



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:

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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, Weller Van Hook, 103 State St., Chicago, Ill.

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Vol. X

CHICAGO, MARCH, 1909.

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THE AUM. I.

The longing of the sculptor to create is of God Who in turn brought the desire to multiply from Brahma. Longing is of God. It is, for us, longing to return to Him and then to return to our children. Above we think of and long for them, below we think of and long for Him.

Our Masters must occupy strange ground, for, seeing clearly, they know Him and would be with Him. Yet they know us and would be with us and would draw us lagging and heavy to Him.

The aum resounds in the tones of all created

things, of chants, of symphonies, in whirring of insects' wings, the sighing of the breezes, the roaring of the gale, the breaker's roll, the din of thunder and the overtones of heavy bells made to peal it forth. Always it tells of longing, longing, infinite yearning. For what? Union, the final joining of all souls in God—the withdrawal into His consciousness—Moksha. And then? A new expression, perhaps, in a new creation. Thus ever a longing, a yearning, an aspiration. "And the world is more and more!"

THE PEACE OF NATIONS.*

*Notes from a talk to some students in England by Mr. C. W. Leadbeater in 1901.

The Brotherhood of our Society ought to be a very real thing. It is important that we should recognize and realize a close fellowship, a feeling of real unity and drawing together. This will be helped if members will forget their own personal feelings and think chiefly of the interests of others. The Heart of the Society is making for itself a body on the Buddhic plane, a channel for the Greater Ones to work through. The perfection of the channel as such depends upon the attitude of the earnest and devoted members. As yet it is very imperfect because of the tendency to think too much of self as a unit, too little of the good and well-being of the whole. The stones of the wall must be built into the wall each in its own place; one standing out of place here or projecting there causes roughness.

Going about from group to group in America and noticing the more or less successful attempts at combination both here and there, more and more does one get an insight into a little of the working of a vast scheme, a machine as it were, of which we form a little wheel. It is for us to make ourselves really

fit for our little part; then, though we may be quite unfit to take a leading position in the world's destiny, what little we do is lasting and will be used in the working of the whole.

In Mrs. Besant's "Avatars" we may notice a reference to the Sixth Root Race and the position our two Masters are preparing to take with regard to it. Already some members have been chosen to take part in laying the foundations of this race. The time is not far distant when this will take place, but just when we cannot say, whether in this or a future incarnation. But meantime there is something in the quite immediate future to be working for and that is in connection with the sixth sub-race of the Aryan Race, now just to form in North America. The seventh sub-race is later to take its rise in South America.

All this H. P. B. told us years ago; but certain qualifications were added by her, making the whole difficult to understand. So we reserved our judgment, thinking perhaps the Slavs were to be the sixth sub-race. But now we find that H. P. B. was right. She generally was right. The more we learn the more we find this to be the case, the more we see that

what she had in her mind was right, even though the expression of it was sometimes clumsy, cloudy, or difficult. More and more we learn to be cautious in saying "Impossible" to what she has told us. She is emphatically right in what she has told us in regard to the sixth sub-race taking its rise in North America. Already signs are to be seen of preparations for this, different races are being welded together into one, and we have our part to play in this. It is very important that a child's early years should be surrounded by good influences; so it is with the childhood of a race. If we can succeed in starting this young race along right lines much will be gained; and we, even at this distance from America, can be of great help, if we will, at this critical period of history.

Part of the scheme very shortly to be realized is the drawing together of the various branches of our fifth sub-race, the Teutonic. We all belong to that; Anglo-Saxons, Scandinavians, Dutch, Germans and Americans, some also in France (the Norsemen in Normandy, etc.). A much closer drawing together of all these is to be brought about for a definite purpose. And that purpose is the preparing of the way for the coming of a new Messiah, a great spiritual teacher bringing a new religion. The time is approaching when this shall be launched—a teaching which, as compared with the other religions, shall stand upon a broader basis and keep its purity longer. But before this can come about we must have got rid of the incubus of war, always hanging over our heads like a great spectre, paralyzing the best intellects of all countries as regards social experiments, and making it impossible for our statesmen to try new plans and methods. Therefore, one essential towards carrying out the scheme is a period of universal peace. Many efforts have been made in various ways to bring this about—for example, the Peace Conference. Another way will have to be tried.

The fifth sub-race, then (Americans, Englishmen, Germans, etc.), is to be drawn closer together. If we can but put aside little race prejudices and stand side by side, a great work lies before us in the future. Ours is the latest sub-race and therefore contains, generally speaking, the highest Egos in evolution. But the majority of our race is by no means ready to respond to a purely unselfish motive as a means of bringing about the universal peace required. How, then, can this peace be brought about? By making it

to the self-interest of these nations to insist on universal peace. Trade suffers during war. We, the Teutons, are of the greatest trading nations of the world, and we shall shortly realize that it is to our interest to bind ourselves together and to stand for peace. Not a very high motive truly is this, a motive of self-interest; but on these and on similar and parallel lines the next effort is to be made. Many things are helping the binding together of our race and are being utilized for that end, as for example the death of our late Queen. Her life did much in drawing our colonies together into closer bonds with the Mother Country. Those who saw the Jubilee procession from the psychic standpoint were greatly impressed with the mighty current of high emotion thereby evoked. In her life she did much, at her death still more was accomplished. By her death she drew close to us not only our colonies, but America. It might have been their own Queen they were mourning over there, so spontaneous, so sincere, were their expressions of the sense of loss. So in her death she did grand service as well as in her life.

Each race has its own peculiarities, as has, for example, each individual of society. These, if we would co-operate in the great work, must strenuously be put aside. What, then, can we do practically to help? A good deal. For example, wherever in our presence, sneering or unkind things are said against the Germans or Americans or other nations, we can make a point of always putting forward the other side, and saying something kindly. There are only about a hundred of us here in this room, but each meets, say a thousand others, in the course of a year. We may not always be able to contradict the evil thing said, but at least we may supplement it with something else good. At any rate it is well to bear in mind the importance of a friendly feeling among these nations. We may, each of us, be a center for helping our nation to see good in others, and thus, though it may be in a small way, smooth the path and make the way for union easier. Many people are in the habit of speaking with narrow prejudice against the national peculiarities of others; let us at least take care not to do this.

When peace is assured, then shall the spiritual teacher take his rise. The very place of His birth (or coming forth) is already arranged. All kinds of things may be recognized as part of the great scheme, blending us as nations together to make possible this

coming forth possible. When it comes to any of you, as it may, to raise even a little corner of the veil, and catch a glimpse of what is behind you, you will realize a perfect peace and content, you will gain the most absolute confidence in the Powers that govern.

The scheme will be carried out whether or not we rise to our privilege of helping in it. If we do not take the opportunity, another race is being prepared for the work—but that would mean a delay of one or two hundred years.

Do not let us despair when we think how very little each of us can do in the matter; every little effort will be used by those who are working behind.

The scheme put roughly before you is only a part of another much vaster scheme. What has been done now has been prepared for, for some thousands of years. Let me give you one small instance of this: You have read Mr. Mead's Apollonius of Tyana, mentioning how he traveled all over the world from place to place. This was done with a definite object. He was not yet himself an adept, but on account of the great sacrifices which he had made in his previous incarnation in yielding up his body to the Christ, he was given a mission to establish throughout the world certain "Magnetic Centers." A magnetic center is a place permeated with strong vibratory magnetism, a place where it is easy to do certain work because of its holy influence. This may be produced by some great one there passing through an initiation, or other great crisis, leaving great magnetic power. Several spots, scattered here and there over the world, were as his special mission magnetized by Apollonius. One of these is the place where the new teacher shall arise. And this was arranged so long ago as 30 A. D.

Nor is it only good people who are used to promote the scheme indicated. All force is being used to forward the work by the great Brotherhood that stands behind, even the selfishness of men. Bigotry in the Christian Church, for example, evil though it be, has been not altogether valueless, for it develops strength of faith, for the ignorant cannot believe strongly without being bigoted. Self-seeking in commercial pursuits has in it some power which can be turned to account by those who stand behind; for it develops strength of will and concentration—qualities which in another life may be put to most valuable uses.

"Blindly the wicked work the righteous will of Heaven."

"All things work together for good to them that love God." This as regards personal karma, but the same holds good in greater and broader schemes.

We each have an opportunity to help in this scheme, to co-operate on the side of good. If we do not take the opportunity offered us, another will. If not that other, then a third. If we would rise to our opportunity then we must rub down our corners and get rid of our awkward personality, and forget it in encouraging good feeling in every possible way. If you hear something said against somebody, at once try to put the other side; do this both as regards nations and individuals. Counter-balance the evil by stating the good—not to give a false impression, but the best possible aspect or interpretation of the true. The smallest wheel in a big machine is necessary. Our work is to make the machine run smoothly, to neutralize the friction. Our aim is to be a united whole as a Society, and to help in the outside world towards harmony. The scheme is great, the opportunity grand. Shall we take it?

INTERNATIONAL ARBITRATION.

It must ever be the aim of the Theosophist to go to the foundation of things before coming to definite conclusions. In his judgment he has to take account of the vast invisible realm behind the forms among which we move.

The only true remedy for any evil is that which is prescribed with an understanding of the primary cause. Men often looking at human events consider them the results of causes which are all evident to the human mind. Wars are either approved for superficial reasons as unavoidable in the struggle for existence and as necessary for civilization, or they are condemned for equally superficial reasons, based on the assumption that men killed in warfare have ceased to be and have lost all that is precious in life. Ruskin speaks a profound truth when he says that, "broadly speaking, none but soldiers, or persons with a soldierly faculty, have ever yet shown themselves fit to be kings; and that no other men are so gentle, so just or so clear-sighted."

In the long evolution of the soul through reincarnations some needed qualities are developed by becoming a destructive agent of

evolution; but there comes a time when a soul passes beyond that stage and his further evolution then consists in helping to build.

More and more it becomes evident that the advanced souls of the Fifth Root Race have passed the turning point and that their future progress lies in disassociating themselves from struggle and combat and identifying themselves with co-operation and renunciation. Yet there is the strong impetus of the past ages. How can this be changed in the right direction?

The work must be from within and without. From within, from the invisible world there must be the attempt to rouse in men the inward light, the power of the Monad who knows the Unity; from without by appealing to the lower minds of the personalities incarnate on earth. The Theosophist, in his insistence upon the brotherhood of souls, shows that warfare must cease for the welfare of all, for what one gains at the expense of another is no gain at all. The peace propagandist does not go to the fundamental relations between souls and the laws of their growth, but, nevertheless, he does the work from the outside. That is also necessary.

Of the movements for peace, the most noteworthy is the tribunal at The Hague; in a few more decades, if public opinion is strong enough, the advanced nations will call its aid before embarking upon war. A subsidiary movement is that started by Baron d'Estournelles de Constant, with aims as follows:

"1. We shall continue our task of educating public opinion, counting more than ever on the support of the heads of superior, secondary and primary establishments of education, and also on that of quite a number of admirable voluntary associations whose representatives are among our first adherents. We shall exchange from one country to another and among all of them our lectures, in order to spread widely all progress, discoveries and innovations that may benefit every one and all of them.

2. Owing to our relations, we will be in a position to rectify the case arising, any false or misleading report tending to misguide public opinion. Our members, being well informed and acting together will powerfully contribute to the maintenance of peace through the influence they hold on public opinion, over the press, over the Parliaments, and over the Governments themselves.

3. We shall promote intercourse among

foreigners and with foreigners; we shall bring about friendly relations among prominent men who are evidently desirous of becoming acquainted, but who lack the opportunity and thus lose by being isolated the greater part of their self-confidence and power.

4. We shall continue to promote foreign trips and international visits. We shall aid and facilitate scientific expeditions.

5. We shall encourage the study of foreign languages.

6. We shall continue to favor, adding new guarantees, the exchange of children, of pupils, of professors, of workingmen, of artists, etc., also the employment of reliable young men in foreign countries."

The American branch of this "Association for International Conciliation" has its headquarters at 542 Fifth Ave., New York, whence all interested can obtain pamphlets describing its work.

Theosophists are heartily in sympathy with every attempt to remove barriers between nations, but they are busy workers in the Theosophical field. Most of us have our hands full, and it would be unwise to undertake new duties; yet it is our distinct duty at least to know something about these movements for Brotherhood and to give them our co-operation.

C. Jinarajadasa.

PRAYER.

Who pants and struggles to be free,
Who strives for others' liberty,
Who, failing, still works patiently,
He truly prays.

Who, loving all, dare none despise,
But with the worst can sympathize,
Who for a truth a martyr dies,
He truly prays.

Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

In musing, strength must come to dare,
Petitions are but empty air,
Brave action is the only prayer,
Thus learn to pray.

—Annie Besant (1875).

QUESTIONS ANSWERED BY MR. C. W. LEADBEATER.

Question—Can a karmic debt be cancelled by any other individual (ego) than the one who contracted it; in other words, can karma be exhausted in any other way than through individual compensation in either the present incarnation or in a future one?

Answer—Every individual will have to pay to the utmost every debt that he contracts, and to every individual the most perfect justice will be done, but for this purpose it is not always necessary that a vast crowd of egos should be perpetually meeting one another in successive lives. If one man so acts towards another as seriously to hasten or retard his evolution, if he does anything which produces upon the other a marked or permanent effect, it is fairly certain that the two must meet again in order that the debt may be adjusted. It is obvious that that may be done in various ways. A man who murders another may conceivably sometimes himself be murdered in turn in another incarnation; but he can cancel the karma much more satisfactorily if he happens to have an opportunity in that next incarnation of saving the life of his former victim at the cost of his own. It would seem that sometimes he may cancel it without losing his own at all; for among the many lines of lives which have been examined we found at least one case in which a murderer apparently fully expiated his fault by patiently devoting the whole of a later life to the service of the person whom he had previously slain.

There is however a vast amount of minor karma which appears to go into what may be described as a kind of general fund. The schoolboy who mischievously pinches a classmate will certainly not have to meet that classmate a thousand years hence under other skies in order to be pinched by him in return, though it is unquestionable that even in so small a matter as this perfect justice will be done to both the parties. Constantly as we pass on through life we shower small kindnesses upon those whom we meet; carelessly and often unconsciously we do them small injuries also in thought and word and deed. Every one of these brings its corresponding result of good or evil to ourselves, and we too, though we knew it not, were the agents of karma in those very actions. The small kindness which we attempt will prove a failure if the recipient does not deserve even that much of help; the careless slight will pass unnoticed by its victim if there has been nothing in his past for which it is a fitting retribution.

It is not easy to draw the line between these two classes of karma—that which necessitates personal adjustment and that which goes into the general fund. It is certain that whatever influences a person seriously belongs to the first category, and small everyday troubles belong to the second; but we have at present no means of knowing exactly how much influence must be exerted in order that an action may rank in the first class.

We must, however, remember that some of the greatest and most important of all karma can never be personally repaid. In all our line of lives, past and future, no benefit can be greater than that which the Masters have conferred upon us in giving us access to the Theosophical teaching; yet to Them as individuals we can make absolutely no return, since They are far beyond the need of anything that we can do. Yet even this stupendous debt must be discharged like all the rest; but the only way in which we can ever repay it is by handing on the knowledge to others. So we see that here is another kind of karma which may be said to go into the general fund, though not quite in the same sense as before.

Question—If it is a man's karma to have scarlet fever, by what mechanism is the result brought about? And of what action is such a disease the karma?

Answer—I do not think that, in the sense in which the questioner means it, it ever is a karma to have scarlet fever. It is his karma in a given incarnation to have as the result of his actions in past lives a certain amount of physical suffering, and if a scarlet-fever germ happens to be at hand when he is in a sensitive condition, it may be permitted to fasten upon him, and part of that debt of suffering may be discharged in that way. But if such a germ does not happen to be there at the moment one of cholera or tuberculosis will do just as well, or instead of a disease there may be a broken limb caused by a bit of orange-peel on the pavement or by a passing motor car. I am aware that there are Oriental books which lay down with great precision the exact type of karma which follows upon certain actions—as, for example, that if a man is rude to his father in one incarnation he will be born lame of the right leg in the next, whereas if it is with his mother that he has a difference of opinion it will be the left leg which is affected, and so on. But in the many lines of lives which we have examined in order

to study the working of karma we have found no such iron rigidity. On the contrary we were especially struck no less by the wonderful flexibility and resourcefulness of karma than by its deadly certainty. By no possible effort can the man escape a single feather-weight of the suffering destined for him, but he may often avoid it in one shape, only to find it inexorably descending upon him in a different form from some unexpected quarter.

Just as a debt of ten dollars can be paid in a single bill, in ten smaller bills, in gold or silver, or even in a bagful of nickels, so a certain amount of karma may come in one terrible blow, in a number of successive but less severe blows of various kinds, or even in a long series of comparatively petty annoyances; but in any and every case the full tale must be paid.

The Higher Criticism.—Just now the minds of some of our orthodox brethren are much exercised with regard to what they call the higher criticism—that is, the attempt to apply ordinary common-sense and scientific methods to the examination of religious teaching—the endeavour to understand religion instead of blindly believing it. For many ages the world has been told that ecclesiastical dogmas must be swallowed like pills, and that to attempt to reason about them is impious. There are many men in the world, and they are among the most intellectual of its citizens, who simply cannot accept doctrines thus blindly and uncomprehendingly. Before they can believe, they must to some extent understand, and a statement does not become a living fact to them until they can relate it rationally to other facts and regard it as part of a more or less comprehensible scheme of things. It is ridiculous to say (as some of the orthodox do) that these people are inherently wicked, and that their attitude is inspired by the devil, on the contrary they are precisely the men who truly appreciate God's great gift of reason, and are determined to employ it in the highest of all possible directions—for the elucidation of the truth about religion. The truth is that the critics are of the greatest possible service to religion; they are clearing up points in it which heretofore have been vague, they are stating with accuracy matters in connection with it which were previously very partially understood, they are trying to make a reasonable system out of what has until now been nothing but a maze of meaningless confusion. If any of our members have orthodox friends who are disturbed

by these efforts, who fear lest the liberalizing and rationalizing of their faith should refine it altogether out of existence, let them recommend to them the study of the teachings of Theosophy, for that is the very thing which they need. It will teach them to pause before throwing aside ancestral belief, and it will show them that, when properly understood, that belief has a real meaning and a rational foundation, and that while some of the vagaries of mediæval ecclesiastical dogma may be incomprehensible and incredible, the original teaching of the Christ was a magnificent presentment of universal truth. If they have somewhat outgrown the outer form of their religion, if they have broken through the chrysalis of blind faith, and mounted on the wings of reason and intuition to the freer, nobler mental life of more exalted levels, Theosophy will show them that in all this there has been no loss, but a great and glorious gain. For it tells them that the glow of devotion which has meant so much to them in their spiritual life is more than justified, than the splendour and beauty and the poetry of religious thought exist in fuller measure than they have ever hoped before, no longer as mere pleasant dreams from which the cold light of common-sense may at any time suddenly awaken them, but as truths of nature which will bear investigation, which become only brighter and more perfect as they are more accurately understood.

Question—Do the elementals that look after flowers belong to the human evolution, or are they devas of some kind?

Answer—The little creatures that look after flowers may be divided into two great classes, though, of course, there are many varieties of each class. The first class may properly be called elementals, for, beautiful though they are, they are in reality only thought-forms and therefore they are not really living creatures at all. Perhaps I should rather say that they are only temporarily living creatures, for though they are very active and busy during their little lives, they have no real evolving reincarnating life in them, and when they have done their work, they just go to pieces and dissolve into the surrounding atmosphere, precisely as your own thought-forms do. They are the thought-forms of the Great Beings who are in charge of the evolution of the vegetable kingdom—something like what our Christian friends would call angels. When one of these Great Ones has a new idea con-

nected with one of the kinds of plants or flowers which are under his charge, he often creates a thought-form for the special purpose of carrying out that idea. It usually takes the form of a little creature who hangs round the plant or the flower all through the time that the buds are forming, and gradually builds them into the shape and colour of which the Deva has thought. But as soon as the plant has fully grown, or the flower has opened, its work is over and its power is exhausted, and, as I have said, it just simply dissolves, because the will to do that piece of work was the only soul that it had. That, then, is the real elemental, and of course that can never become human, because it is not a real reincarnating ego at all.

But there is quite another kind of little creature which is very frequently seen playing about with flowers, and that is a certain type of nature-spirit. There are many varieties of these also. One of the commonest forms is something very much like a tiny humming-bird, and it may often be seen buzzing round the flowers much in the same way as a humming-bird or a bee does. But these beautiful little creatures will also never become human, because they are not in the same line of evolution as we are. The life which is now animating them has come up through grasses and cereals, such as wheat and oats, when it was in the vegetable kingdom, and afterwards through ants and bees when it was in the animal kingdom. Now it has reached the level of these tiny nature-spirits, and its next stage of evolution will be to ensoul some of the beautiful fairies with etheric bodies who live upon the surface of the earth, about whom I wrote some articles in the Theosophist a year ago. Later on they will become salamanders or fire-spirits, and later still they will be sylphs, or air-spirits, having only astral bodies instead of etheric. Later still they will pass through the different stages of the great deva evolution.

This brings me to the second part of your question. The Devas are a mighty kingdom or spirits, and really they make the next kingdom above humanity, just in the same way as the animal kingdom is the next one below it. You may think of them as great and glorious angels, but of course they are of many different kinds, and different degrees of evolution. None of them are so low down as to have physical bodies such as we have. The lowest kind are called kamadevas, and they have astral bodies, while the next higher variety have bodies made of lower mental matter, and so on.

They will never be human, because most of them are already beyond that stage, but there are some of them who have been human beings in the past. When men come to the end of their evolution as men, and become something greater than human, several paths open before them, and one of these is to join this beautiful deva evolution. You will find something about this in the last chapter of "Invisible Helpers," and also a good deal about the Devas in the manual called "The Astral Plane."

Question—Is there any continuity in our nightly astral life, or is it a series of disconnected episodes?

Answer—Certainly, there is perfect continuity in the astral life. That life is in many ways much more real than this, or at least much nearer to reality, and this physical existence is only a series of breaks in it during which our activity is greatly limited and our consciousness but partially operative. To most of us in this lower life the night seems a blank, and in the morning we remember nothing of what we have done; but we must not therefore suppose that we are equally dense on the astral plane. That wider consciousness fully includes this, and every night we remember vividly not only what we did on all previous nights, but also all that we have done on the intermediate days. It is the physical brain which is dull and clogged, and it is upon return to it that we lose our memory of all except that with which it has been directly concerned. The astral life is much more vivid and its emotions are far stronger than any that we know down here. What we ordinarily call an emotion is only the comparatively small fragment of one which remains after the great majority of it has been exhausted in setting in motion the clumsy physical particles, so it is not difficult to see how far more intense and real that other life must be.

All those of us who are definitely engaged in the astral work have necessarily at one time or another taken in hand a number of cases which needed help. Such help may occasionally be of the nature of a surgical operation—something which can be done once for all, and then put aside; but far more often what is needed is comfort, reassurance and strengthening which must be repeated day after day in order that it may gradually sink into the texture of some wounded nature and transmute it into something braver and nobler. Or sometimes it is knowledge which must be

given little by little as the mind opens to it and is able to bear it. Thus it comes that each worker has a number of cases, clients, patients—call them what you will—whom he visits every night just as a doctor upon earth makes a regular round among his patients.

It often happens also that those who have been thus helped are filled with gratitude towards the worker, and attach themselves to him in order to second his efforts, and to pass on to others the benefits which they have themselves received. So it comes that each worker is usually the center of a small group, the leader of a little band of helpers, for whom he is always able to find constant employment.

For example, a large number of people who die are very much in the position of children who are afraid of the dark. One may reason with them, and argue patiently and convincingly that there is nothing whatever to fear; but a hand that the child can hold is of more practical use to him than a whole chapter of arguments. The astral worker, with a score of other cases needing immediate attention, cannot possibly spend the whole night in standing by and comforting one nervous or doubting patient; but he can detach for that purpose one of his earnest followers who is not so busily occupied, and is therefore able to devote himself to that charitable work.

For to comfort the child in the dark no brilliant scientific knowledge is needed; what he wants is a kindly hand and the sense of companionship. So that work can be found on the astral plane for any number of workers, and everyone who wishes, man, woman or child, may be one of them. For the larger and more comprehensive varieties of work and for the direction of the work, much knowledge is of course required; but a heart full of love and the earnest desire to help is equipment enough to enable anyone to become one of the minor comforters, and even that humble effort brings in its train a blessing beyond all calculation.

When the astral worker finally lays aside his physical body for this incarnation he finds himself among an army of grateful friends who rejoice unreservedly that he is now able to spend the whole of his life with them instead of only a third of it. For such a worker there will be no sense of strangeness or newness in the conditions of the life after death. The change for him means only that he will then be able to devote the whole of his time to what is even now by far the happiest and most effective part of his work—a part which he takes up every night with joy and lays aside every morning with regret—the real life in which our days of physical existence are but dull and featureless interludes.

ESPERANTO A PEACE MOVEMENT.

More than twenty centuries ago, there flourished in Alexandria schools of science, art, literature and philosophy so strong in their influence that they succeeded in seriously impressing themselves upon the thought of the ages that have since followed. While the period was not one characterized by any great originality, it yet marked one of the most active intellectual stages of the world's history.

Alexandria produced such men as Euclid, Archimedes, Aristarchus, Theocritus, and was the birth-place of the Neo-Platonic School and the Gnostics of a later period. Here was the famous library containing an enormous collection of volumes whose destruction has doubtless deprived the world of rare sources of knowledge. It was the place of momentous activities along intellectual lines, and the time has scarcely ever been duplicated in the grade and permanency of its achievements. But this triumph of intellectual effort came not as an incident of war, but as the fruitage of

peace. It would seem as if the extensive conquests of the great Alexander, bringing together under one vast Empire the influential nations of Europe, Asia and Africa, had been planned by some mighty Being to effect a world peace in order that the intellectual conquests that followed might have due guarantee against the disturbing forces of outer strife, and as part of such presumed plan, the acquisition, by Ptolemy I, after the death of Alexander, of that portion of the world-conqueror's empire which includes Egypt, would seem to have been of greatest moment, for this great ruler so wisely conducted the affairs of his kingly office as to have made secure the peace which ensued, and himself founded the celebrated library and museum, which were brought to a high degree of usefulness under his son, in whose favor he gave up the throne some years before death.

Modern times are not without a certain suggestive likeness to those of Ptolemy Soter, only it is not the conquering force of arms

that will now make the world one, but rather that of commerce, literature, science, and a dawning common conscience ripening into a perception of a world-wide human relationship, and influencing the acts of great nations. Sooner or later, we shall doubtless witness the formation of such international alliances as will make war practically impossible, and when this shall occur, would it be an unreasonable expectancy that history should repeat itself and give to us again a reign of peace wherein the triumphs of mind shall bear fruit for the coming ages, until the wheel shall turn again in its ceaseless course?

The state of general tranquillity needed for such an end is well worth all the pain and effort it may cost, and every undertaking which can help to bring forth that condition is a worthy feature of the great plan.

When those who shall turn back from the happy conditions toward which we aspiringly look, and estimate the influences that gave aid in these, our modern days, to the work of universal peace, I feel that the effort to establish a common international speech will seem to them as one of its important forces. To enjoy a firm peace, it is necessary to have understanding, sympathy, ease of intercourse, and given a common basis of speech these follow as the shadow the substance; and so the workers for the future may well give every aid they can to bring to fruition the struggle now being made by those who feel it their high mission to help all men to understand and appreciate one another and their universal relations by means of a common language. Many such efforts have come and gone, and many will still arise to help solve the problem, but of them all, none has seemed to possess the combined merits and fine spirit which give to the Esperanto movement its vivid life. Some were born in the academy, others in the cloister, but this in the heart of one who longed to unite all hearts into a single, throbbing heart, choosing, as he did, to attain his end by means of a common tongue, because to him no bond seemed so strong and enduring as that of language. And so the Esperanto of Zamenhof becomes an element in the army of militant forces moving in a world-wide conquest and building a greater Alexandrian Empire which is destined to usher in the age of Universal Peace.

Albert P. Warrington.

A CHINESE LEGEND.

In the dome of Heaven hangs suspended the priceless pearl, who upon earth was known as Souls' Delight. She it was for whom all men were anhungered, turning them from the women of this creation, choosing rather even to look afar at her for whom their souls quickened. Jealousy grew in the minds of the earth creatures. "What," they said, "shall we do to be avenged, we who contain in ourselves nothing vital enough to harm the life principle which in her whom we hate springeth and is brought to bloom?" Then, as the hate grew in the manner of all growing things, it took unto itself its like from wheresoever that like existed, and, as wisdom is not the exclusive attribute of good, this hate waxed and grew strong and wily with the wisdom of the serpent. "Come," they said, "cannot we, even though we cannot slay this woman, turn the minds of men so they shall be poisoned unto her?" "But, nay," said the wisdom serpent, "who, having known the bliss of perfection, would turn willingly unto the frail corruptive things of earth? All ye can do is by spreading glamour, making her seem suspended incalculable heights above the reach of highest man, to make her seem unattainable. Then will the men of earth, though never shall they lose from out their hearts the ache of loneliness and pain of knowledge, turn them in sheer despite unto the things of this which they are bound to think their earth." This is the story of why Wisdom left her place among the sons of men. This can ye find, if ye go deep enough, hidden in the archives of Chinese lore.

Taken in its widest significance, and especially in its saner and more rational use, transcendentalism may be defined as that instinct or sense of feeling of the human soul by means of which it is drawn out of everyday consciousness, and brought into an elevated state of mind, by the contemplation or vision of those beings which arouse within us a sense of timeless Being, of the Absolute, the Infinite, the One.—Kuehne.

THEOSOPHY IN RUSSIA.

On November 17, 1908, the Russian Theosophical Society began its activities. Yet long before this, interest in Theosophy had been born in Russia. Regular work in branches has been going on for six and one-half years; before this, in different towns, scattered far away from each other, persons have studied Theosophy individually.

The first person whose name we know as a Theosophist is Mr. Zorn, who lived twenty years ago in Odessa and who left to his friends a small but good little theosophical library.

Then, some ten years ago, a Russian lady from the Caucasus, Mme. Maria Robinovitch, became interested in the books of H. P. B. and went to England, where she met Mrs. Annie Besant. She left her daughter in London and came back to Vladikavkaz, full of enthusiasm for Theosophy and the great leader she had met. She studied, translated several theosophical books and articles and tried to organize little theosophical gatherings in Vladikavkaz, but the times were very difficult and such work was dangerous, especially in the provinces. So she had to leave collective work, but she continued to study and she educated all her children in the light of Theosophy. Her old mother became a Theosophist also, and so the family of Robinovitch formed a beautiful, harmonious center, whose influence was felt by all who came in their house. Maria Robinovitch has passed away, but there is none who knew her who does not remember the deep and sweet charm of her spirituality. She died as a saint in an ecstasy of love and joy, and her photograph, taken after her death, is a beautiful witness of this glorious passing away.

While Maria Robinovitch was in England with her daughter, there came from Russia Miss Nina de Gernet, who had already read much and wanted to know more. She entered the T. S. and became an enthusiastic pioneer. For several years she worked in different centers and branches in Germany, France, Italy and Switzerland. Between times she travelled in Russia and brought everywhere she could the good news and theosophical books, which were very precious as such literature was then forbidden and Miss de Gernet had to carry them through the frontier with risk and danger to herself.

There is not one person of the older workers now working in Russia who is not indebted

came through her. With indefatigable energy to her, for the first tidings for most of us and patience she traveled from one town to another and wherever she found somebody ready to listen to her or to read one of the books she brought, she stayed and did her best to interest Russians in Theosophy.

Miss de Gernet and I had been school comrades in Switzerland, so I have known her since childhood. She was always interested in the Eastern literature and philosophy and believed in reincarnation long before she knew of Theosophy. Since our schooltime we have been friends and so, on coming back from her first theosophical trip abroad, she wanted to interest me but she had a hard time of it. I was then absorbed in my school and social work, especially in the evening classes formed for workers in factories. Amidst the suffering and ignorance which surrounded us, I believed that all our energy ought to be given to the struggle for light and so I was at first antagonistic to Theosophy. I mistook it for an aristocratic teaching, good only for a few, and dangerous because it might turn away some of the force needed to help the helpless. I would not even read theosophical books at first; yet I promised to read one as Miss de Gernet went away again and left in my hands all her books.

It was a hard time in my life and I had to go through many trials; one of these was to break my leg and to lose all my lessons for several weeks. (I am a teacher.) On laying motionless and suffering for long days and nights I tried to read, but all books had grown strangely tasteless and I wanted something else. Suddenly I remembered the coffer with the "strange" literature and I took the first book I saw in it, "In the Outer Court." I had not read two pages before I was deeply interested and as I read farther I grew so moved and excited that I could not take a meal, or speak, nor sleep till I had finished it. I read it the whole night through and then thrice again, so absorbed that I did not notice how days and nights succeeded. It was as if I lived ages during this lecture and a lightning had opened vast horizons before my dazzled and delighted soul. Then came a period of passionate reading and I found much in the books of the dear coffer. Yet this first lecture had a tremendous effect on me; it changed my whole life and I shall never for-

get it. It opened to me the way and I found Theosophy. This I relate to show how much most of us owe to the devotion of Miss de Gernet, as I am only one of the many who has been thus helped by her. Her books form the library of our Center in St. Petersburg. We have almost everything which has been published during the past years in English, French and German on Theosophy.

Seven years ago I went to England and was present at the Convention where Mrs. Besant presided. I came back with such light and strength that I felt a passionate wish to share it with others. And so we began to work and one earnest worker after another was found.

In St. Petersburg I met with Maria Strauch, a distinguished artist and a superior and charming personality, and together we formed the first branch in St. Petersburg, the branch which now, after the passing away of M. Strauch, who gave us our inspiration, is called after her name. For three years it was the one branch regularly meeting. We tried lectures in different saloons and discussions also, but only in the third year did we succeed in forming a second branch and then very soon came two more. So we now have four branches meeting regularly and working in St. Petersburg. Besides this we have a Christian group interested in Theosophical work.

Miss de Gernet continued to travel and brought together interested persons from different towns. So I learned to know Mme. Helena Pissareff, the translator and author of many theosophical articles and now the president of the Kaluga branch and Mme. Nina Pschenetsky who works with devotion in Moscow and whose books in truth are the little central of Moscow. She succeeded in bringing together the first interested persons in this town. Through Miss de Gernet I came to know Mr. Pavel Batiourskoff, the gifted author of many beautiful theosophical articles; Miss Ariadne Weltz and Mme. Elisa Radzevitch, who have founded since last year a branch in Kief; and many others. The link between all the first earnest workers has been our dear pioneer, Miss Nina de Gernet.

Since last year we began to work at our organization and now we are a Section. A periodical has been started since 1908 and our work is growing wonderfully. Now, that we are recognized by the Government, linked together and eagerly listened to by the Society, we shall never forget the hard and difficult time when we were only a few, when we did not know each other and when the devotion

of our pioneers had not yet cleared the road and shown us the light.

Anna Kamensky,
General Secretary, Russian Section.

KARMIC ATTACHMENTS AND THEIR USES.

People, who for the first time are brought into intellectual contact with the doctrines of Karma and re-incarnation, are not prone to look upon Karma and the attachments which are formed through it and which bind souls together as wholly beneficent. Yet there are such ways of looking at these matters as enable us to estimate their value highly. It is felt by such persons who would undertake the work of the Masters, that They might do much more for Them if it were not for this or that Karmic relationship or tie.

These ties must not be looked upon as obstructing progress but in quite another way. They are sacred and important and result in relationships, after evolution has progressed much further, which are extremely beautiful.

Mr. Leadbeater tells the story of the attachment between a Mahatma and two pupils—H. P. B. and Col. Olcott. These two younger souls became attached to the elder through an occurrence which took place in the Atlantean days when the Mahatma was King and the Colonel gave his life in His service, at the same time saving the life of H. P. B. His one request was that he be allowed always to work with H. P. B. as a servant of the King. This request was granted and it has been fulfilled. For the two have worked together in the Master's cause as comrades in other lives as in this in which they established together the Theosophical Society.

It has been said that the person who is before us is the one whom the Master would have us serve. This is quite true. So it is that the one with whom we are karmically related is one whom we ought to serve for Their sakes.

But supposedly evil karma is not properly to be regarded as evil. Indeed, when people wrong us and "despitefully use us," they only establish karmic relations toward us which makes possible great service for them on our part in the future. Hence, he who casts stones at Christ, may in some ways be called blessed, for He would bless him in the very act of malevolence. Though the man must in some

ways expiate the sin, he will learn the lesson that such wrongs as he has committed may not be repeated. Then meeting the Christ in some future life and learning from Him or One of His Pupils the lessons of sacrifice and service, he will come to a reward quite the opposite of that which one might have expected him to receive.

This is but another illustration of the conquering power of love. For the Christ loves His enemies and would use the very force of hate, which is only a negative phase of love, to bring to Him those who wronged Him, converting hatred and conquering it.

There are those whose physical plane karmic associations have become most distasteful since they have learned something of the Path and its stern abjurations of the things of the flesh. These unhappy ones are obliged to maintain physical plane activities which they dislike intensely, a "social" life, coarse dietary and perhaps the partial abandonment of work for the branch which they had cherished as a happy relief from the life they had led.

The laws of sacrifice, of service and of love must be borne in mind. They must take into consideration all manner of obligations and decide for themselves what is best to be done, how the balance should be struck. But it must be remembered that it is the feeling of right which must in the end decide. It is the buddhi that must be the criterion of good and evil. The development of buddhi is a wonderful process and it is greatly aided by the sacrifice of the lower nature in the performance of duty.

The most beautiful phase of these relationships lies in the joy of meeting in the incarnations over and over again those whom we have known in former lives and in serving them. Gradually these relations are rendered more refined and beautiful as selflessness grows. More and more the souls cling to one another during incarnation and joy in the association. But there comes a time when at least temporary sacrifice of the relationship must voluntarily be made, when some must go in this direction, others in that, to serve the purposes of the Work. Then must come suffering and faintness of heart. But the Masters know how to sweetly order all things. They care for the bruised hearts, supplying occupation, distracting attention and giving strength.

In the end the older soul becoming a Mas-

ter, draws on and supports the younger as a direct pupil and teaches him the way to God. This is the greatest joy and beauty of karmic attachments. Out of the bitter shall come forth sweet; out of weakness comes forth strength. How strangely grief and sadness walk as the shadows of joy and happiness until Peace comes to perfection, that Peace that, passing understanding, is present in day and night, sunshine and shadow. So we may think that those that love us and whom we love we may love more and more, till we find our devotion only that which will sacrifice itself for that which it loves. Understand if you can why the mother gives up her daughter to marry and go to a distance for the remainder of her life and you will understand how karmic attachments grow until sacrifice on one side is complete and teaches sacrifice upon the other side. But such a thing we may not understand, we may only feel it. It is only by the development of buddhi that we may know God. And it is through the action of soul upon soul through aeons upon aeons of time, by attraction and repulsion, by slow attrition, with joy of union and grief in parting, that the soul is taught its lesson. Wise are we when we love all men, when we look with tender solicitude upon their faults, their failures, their exuberance of passion, their destruction of friendships, and when we can see the dawn of peace for all the souls of men in the steady flame of devotion which burns in the hearts of those who sacrifice themselves in household cares, perhaps setting aside the longing for greater and more attractive ideals, of those who give their lives to friends or to country or who devote themselves to the ideals of altruism in art, education, religion or the pure philanthropy of the Divine Wisdom.

W. V-H.

"I was not more than eighteen years old when an inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me. I found them in the grass and fields, under the trees, on the hill-tops, at sunrise and in the night. There was a deeper meaning everywhere." And again he writes, "I looked at the hills, at the dewy grass and then up through the elm branches to the sky. In a moment all that was behind me, the house, the people, the sounds seemed to disappear, and leave me alone. Involuntarily I drew a long breath: then I breathed slowly."

—Richard Jefferies in his "Story of My Heart."

NOTES ON THE BROSS' LECTURES.

Lecture VII of The Bross Lectures for 1908, on The Religions of Syria and Palestine, by Dr. Bliss, was on The Era of Missions.

It was the American Board of Foreign Missions to which was reserved the honor of establishing the first Protestant church at Beirut, in Syria, in 1821.

In 1219 the Roman Catholic order of Franciscans established themselves in Syria and they have remained there ever since. During the Crusades the Maronites affiliated themselves with the Roman Church, and this alliance has grown closer with every century. In 1905 there were fourteen Roman Catholic orders of men, and twelve orders of women.

The original program of the First American Missionaries did not include proselytizing. Their intention was to preach, have Sunday-schools, day schools and simply let the light infiltrate the dark places, and thus regenerate the decayed Christian churches. For a Moslem to become a Christian meant death, hence what had previously been done in the way of proselytizing had been largely among Moham-medans.

The Turkish method of governing Christian sects is to use the church organization in administering them. Each sect commits its affairs into the head man of the body, who intermediates between the people and the Turkish officials. Accordingly, those who received schooling under the A. B. F. M. demanded their protection and they were forced to open a church. The nucleus of the first Protestant church was formed in 1824. In 1885 the Presbyterian Board organized regular Protestant missions.

Prior to 1847 the Roman Bible had been used. In 1847 Dr. Eli Smith began the translation of the Bible, with the very able assistance of Dr. Van Dyck. The work was finished in 1865. The work covered six stages. The first translation was made by a Maronite scholar; 2nd, Dr. Smith; 3rd, a famous Arabic scholar; 4th, Dr. Smith; 5th, proofs were sent to missionaries for revision; 6th, Dr. Smith and Dr. Van Dyck.

The American Board took land farther north and the Presbyterian Board located at Beirut. There are now 3,000 members of the Lebanon Missions; of the whole body of Syrian missions, 7,000; of Syria and Palestine, 11,000.

Here Dr. Bliss questioned "does the old idea of missions still hold in the United States,—

that of a lone missionary standing under a palm tree, expounding the gospels to a group of natives"? The missionary of today has to be a pretty good business man. There are four stations; each has a school and church, and although Presbyterian, it is practically Episcopalian. The head is bishop and school superintendent, temporal and religious head, conducts examinations and has also to be a pretty good lawyer. You cannot build a church without legal permit, and there are many other matters of law necessary to know. A knowledge of medicine is also a very useful requisite. In 1872 or 1875, when cholera broke out the doctor was the most influential man, and the medical mission is now a great feature. The missionary must also be a diplomat. Great diplomacy is needed to keep the native teachers under control, and sometimes he needs be an interpreter as well as diplomat.

Syria and Palestine are honeycombed with missionary organizations. The A. B. C. is at Tarsus: the Episcopalians are in Southern Palestine. One of the earliest is that of the London Jews.

In 1851 there were thirty clergy in Syria and Palestine; there are now between 2,300 and 3,000 scholars.

Great stress is laid on education by the missions. A story is told of Dr. Van Dyck who was met, while riding out into the country, by a man who asked where he was going. "To open two schools," replied the doctor. "Two schools, why two?" "Well, I am going to open one and the Jesuits will immediately open another, so I am really opening two." This has been the policy of the Jesuits since 1836 throughout Syria and Palestine, wherever another mission started, they immediately followed. "In this they are doing a good work in educating the people and we should rejoice over it." In 1866 the Jesuits opened a magnificent school at Beirut. It has academic, medical, commercial, biblical, and a magnificent archaeological department.

The Americans teach the English language, the Jesuits the French, and the French as taught is much the better language.

The Russian Established Imperial Society is spending \$50,000.00 annually in its schools. The chief instructions are in the three Rs.

The flower of educational institutions in Syria is the Syrian Protestant College, at Beirut. It was established in 1862. In 1866 it began with three teachers; it now has forty. There are 831 students. The faculty numbers 71; of these 33 are Americans from

Princeton, Yale and Harvard, and 25 are Syrians.

The students come from the Ural mountains to the Soudan, and the 831 are a living lecture on all the religions of Syria and Palestine. There are 327 Greek Orthodox, 102 Unitarians, Maronites, etc., 72 Jews, 20 Druses (sheikhs and peasants), 6 Bahais, and 146 only, "this I wish to call your attention most particularly to, only 146 Protestants, or about 16 per cent."

Subsequent experience has been in entire vindication of the original program of the first American missionaries not to create a native church. Although they were obliged to do so, their chief work has been in the schools. The effect of the missions has been most beneficial in that they have changed all the churches in that there has been a renaissance since their advent. Their educational effect has been such as to change the entire attitude of mind among the people, and the recent revolution in Syria and Palestine was moral as well as political. They are tired of the corruption of the Turkish government, and the young Turks' telegram which resulted in the granting of the constitution to them, is illustrative of their advancement. But "a day shall be as a thousand years, and a thousand years as a day," and this year of 1908 finds Syria and Palestine most happy. Mae Smiley.

A lover of literature from boyhood up, there has grown up within the writer an ever deepening sense of the essential unity of the experience which has led to the production of all the highest forms of poetry and art, and which likewise lies at the base of all personal religion, whether it be found in the humbler walks of life, or on the shining heights of spiritual exaltation, where dwell the saints and prophets of all time.—Kuehne.

"Virtues are wrought into the soul by meditation over them and practice. Where a practice is begun without strength on the thought plane, there comes a collapse. This accounts for the unfortunate degradation of several holy orders. Thought being set up, attempts ought to be made to practice it, and practice is healthy circulation set up to keep up and strengthen the thought. Then the soul develops the faculty."—A Nilakanti Sastri.

THE FUTURE.*

What shall be the immediate future of the Theosophical Society, when the effects of this crisis, now closed by the General Council, are over. Unless our future belies our past, it will be one of great expansion, of enhanced importance, of vigorous energy. The faint-hearted and the inimical may cry: "The work of the T. S. is over," as they have done before, but the future will once again prove the magnitude of their error, and they will then marvel at the fears that oppressed them. The T. S. will, from 1910 onwards, enter on a period of unexampled power, or world-wide influence, until it stands before the world as the recognized standard-bearer of Religion, liberal, spiritual, and therefore free. This is now sure, for the Society, as a body, has declared for toleration, freedom and Brotherhood. And I, the humble servant of the Masters who founded it; the appointed successor, by their own mouths, of H. P. Blavatsky and H. S. Olcott; President of the Society by the will of the Masters, the nomination of the President-Founder, and the vote of the members: I do not ask those to follow me who are unwilling to do so; it is for them to cast aside, if they so choose, the opportunity offered but once, at the beginning of each cycle, and to find out in due time the greatness of the opportunity rejected. But I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by Their own gracious declaration, the First Section of Their Theosophical Society—to labor with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world. Annie Besant.

*Peroration of Mrs. Besant's Convention Address, December, 1908.

One of the most potent of these "openings into the Infinite" is art, in all true works of which, says Carlyle, "wilt thou discern eternity looking into time, the Godlike rendered visible." Schleiermacher declares, "If it is true that there are sudden conversations whereby in men, thinking of nothing less than of lifting themselves above the finite, in a moment, as by an immediate, inward illumination the sense for the highest comes forth and surprises them by its splendor, I believe that more than anything else, the sight of a great and sublime work of art can accomplish this miracle."

A COURSE OF STUDY IN THEOSOPHY.

It is desirable that one who wishes to study Theosophy thoroughly should acquaint himself in the course of time with the whole of Theosophical literature. This is no light task; and the order in which the books are taken is of importance if a man wishes to get out of them the best that he can. But at the same time it must be remembered that no order can be prescribed which will be equally suitable for every one; there are those who can usefully absorb information only along devotional lines, and there are those who must have a scientific and non-emotional presentation of the truth. The best thing that I can do, therefore, is to prescribe such a plan of reading as I have found to be on the whole most generally useful, leaving room for considerable variation to suit individual idiosyncrasies.

It seems to me of great importance to have a clear outline of the whole scheme thoroughly in the mind before endeavouring to fill in the details. No one can know how strong is the evidence for any one part of the Theosophical teaching until he knows the whole of that teaching, and sees how each separate portion is confirmed and strengthened by the rest, and is indeed a necessary part of the scheme as a whole. My advice, therefore, would be that the beginner should read first the elementary literature, not troubling himself unduly with details, but seeking rather to take in and assimilate the broad ideas contained in it, so as to see all that they imply and to realise them as facts in nature, thereby putting himself into what may be called the Theosophical attitude, and learning to look at everything from the Theosophical point of view. To this end the student may take "An Outline of Theosophy" and various lectures by Mrs. Besant and myself which have been issued as propaganda pamphlets. When he feels himself fairly certain of these, I should recommend next Mrs. Besant's "Ancient Wisdom," which will give him a clear idea of the system as a whole. Another book which might be useful to him at this stage is "Some Glimpses of Occultism." He can then proceed to follow details along whichever line most commends itself to him. If he is interested chiefly in the ethical side, the best books are: "Light on the Path," "The Voice of the Silence," "The Doctrine of the Heart," "The Path of the Discipleship," "In the Outer Court."

If he cares chiefly for the Christian presentation of these truths, the best books are: "Esoteric Christianity," "The Christian Creed," "Fragments of a Faith Forgotten," "The Perfect Way."

If he is interested in studying the life after death he will find what he wants in: "The Other Side of Death," "The Astral Plane," "Death and After."

If he is approaching the matter from the scientific side, Mr. Sinnett's books will suit him: "Esoteric Buddhism," "The Growth of the Soul," "Nature's Mysteries," and also Dr. Marques's "Scientific Corroborations of Theosophy."

If he cares for the study of comparative religion he should read: "Four Great Religions," "The Great Law," "The Bhagavad-Gita," "Hints on the Study of the Bhagavad-Gita," "The Upanishats," "The Wisdom of the Upanishats," "Avatars," "The Three Paths and Dharma," "The Light of Asia," "A Buddhist Catechism," "An Advanced Text-book of Hindu Religion and Ethics."

The student who is interested in applying Theosophy to the world of modern thought, and to political and social questions, may profitably turn to: "Some Problems of Life," "Theosophy and Human Life," "Occult Essays," "Theosophy and the New Psychology."

If he is interested in investigating the origin and early history of Christianity, in addition to the books on Christianity already mentioned, Mr. Mead's works will specially appeal to him: "Did Jesus Live B. C. 100?" "The Gospel and the Gospels," "Thrice-Greatest Hermes," "Orpheus," "Plotinus."

If, as is the case with most enquirers, his main interest centers round the wider knowledge and the grasp of life resulting from a study of occultism, he should read, in addition to many of the books mentioned above: "A Study in Consciousness," "An Introduction to Yoga," "Clairvoyance," "Dreams," "Invisible Helpers," "Man: Visible and Invisible," "Thought Forms," "The Evolution of Life and Form," "Thought Power, Its Control and Culture."

It will be desirable that he should comprehend the subjects dealt with in the manuals on "Reincarnation," "Karma," "Man and His Bodies."

Indeed, these should be taken at an early stage of his reading. The earnest student, who intends to live Theosophy, as well as merely study it intellectually, should also

have knowledge of the inner purpose of the Theosophical Society. He will gain this from Mrs. Besant's "London Lectures of 1907," as well as from the study of Col. Olcott's "Old Diary Leaves," and Mr. Sinnett's "Occult World," and "Incidents in the Life of Madame Blavatsky."

I, myself, think that the greatest book of all, Madame Blavatsky's "Secret Doctrine," should be left until all these others have been thoroughly assimilated, for the man who comes to it thus thoroughly prepared will gain from it far more than is otherwise possible. I know that many students prefer to take it at an earlier stage, but it seems to me more an encyclopædia or book of reference.

The course I have indicated above means some years of hard reading for the ordinary man, but one who has achieved it and tries to put into practice what he has meant, will certainly be in a position to afford much help to his fellow men. C. W. Leadbeater.

MOHAMMEDAN MYSTICS.

Copy of a letter dated September 25, 1908, from the Rev. Samuel Udney (Acting Chaplain, Constantinople) to his brother Ernest Udney, of the H. P. B. Lodge.

My Dear Ernest:

I am just back from my first glimpse of the inner life here—a mid-day Friday service of the old Mystical Order of the Dancing Der-vishes.

Their Chapel is not 250 yards from this window. The service was impressive beyond words by its extreme simplicity. Tall, lithe men, mostly in the prime of life (many of them might have been Europeans) with beautiful hands and feet, clothed in conical caps of brown wool, and long linen skirts of white or faint blue, very full, whirling upon the wooden chapel-floor (polished like a ball-room) around their Sheikh or Head, without a sound or gesture, except for the creaking of their naked soles on the glaze of the floor, and the balancing of their pirouetting bodies by their outstretched arms—the right hand turned upwards and the left down. Utterly absorbed in their act of worship, they passed and re-passed the Sheikh, with low obeisances and folded arms, before they began to pivot once more—during pauses in the music. He stood before the sacred niche which points to Mecca. No decoration but one lustre in the center of an octagonal court, and the gallery of strange instruments and singers above. Attendants—

Brothers too, I believe—covered them with long cloaks, some of a deep blue, and they must have been awfully hot (but so clean!) when they sank down to prostrate themselves.

After the Chiefs had left the Chapel, to a very slow chant, I saw again and again one of the dancers approach another and greet him by placing a hand upon his shoulder. It was the sign for exchanging their cloaks, which they simply doffed and donned in a single gesture, bestowing a ritual kiss on the cloak they donned. Outside, in a few moments, many of them took again their ordinary dress, except the cap, and disappeared. Only the younger members must lead, I believe, a conventual life of seven years. The dance is ascribed in a book to the "shaking of the dust from off their feet." Their prayers are for their own amendment, for "the Great Ones of the Earth," and for "all in authority over them." But their faces during the dance certainly suggest something like a state of ecstasy. I see that one of the "Guides" says "intended to personify the planetary system revolving round the sun" (I don't know whether the writer, who is a Greek, considers what this implies, for the Order is as old as the thirteenth century) "and supposed by many to be a survival of Hindu Mysteries."

In a further letter of October 13, the Rev. S. Udney writes: "There is matter in your Third Volume" (of the "Secret Doctrine," lent by me—E. U.) "which illustrates the significance and relation of such dancing (apparently) to Eastern Occultism. And again the Mysticism of the Orders of Islam is, of course, an immense and intricate subject in itself. I think both these matters should anyhow be alluded to in any note upon the Mehleeveh (Mehlivi) Order. These Orders too are deeply concerned, I believe, in the Moslem movement of today, as of all other days. They have constantly been suppressed.

"Another Order (the Bektasti) which, though suppressed, has still a last home on the Bosphorus (I hope to see the last Sheikh) is generally credited, I think, with having the spring of political reform for a long time past. You will put your own construction on its being said to have lapsed into Free-thinking.

"They have all, of course, for ages been regarded as heretical, although at the same time venerated, feared, and wildly loved, by the masses of Islam. The Bektasti story reads like that of the Knight Templars, on a small scale. You won't be surprised to hear that it

got mixed up with Masonry in France at the end of the last century" (does he mean the eighteenth? I don't know.—E. U.) "before the days of Mahmud, the Reformer, here, who destroyed the Janissaries."

In a postcard of October 20, he adds that he is told that the Mehlivis "derive" from the Founder of the Order—Jalalud Din Rumi—and that the real name is "Maulavis," which means "Masters." Jalalud Din was so called. The volume bearing his name in the Wisdom of the East Series—Persian Mystics (published by John Murray) "is all fragments of his work—with an interesting preface leaving much in reserve. You will find it, I think, as I did, illuminating as it is beautiful. The Order is alive here and greatly honoured. A Maulavi still girds on the Sultan's sword at his installation as the Head of Islam."

Vahan.

THE MOHAMMEDAN RELIGION.

My brother's letter published in the last "Vahan"—describing a solemn dance by members of the old Mystical Order of the Dancing Dervishes which he had witnessed at Constantinople—would tend to direct attention to the reality of the great Mohammedan religion, a reality which, it seems to me, is rather overlooked in England and probably in the other Christian countries of Europe, even among students. There are no doubt a few who have been attracted by the writings of the Mohammedan Mystics—the Sufis as they are called—which are full of the true Wisdom teachings, but even these, I think, rarely attempt the study of the Koran and its orthodox interpretation.

A certain number of Theosophists study Hindu, Buddhist, and even Zoroastrian scriptures, but there seems to be a general ignorance of the fact that Islam, too, is most worthy of reverent study. There seems to be a prevailing impression that it is an ignorant, semi-barbarous religion which inculcates the forcible conversion of infidels at the point of the sword, and promises a very material heaven in which beautiful "Houris" play a prominent part.

Western accounts of Islam are more or less unsympathetic, and consequently unfair, as most, if not all, accounts of Hinduism and Buddhism by Oriental scholars are; and, even in the rare cases where genuine appreciation is shown, it is rather an instinctive sympathy than the full comprehension of the practical Occultist.

An account of the latter kind—extremely satisfactory, though all too brief—does, however, exist, written by the President of the Theosophical Society, although, curiously enough, its very existence seems very little known even to Theosophists. This may be largely due to its title—"The Religious Problem in India"—which seems in one way unfortunate, as there must be many who feel neither obligation nor attraction to the study of that problem, but would be glad enough to read the book if they only knew that it was practically a continuation of another better known book by Mrs. Besant—"Four Great Religions." The former book consists of four lectures delivered to Indians at Adyar and having for their respective subjects the Mohammedan, the Jain, the Sikh religions, and lastly Theosophy, treated as the root and at the same time the synthesis of those three religions and of the other four which had been treated in "Four Great Religions"—Theosophy being the white light which, passed through the prism, has issued as the Seven Rays, the exoteric religions of the World, of each of which a stem has been planted in India.

From this book it is difficult to pick one passage as finer than another, yet, to give some idea of its contents, I hazard quotations, first from the lecture on Theosophy, to show the importance attached by the author to the study of other religions besides one's own, and then from the first lecture, to show the title of Islam to be regarded as one of the great religions of the world.

The following passage begins on Page 115:

"The Divine Teachers of Men—that wonderful group of men who have climbed to perfection, and who love their race so well that They will not leave it, but stay to guide, help, and forward the evolution of mankind—have in Their own hands the Divine Wisdom as the precious inheritance of the race. They send out one of Their number, a Manu. He builds the Aryan Root Race. He gives their polity—their exoteric faith. He gives them the inner mystic meaning of the fragment of truth He imparts. They send out a Zarathustra, and He goes Westward, giving to a Sub-Race another fragment of the same teaching, suited to their special evolution. They send out an Orpheus and He goes to Greece and there gives the religion of beauty, suitable to that branch of the Keltic race. They send

out a Buddha and He comes to preach an infinite compassion, and to prepare a splendid moral teaching for non-metaphysical races. They send out a Christ, and He stands by the cradle of the civilization which is shortly to be born in the West—to bless it, to guide it, to train it, to give the special type of religion most suited for its active, energetic, concrete-minded thought. They send out a Mohammed and he goes to Arabia. He civilizes, He teaches, He builds, He brings back to Europe, that had lost it, the science which made the renaissance of learning possible. And many another They send out, as the Nanak (Sikh) that we were thinking of yesterday, and Mahavira (Jain) and His predecessors that we spoke of the day before. Every Prophet from this same Lodge, the same mighty Brotherhood, bringing the same message, modified only by the circumstance of the time, the same eternal truths identical in every faith—the One Supreme Existence, the One without a second; innumerable hosts of shining Ones, Devas, or Angels, who carry out His will and administer His law; the human Spirit, like Himself, of His own nature, unfolding his divine powers by reincarnation and by karma (doing or activity) until he stands a God manifest, as he has ever been a God in his own inherent nature. These are some of the truths you find in every religion, and, if you take the teachings of the Founders, there will not be one of them lacking, though sometimes in modern times one or another has slipped away by ignorance, and so a gap is left in the fair edifice of that special religion. At last the time came when the Brotherhood foresaw that the age was ripe, and that the religions of the world should now have supplied what they had lost by efflux of time, and should learn their essential unity amid diversity of external forms; and then came the latest message, the message of the Divine Wisdom, in its own name (Theosophy) to the world. . . . What is the difference of this modern message of the Divine Wisdom, as compared with the messages of the past? Every one of those founded a new religion. Every one of them made a special faith, every one of them shaped a special civilization. All who came within the pale were believers; all who were outside were unbelievers. The new message builds up no new pale, founds no new religion, makes no separation between man and man. It declares that every religion is God-given, and has in it all that is needed for those who fol-

low it. It says to the Mussulman, "What is this, calling men of other faiths unbelievers, when your own Prophet said "We make no distinctions between the Prophets, but every man shall follow his own religion." The Hindu answers: . . . "Shri Krishna said 'On any road whereby a man comes to me, I will meet him, for all roads are mine.'" The Christian quotes: "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." Does not the Sufi say: "I have learned that as many ways there are to God as there are breaths among the sons of men." Now, men say: "Religions teach differently. One says, go this way, another says, go that way. But do not men of the world speak in the same way. When a man at Bombay says "How shall I get to Adyar?" the answer is "go East," and to a man in Burma it is "go West." Contradictions manifest! Ah! God is the center and we are all on the circumference. We came from many points, but there is but one center to the circle—and that is God Himself. He has placed us in many places, all round the circle of His world. He is One. From Him we went out to the circumference, and to Him we shall return to the center. Our faces may be set in different directions, but that is because we start from different points. He is the one and the same center, and we all seek Him, though we go by different roads. . . . The Divine Wisdom is like the Sun in Heaven, and, as the sun shines on every part of the earth, shines down into every man's garden, no matter how high the walls he may build around it for the sun in higher than all, so does the Divine Wisdom shine down into every religion; and, though a man may build barriers, the sun of Divine Wisdom is higher than them all, and it shines on every man's face and illuminates it, and at last men shall realize that the sun is one."

Of the lecture on Islam I should like to quote the whole, but I content myself with the last page: "My brothers, most of you are Hindus, you are not of the faith of Islam. That matters not. You say, 'I myself am Brahman.' The Sufi says; 'An-al-Haq, Haqtu-i,' or 'I am God, thou art God.' How then are ye different, when God is One? Try to understand it and you will love it. Try to see all that is noble in it, and you will join hands with 70 millions of Mussulmans in India. They are part of the Indian nation;

without them we cannot be a people; then let us learn to love and not to hate; let us learn to understand and not to criticize. Let us love our own faith above all, but respect the belief of our neighbours. Mohammed, Christ, Zarathustra, Moses, the Rishis, the Bodhisattvas, stand in one mighty Lodge, Guardians of humanity and of nations. They know no difference between each other, and we, the humblest of Their followers, Their children, let us catch one gleam of Their all-embracing love. Only by love can they come to us. Mohammed cannot come to his own, as he is longing to do, until they throw away their bigotry, their narrowness, and love all men as He loves all. He is yours, O Muslims, but He is also ours. We claim every Prophet that God has given to men. We love them all; we revere Them all. We bow ever before Them all in lowliest reverence. May the God of all nations grant that we, His children, shall no longer struggle in his name, whether we call Him Mahadeva, Vishnu, Allah, Ahura-mazda, Jehova or Father. Whatever name our baby lips may lisp, there is one God, there is none other, and we all worship Him."

Ernest Udny.

LONDON LETTER.

It is surely a "sign of the times" that articles on occultism should appear in three of the great English Reviews simultaneously. A few years ago such an event would have been regarded as impossible, yet now we witness in the January number of the Hibbert Journal, *The Nineteenth Century and After*, and *The Fortnightly Review*, the acceptance by cultured exponents of modern thought of occultism as a fit subject for discussion!

In the Hibbert Journal Mr. Gerald Balfour and Principal Graham of Manchester University both contribute criticism on the alleged Myers' communication to the investigators of the Society for Psychical Research. Mr. Balfour remains rigidly impartial between the rival theories of spirit identity and subliminal activity whilst Principal Dalton considers that the writings are "full of Myers' rich and radiating personality." Professor William James furnishes an interesting continuation on the philosophy of Fechner of Leipzig, who should be studied by all Theosophists metaphysically inclined. Dr. Marshall of New York, writes on Psychotherapeutics. Mr. St. George Stock, in reviewing Sir Oliver Lodge's latest

book on "Man and the Universe," contrasts its author's attitude with that of Huxley and Tyndall, and makes the significant admission that the difference of standpoint which enables Sir Oliver Lodge to come forward as the mediator between Science and Religion is due to the advent of Modern Spiritualism.

In "The Nineteenth Century and After" Professor Simon Newcomb, the well-known American astronomer, discourses on "Modern Occultism." Prof. Newcomb seems to have been one of the many enquirers who succumbed to prejudice because they could not command phenomena at will, and though he was associated with the foundation of the American branch of the Society for Psychical Research, he now comes forward with conclusions utterly inimical to occultism. "Nothing is left," says he, "on which to base any theory of occultism." Telepathy is still outside of the realm of science. Levitation is discredited by the argument that if we admit the existence of persons with such abnormal powers, we must equally admit the possibility of "the existence of men having the faculty of seeing, or thinking they remember having seen, the non-existent." The Professor seems to have conveniently forgotten the existence of the photographic camera and the witness of the sensitive plate; nor, despite the fact that he harps on the "coincidence" theory, does he attempt to account for the marvelous coincidence of a circle of a dozen or so persons all being of the abnormal type he assumes, and all fancying, and fancying alike, that they witnessed a case of levitation! Truly, as Mr. Sinnett once remarked, of all credulous people the sceptic is the most credulous! The article furnishes an admirable illustration of the straits to which upholders of the old-fashioned orthodox scepticism are reduced now-a-days.

By way of refreshing contrast, Mr. W. T. Stead writes in "The Fortnightly Review" on "How I Know that the Dead Return: a Record of Personal Experience." His utterances are, as usual, well to the point, and most readable. Mr. Stead contributes various narratives of interest, too long to summarise here. He tells of one case, however, of a friend still living, who "can write with my hand at any distance with even more freedom than she can write with her own." This friend, a lady, was traveling by train one day, and in the course of the journey had a struggle with a man, which ended by her breaking an umbrella in

the attempt to defend herself. News of this, unknown to the lady in question, was received by automatic writing through Mr. Stead's hand! Evidently Mr. Stead is a disconcerting friend!

It is known among the few that this article is but the first bomb-shell in a heavy campaign which Mr. Stead is opening in the interests of Spiritualism, part of the armoury of which will be another series of letters, a lengthy narrative of a young boy's postmortem experiences, both obtained through the means of automatic writing.

Dr. H. Baraduc, of Paris, paid his second visit to the H. P. B. Lodge in London on January 13, and spoke on "Le Lien Psychique: Some New Researches," to an overflowing audience. Dr. Baraduc's name is famous in connection with his researches into the action of thought on highly sensitised photographic plates. He has shown that definite forms can be produced by clearly defined thoughts, and employs a system of photographic diagnosis in the treatment of nervous and psychic disorders. It is of interest to note that his photographic experiments have revealed currents of strong magnetic force issuing from the water at Lourdes just after a miraculous cure had been effected, from the consecrated Host of a Roman Catholic Church, and from some ancient stones reputed to have been employed in the initiatory rites of some pre-Christian faith. The markings on the sensitive plates exhibited by Dr. Baraduc cannot of course be caused directly by the activity of the astral and mental bodies (as he seems to claim), since only physical plane vibrations can affect a physical object. They are due, in all probability, to reflex vibrations set up in etheric matter, most likely of an electrical character.

Dr. Baraduc referred in his lecture to the engravings and runic inscriptions on tablets and monuments, such as the early Christian monuments of Scotland, advancing the theory that the character of these inscriptions resembled the marking of the times of force obtained on a plate by his psychic photography from human beings.

J. I. Wedgwood.

Es ist ein gross Ergetzen,
Sich in den Geist der Zeiten zu versetzen

Zu sehen wie ein weiser Mann gedacht,
Und wie wir's dann, zuletzt, so herrlich weit-
gebracht.—Goethe.

ADYAR LETTER.

The Convention.

The 33rd Anniversary and Convention of the Theosophical Society which was held at Adyar, from the 26th to the 30th of December, 1908, was a very harmonious and satisfactory one, in all respects.

The Society's premises having recently been enlarged by the purchase, from the Prince of Arcot, of an estate consisting of 83 acres, with a commodious and stately mansion, guests from abroad were furnished with comfortable quarters here. These new premises have been named Blavatsky Gardens; the money for its purchase having been given by a few grateful friends of H. P. B. in loving memory of their revered teacher.*

On the morning of the 26th December our worthy President delivered an open-air lecture on the grounds between the mansion and the Adyar river; her subject being "The Work of the Theosophical Society." The theme was graphically and powerfully handled; the past and the present of the T. S. were portrayed in strong contrast, and it was shown that there was a reasonable basis for entertaining bright hopes concerning its future.

The four morning lectures were delivered by Miss Lilian Edger, M. A., her subject being the first portion of the teachings contained in that wonderful work, "Light on the Path." These were well elucidated, and carefully explained in their practical application to the affairs of daily life and the vast audiences which filled the Headquarters Hall each morning, seemed in full accord with the earnest words which fell from the mouth of the speaker.

At 10 a. m. on the 27th, our revered President delivered the annual address to the Convention, sketching in brief the work which had been accomplished by the Society during the past year, which includes the formation of a

*It may be noted here that another estate about half the size of the Blavatsky Gardens (lying between the latter and the sea), and having a large dwelling house, has also been acquired by the T. S. and named "Olcott Gardens." Here reside Mr. Schwarz, the Hon. Treasurer of our Society; Dr. Schrader, the director of the Adyar Library, with his estimable wife; and Miss C. Kofel, the devoted Superintendent of the Olcott Panchama Free Schools.

Section of the T. S. in Russia; the chartering of 74 new branches and the admission of 2,750 new members; the losses from all causes, resignations, deaths, non-payment of dues, amount to 1,741, leaving a net increase in the year of 1,009, or a total membership of 15,617.

Referring to the Leadbeater trouble, the President said she could not take part in an invitation to Mr. Leadbeater to return, until February, 1910; but as a matter of principle, it seemed proper to affirm his right to return, should he choose to do so. A resolution was laid before the General Council by the President, which reaffirmed "the inviolable liberty of thought of every member of the T. S. in all matters, philosophical religions and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith"; and further declaring that it sees no reason why Mr. Leadbeater should not return if he wishes to his place in the T. S.

Thirteen General Secretaries voted for this resolution, the fourteenth abstained on the ground that he thought Mr. Leadbeater could be admitted again into any Section, without any voting. The four official members of the Council voted 'for.' Of the seven additional members, four voted 'for,' two 'against,' and one did not vote, thinking it "unnecessary," though agreeing.

The General Council also passed the following rule: "When a Branch or individual is for any serious and weighty reason desirous of leaving the Section to which it or he belongs, such Branch or individual may become directly attached to Headquarters, severing all connection with the Section, provided that the President, after due consultation with the General Secretary of the said Section, shall sanction the transfer." This will allow a minority who may be dissatisfied, to make its own organization, and still remain in the Society.

It was decided to hold the usual anniversary meeting of the T. S. at the Blavatsky Gardens instead of at the Victoria Hall, Madras, as heretofore, so on the afternoon of the second day of the Convention the audience assembled under the magnificent and wide-spreading banyan tree in front of the mansion, our President occupying the chair, and listened to speakers from distant lands, of different religions, and from widely separated localities in India, each one recounting something concerning the good work, individual and gen-

eral, which had been accomplished under the inspiring impetus of theosophical teachings. It was a profoundly interesting meeting, and every one felt that "it was good to be there."

The convention of the Indian Section, held on the second and third forenoons of the session, passed off very quietly, and the trouble which some had feared was not forthcoming. As the former General Secretary, Babu Upendranath Basu, who had served the Section so well for many years, was obliged to resign on account of ill health, Mr. Jehangir Sorabji was elected in his place. He having given up an office of great trust and responsibility which he had held for years (under the Nizam of Hyderabad) in order to take up the work required of him by the Indian Section. Mr. K. Narayanaswamy Iyer, that well-known and energetic worker for the T. S., was re-elected Joint General Secretary.

The President delivered her closing address on the evening of December 30, her subject being "The Opening Cycle." It was a most impressive lecture to which the audience listened with profound attention. The speaker states that, in the most distant future, when the sixth root-race is beginning to appear, a Mighty Being would again return to earth to gladden the hearts of those who love the Truth and direct the progress of the new race.

Thus was terminated a very cheering and helpful Convention, over which the spirit of peace seemed to brood. W. A. E.

The five stages of the Passion of the Christ, as depicted in the Gospel Drama, and as explained in mystical or esoteric Christianity, belong to that part of the path which in eastern esotericism immediately leads up to and embraces what is called the stage of the Arhat. The 6th and 7th belong to the Initiation of the Jivanmutka, the Master. In eastern esotericism five Great Initiations are recognizable in the Life-Drama of the Gospels. The first (Pariorajaka or Sropatti) is the birth under the Star in the East; the second (Kutichaka or Sakridagamin) is the Baptism; the third (Hamsa or Anagamin) is the Transfiguration; the fourth (Paramahamsa or Arhat) is the Passion; the fifth (Jivanmukta or Askekha) is the Resurrection and Ascension. Within these are subdivisions, and various Schools of Mysticism use their own symbols and illustrations for these.—A. B. [Adyar Bulletin.]

LIFE IN INDIA.

Many of our people who come to India to engage in educational or other work find conditions quite different from what they had expected. The latest recruit arrived at the beginning of the Barnes cold season unprovided with warm clothing. She had given away all her winter garments supposing she was coming to a tropical country heat continued the year round. Her first introduction to life in Benares was like a cold water douche in more than one respect. Friends here and at home will therefore pardon an attempt to help candidates to come better prepared.

There is a general belief among Western Theosophists who have come to work in India that the trap door of their reservoir of karma is opened wider than it was at home. Perhaps the resolve more definitely to attempt to lead the higher life in a land favorable to such endeavor accounts for the down rush of karma. It is a thing to be desired, and though the battle may be fierce they do not regret that the challenge has been given. The Hindus say that all holy places are difficult places to live in, the more sacred the place the greater the strain.

All agree that the magnetic atmosphere of India differs greatly from that of the West. Perhaps the American will notice it most, coming from a country where competition is the keenest, where there is the fiercest struggle for the prizes of material life. It is hard to describe this first impression of India. It is a feeling of deep solemnity, almost of sadness. The devotional tendencies are strengthened. There is a seeming uncertainty and unreality about visible things. Indians themselves have noticed the change on returning from foreign travel. Aside from this there is a languor in the air that is hard to resist. As one of our number expressed it, "One must double ones incentive to action, while the physical power of execution is half what it was at home." The receptivity of the mind seems diminished. Perhaps the higher vehicles become more responsive to the superphysical. Meditation is easier here. There is something about India that makes Theosophists love the country with a feeling even deeper than patriotism in spite of its climate and other defects. Of all who have remained any length of time, only one has despised what India had to give, and that one after leaving expressed deep regret that opportunities were lost through discontent with uncongenial environment. The prin-

cipal of the Central Hindu College, while making a tour of the world during his year of rest wrote back that he would rather die in Benares than live anywhere else in the world. One may leave out of account the case of a European, not a Theosophist, who came to Benares with the brave determination to become a yogi. He was aided to some extent by members of the Society. After a few days spent in a plain little room, living on Indian food, he declared the ascetic life was too hard for him and his consul sent him home. An elderly Russian lady recently came, as she expressed it, "to get a guru and the second see." In a week she, too, went away disappointed.

The climate of India is too general a term. India has many climates. All of them are bad during a part of the year. The climate of Adyar is simply perfect during the winter season. Balmy air, soft tinted skies with gorgeous clouds of rose, pale green, purple copper and gold at sunrise and sunset if much moisture is in the air. The clouds rapidly change in color and form, reflecting themselves in the opposite quarter of the heavens. In summer the weather is sultry, although the heat is not extreme. There is almost always a cool sea-breeze after 4 o'clock, and the nights are seldom too warm for comfort. May and June are the hottest months. The monsoon is due in July and August. One can go to sleep listening to the beating of the surf on the beach in the distance. When wearied with work one may walk in the shady palm grove or go on to the sea shore and hunt for shells or lie upon the sands and dream. The tidal river which washes the abutment wall of the Headquarters building is phosphorescent at night. It presents many pictures of Eastern life. Students who come to Adyar to study will find the place far more beautiful than any description. Benares and Lahore, typical interior cities, have good winter climates, but the air is chilly beyond belief, considering the actual temperature registered. There is a rawness about the cold that necessitates the wearing of warm woolen garments. As the houses are fireless it is colder inside than out except at night. In regard to the clothing required, the Colonel's advice to a candidate was, "Bring what clothing you have. You will be sure to need it sooner or later."

The heat of the plains during summer is excessive. In California they tell about an old resident of Yuma who died and went to the bad place. The next day he came back

after blankets. I have seen Yuma in midsummer. It is a pleasant summer resort compared with Benares or Lahore during the hot season. It is not a case of two or three hot days, then a thunderstorm and coolness. It is glaring light and furnace heat for five months except during the rains scattered through July and August. Between the rains sultry steamy weather, even worse than the dry heat. A few weeks spent among the foot hills of the Himalayas, with giant snow-covered peaks in the distance, enables one to bear the rest of the heat fairly well. Although the hills are lovely, and the coolness delightful, yet we always feel happy when we get back to Benares. In cooler weather we can easily walk to the banks of the Ganges. Occasionally we make up a party and go upon the water. The boatman gets 33 cents and we have another pleasant experience to add to our memory of the sacred river. One can readily believe that the great Rishis are still connected with the place and bless the devout pilgrims whose last desire in life is to bathe in the Ganges and die upon its banks. The weary toiler, the art lover, the religious devotee can each give his own interpretation to the language Ganga speaks.

Some home people are a little surprised and disappointed at first, expecting to find accustomed comforts among people who have neither the money nor the time to expend on them, and who find themselves quite contented without them. There seems a lack of hospitality, too, as the older residents are too busy to show at first the interest and sympathy they feel. We have pleasant times at our meetings and study classes—this will become manifest later on—but the first outlook is discouraging. The new recruit may find herself in a meagerly furnished room (the correct thing for Indian climate, by the way), provided with an ignorant, untrained, barbarous looking servant who does not understand a word of English. If the weather is hot he may be naked to the waist, but will be proud to wear all the clothing she will give him. Her food is brought in on a tray as though she were a hospital patient.

People at home talk a good deal about the simple life. Here is where you find it; not the sort of life we had in mind when coming, that is, life including all comforts but exempt from the inconveniences of luxury. We learn what slaves we were to habit and custom. The man or woman is happiest here who has most adaptability. Without it there is a prolonged

struggle, discontent and disappointment. To the Hindu the yogi's life is the simple life. The late Judge Srinavas Rao, who was the friend and helper of H. P. B. and Colonel in the early days of the Society, used to visit Adyar occasionally up to the time of his death. He would bring two or three metal pots, two tiger skins for a bed on the floor, and an extra cotton cloth besides the one he had on. He wanted only an empty room. He lived on a few bananas and milk; sometimes a little coffee was boiled in the milk. He was his own cook and laundryman. A few stones or bricks served for his stove, and his cloth he washed daily in cold water without soap.

The new comer will miss the warm soft carpets and pretty curtains of home. A Theosophist here did bring some handsome carpets from her English home, but after a few years' fight with mildew, dust and ravenous insects the carpets were given away and she is now happy with bare plaster floors and a little rug here and there.

The food question is the most difficult problem the novice has to solve. With abundant means a good cook may be obtained and western food provided. Few of those who come to work in India have a superfluity of this world's goods, and an establishment is out of the question. It is cheaper and far more convenient to have Indian food. Adyar has been more fortunate in this regard. Elsewhere our people go through various stages of indigestion, starvation and despair before an individual solution of the problem is arrived at. It is not that Indian food is bad, some Western people have become accustomed to it and like it better than their own. The manner of cooking and much of the food itself is strange to us. A few of our vegetables are used, but one would hardly recognize them by taste alone. Potatoes may be fried in ghee, or dipped in ghee after boiling, and sprinkled plentifully with coriander and anise seed and other spices unknown to us, hot with red pepper, of course. On special occasions potatoes are mashed and mixed with milk and fried as a doughnut and covered with sugar syrup. It is sometimes made into a sweet cake. Quantities of cloves, cardamon seeds, turmeric and queer Indian spices are in the stew along with thick dry leaves of some aromatic plant. Assafetida is much used in flavoring. The ordinary bread is of whole wheat flour and water, well kneaded, flattened between the palms and baked over an open fire. When fried in ghee by a skilful cook it swells out into a crisp hollow ball and

is very good indeed. Rice and dal are staple foods. Dal is a grain resembling lentils. To the Hindu milk and salt are quite as incompatible as sugar and potatoes to us. Milk is too pure a thing to be polluted by salt. Salt never enters into a dish of which milk forms a part. Most Hindus put a little sugar in milk before drinking. The point of view is different. A provider of food here was told that the ghee he was using was not good. "Not good?" said he, "It is very good, it came from Muttra." In his opinion nothing could be bad which came from the birthplace of Shri Krishna. We offered a hungry looking servant a loaf of good western bread baked by a Mohammedan. He refused it, saying, "We cannot eat English bread." "Would you not if you were starving?" "No," he answered. "Why not?" "If we did we could not go to Svarga."

A variety of fruits are obtainable, but in the hot season transportation is difficult and local fruits only are available. Wealthy people get a supply by rail, but it is attended by risk. The refrigerator car is unknown.

Benares has a population of 219,000, yet there is not a European shop or a dentist in the whole city. The best Indian shop here resembles a very small general store in one of our villages. The bazaars are tiny windowless rooms, the whole front open to the street. The Indians say that centuries of vegetarianism have given them sound teeth. They seldom have the toothache, and when they do, simple remedies suffice.

All this description does not touch the real India. Other places may be more beautiful, more comfortable to live in, but to us there is no country like India. S. E. Palmer.

One knocked at the Beloved's Door; and a Voice asked from within, "Who is there?" and he answered "It is I." Then the Voice said, "This House will not hold Me and Thee." And the Door was not opened. Then went the Lover into the Desert, and fasted and prayed in Solitude. And after a year he returned, and Knocked again at the Door. And again the Voice asked, "Who is there?" and he said, "It is Thyself!"—and the Door was opened to him.
—Jelaluddin the Sufi.

Both the Century Dictionary and Webster's place the accent in the words *occult* and *occultism* on the syllable "cult." There is no authority for the pronunciation with the accent on the first syllable.

WORDS OF PEACE.

Lo, before ever it was day, the light came and the Sons of Men knew their Father and glorified him in their works.

Then shall ye be told of the reason for the giving of life unto this earth and the duty which the elder sons of God owe to their Father and to their younger brothers in the cherishing and directing of this life.

Nought can come from nought and in the beginning must we look for God, who is the All in All, the One in All, the All in One, who was the beginning and shall be the ending, if ye may call that which is only the fullness of repletion. Even God, if he be God, must be under the immutable law of change or growth. If he be less than this law, then should he be less than God or all.

In the fulness of time there came the hour when God, to be in verity the God than whom could be no greater, could no longer contain within Himself, the self to which he himself had grown. Then, that he should not be in the end less than he had been in the beginning, must he, through the immutable law of growth, pour from him the surplus of accumulation of himself which in himself he could no longer retain and yet which to be himself he must possess.

Thus poured from him the stream which was of himself and yet when it left himself was made manifest as matter. This, when it shall be through countless ages refined and made once more malleable, shall the Most High return unto himself from time to time, thus also fulfilling the law that in the economics of Nature there shall be no loss. Thus doth he grow even through the accretion of matter unto himself, which matter yet in eternal circle was thrown out from himself.

This is the fourth lesson to be learned in the court of Ishal and in learning it ye have come far. There do we teach in sets of three: the first three parables which have to do with human life and conduct may we teach to those upon the outer court, but when ye come to learn of the mysteries of God and of His nature then must ye draw near unto the fountain head so that no word, through going to some distant ear, fall to the ground and be defiled.

Go on in faith and prosper in your doing, for as ye lighten the world so can ye only do it as the lamps of your inner illumination burn clear and bright. Thus is the outer doing seal for the inner having.

THE SOUL'S GROWTH.

Broadly, man is a triune being, existing as spirit, soul and body. If we may liken God to a flame, then the sparks emitted by that flame would each be the spirit of man, the divine self within.

These fragments of Himself, God sent forth when He willed "I will multiply." He sent them forth into the regions of His universe that each might find that through which it too might become God; that the self of the forthcoming man might gain knowledge,—knowledge of life in forms as well as life in Him; that each might thus stand by himself, at the completion of his great journey as God, the perfected image of Him, and one with Him.

And so, in order that the self might touch the regions wherein he was to seek the fulfillment of this end, he took for his instrument a garment—the soul, and then entering the more material world, again clothed himself in a denser garment—the body; or, the master (the spirit) sends his servant (the soul) into the field (the body) to reap the harvest, and in order that his perfect enrichment might be fully accomplished, he sends the servant into field after field, and harvest after harvest is gathered; the soul is born into the outer world again and again, each time learning some lesson which it hands on, life after life, to the spirit, the immortal self it serves. With one hand it reaches down to earth and grasps the treasures found therein, and with the other transmutes them and passes on to the pure spirit that which may be of lasting value. It touches both heaven and earth, and in this fact lies the true cause of its apparent duality. In its earthly aspect it is the source of desires, feelings, lesser emotions, the power to reason about objects; in its heavenly aspect, the source of the finer feelings, spiritual aspirations, compassion, pure reason, wisdom, and love in the most lofty sense.

But it is possible to make this duality of the soul a unity; to transmute the lower into the higher; to merge the temporary into the permanent;—and when its innumerable births shall have taught it which of life's experiences are fleeting and therefore belonging only to the body, and which everlasting and therefore of the nature of the spirit, then will the soul's purpose be fulfilled; then will it become one with the spirit, and the twain one intrinsically with God Who is all things.

What the soul suffers or enjoys in one body is the direct result of its own wrong-doing or well-doing while encased in a body previously used. What the soul is, is the outcome of its growth in former bodies. This is karma. By its pains and its pleasures does the soul learn how to come into harmony with the All-self, and when this is gained, if not before, the memory of past births is gained and life's rich harvest is seen.

At the close of long cycles this great event will come to the race at large; and even now, as hitherto, here and there an earnest soul, braving the difficulties, pushes onward and attains the goal, in order that he may lighten the burdens of the struggling world and thereby hasten on the great reunion. Then is it said,

All nature thrills with joyous awe and feels subdued.

The silver star now twinkles out the news to the night-blossoms,

The streamlet to the pebbles ripples out the tale;

Dark ocean waves will roar it to the rocks surf-bound,

Scent-laden breezes sing it to the vales,

And stately pines mysteriously whisper:

"A Master has arisen, a MASTER OF THE DAY."

It is the mission of Theosophy to point out this way, "however dimly and lost among the host, as does the evening star to those who tread their path in darkness"; and in doing so it brings no new message, establishes no new religion. It has merely rescued from the ruins caused by materialism and ignorance some priceless jewels of truth, which once were the common property of Science and Religion, and offers these treasures back to their rightful owners—gems which they have lost. By showing the common foundation of all the religions, it seeks to clear away the human-grown accretions and bring all again to the feeling of unity wherein each sees the divine origin of the others and realizes that within the differences of form there is a unity of life; that all are born of Him who is Peace.

A. P. Warrington.

THE EXPERIENCES OF A FIELD-WORKER.

It is an interesting fact that in the bewildering variety of questions that are asked of a traveling Theosophical lecturer, there is a certain type, relating principally to public propaganda, that arises again and again. While the answers given by the writer are doubtless the obvious ones which will occur to all, a brief statement of them may possibly prove helpful.

One question is, How can you expect people to believe your ideas of religion if you have no ecclesiastical authorities to vouch for those ideas? The reply is that we submit such ideas for consideration on their own merits, and that it is far better not to accept any ideas if they are not approved by one's own heart and mind than to accept them simply because an official authority endorses them.

The word "Theosophy" gives rise to queries. The lecturer is asked whether the philosophy would not be more acceptable to the public if its name were changed. The response, naturally, is that it would not; that the name is merely a symbol for an attitude of life and a grouping of truth, and that it is already incorporated into the language and its meaning so firmly fixed in the minds of thousands of people, that it would be as futile as it would be unwise and unnecessary to attempt to substitute another. The people who are ready for Divine Wisdom have already learned not to pay much heed to names or labels, and they ask, "What does the name mean?" The answer is what counts, and that answer would be the same no matter by what name Theosophy is called. Nothing can be gained, but much can be lost by changing the name "Theosophy."

The same facts dispose of the objections to the name "Theosophical Society." It is suggested that a new name would remove some of the misconceptions which are attached to the movement. But that is not so, for those whose opinions are worth anything at all, want to know what the name means and what the movement stands for, before they form an opinion. Nearly five years ago, in his first lecture tour, the writer learned of the gross misconceptions on the part of some of the public as to what Theosophists believed and did. Some people thought us both crazy and immoral. But such misunderstandings on the part of that element in the community are unavoidable, and so long as each member tries to live aright and be a useful citizen, he need have no fear as to his reputation in the eyes

of estimable men and women. The name "Theosophical Society" expresses our aims better than any other, and there is no good reason why it should be changed.

But, the querist persists, would not a new name overcome the ill-effect of your history as an organization? The answer here is more spirited. We are not ashamed of our history. Our society has for many years done noble and unselfish work for the cause of humanity. Mistakes have been made, because we are human, and mistakes we shall make in the future also. But those will not have serious consequences so long as we stand loyally by the society at all times, sinking our own personal feelings when necessary, and being judicious and charitable and courageous in the face of trials.

Sometimes it is suggested that an entirely new society might be wise. But the reply here is self-evident. For a world-wide movement, ours is a young, a new society. Such a society should exist for at least a hundred years. Our organization was planned in wisdom, it grew through devotion and knowledge and executive ability of an unusually high order. It now has a literature, an effective system of propaganda, and many other advantages which are the outcome of many years of labor and which could not be replaced except by an equal ability and devotion exercised through an equal number of years. Our Society gives its members every possible benefit, it grants them every right, it provides every opportunity for advancement and for service. And one strong and capable society is certainly far better than a number of weak and incapable ones. The Theosophical Society is now the strongest and most effective, and so it will continue if every member does his duty by it.

The question sometimes occurs, Do you tell those who wish to join your society of its past and of its present troubles so that they may not think your organization is any better than it really is? I do when the question is asked, but it hardly ever is. All sensible people know about what the conditions must be in an organization like ours. With so many diversified types in our membership, differences of opinion as to principles, methods of procedure, and everything else are inevitable. Sometimes those differences may be serious. But, because of two facts, they should never become dangerous to the continued existence of the Society. One that, despite their differences, all the members are firmly united on the one vital point, which is their hearty sym-

pathy with the objects of the Society. Thus all matters of controversy are made subordinate to that one great thing. The other, that the Society governs itself under a representative constitution. There is perfect liberty of speech and action, and all important matters are decided by a majority vote. If a defeated minority wishes to press its point, it has the customary right to do so without interfering with the orderly business of the Society. Thus, if its view is right and if it has patience and wisdom, it will in due time convince the majority, and meanwhile it can work in the society without doing violence to its conscience and principles. The common sense of the members may therefore be trusted to keep the Society out of danger and to rectify a mistake when it is recognized as such. So every provision exists for the healthy growth of the movement.

The fact that the Society encourages the study of truth in every department of nature sometimes causes queries and even a show of impatience. For the questioner may be interested in occult topics like the life after death, but not in philosophical problems; or in scholarly research but not in psychology. And it is hard for him to understand why people should give time to subjects that to him seem foolish. We can do no more than to explain that the T. S., being in sympathy with every form of serious investigation, discovers new truths and new combinations of old ones, so that it does an invaluable work.

These are some of the subjects that a lecturer must treat in the course of his tours in America, and it is likely that they arise all over the world and will continue to do so in one form or another so long as the Society endures. And it is well that they should be carefully considered, for when they are fully understood, a member becomes an inseparable part of that more earnest and devoted element in the movement that weathers every storm and that will not be shaken from the important task of making the Theosophical Society an ever-increasing source of usefulness to the world.

Henry Hotchner.

O to realize space!

The plenteousness of all, that there are no bounds!

To emerge and be of the sky, of the sun and moon

And flying cloud as one of them.

—Walt Whitman.

A CORRESPONDENCE BRANCH.

Mrs. Janet B. McGovern, who has been doing some very energetic work in arranging an organization for scattered members of the Society throughout the Southwest, has sent the following suggested plan of organization for a correspondence branch in the Southwest:

Organization: a copy of the following plan to be sent to each F. T. S. residing in the Southwest, and if a sufficient number desire to form a corresponding branch, a charter to be applied for and a Branch formed, to be known as "The Corresponding Branch of the Southwest."

Object: to unify the scattered forces, in many cases dormant, through lack of systematic study and the stimulus that comes through contact with other minds.

Dues: payable in advance (\$1.00 per quarter) to defray expense of postage, stationery, etc., any surplus to be kept in the treasury pending the formation of a local branch in the Southwest, when all or part, as deemed best by members, shall be used to establish a library.

Conducting: an evening to be chosen for Regular Branch Meeting, with time for opening and closing it, at which members will carry on the work hereinafter outlined.

Working plan: five verses of a devotional book (would suggest Gita) to be read slowly at the opening hour and then five minutes meditation on same. A regular text-book chosen (would suggest "Man and His Bodies"—A. B.) and one page to be studied each day for six successive days. At the Branch Meeting (after meditation) answers to be written to questions, which have been propounded by the secretary, which will be corrected, commented upon and returned with the list of questions forwarded for the ensuing week's study.

In this way book after book can be studied, creating a regular correspondence course in Theosophy, which other districts, with other secretaries might take advantage of. It will organize and unify the scattered members, helping them to help themselves as well as fitting them to help others. Questions arising in mind of members may be added at the end of answer he or she forwards, thus assisting the new student who is unable to grasp the full meaning of his studies.

THE ORDER OF SERVICE.

The National Education Council of Chicago has instituted a "University day"—Wednesday of each week—in connection with Chicago Branch activities.

The classes are conducted systematically; an intermission of ten minutes between each class is given, so that those who wish can leave, and others come in. Leaders and students are expected to be prompt in attendance; opening and closing is observed according to schedule; excuses for tardiness are considered useless.

Each leader evolves his own method, and his course of study is comprehensive on his own lines, dealing with the most ancient philosophy and up-to-date science.

A number of these classes are being arranged to include correspondence class work with non-resident branches wishing to adopt a university day, or, with non-resident members who desire to avail themselves of definite class work. The Teachers' Training Class is now ready to send out the first part of its Correspondence Course, which will consist of work in Rhetoric and Composition as applied to the preparation of newspaper articles, essays, theses, lectures, etc. The first subjects dealt with in this course are Reincarnation and Karma.

The entire university day course is as follows:

Wednesday classes: 10 to 10:50 a. m., Teachers' Training Class; 11:00 to 11:50 a. m., T. S. Order of Service League, Parent Body, Mrs. West. Lunch hour. 1:00 to 1:50 p. m., "Psychical Research and Yoga," Mrs. Felix, Dr. Burnett; 2:00 to 2:50 p. m., "Correlating Modern Science and Secret Doctrine," Mrs. Hill, Mr. Alling; 3:00 to 3:50 p. m., "Theosophy and the Beginnings of Literature," Dr. Bonggren; 4:00 to 4:50 p. m., "Parliamentary Law," Mr. Hardy; 5:00 to 5:50 p. m., "Astrology," Miss Sommer. Dinner hour. 6:45 to 7:45 p. m., "The Devotion Side of World Religions," Mr. Unger; 8:00 p. m., Branch Meeting. Additional classes are Tuesday at 8:00 p. m., "Physical Culture and Studies in Shakespeare," Mrs. Robertson. Saturday: 2:00 to 3:00 p. m., Esperanto, preparation of Theosophical terms, Miss Armour; 3:00 to 4:00 p. m., Elementary Class in the Manuals, Dr. Connor.

Small attempts lead to large opportunities. In order to realize our Theosophical University, we must have teachers trained in both ancient

and modern thought; able to correlate the old and the new; quick to find the ancient solution in the heart of today's problem.

Mary Weeks Burnett.

THE "ORDER OF SERVICE" IN FRANCE.

Our French members are also working along the lines laid down by our President in her Order of Service.

The January number of the "Bulletin Theosophique" gives an outline of the work of two Leagues, one of which aims at spreading Theosophy among the laboring classes, while the other deals with the education of children.

The first of those Leagues, the Fraternal League, whose activities are conducted in Paris, passed the following resolutions at its last two meetings: To form a popular circle whose name shall be the "Lotus Circle"; To locate said Circle in the Plaisance District, Paris; five hundred francs being the only sum available for rent expenses, to rent the shop at No. 10, rue des Suisses; to charge monthly dues amounting to 50 centimes (about 10 cents) to all persons willing to share in the advantages offered by the Circles (including refreshments) and to become members thereof; to ask charter members to contribute from one franc to two franc monthly, if possible. A tentative program was presented, including daily meetings for women, from 3 to 5 p. m., with reading and work and evening meetings, reading, lectures, music and social intercourse.

The name of the other league is "League for the Moral Education of Children," and its articles are: The League for the Moral Education of Children and young people shall meet once a month at No. 59, Avenue de la Bourdonnais (letters may be addressed to Mme. Waddington, 116 rue St. Dominique, Paris); the central group in France, located in Paris, is inscribed at Adyar as part of Mrs. Besant's Order of Service; provincial groups shall be ruled by members of the Theosophical Society, who will admit among themselves non-members able to accept our declaration of principles and to work with us in perfect harmony; provincial groups shall send each month a short report on the result of their work or their experiences with children. The reports shall be read at the meetings of the Central Group, summarized and sent to all Provincial Groups; groups shall be divided into two Sections, viz.: the members who are to train the teachers and those who will deal specially with children; no dues shall be charged; each group shall,

however, pay its own expenses in postage, printing or books.

The following work was drafted for the first meeting: the first work shall be a short essay on the building of character applied to children, according to our books, in order to make our general principles intelligible to non-Theosophic teachers, as:—no punishment, obtain that the child shall judge himself, endeavor to correct his faults and master himself by will-power—learn to destroy faults by focussing the attention on the opposite virtue; avoid all statement which is not strictly true, as children imitate us. Anger, or even rudeness, surround the child with evil vibrations that injure him. Study, also, the latest books on psychology. School teachers shall keep us informed as to the courses in moral science now given in primary and superior grades, so that we may devise the means of adding to, or introducing changes in the teaching given.

The following thoughts were chosen by the members for meditation during the month: character makes destiny; the greatness of a nation is not measured by its wealth or its intelligence, but by the lofty characters that manifest in it. M. P.

A TRIP TO LEAVENWORTH PRISON.

After an early breakfast, Sunday morning, November 22, Mr. and Mrs. Manning and I proceeded to the terminal of the electric road connecting Kansas City, Mo., with Leavenworth. There we were joined by Mr. and Mrs. Bond, Dr. Lindberg and Mr. Mapes. A few minutes of waiting, a hurried scramble to board the big, green, electric car, and we were booming along over the big viaduct leading to Kansas City, Kansas. Here Mr. and Mrs. Blum got on board. After winding through streets faced by the usual red brick buildings we swept out into the open country bound for Leavenworth. The car was willful. We earnestly requested it to hurry but it simply crept along. My lecture at the prison was to be given at 10 o'clock, but we did not pass the Lansing Penitentiary until twenty minutes of that hour. Finally, after two hours' steady riding we reached Leavenworth at five minutes of ten. Dr. Lindberg hustled off to telephone to the prison, and then we boarded an ancient, single-truck street car which, we trusted, would carry us to the door of the famous Federal Prison.

The car verily was an incarnation of a prairie schooner. We gripped the seats and scanned the horizon anxiously for bad karma, as the old antique scudded and bounded along over the rolling vales of Kansas. At one end of the car the wooden part of the seat had given way, leaving only a covering of badly worn carpet to hide the treacherous opening. One of us—while meditating perhaps—sat near here. A gallant rescuing party was immediately contemplated. Finally the prison was reached, a large stone building, one wing of which was in the process of construction. Passing up the long walk between sloping lawns, we permitted the doctor to interview the armed guard. Evidently we looked harmless, for in a moment we were ushered through two heavy doors of barred steel into the grey hallway of the prison. An officer in military dress approached, and, after due questioning, asked Mrs. Manning, Mrs. Blum and myself to follow him, while the rest of the faithful were escorted to the visitors' balcony in the chapel. A sound of congregational singing from many male throats greeted us. Then we found ourselves in the chapel, a big, high-ceiled room, done in grey white, and with a platform like a stage. Passing through a door we mounted the stage and were introduced to Chaplain Leavitt, who was conducting the services. The ladies were shown seats on the main floor, while the Chaplain offered me a chair behind the speaker's desk. Mrs. Blum then took her seat at the organ and played the accompaniment to a vocal solo by Mrs. Manning. During the music I had a chance to look around. Before me stretched a sea of faces, over 500. Many were negroes. Here and there out of the mass of white faces showed one of intelligence and power, for none except United States prisoners were confined here. Several of them were bank presidents. Near the front I noticed a dignified, white-haired old gentleman whose features were stamped with refinement and intelligence. I was told that out of the audience I spoke to, about 150 were "life-termers." On either side of the hall, near the windows, sat four guards. The music ceased, I was introduced by the Chaplain and found myself on my feet addressing those present on "The Problem of Life." For nearly an hour I spoke in that great echoing hall, showing the bitter injustice of existence if we lived undeserved lives, explaining the logic of reincarnation, tracing the sleepless working of Karma, urging each to realize that though he was bound in body his mind was free and that his destiny

lay in the hollow of his hand. I tried to give them the facts for which they hungered and to eliminate the labels.

They maintained perfect silence and listened intently. The meeting closed with another ringing solo by Mrs. Manning, and then the Chaplain rose to speak. He said in part: "We are here to glean the truth from the chaff, to accept that which helps us and let the rest go. We welcome whatever of truth has been said here today, and much of truth has been said. You should feel that you are not forced to believe anything I will ever say, and I am sure the speaker will agree with me in this attitude so far as what he said is concerned. I believe we all feel that we have been helped by what has been said, and in order that the speaker may realize this I am going to ask those who feel they were helped to hold up their right hands." When he finished speaking, seemingly every hand went up. He said to me afterwards, "I cannot agree to all you have said, but I am a Baptist, and my religion tells me that each man must approach God in his own way. Therefore, I welcome your expression of opinion." Could there be any greater tolerance and breadth of mind than this. The prisoners are blessed by having such a man as their friend. My thoughts were interrupted by the prison orchestra commencing a quick march. I was wondering what it all meant, when suddenly I spun around, startled by a crash, and saw the sub-warden standing at a stone-topped table with a mallet in his hand. Instantly a section of prisoners arose and filed out in time to the music. Another crash and the next section arose. Finally the hall was empty. The Chaplain then greeted the rest of the party who joined us and we left the building with the most kindly courtesy from all. A good start has been made and it is likely that many a weary soul in Leavenworth will receive the light from books and future lectures which will make life intelligible and livable to him.

Irving S. Cooper.

"Look at the dawn," says Max Muller, "and forget for a moment your astronomy: and I ask you whether, when the dark veil of the night is slowly lifted, and the air becomes transparent and alive, and light streams forth, you know not whence, you would not feel that your eye were looking into the very eye of the Infinite?"

INDEXING OUR LITERATURE.

As our literature is increasing so rapidly, one of the needs of the student is a subject-index. At present there is no means of ascertaining all that has been written on any given subject, except by the long and laborious process of hunting through all the books, magazines, and other publications issued by the Society.

Now if each member who writes a paper or prepares a talk on any subject will make out a bibliography, or list of the references used in looking up such subject and will send it to the undersigned there would accumulate in a short time a reasonably complete index to many subjects. So that eventually when one of our busy members wished to know what had been written on any given subject a list of references could be sent.

It is proposed to make a beginning on this great work at once, though it will probably be some time before it will become available for use.

The arrangement chosen as meeting the convenience of the largest number of users is the decimal classification. By this system the field of knowledge is divided into nine main classes and these are numbered by the digits 1 to 9. Cyclopedias, periodicals, etc., so general in character as to belong to no one of these classes are marked naught, and form a tenth class. Each class is similarly separated into 9 divisions, general works belonging to no division having naught in place of the division number. Divisions are similarly divided into 9 sections and the process is repeated as often as necessary." (A. L. A. Catalog 1904, p. 35.)

An indispensable companion to the subject index is an author-index, by means of which one may know what and how much each author has written and where the various books and articles are to be found. By cataloging our books and the articles in the Theosophist, Lucifer, Path, and other Theosophical publications, a wealth of material will become available.

Information as to methods of work, sample cards, etc., will be given in subsequent numbers of the Messengers. All the members who are at all familiar with catalog work, as well as those willing to learn, who wish to participate in this undertaking are asked to communicate, enclosing self-addressed and stamped envelope, with Mrs. Thomas G. Lee, 509 River Road, S. E., Minneapolis, Minn.

NOTES.

During February and March Mr. L. W. Rogers will lecture in Kansas City, Mo., on Scientific Evidence of Future Life, Reincarnation from the Scientific Viewpoint, The Invisible World About Us, Thought Power and Karma, The Hidden Side of Evolution, The Life Sublime, Beyond the Border and Soul Powers and Possibilities. He will also lecture in Kansas City, Kans., on What Theosophy is, The Logic of Reincarnation, Universal Brotherhood and Occultism as a Factor in Civilization.

A number of our workers are presenting to libraries here and there books on Theosophy. These books do great good. Placed in Public Libraries they at once attract attention and are frequently read by persons previously uninformed about Theosophy. All members are urged to follow out this good practice as far as possible.

We take great pleasure in stating that a number of valuable works have been sent to the headquarters of the Section for use in connection with our regular library which we are now endeavoring to build up. Mrs. Prime of Honolulu has recently sent a dozen most useful volumes.

Mr. Thomas Prime is lecturing in Chicago on the following subjects: January 24, Man Lives Many Lives; January 31, The Soul and Its Vestures; February 7, Thought Power; February 14, The Nighttime of the Body is the Daytime of the Soul; February 21, What is Death?; February 28, Invisible Helpers; March 7, Evolution. These lectures occur in the Auditorium Recital Hall Sunday afternoons at 3 p. m.

The Co-Mason is a new publication which is sent out from the London headquarters, 13 Bloomfield Rd. Paddington, in the interest of the splendid new work of getting the women of the world interested in the great Mystery-Religion of the future.

The little magazine is sent at the rate of 75c per year and is published quarterly. We strongly urge our masonic friends to subscribe for this paper and to encourage it in every way. Theosophists cannot but be interested in masonry in all its forms, just as they are interested in the other great spiritualizing tendencies of the present day.

Mr. Clarence Mowry, who was instrumental in organizing the Wilmette Branch at Wilmette, Ill., has been doing some interesting philanthropic work, having undertaken the teaching of evening classes in common school topics for domestics in Wilmette. This work is such as might be undertaken by other Theosophists, perhaps giving them an excellent opportunity of learning the spiritual needs of their pupils as time went on.

An opportunity is afforded to an elderly lady Theosophist whose health is not seriously impaired but who yet is too old to work for a living to find a good home with a generously inclined Theosophic lady living in one of the mountain states of the west. Any one wishing to take advantage of this opportunity may obtain information from the Sectional Headquarters.

Mr. F. Milton Willis lectured recently for the New-Thought people in Carnegie Hall; his meeting was quite successful.

Some members of the Section are under misapprehension as to what constitutes a demit and upon what authority it is issued by the lodge.

A demit from a lodge is simply a notice of departure from a lodge, a voluntary departure of a member in good standing. Consequently no member in good standing can be denied a demit by the officers of a branch. Of course, it is quite another matter if the person wishes to join another branch; in that case the branch would have the option of voting upon his entry and of declining to receive him if it thought fit to do so.

The following officers were elected for the year 1909 for Santa Cruz Branch: Mrs. Ida Springer, President; Mrs. E. A. Rhodes, Vice President, and Mrs. Fannie Harris, Secretary and Treasurer.

At the annual meeting of the Lincoln Branch the following members were elected for 1909: Mrs. U. B. Yule, President; Mrs. Fred Herman, Vice President; Mr. U. B. Yule, Treasurer, and Miss A. E. Stephenson, Secretary.

The following officers were elected for the year 1909 for Sheridan, Wyo., Branch: Fernando Herbst, president, and J. G. Hunter, secretary.

Centers have been established at several points and the secretaries are manifesting a great deal of interest in their new work. There is much to do and there are infinite opportunities for instituting new efforts in this direction. Some members have written that they are living in logging camps, on remote ranches and on islands, places almost beyond the reach of social intercourse. Such members sometimes say they have difficulty in finding opportunities to meet and aid people. But it would almost seem that they themselves would be those who needed aid! Nevertheless, the possibilities of correspondence are great and those who know persons in need of correspondents may well seek the co-operation of these isolated ones.

Mr. L. W. Rogers is about to transfer the scene of his efforts to the Pacific Coast. Mr. Rogers has resigned as a member of the Propaganda Fund Committee.

Mr. C. Jinarajadasa has been appointed by the Executive Committee as Chairman of the Propaganda Fund Committee. Mr. Elliott Holbrook of Kansas City has been appointed as the third member of the Committee.

The Religious Education Association held its Sixth General Convention in Chicago, February 9-11, 1909, holding thirty meetings with 100 addresses on "Religious Education and Social Duty." It is said that this occasion brought to the city one of the largest groups of distinguished persons we have ever had the privilege of welcoming here. This Association which had its beginning in Chicago, is international in its scope and numbers in its members our nation's leaders in education and religion.

J. E. O. Pridmore, a Chicago architect, has just returned, according to a Chicago paper, from Sicily, where he has made a study of the ancient theater. He will reproduce certain features of the famous Greek theater at Taormina when he builds the Cort theater in Chicago this spring. According to present plans, the interior will suggest out-of-doors, and there will be Corinthian columns at either

side of the proscenium arch supporting a canopy of artificial foliage.

It is stated by a celebrated clairvoyant who visited this theater that Pythagoras once lectured in it.

Chicago Tribune contains the following: A cremation club was formed yesterday at South Chicago, all of its members agreeing to have their bodies cremated after their deaths. There were ten persons present at the meeting, and a second meeting will be held next week to perfect the organization and elect officers.

A legal document will be prepared, giving the organization the right to cremate each member's body after death. All the members are married men and the compact has been made for the purpose of circumventing any possible objections the widows might raise to the cremation arrangement.

The Theosophical Society of Budapest has sent information regarding the Fifth Congress of the Federation of European Sections to be held in Budapest on May 30 and 31 and June 1 and 2, 1909. Last December we circulated the provisional programme of the work projected for the Fifth Theosophical Congress to be held in 1909 in Budapest. In the meantime it has become possible to fix, in some measure, the more important details of the programme. We look forward to the coming Congress with confidence, and trust that it will in no wise be less successful than the preceding ones. Our programme contains nothing particularly new for those who have taken part in the past Congresses.

The work of the Congress will be divided into the following seven classes: 1, Brotherhood; 2, Religion, Mysticism, Myths, Legends, History of the Theosophical Society and the Theosophical movement; 3, Philosophy; 4, Science; 5, Art; 6, Administration, Propaganda, Methods of work, Proposals; 7, Occultism.

We beg to draw attention on the present occasion to the following two propositions of the Hungarian Section:

1. The publication of an international Magazine, to be compiled in several languages.

2. The foundation of a Theosophical School, in which Theosophical speakers may be trained.

We should like to emphasize the desirability of members belonging to other Sections sending in proposals of general interest to the Society at large.

It is further proposed to have open debate on different subjects. The following questions seem especially worthy of consideration.

1. What line of study should a student of Theosophy follow?

2. To plan the line of work of future Theosophical Congresses and to discuss especially the question, whether the time of the Congress should be devoted more to lectures, and reading of papers, or to debates on questions of general interest.

3. How can the discoveries of official science, which approach the teachings of Theosophy, best be presented to the public and put on record?

4. What various and what striking proofs can be brought forward to support the idea of Reincarnation?

5. What position does Theosophy hold towards Spiritism?

Members of the Congress will be given the opportunity of witnessing a representation at the National Theatre, of a play by Emerich Madach entitled "The Tragedy of Man," which ranks amongst the masterpieces of Hungarian classics. The profound mysticism of the drama, the deep thought expressed in the Book of Job XXXVIII. 4, and the connection between the ideas of the play with those of Theosophy, such as Reincarnation and Karma, justify the choice of this drama. It has been translated into German, French and Italian.

OFFICIAL.

The following quotations are taken, with slight verbal condensations, from the minutes of a meeting of the General Council, T. S., at Adyar at 1:30 p. m., December 26, 1908.

The President proposed and it was unanimously agreed that:

(1) This General Council of the T. S. offers its sincere sympathy to Mr. A. P. Sinnett, in the sorrow that has befallen him by the passing away of his noble wife. (2) This General Council of the T. S. joins with the Cuban Section in deploring the great loss sustained by the passing away of its General Secretary, the devoted and indefatigable Jose M. Masso. (3) This General Council of the T. S. deeply sympathises with its late Colleague, Bâbu Upendranath Basu Sahib, in his ill-health, and trusts that it may soon again have the benefit of his helpful counsel, when his strength shall be renewed. (4) This General Council of the T. S. sends its affectionate greetings to

Dr. Th. Pascal, so long the main-stay of the Society in France, and prays for him peace and tranquility. (5) The votes of the absent members of the General Council were recorded as sent in, and the votes of the members present taken, on the Resolution from the British Section in Convention assembled, re Mr. C. W. Leadbeater and Dr. Van Hook. (A letter from Mr. B. Keightley was circulated, and one from certain members of the American Section had been sent to members of the Council.)

Resolved: That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore reasserts the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious, and ethical and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinions any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

Thirteen General Secretaries (all save the German) voted for (A letter from the German General Secretary stated that no vote was necessary, as Mr. Leadbeater having resigned, he had the right to return, and the German Section would never oppose thereto the slightest resistance).

The President, Vice-President, Recording Secretary and the Treasurer (4)—"For." Of the Councillors B. Keightley and F. Arundale voted "against"; W. A. English, N. D. Khadvala, V. C. Seshachari and D. B. Jayatilaka voted 'for'; B. K. Lahiri's vote not sent.

Miss Arundale stated that she considered

that a repudiation of the teachings and a re-investigation of the charges ought to be made, and in the absence of that recorded her vote 'against.'

(6) **Resolved:** That this Council reaffirms the principle laid down by the Judicial Committee and the President-Founder in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahatmas, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued from the Mahatmas. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement. Fourteen General Secretaries, President, Vice-President, Recording Secretary and Treasurer, and five Councillors voted 'for.' One voted against and in one case no vote was sent.

Resolved: That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, in answer to the appeal made by the British Section in Convention assembled, and to the American signatories.

Resolved: That this council agrees with the action taken by the President in issuing "A letter to the members of the Theosophical Society" and recommends that letter to the careful consideration of members.

General Secretaries—11—For. German and Scandinavian agree with general principles, but think it better not to disturb the sections which have remained untouched by the trouble. Italian agrees with letter, but wishes discretion as to circulation. Vice-President, Recording Secretary and Treasurer, and four Councillors voted 'for'; one councillor 'abstains'; one voted against and in one case no vote was sent.

The French General Secretary sent a vote of invitation to return, passed at a special Convention held to decide the question, 32 delegates for, 4 against, 2 neutral; Executive unanimous.

The Australian General Secretary sent an invitation to return, from his General Council, 22 for, 2 against.

The British General Secretary sent a vote of support for her Executive, 9 for, 4 against.

The Finnish General Secretary sent a vote of his Section (by a referendum) to invite,

287 for, 1 against. All are hereby put on record.

The President received, from Britain, votes of 7 lodges for, 7 against, 1 for re-investigation; 60 individuals for, 2 against, and a telegram from Messrs. Mead, Burrows, Kingsland, and Miss Ward, that 500 votes had been received against. From India 108 Lodges for, 6 against, 1 for re-investigation, 1 that Mr. Leadbeater should be left to apply. In the Indian Convention of 650 delegates, a resolution cordially accepting the decision of the Council and inviting Mr. Leadbeater's return was carried with 7 dissentients and a few abstainers.

The President proposed the following new Rule: When a Branch or an individual is, for any serious and weighty reason, desirous of leaving the Section to which it, or he, belongs, but is not desirous of leaving the Society, such Branch or individual may become directly attached to Headquarters, severing all connection with the Section, provided that the President, after due consultation with the General Secretary of the said Section, shall sanction the transfer. Carried.

The President shall have full power and discretion to permit any person the use of any portion of the Headquarters premises for occupation and residence, on such terms as the President may lay down, or to refuse permission so to occupy or reside. Any person occupying or residing under the permission granted by the President shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period. Carried.

The President suggested that the old style of 'Lodge' for 'Branch' be restored, so as to make their Rules, Charters and Diplomas uniform in the nomenclature used. Carried.

Resolved: That the Recording Secretary be instructed to write to each General Secretary stating the Rule 43 was suspended for the current year, and that he should only forward to Headquarters a capitation fee of Annas 8 (8d., 16 sous, 12½ cents, etc.) for each member entered on his rolls and not dropped or suspended. That Rs. 3,000 be set aside to meet the possible deficit.

Wordsworth substituted for the old system of belief in nature, an admiration so constant, an understanding so subtle, a sympathy so profound, that they become a veritable worship.

CURRENT LITERATURE.

The "Hibbert Journal" for January, 1909, has two articles on the latest report of the Society for Psychical Research. Gerald W. Balfour contributes a review of some special experiments looking to the establishment of the sources of certain communications, automatically received. The method adopted is that of "cross-correspondences." The cross-correspondence involves more than a simultaneous, independent reference to some fact by two different automatists. It means more than a correct description by each of two automatists of some fact about the other. At its best, the cross-correspondence is represented by distinct statements of different automatists which come simultaneously and are mutually complementary. Some investigators have assumed that cross-correspondences imply purposive activity, and that repetition of striking complementary and mutually substantiating statements from different automatists might make the purposive activity practically certain. Accordingly a series of experiments has been conducted for a number of years with this idea in view, and the most notable occurred between November, 1906, and June, 1907, a total of some one hundred and twenty experiments, which are fully related in the report above mentioned. Mr. Balfour critically reviews and explains two or three of the most significant of these experiments, and thus records his own conclusions:—

1. The cross-correspondences are too numerous and too close to be the result of mere chance.

2. They could be explained on the hypothesis of collusion, but this he rejects on account of his knowledge of the individuals concerned and on the grounds of internal evidence.

3. Excluding coincidence and collusion, any other possible explanation presupposes telepathy.

4. In some cross-correspondences the "complementary" character strongly implied design and purposive action, through peculiarities of form alone.

5. Design is strongly suggested in many cases by an intimation given in one script that the subject will be found in another.

6. If design be admitted, haphazard telepathy is no sufficient explanation. Directing intelligence must come in, either in conveying, extracting, or turning ideas to proper use.

7. This directing intelligence may proceed

from one or more of the persons concerned or may originate in some wholly external source.

8. If the first alternative could be eliminated, a *prima facie* case would be made out for accepting communication as from discarnate minds.

Finally, Mr. Balfour concludes that either the spiritistic or subconscious telepathic explanation is possible, but he reckons neither proved nor susceptible of proof, even through any number of cross-correspondences, no matter how striking.

The second article in the "Hibbert Journal" is by John W. Graham, Principal of Dalton Hall, University of Manchester, entitled "New Facts on Our Survival of Death." Mr. Graham recounts briefly the line of activity in the Society for Psychical Research, mentioning the deaths of Gurney, Sidgwick, Myers, and Hodgson. He then affirms that "this is a work which, if there is anything in it, may be carried on from both sides of the chasm of death, and for the past five years, amid many bogus imitations, there appears to have come a stream of communication from the departed leaders, which I venture to claim has now reached evidential force and volume." Mr. Graham then describes in detail a most interesting series of cross-correspondences secured through Mrs. Piper and Mrs. Verrall in an attempt to prove communication with Mr. Myers. The experiment lasted through a considerable period, and was marked by more and more subtle and at the same time exact references and descriptions, which came to what our critic evidently considers a final triumphant outcome. The experiment chosen is entitled by him, "Calm in Tennyson and Plotinus," and proceeded from an initial pronouncement through the automatists of a brief quotation from the *Enneades*. The whole account fills sixty-five pages of the proceedings, Part lvii.

The third article referred to in the "Journal" is an account of the philosophy of G. T. Fechner, by William James, entitled "The Doctrine of the Earth-Soul and of Beings Intermediate between Man and God." In this Professor James, in his always delightful and incisive way, outlines Fechner's standing as a scientist, and introduces him also in his less-known role of a transcendental philosopher. Fechner reckoned our habit of regarding the spiritual not as a rule but as an exception in the midst of Nature, the original sin of both popular and

scientific thought. He himself consistently maintained the opposite view, supporting it by a wonderful number and variety of analogies, with the fundamental conclusion that the constitution of the world is the same throughout, and that as we conceive the consciousness of the individual, so we must conceive a consciousness of a higher and higher order in an indefinite series. The supposition of an earth consciousness he seeks to maintain by reviewing the characteristic marks of superiority which we have been in the habit of associating with the consciousness of man, and by pointing out, through analogy, the entire propriety of assuming these in still more perfect degree as part of the earth-soul: independent of other external beings is no less characteristic of the earth than of the human individual; complexity in unity, in the case of the earth, exceeds that of any other organism; development from within is no less its characteristic mode than that of man himself; while in individuality of type and indifference from other beings of its type, the earth is extraordinarily distinct. Fechner continues a most brilliant handling of this subject through several different volumes, from all of which Professor James has taken the most illuminating extracts, all making, however, for this one conclusion, namely, the criticism that ordinary transcendentalism of the more modern type leaves everything intermediary out. Where Fechner saw unlimited gradations in consciousness, "it recognizes only the extremes, as if after the first rude face of the phenomenal world in all its particularity, nothing but the supreme in all its perfection could be found. First, you and I, just as we are in our places; and the moment we get below that surface, the unutterable Absolute itself! Doesn't this show a singularly indigent imagination? Isn't this brave universe made on a richer pattern, with room in it for a long hierarchy of beings? Materialistic science makes it infinitely richer in terms, with its molecules and aether, and electrons, and what not. Absolute idealism, thinking of reality only under intellectual forms, knows not what to do with bodies of any grade, and can make no use of any psychophysical analogy or correspondence. The resultant thinness is startling when compared with the thickness and articulation of such a universe as Fechner paints. * * * One of my reasons for printing this article has been to make the thinness of current transcendentalism appear more evident by an effect of con-

trast. Scholasticism ran thick; Hegel himself ran thick; but English and American transcendentalism run thin. If philosophy is more a matter of passionate vision than of logic—and I believe it is, logic only finding reasons for the vision afterwards—must not such thinness come, either from the vision being defective in the disciples, or from their passion, matched with Fechner's or with Hegel's own passion, being as moonlight unto sunlight or as water unto wine?"

Prof. Jas. H. Hyslop, who was formerly Professor Psychology in Columbia, and who is now Secretary of the American Society of Psychical Research, lectured on January 9 in Washington. His lecture was held under the auspices of the women graduates of Cornell University. A large array of men and women of scientific taste, some of whom have gained distinction in the world of learning, was present. The Washington Herald of January 10 reports the lecture, some of the points of which are quoted:

"It wasn't merely the doctrine of the immortality of the soul which has given Christianity its great sway for eighteen centuries," said Prof. Hyslop. "It was not merely the doctrine; it was the living faith, blind, if you please to take it that way, but a great living faith which surmounted the burden of life.

"Now science has stepped in to break down blind, unreasoning faith. Facts stripped of mystery and vagueness are required to maintain that living faith. The mind is breaking down the old barriers. More and more we are confronted with the necessity of meeting the skeptic on his own ground. It is not impossible to make the arguments of materialism serve our own ends.

"Throughout history we find that the intellectual classes have determined the destiny of nations and have ruled the world. If this be true, it is essential to hold the intellectual classes to the support of Christianity. To do that means that enthroned reason must be satisfied; doubt on the score of apparent clashes between the world facts and the faith must be banished.

"For fifteen centuries it was enough to quote the authority of the Bible, to declare intuition, in support of the immortality of the soul. But I believe that time is past. We must prove that the modern doctrine of the conservation energy, an indubitable fact in the physical world, applies to the psychic and the spiritual as well."

Prof. Hyslop then launched upon his proofs of psychic influences that reach the world from another sphere. These were exhausting and convincing, but the savant declared they scarcely scratched the surface of the complete record of his own experience with psychic phenomena. He related messages received from his brother, his father, and other relatives which verified facts in his own experience and also many concerning his family history which were outside his personal experience, but which he subsequently verified. These instances were authentic and beyond the possibility of fraud.

He dwelt upon the history of Mrs. Piper, the famous medium of fifteen years ago, who was discovered by Prof. William James, of Harvard. He deprecated the confusion in the public mind regarding her, especially that connecting her identity with that of Mrs. Pepper-Vanderbilt.

"I regret to say that a large portion of the open-minded public is inclined to insist upon the triviality of the messages which we receive from the spirit world," continued Prof. Hyslop. "The triviality is a fact, but it exists for an obvious reason. Criminology as well as common sense teaches that for purposes of identification a small, insignificant detail is of far more value than a large, vague fact. If a man were stranded in Chicago and wired to friends for funds, he would likely prove himself by a scar on the face, a turn of phrase, or the brand of cigar he smokes. He would not branch out with a dissertation on the betterment of social conditions.

"The same with mediums. We believe that one cold, concrete fact, coming, apparently, out of the void, will do more to establish the permanency of mediumistic communication than a myriad of lofty ethical conceptions from departed spirits. Scientists would laugh at us if we could not present tangible evidence of our claims. We have scores of communications through mediums dealing with the life beyond, but we will withhold them from a doubting public for the present.

Prof. Hyslop made a profound exposition of the two dominant theories explaining the data gathered by the Society of Psychical Research. The true scientific spirit has been to verify the facts beyond all cavil and leave their interpretation to the future. The theories are the so-called spiritistic and the telepathic. The latter is not generally accepted, because it relies too much upon the strong arm of coincidence. Dr. Hyslop accepts the

spiritistic theory, although this has not been delineated on any scientific basis so far.

"If nature is so careful to preserve the atom and defies any power to destroy one iota of matter, cannot she be trusted to preserve personality with the same care?" asked the savant, in closing. "Why should I be interested in knowing my ancestor was an ape if I have no interest to know the life beyond?"

"The Open Court," January, 1909, contains, as usual, articles of great interest to our readers. An account is given by Mr. Holm of his exploits in China in the effort to bring back the ancient Nestorian stone of A. D. 781, which indicates that a knowledge of Christianity was at that early time at least to some extent current in Interior China and the following remarks are quoted from the comment of the Editor upon the work of Mr. Holm:

Mr. Holm, the enterprising young Danish traveler who on another page gives an account of his recent Nestorian expedition to Sian-fu, certainly deserved hearties congratulations on the success of his very notable achievement. Although the rare value of his prize, the earliest Christian monument in China dating from 781 A. D., has long been acknowledged by students and missionaries, he is the first who has had the enterprise to cause a copy to be made and conveyed to the Western world. Casts of this facsimile may now be had as frequently as there is any demand for them, with as absolute accuracy as if made from the original stone which is now jealously guarded in the most remote quarter of the earth.

Mr. Holm was formerly a correspondent of the London Tribune in China, prior to which period he had received an officer's education in the Danish Navy, and so was already a traveler and explorer of repute when he entered on this latest mission. It was in London in the early part of 1907 that he formed the idea of procuring a replica of the famous tablet with the scientific and historical value of which he had made himself acquainted during his previous residence in China. Obtaining the support of some friends, whom he persuaded of the feasibility of his plans, he came out to China again, and proceeded to Tientsin, where he completed his final preparations for the expedition. He left Tientsin in company with two Chinese attendants, an interpreter and a boy, on the 2nd of May, 1907, and traveled in a house-boat to Takou, where the

Peking Syndicate had an establishment, and thence continued his journey on horseback westward to Weichingfu and Honanfu, where he organized a regular little caravan. Setting out again when all was ready, he reached his destination, Sianfu, on the 30th of May, and then proceeded cautiously to put his long-cherished plan into execution.

After some delay, it was found possible by Mr. Holm to get the assistance of Chinese draughtsmen and stone cutters who very quickly succeeded in making the replica of the original stone which, after many difficulties, was transported to the sea-coast and removed to New York City.

The erstwhile champions of skepticism, the Society for Psychical Research, have apparently come quite round. Dr. James Hyslop, Professor of Logic at Columbia and president of the American S. P. R., says a daily paper, lectured recently in Kansas City.

"Since this work began," said Prof. Hyslop, in answer to a question, "two of our fellow workers have died, Frederick W. H. Myers of England and Dr. Richard Hodgson of New York. Both made promises to communicate with us after death. Both have made good their promises."

"I have had several conversations with my dead wife. I have identified her by little unmistakable turns of phrasing and manner of expression."

Prof. Hyslop was asked why spirits always talk about trivial affairs.

"They don't," he replied. "But if you were trying to identify a friend over a long distance line what would you ask? Would it not be about little details about which nobody but you and he could know?"

The Kansas City Star interviewed Dr. Hyslop, and what follows is from that paper:

"Spirits can foretell future events to mortals," the professor said.

"How can a spirit foretell the future any more than a mortal can?" was asked.

The professor pointed an index finger at his questioner and replied, his eyes sparkling:

"They can foretell the future because they know more than we do. An astronomer can foretell an eclipse. But you can't, can you?"

"No."

"That's because an astronomer knows more than you do. If we see a spider running across the floor we can predict that it will fall in a crevice. We see the crevice and the spider doesn't. We know more than the spider. Just

so the spirits, with their superior intelligence, see things we don't see and can thus foretell the future. They communicate this knowledge to mortals and thus we have premonitions of approaching events. That is the explanation of prophecy."

Thus any spirit that desired to be decent about it could, if it had any way to communicate, head off the man who goes to meet the falling brick, leaving his home and calculating his steps to the utmost nicety so as to catch the missile on his head. A spirit could attract his attention for one-eighth of a second and head off the bump.

Then this was put to the researcher:

"If the disembodied spirit is more intelligent than the mortal consciousness then there must be a change when the soul leaves the body. This change must be considerable. For instance a 2-year-old, unlettered child dies and its spirit immediately becomes highly educated, having almost universal intelligence. Such a change as this is a change of identity. Can spirits change so much as this and still maintain their identity?"

"Yes, they maintain their identity and their individuality. The change is not great. I would say that the change in the soul of a man twenty-four hours dead is no greater than the change an infant undergoes the first twenty-four hours after birth. Death is only a second birth into a new world and what we call birth is only a death in the world which preceded this life. It is the passing from one stage of consciousness to another. The consciousness of any being is never lost." And the professor slapped the arm of his chair to emphasize this point.

"But dogs and fish have consciousness," Prof. Hyslop. Would you say that there are dog spirits and fish spirits in the realm of the invisible?"

"Certainly. And what's more, there are spirits of trees and grasses. Of course, these are very low forms of consciousness, but they persist just the same as the soul of a man."

"Then the savage who buried a dog, a pony and a bow and arrow with his dead chieftain was not so far off. Scientific research appears to confirm the belief in a happy hunting ground. Do these spirits ever move tables or perform other physical feats?"

"I wouldn't say they do not," the professor replied with careful emphasis, "although I have never seen it done. The physical phenomena or spiritualism has not the good credentials that clairvoyance and premonition

have. I never specialized in telekinesis, or the physical phenomena of spiritualism, but some very great men have obtained astonishing results in this field. Some of the famous names are Sir William Crookes, Sir Oliver Lodge, Flammarion, Le Bon, Morselli and Botozzi."

Another subject that Prof. Hyslop touched on is akin to the demonology of ancient times.

"I believe," he said, "that certain forms of insanity, such as epilepsy and others, have an intimate connection with the phenomena of spirits. An understanding of the spirits is of vital importance for our progress in industry, government and social science. It is time people quit laughing at spirits and wake up to the facts science has revealed along this line."

No doubt in another quarter of a century the S. P. R. will talk of astral bodies, reincarnation and other things that Theosophists have talked of for centuries, and announce them to the public as totally new discoveries of the psychical researcher.

Four monolithic sculptures representing the civilization of India and designed for the eastern facade of the Brooklyn Museum were assigned by Mr. Daniel C. French to Mr. Attilio Piccirilli. They are the subject of comment in the bulletin of the Brooklyn Institute, of which the museum is a part.

India's position in the East as the home of a great branch of the Indo-European stock, as a source of the greatest literature created east of the Euphrates, and of a large part of the philosophy, the science, the medicine, the law and the general learning of ancient Greece, and through ancient Greece of ancient Rome, mediaeval and modern Europe, makes these statues a significant feature of the museum building's architectonic sculpture. As the bulletin points out, there is no system or phase of Greek philosophy that was not anticipated by the ancient Aryan race in India; no phase of modern German philosophy, with all its ramifications and intricacies, that was not anticipated three thousand years ago in India.

The Vedas, the Mahabharata and the Upanishads belong to the great literature of the world, containing within them the foundations of the religion, the philosophy and the ethics of the Indian people. Shankara and Kapila are the Aristotle and the Plato of Indian philosophy, Kalidasa is the Shakespeare of Indian literature, Manu is the Oriental Moses, and Buddha is the great religious teacher of southern and eastern Asia.

The subjects of Mr. Piccirilli's four Indian sculptures are "Indian Law," "Indian Philosophy," "Indian Literature" and "Indian Religion." For "Indian Philosophy" the sculptor has taken as his ideal some powerful son of the Aryan race from the dawn of civilization. With swarthy arms, with head erect, with noble figure—indigenous to the southern slopes of the Himalayas—he seems awakening to the spirit of wisdom as manifested in the world of matter and of men, and about to speak the truth which shall lay the foundations of all philosophy and living, and reveal to men of all time the nature of the soul and its native religion.

Natural man, so the sculptor would appear to hint, awakens to the vision of the divine order, quietly conscious of the revelation within him and of the value of the message which he is to give to the world. The strength and the humility of the saint are his. With the responsibility for the welfare of all succeeding generations upon his shoulders, with the inspiration of the All Wise, he seems about to utter out of the heart of the great Aryan race in its Oriental home the wisdom which has made India the Light of the East, a fountain of learning for all the world, a source of our philosophy and of our religion, a basis of our law, a beginning of medicine and of the organization of society. To this description, paraphrased from the bulletin, that publication adds that Mr. Piccirilli, in creating this figure of the Indian philosopher, is making not only a contribution to the history of art, but is self revealing to the western world its relation to the Orient.

The bulletin describes the second of the four sculptures representing India and to be placed on the east facade of the eastern pavillion of the museum. The subject is "Indian Literature," and Mr. Piccirilli has taken as the expression of this ideal a daughter of the Aryan race, a beautifully natural woman whose very form is an expression of the truth. Mr. Piccirilli has in this sculpture created a work of art as original and distinct as it is true and ennobling. This sculpture is a notable addition, as is also his "Indian Philosophy," to the art of all time.—N. Y. Herald.

Mysticism, then, embraces all that part of sacred learning, which expounds the principles and formulates the rules of Christian perfection: that is to say, of the ascension of the soul toward God.

Nature of December 3rd has the following:

A Royal medal is awarded to Prof. John Milne, F. R. S., for his work on seismology. In 1875 Dr. Milne accepted the position of professor at Tokyo, which was offered to him by the Imperial Government of Japan. His attention was almost immediately attracted to the study of earth-quakes, and he was led to design new forms of construction for buildings and engineering structures with the view of resisting the destructive effects of shocks. His suggestions have been largely adopted, and his designs have been very successful for the end in view. Incidentally, he studied the vibrations of locomotives, and showed how to obtain a more exact balancing of the moving parts, and thus to secure smoother running and a saving of fuel. Here again his suggestions were accepted, and his work was recognized by the Institution of Civil Engineers.

He next devoted himself to the study of artificial shocks produced by the explosion of dynamite in borings. He then studied actual shocks as observed at nine stations connected by telegraph wires. A seismic study of Tokyo, and subsequently of the whole of northern Japan, followed. In his later work he relied upon reports from fifty stations. The Government then took up the matter, increased his fifty stations to nearly 1,000, and founded a chair of seismology for Mr. Milne. On his return to England in 1895 he succeeded in obtaining international coöperation, and reports are now received by him from some 200 stations furnished with trustworthy instruments, and scattered all over the world.

The work of Dr. Henry Head, on which is founded the award of the other Royal medal, forms a connected series of researches on the nervous system (made partly in conjunction with Campbell, Rivers, Sherren, and Thompson), published for the most part in *Brain* at various times since 1893 up to the present date, and constituting one of the most original and important contributions to neurological science of recent times.

His first paper ("Disturbances of Sensation with Special Reference to the Pain of Visceral Disease," 1893), founded on minute and laborious clinical investigation, established in a more precise manner than had hitherto been done the relations between the somatic and visceral systems of nerves. He confirmed from the clinical side the experimental researches of Sherrington on the distribution of the posterior roots of the spinal nerves.

The Darwin medal is awarded to Prof. August Weismann for his contributions to the study of evolution. He was one of the early supporters of the doctrine of evolution by means of natural selection, and wrote in support of the Darwinian theory in 1868. His great series of publications from that date onward must always remain a monument of patient inquiry. In forming an estimate of his work, it does not seem essential that we should decide on the admissibility of his germ-plasm theory. It is in like manner unimportant that he was, in certain respects, forestalled by Galton, and that his own views have undergone changes. The fact remains that he has done more than any other man to focus scientific attention on the mechanism of inheritance.

Mr. H. St. John Gray contributes to the "Times" of December 26 a full account of excavations in the Maumbury Rings Circle, of which he was in charge. This has long been regarded as the site of a Roman amphitheatre, and this view is corroborated by the fact that one of the most interesting discoveries made was that of a stratum of shell fragments, quartz, flint, land-shells, &c., similar to that used by the Romans in other places to fill up uneven patches, to prevent the slipping of the gladiators, and to absorb the blood of combatants. Fragments of pottery also indicate Roman occupation, and one portion of the site seems to have been fortified, holes for stakes cut in slabs of Purbeck limestone having been found at the point where the entrance of the arena was situated. It is interesting to find that this place was occupied by the Neolithic people as a flint workshop. Flint flakes, cores, and hammer-stones were found scattered on part of the site, and the picks made of deer's antlers were obviously the implements by which this early race excavated the remarkable pit whence the rough flints were obtained. This pit is at least 30 feet deep, one of the deepest archaeological excavations on record, one of those at Grime's Grave being a few feet deeper. It is much to be desired that a site which seems to have been almost continuously occupied since Neolithic times by various peoples should be fully investigated, and it may be hoped that the appeal for help issued by Mr. Gray from Taunton Castle, Somerset, may meet with a liberal response.

BRANCH REPORTS.

The courses of lectures referred to in my last report as having just begun in Detroit closed December 23. The best audience was about 300 people, and this was considered very good for that season. A class of forty-nine was formed to take up the study of elementary Theosophy, a fine little hall, seating about one hundred people, being rented for the weekly meetings in the Michigan Conservatory of Music. A couple of old-timers are in charge and the meetings will be open to the public. That the group will grow is certain.

I am sorry to report Joliet as one of the occasional failures to get immediate results. Thorough advertising was done and a first class hall was taken for the course, but very little interest was created. The lectures were changed into class talks. Joliet is a manufacturing town with a population of about fifty thousand people, and is by no means what one would call good territory for theosophical work. It was undertaken with much hesitation and largely because some of the good workers in Chicago wanted something started that was near enough to be helped along to success. By giving it much longer time than was at first intended, a little group has been formed that may become a lodge in time. Central Lodge, of Chicago, which, I presume, readers of the Messenger have already learned was formed recently by thirty members of the class organized at the close of the Handel Hall lectures in that city, has taken the Joliet infant under its wing and will endeavor to foster it into mature development.

Grand Rapids, where I began a course of eleven public lectures (with intermediate class talks and organization meetings) January 12, closing January 26, proved to be a good field for a city of a hundred thousand population. The lectures were given in the beautiful All Souls' Church, with a seating capacity of four hundred, and the largest audience was about three hundred and fifty people. The newspapers were more than merely friendly, some of the reporters becoming personally interested and giving an unexpected amount of space to the lectures. This helped greatly in attracting public attention. The study group organized numbered thirty actually present and enrolled, with a number of others to be added who could not be present until the first regular session of the class.

The final meeting with the Joliet people is

set down for February 4, after which future engagements are somewhat uncertain.

L. W. Rogers.

The annual meeting of Grand Rapids Branch was held January 2, 1909. No business of importance except election of officers, as follows: Mrs. Rose Altenbrandt, president; Mrs. Frances Skinner, vice-president; Mrs. Emily M. Sones, secretary and treasurer, and Miss Estelle Skinner, librarian. On January 1, 1908, we had nine members in good standing, two of which were dropped for non-payment of dues. During the year we have had fifteen new members, making our number twenty-two. During the year Mr. Jinarajadasa gave five public lectures and nine afternoon talks, besides two lectures to members only. Mr. I. S. Cooper gave two public lectures, two lectures to Branch members, and two afternoon talks. To these two gentlemen we are indebted for our fifteen new members. We are meeting in the music studio of one of our members each Friday evening. We are at present reading the manual "Karma," each one taking his turn as leader. Those we have attracted to us are bright, interested students, keeping up a lively fusillade of questions. We are looking forward to a series of lectures by Mr. L. W. Rogers, January 12 to 26, inclusive.

Emily M. Sones.

The Central Branch of Chicago was chartered on January 18, 1909, as the result of the course of lectures delivered at Handel Hall by Mr. L. W. Rogers. A study class of about seventy people was formed and after a few weeks of earnest study, about thirty of them decided to form a new branch with headquarters at the Auditorium. The new branch has engaged Mr. Thomas Prime for a course of seven lectures to be given at Auditorium Recital Hall on Sunday afternoon at 3 p. m. The first lecture (Jan. 24) was a full success; attendance about 300. It is hoped that a new study class will be the result of these lectures and no doubt will increase materially the membership list. The officers of the branch are as follows: President, Mrs. Frances Murdoch; vice-president, Mrs. Clara Jerome Kochersperger; secretary, Mr. Chas. Ludovic Gutmann; treasurer, Mrs. Susan B. Carrington.

Chas. Ludovic Gutmann, Sec'y.

The New England Theosophic Union has been busy with propaganda work in the cities of New England, and has brought about a union of the branches in Boston. The following activities are maintained at their headquarters in New Century Building: Sunday, 8 p. m., Public lectures under auspices of the Boston Alpha, Huntington, Besant and other Branches; Tuesday, 8. m., Junior Class in extemporaneous speaking, on Theosophical subject; Wednesday, 8. m., Class in Esperanto Language; Thursday, 8 p. m., meeting of Besant Lodge T. S. Senior Training Class in Public Speaking, Dr. Bennett, 226 Newbury St., Boston; Friday, 8 p. m., Meeting of Alpha Lodge T. S. Regular meeting of Union on third Friday; Saturday, 4 p. m., 4 o'clock Tea, all invited.

The year 1908 was rather an unusual one for the students of theosophy in Detroit, having been favored with three national lecturers within seven months. Mr. C. Jinarajadasa gave three public and four private lectures in June, Mr. Irving S. Cooper gave four public lectures in November, and Mr. Rogers' course of fourteen lectures in December has resulted in the formation of the largest study class ever held here. Forty-nine names were given in, but after we had purchased our books for class work, and had gotten down to study, we found this number had dropped down to thirty-five.

It may be of interest to those who are especially concerned in organization work to know how this class is conducted, and as my plans are bringing better results than I had even anticipated, I shall outline my methods briefly.

At the first meeting of this class, December 29, 1908, I formed seven committees. Firstly: a reading committee, which consisted of three members, upon whom I might call for the reading of the lesson, or any article which I found it necessary to have read before the class. Secondly: committee regulating new members. It is their duty to make visitors welcome at the meetings, pass out literature when leaving the hall, and to ascertain whether these visitors wish to become members of the class, etc. Thirdly: a music committee. This committee consists of four members who arrange for music at each meeting. Fourthly: visiting committee. It is the duty of this committee to call on those who have given in their names, but have not attended the meetings, also on those who are not regular in

attendance, find out the reason for any difficulties (if any exist) and to endeavor to have them see the importance of being regular in attendance. Fifthly: library committee. This committee has a list of the theosophical books in the Public Library, Detroit, and catalogues of the books on sale at the Theosophical Book Concern, Chicago. By comparison of the two lists they are able to see what books to recommend to the Public Library and to report to the class when any new books have been placed in the library. We have a number of three-leaf folders containing a list of 100 theosophical books to be secured at the Public Library which give the author's name, title and library card numbers, which are furnished free to those who ask for them. These folders were also given away at several public lectures. Sixth: current events committee; the work of this committee consists in clipping from magazines and papers any articles on theosophy, discoveries, telepathy, dreams, etc. Seventh: this committee has in charge the renting of the hall, collections for rent, and to see that proper receipts are made each month, —in other words, to look after the financial part of the work.

The meetings are opened with music at 8 p. m. This is followed by a short reading from "Doctrine of the heart," then meditation on "Unity" for two minutes. After the reading of the lesson, which consists of about five pages from "Man and His Bodies," we pass to the answering of the questions, which have been given out one week in advance. This usually takes up the better part of the evening, and in closing, fifteen minutes is given to the current events committee, who read what items of interest they have gathered during the week.

It has been my experience that classes hold together much better when members have something to do, and my idea in forming the committees was in order to "keep everyone busy." I have also found it easier to keep a large class in order than a small one. The work is now fairly under way, and each member seems to enter both heartily and joyfully into his or her work. I feel now that the outlook for spreading the Divine Wisdom in Detroit is brighter than it has ever been.—Helen B. Young.

The New Year was ushered in with devotional services by some of the members of the New York Branch at their lodge rooms, 226 West 58th Street. The last twenty minutes

of the old year was devoted to readings from Secret Doctrine, Gita and Voice of the Silence, and the striking of midnight found the circle quietly meditating on the spread of Theosophy for the coming cycle of 1909 to be stronger and more powerful. After exchanges of good wishes the leader announced refreshments and another hour was pleasantly spent.

E. B. W.

The Capital City Branch has on its programme a lecture by Dr. A. J. Cory on "Symbolism"; the lecturer will explain the meaning of the various Symbols used in the great Religions of the World, such as the Latin Cross, the Greek Cross, the Svastika, Serpent, Circle, Madonna and Child, and others. He will show why these Symbols are universal, and tracing them to a common source will tell how and by whom they were given to humanity. Also a lecture by Mrs. Florence Duffie on "The Sacraments"; the lecturer will touch upon the exoteric and esoteric aspects of the Sacraments; the occult side of nature; the "Word of Power" and the "Sign of Power"; the use of physical objects such as bread, wine, water, etc.; magnetic power and vibration; universality of the Sacraments; the truth underlying the Doctrine of Trans-Substantiation; the effect of a Sacrament on a participant.

Every Friday at 8 p. m. Dr. Baker will unfold the "Mystery of Evolution." These lectures will continue until further notice.

Capital City Branch has sent out the following well worded invitation to attend a lecture by Dr. Baker:

You are cordially invited to be present Sunday, December 27, 1908, at 8 p. m., at the lecture by Dr. W. W. Baker on the "Historical, Mythic, and Mystic Christ."

The inner teaching of ancient days as to the Birth and the Nature of the Christ is unfolded, and the celebration of Christmas explained. The object and the splendour of the Cosmic process is shown; the beauty and grace of the Christ-life are displayed, and the history of the Cross carried back to the far-away night of time.

The lecture is one of entrancing interest, and outlines the mystery of Sacrifice. It was so favorably received last year that the Doctor has consented to repeat it at this festival season.

Dr. Baker continues his lectures on the "Races of Men" on Friday evenings at 8. p. m.

CORRESPONDENCE AMONG MEMBERS.

The possibilities of correspondence in our work are so great that they ought constantly to be borne in mind. The lower personal element ought to be eliminated as far as possible. But the ennobling influences of personality may well be utilized. The most difficult and important problems for us to solve are those of the application of the principles of theosophy to every day life. In such matters it is almost necessary that physical plane aid be given by older to younger students in order that the gravest errors of thought may be avoided. Correspondence between members ought to be encouraged in every way. But the allusions to personalities ought to be carefully studied in order to avoid all degrading pettiness. This apparently small caution it is necessary to observe with all the more care because the force with which the thought is emitted is great and the result can only be harmful if the subjects of thought are not selected with care. Gossipy letters are often most mischievous. Correspondence between older and younger members ought to be undertaken especially where branches are to be guided by inexperienced persons. Often they have no idea how this work should be done. Older members can aid most effectually.

Again young members often have the most mistaken ideas of theosophy's purpose for us, feeling that it is militant, intolerant, harsh. Older members may assure younger ones that the true spirit of Christ is the spirit of Theosophy—that all that is best in Christianity is ours—that what contradicts the selfishness of the Christ is foreign to the spirit of true occultism. Our people are so frequently familiar with the Christian Religion that they are often able to gain the true feeling of theosophy in this way. Branches often have members residing at such a distance from the branch meeting place that it is impossible for them to attend the meetings. Such members should be cared for by correspondence. A devoted member should be appointed by the president of each Lodge to correspond with members unable to attend meetings. We must remember that the purpose of our work should be to aid others and that keep up the interest of all members is of the highest importance. We are acquainted with numerous instances of members resigning from branches to become more or less inactive as members at large, because no interest was taken in them.

BOOK REVIEWS.

The Proceedings of the Society for Psychical Research for 1908 form an octavo volume of 445 pages containing for the most part a series of researches on a number of psychic subjects chiefly of a mediumistic kind in which Mrs. Piper of New York, a person whose qualifications in this particular are of extraordinary interest. Many of the sittings were held at Liverpool under the direction of Sir Oliver Lodge.

The purpose of the Society for Psychical Research as shown in the most of its activities has been commendable and the results have been in the main, most praiseworthy. The most successful of its efforts from the Theosophical point of view have been the investigation of mediums, their methods and the results of their work.

This work they have made of great value to the world-at-large by starting out with the intention of investigating super-normal phenomena, not from the point of view of those who possess such powers or even are of the conviction that they are possessed and used by some people but from the point of view of those who are negative in their attitude to the question, judicial, and yet determined to find the truth if possible by conducting seances given by the best obtainable mediums under conditions such that frauds might be eliminated as far as possible.

Two things at least this Society has done much to aid in accomplishing. One of these is to make respectable among thinking people the notion that the super-normal powers of some men may be actualities. Formerly ideas upon the subject were so vague and observations were often so unscientifically conducted that critically minded people were justified in saying that they did not know whether such powers existed or not. To be sure other agencies have been at work in establishing this part of the foundation for the upbuilding of the scientific basis for a knowledge of the spiritual worlds.

Besides aiding in giving this work a *locus standi* much evidence has been accumulated by this Society for the demonstration of what to us is the main thesis for their work—that there is a super-normal world of spirit and that this super-normal world may be contacted by us in more ways than one. It is true that between those who have gone before and ourselves a great gulf is set, that there

is a great law which forbids under severe penalties the transmission of information from the spiritual side to ours.

There can be no doubt that among those agencies which are at work in tearing down these barriers to progress in this direction, making possible the acceptance of the ancient wisdom by a great many men, the present day organizations for psychical research are of the greatest importance. To be sure the unfortunate escapade of the Society for Psychical Research in condemning Madame Blavatsky as a trickster was a serious matter indeed. The injustice inflicted upon our organization has been great and even yet we have scarcely recovered from the stigma despite the efforts which have been made by our people to show to the world the error that we know was made.

Mrs. Besant has set us a good example of tolerance and true confraternity in giving extended credit to this organization for its persistent and valuable efforts which, now that bequests have apparently staunchly fortified the treasury of the Society, are likely to be more productive than ever. We cannot doubt that such societies have been organized under the inspiration of those who are laying plans for the upbuilding of the ideals of humanity.

The president of the Society for Psychical Research for 1908 was Mrs. Henry Sidgwick, whose husband was long ago president of the Society. Her remarks on May 19, 1908, as president, contain a number of very interesting points. We quote as follows:

"Hypnotism, chiefly because it enables the experimenter to communicate with the sub-conscious strata of the mind in a definite way, is one of the most effective means we have of experimentally investigating automatism and the relation of the subconscious mind to the conscious mind. This alone makes its study of the utmost importance to us, quite apart from any super-normal faculties that hypnotized persons occasionally exhibit. The progress that hypnotism has made since 1882 is amusingly marked by the fact that when the Society was founded inquiry into the reality of hypnotic anaesthesia—a thing which no well instructed person now doubts—was set down among objects of investigation. We cannot of course claim that it is our Society which has brought about the now general

recognition of the existence of hypnotism, nor more than a part of the great advance made in our knowledge of it. We have no doubt contributed to this advance, but the credit is chiefly due to members of the medical profession who have used hypnotism in their practice. Their investigations are closely related to ours for the reason that suggestive therapeutics and psychical research both have much to do with the subconscious mind; and we are fortunate in having many of the leading exponents of hypnotism both in England and abroad actively interested in the work of the Society.

"There is one department of the Society's activities in which hardly any real progress has been made—I mean the investigation of the psychical phenomena of spiritualism, or I may say for shortness, telekinesis. So far as I can judge, this subject stands almost exactly where it did twenty-six years ago when the Society was founded. The first president of the Society said in his first presidential address that it was a scandal that the dispute as to the reality of these phenomena should be still going on and that it was a primary aim of the Society to make a sustained and systematic attempt to remove the scandal in one way or the other.' Nevertheless, the scandal remains.

"How then can the investigation be furthered? In the first place I should like to urge strongly that fraud should be more seriously discouraged than it is at present. I cannot help thinking that if telekinesis is a genuine phenomena we could not but have known more about it by now than we do, had it not been for the extent to which it is mixed up with fraud. And the reason there is so much fraud is that it pays so well.

"I now turn from telekinesis, which is to me the most depressing branch of our investigations, to speak briefly of the most encouraging, that which at present promises the most fruitful harvest, namely, telepathy. The Society started with its face already set in this direction, and, as we all know, its efforts were from the first successful, not only in collecting the spontaneous experiences apparently due to telepathy to which I have already referred, but in obtaining opportunities for experiment and reports of experiments carefully carried out. It is true that it cannot yet be said that the scientific world generally has admitted telepathy as a fact, but it is not uncommon to hear educated persons offering it as a rational explanation of

unusual experiences without apparently any sense of invoking an unrecognized cause and even with the feeling that they are stemming the tide of superstition in not admitting anything more occult.

"There are two important reasons why much more evidence is required. The first is the one already referred to, that, in default of being able to repeat experiments at will under given conditions, we can only establish the truth of telepathy—get it admitted by scientific men as a *vera causa*—by showing that it occurs under so many different conditions that any possibility of the results being due to chance, or self-deception, or unnoticed indications, may be excluded by sheer weight of evidence.

"The second reason for wide experimentation and observation is even more important. It is that we do not yet know the nature of telepathy. There are two opposing views as to its probable nature among those who accept it as a fact. Some, like Professor Flournoy, approaching the subject from the physiological side, believe on a priori grounds that the transmission is from brain to brain through some physical medium—that it is, in fact, more or less analogous to wireless telepathy. Others, like our late President, approaching the question from the philosophical, are inclined to regard telepathy as a purely psychical phenomenon—a direct interaction of mind with mind. It is in harmony with this second view, if not absolutely essential to it, to hold that mind can exist independently of the body, and is therefore capable of surviving the dissolution of the latter. Investigation into the real nature of telepathy is thus intimately connected with the most important and far-reaching problems involved in our enquiry. If the question is capable of scientific determination, however, much more evidence than we at present possess will be required, and any evidence we can obtain of survival after bodily death is likely to throw light on the nature of telepathy and vice versa.

"The accumulation of evidence is and must be a slow process, not only because very few of us seem able to act as agents or percipients in a manner which lends itself to observation or experiment, but also because of the experimental difficulties inherent in psychical research of which I spoke earlier in this address. Notwithstanding the immense difficulties of the subject, however, evidence is slowly accumulating and some progress is

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being made. Lately we seem to have made a distinct advance through the automatic writing of Mrs. Verrall, Mrs. 'Holland,' and others, and the trance writing of Mrs. Piper, some of which has been put before the Society at several recent meetings, and which is likely to occupy a large place in the Proceedings for some time to come."

"Towards the Brotherhood of Religions Through the Unity of Esoteric Thought," by L. Revel.

This work, written by one of our members, is substantial and interesting. The title indicates the spirit in which it is written. The man who knows only his religion knows but imperfectly the true religion. We must distinguish between religion and a religion. Religion is the expression of the links that bind man to God. A religion is one of the many aspects of religion, each particular aspect being conditioned by time and place, while religion exists outside of those limitations. Therefore, we must conclude that the esoteric teaching is the same in all religions, though hidden under different exoteric symbols; symbols which are necessary in order to impress upon the masses a few particles of the one truth. This is what Mr. Revel tries to demonstrate, and the nine chapters of his book bear very suggestive titles: Anarchy in Exoteric Traditions and Unity of Esoteric Thought; Characteristic Traits of Esoteric Tradition; Esotericism in Brahmanism, Zoroastrianism, Islam, Judaism (the Kabala) and in Christianity; Life of Jesus; Esotericism in St. John; Apocalypse; Esotericism After the Advent of Doctrine, by A. Lefevre.

The Christ of the Gospel and of the Secret Doctrine, by A. Lefevre.

In this simple and short study of texts, written by a French University professor, the first part consists of texts treating of the things of the higher planes, taken from the Gospels and Epistles.

The second part is a Commentary on those texts. The writer shows an enlightened understanding of his subject, and is manifestly inspired by modern spiritualism.

To quote the last words of the book:

"Our aim would be attained, if we had succeeded in picturing the Christ as we conceive Him: a sublime spirit, already raised to the direct contemplation of God, when in His boundless love, He descended on this humble

planet, to live, suffer and be an example to us. Jesus was the 'Medium of God' and His mouth-piece. Never had humanity seen such a Being, never shall it probably again witness the coming of such an One. Therefore, homage and gratitude to the soul of Jesus and the soul of the Christ shall again appear among us. 'Brother' as He called Himself, who so marvelously summed up all His doctrine in the words: 'Love God with all thy heart and thy neighbor as thyself.'"

We should, however, call Jesus the "Witness of God" rather than His "medium," and we do hope that the soul of Jesus and the soul of the Christ shall again appear among us.

By the sub-title "Secret Doctrine" the writer probably means the Christian Gnosis, though he does not quote textually from it. M. P.

Enigmas of Psychical Research by James H. Hyslop, Ph. D., LL. D., author of "Science and a Future Life," etc. Herbert B. Turner & Co., Boston, 1906.

Dr. Hyslop was formerly Professor of Ethics and Logic in Columbia University and is now vice president of the Society for Psychical Research. Dr. Hyslop has in this volume continued his studies of psychical research from a somewhat popular point of view. He considers that the subjects of crystal-gazing, telepathy, dreams, apparitions, clairvoyance, premonitions and mediumistic phenomena are entirely within the bounds of scientific study. Evidently believing that many of these topics have been shown already to have been demonstrated to the unprejudiced, he discusses in an interesting way a considerable number of the well-known cases illustrative of these phases of the cause of consciousness. His work as of consciousness. His work as a compendium of the subjects treated, with his sympathetic popular point of view, is well worth reading. It is a pleasure to notice that Dr. Hyslop does not occupy wholly pessimistic ground; on the contrary he is optimistic as is indicated by some of the quotations which, as best illustrating his viewpoint, are quoted verbatim:

"Materialism holds that consciousness is a function of the organism, analogous to digestion and circulation, and so perishable with the body. The only way to finally dislodge this position is to produce evidence that a particular consciousness has not perished as a fact, and the evidence that will suggest this very strongly would be apparitions of the dead not due to chance and mediumistic communications which cannot be explained by tel-

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empathy between the living. Now this materialism can hold its ground as long as we have no evidence that consciousness is not a function of organism. * * * Apparitions are not likely to be sufficient proof of survival after death for the scientific man until better records are made of the facts. The hypothesis can be tolerated as an alternative to ordinary suppositions not evidentially sustained, but it is not to be considered as in any respect proved by the data now on hand. * * *

Men who live for one world or two, have high motives of virtue in common; the noble self-respect which impels them to the life they feel worthy of them; the love of goodness for its own sake and for its immediate results; and beyond this, the desire to do good that shall survive the doer, but who will not indeed be in the land of the living to see his work, but who can yet discount his expectations into some measure of present satisfaction. Yet he who believes that his thread of life will be severed once and forever by the fatal shears, well knows that he wants a purpose and a joy in life, which belongs to him who looks for a life to come. Few men feel real contentment in the expectation of vanishing out of conscious existence, henceforth, like the great Buddha, to exist only in their works. To remain incarnate in the memory of friends is something. A few great spirits may enjoy in the reverence of future ages a thousand years or so of 'subjective immortality'; though as for mankind at large, the individual's personal interest hardly extends beyond those who have lived in his time, while his own memory scarce outlives the third or fourth generation. But over and above these secular motives, the belief in immortality extends its powerful influence through life, and culminates at the last hour, when, setting aside the very evidence of their senses, the mourners smile through their tears, and say it is not death but life. * * * Mr. Huxley, whose sceptical tendency no one will deny, says: "In my judgment, the actuality of this spiritual world—the value of the evidence for its objective existence and its influence upon the course of things—are matters which lie as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity."

"Occult Chemistry," a Series of Clairvoyant Observations on the Chemical Elements.

By Annie Besant, P. T. S., and
Charles W. Leadbeater.

Two books will in the future be regarded as epoch-making in the annals of Occultism—this on "Occult Chemistry," and the little manual, "The Astral Plane." Both are the first of their kind showing the results of definite and painstaking investigations into the invisible world; they will stand apart as initiating, each in its field, a new era of definite and scientific exposition of Occultism.

The value of the work done in this book just received from "The Theosophist" office, Adyar, Madras; will not be evident for a long time to come; there are too many facts for the average student to assimilate quickly; nevertheless it is a mine of fascinating information for the chemist and physicist who knows the reality of the occult world.

The many diagrams and illustrations make a difficult subject clear. The book is well printed and looks neat in its buff cover. Presumably the price in America will be \$1.50, although no price is marked on the cover.

In the book are all the articles from "The Theosophist" on the elements; there is further an appendix on the Aether of Space, as also a reprint of the first article on Occult Chemistry that appeared in Lucifer in 1895.

To sum up the work done in the book, there are here illustrations and diagrams and descriptions of sixty-six elements, among these are eight not yet discovered by science. The last International Table of atomic weights give the number of elements so far discovered by scientists as eighty; of these, fifty-eight are described in the book.

Since the publication of the "Theosophist" articles, more work has been done, and altogether seventy-seven of the eighty elements have been "looked up" by clairvoyant magnification, with the discovery of three more new ones. These additional diagrams show new principles of element building not noticeable in those published.

Occult investigation so far has found ninety elements, inclusive of the lightest one, hydrogen, and the heaviest, solid uranium. There are probably about a dozen more.

This book ought to be in every theosophical library, to show inquirers the value of occult investigations to the advancement of a scientific understanding of nature. C. J.

Children's Department

3291 Malden St., Sheridan Park, Chicago.

This department is conducted by Laleta,

THE PARABLE OF THE HOLY SHADOW.

Long, long ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance and charity.

The angels said to God, "O lord, grant him the gift of miracles." God replied, "I consent; ask him what he wishes." So they said to the saint, "Should you like the touch of your hands to heal the sick?" "No," answered the saint, "I would rather God should do that." "Should you like to convert guilty souls, and bring back wandering hearts to the right path?" "No; that is the mission of the angels. I pray; I do not convert." "Should you like to become a model of patience attracting men by the lustre of your virtues and thus glorifying God?" "No," replied the saint, "if men should be attached to me, they would be estranged from God. The Lord has

other means of glorifying himself." "What do you desire, then?" cried the angels. "What can I wish for?" asked the saint, smiling. "That God gives me his grace; with that shall I not have everything?"

But the angels insisted. "You must ask for a miracle or one will be forced upon you." "very well" said the saint, "that I may do great deal of good without ever knowing it!"

The angels were greatly perplexed. They took counsel together and resolved upon this plan. Every time the saint's shadow fell behind him or at either side so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh colour to pale little children, and joy to unhappy mothers. But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, men came to forget his name, and called him only "Holy shadow."

—The Hibbert Journal.

THE CHINESE MICE. AN OLD FABLE.

There was once, in remote China, a Mother Mouse, who, with her Child, lived happily enjoying each passing moment in a tiny box, which, like a little prison, had a small hole near the top of one side to act as a ventilator.

The baby mouse had been born in this box and had never left it for a moment. One day while the Mother was nibbling a very difficult morsel the Child climbed with much pain to the peep-hole.

The Mother heard his eloquent squeak of delight when he saw the Great Outside. "My Child," she said, "You know not what difficulties you are entering upon! Return to your toothsome delicacies so liberally supplied by the Boy and do not trouble yourself about the Great Outside which, no doubt, will take care of itself very well."

Moral: If you love your illusions do not destroy them. This is very important.



Theosophical Society---American Section Directory

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