Theosophists in government service often have only a few days leave of absence and the expense of travel would place convention beyond reach of many members who now are able to attend.

It is difficult to say which is the more popular place of meeting. Benares to the Hindu is the most sacred of all the holy places of pilgrimage. Adyar has its own special attractions, among which are a genial winter climate and proximity to the sea. Many improvements have been made during the past year and we are told the beauties of the place are much increased. You will doubtless receive a full report of the coming Convention.

S. E. P.

We should be careful to get out of an experience only the wisdom that is in it and stop there; lest we be like the cat that sits down on a hot stove lid. She will never sit down on a hot stove lid again, and that is well, but also she will never sit down on a cold one any more.—Mark Twain.

ON BEING ALONE.

When two plainmen meet they speak in quiet tones as if they were afraid of disturbing some of the denizens of the air or earth about them. The broad wave-like expanses of the prairie are like the roll of a mighty sea. The sky in its completeness may be seen from the crest of any hillock; the seagulls—strange anomalies of inland life—fly about; funny owls come out of holes in the ground; hawks sail high in air watching the movements of gophers and small birds. The men who dwell in these regions are usually quiet men who seem to feel the awe of their lives.

How strange that in all the world there are no places where one may feel quite alone. The lives of other beings are all about us. Everywhere we feel the life that pervades inanimate nature—the movements of the trees, the bending of flower-heads, the falling of rain, the lapping of waves all suggest life, action, the presence of the Universal Consciousness which is of God—and is God.

In the deep woods and on the sea, in the desert and in the cultivated lands are always such evidences of life as convince us of the difficulty of being alone. There are those who feel the presence of the devas and elementals that dwell in the places not much frequented by men. They recognize their influence as did the poets of old Greece who felt the presence of nymphs and fauns, dryads and centaurs. Among flowers we are told there are gentle elves that stroke them into fullness with their tiny eager hands. The sylphs of the winds whirl over you and wind your clothing about you. The Irish, Sicilian, French and other peasants still feel the presence of these strange beings. Most oppressive is the observation under which one lives if he sits quietly in the primeval forest. It is as if he were watched by myriad quiet eyes all about.

It seems quite impossible to be alone in one way. The insistent presence of another human being prevents one, in certain ways, from withdrawing from outer life into his inner consciousness where is either the true loneliness or the true union. The saddest people are perhaps those who feel aloneness amidst other human beings. Tell a man and his friends that he has a mortal disease and he will feel—alone. His friends push him off from them. He is classified by them, unconsciously, as separate from them, different,

marked for an experience different from theirs. The oppression he may feel strongly and wish that the end would come.

There comes a time in the soul-development of each man when he would gladly find union in his very heart. Driven hither and thither by the forces of fate he feels more and more the loneliness of the soul. This is the real vairagya, the hunger of the soul, the longing for union with something it knows not how to describe or seek. Long must this loneliness endure, often must it be driven away by astral and mental plane enchantments until at last even these have lost their charm and only spiritual union remains as a possibility. Then comes the real union—that with God. With Him in the heart there is always a refuge and strength. There shall be complete sympathy and comprehension. For we shall know as we are known.

W. V-H.

MRS. BESANT'S AMERICAN TOUR.

Mrs. Besant expects to make a tour of America the forthcoming summer and autumn. Her arrival will probably take place the latter part of July, and her departure about the middle of October, thus insuring to us about two and a half months of her presence. During her visit Theosophy will naturally receive a very great stimulus, as is always the case wherever she travels, and it is fitting that everything possible should be done by all earnest members to help to make this the most successful tour she has ever taken. Chief among our activities should be the preparation of the field by proper thought force. Let us picture to ourselves our eloquent President bringing help and comfort to throngs of those who need what she has to give, and let us do this persistently each day until she comes, and the results of her work will be greater than if we had taken no hand at all in it. The great majority of us cannot go forth and lecture and teach, and give time and money to promote our propaganda, but in the right exercise of thought we may co-operate with our great leader in the duties of Their Service, and so nevertheless have our part in the great work.

A. P. Warrington.

Who gives himself with his gifts feeds three,
Himself, his hungering neighbor and Me.

—Lowell.

THE ORIGIN OF THE SOCIETY FOR PSYCHICAL RESEARCH.

Two names stand out prominently in the annals of the Society for Psychical Research: Henry Sidgwick and the late Frederick W. H. Meyers. These men, both Cambridge University professors, may be said to be the originators of the idea of psychical research.

Henry Sidgwick was a born student and investigator. He made the whole wide field of thought his sphere of inquiry. He had been born and brought up in the faith of the English Church; but little by little, he felt himself drifting from the moorings of his youth. Unwilling to lose his hold on religion, he turned to the study of ancient philosophies, history and science, in the hope of finding evidence that would remove his doubts.

Frederick Meyers, at first a student under Mr. Sidgwick at Cambridge, was a genius, but his gifts were clearly of a literary and poetic character, such as seemed to promise him a place among English men of letters. He had an intense longing to know, before he trod it, the path all souls must travel. This absorbing desire transformed him into a man of science no less than of poetry. It was his imagination which enabled him to grasp at great conceptions. Mr. Meyers was tormented by the same religious scruples that were harassing Mr. Sidgwick and the two men were drawn together by this common interest.

It is romantically told that while they were strolling together on a beautiful starlit evening through the university grounds, Meyers put this question to Mr. Sidgwick: "Do you think that, although tradition, intuition, metaphysics have failed to solve the riddle of the universe, there is still a chance of solving it by drawing from actual observable phenomena, ghosts, spirits, whatever it may be, valid knowledge as to the world unseen?" Gazing gravely into the eager face of his companion and weighing his words with the caution characteristic of him, Mr. Sidgwick replied that he had indeed entertained this thought; that, although not over hopeful of the result, he believed such an inquiry should be undertaken. Would he then, make the quest and would he permit Mr. Meyers to pursue it by his side? Long and earnestly the two friends talked together and when their talk ended that December night in 1869, psychical research had

come definitely into being.

Before long the two friends found a valuable assistant in the person of Edmund Gurney, another Cambridge man. During the next few years the example by other investigators and in 1876, before the "British Association for the Advancement of Science," the proposal was made that a special committee be appointed for the systematic examination of spiritualistic and kindred phenomena. The idea was broached by Dr. W. F. Barrett, professor of physics at the Royal League of Science, Dublin, and was warmly seconded by Dr. Alfred Russell Wallace and Sir William Crookes, two distinguished scientists, who had already made adventures into psychical research.

Five years later Professor Barrett asked Mr. Meyers and Mr. Gurney to join him in the formation of a society for psychical research. Accordingly in January, 1882, the now-celebrated Society was formally organized. Mr. Sidgwick was induced to accept its presidency. Besides Mr. Sidgwick, Mr. Meyers, Mr. Gurney and Mr. Barrett, such men as Arthur J. Balfour, afterward Prime Minister of Great Britain, the brilliant Richard Hulton, Prof. Balfour Stewart and Frank Podmore were on its first council. Later were added, as honorary members, such national figures as W. E. Gladstone, John Ruskin, Lord Tennyson, A. N. Wallace, Sir William Crookes and G. F. Watts.

The name of Richard Hodgson, a later recruit from Australia, is familiar to all. Mr. Hodgson, unlike Mr. Sidgwick and Mr. Meyers and many others of his associates, did not engage in psychical research from the hope that the truths of the Bible might be demonstrated. His motive was that of the detective eager to unravel mysteries and he was interested in occult subjects only so far as they furnished working material for his inquiring mind. He was sent to America to investigate the trance phenomena of Mrs. Leonora Piper. In 1905 he died suddenly in Boston and if reports from the spirit world may be accepted, he has returned to visit two of his American colleagues, Professor Wm. James and Professor James H. Hyslop. For details of the Hodgson manifestations read Professor Hyslop's recently published book, "Psychical Research and the Resurrection." The first ten years of the society's existence were marked by few positive results. The most important was the statement: "Our Society claims to have proved the reality of thought transference, of the transmission of thoughts, feelings and

images from one mind to another by no recognized channel of sense."

After another ten years it gave voice to its belief that between deaths and apparitions of the dying person a connection exists that is not due to chance. Since then the Society has devoted itself to gathering evidence designed to throw light on the casual connection between deaths and ghosts and to illumine the central problem of demonstrating scientifically the existence of an unseen world and the immortality of the soul.

Sir Oliver Lodge has said: "Our aim is nothing less than the investigation and better comprehension of human faculty, human personality and human destiny." Gladstone's words were, "Psychical research is the most important work which is being done in the world, by far the most important." K. G. H.

THE SACREDNESS OF TRUTH.

There comes a time, in the evolution of everyone, when he must take a stand and say to himself: I will seek the Truth, even though I realize that when I find it, it will topple to the earth, for me, the proudest structures of theology or science or philosophy; I will seek the Truth constantly and forever, but I will accept nothing as Truth (in the words of the Lord Buddha, the "Enlightened") "merely because it is said; nor will I believe in traditions because they have been handed down from antiquity; nor in rumors as such; nor writings by sages, because sages wrote them; nor in fancies which I may suspect have been inspired in me by a god; nor from inferences from some haphazard assumption I may have made; nor because of what seems an analogical necessity; nor on the mere authority of my teacher or masters. But I will believe, when the writing, doctrine, or saying is corroborated by my own reason and consciousness."

This attitude of mind is—after a certain stage has been reached—absolutely necessary to further progress. There is a sacredness about Truth which is only exceeded, perhaps, by the sacredness of Divinity Itself.—F. Milton Willis.

COMMON SENSE ABOUT MENTAL HEALING.

Our civilization has given many of her best intellects to the healing art as is amply shown by the fact that as that art is dependent for its advancement upon the growth of the physical sciences, it has kept pace with them in a most creditable manner. And if Art and Literature and Religion have had their devotees who gave themselves freely to their work for the joy of the contest and the delight of action in a chosen field of endeavor, why, then, so has Medicine, divine Art, had hers, scores of thousands of them who have given themselves unstintingly to this phase of the wisdom and compassion aspects of the Logos! We ought to admit that there are quite as intelligent, disinterested and devoted men in medicine as there are in other departments of effort, that they have no wish to press untruth or unwisdom upon men but that, made of the same clay as their brethren, they are happiest in unearthing for their fellows the phases of truth that lie within their province and presenting them as clearly as possible to all. This is only to say that the true medical man is but the friend and servant of the people and, if he bear the appearance of being an honest man, ought to be trusted to give reasonable and honest advice. These preliminary remarks are made in order to clear the way for some observations which we shall make a little later in this article, as based on the testimony of such men.

We may define health as the orderly and proper flowing of the, to us, occult forces of life through the soul's garments or vehicles which are themselves in a state of balanced arrangement. Normal life in normal form means health in our terms. Hence injury means disruption of form, disease means disorder or disintegration of form or the irregular or improper distribution of the life forces. We distinguish between diseases that concern the breaking down of form, which we call organic disease, and those that are due to the imperfect action of the life-forces which we call functional, since they are evidenced externally solely by disturbance of function.

The uses of surgery in modern medicine are to aid in healing wounds, to remove or rearrange parts. Its work is concerned almost solely with disordered forms and its results depend upon many factors, among which are the skill and appropriateness of the treatment. It is

most seriously limited by the fact that it has no power to reproduce parts once destroyed, due to the very limited reproductive power of the body-cells.

Practical medicine or internal medicine, to sharply distinguish it from Surgery, is today the art of studying individual physical bodies, their parts and organs, from the view-point of a systematic knowledge of form and function in health and disease with the purpose of readjusting the individual's relations to his environment, or to introduce into the body those substances which are known to modify its functions and, in rare cases, to favorably influence the disorder.

Now, it is this last fact in relation to modern medicine that has been slowest to reach the laity, that drugs in sound medical practice are rarely used to heal or to do away with disease, but that in the great majority of cases they are applied for the purpose of influencing functions in some manner considered desirable by the practitioner. The common sense of the intelligent layman who begins the study of medicine need never be laid aside as a useless part of his equipment in his later work as a physician. On the contrary it is the most important part of his apparatus. The layman ought to realize what he, himself, ought to do in caring for his lower bodies in health, and what he should aim for in the combat with disease in the same common-sense spirit.

He should know that the adult physical body is so machine like, in one of its aspects, that it was formerly thought that men were only highly specialized machine or animal organisms and thought and spirit were, somehow, products of its action. Theosophy has taught the world that this is not true, as you well know.

Income and outgo of physical matter from the body must be equal. Food and drink must balance excreta. And the functions of ingestion and elimination must be attended to by the inhabitant of the body with the utmost regularity.

Theosophists ought to be mentally well balanced people. We are taught that discrimination is one of the first qualifications of the occultist. Theosophists ought to learn the value of the law of periodicity—that the body should, as far as possible, be required each day to do the same acts at the same time. Eating, eliminating, resting, working, sleeping, recreating, ought to be performed at the same time of day as nearly as possible and the environment ought in the main to be preserved unchanged.

Irrregularities of function ought to be care-

fully studied. The appetite should be regular; food should be carefully chosen, prepared and ingested. Elimination should be attended to with the most painstaking care. It can almost always be adjusted by the regulation of diet and the proper ingestion of fluid without the use of drugs.

When the functions of the body are at all seriously disturbed the temperature of the body should be taken with care with the aid of the thermometer, which should be a part of the equipment of every household. Every variation from the normal standard of 98.6 degrees Fahrenheit, is most significant and should not be set aside without consideration, though the inquiry should be made without alarm.

Similarly, pain is to be regarded as a warning and hemorrhages must be considered as of serious import, unless their origin is known.

What may we imagine are the healing resources of the developed and great occultists who stand at the back of our evolution? It must be possible for them to permanently modify forms, to add to an incomplete form, to subtract from an hypertrophied one. This power to alter form, we can imagine, is almost never utilized in the direct service of individuals since it would involve the use of too much power and could be practiced only in cases where the karma of the individual would permit of so serious an interference.

We may imagine that the regenerative powers of the cells of the body might be enormously heightened by the adept's will, and that wounds of the body might be healed in a few hours or minutes. This, too, we can imagine, would be done but rarely.

The higher vehicles of men are under control of the adepts in a remarkable way. Yet these vehicles cannot be interfered with unduly without incurring great responsibility to the Law. And it would easily be possible for the developed occultist so to modify the etheric double, for example, that the disturbance caused by a brain tumor or a hemorrhage might be entirely set aside. But this, too, would doubtless be done in but rare cases, since the consequences would be difficult to meet.

More frequently we can suppose the hidden forces of nature are applied to cause the degenerated and diseased parts of the body to undergo partial regeneration or at least to perform their functions more smoothly. This, it seems, was done when the life of Madam Blavatsky was prolonged by the action of her Master, who appeared on the physical plane and treated her in such a marvelous manner

that she recovered from her illness and was able to work for years, although the disease was not wholly removed, since karma, no doubt, did not permit it.

The mere restoration of function, the purification of the body, or the heightening of the vigor of the life-forces may well be thought to be done by the Masters in appropriate cases, as, for example, in the case of chelas.

Now, the disciple has no powers of his own, His works are wrought, whatever they may be, in the name and with the power of his Master; and so it would be with the theosophist who is not conscious of being a pupil. Should he perform "cures" of any kind he must do them with the sacred aid and power of his Master.

Hence the theosophist will approach the thought of occult healing with the utmost circumspection and reserve. He will beware how he applies thought-force to the cure of disease without invoking the blessing of the Teacher and referring to His discrimination, which is perfect, the decision of the propriety of direct interference.

But the theosophist may well wish with all his will power that the body of his friend may be made whole in this or that part or particular. His Master, whom he may not yet know, will no doubt smile upon the effort and, in some way more or less direct, influence the work for good.

The thought power of undeveloped men, unconscious of direct responsibility, may act in the treatment of injury and disease (a) by suggestion, that is, encouraging the patient to think of himself as well, or in improved health, in which case he might be benefited by "taking better care of himself," increasing by will and activity the movements and the vitality of the body; (b) by promoting the will-to-live which in all animals is so important a factor in keeping the physical body in association with the ego and its remaining vehicles; (c) aiding the patient in making thought-forms of perfect vehicles and properly functioning organs, so that the life forces may flow in better lines and improved forms; (d) by supplying life-forces, as, for example, prana, from the body of the healer.

Those disorders which are superficial, depending upon insufficient will-force or disturbance of the vehicles as a result of misapplied will-force (as in alcoholism) or those which are perhaps due to the actual alteration of the forms of the higher bodies without a corre-

sponding disease of the physical body (as seems probable in certain kinds of insanity) will be found most amenable to psychotherapy. But those diseases that depend on gross alterations of the physical form are to be approached with very great reserve, the benefits in such cases being, as a rule, solely those which can apply directly to the higher bodies, and only very slightly to the gross and difficultly moved physical body.

Now, what is the common-sense of this matter of undeveloped men practically applying psychic forces to the healing of disease?

It is an invasion of a difficult and dangerous field of effort to be undertaken only with perfect selflessness of motive, thought and action.

For undeveloped men its scope is limited and should be carefully studied and most rigidly observed. Our people ought to think over this question carefully and array themselves upon the right side, and with exactly the right forces.

In all cases the patient's body ought to be most carefully examined and studied by a well-informed medical man, because he has long been trained to peep about the body in strange nooks and corners to spy our lurking physical disease. This precaution must never be neglected when the signs of disorder are present, for every physician meets almost daily with patients whose bodies have been allowed to undergo the most advanced disease without the knowledge of the patient—except that this one little thing was wrong, a little hemorrhage, just a few drops of blood, you know; or the slightest fever for a time, coming on at night; the patient mother speaking of slight pain here or there; the child limping a trifle and complaining of an aching in the knee at evening.

How much wiser early to avail ourselves of sane counsel by well-informed persons, as to the gross disorders of the body.

But once the nature of the trouble is known, the devoted person who wishes to aid may lend what cheer he may and, with deepest reverence, send to the patient thoughts of health of body and will-to-live and to learn the lessons of incarnation, at the same time thinking strongly of the Masters of Wisdom, Their power, Their compassion, and Their desire that we should give aid on our planes in carrying out Their far-reaching, beneficent plans.

W. V-H.

QUESTIONS ANSWERED BY MR. C. W. LEADBEATER.

Question.—How can we learn our duty to the lower forms of life?

Answer.—Try to understand your lower brothers, try to understand the animals, just as you try to understand on a higher level the children with whom you have to deal. Just as you learn, if you want to help a child, to look at things from the child's point of view, so, if you want to help the animal evolution, try to see what is the animal's point of view. In all cases and with all forms of life our business is to love and to help, and to try to bring nearer the golden age when all shall understand one another and all shall co-operate in the glorious work that is to come. There is no reason why our domestic animals should not be trained to help men, and to work in his service, so long as the work is not painful or excessive. But all the creatures around us should be trained in the best way for themselves; that is to say, we should always remember that their evolution is the object of the Divine Will. So that while we should surely teach our animals all that we can, because that develops their intelligence, we must take care that we instill into them good qualities and not evil. We have various creatures brought among us. We have the dog, the cat, the horse and other originally wild animals given into our care; brought to us for affection and help. Why? That we may train them out of their ferocity, and into a higher and more intelligent state of life—that we may evoke in them devotion, affection and intellect. But we must take good care that we help, not hinder; we must see that we do not increase in our animal the ferocious qualities which it is the business of his evolution to get rid of. For example, a man who trains a dog to hunt and kill is intensifying within him the very instincts which must be eliminated if the animal is to evolve, and in this way he is degrading a creature given into his charge instead of helping him on his way, even though at the same time he may be developing the animal's intelligence; and thus though he may do a little good, he is at the same time doing a great deal of harm which far more than counterbalances it. The same thing is true of a man who trains his

dog to be ferocious in order that he may be an efficient protection of property.

A man who treats an animal harshly or cruelly may possibly be evolving his intellect, since the animal may learn to think more keenly in order to see how to avoid the cruelty. But along with whatever evolution may be gained in this way, there is also the development of the exceedingly undesirable qualities of fear and hatred. Thus when, later on, that animal wave of life goes up into humanity, we shall have a humanity starting terribly handicapped—starting with these terrible qualities of fear and hatred ingrained into it, instead of a humanity all aspiring, devotional, loving and gentle, such as we might have had if the men to whom the animal part of that evolution was committed had done their duty. We have also our duty towards other and even lower forms of life than that. There is the elemental essence, which is surrounding us everywhere; that elemental essence progresses by means of our thought, and of the action which we produce upon it by our thoughts, passions, emotions and feelings. We need not trouble ourselves especially about that, because if we carry out our higher ideals, if we try to see to it that all our thought and all our emotion shall be of the highest possible type, then that also will, at the same time and without further difficulty, be the discharging of our duty towards the elemental essences which are influenced by our thought; they will be raised and not depressed; the higher qualities which we alone can reach will be set in motion, vivified and helped at their level.

Question.—Who were the Gnostics and what was their relation to the rest of the Christian Church?

Answer.—In the early Christian Church there were three principal divisions or parties.

There were, first of all, the Gnostic Doctors or Teachers; wise and cultured men who held that the Christian Church had its System of Philosophy of the same nature as the great Greek and Roman systems which existed at the time. They said that this system, while very beautiful, was difficult to be understood, and therefore they did not recommend its

study to the ignorant. They spoke of it as the "gnosis" or knowledge—the knowledge which was possessed by those who were full members of the Church, but was not given out to the world at large, not even delivered to the more ignorant members of the Church while they were in that preliminary stage when they did not receive the sacraments.

Then there was the second division, a body of responsible middle-class people who troubled themselves not at all about philosophy, but simply were content to take the words of the Christ for a guide in life. They used as a sacred book a collection of his sayings, some leaves of which have recently been discovered by antiquarians.

Then there was unfortunately a great mass ignorant members of the Church while they doctrine merely because of the prophecies given by the Christ of the good time to come. He was very much moved by the sufferings of the poor and full of compassion and pity for them. He told them constantly in his preaching to take comfort because the poor man who endures his trouble bravely and well, will in the future have a better position and greater advancement than the rich man who misuses his opportunity. One can readily see how that doctrine, preached to the exceedingly ignorant people, might be taken in a one-sided manner; they would take the promises and not the conditions, and their idea of that good time might easily be that they in turn would be the oppressors and would take advantage of the rich man—something which of course the Christ never preached. So it came to pass that he attracted to himself very largely men who for various reasons were against the existing government; and when these ignorant people in turn preached what they called Christianity to others, they naturally intensified these misconceptions. This great mass of the common people, who called themselves the "Poor Men," speedily became a vast majority in the infant Church and gained so much power that they were eventually able to throw out the Gnostic Doctors as heretics; for the Poor Men resented the idea that any knowledge which they did not possess should be regarded as an essential part of Christianity.

Question.—I understand that Theosophy teaches that there is no such thing as eternal condemnation, but is not the dropping out of vast multitudes in the middle of the fifth round something very like this?

Answer.—Theosophy teaches us that there are immense differences between men; that they stand at different stages on the great ladder of evolution, and that therefore there will come a time when the evolution of all the higher races of mankind will have progressed so far that the conditions surrounding the world will become unsuitable for the undeveloped races. Then those undeveloped races will drop out, not into eternal condemnation, or any nonsense of that sort, but simply as a child falls out of a class if he is unable to keep up with the rest. What happens to him? If he has been advanced into a higher class, and then it is found that for any reason he is unable to keep up with that class, he is simply put back into the previous one, and brought along with that; he goes over again the work of the previous year which he has not yet been able thoroughly to grasp.

That is the scheme on which man is being developed. There will be at certain periods undeveloped men, undeveloped races, who cannot go on with the rest of us, but when the time comes that they cannot, there is no eternal condemnation. Why should there be? It is no fault of theirs, in most cases, that they are younger souls. It may be in a few instances that a man is an older soul, who might have progressed, but has set himself against progress. He is exactly like the lazy boy, who instead of working with his class, has dropped behind, and has not done his work; so when the time of examination comes he has to be put back to do the work over again. That is the worst that can happen in ordinary evolution, even to the most undeveloped souls or races. If they need more training, they will have more training. Obviously that is best for them, even though it means many lives—lives, many of which may be dreary and may even contain much suffering. Still, they must go through with it, because that is the only way by which they can attain the level which the more advanced races have already reached through similar long-continued evolution.

Question.—Is the humanity which existed upon the Moon in the last Chain by this time in advance of our own?

Answer.—Undoubtedly the humanity of the Moon-chain is by this time enormously in advance of our own. It is true that the level which they had to attain was not so high as that which is set for the attainment of humanity at the end of our seventh round; but we

must remember that among the highest of our present humanity are those who were failures in the Lunar human evolution; so that naturally any who succeeded upon the Moon are far in advance now even of the highest of this humanity. Just in the same way those of our present humanity who fail in the middle of the fifth round will come in as leaders among the infant humanity of the next chain of worlds, but naturally the lowest who succeed in our present chain will be considerably in advance of the highest who fail. Nevertheless the goal set before humanity in the next chain will be a somewhat higher one than the Asekha level which is our object in this chain; but then they have all that additional time in which to reach that higher level.

Question.—Why did the Logos manifest Himself in matter at all, seeing that He was perfect and glorious and all-wise in the beginning?

Answer.—Why the Logos manifested Himself is scarcely our business; it is enough for us to know that He has chosen to do so, that we are part of His scheme, and that it is therefore our duty to try to understand that scheme so far as we can, and to adapt ourselves to it. But if there be any who wish to speculate upon this mystery, perhaps no better suggestion can be found for them than that which was given by the Gnostic doctors:

God is love, but love itself cannot be perfect, unless it has those upon whom it can be lavished and by whom it can be returned. Therefore, He put forth of Himself into matter and He limited His glory in order that through this natural and slow process of evolution we might come into being; and we, in turn, according to His will, are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so His great scheme will be realized and His Will will be done."

Question.—If the arm of a man, the branch of a tree, or the leg of a chair were cut off, would in each case the astral counterpart also be removed? and can one by breaking the astral counterpart produce a fracture in the physical object? That is to say, if with the hand of my astral body I break the astral counterpart of a chair, will the physical chair also be broken?

Answer.—The three cases given are not

quite analogous. Both the tree and the man have the life within them which makes the astral body in each case a coherent whole. It is strongly attracted by the particles of the physical body, and therefore adapts itself to its shape, but if part of that physical body be removed, the coherence of the living astral matter is stronger than the attraction towards that severed portion of the physical. Consequently the astral counterpart of the arm or branch would not be carried away with the severed physical fragment. Since it has acquired the habit of keeping that particular form, it will continue for a short time to retain the original shape, but will soon withdraw within the limits of the maimed form.

In the case of an inanimate body, such as a chair or a basin, there would not be the same kind of individual life to maintain cohesion. Consequently when the physical object was broken the astral counterpart would also be divided; but it would not be possible to break an astral counterpart, and in that way to affect the physical object. In other words the act of fraction must begin on the physical plane. One could of course move a purely astral object by means of an astral hand if one wished, but not the astral counterpart of a physical object. In order to perform this latter feat it would be necessary to materialize a hand and move the physical object, when the astral counterpart would of course accompany it.

Question.—Does a physical cry produce a corresponding sound upon the astral plane?

Answer.—Physical sounds assuredly produce an effect upon the astral plane, though I do not think that we should be quite correct in calling that result a sound. Any cry which had in it strong feeling or emotion would produce a very definite effect upon the astral plane, and would convey exactly the same idea there as here. But many other sounds would be represented chiefly by their overtones, which produce brilliant flashes of astral colour.

Question.—Are those who stand at the back of the Laws of Karma to be regarded as individuals? And if so, have they ever been human?

Answer.—Certainly the Lords of Karma are mighty individualities. They can hardly be said to stand at the back of the law of karma; they are rather those to whom its administration is committed. They stand very high in the scale of advancement; we do not know

whether they have ever been human beings, but, if they have, it must have been countless ages ago. The Maharajas appear to be their agents in dealing directly with the arrangements connected with the birth of man, as is mentioned in "The Astral Plane."

Question.—You have written of the possibility of renouncing Devachan; do you mean to imply that the average T. S. member can do this?

Answer.—I certainly did not mean to imply that the average T. S. member has already reached the stage when he will be able to renounce his life in the heaven-world. I was probably thinking of the distant future of those who were so happy as to be chosen to take part in the glorious work for which the Great Masters are preparing us. When the sixth root-race is founded those who are working under the Manu in charge of its development will certainly need many successive incarnations without any intervening periods of celestial rest. See in this direction what I have said in the second edition of the "Devachanic Plane" page 72. It must be remembered that a man must have experienced the celestial consciousness before he can renounce the heaven-life. Furthermore it is not in the least merely a question of voluntarily renouncing a reward, but of being sufficiently advanced to be able to dispense for the time with that part of our evolution which for the majority comes most usually in the heaven-life.

Question.—How can I prevent myself from sliding back?

Answer.—Don't worry about "sliding back." Don't you see that nobody can slide back when the whole current is moving steadily forward? The people who do nothing, and let everything go as it will, are all the while gradually evolving, but so slowly that it will take them millions of years of incarnation and trouble and uselessness to gain even a step. If anyone is so foolish as to want to get really backward against the stream, he will have to work very hard and very definitely towards evil; there is no fear of "sliding" back. That is one of the old delusions which remain from the time of belief in the orthodox devil, who was so much stronger than God that everything in the world was always working in his favour. Really the exact opposite is the case, and everything round a man is calculated to assist him, if he only understands it.

Question.—If all matter contains Spirit, and

we emanated from Spirit, why were we sent forth into wickedness? In other words, how could anything coming from such a pure source as human beings do, take on and enter into such degradation as we do?

Answer.—We are not sent forth into wickedness and degradation. In fact, we are not, strictly speaking, sent forth at all. What happens is something quite different. The Logos pours forth into manifestation the stream of force which we may describe as part of Himself, or of His vesture. This stream contains in potentiality the vast host of monads, each of which when fully developed may itself become a Logos. But for such development it is necessary that it should manifest itself through matter of various grades, that the individuality should very slowly and gradually be built up, and then that certain latent qualities should be brought out. This is the process of evolution, and all the great laws of the universe are arranged to facilitate this process. In its earlier stages the manifestation of the monad is entirely controlled by these laws, not having yet developed any sort of individuality or will of its own. But there comes a stage in which individuality is attained, and will is beginning to be developed. The plan of the Logos is to allow man a certain amount of freedom (at first a very small amount) in the use of this dawning will, and naturally enough by the law of averages this primitive individual uses his will almost as often wrongly as rightly, although he has always teachers belonging to earlier evolutions who tell him the way in which he should walk. When he uses his will wrongly (that is to say, in a direction opposed to the current of evolution) the mechanical working of Nature's laws brings suffering as the result of such action. Since this happens over and over again, the primitive ego at last learns by experience that he must obey the wiser teaching given to him, and as soon as the determination to do so has become actually a part of himself, a wider field of freedom of action opens before him. In this new field in turn he is sure to go wrong sometimes as well as right, so that the same process is repeated again and again, always involving suffering where mistakes have been made. Whatever of "wickedness and degradation" may exist is always the result of the action of men who have used their free-will wrongly, and are in process of learning how to use it rightly, and as soon as that lesson shall have been universally learnt, all these evil effects

will pass away. It is, therefore, obvious that whatever of evil exists in the world is entirely the doing of its inhabitants, and is in its nature temporary. However terrible and deeply rooted it may seem to us, it cannot possibly be permanent, for it is of the very essence of things that it must pass away when its causes are removed. For its existence, while it lasts, we must blame, not the Great First Cause, but ourselves, because we are failing to carry out His plan.

Question.—Is karma the only force working upon the life of man in order to modify its conditions? It seems so merciless in its action, for shipwreck or financial ruin does not discriminate; and surely there is much suffering which we cannot but admit to be undeserved, for to every chain of karmic causes and results there must have been a beginning somewhere—a first act for which there was no reason. Is not this so?

Answer.—It seems to me that we have three principal forces to consider, all interacting and limiting one another the steady pressure of evolution, the law of cause and effect which we call karma, and the free will of man. The action of the evolutionary force has, so far as we can see, no reference whatever to the man's pleasure or pain, but only to his progress, or rather his opportunities for progress. One would say that it was absolutely indifferent as to whether the man was happy or unhappy, and that it might press him sometimes into one of these conditions and sometimes into the other, according to what was best calculated to afford opportunity for the development of the particular virtue on the formation of which he is for the moment engaged. Karma appears as the manifestation of the action of the man's free-will in the past. He has accumulated energies which either afford opportunities for the evolutionary force, or limit it in its operation. Then the man's present use of such free-will as he possesses is a third factor.

It is scarcely possible to put into words the appearance presented to clairvoyant vision on the higher planes by the working of this law of karma. It seems as though the man's action built cells or channels stored with energy, through the reactions of which he can be reached by the law of evolution. The appearance is as though all sorts of forces are playing round him but they are able to influence him only by acting through these energies

which he has himself set in motion. He is continually adding to the number of these cells or channels of energy, and so is continually modifying the possibilities of reaching him. It is in meeting and dealing with all these kaleidoscopic changes, and yet in spite of them all getting in its work and accurately performing its task, that the marvelous and all but incredible adaptability and versatility of karma is exhibited. We must remember also that a very large proportion of the man's suffering is what Mr. Sinnett calls 'ready money-karma'—that is to say, it is not due to the result of actions in past lives, and not in any real sense necessary at all. But his actions, in spite of examples put before him and advice freely given to him, are so foolish, and his ignorance is so invincible, so apparently perverse, that he is constantly involving himself in suffering the causes of which are transparently obvious and readily avoidable. I do not think that I exaggerate when I say that nine-tenths of the suffering of the ordinary man is absolutely unnecessary, for it is not the result of the distant past, but is simply the outcome of the mistaken action or foolish attitude of this present life.

Another point to be taken into account is that man in his calculations so often fails to discriminate between good and evil effects. The average man regards death as the greatest of all evils, either for himself or for his friends; yet in many cases karma grants it absolutely as a reward. It is, indeed, hardly ever an evil or a punishment, but simply an incident—a kind of move in the game, inevitable at certain intervals, but at all times available as a temporary solution of a difficult position when it is seen to be desirable. It is very rarely a matter of anything approaching the importance which is commonly attributed to it.

It is conceivable that something like what the questioner suggests may exist in a very early stage of man's evolution. If we can conceive two newly-formed egos standing side by side, absolutely primitive and karmaless, and one of them kills the other, or, indeed, acts in any way with regard to the other, a result is produced which is, strictly speaking, undeserved. I doubt whether any such condition ever exists, for I think that the individualized animal brings over something of karma into his first human birth; but of course that only pushes our difficulty a little farther back, for there must be a first step sometime, and we

must technically consider the result of that first step as unjust. But I am quite clear that no such thing happens now for us. We have behind us a great mass of accumulated energy of both kinds, desirable and undesirable, and I can hardly imagine any conceivable "accident" that would not suit as an expression for some part of its infinite variety. Therefore shipwreck or financial ruin does not discriminate, because it need not; there is always something which can work itself out in that way in the whole mass of karma which lies behind an ordinary man. In very rare cases there is nothing remaining which can so work itself out; then the man cannot be injured, and is therefore what is commonly called miraculously saved. I do not know whether this covers what is meant by the querent; it is merely an attempt to describe the appearance presented by the action of karma to the gaze of one employing the vision of some of the higher planes. But these things cannot be put into words.

Does karma seem merciless? If that adjective can be correctly applied to the working of Nature's laws, I suppose we must admit that it is so, just as the law of gravitation is. If a child slips over the edge of a precipice, no matter how sad may be the circumstances surrounding the slip, he usually falls to the bottom of that precipice just as effectually as would an older and more responsible person; if a man seizes a red-hot iron bar, he is equally burnt whatever may have been his object in seizing it, or whether he knew that it was hot or not. Yet it would hardly occur to us to think of the bar or the precipice as merciless, or to blame the law of gravitation or the law of the radiation of heat. Does not exactly the same thought apply in the case of karma?

If we will but listen we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable: a longing after the Infinite is a love of God.

WORSHIP.

"The first act of worship which is pleasing to God, is to be true, just, beneficent, to be faithful to one's word, to sacrifice without hesitation and without complaint one's own interests to one's duty; not to degrade by cowardly or base actions the noble character of humanity; to scrupulously avoid injuring the rights of others; to search, on the contrary, for occasions to sacrifice ourselves for the happiness of those about us; to be kind-hearted towards all God's creatures and to leave behind us examples of virtue and a memory without stain (an untarnished name).

But do we honor God enough by showing ourselves faithful to His law in doing good? By the side of this first, of all duties, is there not still another more personal from which we cannot separate ourselves without guilt?

Gratitude should not be dumb; it should show itself in actions. There is something shocking in the sight of a man who does not seek to show gratitude towards his Benefactor; moreover, it is not possible, being the children of God, that we should not have on our lips the name of our Heavenly Father.

Do not say that God has no need of our homage, for His greatness does not excuse us from our obligations. It is right that we should give Him evidence of our gratitude although He cannot be affected either by our gratitude or our ingratitude.

Devotion to God gives us new reasons for loving the good and doing right and is a means in itself of making right-doing more easy.

Every aspiration of a devout and enlightened soul towards God is at the same time an impulse towards virtue; not a simple act of adoration which does not remind one of duty, and to be always worthy to adore God."—
[From the French of Jules Simon.]

"When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him?"



NOTES.

Members of Branches are requested to send their annual dues to the officers of their own Branches and not to the General Secretary.

Branch officers are requested to send as heretofore the annual remittances in a single sum and not in divided payments, if possible, in order to avoid difficulties in bookkeeping at our office.

In the article in *January Messenger* entitled "The Ideal Lodge," the word "not" should be inserted in the second line of the second paragraph on page 156, making the clause read, "it would not be necessary for the members."

At the regular yearly meeting of Alpha Branch the following officers were elected: Mr. C. A. Russell, President; Miss Bertha Sythes, Secretary and Treasurer.

We have observed with very much regret that members of branches, who are not able to attend meetings, especially when living at a distance from the meeting-places of the Branch, are often devoid of information as to the course of events and are likely to lose interest in their theosophic work. It is particularly desirable that the officers of each Branch shall see to it that some person is delegated to maintain an agreeable correspondence with non-resident members, especially with reference to the work of the Branch.

We have received from Mr. Gonzalez of Cuba the following notice: We have the honor of notifying you that there has been established according to law in this country, a Theosophical Branch, entitled "Ramacharaka," its constituent members being the following: Anacleto Gonzalez, President; German Froto, Secretary; Maclovio Mendoza, Treasurer; Refugio Villarreal, Orator; Cornelio Mata, First Voice; Julio Gaitan, Second Voice; Cesario Gonzalez, Third Voice. In starting our work of the sublime ideals for which the Theosophical Society stands, we take great pleasure to send you our best wishes for its prosperity and yours.

Mr. C. Jinarajadasa arrived in Kansas City, Wednesday, January 6. He delivered a lecture that evening, to members only, on the Bhagavad Gita." The lecture was well attended.

On Friday evening, January 8, Mr. Jinarajadasa delivered his first public lecture in Kansas City, Mo. He spoke on "The Memory

of Past Lives," and addressed an audience which taxed the capacity of Dillenbeck Hall, where the lecture was held. On Sunday afternoon Mr. Jinarajadasa repeated the Friday night lecture at the K. of P. Hall in Kansas City, Kas., to a large audience.

The arrangements committee of the K. C. Branch secured the Colonial Hall for the Sunday night lecture, and in spite of the inclement weather some 300 persons heard Mr. Jinarajadasa lecture on "Karma—The Law of Adjustment."

Mr. Jinarajadasa will give three public lectures in Kansas City, Mo., and one in Kansas City, Kansas, each week. He also gives one lecture a week to members only, and devotes one night a week to E. S. work. He will remain in Kansas City during January and the first week in February. * * *

At the annual meeting of the Montreal Branch the following officers were elected: Mr. E. R. Dalley, President; Mr. Chas. Fyfe, Vice-President; G. I. Watson, Secretary and Treasurer, and Miss C. Burroughs, Librarian.

The following were elected officers of Velivius Lodge: W. A. Bushey, President; Frank A. Wells, Vice-President; Mrs. Clouf, Recording Secretary; Helen B. Shaw, Corresponding Secretary, and Elizabeth Butzer, Treasurer.

Helena.—At the last meeting of Helena Branch it was voted that the Secretary provide a contribution box, into which the members be invited at each meeting to place whatever sums they saw fit, the money so realized to be used for propaganda purposes, and particularly for the purpose of paying each month at least one dollar for the use of the Secretary of the American Section, as a contribution from the Branch. It was pointed out that if each Branch in the Section gave monthly an equal amount, the total sum would go far toward paying the expenses of an additional field worker. By this method of raising and contributing funds the individual burden is nothing, and we believe the plan is worthy of being called to the attention of the Branches generally. F. W. Mettler.

Cleveland Branch closed the year with a membership of fifty-four. Three weekly classes have been conducted during the year, the textbooks used being "A Study in Consciousness,"

"The Ancient Wisdom" and "The Outer Court." A half-hour training class preceded one of the meetings and a class in Esperanto followed another. Mr. Jinarajadasa was with us in June and spoke to crowded audiences in the T. S. Rooms. The Librarian reports thirty-one members have drawn books from the library and twenty-seven non-members; the number of books drawn being two hundred and fifty. Letters of inquiry for our literature are quite frequently showing that the leaven is working to a considerable degree.

It is a pleasure to comply with the request from the "Messenger" to write something about the course of lectures that closed in Chicago December 6. Eight were given at Handel Hall, and two in Recital Hall, all being free except one which realized \$87.50 gross, toward the expense account. All the lectures were given on Sunday afternoons. The first audiences were small, probably between two hundred and three hundred people being present, on account of inadequate advertising. This difficulty was met by the generosity of Mr. Kunz, who made a donation of \$40 for advertising. The attendance at once arose to nearly double what it was first and the best attendances were probably about five hundred people. Bad weather fell to our lot on several successive Sundays, a severe rain storm coming on the date of the paid admission lecture.

Toward the close of the course I announced the organization of a study group. At the first meeting thirty-five people enrolled; at subsequent meetings the enrollment steadily increased until it stood, when I left Chicago, at seventy-four, with others still to come.

Here in Detroit the course opened last night to an attendance of about three hundred people. There was an unusually large percentage of men present. There is a lecture every night for two weeks except Saturday nights, which evenings are to be used for organization.

The next place is Joliet, January 3-10. Then follows Grand Rapids, January 12-16. In each of these cities the program will be similar to that of Detroit, with nightly lectures and intervening Saturday evenings for organization.

Later: A class with an enrollment of forty-nine members was organized during the lectures and was taken in charge by Mrs. Helen B. Young, of Vivelius Lodge. "Man and His Bodies" was adopted for the first study. This study group meets weekly in the Michigan

Conservatory of Music, having rented a fine

little hall seating a hundred people. Various working committees have been formed and some public work will be done. Mr. W. H. Pettibone, who has been a theosophist for many years, is giving most valuable assistance in guiding the infant steps of the class. A new Branch is already being talked of.

The Detroit newspapers gave unusual assistance to the lectures. Some of them were inclined to cater to the popular prejudice, and poke fun at reincarnation, but in its editorial columns the worst of the lot gave Theosophy not only respectful consideration but published an editorial occupying more than a column of space, that was one of the finest and truest estimates of the teachings I have ever seen in any publication, our own magazines not excepted. It could have been written only by a thorough and able student of Theosophy.

The hall in which I lectured was used by Mrs. Besant for the same purpose many years ago, and also by the Countess Wachtmeister. Mr. Leadbeater used a church, which is better, but I found to my disappointment that it was not available.

L. W. Rogers.

Miss M. M. Higgins of Colombo, Ceylon, who is in charge of Musaeus School for Buddhist Girls, writes that if some kind friends will be willing to found free scholarships for girls for the whole course in training school, she would be able to take some of the more intelligent ones and train them and send them back to their own villages as teachers. The financial difficulty would be easily overcome in this way. Miss Higgins has opened in connection with the Musaeus School a "Sinhalese Buddhist Training School for Women" which has been registered for a Government-Grant-in-Aid. It is the only training school for women buddhist teachers in Ceylon.

This would be an excellent opportunity for those in sympathy with work for the Hindoos to give in aid of a most worthy cause. The free scholarships amount to \$5.00 per month.

A new edition of Mr. Leadbeater's little book "An Outline of Theosophy" is just off the presses and is ready for distribution. Its small retail price, twenty-five cents, and its value as a book for beginners make it especially desirable as a book to be sold after public lectures. Branches may obtain the book at a good discount in order to encourage

NOTES ON THE BROSS LECTURES.

The Bross Lecturer for 1908 at Lake Forest College, Lake Forest, Ills., was Dr. Frederick Jones Bliss, Ph. D., of Beirut, Syria, who gave a course of seven lectures on "The Religions of Syria and Palestine Today."

Dr. Bliss is an eminent archæologist and author, and was connected with the Syrian Protestant College at Beirut, 1880-83, and Field-Director for the Palestine Exploration Fund of London, 1891-1900. The following is a resume of lectures VI and VII given from memory and notes.

Lecture VI was on "The Secret Religions: origin of the Lebanon Unitarians or Druses—The Ismailyeh."

The Druses are a remarkable people who have been in southern Lebanon, in the north of Syria, for 900 years. Their origin is clothed in more or less mystery: according to their own tradition, they are sprung from the Arab immigration; another tradition traces their origin to the Cuthites of the Scriptures (Karduchi or Kurds), with whom, after the second captivity of Israel, Esarhaddon, 7th Century B. C., repopled the wasted stronghold of Samaria. More than a thousand years later, the Mardi, a warlike tribe of Persian extraction, were transplanted thither by Constantine IV, in A. D. 686, to act as a bulwark against Mohammedan invasion. Thus Cuthites, Mardi, and Arabs,—or Mohammedans of various races,—have combined to form that strange being, the modern Druse.

The 10th century saw the conclusion of any immigration of importance into the country of the Druses, so this period naturally concludes the first section of their history. Their nationality now became consolidated and their peculiar and mysterious religion began gradually to be developed.

The religions of Syria and Palestine are outgrowths from three schisms of Islamism; themselves products of the Ismailitic schism of the 8th century.

In the 9th and 10th centuries there flourished in Cairo a Lodge of Wisdom, a secret order of the Ismailians, which believed in an inner or secret meaning to the Koran: That every religion has two meanings, one for the vulgar crowd, the other secret and only true one for the initiate, and showing that all religions have but one aim.

There were nine degrees or initiations, and at the ninth stage there was an oath to be

taken which Mr. Bliss declared to be the most cynical he had ever heard, and the esoteric meaning of which was to appear to agree with all people, but believe in nothing and that everything was lawful. This oath dates back to the 8th century.

The order of the Assassins was founded by Hassan Sabah, one of the school of Cairo, who, having sufficiently distinguished himself to excite the envy of others, was exiled. He was put on board a ship to take him out of the country, when a storm arose and all considered themselves lost. Hassan, however, assumed an authoritative air and exclaimed, "The Lord has promised me that no evil shall befall me." Suddenly the storm abated; the sailors cried "a miracle," and became his followers. He established his rule in the mountains of northern Syria, from which center this "Old Man of the Mountain," as he was called, held a sway which made monarchs in the center of Europe tremble.

The third schism dates its rise from the supposed incarnation of God in Caliph El Hakim, publicly declared at Cairo in 1020. This revelation was unfavorably received by the populace, and his chief supporter, Darasi, a Persian teacher, was driven from Egypt. By the advice of Hakim he fled to Syria, where he found hearers among the Arab tribes of Lebanon and made many converts. The name Druse was derived from this Persian, Darasi, but they repudiated it and call themselves Unitarians.

This Calip El Hakim is declared to have been a monster of cruelty. He is said to have destroyed no less than 30,000 monasteries and churches. On hearing of the deception practiced annually in the pretended descent of the holy fire, he commanded the church of the Resurrection at Jerusalem, in which it took place, to be destroyed. He was called the Mad Caliph, and his carnage and savagery revolted the whole people. His own sister headed the malcontents, and she caused him to be assassinated by some trusty followers. As his body is said to have been hidden and never found, he is said to have been translated.

Hamsa, a Persian mystic, who had always been a zealous supporter of Hakim's divinity, continued to promulgate the faith after his death, and gave it the elements of attraction and strength which it possesses. Him the Druses venerate as the actual founder of their faith, and he has written several books which are considered oracles of the Druses.

The Druses have left Egypt, but have flour-

ished in Lebanon for 800 years. "Like all secret religions," said Dr. Bliss, "the Druses have been accused of licentious orgies, but I do not believe there is any truth in it; they are of very high reputation."

Very little is known about this secret religion of the Druses. In the wars of 1837 many of their books were looted, which have since been translated. In those of 1860 more books came to light. None of these, however, throw much light on this religion and Dr. Bliss said it is even questioned whether all is in the books, and whether the Druses are not laughing in their sleeves over the attempts made to understand them.

They believe in the doctrine of Divine Unity, hence the name Unitarian.

Their belief in Creation shows their descent from the Persian;—the dual principles of Light and Darkness; Universal Mind and Universal Soul—consisting of the dual Light and Darkness. There have been, since the creation, six religious periods, each distinguished by the incarnation of a prophet: Adam, Noah, Abraham, Moses, Jesus and Mahomet. Their idea of the creation of man is anti-evolutional: that one set of bodies was created at once, like the snap of the finger,—male and female adults and infants all at the same moment. They believe in transmigration really, but theoretically a human being cannot go into a lower body.

Here Dr. Bliss told of an incident which he knew of happening in an adjoining village. A three-year-old baby suddenly declared to his father and mother that he did not belong there, his home was in Damascus where he had wife and children. After much insistence on his part they finally consented to take him to Damascus to see his wife. Accompanied by many of the villagers they proceeded on their way, and as they neared Damascus this three-year-old child began to recognize the villages, and upon reaching the city he took the lead, finding his way with perfect understanding to a house which he declared to be his. He knocked and a woman opened the door and asked what he wanted, when he immediately informed her he was her husband and began inquiring for the children, calling each by name. The children were called in to see their "father," now younger than they, and after a happy visit with them he returned with his parents to his new home. Dr. Bliss also told of a man who visited and took presents to a baby in a neighboring village whom he be-

lieved to be his father. The baby was born at the same time his father died.

There are from 70 to 100 thousand Druses in Lebanon, and among them the feudal system flourished in most perfect flower until the wars of 1860. The sheikhs lived in great state, and were most notable for their ease of manner and polish. The greatest harmony prevailed between the sheikhs and the peasantry, the latter giving him perfect service and homage and he in turn giving them protection.

The Druses are divided into two classes: Initiates and Non-Initiates. The Non-Initiates meet once a year. Of the Initiates, none smoke; are most abstemious; they cultivate a decorous manner; are never excited; use the most choice language; have perfect poise. The Initiates are called the Wise. They must remain a year on trial before they can be admitted to the secrets of the fraternity.

The Druses are never seen to pray; with one exception—they use the Mohammedan prayer at funerals. They meet every Friday evening.

The position of women is much better than that of Mohammedan women. In dress they veil one eye. Divorce is easy, but they are notable for their chastity and fortitude. The children are more courteous, and better behaved than those of Christians and Mohammedans, and are quite remarkable for their dignity and composure.

What we term deceit is legalized with the Druse, justified. Were all their books translated we should be little nearer a perfect representation than we are now. The true Druse laughs at the writings of his own teachers as much as at the Bible or the Koran. As we look at the living man and try to make out what he is, he becomes to us a greater mystery. In the church he is a devout Christian; in the mosque an orthodox Mohammedan. Now he is a sceptic, and now something else apart from all the world. He is anything, everything, nothing. Religion is likened to a cloak: the body, Druse; the cloaks, the various religions. "Put on, therefore, whatever is fitting, etc."

The English are very favorable to the Druse, and were therefore thought by them, the English Druses, as their favor was considered a putting on of the cloak. Dr. Bliss says there is great doubt of there being one converted Druse, that the conversion may be nothing more than the putting on the cloak.

Of other offshoots of Islamism in Syria and Palestine, Dr. Bliss mentioned the Fellahs or Peasants, a mixture of Christian

and Islamism. They believe that God incarnated seven times. That God in essence is Light. That God is Meaning, Word and Door, these three a Trinity. The first incarnation was Abel, Word, Adam. The Christ incarnation was Simon Peter, Word, Christ.

All males over eighteen may become Initiates. At the initiation there is a service similar to the Christian service of mass, at which a consecrated wine is used and spoken of as flesh and blood. They have prayers and celebrate Christmas. The most terrible threat is that they shall be incarnated as lower animals.

The Ismailiyeh are descendents of the Assassins, and are very few in number.

Another sect in Palestine, the Babis, started with one man in 1820. He took the name of the Door, the Gate—Bab. There was a frightful massacre in 1852. The Bab himself had been put to death in the year 1850. Here Dr. Bliss made a remarkable statement: that at different periods in the world's history there have been teachers suited to the time and the people, who had taught all the people were able to bear or receive. Such had been Mohammed; that Christ taught all the people could bear at that period—and the Bab, he implied, had been another teacher. That the teaching is very spiritual he emphatically declared.

During the years 1866-7, there occurred a schism in the Babi community. Two leaders split the followers into rival factions, and their dissensions grew so fierce that, in 1868, the Turkish government (the sect had taken refuge from persecution in Turkey), fearing the rupture might cause public disorders, separated the rival claimants by sending one into Cyprus, and the other to Acre, which two localities have ever since remained the headquarters of the Ezelis and Behais respectively. The Ezelis in Cyprus are a very small proportion of the Babis. Beha died in 1892, in Acre, which town he was never permitted to leave. At his death, Abbas Effendi, his eldest son, became the spiritual leader.

Samaritans are a relic of those colonies from the East. Their religion is full of changes. There are but a few isolated followers left. Mae Smiley.

It raises my whole being to an indescribable elevation, above all earthly considerations, and gives me a peace I have never felt before."

"DUTIES TO OURSELVES."

"The first thing which strikes us when we study ourselves, a thing which we do too seldom, is our body.

"This body is composed of organs which put us in touch with the outside world,—eyes to see objects, feet to approach them, hands to seize them, ears to communicate with our fellow-men and a voice to respond to them.

"There then is what strikes us first, a body and its organs, organs capable of developing themselves by exercise and of arriving at a perfection little imagined. But the body is only, so to say, the covering or the envelope of the machine.

"There is inside a force which makes the organs move, which directs them and which is strong enough to lead the body when it does not care to go, strong enough to force the soldier in front of the cannon. This inner force is the soul, which has faculties, just as the body has its organs. There is on one side the intellect, which has for its object the search after truth. And then at the very depths of the soul, still deeper down than the intellect, there is that which is called, in ordinary parlance, the heart, that is to say, the passions, which urge us on and excite us, and a will, which starts the whole machine into action.

"Finally, between the intellect and the heart, there is a tranquil center, the conscience, an untarnishable mirror, which allows us to see ourselves, to observe ourselves and to judge of our actions.

"There is the whole man:—he is body, intellect and heart. There is what he has received at birth—there is what he must develop—there, if I may use the expression, is the capital with which each one of us comes into the world and of which we should make the most possible."—[From the French of Laboulaye.]

More and more in these later years has the world come to recognize the fact that human consciousness is no simple thing: that even in the sanest and soundest of men there are depths of soul experience which seem inexplicable on any other grounds than, on the one hand, by the theory of a spiritual universe, surrounding and interpenetrating the material universe—and on the other hand, by the theory of a certain function or instinct of the soul which enables it from time to time to become conscious of the spiritual world.—Kuehne.

CURRENT LITERATURE.

Adyar, India.

The October number of "The Journal of the Royal Asiatic Society of Great Britain and Ireland" contains an article on "The Babylonian Universe newly interpreted," by Mr. William F. Warren. For the theosophic student the interest of the article lies in his prompt grasp and putting a reasonable interpretation on what to the writer of the article are perhaps fanciful imaginings of an uninstructed people. Seven pictures of the Babylonian universe given in various books—from Myer's Qabalah, published in 1882, to Hugo Radau's *The Creation-Story of Genesis*, of 1902—are found unsatisfactory by the writer as "no two of the seven agree." He therefore proceeds to draw his own pictures and does it on the basis of "no less than twelve most valuable data derived from the study of ancient Babylonian texts." These clearly indicate to theosophical students what is meant, but the writer interprets them and draws his picture according to his lights. The twelve texts briefly put are: (1) the earth occupied the central place; (2) the earth was divided into two parts, the northern half, associated with life and the southern half, with death; (3) and (4) each half had seven stages, the one the facsimile of the other; (5) like the Egyptians, Hebrews, Chinese, and the Indo-Aryans of the Rig-Veda period, "the earth of the Babylonians was four-cornered; (6) the "untraceable belief of antiquity" in seven heavens and seven hells; (7) above the seventh was the highest heaven of the fixed stars—the heaven of Anu, the oldest and highest of Babylonian God; (8) the eighth heaven was divided by the Zodiac into two corresponding portions, an upper, or Arctic, and an under, or Antarctic. At the pole of the former Anu had his palace; (9) North Pole the true zenith of the cosmic system with its axis upright; (10) order of the seven "known" planets: Moon, Sun, Mercury, Venus, Mars, Jupiter and Saturn; (11) in order to pass from the upper to the lower half or from the abode of the living to that of the dead, it was necessary to cross a body of water, which on every side separated the two abodes; and (12) there were fourteen stars, seven north of the Zodiac, and seven to the south, the former watching over the living, the latter over the dead; thus the living and the dead were residents of "one and the same heaven-inclosed earth."

The above is clear enough to theosophists. If the writer of the article under review had been familiar with our literature speaking of lokas and talas, he would have drawn his diagram more accurately and would have read the mind of the ancient Babylonian aright.

"The Journal of the North-China Branch of the Royal Asiatic Society" for the year 1908, is chiefly devoted to a very scholarly contribution by Mr. A. C. Moule, of Trinity College, Cambridge, on "Chinese Musical Instruments."
B. P. Wadia.

According to our Indian Rules, a chela is accepted for practical occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better knowledge of the Humanity which surrounds them. Modern science even has found out that after each seven years the body of a man is entirely changed. You will thus perceive that for the body to be changed so completely within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the emission and the attraction of atoms is going on all the time. If, therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary. You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but the necessary condition exacted by nature itself. This is the reason, also, why the neophyte has always to guard self against self; i. e., he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended

in directions opposed to spiritual progress; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence chelas are admitted and brought up from their youth. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if chelas have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult? Here, then, my friend, remember that no one becomes an adept in one life. Before a person can have the privilege of being admitted as a chela even, he has to pass through a succession of lives, and prepare himself theoretically for the task. I do not know but that according to western notions this may sound very strange; but, nevertheless, it is a fact. The man has to study theoretically adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here, then, is the chance for you. Live the life, and prepare yourself for a future rebirth under more favorable and advantageous conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma—that Immutable Force of Nature—which governs the universe, is strict and just as Justice, cannot be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilize this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by realizing the grandeur and the intellectual eminence of the leading idea of our society, viz., Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments—Nirvana. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it as far and wide as possible. Remember that humanity is but a part of nature, and

to attain Nirvana one must identify himself with nature and through humanity to thus merge into universal totality; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then—identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.—Theosophist, December, 1908.

At the recent Oxford congress of religions it was natural that a part should be played by the Father of Anthropology, and the enthusiasm with which Dr. Tylor was greeted when he introduced the president, Sir A. C. Lyall, was as flattering a tribute to his greatness as he could desire. The subject of Sir A. C. Lyall's address was religious conflicts and the conditions under which one religion attained predominance over its competitors; he held that State recognition has been indispensable to religious consolidation, and ascribed to the absence of State regulation the freedom characteristic of Hindu theology.

The congress was divided into nine sections, besides a general one for papers of wider import, and in each section a presidential address was delivered; Sir John Rhys dealt with Celtic religion, and pointed out that our evidence was precarious, and our knowledge inferential only; Prof. Giles said that the Chinese had a sky-god, Tien, who received, however, neither respect nor sacrifice; eventually this power became an abstraction; Mr. Hartland discussed, among other things, magic, a subject also dealt with by Dr. Jevons; Prof. Petrie discussed Egyptian religion, and pointed out that the prominence of the funerary cult in it was accidental and due to the rise of the bed of the Nile, which had covered up the Egypt of the living; in the life of the ordinary man, the local sacred animal or totem figured largely; the murder of a cat would have set Alexandria in flames, even down to Roman times.

Of the other papers, some were sensational, like that of Prof. Haupt, who maintained the non-Semitic descent of Christ; he argued that Galilee was denuded of Jews in 164 B. C., and that when the Jewish religion was reintroduced fifty years later, it was imposed on Assyrian colonists introduced by Tiglath Pileser; an effective criticism on this view was made by Dr. Gaster, who pointed out that the

Jews would have been ready enough to seize on a much less valid ground for denying Christ's descent from David.

Dr. J. G. Frazer also dealt with Jewish beliefs, but his notes on them were the wonderful collections of parallel instances from all parts of the world which we expect from him; he traced the silent widow, for example, in North America, Madagascar, and Australia, where a two years' ban rests upon them, and has been perhaps a potent cause in the development of gesture language.

Dr. A. J. Evans read a paper on the cults of Minoan Crete, and pointed out that recent discoveries corroborated the views which he put forward in 1900; Minoan cults were predominantly aniconic, though images were also found; the cult objects were trees and pillars, and the double ax; the principal divinity was a nature goddess.

Anthropologists are far from being agreed as to the definition of religion, and, not unnaturally, there was an attempt to define it in the section devoted to religions of the lower culture. Mr. Marrett held that Tylor's animism was far wider than religion, though it did not embrace all religion; the real criteria were two—first, the presence of mana, magico-religious force, and, secondly, the negative rites set up by a belief in mana, and commonly known as tabu; when the personal element became prominent in religion, animism came in; but it is really a primitive philosophy far wider than the supernatural.

Special interest attached to Dr. Seligmann's account of the Veddahs, from whom he has just returned; with them, as with many other races, fear was the main emotion, and at death they deserted the cave, leaving the body without food or fire; the cult of the dead was almost the central feature of the psychical life of the Veddahs. Funerary customs were also dealt with by Mr. T. C. Hodson in a paper on the Assam hill tribes, and by Mr. N. W. Thomas; the latter summarised Schmidt's views, as yet unpublished, as to the three strata in the population of Australia—old and new Australian and (?) Papuan—and pointed out that the burial customs largely followed the linguistic lines; in the south and west of Australia fear of the dead was found, and disposal of the body once for all; in the north and east the flesh was removed from the bones, and only with the burial of the latter was the spirit supposed to be dismissed to its own

place; in the south the grave was the abode of the spirit.

Mr. W. W. Skeat's paper dealt with traces of totemism in the Malay Peninsula; totemism implies a group name, a belief in group kinship, and respect for "the blood," and of these the second is the primary one from which the others have sprung; but he was inclined to hold the view that totemism was originally independent of the notion of kinship; the Semang have not, as contended by Mr. Gomme, plant totemism, for plant names are far from general.

Among other papers may be mentioned one by Mr. Hollis on the Nandi, which suggests that their religion is a cross between Bantu ancestor cult and the Masai sky-god cult.—Nature.

An important contribution to our knowledge of the Egyptian races was made by Prof. Elliot Smith in his paper on anthropological work in Egypt. In his opinion the present population is remarkably uniform, the range of variation being not appreciably greater than that of any other known race. The infusion of negro blood is very small in amount, and its effect is usually slighter than is commonly supposed to be the case. The negro influence is least marked in pre-dynastic times. In Nubia, which was always open to raids from the south, there is a much more marked negro element, and the population of this district may be said to be a hybrid one. There is also evidence of a Levantine element in the Delta as early as the time of the Pyramid builders. The Copts show the least resemblance to the ancient Egyptians, owing to intermarriage with immigrants of their own faith.

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Another paper, by Prof. Elliot Smith, on the history of mummification in Egypt, may be mentioned here. After showing how in pre-dynastic times the custom of burying bodies in the sand led to their preservation, the author suggested that the idea of preserving their dead by art must have occurred to the Egyptians by observing this phenomenon, more especially as the later custom of burying in coffins or rock-cut chambers led to the bodies' dissolution. The desire was, of course, prompted by religious beliefs. When exactly embalming was first attempted there were no data to show. Although the earliest bodies known to have been embalmed are of the

tenth dynasty, there is some evidence to show that the custom was practiced by the Pyramid builders. The process of mummification reached its highest development under the New Empire, although under the Middle Empire the general technique was that which was followed for the succeeding two thousand years. Further stages in the art were followed by a period of rapid decline.

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An interesting paper on prehistoric archaeology in Japan was presented by Dr. Gordon Munro, in which considerable light was thrown on the question of the immigrations to the country from the mainland. Many Japanese archaeologists deny the fact that the primitive inhabitants of Japan were of the same stock as the existing Ainu, but the discovery of Ainu remains in the shell-heaps proves that this people played a part in the Neolithic culture, and the excavations have revealed a connection between the pottery of this phase and that of the iron culture which accompanied the agricultural invaders from Asia. The progress of these invaders towards the east and north was slow, and may have begun about five centuries B. C., or even earlier. No undoubted Palæolithic remains were found, but the resemblance of the culture to that of other lands agrees with the general verdict of prehistoric intercommunication.

Finally, the Rev. Dr. Bryce, of Winnipeg, read a paper on the mound builders of North America, which was of peculiar interest in view of the association meeting in Winnipeg next year. An examination of a large number of these mounds led the author to conclude that they were built by the Toltecs, and that they mark the course of a Toltec immigration from the south along the Mississippi and Ohio to the Great Lakes and the St. Lawrence; along the Missouri; and along the Mississippi proper to the Rainy and Red rivers. This would make the earliest mound date from about 1100 A. D.

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Dr. C. G. Seligman gave an account of his recent expedition to the Veddas of Ceylon, who may be divided into three divisions, Veddas, village Veddas, and coast Veddas, characterized by different sociological features. The coast Veddas have borrowed largely from the Tamils, and the village Veddas have intermarried with the Sinhalese, but in spite of this the clan organization of the wild Veddas largely remains. There is hardly any decorá-

tive art. Their cult of the dead has given rise to pantomime dances, which are performed chiefly by men trained to invoke the spirits. In language the Veddas speak Sinhalese or Sinhalese dialects with the additions of a few words not obviously Sinhalese.

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The section was peculiarly fortunate in having a paper presented by Dr. Haakon Schetelig, the director of the Bergen Museum. Dr. Schetelig took as his subject the sculptured stones of Norway and their relations to some British monuments. The symbols on these monuments, for example, the comb, serpent, crescent, and radiated sun-disc, are also found on the early Christian monuments of Scotland, and seem to point to direct communication between Scotland and western Europe about 700 A. D. A sculptured stone from Tu, in Jaederen, with a runic inscription of the peculiar character found on the Norwegian crosses in the Isle of Man, possibly points to an influence from that island.

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Another paper of considerable interest was Dr. Scharff's, on the Irish horse and its early history. The most complete remains of the horse found in Ireland were discovered in the Craigwarren Crannog, in Antrim. The occupation of this crannog dates back to early Christian times, and the horses were doubtless domesticated. These remains bore as striking a resemblance to the Arab type as does the modern Connemara pony. Other remains, found indicate that at a more remote period a small race of horse, similar to those found in the Crannog, lived in Ireland, some of which remains probably belonged to a wild breed. It seems clear that the resemblance of the Connemara pony to the eastern and Libyan horse is not entirely due to human introduction of foreign stock, but to the fact that the wild horse of Ireland possessed the same characteristics, which it transmitted to the existing ancient domestic breeds.

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Before the Royal Society, London, on June 4th, "The Viscosity of Ice" was discussed by R. M. Deeley, who said that the viscous flow of glaciers showed that when the load was taken off a bar of ice there was a slow partial recovery of the original form. Experiments with highly brittle pitch also showed that when the load was taken off a weighted bar there was an immediate elastic recovery, and also an additional slow recovery. This fea-

ture has also been described by Trouton.

The viscosity of ice at right angles to the optic axis is about 6250 times less than that of a glacier; the optic axis of glacier grains being at all angles, they lock each other. The motion of a glacier is due in a large measure to changes in the sizes and shapes of the glacier grains due to their growth and decay.

Dr. Sven Hedin, in delivering a private lecture at Simla on his discoveries in Tibet, stated that although little is left in that country in the way of geographical discovery, in geology much remains to be done. Dr. Hedin is of opinion that from two to three years will be required to work up the mass of information collected by him relating to tracts hitherto unknown to Europeans.

A return issued by the Government of India shows that the total mortality amongst human beings reported to be due to snake-bite was 21,419 in 1907. The treatment of snake-bite by incision and application of permanganate of potash, as recommended by Sir Lauder Brunton (see *Nature*, June 9, 1904, p. 141), continues, and lancets are distributed for this purpose, but the value of the results is discounted by the absence of identification of the snake that inflicted the bite.

In the *Popular Science Monthly* for September, Mr. H. N. Winchell discusses the ethnology and traditions of the American Indian tribes, and especially of the so-called "mound-builders" of Minnesota. Modern research has established the enormous antiquity of these tribes in their present habitat. Thus the great variety of dialects, none of which can be connected with those of Europe or Asia, indicates either that the present population is the result of a number of successive migrations, or, which seems more probable, is the outcome of their long occupation of American soil. One fact is quite certain, that the mound-builders were the ancestors of some of the existing tribes. From a mass of confused legend it may be gathered that the practice of mound-building was confined to two stocks—the Algonquian and the Siouan—the former spreading over the north-eastern part of the United States and Canada, but with no representatives on the south-east Atlantic coast, the latter mainly confined to the great plains west of the Mississippi, this river apparently forming the boundary line between these two

stocks. Whatever may be the value of Mr. Winchell's speculations regarding the post-Glacial movements of these races, he seems to be right as regards the sequence of tribal occupation in Minnesota. It begins with that of the Algonquian stock, a small area to the south-west being also held by the Ohio mound-builders. These were followed by Sioux fugitives from Ohio, to whom the majority of the mounds are attributed, to be followed, again, by an Ojibwa Algonquian incursion from the region of Lake Superior, these people dividing the State with the Sioux. This was the tradition of things when the European appeared upon the stage. The value of this contribution to American ethnology would be greater if the essay had been accompanied by fuller reference to the authorities upon which it is based.

The Gunning prize, 1908, having the value of about 40l., will be awarded for an essay on "The Attitude of Science towards Miracles." The last day on which essays can be received for competition is March 31, 1909. Full particulars of the conditions can be obtained from the secretary of the Victoria Institute, 1 Adelphi Terrace House, London, W. C.

Harper's Weekly for December 19th contains an article written for lay readers on the subject of the "Soul Machine." The so-called "Soul Machine" is more scientifically called the Electric Psychometer, and Dr. Peterson of Columbia University, an eminent neurologist, is its inventor. It is said to be a galvanometer plus an apparatus for measuring and recording the fluctuations in the human organism that are produced by the emotions which ordinarily would impel the subject to speech.

The following extract from the article gives some details that will be of interest.

Dr. Peterson became interested in the subject during a visit to Zurich in 1906, and continued the experiments from that point with Dr. Jung. The instrument, as thus perfected, is their joint production.

Tarchanoff made the discovery that the emotions affected the galvanometer while making experiments as to the effect upon the instrument of the tickling of the face, ears, or the soles of the feet of a human being, of irritating the skin with a faradic brush, of applying hot and cold water, and of pricking with a needle. The senses thus irritated produced a deviation of the light, on the galvanometer scale, and

then the experimenter discovered that the irritations themselves were not necessary, but that their presentation to the imagination also sufficed to induce the same deviation of the instrument. He ascertained further that the recollection of some fear, fright, or joy—in general, any kind of strong emotion—produced the same result, while ordinary abstract mental exercise, such as multiplication, had no effect upon the galvanometer, unless accompanied by mental exertion. He also found that the emotion of expectation or anticipation deflected the galvanometer.

Tarchanoff's explanation of this phenomenon, as due to the excitation of a secretory stream connected with the sweat-glands, is the one accepted by Peterson and Jung, although other experimenters held different views. Sticker came to the conclusion that the capillary system of blood-vessels was a factor in the perturbation of the galvanic current by changing the conditions of resistance. Sommer ascribed the fluctuations he observed to changes in contact between the skin and the electrodes used in the experiments, and to changes in the resistance of the skin. Any apparent psychic influences he thought due to involuntary muscular contractions inducing increased pressure on the electrodes. Veraguth concluded from his studies that only such irritations as are connected with sufficiently intense and actual emotional tone produce a galvanometric deflection. He stated in a report published in the *Archives de Psychologie*, of Geneva, in 1906, that he was not then in a position to explain the phenomenon, but that, if it was to be explained by simple change of resistance, it presented manifold contradictions to our present conceptions of the resistance of the human body. He felt it not to be due to changes in the quantity of blood in the hands of the person experimented upon, for the phenomenon occurs whether the hands be emptied of blood by an Esmarch bandage, or overfilled with blood by artificial means. He excluded the idea of the participation of perspiration in the effects, for he found the results to be similar after drying the hands with formalin. Jung and Peterson do not consider the formalin test conclusive.

"So far as has yet been determined," says Dr. Peterson, "it would seem that the sweat glandular system is the chief factor in the production of this electric phenomenon, inducing, on the one hand, under the influence of nervous irritation, a measurable current, or, on the

other hand, altering the conductivity of the current. Since water contact excludes changes induced by pressure on metal electrodes, and blanching of the fingers by the Esmarch bandage excludes changes in connection with the blood-supply, both of these factors play but a small part in the deviations of the galvanometer. Changes in resistance is brought about either by saturation of the epidermis with sweat, or by simple filling of the sweat-gland canals, or perhaps by intracellular stimulation; or all of these factors may be associated. The path for the centrifugal stimulation in the sweat-gland system would seem to lie in the sympathetic nervous system.

Evidently the action of the sympathetic nervous system is indicated by electrical reactions which take place in the skin.

Nature for December 3rd contains the following: Prof. Ripley, in his Huxley lecture delivered recently before the Royal Anthropological Institute, on the European population of the United States, raised a number of novel and important problems, for the solution of which the evidence is at present insufficient. In contrast to Europe, where the existing races have grown up from the soil, in America they, "one may say, have dropped from the sky. They are in the land, but not yet an integral part of it. They are as yet unrelated to its physical environment." Further, the influence of environment on this diverse population is as yet little more than a matter for speculation. The day has passed for assuming that the modern American type is a reversion to that of the American Indian; but for the future of this foreign population suddenly planted among new surroundings we must depend more upon speculation than upon prophecy, because as yet, except in the classical records of the armies recruited in the Civil War, anthropological statistics are not available.

The question arises, Will these racial groups coalesce into a more or less uniform American type? In dealing with this problem, Prof. Ripley discusses the causes which promote and those which operate to prevent the union of these races. On the one hand, as tending to combination, he notices the extreme mobility of the newer industrial immigrants, and their readiness to wander into the most distant parts of the country in search of employment; the inequality of the sexes, males being in a large majority, which results in marriage of the newcomers with locally born

women. In this connection, he remarks the tendency of the male as he rises in the world endeavouring to improve his social position by marrying into a class higher than his own. The main cause which checks further union of the races is the concentration or segregation of the immigrants in compact industrial colonies or in the large cities of the west. While the Teutonic races wander far afield as colonists, the Mediterranean, Slavic, and Oriental races herd in the towns.

An investigation of marriage statistics brings out many interesting facts. Even in the case of the Jews, the most exclusive of peoples, there is more intermarriage than is commonly supposed, the Jews in Boston constantly taking as wives Irish or Irish-American women. All the facts of marriage and birth-rates, however, indicate a relative submergence of the Anglo-Saxon stock in the near future. While the birth-rate among them is steadily declining, the fecundity of the foreign races newly arrived in the country shows little signs of diminishing. In Massachusetts the birth-rate of these two races is in the proportion of about one to three. This superiority will probably not be maintained, as even now the fecundity of the foreigners seems to be diminishing after the second generation; but their vitality under a favourable environment is remarkable.

As Prof. Ripley observes, this race struggle is only in its very earliest stage, and it remains to be seen whether the Anglo-Saxon will be able to preserve and transmit his characteristic culture over these hordes of foreigners.

America, including Canada, is thus confronted with a novel series of problems, racial and social, and to add to these she has to deal with a fresh set of difficulties connected with the Negro and the Filipino, with which Prof. Ripley was unable to deal in this address. He cherishes a pious hope that a satisfactory solution will be attained; but this lies in the lap of the future, and it will be well that this notable address should attract on both sides of the Atlantic the attention which it deserves.

The following is quoted from *Nature* of December 3rd: The Royal Geographical Society has received from Dr. M. A. Stein an account of the final stage of his expedition into Central Asia. From an article in the *Times*, it appears that Dr. Stein started on August 1 last on his expedition to the sources of the Yurung-kash, or

Khotan river. After making his way through the gorges of Polu to the northernmost high plateau, he turned to the west and succeeded in reaching the deep-cut valley of Zailik, which drains into the Yurung-kash. Terribly rugged as the valley of Zailik is, Dr. Stein ascended from it the high spurs coming down from the main Kwen-lun range northward, and by establishing survey stations was able to map the greater portion of the region containing the Yurung-kash headwaters. On the south the party proved to be flanked by a range of snowy peaks, rising to 23,000 feet, and clad with glaciers. By crossing side spurs over passes about 18,000 feet high, and ascending the gorge of the main river, they reached after eight marches from Zailik the glacier-bound basin in which the easternmost and largest branch of the river takes its rise. Having traced the river to its head, the party turned east to high ground on the Aksai-chin plateau. The object next accomplished was to reach the valley of the Kara-kash river. For this purpose the route which leads from Polu towards the Lanak-la pass and Ladak was followed. This took them to the uppermost valley of the Keriya river, and past the line of the great glaciers which form its true sources. At last the watershed of the Keriya river was left behind, and the exploration of the hitherto unsurveyed ground westwards was commenced. The area before them, which in maps had figured as a high plain called Aksai-chin desert, proved soon of a different character. High snow-covered spurs with valleys between them were found to descend here from the range flanking the Yurung-kash. After a week they reached a large salt lake which an Indian survey party appears to have sighted more than forty years ago, but which has now become dry salt marsh. Continuing the journey to the northwest of it, they struck the traces of the old route by which Haji Habibullah, ruler of Khotan, had endeavored to establish direct communication between Ladakh and his kingdom. Crossing several side spurs of the main range to the north, they emerged at last, on September 18, in the valley of the easternmost feeder of the Kara-kash.

The *Occult Review* contains references under "Notes of the Month" to a number of instances in which resurrection of corpses occur after various persons had pronounced that death had taken place. The fear of being buried alive has been carefully fostered in England and

associations have been formed in that country for a long time looking to the avoidance of this horrible occurrence. That such things do take place and that medical men should be extremely careful in deciding that death has occurred, goes without saying. The difficulty of deciding that the spirit has left the body is extremely great in unusual cases. No doubt some of the trance conditions in which the different principles are separated from one another are so closely allied to death in outward appearance from the physical plane point of view that experimental evidence to our senses is most difficult to obtain. Recognizing this fact, then, we need not multiply instances in which, when cholera for example, has apparently destroyed life, "the practical neighbor rubs Sarah profusely with mustard, when Sarah sits up, stung into renovated life and so far recovers as to marry." Such accounts of restoration to life are puerile in character and serve no useful purpose in the repetition.

One of the most valuable services which Mr. Leadbeater has rendered the world has been to diminish the horror of death; to remove the feeling that death ends all, that association with our friends will again occur and that physical plane experiences, unsatisfactory in one life, may be repeated in some new form until the lessons that we recognize are needed are satisfactorily learned. It is well enough to make effort to see that laws are passed adequately instructing attendants upon the dying, on the subject of the recognition of death. It is quite another matter to inflict upon us the grewsome details of cases in which death was not recognized through the carelessness or ignorance of attendants, who ought to have known better how to determine whether or not death had occurred. This is especially the case where such diseases as cholera have apparently destroyed life, for there the rapid poisoning and removal of the fluids of the body bring about such changes in the lower vehicles as make it temporarily a difficult habitation for the spirit, which probably floats away from it with comparative ease, leaving it to maintain its own vitality with a very slight consumption of energy.

Mr. E. L. Larkin, in an article in *Stellar Ray*, makes the following statement: "The longer I remain in mystic Mexico, does the impression grow stronger and stronger, that the wonderful men who built the American and Egyptian pyramids belonged to the same mighty race of world-wide pyramid, oracle and

temple builders. This race escaped the enormous cataclysm which submerged a very large continent in the Pacific ocean, extending from Mexico nearly to the waters adjoining Asia. Every island in Polynesia is the top of a continental peak. I have examined every relic of prehistoric times in the Great Hill of Monoliths. Egypt, with its hoary antiquity, is on display here as well as in the National Museum in Cairo. Egyptian features are here wrought in obdurate stone. The headdresses displayed in Egyptian sculptures are seen here.

At Monte St. Alban, in Southern Mexico, they have commenced the exhumation of a long lost city. Just as I write a newspaper syndicate man came and introduced himself to me. He just arrived from Monte St. Alban. He saw a huge slab of stone all covered with glyphs engraved with consummate skill, but they resemble the hieroglyphs of Egypt very closely. Vast possibilities are looming up.

The government of Mexico had a large number of men at work. I saw them clear away dense masses of weeds, uncover the stones and fill in mortar. I saw crosses like those in all Asia and Egypt. I saw hundreds of drawings in the inevitable world-wide paint—vermillion. I saw swastikas cut in stone. I saw the cross bearing a serpent, so the serpent has been lifted up in America in ages so remote that the imagination is bewildered.

The "Los Angeles (Cal.) Times" of Oct. 25, contained an article of value to the Theosophist, as well as to those scientifically inclined, entitled, "Transmutation of Metals." In this article some remarks by Sir William Ramsay, recently made at Clermont-Ferrand, France, whither that eminent scientist had gone to receive the gold medal of the French Association for the Advancement of Science, were quoted in connection with an account of experiments in radium emanations made by himself within the past year.

After describing certain of these experiments, Sir William added:

"We have thus realized the transmutation of several soft metals or alkalies. Since the beginning of the nineteenth century we have been accustomed to regard atoms as eternal and immutable. You see that is not the case."

Asked whether the contrary process could not be accomplished, that is to say, raising a metal in the scale instead of degrading it, and so realize the dream, hitherto considered absurd, of transmuting silver into gold, Sir

William said: "I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reasons for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction."

Proceeding to explain the various changes produced by the action of radium on silver, Sir William Ramsay pointed out that, according to Mendeleff's formula, in which all the simple bodies are ranged in the order of their atomic gravity, between silver and gold two elements have their places, one known, the other unknown. The one which is known is caesium; the unknown element has been named in advance argentaurum. Silver, when submitted to the emanation, may therefore be transmuted into caesium, argentaurum, or gold. "It would not be a lucrative or remunerative way of making gold," Sir William smilingly added, "but it would be a great victory for science."

Harper's Magazine, November, 1908, contains an article "On the Trend of Chemical Invention," which is to be read by those of us interested in this phase of human activity.

Mr. Duncan, Professor of Industrial Chemistry at the University of Kansas, has formed a scheme of temporary industrial Fellowships, which he refers to in the following sentences:

"What the writer believes to be a sane practical method of solving the problem of waste and progress, he has developed into a scheme of temporary industrial Fellowships, which he has outlined in another place. But whether the manufacturer takes his problems into the university, or the university into the factory, in order to survive the swift-coming era of competitive stress, he must become efficient, not only in his office, but in his factory."

"It is sometimes said by western mystics that eastern Occultism is less perfect than western, because it does not recognize the supreme position of the 'Christ. This is an error. Eastern Occultists do not use the name 'Christ,' which is merely a Greek epithet denoting a stage of superhuman evolution, but they know, and bow with profoundest reverence, to the mighty Personage who, during the three years' ministry, used the body of the holy Jesus, the 'Spirit of God' who 'came down and abode upon him.' at the Baptism. There is no reason why they should surrender the ancient names by which they know Him for the comparatively modern Greek term.

When the missionary speaks of 'winning India for Christ,' he knows not that the BEING whom he calls 'Christ' is revered all over the East under other names as the 'Supreme Teacher of Gods and Men,' and that the Indian is not so enamored of western names that he should change the title by which he adores Him. To the western world He is the Christ; to us, otherwise. Buddhists call Him the Bodhisattva, the Pure Wisdom; the Hindus, the Jagat-Guru, the World-Teacher. What matter names? It is always He."—Mrs. Besant in *The Theosophant*, Nov. 1908.

* St. John, 10:16.—"And other sheep I have, which are not of this fold."

Peking, September 29.—The Dalai Lama of Thibet, head of the Buddhist faith, who has been a wanderer in northern China since he fled from the recent British invasion of Thibet, living at the expense of Chinese authorities, arrived here today with his suite on two special trains from Tai Yun Fu, which he left on September 22.

It was his first railway journey and the Chinese officials at Tai Yun Fu had hard work inducing him to make it. He wanted to proceed to Peking in the old style, with a string of sedan chairs, but the expense of such a cavalcade with his numerous retinue was more than Chinese authorities would stand.

Nuisance as he is, the Chinese must be civil to the Dalai Lama, as to incur his hostility would greatly hamper them in their plans to secure political mastery of Thibet.

He was carried today in a chair of yellow, the Chinese imperial color, to the Yellow Palace, where he is to reside for the present. He brought with him a retinue of 300 lamas and servants. There were also 800 camels and 400 ponies. He has six carloads of presents for the Chinese imperial court.—*Chicago Tribune*.

The Right Rev. Henry C. Potter, bishop of New York, in the Episcopal Church, in 1901 wrote a letter in which he said: "Free Masonry, however, is in my view of it, a great deal more than a mutual benefit association. In one sense wild and extravagant as the words may sound, it is the most remarkable and altogether unique institution on earth. Will you tell me of any other that girdles the world with its fellowship and gathers all races and the most ancient religions as well as our own into its brotherhood? Will you tell me of any other as old or older; more brilliant in its history; more honored in its constituency; more pic-

turesque in its traditions?

"Today it lies in the hand of the modern man largely an unused tool capable of great achievements for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise when the highest and most sacred of all freedoms being threatened in this land, Free Masonry, may be its most powerful defender, unifying all minds and commanding our best citizenship.

"Under such circumstances, fellowship in it should be regarded, more and more, as a sacred privilege, for which our best youths should be trained, and to which they should be advanced step by step, through preparatory forms and degrees."

BURIED CONTINENTS AND LOST CITIES.

The November number of "The New Age" has an exceedingly interesting article on Buried Continents and Lost Cities, by Thomas M. Stewart, from which we quote the following:

"The recent disaster beginning with the eruption of the volcano, Mt. Pelee, together with the San Francisco and South American horrors, and the frightful repetition in Jamaica of the terrible results which follow when this old earth wobbles, ever so little, beyond a certain point bring up the question of lost cities and buried continents.

Mr. Stewart then mentions "a few records of disturbances in the past," notably, that of Iceland in 1873, when it "was visited by convulsions more tremendous than any recorded in the modern annals of that country. About a month previous to the eruption on the mainland a submarine volcano burst forth in the sea, at a distance of thirty miles from the shore. It ejected so much pumice that the sea was covered for a distance of 150 miles. * * * A new island was thrown up, consisting of high cliffs, which was claimed by his Danish Majesty, and named Nyoe, or the New Island; but before a year had elapsed, it sunk beneath the sea; leaving a reef of rocks thirty fathoms under the water. The earthquake in Iceland in the same year, destroyed 9,000 people * * *; twenty villages were consumed by fire or inundation by water, and a mass of lava thrown out, greater than the bulk of Mont Blanc."

The great earthquakes on the island of Java in 1822 are also mentioned, as well as that on the island of Sumbawa, about 200 miles east of Java, which occurred in 1815. In this Mr. Stewart tells us "the sound of the explosion

was heard for 1,000 English miles in circumference." He then quotes from a lecture delivered in London soon after the termination of an expedition of deep sea sounding, in which the lecturer "gave it as his opinion that the great submarine plateau in mid-Atlantic Ocean is the remains of the lost Atlantis."

Mr. Stewart then discusses the possibility of such a catastrophe as the sinking of an island or a continent and refers to some of the facts revealed to us by the study of geology, to answer the question. "In the first place, the earth's surface is a record of successive risings and fallings of the land. For instance, in the anthracite coal regions of Pennsylvania there have been twenty-three different changes of the land during the formation of 2,000 feet of rock and coal, and these changes took place over areas embracing thousands of square miles."

"Geology says that all the continents that now exist were once under water, and, for instance, that there can be no question that the Australian Archipelago is simply the mountain tops of a drowned continent, which once reached from India to South America. Science has gone so far as to even give it a name; it is called Lemuria, and here, is claimed the human race originated." In telling of

"Lemuria, a Beautiful Continent."

Mr. Stewart quotes Haeckel (Evolution of Man) as insisting "upon Lemuria as the cradle of the human race. If Lemuria were postulated with a view merely to furnishing a possible home for primitive mankind, it might, at once be rejected. But the existence of a buried continent in the region of the Arabian Sea and Indian Ocean is rendered probable by several other lines of inquiry having no reference to the origin of man in Lemuria."

"Marine geography teaches the shoal character of the waters in the greater part of the Indian Ocean: 1st. The distribution of the same species of animals and plants on the two sides of the Indian Ocean. 2nd. The birds of Madagascar and those of the Malay Peninsula are of common type. 3rd. Again certain species of palm trees which are disseminated with great difficulty by seed and transplanting are common on the two sides of the Indian Ocean. Botanists of great reputation have insisted that this distribution could not have been made without a continuous land bridge among the countries where this species of palm are found. Hence ethnology, philology, anthropology, botany, his-

tory and tradition all alike point to a locality in the Indian Ocean as the former existence of a continent now submerged.

To further convince the reader, Mr. Stewart says: "It is a principle of science that hypothesis which explains a given group of phenomena, which contradicts none of the facts and is consistent with all, passes at least tentatively into the theoretical phase of knowledge. This is at the present day the condition of the inquiry with respect to the submerged continents of Lemuria and Atlantis. (Ridpatn, "Ancient Races.")

He then quotes Prof. Winchell, who says ("The Pre-Adamites," p. 437): "We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America lifted bodily ten or fifteen feet in seventy years. * * * Vast transpositions have taken place in the coast line of China. The ancient capital, located, in all probability, in an accessible position near the center of the Empire, has now been nearly surrounded by water. * * * There was a time when the rocky barriers of the Thracian Bosphorus gave way and the Black Sea subsided. It has covered a vast area in the north and east. Now this area became drained, and was known as the ancient Lectoria; it is now the prairie region of Russia, and the granary of Europe." "Thus," continues the author, "these recent (1907) earthquakes bring the student naturally to a study of the traditions of ancient cities long since lost, and tradition asserts and archaeology accepts the truth of the legend that there is more than one city now flourishing in the world which is built on several other cities, making thus a city several stories high. Delhi is one of them, Allahabad is another, Florence is a third. Who can say that there are not cities buried beneath the sands of the deserts or the waters of the Ocean far older than any we now call ancient?"

"There have come down to us traditions of buried cities in the great deserts of the world, and submerged continents with their civilizations. Plato's lost Atlantis is one of the latter, and before the appearance of Donnelly's work on Atlantis, "The Antediluvian World," the story was regarded as a joke by some and positively denied by others."

"The reports of the cruisers Challenger and Dolphin, sent out by the Government of England and of the United States, respectively, and the deep sea soundings made by them, reveal much to support the statements made by

geologists and botanists as to the former existence of a continent corresponding to Atlantis."

To further convince any possible sceptics among his readers, Mr. Stewart goes on to tell that "the traditions of the Egyptians and some of the native tribes of America are rich in allusions to the lost Atlantis. America, when discovered, was called Atlanta by some native Indian tribes, and to this day they celebrate annually the destruction by water of a part of the world, and the preservation of one white man. Furthermore, on the botanical evidence of Profs. Unger and Herr, the existence of an Atlantic continent during some part of the tertiary period is admitted as affording the only plausible explanation that can be deduced as to the analogy between the miocene flora of Central Europe and the flora of Eastern America. Alfred Russell Wallace, on the other hand, shows a land connection between Europe and America by way of the Arctic regions. The route by which the floras of the countries are supposed to have mingled is beset by almost insurmountable obstacles, and the connection of the two countries must be placed further south, else how account for the appearance of sub-tropical flora in Central Europe if the connection is by the northern route?"

"The unnecessary difficulties here incurred, in order to avoid the Atlantic continent, are too apparent to escape notice. Furthermore, Mr. Wallace admits, as do scientists in general, that sea-beds have been elevated 1,000 fathoms and islands have risen up from depths of 3,000 fathoms; why not look at the reverse side of the question and admit the sinking of islands or continents, as was the case with Atlantis?"

"Geological records show the constant change taking place in the contour of the earth—the rising of the north coast of Norway nearly 600 feet in the historical period and the sinking of other parts as well. The great desert of Sahara is known to have been the bottom of a sea at one time; mountain plateaus have revealed exactly the same fact and land which is now thousands of feet above the sea level, was at one time thousands of feet below. In the light of this, what is there strange or improbable that where now roll the expanse of waters of the Atlantic Ocean, there existed at one time a large island or continent, traces of which we now discover in the Bermudas, the Azores and Ireland."

"Take the traditions of the Aztecs, in Central America, and those of the Egyptians, a

vast ocean between them, as we now discern the countries, and the similarity as to symbolism, customs, etc., lend additional support to the Atlantis theory."

In discussing the question of the usefulness of the study of a subject concerning earthquakes and buried continents, the author shows how much light a study of these facts will throw upon the Bible records, especially the opening chapters of Genesis, and declares that "the pivotal point in the study is Atlantis," and that, although the story of Atlantis was regarded "for thousands of years as a fable, it proves nothing."

In proof of his argument, he says, "One hundred years ago the world knew nothing of Pompeii or of Herculaneum; nothing of the lingual tie which binds together the Indo-European nations; not an idea was conveyed to the world from the vast volumes of inscriptions upon the tombs and temples of Egypt; nothing was known of the meaning of the arrow-headed inscriptions of Babylon, and equally lost to the world, at that time, were the ancient and marvelous civilizations now revealed in the ruins of Yucatan, Mexico and Peru. Who shall say that in one hundred years from today, the world may not know as much about Atlantis as we do of other ancient civilizations now?"

"The earliest record of Atlantis has been preserved to us by Plato, who lived 400 years before the birth of Christ. His ancestor, Solon, was the great law-giver of Athens 600 years before the Christian era. Solon visited Egypt, and Plutarch tells us his sojourn in Egypt lasted ten years. * * * He left, unfinished, a history and description of Atlantis, about which he drew his first knowledge from Egypt. * * * The record distinctly refers to the Atlantic Ocean and an island in it peopled by a powerful nation, and it further refers to the destruction of the island and of the degradation of the race."

Here Mr. Stewart asks, "Now is such a thing probable?"—then answers his own question by, "There is nothing in the record that renders it improbable; it describes a rich, cultivated, educated people. It traces their rise from a few emigrants to a prosperous and virtuous community, and, likewise, it traces its fall from its high estate into selfishness and materiality, then the final destruction by volcanic action of the main island, together with the escape of some of the inhabitants to the East and to the West."

He then draws attention to the facts that "many parts of the story can be paralleled by

descriptions of the people in Egypt or Peru; in fact, in some respects, the grandeur and wealth of the latter civilization surpasses that of Atlantis. Prescott in his "Conquest of Mexico" (vol. I, p. 95), says: "The most renowned of the Peruvian temples, the pride of the capitol and the wonder of the people * * * was literally a mine of gold. On the western wall was * * * a representation of the Deity. * * * The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. * * * The walls and ceilings were incrustated with golden ornaments, every part of the interior glowed with burnished plates and studs of precious metals."

"The geological survey of the remaining portion of Atlantis corresponds with the history of the place, as shown in the character of the building materials said to have been used by the Atlanteans. In the great ditch surrounding the whole land of Atlantis like a circle, and into which four streams flowed down the mountains, we see something similar to the four rivers of Paradise, and the emblem of the cross surrounded by a circle was, from the earliest pre-Christian ages, accepted as the emblem of the Garden of Eden."

"One of the temples of Atlantis was dedicated to Poseidon, and in it the god himself was represented as standing in a chariot. Now we know that Plato did not invent the name Poseidon, for the worship of him was universal in the earliest ages of Europe. Poseidon, or Neptune, is represented in Greek mythology as a sea god, but he is figured as standing in a war chariot drawn by horses. The association of the horse, a land animal, with a sea-god, is inexplicable, except with the light given by Plato. Poseidon was a sea-god because he ruled over a great land in the sea, and was the national god of a maritime people; he is associated with the horse because in Atlantis the horse was first domesticated. And, as Plato shows, the Atlanteans had great race courses for the development of speed in horses. Furthermore, we know that horses were the favorite objects chosen for sacrifice to Poseidon by the nations of antiquity within the historical period. The religious horse feasts of the pagan Scandinavians were a survival of this Poseidon worship, which once prevailed along all the coasts of Europe."

Further proof of the former existence of Atlantis is given in quotations from Proceus, Aelian (400 B. C.); Prof. Winchell (The Pre-admites); Marcellus, in a work on the Ethi-

opians; the Old Testament in Isaiah and Ezekiel, and in the conclusion of which the author repeats his query in these words, "These are but a few references to the many recorded facts of a similar nature, in the light of which who will say that the submergence of Atlantis in some great world-shaking cataclysm was either impossible or improbable?"

The argument on Atlantis is continued by references to the traditions of the Deluge known to various nations and concludes in these words, "We are thus driven to one of two alternate conclusions: either the Deluge record of the Bible is altogether fabulous, or it relates to some land other than Europe, Asia, Africa, America, or Australia; some land that was destroyed and buried under the water. It is not fabulous, and the land is referred to is not Europe, Asia, etc., but Atlantis. No other land is known to history or tradition that was overthrown in a great catastrophe, by the agency of water which was civilized, populous, powerful, and given over to wickedness."

The article concludes with mention of traditions of buried cities in the great sandy deserts and almost impenetrable forests, the study of which would lead us to a "knowledge of the relations of widely separated districts to each other" which is shown in similarity of design in the workmanship and symbolism of the few remaining monuments.

THE NEW THEOLOGY.

Rev. R. J. Campbell, M. A.,

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Where the name of the New Theology first arose is uncertain. More than two generations ago, however, it was in use in New England to denote the position of those, principally adherents of Congregational churches, who held advanced views on such questions as the Person of Christ, the Atonement, and Biblical inspiration.

In this country, the name has now become associated with a certain school of thought whose exponents maintain that the fundamentals of the Christian religion require to be restated in terms of the Divine immanence. It is not a creed so much as a method; its adherents have a common standpoint, but are chary of expressing their opinions in a common Confession of Faith. Perhaps it would be sufficient to say that those in sympathy with the New Theology hold that God is expressing Himself through His world, and can only be interpreted from what we see of that divine

self-expression in Nature and man.

Concerning the philosophy which underlies the theology, the most various views prevail, from spiritualistic Pantheism to Pragmatism; the majority of the exponents of the New Theology would probably incline to the former, rather than the latter; but there is among them a practically unanimous disposition to regard the philosophy of the subject as much less important than the patient investigation and acceptance of the facts of psychology and historical research. They believe that these facts have already rendered a great part of the accepted doctrines of Christianity obsolete.

On the subject of the Person of Christ, most of the New Theology preachers are in substantial agreement with each other. They believe that there is no real distinction between humanity and divinity. Divinity is humanity at its highest and best. On the field of human history the character of Jesus of Nazareth is, judged by its effects for good, the fullest expression of divinity that has ever been made. Whatever else God may be, He must be the best that has been revealed in man; the character of Jesus is thus our fullest revelation of the nature of God, and our highest ideal for human imitation. Jesus was unique only in the sense that He was the first to reveal this ideal in its perfection to the world; in Him humanity was divinity, and divinity humanity. He did not possess the consciousness of deity while on earth, whatever He may possess now; He was limited as we are, and lived an ordinary human life.

Some of the New Theologians would maintain that our knowledge of the historical Jesus is too scanty and uncertain to warrant us in confidently affirming that He was all that is here asserted. They would regard the Jesus of the New Testament rather as a symbol for that divine humanity towards the full manifestation of which the whole race is striving; they would thus draw a distinction between the Christ of history and the Christ of faith.

The Virgin Birth they hold to be incredible and unnecessary as a dogma, but beautiful and inspiring as part of the poetry of Christian experience. Jesus was born into the world in the ordinary way, and grew up like other human beings. To say this, however, does not account for His moral and spiritual greatness which was from God. The true Virgin Birth is, therefore, the result of the quickening action of the Spirit of God working within the limits of human experience, and bringing

higher spiritual realities into manifestation.

The views of exponents of the New Theology on the great Christian doctrine of the Atonement form to many minds the crux of the difference between them and orthodoxy. The New Theologians maintain that the death of Jesus upon a cross was not a divinely ordained expedient for the redemption of the race, but a judicial murder. They hold it to be unreal to regard this event as preordained in the sense that God chose this method of saving mankind from the consequences of sin and rendering it possible for forgiveness to be bestowed and appropriated. The only sense in which Jesus died for sinners was that in which any servant of God or martyr for truth and righteousness has died for the sake of his mission. The cross of Christ has, however, rightly become the focus and symbol of all redemptive human effort, because of the loftiness of the moral and spiritual ideal expressed in the life which crowned its self-giving by submitting to a violent death rather than turn aside from its divinely-appointed work

Wherever this same spirit is seen at work in the world we have the true Atonement, the making one of man and man, and man and God, by the operation of love revealed in sacrifice. Wherever any human being is accepting limitation, suffering, or death for the sake of humanity as a whole, or for the sake of some aspect of truth which requires the sacrifice, God is giving Himself for the life of the world. Christ is thus being perpetually offered on the altar of the human heart, and is drawing all men unto Himself. It was this ideal which was really in the minds of the New Testament writers in their various versions of the redeeming work of Jesus. They were thinking, not only of the earthly ministry of the Galilean carpenter, but of the work of the ideal Christ revealed in all noble human lives wherein the same spirit is manifested.

So far as biblical criticism is concerned, the attitude of exponents of the New Theology is not greatly different from that of advanced biblical scholars in general. They accept the established results obtained by the Higher Criticism and archaeological research. They treat the Bible as frankly as they would any other book, and refuse to admit that it has any binding authority upon the conscience. They believe that the true authority in matters of faith is the Spirit of God operating within the human heart itself and guiding honest seekers into truth.

They have an open mind as regards miracles. Some of the Bible miracles are plainly meant as Oriental symbolism, and not to be taken literally; others are merely folk-lore; others contain some foundation of genuine historical truth. It is only by the most careful investigation and weighing of evidence that we can arrive at anything like a judgment concerning the credibility of miracle stories, and none of them are necessary to spiritual life. The greatest miracle of all, the resurrection of Jesus, is entirely undemonstrable from the known facts of experience, and the New Testament accounts of it are mutually inconsistent. Most of the New Theologians reject the belief in a physical resurrection, but all unite in affirming that the true resurrection is the uprising of the Christ life, the spiritual man, within the individual himself.

It goes without saying that all the adherents of the New Theology believe in a future state of existence for every human being. They all lay great stress on the solidarity of the race, and most of them from this point of view favour the idea that in the fulness of time this solidarity will be realized to a much greater extent than is dreamed of at present. They therefore affirm it to be the duty of every Christian to work for the Kingdom of God, which is the social expression of the ideal of human brotherhood.

The New Theology view of the Person of Christ and the Atonement implies the Kingdom of God on earth as it is in Heaven. This means from the individual the utmost for the whole, and includes the duty of self-formation. For society it involves such political and economic reconstruction as will best give effect to this ideal. Sin is anything in human conduct which works in the opposite direction; all sin may be described as selfishness in human relations. There is no sin against God which is not in some form or other a sin against man.

These are in the main the outlined beliefs of the men who are now leading the New Theology movement, in the English-speaking world and Protestant Christendom generally. The movement is spreading with the utmost rapidity, and probably the near future will show important developments.

From "Daily Mail" Year Book of the Churches.

The study of the fluctuations of glaciers is making good progress. Those of the Swiss Alps have been watched systematically for nearly thirty years, and similar work is now being carried on, not only in all parts of that chain, but also in the Pyrenees, Scandinavia, Bokhara, the Altai, the Tian Shan, and the North American chains, and has been started in the Himalayas. In the European Alps a general retreat of the glaciers began about 1861. At first rapid, it slackened after a time, but, though here and there a glacier has slightly retraced its steps and an advance became more general towards the end of the last century, the majority are still either slowly shrinking or at best stationary. In the French Alps, we learn, sundry small glaciers have quite melted away during the last few years. It is to be hoped that these places will be carefully watched in order to ascertain more precisely the conditions (temperature, precipitation, etc.) under which the formation of a glacier becomes possible. That, as I pointed out in 1894 (see "Ice Work," part iii., ch. i.), would enable us to estimate the mean temperature in certain localities during the Glacial epoch, and thus to obtain one firmer footing in that most slippery subject. This shrinkage of the world's ice mantle, we may add, appears to characterize all the countries observed, for only in Scandinavia, and perhaps at Mount St. Elias, are glaciers beginning to advance in notable numbers.

Prof. Forel contributes to the special report on the Swiss glaciers a valuable discussion on the relations of their changes to the meteorology of the region, founded on observations which have been taken continuously at Geneva for the last eighty years. The advance or retreat of an ice-stream depends mainly on two factors: the annual snowfall and the general temperature, the one chiefly affecting its upper part, the other its lower. The effects, especially of the former, obviously cannot be immediate, and a glacier may continue its advance when the conditions are adverse, or vice versa. As forty-three years elapsed before the relics of members of Dr. Hamel's party, who perished in a crevasse on the Ancien Passage, were discovered on the Glacier des Bossons, after traveling about five and a half miles, we must expect changes and their results to be separated by an interval, depending on the length, slope, and other characters of an ice-stream. It is perhaps too soon to generalize from Prof. Forel's discussion of the

Geneva observations, and the distance of that observatory from the higher parts of the chain will always be a drawback; but the results are already suggestive, and his method of smoothing off the irregularities of individual years, by taking the mean of the decade which they close, enables us to form a better estimate of the real climatal changes. Time will render the work of the professor, his coadjutors, and all members of the International Commission increasingly valuable; for this is one of the cases where one generation must plant the tree and another gather the fruit.

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The Rev. George Furlong's paper, entitled "Unique Experiences at the Birth of a Volcano," attracted the largest of any attending the section; the number present did not fall far short of 400. They were kept fully interested, for Mr. Furlong showed that his claim to unique experiences was justified. He was a missionary in Savaii, Samoa, when the volcano of O Le Mauga Mu, after a period of earth unrest, first broke into life, and he witnessed and carefully observed and photographed, often under great difficulties, the phenomena accompanying the outbreak and the opening and building up of the crater. Some of his photographs were highly impressive, especially those of the eruption of steam where the hot lava flow reached the sea; and though he disclaimed scientific ability, some of his observations were of much scientific interest. For example, he had no doubt that the volcano was more active during the period of full than of waning moon; he noted a marked variation in the character of the fumes from the volcano at different times, and he was able to correlate the occurrence of a succession of tidal waves with periods of more than usual activity on the part of the volcano.

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Dr. and Mrs. Bullock Workman, accompanied by Dr. C. Calciati and Dr. M. Koneza, surveyors, have carried out successfully a detailed survey of the Hispar glacier in Hunza-Nagar. We learn from the Pioneer Mail that, after remaining five weeks on the Hispar, camping much of the time on snow, at altitudes of from 16,000 feet to 19,500 feet, Dr. and Mrs. Bullock Workman, with guides and a caravan of Nagar coolies, crossed the Hispar pass and descended the Biafo glacier—thirty miles long—reaching Askole, Baltistan, on August 26. Although the chief objects of the expedition were glacial study and mapping,

several new peaks and snow passes were climbed, the most notable being a very steep and difficult snow peak of about 22,000 feet, situated some distance to the north of the Hispar pass, on the watershed of the Hispar and Biafo glaciers, overlooking the solitudes of Snow Lake at the head of the Biafo glacier. This is the second traverse by Europeans of these two glaciers, the first having been made by Sir Martin Conway in 1892.

* * * * *

The National Museum of the United States has made a new departure in the formation of series of exhibits to illustrate the main religions of the world, a scheme which had its origin at the Chicago Exhibition of 1891. In pursuance of this idea, collections have been made to illustrate the ceremonies of the various Christian Churches, Brahmanism and Buddhism. We have now, under the editorship of Messrs. C. Adler and I. M. Casanovich, a catalogue of a collection of Jewish ceremonial objects which is of considerable interest. It seems to be an amplification of a similar catalogue issued in 1901, which was confined to a collection of articles lent for exhibition by Hadji Ephraem Benguiat. It contains accounts, with good illustrations, of many curious and beautiful objects with which few but members of the Jewish community are familiar. Particularly deserving of notice are the veils of the Holy Ark, which are fine examples of embroidery; the mantles and wrappers of the Torah scrolls; some graceful hanging lamps; phylacteries and amulets; vessels used in the Passover service; implements employed in ritual, sacrifice, and circumcision. The collection, besides its ritualistic and artistic importance, possesses considerable interest for anthropologists.—Nature.

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The subject of a lecture given on November 4th before Blavatsky Lodge, London, by Miss Lucy C. Bartlett, was "Theosophy in the Fields of Philanthropy, Education, and Penal Reform." She pointed out how in the three fields mentioned everything tended to teaching self-help and the development of character rather than the change of conditions and the giving of material help. This new insistence on self-help and self-development which they found in those three fields was, she said, absolutely in line with the root idea of Theosophy, which taught that man is a spiritual intelligence developing from within. They saw this idea of self-help and self-development working

in institutions such as university settlements, as opposed to the old system that aimed at giving. Another instance was the Charity Organization Society, which set itself entirely against almsgiving, and aimed at the building up of man. The great difference, Miss Bartlett said, between the education of twenty years ago and that of today was the importance given to the development of faculty in contradistinction to the importance given to facts in the old days. Of all the subjects, she said, associated with penal reform, the probation system was the most worthy of consideration. Probation introduced a new era in penal reform, because it was the first system that attempted to work from within outwards. The others had attempted to work from without inwards. Miss Bartlett proceeded to tell how the probation system was introduced into Italy. At the close of the lecture the usual vote of thanks was awarded.

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The symbolical and Eastern dances given by Miss Ruth St. Denis at the Scala Theatre, will appeal to lovers of the beautiful and of India. Assisted by a dozen or more Hindus, Miss St. Denis gives a series of five dances, all remarkable for their grace and harmony of movement, and some of them expressing deeply religious thought and feeling. A distinct mental and psychic "atmosphere" is attained, and it is with great effect that in the opening dance, called "The Spirit of Incense," Miss St. Denis ceremonially senses the dim Eastern chamber into which the stage is transformed. The last, and most effective dance from the spectacular point of view, is "The Mystic Dance of the Five Senses," in which the Goddess Radha, the wife of Shri Krishna, appears in her Temple and expresses the teaching of the Bhagavad Gita, that "the objects of sense turn away from an abstemious dweller in the body, and even desire turneth away from him after the Supreme is seen."

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Miss Spurgeon began her lecture on the "Value and Significance of Natural Symbolism," by pointing out that the great lesson which the nineteenth century had learnt was that of Unity behind Diversity. One-ness of law, of process, of evolution, of origin, and of goal; and that consequently, from one point of view, a pebble on the seashore is as wonderful and as inscrutable as the Supreme Force we may call God, and further, that if we could

understand the one, we could understand the other.

There was one side or aspect of this belief which she wished to emphasize, and that is the value of cultivating in ourselves the illuminating force of natural symbolism, of noting and interpreting instances and examples of the action of the one Law operating through all things.

We live, move and act in a world of symbolism; our gesticulation and conventions, our methods of thought, our language, our words, all are alike symbolic. All great teachers have made use of natural symbolism as being the best, indeed sometimes the only way of conveying the import of deep spiritual truths. The third dogma of magic, the great Hermetic axiom is that of Analogy, or implicit correspondence between the seen and the unseen worlds. The vital and illuminating power of analogy appears in all great art and literature. Indeed it may be said that a thinker is great in proportion as he has this power of seeing analogies. This belief, which has been held by many intuitively, is today for the first time supported by scientific fact, and the value of it as a starting point in the helping us towards the understanding of deep truths is quite incalculable. Instances of this kind of interpretative thought are to be found in the work of R. L. Nettleship (*Philosophical Remains*), James Hinton (*The Mystery of Pain*), Herbert Spencer, Oliver Lodge (*Life and Matter*), Browning (*A Beanstripe*), and many others. Miss Spurgeon concluded by reading a magnificent passage from Ruskin (*Modern Painters*, V., Part viii., Chap. I.), on the Law of Help, where he illustrates the results of the free working of the law of co-operation in the lowest form of physical matter—the possible changes in the dust we tread on.—Leaflet of Blavatsky Lodge.

Nature of December 3rd contains the following:

The objects of the archæological survey of Nubia which has been undertaken by the Government of Egypt are, first, to ascertain the extent and value of the historical material buried under the soil; secondly, to make this material available for the reconstruction of the early history of that country and of its relations with the Nile valley. There is reason to believe that in the pre-dynastic period Lower Nubia formed with Egypt a single region of culture, and possibly a single ethno-

logical district. Later on the northern lands developed more rapidly, and Nubia failed to keep pace with Egypt. At any rate, when the Egyptians pushed southwards under the twelfth dynasty, some of the products of Nubian civilization are found closely to resemble, in technique and material, products of the pre-dynastic age common to both countries. The present survey aims at reconstructing the culture development of some fifteen centuries of Nubian civilization which at present are a blank.

The first and second Bulletins, recently issued, supply a preliminary account of investigations in the district which, owing to the remodelling of the Aswan dam, will now be permanently submerged. This archæological material would, in default of such an inquiry, have been permanently lost to science.

The survey illustrates the variety of races and culture which prevails within this area. We have a succession of interments starting from the archaic period through post-Roman, Christian, and Moslem times. The extensive denudation which has occurred has exposed the burials of the earliest age. One group of later graves contains a number of male negro bodies, most of whom met their death by hanging or decapitation—doubtless the record of a tragedy which followed one of the local revolts so frequent during the Roman or Byzantine occupations of the country.

The survey of these cemeteries, conducted by Dr. G. A. Reisner, is supplemented by a very valuable anatomical report by Drs. Elliot Smith and F. Wood Jones, which illustrates the complexity of the ethnological materials now under detailed examination. From the earliest predynastic times down to the early dynastic, the whole region, according to Dr. Reisner, was characteristically Egyptian in culture; and the race occupying it is believed by Prof. Elliot Smith to be pure Egyptian. At a later period the population became isolated from Egyptian influence, and therefore assimilated Negroid elements. We find some contracted burials of the Egyptian predynastic period, corpses of pure and half-bred negroes, while the majority of the bodies examined conform to a quite different physical type, the origin of which we have to seek in Syria and the south-eastern shores of Europe. The remains are in most cases excellently preserved, being packed with salt and fruits of certain plants not yet identified, and then wrapped in coarse cloth. Some of these persons, even one who bore on his arm

a wooden cross as the emblem of the Christian faith, had been circumcised. Other interments, again, appear from the anatomical evidence to represent family burial places, the structural identity of the occupants being remarkably apparent. In one case, that of a young woman, the cause of death was plainly appendicitis; in another, long-standing pleuritic adhesions, and in a third osteoarthritis, so-called rheumatic gout, were identified. This is the disease which shows itself with the greatest frequency in the bodies of all periods. The older skulls show no signs of dental caries, except in the case of the "milk" teeth of three children, which is believed to be the first recorded occurrence of dental caries in an ancient Egyptian or Nubian under the age of sixteen; but this is common in the foreign Christian group. The discovery of a case of tuberculosis in the Biga cemetery is exceptionally interesting, the only other known early Egyptian instance of this disease being that of a corpse of an infant from the ancient Empire burying-ground at the Giza pyramids, which presented the typical lesion of advanced hip disease which may have been of the tubercular type. But this is not quite certain, because tubercle bacilli have not been as yet definitely traced, and Dr. A. R. Ferguson is disposed to doubt the diagnosis of tubercular lesions. The same is the case with syphilitic lesions. Dr. Elliot Smith has never observed a case in ancient Egyptian bones, and regards most of the instances hitherto reported as due to the post-mortem destruction of the bones by beetles. It is also remarkable that there is no occurrence of tattooing so common in modern times, nor of the custom of skin gashing, which is almost universal in Nubia and the Sudan at the present time.

Nature for November 26th contains the following:

Students of the occult will welcome the elaborate paper of Dr. W. L. Hildburgh in the current issue of the Journal of the Royal Anthropological Institute on Sinhalese magic. He illustrates with copious detail the equipment of the magician, devil-dancer, and astrologist, describes their methods, and provides an ample supply of curious charms, amulets, and horoscopes. He does not enter upon the question of the origin of this system of magic. Probably, as is the case with its religion, Ceylon is indebted for most of its magical lore to the neighbouring peninsula of India.

In the October number of *Man*, Father W. Schmidt throws new light on the disputed question of totemism in Fiji. He points out that there is a fundamental distinction between principal and secondary totems, the former being always double, an animal or a tree, both of which are protected by a rigid tabu; the latter consisting of various products used for food, as the yam, taro, or banana, which may be eaten, but only under specially defined conditions. He also discusses the relationship of totemism in Fiji to that of certain Australian tribes, like the Arunta. In both these regions we find a great number of plant totems; totemism is closely connected with magic, especially with rites intended to produce abundant crops; in both countries it is associated with conception and childbirth; and in both we find localization of totems. It is worth noting, also, that while in North Australia the tabu is confined to the eating, in South Australia it extends to the killing of the totem. In this respect the system in Fiji resembles that of the northern Australian tribes.

In the current issue of the Journal of the Royal Anthropological Institute Dr. C. S. Myers sums up his conclusions on the investigation of the races of Egypt. The current view is that from time immemorial there have always been at least two races in Egypt, the one Caucasian (Mediterranean) and the other Negroid, and that to this day both races are present throughout the country, though prevalent in different degrees in different regions. In opposition to this, Dr. Myers holds that every province contains a homogeneous population, notwithstanding that the mean measurements vary in degree of "negroidness" according to province, and that there is no anthropometric evidence of duality of race. Hence he concludes that the Egyptians were always a homogeneous people, who varied now towards Caucasian, now towards negroid characteristics, according to their environment, "showing such close anthropometric affinity to Libyan, Arabian, and like neighbouring peoples, showing such variability and possibly such power of absorption, that from the anthropometric standpoint no evidence is obtainable that the modern Egyptians have been appreciably affected by other than sporadic Sudanese admixture." In support of these novel and valuable conclusions he provides a copious statistical apparatus.

OBITUARY.

The last month of the old year took from physical life two members of the Boston Theosophical Society, Mr. Charles A. Howland, of Quincy, and Mrs. Evelyn Greenleaf Sutherland of Boston.

Mr. Howland passed on to the higher life after a prolonged illness, during which, although unable to maintain his Theosophic activities, he kept up his interest in them. He was one of the first to join our branch, and continued a member to the end.

Mrs. Sutherland passed to the next life on December 24. Early that morning her clothing became ignited from a small gas heater and, although the flames were quickly extinguished and she sustained but slight bodily injury, the fright and shock affected her heart, the action of which gradually became slower and slower until seven that evening, when she left us for the higher life.

Well-known as dramatist and writer, Mrs. Sutherland has also done considerable work with Mr. Booth Tarkington and Miss Bulah Dix. Her delightful comedy, "The Road to Yesterday," written with the latter, contains the principal teachings of Theosophy, dealing especially with the laws governing reincarnation and karma.

The opening scene is an artist's studio in London, where a group of people are assembled to celebrate midsummer's eve of 1903. One of the interesting gathering is Elspeth Tyrell, an American girl with a passion for Elizabethan romance, who, returning from a day of sight-seeing about London, declares that what she has seen has so impressed her that she believes that she must have lived in England in a former life and the subject of reincarnation, thus introduced, is discussed by those present, all stating what they believe themselves to have been in long past lives until Elspeth, exhausted by her day of sight-seeing, retires for a few hours of sleep, wishing that during her nap she might take "the road to yesterday," and live again in those delightful old days of romance and adventure in "Merrie England," regardless of the fact that the old servant at the studio warns her that wishes upon midsummer eve should be carefully considered as they always come true.

This wish, indeed, proves to be no exception to the rule, for Elspeth goes back in her sleep to a former incarnation, the facts of which come to her in a dream.

A very effective little touch is given between the first and second acts of a scene, where Elspeth is led into the tavern, where the dream begins, by a youth who was posing in Elizabethan costume for one of the artists, and of whom she caught sight in his doublet and hose just before falling asleep, and who, as the play proceeds, is found to be the hero.

The second and third acts take the characters back three hundred years to a previous life in England, in which they appear in their former personalities. Elspeth finds herself to be Lady Elizabeth Tyrrell, a young woman sought in marriage by a cruel guardian, while she loves the honest stalwart yeoman. Through the second and third acts these stirring scenes of the former existence are again lived, filled with the exciting circumstances of hazardous adventure which such an age naturally gives, and when conditions become too intense as they are constantly doing, Elspeth, thoroughly conscious that she is dreaming, strives to awaken, but all her efforts are in vain, and she thus has continually occasion to regret her rash wish, and so through two long acts she struggles vainly against the awful fate that her wicked guardian has decreed. She also recognizes all of her companions as those of her waking life, while they as merely characters of the dream are of course unconscious of the modern life that she would have them recall.

The last act brings the characters again to the present life, back to the London studio. Elspeth awakens, and seeing her lover of the past in the same costume before her, believes that she must still be in the former life of the dream, and as she talks of the exciting events so recently reviewed, a dream that he has often experienced of the most stirring scene of all comes back to him, and he suddenly, likewise remembers all of the past in which he, too, has indeed lived as the dream has represented, the life of three hundred years ago.

All through the four acts the connection of the past life with that of the present, is most effectively and artistically given, showing how both ties of love and devotion, fear and aversion, are continued from one life to the next, and most striking and helpful of all is how

one attitude of hatred; that of the gypsy girl, Black Malena, towards the wild rover, Will wi' the Feather, by his noble trust, and demanding and expecting of her the best, calling forth in her the corresponding qualities, changes her attitude to one of love and devotion, and in the modern life, we find him the artist in whose studio the scene is laid, and she his wife. The darker side of karma is also shown, as Elspeth recognizes in one of the men of the party towards whom from the first she experienced a strong aversion, as her persecutor of the dream. He, a lord in the past, had used his power and high position so wrongly, that in the present life he is suffering from a wound which threatens his right arm, and is repulsed by the woman whom he had won in the former life, and whose love he now wishes to again possess, but who now repels him, experiencing for him that same mysterious aversion felt also by Elspeth. The pompous and conventional Aunt Harriet, was Goody Phelps, the Inn-keeper, and Norah, the faithful servant at the studio, one who had been condemned to die as a witch by Elspeth's guardian, but was rescued by the gypsy girl, whose devoted servant we now find her. A lighter, more humorous vein appears, where it is shown that two of the characters who in the first act believed themselves to have been Oliver Cromwell, and Mary, Queen of Scots, were merely the tapster at the country inn, and the maid of Lady Elspeth.

The great improvement of the characters, in the present life as compared with their former personalities, is clearly set forth, as well as the minor customs and habits due simply to the time in which one lives, are not as important factors in the life of the true man, as are the stronger, more lasting qualities of the soul.

The drama is a splendid exposition of Theosophic teaching, showing as it does, many examples and variations, through the several ties of the different characters, of the karmic law and its outworkings, and still further, giving many other truths and light upon important facts through the conversations of the characters, even mentioning the purpose and end of evolution, and the events and ties which bind and lead us on and on "to the end."

It is impossible to estimate how much good can be done by one of these plays dealing with the deeper side of life, for it reaches the public in large numbers and carries the message to those who ordinarily would not hear

of it in any other way.

"The Road to Yesterday" coming to Boston from a run of more than three hundred nights in New York City, had a very successful engagement at the Majestic Theatre. It was most favorably noticed by the papers and witnessed by large and enthusiastic audiences. In some of the notices it was spoken of as a fantasy and compared with Peter Pan.

Although perhaps not taken seriously by many, those witnessing it cannot help having brought to their notice the ideas of reincarnation, karma and other Theosophic teachings, and these thoughts, sown in so many minds, must in many cases find fertile soil, and even with all, the ideas thus presented will become familiar, and this knowledge will later on lead to their acceptance, as all humanity is constantly approaching nearer and nearer to that time when a knowledge of the deeper side of life comes to be a necessity. We therefore trust that the good work that Mrs. Sutherland has done may live on throughout the years, a fitting memorial to her.

Grace E. B. Jenkins,

A WORD UPON NUMBER.

Number is a middle term between pure thought and the things of sense. There is something remarkable about number, just as we may find there is about many of the commonest of things if we but analyse them.

By means of number the mind can determine the exact relations between things of sense, can create forms of matter which shall accurately clothe ideas involving the utilisation of forces of Nature, can determine and express certain of the laws of Nature; and number is absolutely essential to the carrying on of the everyday work of the world.

See how readily we can measure the height of a mountain without ascending it, or the width of a stream without crossing it, or the motions of the planets, and how readily construct machines of a given working-capacity, et cetera.

The whole world seems woven in a web of number. There is a fundamental correspondence between mind and the objective world. The Gods continually geometrize." No wonder the later disciples of Pythagoras felt so singular a potency in number as to say: "Number is the essence of things."

F. Milton Willis.

BOOK REVIEWS.

New Light on Immortality By E. E. Fournier D'Albe.

This volume, which has just been put out by Longmans, Green, & Company, attempts to set forth a theory of life based upon the latest developments in physics and psychology. The author is the Honorary Secretary of the Dublin Section of the Society for Psychical Research, and has been long and favorably known, says the "Athenæum," as the compiler of a weekly chronicle on electrical matters. He has issued earlier two volumes, one upon "The Electron Theory," the other entitled "Two New Worlds," both of which have attracted approving comment. The present work has arisen out of the cosmological speculations embodied in "Two New Worlds," and is an attempt at a physical explanation of immortality, which the author declares is a type which has a chance of being accepted by the scientifically trained mind, although he leaves it for theologians to declare whether it can be satisfactorily embodied in their systems. Two-thirds of the book are given to an explanation of the theory, and the third part to some psychological aspects of the question.

The author calls attention first to the tremendous problem involved in the disappearance each year of something like forty million units of human consciousness, and to the very unsatisfactory solution which materialistic science and dogmatic theology alike offer of it. His own theory is summed up initially in three definitions: (1) life is the interaction between living beings; (2) matter is the aggregate of living being belonging to a universe inferior to our own; (3) the laws of nature are the social laws of the inferior universe. Into a world so constituted, each individual human being comes by a process of fission, which holds true alike of his physical, mental, and moral nature. At the very moment of union between two germ cells of the parent bodies, not only is the nucleus formed of a new body, but, by a separation, a new soul is then and there differentiated. The author finds no validity in the argument of those who uphold that the same considerations which establish for us the probability of immortality hereafter, point with equal significance to the likelihood of a previous existence, and he makes each new birth of a human child a repetition of the first act of creation, when God sent into the nostrils of man the breath of life. The nucleus so made gradually develops under the influence of the informing

soul, which directs the activity of a practically infinite number of cells, these consciously co-operating in the upbuilding of an intelligent organism. The general conception of matter as a mode of manifestation of life or spirit, the author carries to the utmost extreme, figuring even the soul "of the individual as a total of intelligent forces distributed throughout the body," without, however, admitting to himself a materialistic coloring in this. His aim is to establish the hypothesis of a finer body, separable under certain conditions from the physical organism, and he contrives this by assuming, on the analogy of Darwin's "gemmules," fine particles of soul-stuff which he calls psychomeres, which are the vital element in each physical cell, and of which he guesses the total weight to be one millionth of the entire body. These psychomeres, amounting to ten trillions, weigh, all told, fifty milligrams, or as much as ten postage stamps; and so he determines the weight of a human soul! The psychomeres are finally withdrawn at death, and may be withdrawn temporarily under favorable conditions by certain individuals, to form a soul-body, of which the particles are held in shape by an electrostatic force. This body, on account of its tenuity, tends on withdrawal from the physical form to go to higher levels, a fact which for the author establishes a heaven-world score of miles above the earth's surface. This supra-world is, like our own, one of three dimensions, since the author rejects the idea of non-Euclidian space, fascinating though it may be, as contrary to the principle of economy, which makes the minimum of new assumptions and if possible no assumptions, contrary to general experience! The fantastic pictures which are so far drawn would disincline us to a further perusal of this volume, were it not for the fact that one finds in it suggestions of interest as indicating probable conditions of a super-physical universe. The author's discussions as to the presence or functions of sense organs in a finer body not only accord with his general theory, but approximate what seems to be probable from other points of view. The possibility of intercourse between physical and super-physical worlds he looks upon as established by the hypothesis of a common origin of all intelligences, and considers that an adequate medium of communication may presently be established. He possesses the courage of his convictions also in regard to what he calls some of the weightier problems of immortality, being willing to af-

firm without hesitation that animals not only possess souls, but are themselves possessed of immortality, and comforts those who look somewhat dubiously on the immortality of a mosquito with the suggestion that in a soul-world it may possibly fulfill some such useful function as do "horses and cows and pet canaries in this!"

The last third of the volume, devoted to the new psychology, contains a very interesting summary of some of the best authenticated records of exceptional psychic experiences, including in detail the story of "Katie King." The most interesting characteristic of this section is the very advanced ground which the author takes in regard to the validity and the significance of phenomena of this kind. He adopts quite enthusiastically a purely "spiritistic" explanation of all these experiences, considering that they prove beyond doubt the fact of communication with men and women who have gone beyond. The only modification of his purely spiritistic attitude is found in his view that the physical phenomena of the seance may be better explained by telekinesis, the extra-physical power of the medium, rather than by the intervention of any co-operating intelligence.

On the whole, this volume may, in spite of its vagaries at points, be reckoned of value as presenting a monistic theory of the universe, which, avoiding the fallacy inherent in all dualistic explanations, interprets the relation of life and matter with an eye single to their essential unity. Most of the hypotheses of the author are little likely to win general credence, yet his very attempt at a physical theory of life, which is at the same time not materialistic but essentially spiritual, is to be credited to him as an effort, at least, in the direction in which many would like to go.

G. F. J.

The Standard Domestic Science Cook Book, by Wm. H. Lee and Jennie A. Hansey, author of the Century Cook Book. Fourteen Hundred Famous Recipes. Laird & Lee, Chicago.

This is a beautifully arranged, splendidly indexed, cook book, which we fancy would delight the heart of the gastronome. Fourteen hundred recipes are said to adorn its pages and in it a large number of vegetarian articles of diet are to be found. The methods of preparing the food are exactly set down and the work can be recommended, especially to those who do not limit themselves too closely to a vegetarian dietary.

The Aquarian Gospel of Jesus The Christ, the Philosophic and Practical Basis of the Religion of the Aquarian Age of the World and of The Church Universal; transcribed from the Book of God's Remembrances, known as the Akashic records, by Levi, with introduction by Hon. Henry A. Coffeen; The Royal Publishing Company, Los Angeles, California.

The Aquarian Gospel of Jesus Christ is said to be derived from a study of the akashic records; it does not seem, however, at all probable that akashic records would contain a book so neatly gotten up, so accurately divided into parts, sections, chapters and numbered paragraphs as this. In fact, it is our impression that akashic records are of quite another character as a rule. Books, of course, have their counterpart in the akashic records and if such a book as this were written and actually left in akashic records, we can but marvel that its form, possesses so modern an appearance.

We scarcely believe that researches of those in whom we have greatest confidence as students of the akashic records will bear out the statement made, that this gospel is derived from the source to which it is credited by its author.

BUDDHIST ESSAYS.

By Dr. Paul Dahlke.

(MacMillan. \$2.00 Net.)

This is a book of much interest. England and Germany have lately had Buddhism presented to them by Buddhist missionaries from Burma. In Switzerland there is a hermitage with a Buddhist monk or two. In London a Buddhist Propaganda Society has sprung up. The wave of Hindu philosophic ideals that Schopenhauer prophesied as inevitable for the west, and which has been sweeping over western thought for the last fifty years, is bearing fruit, and these Buddhist Essays are excellent reading. We would specially recommend them to Theosophists as showing the difference between the Theosophical conception of life and that of the orthodox Buddhist. In two points especially does Buddhism diverge from the divine wisdom. They are, first, the conception of the Cosmos as a mechanical process not directed by divine intelligence; and, secondly, considering the human soul as a temporary phenomenon in the world due to certain psychological causes that can be put a stop to.

In the chapter on Kamma (this is the Pali

form of Karma) we have a very clear summary of the exoteric conception of the soul. It is one that it is well to know, and specially for many western people, whose ideas of personal immortality are of the harp and crown order. But we theosophists take issue with the modern orthodox Buddhists on just this point, for we hold that this is exoteric Buddhism, and that there is an esoteric Buddhism which has been excluded from the Buddhist sacred books of Ceylon and Burma. While the exoteric conception of soul does mean the cessation of the individual consciousness in the state of Nirvana, following the wisdom tradition we hold on the other hand that though Nirvana is a state of being where the limitations of individual consciousness drop away, yet it is not a negation of being, but a super-individual being of inconceivable vitality and consciousness. The matter with modern Buddhism is that where prevails this exoteric Buddhism, no Arhats exist, who know first-hand what Nirvana is. The saints of Buddhism seem not to be produced out of these exoteric conceptions.

One beautiful quotation better than all the rest of the book put together gives the spirit of Guatama Buddha. It is this: "The Buddha discovered a footpath to the highest summit of human achievement, freedom from pain, up which every man can climb who has the natural use of his limbs. But he never disputed or denied that upon wings also, or in a balloon, or in some other wonderful way, we might be able to attain to this highest. He contents himself with saying in effect: This way I have found; whoso will entrust himself to me, him I can serve as guide."

Some of us find it easier to use the small wings we have and prefer one of the "other wonderful ways" than that outlined in Buddhism, and being Theosophists, we can love the Buddha as one of the saviours of humanity none the less. Read the book, it will present new ways of thinking, but remember it is exoteric Buddhism and not Theosophy. Perhaps as supplementing these essays one should read Mr. Fielding Hall's books, "The Soul of a People," "A People at School," and "The Inward Life." C. J.

* * * In all phases of mysticism, whether Oriental or Occidental, whether overlaid with magic rites and superstitions, or sinking into a state of absolute negation of all existence, this idea of Eternity, of timeless Being, of the One, of the Infinite is never wanting.

INDIA, ITS LIFE AND THOUGHT.

By John P. Jones, D. D.

(MacMillan. \$2.50 Net.)

There is hardly anything more pathetic than to read a book on India by a missionary. One might be irritated, but that would be childish, one might weep, but for one's sense of humor. Dr. Jones has lived in India thirty years and is an earnest, sincere, and enthusiastic missionary, and yet what he says of India is both true and not true, for it is the half truth. I have often thought that as a lesson to missionaries I might write a book on Christian Europe and America (for eastern consumption), describing Monte Carlo, lynchings and trusts, all as the result of the Sermon on the Mount. Dr. Jones, in a book of four hundred pages, after describing India and Burma, deals with caste, Hinduism and Mohammedanism and the other great faiths of India. All that he says of the evils of the caste system is true enough, but he is totally blind to the other side. He says: "In other words, the whole system directly cultivates, in all the people, a hollowness of life which does more than anything else to rob India of her manhood and which makes nobility of character and ethical integrity most difficult things among the Hindu community." And yet his own descriptions show the intense vitality of religion in India.

Speaking of the Bhagavad Gita, he says, "But the author, naturally and inevitably, failed to produce a congruous scheme of saving truth and religious appeal. The result is that we see, on almost every page, contradictory teachings and conflicting methods of salvation." But with a gleam of intuition, he adds, "This, of course, is by no means fatal to it in the estimation of Hindus, with whom consistency has never been a foible, and in the eyes of whom two mutually contradictory teachings can rest peacefully side by side."

It is a pity that he does not see that the way that contradictory statements in the gospels are reconciled satisfactorily by himself may be applicable in other religions too. No more has he a truer understanding of Mohammedanism. There is a chapter on the Christ and the Buddha, with the inevitable lack of insight into and understanding of the grandeur of the Buddha's personality.

Dr. Jones's remarks about the Theosophical Society are from the hostile outsider's standpoint. Why will a missionary, playing the role of historian, be content with second-hand

facts? On page 410 we have one reason apparently for his hostility, as follows:

"Religions today have lost much of their asperity one toward the other. The study of comparative religion has lead men everywhere to magnify the assonances, rather than the dissonances of the Great World Faiths. Theosophy magnifies into a cult this function of bringing religions together. It ignores, however, the fundamental differences which exist, brings all faiths into the same equational value, and assumes that they are equally effective as ways of salvation." Naturally if people did believe that all faiths are equally effective for salvation missionary effort would be a waste of time. No wonder then that Dr. Jones should come to the conclusion that "Theosophy as a harmonizer of faiths is not likely to accomplish much that will be permanently good." Perhaps when he returns to earth next life facts will force him to a different conclusion.

One quotation in his own book we would invite Dr. Jones and all other missionaries in India to ponder over, and it is this, "A Brahmin gentleman had the presumption to say to me, recently, that he and his fellow Brahmins and other Hindus were able to understand the Christ much better than we of the west. He also claimed that they could understand the deep significance and the delicate shading of His thought better than we who are not of the east, like them. As a man who had taught and had tried to live the Christ in this land for more than a quarter of a century, I smiled at the audacity of his remark. And yet I knew that that man had visions of Christ that I had not; and that he has a fondness for Thomas a Kempis' book, beyond, perhaps, what I myself possess. There are aspects of the teaching and of the life of Jesus which appeal more powerfully to his oriental and deeply mystical nature than they can possibly to the minds of all western men." That is the whole truth.

C. J.

CULTURE.

Culture—the development of heart and intellect—is the keynote of life. More Light, ever more Light!

One of the missions of Theosophy is to unify the various religions and this can only be done by pointing out the likenesses between them. We, who are members of the Theosophical Society, see in the Christian religion, the religion of the Western nations and as such we love it. We love, too, the grand Figure of the Christ, who was, nay is a Brother to the most lowly, the most sinful. Perhaps, indeed, the love we give Him is greater than that which Christians give Him for we love Him too dearly to cast upon His innocent shoulders the burden of our sins, preferring,—like the grown men and women that we should all strive to be,—to bear the burden of our own wrongdoing and not add one iota to His burden, by reason of our cowardice and weakness.

A great wave of spirituality is sweeping over this land of ours, in fact, over the entire earth, and, if Christianity is to take part in it, she must be up and doing, shake off the cloak of dogmatism which will presently smother her. Let her adherents revive her ancient truths, none the less true though ancient, and we shall see how men will flock to her for guidance. Helpers are needed all over the world to uplift the great orphan, Humanity, and it is for us to realize the opportunity and to seize it. "Many are called but few are chosen," once said a Blessed One, and another voiced the same truth when he said, "Of thousands of men, scarce one striveth for perfection," a perfection which can only be reached by helping our weaker brothers. Another old Scripture speaks of this charity in words more beautiful even than those of the Sermon on the Mount. These three verses, which are only a few of hundreds of similarly exquisite ones, were written to help those who are struggling to attain perfection.

"Let the soul lend its ear to every cry of pain, like as the Lotus bares its heart to drink the morning sun."

"Let not the fierce sun dry one tear of pain, ere thou thyself hast wiped it from the sufferer's heart."

"But let each burning human tear fall on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed."

X.

Children's Department

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

THE FRONT GARDEN.

Outpost of Fairyland, No. 777.

Dear Children: I have heard so many of you say you have never seen a Fairy, that I am going to tell you a few ways in which you may perhaps see some of them or even tame them and get them to play with you. For although they love children and like to play with them, the Fairies are sometimes afraid at first just as little wild animals are.

Now, what Fairies like best are beautiful thought-forms. But bad, ugly thoughts make them feel as if very dirty water were being poured on them, and so many people make bad thought-forms, that the little Fairies always scamper away when they see some one coming, just because they are used to doing so. And because they are afraid of us, we must show them that we love them and don't wish to hurt them.

If you live in the country, here is one way of doing it. Ask some one whom you love very much to take you to a quiet meadow far away, or to the woods or any beautiful place outdoors where there are no other people. The little Nature Spirits will run to hide as soon as they see you but they will watch you. Be very quiet and begin to make beautiful thought-forms. Just think that great clouds filled with all kinds of pretty colors are around you, and blue and green fires are dancing in the clouds and trees and on the ground and think of the prettiest things you have ever seen. Then the little Nature Spirits will peek out and see all the beautiful colors and they will think,

"Now, there is a nice child who makes lovely thought-forms instead of ugly ones. Let's follow."

And they will creep nearer and nearer until they are right in the colors and will dance and slide down the sides of the clouds and play all sorts of games, and they will get so they won't be a bit afraid of you. Then they will follow you every time you go out in the woods and will play with you all day long.

But the Nature Spirits don't like a large city

because it is full of ugly thoughts, so if you live in a large town, you can try my second plan. If you have a yard you can plant some flower seeds and get a bird-house and make a beautiful garden there. Then you will have a fine place for Fairies to live because they love flowers and birds, and I am sure some Garden Fairies like myself will come and help take care of your flowers. But don't forget this.—Every morning you must pretend that all around the yard there is a great wall as high as the sky and made of rainbows. This wall is very important for it will keep out bad thoughts, but if you forget it, or leave a hole or a weak place, the bad thoughts will come and drive the Fairies away. Think what fun you can have when your yard is a little Fairyland all by itself. And at night you can go out in your astral body and play there and perhaps invite other little children too—children who don't know about Fairies or who have never seen a pretty garden. And if you just say, "Busywing" and call me, I may be able to come and talk to you if I'm not busy. For I am a Garden Fairy, you know, and I often go visiting other gardens than my own.

And last of all, if you haven't a garden or it is winter so you can't go out, you can make your home into an enchanted castle. Make the walls and ceiling into rainbow walls to keep the bad thoughts away and then inside you can put knights and ladies and dragons and fountains and everything you wish. Just pretend all these things and they will be there and when the Fairies see this beautiful castle, they will come and turn themselves into the dragons and knights. And they will act out stories for you for they love stories as much as you do. And since they like to turn themselves into dragons and enchanted knights, they will have a fine time playing in your castle.

If you try any of these ways and you should see a Fairy, it would be lovely to write and tell Laleta about it, but remember,—whether you see the Fairies or not, they will surely be there for they can never resist the fun of playing in beautiful thought-forms. Try it and see for yourself. With love from

Busywing.

IN SCHOOL.

Jamie saw a fire-fly on a violet. He picked the violet and put it in a bottle.

That night, when he went to bed, he took the bottle with him. He watched the light of the fire-fly a long time. It made him go to sleep. Then, somehow, he was in the bottle with the violet and firefly.

"How are you Jamie?" nodded the violet.

"I knew you would join us," hummed the fire-fly.

"Isn't this funny," exclaimed Jamie, "to be here inside a bottle! Why, I'm not any bigger than either of you!"

"I think it's fine," said the fire-fly. "It's just like being in a crystal palace."

"But how can we play?" asked Jamie.

"Oh," smiled the violet, "we can play school."

"No," gurgled the bottle, "I don't want to. I'm only in the mineral kindergarten so I'm not as smart as you."

"What's he talking about?" laughed Jamie.

"What! don't you remember when you were like us? How strange! But I will tell you if you wish."

"Oh, please do!" exclaimed Jamie.

"Well," began Miss Violet, "I'm in the vegetable kindergarten, Mr. Fire-fly is in the animal kindergarten, you are in the human kindergarten and Mr. Bottle is in the mineral kindergarten. That makes four grades with you at the top."

"Oh," chuckled Jamie, "Isn't that funny!"

"Well, it's true. This bottle isn't supposed to be alive, but we know it is. After it gets through being a bottle and lots of other things, it is old enough to graduate from the first grade. Then it enters the second grade where I am."

"Now," continued Miss Violet, "I was a tiny seed way down in the dark, damp earth. Do you think I wanted to stay down there and never see sunshine? Not muchie! I went to work and sprouted. Up I shot, right to the surface of the ground. Then I made leaves for myself. After I looked round the world awhile and saw the sunshine and the blue sky, I thought I'd like to make a flower just as blue as the sky. So I did and here I am! Don't you think I'm lovely? That's what we

learn to do in the vegetable kindergarten. Mr. Bottle will make himself into violet, too, some day."

"Yes," interrupted Mr. Fire-fly, "when Miss Violet is old enough to graduate from the second grade, she will enter the animal kindergarten. That's the third grade. I'm in the third grade," bragged Mr. Fire-fly, "because I've learned to be a bug. I can think, too. When I first got my thinker going I said to myself: "You don't want to be just a common little bug. You want to do good in the world. So I thought, and thought, and thought till I got an idea. It was to make a bright light. I made the light. Now, the flowers smile at me, and little boys and girls run to catch me. When I want to hide I put out my light. Then they can't find me. Don't you think I'm smart? By and by, after I've been a lot of things like bigger bugs, I can grow into butterflies, and birds, and the like; then, after a long, long time become a fairy. But I've made up my mind not to do that. Instead, I'm going to grow into an animal, possibly a cat, or a dog, or a cow, or a horse. I get smarter all the time. Then, when I'm so smart I can't stand it any longer, I graduate from my animal kindergarten into your school Jamie, which is the fourth grade. Now what do you think of that? I become human just like you. Perhaps a little boy, who knows! Isn't that wonderful?"

"Yes," said Jamie, "but what am I growing into all this time?"

"Oh," chimed Mr. Bottle, Miss Violet and Mr. Fire-fly, "you grow more and more beautiful. You get old, die, then rest awhile. By and by you come back here on earth a baby again. Then you grow old and die like you did before. Oh, you keep dying and dying, and being born, and being born lots of times. Only Jamie, each time you are born you are more beautiful than ever before. Yes, you are not only more beautiful but get stronger and nobler of character. At last you are so grand—what do you think happens? Why, you become a glorious angel that can do anything and go anywhere. That's what you're going to be if you try to be a good little boy. Now, isn't this a wonderful world?"

"Well it sure is!" gasped Jamie.

Agnes Boss Thomas.



Theosophical Society---American Section Directory

Secretaries of Branches are requested to send prompt memoranda of officers and all changes of members' addresses to the General Secretary, Weller Van Heek, 103 State St., Chicago, Ill.

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