



The Theosophic Messenger

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American Section Theosophical Society

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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, caste or color.

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

To investigate unexplained laws of nature and the powers latent in man.

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

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

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

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

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

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SEND FIFTEEN CENTS FOR A COPY OF "A PRIMER OF THEOSOPHY."

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Vol. X

CHICAGO, MAY, 1909.

No. 8.

THE AUM. III.

The Aum tells forever of God's love which orders all things for perfect ends. It tells of the joy of sweet and beautiful unions in human life that foreshadow the perfect union with God. Its tone may be the tender one that breathes in the frail leaves and soft grasses of spring-time, the droning of the bees among the weed-flowers by the borders of the woods, in the prolonged notes of the songs of birds and many of the activities of Nature in her

gentler moods. Its basic tone and its overtones can be felt in the harmonious colors of the sky and field and sea. It resounds sweetly in the heart of the disciple, holding that reflection of God's love for all men which comes from the Great Heart of the Master. The reflection is feeble but the pupil bears with him the rich diapason which he hears and, as he grows in the Grace of His Lord, it speaks more and more of peace and love.

TO A MASTER.

Through soft unfathomed space, I seek Thine eyes

O radiant One!

Between me and the vibrant wheel where Thou dost stand—

A few, soft, foam-like clouds, float idly—
Like feathered down tossed up

On rocky sand.

And though I try to pierce the ether through
I am held back—it is not clear—

Only as I leave my body here, can I ascend
to Thee, to

Breathe Thy holy atmosphere.

And even then, I cannot hope to know
One half the joy

That vibrates in that whirling wheel—electric
life—

O Master! can I ever reach that white re-
treat?

My faltering body droops—Art Thou still
there?

I stretch my hand to touch thy feet.

O loving One! Thou wert once a man—

Sometimes I swoon—

And wonder if Thy face is gone—the road's so
long—

Thy garments almost stiff with purity,
Almost discourage me—

I am not strong!

But this I'm sure, that when it darkest grows,
If I but keep my mind on Thee—

Most suddenly, the clouds all sweep away—
And Thee I see!

And now—Oh! is it true—by will—

I think I feel Thy tender smile—

See the moisture in Thine eyes—

Sapphires set in golden skies—

Fading off to daffodil.

—Harriet T. Felix.

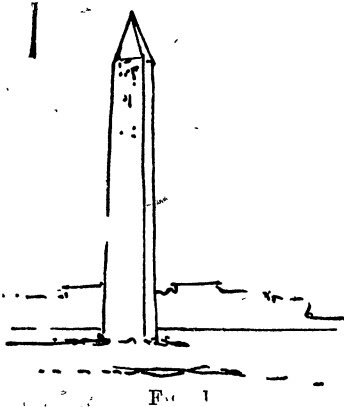
Despair was never yet so deep
In sinking, as in seeming;
Despair is hope just dropp'd asleep
For better chance of dreaming.

THE ART OF ARCHITECTURE FROM THE STANDPOINT OF THEOSOPHY.

One of the many advantages of a thorough assimilation of what may be called the Theosophic idea is that it can be applied with advantage to every department of knowledge and of human activity; like the key to a cryptogram, it renders clear and simple that which before was intricate and obscure.

Let us apply this key to the subject of art, and to the art of architecture in particular, and let us see if by so doing we may not learn more of art than we knew before, and more of Theosophy, too.

The Theosophic idea is that everything is an expression of the Self,—or whatever other name one may choose to give to that immanent unknown reality which forever hides behind all phenomenal life,—but because on the physical plane our only avenue of knowledge is sense perception, a more exact expression of the



Theosophic idea would be: Everything is the expression of the Self in terms of Sense.

Art, accordingly, is the expression of the Self in terms of Sense. Now, though the Self is one, sense is not one, but manifold, and so there are arts, each addressed to some particular faculty or group of faculties, and each expressing some particular quality or group of qualities of the Self. The white light of Truth is thus broken up into a rainbow-tinted spectrum of Beauty, in which the various arts are colors, each distinct yet merging one into another,—Poetry into Music; Painting into Decoration; Decoration becoming Sculpture; Sculpture, Architecture, and so on.

In such a spectrum of the arts each one occupies a definite place, and all together

form a series of which Music and Architecture are the two extremes. That such is their relative position may be demonstrated in various ways: the Theosophic explanation involving the familiar idea of the "pairs of opposites" would be something as follows: According to the Hindu-Aryan theory, Brama, that the world might be born, fell asunder into man and wife, became, in other words, name and form.* Now the two most universal aspects of name and form are what philosophers call the two "modes of consciousness," one of time, and the other of space. These are the two gates through which ideas enter phenomenal life: the two boxes, as it were, that contain all the toys with which we play. Everything, if we were only keen enough to perceive it, bears the mark of one or the other of them, and might be classified accordingly.

In such a classification Music is seen to be allied to time, and Architecture to space, because Music is successive in its modes of manifestation, and in time alone everything would occur successively, one thing following another; while Architecture, on the other hand, impresses itself upon the beholder all at once, and in space alone all things would exist simultaneously. Music, which is in time alone, without any relation to space; and Architecture, which is in space alone without any relation to time; are thus seen to stand at opposite ends of the art spectrum, and to be in a sense, the only "pure" arts, because in all the others the elements of both time and space enter in varying proportions, either actually or by implication. Poetry and the Drama are allied to Music inasmuch as the ideas and images of which they are made up are presented successively, yet these images are, for the most part, forms of space.

*The quaint Oriental imagery here employed should not blind the reader to the precise scientific accuracy of the idea of which this imagery is the vehicle. Schopenhauer says: "Polarity, or the sundering of a force into two quantitatively different and opposed activities, striving after re-union, . . . is a fundamental type of almost all the phenomena of nature, from the magnet and the crystal to man himself."

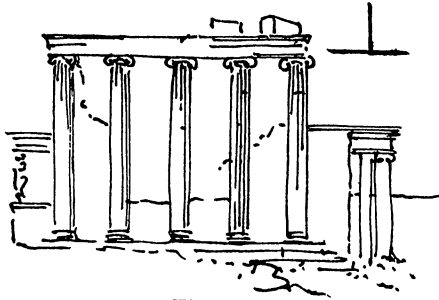


Fig. 2

Sculpture, on the other hand, is clearly allied to Architecture, and so to space, but the element of action, suspended though it be, affiliates itself with the opposite or time pole. Painting occupies a middle position, since in it space instead of being actual has become ideal,—three dimensions being expressed through the mediumship of two,—and time enters into it more largely than into Sculpture by reason of the greater ease with which complicated action may be indicated,—a picture is nearly always time arrested in mid-course: a moment transfixed.

For a just conception of the relation of Music and Architecture to one another, they are not to be conceived of as standing at opposite ends of a series represented by a straight line, but rather in juxtaposition as in the ancient Egyptian symbol of a serpent holding its tail in its mouth, the head in this case corresponding to Music and the tail to Architecture. In other words, though in one sense they are the most widely separated of the arts, in another they are the most closely related.

Music being purely in time and Architecture being purely in space, each is, in a manner, and to a degree not possible with any of the other arts, convertible into the other by reason of the correspondence subsisting between intervals of time and intervals of space. A perception of this may have inspired the famous saying attributed to Goethe, that Architecture is "Frozen Music," a poetical statement of a philosophical truth, since that which in Music is expressed by means of harmonious intervals of time and pitch, successively, after the manner of time, may be translated into corresponding intervals of architectural void and solid, height and width.

In another sense Music and Architecture are allied: they alone of all the arts are purely creative, since in them is presented not a likeness of some known idea, but a thing-in-itself brought to a distinct and complete expression of its nature. Neither a musical composition nor a work of architecture depends for its effectiveness upon resemblances to natural sounds in the one case, or to natural forms in the other. Of none of the other arts is this to such a degree true. They are not so much creative as re-creative, for in them all the artist takes his subject ready made from nature and presents it anew according to the dictates of his genius.

The characteristic differences between Music and Architecture are the same as those which subsist between time and space. Now time and space are such abstract entities that they can be best understood through their corresponding correlatives in the natural world, for that nature everywhere abounds in such correspondences is a fundamental Theosophic tenet. The energy which everywhere informs matter is a type of time within space; the mind working in and through the body is another expression of the same thing. Accordingly, Music is dynamic, subjective, mental, of one dimension while architecture is static, objective, physical, of three dimensions, sustaining the same relation to Music and the other arts as does the human body to the various organs which compose, and consciousness which animate it, (it being the reservoir of these organs and the vehicle of these consciousnesses), and a work of Architecture, in like manner, may, and sometimes does include all of the other arts within itself. Sculpture accentuates and enriches, Painting adorns, works of literature are stored within it, Poetry and the Drama awake its echoes, while Music thrills to its uttermost recesses, like the very spirit of life tingling through the body's fibres.

Such being the relation between them, the difference in the nature of the ideas bodied forth in Music and in Architecture becomes really apparent. Music is interior, abstract, subjective, speaking directly to the soul in a simple and universal language, whose meaning is made personal and particular in the breast of each listener: "Music alone of all arts," says Balzac, "has power to make us live within ourselves." A work of architec-

ture is the exact opposite of this: existing principally and primarily for the uses of the body, it is, like the body, a concrete organism, attaining to æsthetic expression only in the reconciliation and fulfillment of many conflicting practical requirements. Music is pure beauty, the voice of the unfettered and perpetually evanishing soul of things; Architecture is that soul imprisoned in a form, become subject to the law of casualty, beat upon by the elements, at war with gravity, the slave of man. One is the Ariel of the arts, the other, Caliban.

Coming now to the consideration of Architecture in its historical, rather than in its philosophical aspect, I will endeavor to show how certain Theosophical concepts are applicable here. Of these none is more familiar and none more fundamental than the idea of reincarnation. By reincarnation I do not mean mere physical re-birth, for physical rebirth is but a single manifestation of that universal law of alternation of state, of incarnation in, and progression through successive planes, in accordance with which all things move, and as it were, make music,—each cycle complete, yet part of a larger cycle, the incarnate monad passing through correlated changes, carrying along and bringing into manifestation in each higher arc of the spiral the experience accumulated in all preceding states, and at the same time unfolding that power of the self peculiar to the plane in which it happens to be manifesting.

This law finds exemplification in the history of Architecture in the orderly flow—if I may thus designate it—of the building impulse from one nation and one country to a quite different nation and quite different country: its new vehicle of manifestation; also in the continuity and increasing complexity of the development of that impulse in manifestation; each “incarnation” summarizing all those which had gone before, and adding some new factor peculiar to itself alone; each incarnation being a growth, a life, with periods corresponding to childhood, youth, maturity and decay; typifying also in its entirety some single one of these life periods, and revealing some special aspect or power of the Self.

For the sake of clearness and brevity I shall limit myself to the consideration of only

one of several architectural evolutions: that which, arising in the north of Africa, spread to southern Europe, thence to the northwest of Europe and to England,—the architecture, in short, of what is popularly known as the civilized world.

This architecture, anterior to the Christian era, may be broadly divided into three great periods, during which it was successively practiced by three peoples: the Egyptians, the Greeks and the Romans. Then intervened the Dark Ages and a new art arose, the Gothic, which was a flowering out in stone of the spirit of Christianity. This was in turn succeeded by the Renaissance, the impulse of which is today unexhausted.

In each of these architectures the peculiar genius of a people and of a period attained to a beautiful, complete and coherent utterance, and notwithstanding the often considerable intervals of time which separated them, they succeeded one another logically and inevitably, and each was related to the one which preceded and which followed it in a particular and intimate manner.

The power and wisdom of ancient Egypt was vested in its priesthood, which was composed of individuals exceptionally qualified by birth and training for their high office, tried by the severest ordeals and bound by the most solemn oaths. They were honored and privileged above all other men, and spent their lives dwelling apart from the multitude in vast and magnificent temples, dedicating themselves to the study and practice of religion, philosophy, science and art,—subjects then intimately related, not widely separated as they are now. These men were the architects of ancient Egypt; this the mind which directed the hand that built those time-defying monuments.

The rites which the priests practiced centered about what are known as the Lesser and the Greater Mysteries. These consisted, as every Theosophist knows, of representations, by means of symbol and allegory, under conditions and amid surroundings the most awe-inspiring, of those great truths concerning man's nature, origin and destiny, of which the priests,—in reality a brotherhood of initiates and their pupils,—were the custodians. These ceremonies were made the occasion for the initiation of neophytes into

the order, and the advancement of the already initiated into its successive degrees.

For the practice of such rites, and others, designed to impress not the elect, but the multitude, the great temples of Egypt were constructed. Everything about them was calculated to induce a deep seriousness of mind, and to inspire feelings of awe, dread and even terror, so as to test the candidate's fortitude of soul to the utmost.

The avenue of approach to an Egyptian temple was flanked on either side, sometimes for a mile or more, with great stone sphinxes, that emblem of man's dual nature, the god emerging from the beast. The entrance was through a single high doorway between two towering pylons, presenting a vast surface sculptured and painted over with many strange and enigmatic figures and flanked by aspiring obelisks, and seated colossi with faces implacable and calm. The large court thus entered was surrounded by high walls and colonnades, but was open to the sky. Opposite the first doorway was another, admitting to a somewhat smaller enclosure, a forest of enormous carved and painted columns supporting a roof between the apertures of which the sunshine gleamed, or dim light filtered down. Beyond this, in turn, were other courts and apartments culminating in the inmost sanctuary of all.

Not alone in their temples, but in their tombs and pyramids, and all the sculptured monuments of the Egyptians, there is the same insistence upon the sublimity, mystery and awfulness of life, which they seem to have felt so profoundly. But more than this, the conscious thought of the masters who conceived them, the buildings of Egypt give utterance also to the agony and toil of the thousands of slaves and captives which hewed the stones out of the heart of the rock, dragged them long distances, and placed them one upon another, so that these buildings oppress while they inspire, for there is in them no freedom, no spontaneity, no individuality,—but everywhere the felt presence of an iron conventionality, of a stern, immutable law.

In Egyptian architecture is symbolized the condition of the human soul awakened from its long sleep in nature, and become conscious at once of its divine source and of the leaden burden of its fleshly envelope. Egypt is humanity new born, bound still with an um-

bilical cord to nature, and strong, not so much with its own strength as with the strength of its mother. This thought is aptly typified in those gigantic colossi flanking the entrance to some rock-cut temple which, though entire, are yet part of the living cliff out of which they were fashioned.

In the architecture of Greece the note of dread and mystery yields to one of pure joyousness and freedom. The terrors of childhood have been outgrown, and man revels in the indulgence of his unjaded appetites and in the exercise of his awakened reasoning faculties. In Greek art is preserved that evanescent beauty of youth which, coming but once and continuing but for a short interval in every human life, is yet that for which all previous states seem a preparation, and of which all subsequent ones are in some sort an effect. Greece typifies adolescence, the love age, and so throughout the centuries humanity has turned to the contemplation of her just as a man all his life long secretly cherishes the memory of his first love.

An impassioned sense of beauty and an enlightened reason characterize the productions of Greek architecture during its best period. The perfection then attained was possible only in a nation whereof the citizens were themselves critics and amateurs of art, and wherein the artist was honored and his work appreciated in all its beauty and subtlety. The Greek architect was less bound by tradition and precedent than was the Egyptian, and worked unhampered by any restrictions, save such as, like the laws of harmony in music, helped rather than hindered his genius to express itself,—restrictions founded on sound reason and the value of which had been proven by experience.

The Doric order was employed for all large temples, since it possessed in fullest measure the qualities of simplicity and dignity, the attributes of greatness. Quite properly, also, its formulas were more fixed than those of any other style. The Ionic order, the feminine of which the Doric may be considered the corresponding masculine, was employed for smaller temples. Like a woman, it was more supple and adaptable than the Doric, its proportions were more slender and graceful, its lines more flowing, and its ornament more delicate and profuse. A freer and more elaborate style than either of these, infinitely

various, seeming to obey no law save that of beauty, was used sometimes for small monuments and temples, such as the Tower of the Winds and the monument of Lysicrates at Athens.

Because the Greek architect was at liberty to improve upon the work of his predecessors if he could, no temple was just like any other, and they form an ascending scale of excellence, culminating in the Acropolis group. Every detail was considered not only with relation to its position and function, but in regard to its intrinsic beauty as well, so that the merest fragment, detached from the building of which it formed a part, is found worthy of being treasured in our museums for its own sake.

Just as every detail of a Greek temple was adjusted to its position and expressed its office so the building itself was made to fit its site and to show forth its purpose, and to form with the surrounding buildings a unit of a larger whole. The Athenian Acropolis is an illustration of this, it is an irregular fortified hill, upon which stood diverse monuments in various styles, at unequal levels and at different angles with one another, yet the whole arrangement seems as organic and inevitable as the disposition of the features of a face. The Acropolis is an example of the ideal Architectural Republic wherein each individual contributes to the welfare of all, and at the same time enjoys the utmost personal liberty.

Very different is the spirit bodied forth in the architecture of Imperial Rome. The iron hand of its sovereignty, encased within the silken glove of its luxury, finds its prototype in buildings which were stupendous crude brute masses of brick and concrete, hidden with a covering of rich marbles and mosaics, wrought in beautiful, but often meaningless forms by clever, degenerate Greeks. The genius of Rome finds its most characteristic expression, not in temples to the high gods, but rather in those vast and complicated structures,—basilicas, amphitheatres, baths,—built for the amusement and purely temporal needs of the people.

If Egypt typifies the childhood of the race and Greece its beautiful youth, Republican Rome represents its strong manhood; the soldier filled with the lust of war and the love of glory, and Imperial Rome that soldier

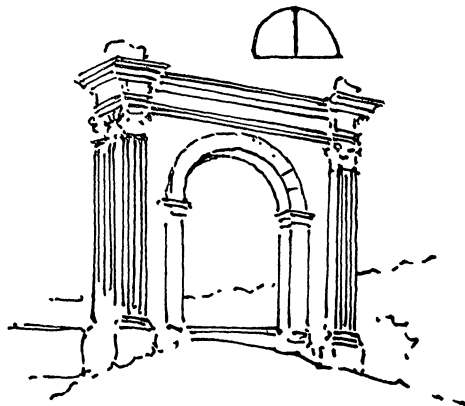


Fig. 3

become conqueror decked out in plundered finery and sunk in sensuality, tolerant of all who minister to his pleasures but terrible to all who interfere with them.

The fall of Rome marked the end of the ancient Pagan world. Above its ruin Christian civilization in the course of time arose. Gothic Architecture was the expression of the Christian spirit, in it is manifest the reaction from licentiousness to asceticism. Man's spiritual nature, awakening in a body worn and weakened by debaucheries, longs ardently and tries vainly to escape. Of some such mood a Gothic cathedral is the expression. Its vaulting, marvelously supported upon slender shafts by reason of a nicely adjusted equilibrium of forces; its restless, upward-reaching pinnacles and spires; its ornament, intricate and enigmatic,—all suggest the overstrained organism of an ascetic, while its vast, shadowy interior, lit by marvelously traceried and jeweled windows which hold the eyes in a hypnotic thrall, are like his soul: filled with world sadness, dead to the bright, brief joys of sense, seeing only heavenly visions, knowing none but mystic raptures.

Thus it is that the history of Architecture illustrates and enforces the Theosophical teaching that everything of man's creating is made in his own image. Architecture mirrors the life of the individual and of the race,—which is the life of the individual written large in time and space. The terrors of childhood; the keen interests and appetites of youth; the strong, stern joy of conflict which comes with manhood; the lust, the greed, the cruelty of a materialized old age,—all these

serve but as a preparation for the life of the spirit in which the man becomes again as a little child, going over the whole round but on a higher arc of the spiral.

The final, or fourth state being only in some sort a repetition of the first, it would be reasonable to look for a certain correspondence between Egyptian and Gothic architecture and such a correspondence there is, though it is more easily divined than demonstrated. In both there is the same deeply religious spirit; both convey, in some obscure yet potent manner, a sense of the soul being near the surface of life. There is the same love of mystery and of symbolism; and in both may be observed the tendency to create strange, composite figures to typify transcendental ideas,—the sphinx seeming a blood brother to the gargoyle. The conditions under which each architecture flourished were not dissimilar, for each was formulated and controlled by small, well organized bodies of sincerely religious and highly enlightened men—the priesthood in the one case, the masonic guilds in the other—working together towards the consummation of great undertakings amid a populace for the most part oblivious of the profound and subtle meanings of which their work was full. A Theosophist needs scarcely to be told that in Mediæval Europe, as in ancient Egypt, fragments of the Ancient Wisdom—still transmitted in the signs and secrets of Freemasonry—determined much of the symbolism of Gothic architecture.

The architecture of the Renaissance period, which succeeded the Gothic, corresponds again in the spirit which animated it, to Greek architecture, which succeeded the Egyptian; for the Renaissance, as the name implies, was nothing other than an attempt to revive Classical antiquity. Scholars writing in what they conceived to be a Classical style, sculptors modeling Pagan deities, and architects building according to their understanding of Vitruvian methods, succeeded in producing works like, yet unlike the originals they followed,—unlike because, animated by a spirit unknown to the ancients, they embodied a new ideal.

In all the productions of the early Renaissance, "that first transcendent springtide of the modern world," there is that evanescent grace and beauty of youth which was seen to have pervaded Greek art, but it is a grace and

beauty of a different sort. The Greek artist sought to attain to a certain abstract perfection of type; to build a temple which should combine all the excellencies of every similar temple, to carve a figure impersonal in the highest sense, which should embody every beauty. The artist of the Renaissance, on the other hand, delighted not so much in the type as in the variation from it. Preoccupied with the unique mystery of the individual soul—a sense of which was Christianity's gift to Christendom—he endeavored to portray that wherein a particular person is different from others. Acutely conscious, also, of his own individuality, instead of effacing it, he made his work the vehicle and expression of that individuality. The history of Renaissance architecture as Symonds has pointed out, is the history of a few eminent individuals, each one moulding and modifying the style in a manner peculiar to himself alone. In the hands of Brunelleschi it was stern and powerful; Bramante made it

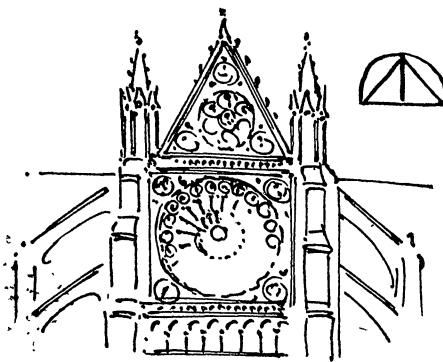


Fig. 4

chaste, elegant and graceful; Palladio made it formal, cold, symmetrical; while with Sansovino and Sammichele it became sumptuous and bombastic.

As the Renaissance ripened to its decay, architecture assumed more and more the characteristics which distinguish that of Rome during the decadence. In both there is the same lack of simplicity and sincerity, the same profusion of debased and meaningless ornament, and there is an increasing disposition to conceal and falsify the construction by surface decoration.

The final phase of this second, or modern architectural cycle lies still in the future. It

is not unreasonable to believe that the movement towards mysticism, of which modern Theosophy is a phase and the spiritualization of science an episode, will flower out into an architecture which will be in some sort a reincarnation of and a return to the Gothic spirit, employing new materials, new methods and developing new forms to show forth ancient verities.

In studying these salient periods in the history of European architecture, it is possible to trace a gradual growth or unfolding, as of a plant. It is a fact fairly well established that the Greeks derived their architecture and ornament from Egypt. The Romans in turn borrowed from the Greeks, while a Gothic cathedral is a lineau descendant from a Roman Basilica.

The Egyptians, in their construction, did little more than to place enormous stones on end, and pile one huge block upon another. They used many columns placed close together. The spaces which they spanned were inconsiderable. The upright, or supporting member may be said to have been in Egyptian architecture the predominant one. A vertical line (see Fig. 1.) therefore, may be taken as the simplest and most abstract symbol of Egyptian architecture. It remained for the Greeks to fully develop the lintel. In their architecture the vertical member or column existed solely for the sake of the horizontal member, or lintel,—it never stood alone, as in the case of an Egyptian obelisk, so far as known. The column of the Greek temples were reduced to those proportions most consistent with strength and beauty, and the intercolumniations were relatively greater than in Egyptian example. It may truly be said that Greek architecture exhibits the perfect equality and equipoise of vertical and horizontal elements and these only, no other factor entering in. Its graphic symbol would therefore be composed of a vertical and a horizontal line. (see Fig. 2). The Romans, while retaining the column and lintel of the Greeks, robbed them of their structural significance and subordinated them to the semi-circular arch and the semi-cylindrical hemispherical vault, the truly characteristic and determining forms of Roman architecture. Our symbol grows, therefore, by the addition of the arc of a circle (see Fig. 3.) In Gothic architecture column, lintel, arch and vault are

all retained in changed form, but that which more than anything else differentiates Gothic architecture from any style which preceded it is the introduction of the principle of an equilibrium of forces, of a state of balance rather than a state of rest, arrived at by the opposition of one thrust with another contrary to it. This fact can be indicated graphically by two opposing inclined lines, and these united to the preceding symbol yield an accurate abstract of the elements of Gothic architecture.

There should be nothing surprising in all this to a Theosophist for it is merely an unusual application of a very familiar teaching, namely, that it is the method of nature on every plane and in every department not to omit anything that has gone before, but to store it up and carry it along. She everywhere proceeds like the jingle of the House that Jack built: she repeats, each time, all she has learned, and adds another line for subsequent repetition.—*Claude Bragdon.*

About a year ago Jensen planned a tiny Japanese garden for a little hollow in Humboldt park and called upon one of his lieutenants to construct it. The man worked hard, but seemed unable to catch the idea.

"Can you feel music?" Jensen asked him.

"Yes," was the answer.

"Well, all that is needed for you to carry out this work is some poetry in your nature. I am sure it is there, but it hasn't come out. I want you to watch the programs of the Thomas orchestra and the next time they play Mendelssohn's 'Spring Song' I want you to go and hear it. Then come out here and get to work on this again."

The man heard the "Spring Song." He felt what Jensen wanted him to feel when he worked on that garden. He built the garden, which was the scene of the outdoor sculptors' exhibit last summer. It is known as a gem of its kind.—*Chicago Tribune.*

From the Unreal lead us to the Real,

From Darkness lead us into Light,

From Death lead us into Immortality.

Reach us through and through ourself
And evermore protect us—

O Thou Terrible!—from ignorance,
By Thy sweet compassionate face.

—The Vedas.

THE FIRST SECTION OF THE T. S.

Of the many important happenings during the last 33rd Anniversary and Convention of the whole Theosophical Society at Adyar on December 27 to 30, undoubtedly the most important, to the occultist at least, was the announcement by the President that "the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society."

The public is aware that the T. S. has always proclaimed the existence of "Mahatmas" or Adept Teachers; and though for membership in the Society a belief in their existence was never a qualification; nevertheless, as a matter of fact the thought and speech and actions of the earnest members have shown their belief not only in the existence of the Masters or Elder Brothers, but that They stand behind the T. S. and its visible guides.

Most members, however, probably do not know that when the Society was organized the Adept Brotherhood, that is, the Hierarchy of this globe, was an integral part of the T. S. In the original constitution of the Society these significant paragraphs occur:

"The Society consists of three sections. The highest, or First Section is composed exclusively of proficient or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with has the right to know.

"The Second Section embraces such Theosophists as have proved by their fidelity, zeal and courage and their devotion to the Society that they have become able to regard all men as equally their brothers irrespective of caste, color, race or creed; and who are ready to defend the life or honor of a brother Theosophist even at the risk of their own lives.

"The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership of the Third Class.

"The Third is the Section of Probationers.

All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudice demonstrated.

"Advancement from Section to Section depends upon merit only."

As the Society expanded the original platform was departed from, though why it is not easy to understand. The difference between the Sections was allowed to fall into the background, till presently hardly a member knew that there was anything further in the way of Occultism in the Society than was offered in the published teachings. Then ensued a period of material growth, during which the outward organization put more and more barriers in the way of the inner direction.

H. P. B. tried hard to bring the Society once again to its original form, and after much opposition, finally succeeded in reviving the Second Section under the name of the Eastern or Esoteric School of Theosophy. It was, however, not a part of the general Theosophical Society, though as a matter of fact all the best workers were members of this Eastern School, which could truly be considered as the heart of the outer organization.

With the election of Mrs. Besant to the Presidency of the Society practically the original structure of the Society has once again come into being, for she is also the Head of the Second Section or the Esoteric School. And finally now has come the declaration from the Adept Brothers that They consider the Theosophical Society is once again such an instrument as They can directly utilize for Their work, that They are once again "The First Section of the Theosophical Society."

This declaration may seem of little import to those who vaguely or merely intellectually believe in the Masters; but to those of us who are privileged to know what They are, and what They have in store for Their society and ours in glorious and beneficent achievements for human welfare, to us this message from Them is a Blessing—to tell us that we have so far done well and in the future shall do better still.

C. Jinarajadasa.

There is nothing in which all writers on mysticism agree more fully than the necessity of fleeing from the haunts of men.

THE THEOSOPHIST'S INTEREST IN LIFE.

Theosophy gives new interest to every-day life in the most varied ways. To try to live in the eternal, to try to see the slow movement of the hands of evolution upon the clock-face of eternity, to make the effort to sense the infinitely great in the infinitely little of humanity, to endeavor to transmute the sordid brass of present-day effort into the beaten gold of the future's realization,—these are the things that constantly engage attention.

That church was well-designed and fairly built. What will soon be the astonishment, the doubt, the conviction, the joy of its members when the new John shall come and be followed speedily by His promised Christ!

How unfortunate that there must be police-stations in every part of the city, that the hideous wagons of the officers of the law must be seen constantly dashing about the streets carrying their burdens of captured and beaten humanity.

There is the exquisite lake with its daily changing beauties giving us with each journey to the city an opportunity to think of the infinite and to forget the humdrum daily routine.

But the people are of prime interest. Their thoughts, their emotions, their aspirations are in the main so transparent; their needs are so evident.

Here at the station are European peasants wearing their native finery and carrying odd-looking baggage. They are unconsciously obeying Those Who are shaping the evolution of the races, they are to mingle with streams of human life which are drawn from many quarters so that new sub-races and a new root-race may be formed. They will soon be changed in appearance, new standards of material life will be theirs, fresh aspirations will take the place of the old apathy. Comfort for themselves, education for their children, inter-marriage with other stocks, American ideals of government will transform them and their children in a few years.

What joy men take in well-performed tasks demanding skill. The engine-driver leans from his cab, all spotted with the honest stains of his craft. He is a man of middle age, which tells of years of patient apprenticeship. He has a clear eye and a certain look of quiet strength in his face. He is a man of signals,

of accurate timing, of keen, exact watchfulness of many small details, a man of much knowledge of a useful sort. It is the northern terminus of the division. So he climbs down from his cab, leaving the engine to care-takers. His movements show some stiffness, but his appearance is that of a hopeful man who has honestly performed a useful task. What are his associations? The emblem of the fraternal organization which he wears tells its story. Some spirit of idealism pervades his life, leading him away from the narrow routine of daily action. We might, without much difficulty, follow him in imagination in his course of spiritual development. We can easily see that the soul, though not conscious of the nature of its problems, is beginning to be aware of its divine qualities.

From the station it is but a few steps to the point where the white settlers of our country built their primitive wooden fort to repel the attacks of Indians at the river's mouth. A hundred years ago the site of the city was a marsh. Many crudities mark the rapid and unexpected growth of the city. But architectural beauties abound; the newer buildings show greater and ever greater care in their designing that the ends of service and adornment may be served.

What was the occult character of this spot before the white man came to build his city here? Perhaps it was the meeting place of devas great and small, perhaps the currents of the earth's forces still flow easily and abundantly through this point, the center of a mighty and increasing population.

But it is the people themselves that we most eagerly study. To what sub-race does that man belong? What is the cause of that girl's happiness? Why is the face of that young widow so drawn and wearied yet with the signs of the unvanquished spirit upon it? Is life more of joy or of sadness? Who stimulate the interest of men in life? Who gently press ideals of thought, of conduct and of aspiration upon men according to their capacities? Who are they that bring comfort to the despairing? What Agencies are ready to soothe the troubled spirit that has laid aside the body? Who are the Mighty Ones that, working within the tremendous and invincible forces of God's Law, Themselves the embodiment of that Law, are balancing force against force, resistance against resistance, finding and using oppor-

tunities to heighten men's happiness by teaching them the course and meaning of evolution, that they, easily falling in with the stream, may be borne along without much suffering but with much happiness or, swimming fast with the current, may join Them Who are showing the Way to men?

With blessings in his heart for all beings the theosophist may see all life as fresh and vivid, may find the germ of the divine in all men, may with growing knowledge, widening affection and increasing power aid in the quickening of evolution.

W. V. H.

BENARES LETTER.

A new lodge has lately been formed at Benares for college students. A few older Theosophists who visited the meetings were surprised at the clever treatment of philosophical problems. The metaphysical tendency of the Indian mind is well shown in these discussions.

At both Adyar and Benares as a change from the conversation evenings while Mrs. Besant is away, the lives of great mystics and other religious teachers are studied. Some member volunteers to give a talk of ten or fifteen minutes on the life and work of the one whom he has chosen. A general discussion follows or the reading of selected passages. Marcus Aurelius, Lord Gauranga, Confucius, Apollonius, etc., have been taken. Some who would not venture to give a lecture take their turn as leaders and enjoy it.

An Indian gentleman of considerable literary ability made a suggestion that may be of value. He said he thought the work of study groups would be facilitated by the publication of Secret Doctrine booklets. The most important subjects could be selected and the information under these heads could be gathered from the three volumes and systematically arranged. Brief explanatory notes could be given, including not only references to the Secret Doctrine itself but to other literature on the subject. It would be a saving of expense and time to the busy student. His opinion was that only a very capable person should undertake the work, and such people already have their hands full.

For several weeks articles by various contributors have appeared in one of our leading Indian dailies on the subject of vegetarianism

The political atmosphere of the country is steadily improving. Mrs. Besant's new organization, the "Sons of India," by guiding the ardent patriotism of the younger generation into safe channels, has doubtless contributed to this improvement. The new order is commended by the Viceroy and is rapidly spreading. It will act as a unifying force in the shaping of the "New India" out of heterogeneous elements. Service to the Mother-land is the keynote of the organization. S. E. P.

HEADQUARTERS' NOTES.

This part of Headquarters—the President—has been wandering across to and along the West Coast, on one of the periodical tours which form part of the work of T. S. lecturers. Three matters stand out most prominently in this tour: the greatly increased life and vigor in the T. S. and especially in the E. S.; the marked movement among Indian women; the change which is permeating the depressed classes of the population. Let me take these in order.

The first work of the tour was the laying of the foundation-stone of the building which the Bangalore City Lodge is erecting for itself on a fine site given to it by the Mysore Government; a large and sympathetic crowd of leading citizens, headed by the Prime Minister of the State, gathered for this function, and the stone was laid with due ceremony. The two lectures given were presided over respectively by the Prime Minister and by General Pilcher, the General commanding H. M.'s forces in the part of Bangalore ceded to Great Britain. At Mysore, an admirable Girls' School is conducted by our members. At Calicut, the Lodge has its own Hall, and members of the T. S., Mr. and Mrs. Hill, are at the head of the Zamorin College where the prizes were distributed by me; huge audiences here, as at every place, attended the lectures. At Mangalore, amid a comparatively small Hindu population, the Lodge is holding its own, and is introducing religious and moral education. At Alleppey, the Lodge has raised and equipped a splendid Boys' High School and Hostel, with religious and moral education, has gathered round it the leading citizens in this good work, and seemed to carry the whole population with it in the welcome accorded to myself. At Paramakudy, I opened the Lodge building

just raised. At Mayaveram, the meeting of the Tanjore Federation had aroused the enthusiastic sympathy of the whole place. In addition to all these signs of public interest, and the establishment of permanent buildings, the members showed much energy, and many new admissions were made.

Turning to the movement among Indian women, I place on record the large meetings of women only at Bangalore, Mysore, Calicut and Mangalore, as well as many visitors at the other places. The auditors listened with evident interest to my addresses, as translated, and at Bangalore there is a Ladies' Association, which has held thirty-five meetings during the past year. At Mysore, I visited a Women's College, a Girls' School and a Widows' Home. At Mangalore, there is a prosperous Girls' School. But most significant is the eager desire of the women to come into personal touch with myself as a woman engaged in public work.

The change permeating the depressed classes was the third very noticeable matter. Colonel Olcott's Panchama Schools in Madras have been the pioneers of a movement ever growing in strength. While others talked, he acted. These classes form one-sixth of the total population of India, and perform all the hardest and lowest work of the community. They are the aboriginal inhabitants of the country, enslaved by the conquering Aryans, with now a very large admixture of hybrids from all classes. Until lately, they have trudged hopelessly along their hereditary and traditional path but now a breath of the new life pouring into India has touched them. At Calicut, I visited their community, and found them raising a temple and a school, giving up the use of liquor, observing cleanliness, and generally improving themselves under the guidance of a noble Sannyasi (monk or rather friar), who has given up his life to their redemption. At Mangalore a branch of the Bombay Depressed Classes Mission has been started by a resident Brahmana, Mr. Ranga Rao, who has opened a school, part of which is used for hand-weaving looms, and a boarding-house, and has secured some land for a Panchana colony; an account of the meeting there may be found in the February "Theosophist." Our T. S. lodges are doing what they can to help forward the good work. At

Alleppey we founded a League for their raising, and a school will be opened there.

Headquarters has just welcomed two new resident students in the persons of Miss Browning, M. A. and Miss Christie, the two Traveling Organizers of the New Zealand T. S. They propose to study here for two years, and then to return home to take up again their work. Miss Maud MacCarthy is also staying here for awhile, studying with the object of taking up platform work, for which she is admirably fitted. Mr. Ernest Wood has decided to stay for a year or so, studying and writing, making occasional tours also among the Lodges. Mr. Wodehouse is remaining for awhile, writing, and devoting himself to the Sons of India work. Mr. Van Manen comes from Europe, and will be here before these lines are published. Mr. Brooks is also making his center with us, but will be away most of the time, carrying on his indefatigable work among the Lodges.

The chief addition to Headquarters is in the person of Mr. C. W. Leadbeater, who comes to make his home here in the place where he worked during the eighties, to live in the very room in which his Master taught him in those early days. Welcome, thrice welcome is he, and most glad shall I be of his help, both in writing and teaching work. He worked much on the "Theosophist" when he lived here before, and both I, myself, and my young and devoted helper, B. P. Wadia, will rejoice to have his co-operation; it will be especially valuable during my absences from Headquarters. We are preparing to give him a reception which will show him how welcome he is to the warm and grateful hearts which will here surround him.

Friends will be glad to hear that Mrs. Rusak is slowly improving in health; it is unnecessary to say that her loving interest in all things theosophical is unabated. She hopes to go on to America as originally planned, and, in any case, to meet me on my return journey and accompany me home to India. It seems likely however, that she will have to live much in retirement for the next two years, in order that our hopes for her future great usefulness in the T. S. may be realized, hopes that are growing brighter as time brings their realization nearer.—Mrs. Besant in Adyar Bulletin.

LETTER FROM HOLLAND.

We three visitors landed late on our second day on land on this side the Atlantic, in Amsterdam.

On Sunday came the General Secretary, pro-tempore, with his cordial greeting to the American ladies; and we then had our first glimpse of fellowship, which is so essential a part of the spirit of our earnest and alive people of Holland.

The country being small, and the distances so short, the meetings can be and are attended by members from several places at one time; and all seem brothers. The Netherlands Section has a "headquarters" in which several of the prominent workers, the head of the E. S., the president of the T. S. and others, live; a publishing house, and next door again a third building, in which is located the library of the Amsterdam Lodge as well as the Sectional Library. Rooms for committees and the General Secretary, as well as two good connecting rooms for regular lodge meetings and lectures, are found in this third house.

The crowning feature of this live centre's possessions is a tract of land, bought at the suggestion of the late Mme. Meulman, whose life-work was so beautifully done here, stretching out back from these three houses, occupied as I have said, for the different divisions of the work. On a part of this land has very recently been built a beautiful wooden building (a temporary one they hope and intend) for special meetings. It is ideal in many ways.

Peace and harmony are felt there as strong forces indeed. For lack of time I will not write more, but all interested will find a very able report of the work in Holland by the acting General Secretary, Mr. Cnoop Koopmans, in the February Theosophist.

March 3, 1909.

Helen J. Swain.

Were not our eyes in nature like the sun

How could we to the sun look up?

Were not within us the very power of God himself,

How could the divine enrapture us?

—Goethe.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

THE NEWLY-DISCOVERED SAYINGS OF JESUS.

In the February number of Messenger, in an answer to a question on the Gnostics of early Christendom, it is said by C. W. Leadbeater that there existed then "a body of responsible middle-class people who troubled themselves not at all about philosophy, but simply were content to take the words of the Christ for a guide in life. They used as a sacred book a collection of his sayings, some leaves of which have recently been discovered by antiquarians." The discoveries referred to were at Oxyrynchus, an ancient ruined town in Egypt, 120 miles south of Cairo. Two English scholars, B. P. Grenfell and A. S. Hunt, of Oxford University, were sent out by the Egyptian Exploration Fund, and in 1898 and 1903 they discovered fragments of "Logia" or sayings of Jesus, some of which are not recorded in the Gospels. The discovery in 1898 consisted of one leaf out of many that formed a book; and on this one leaf there are six complete Logia on its two sides. The Sayings are in Greek and translated are as follows:

Logion I. "... and then thou shalt see clearly to cast out the mote that is in thy brother's eye."

The first part of the Saying is on the preceding page not discovered.

Logion II. "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; except ye make the sabbath a real sabbath, ye shall not see the Father."

Each Logion or Saying is preceded by the words, "Jesus saith." No context describing under what circumstances the Christ spoke is given. Each Saying is considered a gem, with light of its own to illumine, needing no commentary to explain the circumstances of utterance, which are not of great consequence.

Logion III. "Jesus saith, I stood in the midst of the world and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart and see not."

Logion IV. "... poverty." The rest of the Saying is destroyed, the papyrus having decayed. This is at the bottom on one side.

Logion V. "Jesus saith, Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him."

Raise the stone and there thou shalt find Me, cleave the wood and there am I."

This is the most splendid saying of all, for here we have the Christ telling us of something more than the Personal Christ, a Christ Principle everywhere, seen on raising the stone and cleaving the wood. This is the "Christian Pantheism" that when understood makes Christianity a cosmic fact. With this conception of a Christ Principle, Christianity is Theosophy; lacking it, it is but one among many religions.

Logion VI. "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."

Logion VII. "Jesus saith, A city built upon the top of a high hill and established, can neither fall nor be hid."

Logion VII. "Jesus saith, Thou hearest with one ear . . ." The saying comes to an abrupt end at the bottom of the page, but it is evident that its conclusion is "but the other ear thou hast closed."

The editors conclude that these Sayings were compiled not later than the end of the first century, or early in the second, and that the document itself is not later than 200 A. D. Seeing that higher critics put the date of writing of St. John's Gospel about 178 A. D., these Sayings go back to an early period in Christian tradition, before indeed the four canonical Gospels reached their pre-eminent position.

In 1903, in a second expedition to the same ruined town, Grenfell and Hunt found a leaf of papyrus, containing on one side a survey list of various pieces of land, giving the date, and on the other side forty-two incomplete lines of additional "Sayings" of Jesus. The date of writing of these latter is not later than 300 A. D. The page is much mutilated through age; restoration of the text is not easy. Words in brackets are suggestions by the editors to fill in gaps in the papyrus. First comes an Introduction, showing that the leaf discovered is only the first page of a book, the rest of which is lost.

Introduction. "These are the wonderful words which Jesus the living (Lord) spake to . . . and Thomas, and he said unto (them), Every one that hearkens to these words shall never taste of death."

Logion I. "Jesus saith, Let not him who

seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."

Though this is not in our present gospels, Clement of Alexandria (150-210 A. D.) quotes it almost verbatim as from the lost "Gospel to the Hebrews."

Logion II. "Jesus saith, (Ye ask, who are those) that draw us (to the kingdom, if) the kingdom is in heaven? . . . the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, (they are they which draw) you, and the kingdom of Heaven is within you; and whosoever shall know himself shall find it. (Strive therefore) to know yourselves, and ye shall be aware that ye are sons of the . . . Father; (and) ye shall know yourselves . . . and ye are . . ."

The Saying is incomplete, but it is none the less precious, for it tells us of nothing less than the Evolution of the Divine Life. Thus comment Grenfell and Hunt, the editors, "The idea seems to be that the divine element in the world begins in the lower stages of animal creation, and rises to a higher stage in man, who has within him the kingdom of heaven." Furthermore, the insistence on "knowing ourselves" shows that the kingdom of heaven is not a material kingdom, nor is it obtained by mere faith. "That art thou" of the Upanishads is echoed in "Whosoever shall know himself shall find it." As even the mere scholars put it, "Since the kingdom is not an external manifestation but an inward principle, men must know themselves in order to attain to its realization" (Grenfell and Hunt).

Logion III. "Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first and (they shall have eternal life)."

Logion IV. "Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

Logion V. "His disciples question him and say, How shall we fast and how shall we (pray) . . . and what (commandment) shall we keep . . . Jesus saith . . . do not . . . blessed is he . . ." The papyrus thus ends.

Does not every lover of Christ rejoice at hearing these sayings of His? Are we near to the day when the lost Gnosis of our religion, placed therein by Him, shall be revealed to us from the papyri of ancient Egypt? God grant it, my Brothers, for then we shall have again with us His Christianity, and not that of the churches.

C. J.

FUNERAL OSTENTATION.

When Chuang Tzu was about to die, his disciples expressed a wish to give him a splendid funeral. But Chuang Tzu said: "With heaven and earth for my coffin and shell, with the sun, moon and stars as my burial regalia, and with all creation to escort me to the grave, are not my funeral paraphernalia ready to hand?"

"We fear," argued the disciples, "lest the carrion kite should eat the body of our master."

To this Chuang Tzu replied: "Above ground I shall be food for kites; below I shall be food for mole-crickets and ants. Why rob one to feed the other?"

Would that we of the West could see the folly of funeral displays and the fatuous ostentation of mourning! Behind it all, is probably a latent scepticism that denies, though the lips may affirm, the persistence of the individuality beyond the change we call death. Though the beliefs that have been instilled in us assert emphatically that the separation from our friend is but temporary, that he has gone to heaven and that in heaven we shall meet him again, yet at the moment of parting we forget. Why? Because our beliefs are founded upon emotion only, not upon reason. We are taught by our religion that death is, eventually if not at first, but the entrance into a life of bliss. Yet we weep at the death of a friend, and are inconsolable. Why? Do we begrudge him the joy of his new life? Do we regret that he has departed this region of trial and stress? To be sure, he seems to have gone from our life; but let us be brave and wish him well and look forward to the time when we shall join him in the midst of his unalloyed bliss and our own.

F. Milton Willis.

THE DEVOTIONAL PHASE OF THE WORK OF BRANCHES.

A spiritual age is coming when divine kings will again rule the world, in justice, compassion and divine wisdom—probably with the advent of the new Sixth Race. To prepare the way, the Masters inspired the organization, on scientific and philosophic lines, of the Theosophical Society, as a pure and beneficent spiritual agency to be a channel for the divine life.

Our teachers have told us that the strong, definite devotional thoughts of a gathering of people coalesce into one great spire-shaped thought form, which, piercing the buddhic plane, causes a downpour of spiritual light and love from the Holy Ones, and this, Mr. Leadbeater has said, should have an uplifting influence for miles around a lodge meeting.

The vital point, then, to attain such results, is to make our weekly meetings distinctly devotional, and they may be so without formality, without display, without being either prayer or revival meetings.

All of us may form the habit of fixing our thoughts reverently upon the Masters at the opening of meetings which may begin with a short, earnest talk designed to inspire our love and adoration. Or perhaps some words may be read from a theosophical book, from one of the great world scriptures, or from some beautiful devotional poem. Members may be asked, perhaps, to express their thoughts about what has been read, emphasis being laid on a central ideal or upon a Great Being referred to. A definite effort should meanwhile be made to pour into our thought all the aspiration of which we are capable.

Many branches may find it advisable to hold no formal meditation but to endeavor to give their meetings as a whole a devotional cast, choosing lines of study which will be inspirational, intuitional, emphasizing the life side, the heart side of Theosophy, pointing ever toward the ideal, toward the Path, but bringing in science and philosophy incidentally as may be fitting. Like the novel, this meeting can be made to carry some pretty heavy intellectual freight provided it is made interesting enough, but failing this we would better relegate all highly technical, analytical, controversial, and enigmatical lines of study to supplementary study classes graduated to

meet the needs of students at various stages of intellectual progress.

As standard bearers of Sixth Race buddhic principles, we will broaden as well as deepen our spiritual life by bringing out from time to time the realities in all religions. The story of a devotee or a Master of one of the world's great religions given by some member each week has been found helpful in closing.

All questions discussed should have a direct and practical bearing upon the spiritual side of the study, and all speeches be made with a gentleness and sympathy that can be felt,

subordinating our personalities that a Higher Power may be manifest.

Maintaining the spirit of worship throughout the meeting, we may perhaps in time learn to think such thoughts together as will, coalescing with the stronger devotional thought forms of the Great White Lodge, be by Them carried upward through the great hierarchy of Heaven, even to the Supreme Logos, and thus from the plane of His exalted consciousness call down upon the world veritable oceans of creative and redemptive fire.

Mrs. M. S. Brunton.

THEOSOPHY AND MUSIC.

Intelligent Theosophists recognize the possibility of introducing Theosophy to the public in ways other than from the Theosophic platform, merely. There is, unfortunately, still a large proportion of the public to whom the name of Theosophy is as the proverbial "red flag to the bull"—that is, a proportion whose prejudice is against the label, rather than against the truths for which, in reality, that label stands. Hearsay and second-hand prejudice—which constitute the opinions of nine-tenths of average humanity—keep away from lectures which are advertised as Theosophical, many persons who are readily amenable to Theosophic truths, when these truths are given in a palatable form and without a label. It is the old story of the mountain and Mahomet—which is to say, that if people have not yet their eyes sufficiently opened to want to come to Theosophy, then Theosophy must be brought to them in whatever form it is most easy for them to assimilate it. This idea was strongly emphasized by Mrs. Besant in one of the lectures delivered in London on the occasion of her last visit there. In this she urged Theosophists to spread the illuminating ideas of the Divine Wisdom among those with whom they were thrown into contact in the world, and not reserve Theosophical activity for Lodge work only, saying:

"He (the Theosophist) should always be ready to slip in a Theosophical idea to illuminate any problem that may be under discussion—Supposing you realized that that was part of your work, we should find that Theosophy was acting as a purifying and spiritualizing force everywhere, and that it stood among those who came within the scope of his influence for all right activity, for right activity

is activity directed by knowledge and inspired by love."

Along these lines—quite aside from the artistic aspect concerned—most excellent work has been done in Los Angeles this winter by Bruce Gordon Kingsley in a series of opera lecture-recitals. This series has comprised *Tannhaeuser*, *Die Meistersinger*, *Tristan and Isolde*, *The Ring of the Nibelungs*, *Parsifal*, *Faust*, and the magnificent "Death and Transfiguration" by Richard Strauss.

The ability of Mr. Kingsley as a musical interpreter is widely recognized by the discriminative element of the music-loving public, but few except Theosophists realize the pioneer work that he is doing in bringing to the notice of non-Theosophists the esoteric side of music and the occult truths—the inherent divinity in man, the underlying unity of all forms of life, reincarnation karma, etc.—which it is the work of members of the Theosophical Society to promulgate.

In his lecture on the Ring of the Nibelungs, for instance, Mr. Kingsley pointed out the esoteric significance of water—of its being in this connection the symbol of life, from which the gold, typifying power, was wrested, power which brought misery to all into whose possession it came as long as it was used selfishly, that is, for the good of the individual, and only when it was returned to the "united spirit of life"—i. e. the water—did the curse which went with its possession cease.

Naturally, however, it was in *Parsifal* and in *Faust* that Mr. Kingsley was able to give most in the way of occult interpretation. The esoteric side of both of these dramas was handled in a masterly fashion, and gave a new appreciation of the operas to many who had

heard them without realizing the depths covered either by the word-story or by the music. As regards the music, this of course applies particularly to Parsifal, the music of which—aside from the story—is of distinct occult significance. On the afternoon devoted to the latter opera Mr. Kingsley, before playing the music illustrative of his theme, explained the symbolic interpretation of the great music-drama and pointed out to his audience the wonderful possibilities of evolution, by means of reincarnation, of the human ego up to and beyond initiation. From the impression obviously made upon the audience—one composed chiefly of non-Theosophists—it was evident that the idea of reincarnation thus presented in connection with Wagner's great masterpiece had had, as it were, a distinctly favorable hearing.

As for the Theosophists who attended this series of lectures, the possibilities suggested of musical interpretation of the occult presented as fascinating a theme as did the occult truths concealed within the music-dramas. We of the Western World—whether or not members of the Theosophical Society, have much to learn of the tremendous influence of the aesthetic in moulding a nation's life. While this is true of art in all forms, it is perhaps particularly true of music, as must be recognized by all those of us who realize anything of the creative and formative power of sound—a phase of the subject which was aptly touched upon by Mr. Kingsley in connection with his appeal to his audience to do what they could toward elevating the musical standard of popular entertainment.

This paper is written largely on account of the hope in mind that the success of Mr. Kingsley's efforts toward educating the music-loving public in regard to the esoteric significance of certain operas—those of Wagner in particular—may be an inspiration, or at the least a suggestion, to other musicians in the T. S. Certainly it seems not too much to hope that in the new sub-race, which we are told is forming, music may again take the place that it did in the days of Pythagoras and that there may be a more close connection between the religion and the music of the future than many today dream of being possible, and in this direction, as in others, it seems the work of the Theosophical Society to act as pioneer.

Janet B. McGovern.

THE FUTURE OF CHINA.

Two great religions have ever been consistent in discouraging war as a senseless proceeding. They are Buddhism and Confucianism, which are the only two forms of world-faiths that say little or nothing about God and yet proclaim a lofty morality. In both religions a moral code is taken as the only possible code for sensible men, and as such needing no rewards or punishments. Not a man has been killed to spread Buddhism, and no Chinese warrior could ever fall back on any maxim of Confucius to justify himself.

The strength of China in the past is due to Confucius. He taught her to believe that right and justice needed no physical force to bring about their acceptance, and discouraged any martial spirit in the people. His contemporary, the great Lao-Tze, was the apostle of the Tao, "the Way," the path of Non-Resistance. For centuries the Chinese soldier has been held in contempt by the people, the man looked up to being the Scholar. Time was in China when a father felt himself disgraced when his son entered the army, even to become an officer.

But times are changing and China has found that she has competitors, the nations of the west. Their policy is not moulded by ethics, but by the needs of commercial development. China is leaving the way of Confucius, to train herself to fight with battleships and cannons. What then of the future of her four hundred millions?

A remarkable future is outlined by Sir Robert Hart. He probably knows China as no other Westerner does, having been for over thirty years the head of the Chinese customs as a trusted official of the Chinese Empire. If his prophecy comes true, then the future will show that China is a true disciple of Confucius after all, and that the "yellow peril" is one of the greatest blessings humanity has received.

The summary of Sir Robert Hart's speech is taken from the London Times.

After reading his informal reply to the address Sir Robert made a speech on China. He said he felt sure that China would have a wonderful future. The Chinese were a strangely reasonable people, but they hated the idea of having to become soldiers and said, "If right

is right, it ought to be recognized by everybody, and we ought not to be required to fight to support it." Circumstances, however, required that now they should be able to stand on their own legs and hold their own ground against the strong foreign competition which was coming nearer and nearer in view of the labour-saving appliances which were being invented and the improvement of the means of communication and transport. Now, in addition to ethics they were to study Western science in order to cope with it and acquire the appliances which were in daily use here. Thus they proposed to strengthen themselves. They could imagine how great numbers of soldiers could be produced from a population of 400 millions of people. Possibly one hundred, two hundred, or three hundred years hence those 400 millions of people would be as strong in arms individually and nationally as, for instance, a great Continental Power like Germany was at the present moment, and then what would happen? China would turn round to the rest of the world and say, "Gentlemen, there must be no more fighting." They would throw in the force of their arms with the country that was attacked and against the country that made war, and he believed that in that way the millennium would come. That was a curious statement to make, but he knew something of the Chinese and he knew their reasonable character, and he therefore knew that they would act in a reasonable way.

THE GRAND LAMA OF THIBET.

That mysterious land, Thibet, has exercised a strange fascination over people in western lands. Its Grand Lama living beyond the snows of the Himalaya range, adored almost as God by the millions of China, Japan and Tartar Russia, his quick rebirth into a child body and the installation of the baby as the Grand Lama,—these and many like strange things travelers have reported. Something concerning the truth underlying these mysteries one hears of among occult students, and the story they report is not uninteresting.

Somewhere about the sixteenth century, soon after the reformed Buddhism grew strong in Thibet, two souls dedicated themselves to helping that land and presiding over the destinies of Buddhism till the brighter days

should dawn and greater ones than they be ready to take charge. These two egos were pupils working directly under the guidance of their adept teachers. They became respectively the Grand Lama of Lhasa and the Grand Lama of Shigatse. The former is styled Gyalwa Rimpoche, "the Precious Protector or Victorious Lord"; the latter Pan-Chen Rimpoche, "the Great Gem of Learning." Of these two the Great Gem of Learning or the Grand Lama of Shigatse has always been considered the more spiritually advanced person, while the Lama of Lhasa was the temporal head of the people. China was the political suzerain, and the Grand Lama of Lhasa nominally owed allegiance to the Chinese emperor. China always appointed a resident minister to Lhasa to supervise Thibetan affairs.

After the death of the body it was usual for these two Lamas to reincarnate quickly; and according to established ceremonial, after the lapse of a year, notice was given that those parents to whom a child had been born during the year and who considered that it was the Lama, should report to the authorities. The ministers of the deceased Grand Lama then visited the child, taking with them various objects belonging to their dead sovereign; if the child showed recognition of these things, and satisfactorily fulfilled other tests required of him, the presence of the Grand Lama was acknowledged, and the child with its parents was carried in state to Lhasa or Shigatse.

During the minority of the child at Lhasa the Chinese resident or Amban, as he was called, became regent. It was naturally advantageous to the Amban to prolong as much as possible his period of regency, and hence he not infrequently managed to have the child poisoned, thus necessitating another child body for the Grand Lama and consequently a longer period of regency. When the traveler Manning saw the Grand Lama of Lhasa in 1811 the latter was seven years old; soon afterward he died, assassinated. Three bodies he then took in succession. All proved failures as the political intrigues at Lhasa cut short their life at the age of eighteen. The tradition asserts that the original ego considering his work was done, then allowed a lesser and not very capable ego to be chosen to fill his place.

This is the Grand Lama of Lhasa that was deposed in 1904.

During all these many happenings at Lhasa, the Great Gem of Learning at Shigatse had also been reincarnating in the same quick fashion; but, as he had little to do with the temporal affairs, there were few political intrigues around him and his incarnations were more tranquil. He has been called the Teshu or Tashi Lama, while his colleague at Lhasa was named the Dalai Lama. In 1783 Turner saw him, when the Lama was then a child eighteen months old, and Turner narrates the wonderful intelligence of the child at the interview, and how the child made it known to the attendants that the visitor should be served with a second cup of tea. Before, in 1774, Bogle saw him in his previous incarnation as a dignified old man of a benevolent disposition.

Soon after the present Dalai Lama appeared on the scene, Thibetan affairs took a turn that the Powers that be considered unwise for the future welfare of the East. The clique at Lhasa opened communications with Russia and a way was prepared for Russia to control the destinies of Thibet. Furthermore, it was considered that the time had come for the greater person, the Teshu Lama of Shigatse, to be both temporal and spiritual head. As at this time England was jealous of Russian influence in the north of India, and some friction existed on this matter between Lhasa and the English government, only a little wire-pulling from behind was needed to bring about the condition desired. The English invaded Thibet and arrived at Lhasa as a victorious army in 1904. Russian influence came to an end and the Dalai Lama of Lhasa fled from the enemy. China, as suzerain of Thibet, and England, by joint agreement, deposed the Dalai Lama and elected in his stead his more spiritual brother, the Teshu Lama, the Great Gem of learning. The English then retired, having practically gained nothing, but on the other hand having made the move that was intended for them in the game that is being played by the unseen guardians of nations.

The Dalai Lama reaps the Karma of his incapacity and is a homeless wanderer with his hordes of monks; he was lately in Pekin to visit the Emperor and to ask for the restoration of his power; the reply was a refusal,

and on the 21st of last December he left on his return to Lhasa.

After many centuries of preparation the Teshu Lama holds in his hands the temporal and spiritual power over all the millions that look upon him as a Bodhisattva incarnate. He is now a young man, barely in the thirties. Sven Hedin has seen him several times and has told us something of his character in his published travels. The East is waking up to play a part in the world's drama; what part in it the Grand Lama of Thibet will play time will show. C. J.

Many Theosophists throughout the country are willing and anxious to do prison work, while some are even attempting it in a small way. We could all do better and more vigorous work if aided by the advice of our brother workers. A few Theosophists in adjoining cities are working independently unaware of the others' interest. In order to centralize efforts and to distribute necessary and valuable information I earnestly request each member who is doing or planning prison work to communicate with me, giving the following facts: name and address, details of prison work already undertaken, details of contemplated work, names and scope of kindred prison organizations in your vicinity, time you can give to the work and experience in lecturing and writing.

I also earnestly ask all members to send me articles and clippings on prison reform, reformatories, industrial or other homes for released prisoners, etc. I am particularly anxious to get facts regarding the work of E. Z. Brockway at the Elmira Reformatory, Elmira, N. Y., of Tom Johnson in Cleveland, and of Brand Whitlock in Toledo. Irving S. Cooper.

Only the profound hypothesis of Reincarnation (*Seelenwanderung*) has been able to show me the consoling point where all converge in the end to an equal height of redemption, after their divers life—careers, running severed but side by side in Time, have met in full intelligence beyond it. On that beautiful Buddhist hypothesis the spotless purity of Lohengrin becomes easy to explain. In that he is the continuation of Parzival—who first had to wrest to himself his purity; in the same sense would Elsa reach up to Lohengrin in her rebirth.—Richard Wagner.

QUESTIONS ANSWERED BY MR. C. W. LEADBEATER.

Question—What is the nature of the interior of the earth, and is there any foundation for Bulwer Lytton's story of "The Coming Race"?

Answer—The conditions of the interior are not easy to describe. It is true that vast cavities exist, and that there are races inhabiting these cavities, though nothing has as yet been observed corresponding to the account given by the novelist. As the center is approached, matter is found to exist in a state not readily comprehensible to those who have not seen it—a state in which it is far denser than the densest solid which we know, and yet flows as readily as water.

Question—Can you give a brief explanation of the Tatvas?

Answer—The shortest and clearest definition which I have ever heard was given by the late T. Subba Row. He said: "The tanmatra is the modification in the consciousness of the Logos, and the tatva is the effect produced in matter by that modification. You have seen how on a sandy shore a little wave comes quietly in, runs up on the sand and retires. But it has left behind it a tiny ridge to mark its limit. If the tide is rising, the next wave which comes in goes a little further up the beach, makes its mark in turn and then retires. You may think of the tanmatra as imaged by that wave, which is the temporary modification of the ocean, and you may think of the little ridge made in the sand as symbolizing the tatva."

The meaning of the word tatva appears to be "thatness," or "inherent quality."

Question—In order to protect themselves from vampires some never sleep between midnight and 8 a. m. Is this practice commendable, and does it increase spirituality as well as psychism?

Answer—The practice is by no means commendable, and it certainly would not tend to the increase of either spirituality or psychism. Unquestionably the rule of nature is that the day is for work and the night is for rest, and no infringement of nature's laws can ever be a good thing. One of the serious evils of our modern unnatural life is that noon is no longer,

as it should be, the center of the day. If a man lived by himself and could regulate his own affairs he could, no doubt, return at once to that obvious natural condition; but, surrounded as we are by a mighty so-called civilization which is in many ways distorted and unnatural, we are unable to follow our individual predilections in this matter, and must to some extent adapt ourselves to the general custom, evil though it be. But it is at least unnecessary to add to the inconveniences imposed upon us by custom so flagrant a violation of natural laws as that suggested in the question. Any one who has studied the workings of the currents of vitality poured out by the sun will readily see how prejudicial to health such an extraordinary scheme of life would be. It is impossible to lay down rules as to the amount of sleep which is necessary for man, because there is so much difference in constitutions; but when it is possible that sleep should be taken between 8 p. m. and 5 a. m. Some men need the whole of that time, while others may find themselves perfectly healthy on a smaller allowance. Such details of life each man must decide for himself according to his circumstances.

Except under the most unusual of circumstances no one need fear any danger from vampires. It is not quite clear in what sense the word is being used by the questioner. If it bears the meaning attached to it in the Astral Plane—that of a dead person who still preserves an abnormal connection with the physical body—there is no need to discuss the matter, for such cases occur only in a very few corners of the world, inhabited by certain of the older races. Even there they are dying out, and at this stage of evolution we should be entirely free from them. But it may be that the term is used to denote a living person who absorbs physical vitality. In this case, unless some quite unusual link has been established, the vitality can be absorbed by one person from another only when they are close together physically, so that the danger would be likely to be greater during the day than during the night, unless, indeed, they were sleeping in close proximity.

Spirituality is a condition of the develop-

ment of the ego, and is not affected by hours of sleeping or waking. Psychism involves a special development and training of the vehicles, and for a sane and safe practice of it

perfect physical health is necessary, and that is not likely to be permitted by such an unnatural life as is suggested in the question.

THE FIELD.

Reaching Chicago Thursday morning, September 10, after three days and four nights of wearisome travel overland from California, our little party of western delegates scattered to their respective destinations. The all-compelling interest of the Convention then so filled our thoughts that it was not until the post-convention sessions that we really began to know the other delegates. One day, while talking to Mrs. James P. Farley of Huntington Lodge, Boston, she asked me if I would lecture in Boston if the finances could be arranged. I agreed, and about two weeks later, after some telegraphing and energetic correspondence, an eastern trip was arranged which included several stop-overs between Chicago and Boston.

Meanwhile, upon invitation from Mr. F. J. Kunz, a short visit was made to Freeport, where I was welcomed into his genial household. Three public lectures were given in a dainty hall in the Masonic Temple in as many days. I was told by one whose truthfulness is not to be questioned that two ministers, the high school and one grammar school principal, three teachers and the secretary of the Y. M. C. A. were in the audience during the first lecture and that four ministers were among the group of eighty-two people who listened to the next one on Sunday afternoon. Freeport has a population of only about 20,000, and this evident interest in Theosophy speaks well for the efforts of the Lodge.

On October 1, after a day of preparation in Chicago, the Fast Mail whirled me away to Buffalo. After twelve hours of tiresome riding I was more than glad to see the friendly face of Mr. C. W. Taylor awaiting me at the station. One never realizes how useful a theosophical pin can be until it serves as a mark late at night in a strange city. The next evening was given the first of a series composed of two lodge talks and a public lecture. The interest and enthusiasm shown at all three more than offset the somewhat small attendance. The Buffalo Branch contains some

splendid working material and before I left several classes had been thoroughly planned out. The Branch had been somewhat weakened numerically by the withdrawal of a number of members under the leadership of a psychic, but so far as I could determine, had actually been strengthened in working efficiency by the change. A small, thoroughly organized, harmonious Branch can accomplish far more than a large, loosely-knit one. Buffalo is a good field for theosophic efforts.

The next stop-over was at Rochester. Here the audiences were very meagre. So many cranks and pseudo-occult schools have flourished there, that the people look rather askance at anything savoring of the mysterious, and prefer to tread safe and sound orthodox paths. However, the occult is in the "air" at Rochester, probably some keynote sounded there during Indian days, and it should become a powerful Theosophical center. Some of the members and sympathizers are overcoming this prejudice and preparing the formation of a strong Branch by starting classes in their own homes to which they invite their intimate friends. If every member in the T. S. did likewise, Theosophy would spread mightily. We should not limit our activity to the Lodge, but should prepare material for the Lodge in our own homes.

After Rochester came Albany. The first night I arrived a branch meeting was held, and I was able to assist the branch in drawing up and adopting its by-laws, electing its officers and organizing its study committee. The readers of the Messenger know that this Branch was the result of Mr. L. W. Roger's lectures in Albany some months ago. It contains many earnest and devoted students and should grow steadily in power and size. The lecture next evening drew an audience of about seventy-five, which is very good, considering that Albany has been virgin theosophist territory until about nine months prior to that time. There are many cities like this all over the United States which are waiting

and ripe for the touch of Theosophy. Evidently we do not realize our opportunity to grow to be a mighty power, else we would make every sacrifice to swell the propaganda fund.

After another long journey, Boston was reached late in the afternoon.

Mrs. Farley kindly met me and guided my western feet through the bewildering maze of Boston streets. That evening I met a number of Theosophists informally, and gained an idea of the network of relationships which bound the members together. There are four Lodges in Boston, two of them hold their meetings in the Kensington Building, the remaining two occupying a room in the New Century Building. Under the auspices of the New England Theosophical Union, one Lodge out of the four conducts a public lecture once a month in the latter building. Each Lodge has its turn and thus the weekly Sunday lectures are maintained. The problem in Boston, as, indeed, in every city where there are several Branches, is to devise the best means of maintaining co-operation and harmony, and to bring the members into sympathetic and friendly relations with each other. Boston offers perhaps one of the best fields in the United States for Theosophical propaganda; every line of advanced thought takes quick and deep root there. Four public lectures and five lodge talks were given and in nearly all cases to fair sized audiences. Two short runs were made to Melrose Highlands, where, at the residence of Mrs. Mary Jones, two semi-public lectures were given. Interest as usual was manifest and in spite of the rain, the parlor was crowded.

The Boston engagements were interrupted by a short trip to New York. Here I lectured three times before the Central Lodge, which had also been started by Mr. Roger's work. It is fortunate in having as class leader Mrs. Mary Dunn, whose ability is only equalled by her devotion. Mr. Whitty, president of the New York Branch is doing splendid work in rousing interest toward the spread of Theosophy in the prisons and slums where special emphasis would be laid on brotherhood, reincarnation and karma. I regret exceedingly that I could not have met more of the New York Branch members, but the trip was such a hasty one that time did not permit. One

lecture was given before the Newark Branch at the residence of Mrs. M. E. Kern. The house was crowded to the doors, standing room only. Enough healthy interest was shown to indicate coming growth of the Branch. They are badly in need of public lectures to arouse interest.

On the thirty-first day of October, I cast my last look at South Station, Boston, as the train drew out slowly for Springfield. Here hearty words of welcome from theosophic brothers greeted me as I stepped off the train, and I was soon snugly settled in the home of one of the members. Throughout the entire trip I met with the warmest hospitality and most perfect courtesy, and my heart goes out with gratitude to those who made a rough path smooth. That evening I enjoyed a chat with the assembled members, and the next evening lectured to an invited audience of forty-five, with the able president, Mr. F. M. Livingstone, in the chair. A number of members from Holyoke Lodge were also present and I had the pleasure of renewing my acquaintance with their beloved president, Mr. John H. Bell.

That night I took the train for Rochester, where I had a return engagement. A friend, not a member of the Society, however, wished me to speak to a circle of his acquaintances in his own home. So that night I gave a specially prepared lecture on the "Mechanism of Psychic Phenomena," to a little over thirty people. Among them were four rising physicians of the city. A volley of questions after the lecture kept me busy until 11 p. m. I hope that a class will soon be formed. The next day, election day, was one of those rare ones when I did not have to lecture and was spent most happily fulfilling luncheon and dinner engagements at which Theosophy was the principle theme.

I had been booked for some return lectures in Buffalo. Two public lectures and a lodge talk were given. I enjoyed a most pleasant trip one day to East Aurora, where Elbert Hubbard reigns supreme.

Then came a day's journey through monotonous southern Canada, bordering on Lake Erie, relieved only at the commencement of the trip by the mist-swept grandeur of Niagara, whose beauties had held me spellbound a few weeks before. Finally we arrived in De-

troit to greet again a smiling circle of faces. A lodge talk was given that night and a public lecture the next afternoon (Sunday) in The Church of Our Father. Two hundred and twenty-five people were present. I was introduced with a few kind words by Dr. McCollister, the pastor of the church, a liberal thinker and broadminded man. The people were deeply interested in "The Justice of Reincarnation" and asked many questions afterwards. Two more lectures followed on successive nights and attracted large audiences. The next evening an enthusiastic meeting was held at the residence of a sympathizing non-member, and several classes organized.

The next morning the train was boarded for Grand Rapids. Here two public lectures in All Souls Church and four lodge talks were given in four days in spite of a hoarse cold brought on perhaps by my first experience with snow. The same willingness to hear about Theosophy was manifest here, and a course of lectures would have undoubtedly brought in many members.

Then came a half-day's ride southward to Battle Creek, where, as I stepped off the big electric car, I was greeted by Dr. T. Berggren, chief medical director of Macfadden's Sanatorium. We proceeded at once to the Sanatorium where a fine suite of rooms was placed at my disposal. As I entered the building I noticed that my name was written on the blackboard announcing a lecture that night. The afternoon was spent in visiting the Battle Creek Sanitarium and other points of interest, as well as noting the good features of Macfadden's establishment. I had the pleasure of a chat with Macfadden himself and gave him a few facts regarding the occult side of physical culture. That evening the big parlors were crowded with people, even the hallway was packed since over two hundred were present. The next evening about one hundred and fifty listened to a lecture on reincarnation. Both meetings were characterized by many questions.

The next morning I arose at 3 o'clock, and, assisted by Dr. Berggren, who did a little physical culture "stunt" with my heavy grip, I managed to get an early train for Chicago. After a day of many visits and purchases I left on an evening train for Freeport, where a few social hours were spent. Then came a

jolting, rattling bus ride to South Freeport, a long wait in a dingy station out on the prairie, a shriek of grinding brakes as the flagged train slowed up, a quick swing upward, and the conductor was punching my ticket for Kansas City. All night and half the following day the flyer thundered along till on Saturday afternoon, October 21, I shook hands with the Section's good worker, Mr. Jas. T. Manning. That night, to my relief, I did not have to speak. Next day was a busy one, however. After an early breakfast, we left at 8 o'clock for Leavenworth Federal Prison, where I spoke to 500 men. A full description of this trip is given elsewhere in the Messenger. In the afternoon, after a return ride to Kansas City, Kansas, a lecture was given in the Pythian Hall to forty-two people. After a brief rest and something to eat, we left for Kansas City, Mo., where 138 people listened to a lecture on reincarnation. And so the days sped on. Two more lectures and a lodge talk were given in Kansas City, Mo., all of them well attended. A big theosophic future may be expected here.

After leaving Kansas City, I traveled for two days and nights over the Burlington through Nebraska, South Dakota and Wyoming, until finally Butte, Montana, was reached at 4:25 one morning, after the train had crawled painfully over two snow-laden mountain summits. Despite the early hour, the president of the Branch, Mr. J. E. Lostin, met me, and together we disturbed the repose of another member of the branch whose quarters were not far away from the station. At 9 o'clock I left for Anaconda, where I was met by the friendly handclasp of Mr. Edwin Catlin, who acted as host during my stay in Montana. That night came a lodge talk in Anaconda, and next day a lecture in Butte to an audience of ninety. Another lodge talk was also given that day. In Anaconda on the following day about sixty people attended the lecture. Mr. Catlin was good enough to take me through the enormous Washoe Smelter, and Mr. Lostin gave me the experience of my life by obtaining permission to go through the big Moonlight copper mine. I found the superintendent a theosophist in thought and life, though not a member of the lodge. We cannot tell where we will find our kin.

That night after waiting from 8 p. m. till

12:25 a. m., for an overdue train, delayed by the snow—it had been 12 degrees below zero in Anaconda that morning—I finally tumbled into my berth only to wake again at daylight and watch the splendid mountain scenery in Western Montana, in Idaho and Eastern Washington. All day long the train crept along, till finally in the afternoon we hurried down grade to Spokane. Then came the splendid range of Cascade mountains but it was almost too dark to see when we began climbing their steep sides. The train pulled into Seattle at 1:30 in the morning. After a ragged sleep in a hotel, I looked up my friends and commenced work. A public lecture was planned that afternoon. About fifty-four were present. At the next evening lecture 114 came, while on the following Sunday over 230 crowded into the hall, leaving standing room only. Question after question usually ended these evenings. Four public lectures and one lodge talk were given. The whole Pacific Northwest is ripe for Theosophy and would yield splendid results under a systematic propaganda campaign, I feel sure. May the money come for that work! After this came a ride of two days and nights to my home in Berkeley, where more work awaited me.

And now to sum up. In sixty-six days I gave forty public lectures, twenty-two lodge talks, and spoke at three out of four receptions, making a total of sixty-five lectures. During that time I traveled from Chicago to the Atlantic and from the Atlantic to the Pacific Northwest. The total of all the audiences was 3,850. When I left home I had only \$80 of my own. The trip cost over \$375 and yet when I returned to Berkeley I still had a little money in my pocket, enough to tide me over until I could find a position and earn my living. Aid does come if we are willing to work.

Irving S. Cooper.

The activities of the Buffalo Branch T. S. this winter have consisted of lectures and papers every Sunday by members and non-members; a weekly H. P. B. training class which has proved both helpful and instructive; an Esoteric Christianity class, a class in Esperanto and also a class for beginners. A Theosophical League of Service is in process of formation, from which we expect good results. We hope to form a Theosophical Juvenile Home; to co-operate with the "Com-

monwealth Home Association" for securing homes and work for the unemployed, (C. B. Hoffman, Enterprise Kansas) working with the Socialists to "Help build Brothers, out of which to form a Brotherhood," and several other lines.

The officers for the ensuing year are: Dr. T. P. C. Barnard, President; A. Goodman, Vice President; Jas. E. Taylor, Secretary; Chas. W. Taylor, Treasurer, and Minnie C. Taylor, Librarian.—Agnes Golden.

The Fremont Lodge resumed its meetings in September, after the summer vacation, and finished the study of "Theosophy and the New Psychology," after which "A Study in Consciousness" was taken up.

The Lodge has for a long time looked forward to the arrival of Mr. C. Jinarajadasa for a course of lectures. He arrived on February 19 and remained with us for two weeks, giving seven public lectures, six lectures to members and their friends, one lecture each to the Men's Club and the Woman's Club, and a talk to the students at the Fremont Normal College. The lectures were well attended and aroused tremendous interest. After the close of his lectures he assisted us in organizing a public study class. Twenty-one new students attended this meeting, and at the two subsequent meetings held, the same interest was manifested with new faces appearing at each meeting, together with the original ones. Four applications for membership to the Society have been received unsolicited, and the lodge is now proceeding with flying colors and great enthusiasm. Mr. Jinarajadasa pleased not only the members of the lodge but all who heard him, and all were deeply impressed with his great intellectuality, spirituality, equanimity and innate courtesy. These have all been commented upon by the public who heard him.

It is needless to say that the Fremont public, as well as the lodge, will most cordially welcome him at his earliest opportunity to visit us again.—H. B. Stephens.

A center for the study of theosophic truths has been established at Irvington, New Jersey. "Man and His Bodies" was first discussed; after that those interested decided on "Esoteric Christianity" and that book has been the topic for the past month. At present there are five students and the probability of three

more at the next meeting which is held every Tuesday evening.

Some of the students have been helped by the lectures given at Newark by Mr. M. J. Whitty of New York under the auspices of the Newark Branch. A small circulating library is maintained at the place of meeting and is well patronized.—Mildred E. Kern.

The Los Angeles Branch contains fifty-three members. The activities of the Branch include a class in "Ancient Wisdom" on Tuesdays. On Wednesday, branch meetings, when the class studies "A Study in Consciousness." Thursday, a class on "Light on the Path." The public lectures given on Friday have been very well attended all winter; the attendance averaging seventy persons; the lectures have been given mainly by members of our own branch. Sunday a class in "Esoteric Christianity" is maintained.

The lending library is well kept up, new books being constantly added. The sale stock has been much enlarged. We have also a good reference library.—Mrs. G. E. Ross.

On December 17 Mr. C. Jinarajadasa arrived in Council Bluffs and remained four days. During his stay he gave lessons each afternoon to the Study Cass, there being no branch here.

On Thursday evenings he gave lectures before invited companies, it being the effort to ask every one known to be at all interested. One of these talks was informal, asking and answering questions. One was a lecture on Karma; the third was on Reincarnation and Memory of Past Lives.

On the closing day of his visit Mr. Jinarajadasa talked in the afternoon on Theosophy to a few invited guests and the class. In the evening he occupied the pulpit of the Congregational Church at the invitation of the Pastor.

February 11 Mr. Jinarajadasa returned and remained eight days, during which he gave daily (except Sunday) lessons to the class in the afternoons. He gave two parlor lectures in Council Bluffs and one in Omaha; a public lecture in the Auditorium of the Public Library on the "Evolution of the Soul," which was listened to by nearly one hundred people, and the lantern lecture on "Man's In-

visible Bodies and Thought-forms," in the Y. M. C. A. headquarters, which was attended by about one hundred and twenty-five persons.

On Sunday evening Mr. Jinarajadasa again occupied the Congregational pulpit, speaking on "The Deification of Man."

Much interest was aroused in Theosophy and it is hoped a branch will soon be organized.—Effie M. Smith.

The Rochester Branch has been holding meetings every Sunday afternoon at 87 Avenue D; also every Saturday evening except during July and August at the Reynolds' Library. Twenty-three new books have been placed in the Reynolds' Library by one member, and the "Theosophist" has been placed on the rack of the reading room. "Messengers" and "American Theosophist" have been placed on news stands and have been sold. One hundred Messengers, containing the article on "Education" were distributed among the educational departments and ten of each of the following pamphlets have been mailed to the most liberal ministers: "Reincarnation, a Christian Doctrine," "Is Theosophy Anti-Christian," "Meaning and Method of Spiritual Life." The Messenger has been sent regularly to the Library in Penn Yan, N. Y., and two books and some pamphlets have been given to the same library.

Mr. Cooper delivered three public lectures and one parlor talk last October.

Five new members have been received during the past year; two have been demitted and three have been granted a withdrawal.

San Diego Branch has moved its headquarters to room 25, Sefton Block, Cor. Fourth and C Streets.

Mr. James H. M. LeApsley has just closed a two months' engagement with the Branch here. During his stay he conducted classes, three to which the general public was invited, and one, a Secret Doctrine class, for members only. He gave seven public lectures, all given at the Branch Headquarters, with the exception of the last of the course, which was given in the Spiritual Temple. The average attendance at these public lectures was fifty-eight.

On Monday afternoons and Tuesday evenings, the subject taken up in class was Multiple Personality. The book published by Dr.

Morton Prince was used as a text book and much food for thought on the subject of consciousness was gained in this class. The average attendance at these meetings was twenty-six. This class will continue to meet on Monday evening, but will take up other subjects for study.

On Wednesday afternoons and Thursday evenings, the subject of Esoteric Christianity was taken up. Mrs. Besant's excellent book on that subject being used. Average attendance at this class, twenty-eight.

Friday evening was devoted to Astrology. A very interesting study this proved to be, and a permanently organized class will continue the study on Friday evenings. Average attendance thirty-one.

On Saturday afternoons, members of the Secret Doctrine class, or of the T. S., listened to a lecture from some subject taken from the Secret Doctrine. "The Intelligence Within the Law," "Fohat," "The Lipika," "The Kumaras," "Sound," "The Kriyashakti Power," all interesting and valuable lectures.

This Saturday afternoon class is the oldest organized class among the members. It organized for the study of "Esoteric Christianity" several years since, then took up "A Study in Consciousness" and is now using the "Abridged Secret Doctrine," and will take up Mrs. Besant's "Pedigree of Man" in connection with the second volume when it is reached in the course of the study.—Florence Schinkel.

The San Francisco Lodge made, at the beginning of the current year, a move that seems to have been a decidedly forward one. Since the fire of April, 1906, we have been occupying headquarters at 1001 Oak street, in the residence district. On January 1 we moved down town into the business district, leasing a fair sized room in an up-to-date office building—the Pacific Building, Corner 4th and Market streets—one of the principle corners of this city. We were barely settled before we realized that our accommodations were entirely inadequate; during the month of January alone we had 300 visitors—people making enquiries and nearly always taking books from the lending library, which, by the way, contains now about 170 volumes, whereas on January 1 we had only 110. The library is open every day from 1 to 4 o'clock.

About the middle of February we moved our lares and penates into a much larger room, 454, in the same building, which is very pleasant, light, quiet and well-ventilated, and where all visiting Fellows are cordially welcomed. Since January 1 we have admitted seven new members and our regular lodge meeting on Friday nights finds our room well filled. Our membership is now forty-five and about one-half attend regularly, the remainder being interested visitors and visiting members.

Our President, Irving S. Cooper (National Lecturer), gave a course of five public lectures during January in the finest recital hall in the city. The attendance averaged ninety-one at each lecture. Other members filled out the month of February, among who were W. J. Walters of California Branch, and C. van der Linden of the Santa Rosa Branch. Mr. Cooper will continue his work by another series during the month of March.

Our other activities are an elementary class on Monday evenings, H. P. B. training class on Tuesday evenings, Enquirers' class on Wednesdays from 2:30 to 3:30 p. m., Esoteric Christianity class Wednesday evenings, and a Secret Doctrine class on Sundays from 12:30 to 1:30 p. m. We are evidently once again on the upward arc of a cycle and each active member is working as if it were to be an endless one.

In the near future there will be a re-union of the five Bay Branches on some evening not yet decided upon at our Headquarters in order to further the social relations between the various members. We have also begun to lay plans for the coming of Mrs. Besant, and I think I may venture to say that a more generous, happy and busy group of people than the members of San Francisco Lodge would be difficult to find.—Dora Rosner.

Sheridan Branch has been studying "Esoteric Buddhism" for the last year, but has just about finished the book. At quite a number of meetings no regular lesson was taken up, but questions were asked by members and answered by President, the only person in the class who has really studied the book and at times there have been interesting discussions of the questions which arose at the meetings.—J. G. Hunter.

The Seattle Lodge happily answers in my mind, the requirements enumerated in the January Messenger, in the article entitled "The Ideal Lodge." Indeed, our new hall in the center of the town is large and airy. As a rule, on Sunday it is well attended and those present seem to be and ought to be well pleased with our lectures, for they are "scientific," "Theosophical" and well delivered. A pleasant room is connected with the hall and in both the sun shines all day, and cheerfully welcomes the seekers after Truth. A well-filled library, a phone, the doors open to all, daily from two to five, all these good conditions ought to bring good results and success will surely meet our increasing efforts.

The H. P. B. training class has an average of fifteen members, all good students. Two afternoons in the week are taken up by classes for different students. The regular Friday evening class for members is pretty well attended. We are now studying the "Ancient Wisdom."

An agreeable social was given last month and another one will soon bring together among the members and their friends.

I may add that several new members joined our branch recently.—Blanche S. Sergeant, Secretary.

The Syracuse Branch has held weekly meetings since last October. We have studied "The Christian Creed," "Esoteric Christianity" and "Man's Place in the Universe." Two members have dropped out; one former member has been re-instated, and a new member gained; so the branch, as was the case a year ago, numbers seven.—Fannie C. Spalding, Sec'y.

During the past three months the Santa Cruz Branch has held nine meetings with an average attendance of five. There were usually one or two visitors present. While we have not grown in numbers all seem interested and attend when they can. We have profitably studied "Nature Spirits," "Some Glimpses of Occultism" and "Self and Its Sheaths."

Two weeks ago the branch decided to spend the half hour devoted to "the good of the Order" in reading clippings or papers on theosophical subjects and giving a little talk of

five minutes, after which the members discuss the subject freely. In this way we hope to entertain our visitors and educate ourselves, not only in thinking, but in correctly expressing our thoughts in writing or addressing the Branch.—Fannie Harris, Sec'y.

OBITUARY.

Miss Anna Dixon left England, the land of her birth, several years ago, and came to Santa Cruz, California, to live, and to bless all who knew her, for she was a kind, and in every way a charitable woman. Miss Dixon was a theosophist before leaving England, so she joined our little branch. A music teacher by profession, her ear and heart were attuned to the music in Nature; her home situated on the cliffs at Seabright, she could hear the undertones of the restless dashing waves of the Pacific, and loved them.

Anna Dixon lived the true theosophic life—the life of brotherhood. Recognizing the animals as fellow creatures, she protected and gave food to all that came under her watchful eyes. It was Miss Dixon who bought a horse from a thoughtless master that she might feed and care for it. She loved the birds and flowers, her brothers and sisters.

Miss Dixon was about to go to England and had asked for a demit from the Santa Cruz Branch when Death, the kind Reaper, called her for the long journey to the Beyond.

We miss her in our branch meetings, but we are glad and rejoice that she is now living on the higher plane of expression untrammelled with the limitations of the life here. Anna Dixon had lived fifty years. She was a member of the Santa Cruz Protective Bird Association, a member of the Humane Society and a devout Catholic.

Fannie Harris.

For breaking the sway of what is commonly called "one's self," ceasing our concern with it and leaving it to perish, is not, Jesus said, being thwarted or crossed, but living. And the proof of this is that it has the characters of life in the highest degree,—the sense of going right, hitting the mark, succeeding. That it is, it has the characters of happiness.—Matthew Arnold.

"LOST SOULS."

It is an unspeakable relief to be set free by the common-sense of Theosophical teaching from the awful nightmare of the doctrine of eternal damnation which is still held by the more ignorant among the Christians, who do not understand the real meaning of certain phrases attributed in their gospels to their Founder. But some of our students, filled with glad enthusiasm by the glorious discovery that every unit must finally attain perfection, find their joy somewhat damped by gruesome hints that, after all, there are conditions under which a soul may be lost, and they begin to wonder whether the reign of divine law is really universal, or whether there is not some method by which man can contrive to escape from the dominion of the Logos and destroy himself. Let such doubters take comfort; the Will of the Logos is infinitely stronger than any human will, and not even the utmost exertion of perverse ingenuity can possibly prevail against Him.

It is true that He allows man to use his free-will, but only within certain well-defined limits; if the man uses that will well, those limits are quickly widened, and more and more power over his own destiny is given to him; but if he uses that will for evil, he thereby increases his limitations, so that while his power for good is practically unbounded, because it has in it the potentiality of infinite growth, his power for evil is rigidly restricted. And this not because of any inequality is the incidence of the law, but because in the one case he exerts his will in the same direction as that of the Logos, and so is swimming with the evolutionary tide, while in the other he is struggling against it.

The term "lost soul" is not well chosen, for it is almost certain to be misunderstood, and taken to imply much more than it really means. In every-day parlance, the word "soul" is used with exasperating vagueness, but on the whole it is generally supposed to denote the subtler and more permanent part of man, so that to the man in the street to lose one's soul means to lose oneself, to be lost altogether. That is precisely what can never happen, therefore the expression is misleading, and a clear statement of the facts which it somewhat inaccurately labels may be of use

to students. Of such facts there seem to be three classes; let us consider them one by one.

1. Those who will drop out of this evolution in the middle of the Fifth Round. This dropping out is precisely the aeonian (not eternal) condemnation of which the Christ spoke as a very real danger for some of His unawakened hearers—the condemnation meaning merely the decision that they are incapable as yet of the higher progress, but not implying blame except in cases where opportunities have been neglected. Theosophy teaches us that men are all brothers, but not that they are all equal. There are immense differences between them; they have entered the human evolution at various periods, so that some are much older souls than others, and they stand at very different levels on the ladder of development. The older souls naturally learn much more rapidly than the younger, and so the distance between them steadily increases, and eventually a point is reached where the conditions necessary for the one type are entirely unsuitable for the other.

We may obtain a useful working analogy by thinking of the children in a class at school. The teacher of the class has a year's work before him, to prepare his boys for a certain examination. He parcels out the work—so much for the first months, so much for the second, and so on, beginning of course with what is easiest and leading gradually up to what is more difficult. But the boys are of various ages and capacities; some learn rapidly and are in advance of the average, while some lag behind. New boys, too, are constantly coming into his class, some of them barely up to its level. When half the year has run its course, he resolutely closes the list for admissions, and declines to receive any more new boys. (That took place for us the middle point of this Fourth Round, after which, save for a few exceptional cases, the door was shut for passage from the animal kingdom into the human.) A little later the teacher can already clearly foresee that some of his boys will certainly pass the examination, that the chance of others is doubtful, and that there are yet others who are sure to fail. It would be quite reasonable if he should say to these last:

"We have now reached a stage when the further work of this class is useless for you.

You cannot possibly by any effort attain the necessary standard in time for the examination; the more advanced teaching which must now be given to the others would be entirely unsuited for you, and as you could not understand it you would be not only wasting your own time but would be a hindrance to the rest of the class. It will therefore be better for you at once to transfer yourselves to the next class below this, perfect yourselves there in the preliminary lessons which you have not yet thoroughly learned, and come back to this level with next year's class, when you will be sure to pass with credit."

That is exactly what will be done in the middle of the Fifth Round. Those who cannot by any effort reach the prescribed goal in the time which remains will be put back into a lower class, and if the class-room doors are not yet open they will wait in peace and happiness until the appointed time. They may be described as lost to us, lost to this particular little wave of evolution to which we belong; they are no longer "men of our year" as we say at college. But they will very certainly be "men of the next year"—even leading men in it, because of the work that they have already done and the experience that they have already had.

Most of these people fail because they are too young for the class, although they were too old to be put in the first place into the class below. They have had the advantage of going through the first half of the year's work, and they will therefore take it up again next time very readily and easily, and will be able to help their more backward fellow-pupils who have not had their advantages. For those who are too young for the work there is no blame in failure.

But there is another and a very large class who might succeed by determined effort, but fail for want of that effort. These exactly correspond to the boy who drops behind his class not because he is too young, but because he is too lazy to do his work. His fate is the same as that of the others, but it is obvious that while they were blameless because they did their best, he is blameworthy precisely because he did not do his; so he will carry with him a legacy of evil karma from which they are free. It is to men of that class that the Christ's exhortations were addressed—men who had the opportunity and ability to succeed,

but were not making the necessary effort.

It is of these that Madame Blavatsky speaks in such vigorous terms as "useless drones who refuse to become co-workers with Nature and who perish by millions during the manvantaric life-cycle." (S. D. iii, 526.) But note that this "perishing" is merely from this "manvantaric life-cycle," and that it means for them delay only, and not total extinction. Delay is the worst than can happen to people in the ordinary course of evolution. Such a delay is undoubtedly most serious, but, bad though it be, it is the best that can be done under the circumstances. If either through youth or through laziness and perversity these people have failed, it is clear that they need more training, and this training they must have. Obviously that is best for them, even though it means many lives—lives, many of which may be dreary, and may even contain much suffering. Still, they must go through to the end, because that is the only way by which they can attain the level which the more advanced races have already reached through similar long-continued evolution.

It was with the object of saving as many people as possible from that additional suffering that the Christ said to His disciples: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." For baptism and its corresponding rites in other religions are the sign of the dedication of the life to the service of the Brotherhood, and the man who is able to grasp the truth and consequently sets his face in the right direction will certainly be among the "saved" or "safe" who escape the condemnation in the Fifth Round; while those who do not take the trouble to see the truth and follow it will assuredly fall under that condemnation. But remember always that the "damnation" means only rejection from this "aeon" or chain of worlds, a throwing back into the next of the successive life-waves. "Lost souls," if you will; lost to us, perhaps, but not to the Logos; so they would be better described as temporarily laid aside. Of course it must not be supposed that the "belief" which saves them is the knowledge of Theosophy; it does not matter in the least what their religion is, so long as they are aiming at the spiritual life, so long as they have definitely ranged themselves on the side of good as

against evil, and are working unselfishly, onward and upward.

2. Cases in which the personality has been so much emphasized that the Ego is almost shut out from it. Of these there are two varieties—those who live only in their passions, and those who live only in their minds; and as both types are by no means uncommon it is worth while to try to understand exactly what happens to them.

We often speak of the Ego as putting himself down into the matter of the lower planes, yet many students fail to realize that this is not a mere figure of speech, but has a very definite and very material side to it. The Ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of his causal body with matter of those lower astral and mental types. We may regard this "putting down" as a kind of investment made by the Ego. As in all investments, so in this; he hopes to get back more than he puts out, but there is a risk of disappointment—a possibility that he may lose something of what he invests, or under very exceptional circumstances there may even be a total loss which leaves him, not indeed absolutely bankrupt, but without available capital.

Let us consider the elaboration of this analogy. The Ego possesses in his causal body matter of three levels—the first, second and third subplanes of the mental; but for the enormous majority of mankind there is as yet no activity beyond the lowest of these three types, and even that is usually very partial. It is therefore only some of this lowest type of causal matter than can be put down to lower levels, and only a small fraction even of that part can be entangled with mental and astral matter. The Ego's control over what is put down is very weak and imperfect, because he is still half asleep. But as his physical body grows up his astral and mental bodies are also developed, and the causal matter entangled with them is awakened by the vigorous vibrations which reach it through them. This fraction of a fraction which is fully entangled gives life and vigor and a sense of individuality to these vehicles; it may often be so far intensified as to think itself the whole, and forget for the time its relation to "its father which is in heaven."

It may temporarily identify itself with the matter through which it should be working, and may resist the influence of that other portion which has been put down, but is not entangled—that which forms the link with the great mass of the Ego on his own plane.

In order to understand this matter fully we must think of that portion of the Ego which is awakened on the third subplane of the mental (remembering always how small a fraction even that is of the whole) as itself divided into three parts: (a) that which remains on its own plane; (b) that which is put down, but remains unentangled; in lower matter; and (c) that which is thoroughly entangled with lower matter and receives vibrations from it. These are arranged in a descending scale, for just as (a) is a very small part of the real Ego, so (b) is but a small part of (a), and (c) in turn a small part of (b). The second acts as a link between the first and third; we may symbolize (a) as the body, (b) as the arm stretched out, and (c) as the hand which grasps, or perhaps rather the tips of the fingers which are dipped into matter.

We have here a very delicately balanced arrangement, which may be affected in various ways. The intention is that the hand (c) should grasp firmly and guide the matter with which it is entangled, being fully directed all the time by the body (a) through the arm (b). Under favorable circumstances additional strength, and even additional matter, may be poured from (a) through (b) into (c), so that the control may become more and more perfect. (c) may grow in size as well as in strength, and the more it does so the better, so long as the communication through (b) is kept open freely and (a) retains control. For the very entanglement of the causal matter which constitutes (c) awakens it to a keen activity and an accuracy of response to fine shades of vibration which it could gain in no other way, and this, when transmitted through (b) to (a), means the development of the Ego himself.

Unfortunately the course of events does not always follow the ideal plan of working above indicated. When the control of (a) is feeble, it sometimes happens that (c) becomes so thoroughly immersed in lower matter that it actually identifies itself with it, forgets for the time its high estate, and thinks of itself as the whole Ego. If the matter be of the

lower mental plane, we shall then have down here on the physical plane a man who is wholly materialistic. He may be keenly intellectual perhaps, but not spiritual; he may very likely be intolerant of spirituality and quite unable to comprehend or appreciate it. He may probably call himself practical, matter-of-fact, unsentimental, while in reality he is hard as the nether millstone, and because of that hardness his life is a failure, and he is making no progress.

If the matter in which he is so fatally entangled be astral, he will be on the physical plane one who thinks only of his own gratification, who is absolutely ruthless when in pursuit of some object which he strongly desires, a man utterly unprincipled and of brutal selfishness. Such a man lives in his passions, just as the man immeshed in mental matter lives in his mind. Cases such as these have been spoken of in our literature as "lost souls," though not irretrievably lost. Madame Blavatsky says of them:

"There is, however, still hope for a person who has lost his Higher Soul through his vices, while he is yet in the body. He may still be redeemed and made to turn on his material nature. For either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or, best of all, an active effort to amend ones ways, may bring the Higher Ego back again. The thread of connection is not altogether broken." (S. D. iii, 527.)

These are cases in which (c) has asserted itself against (b), and pressed it back towards (a); the arm has become attenuated and almost paralyzed, its strength and substance being withdrawn into the body, while the hand has set up for itself, and makes on its own account jerky and spasmodic movements which are not controlled by the brain. If the separation could become perfect it would correspond to an amputation at the wrist, but this very rarely takes place during physical existence, though only so much of communication remains as is necessary to keep the personality alive.

As Madame Blavatsky says, such a case is not entirely hopeless, for even at the last moment fresh life may be poured through that paralyzed arm if a sufficiently strong effort be made, and thus the Ego may be enabled to recover some proportion of (c), as he has already recovered most of (b). Nevertheless,

such a life has been wasted, for even if the man just contrives to escape serious loss, at any rate nothing has been gained, and much time has been frittered away.

It may well be thought incredible that such men as I have described could in any case escape serious loss; but, fortunately for our possibilities of progress, the laws under which we live are such that to achieve a really serious loss is no easy matter. The reason for that may perhaps be made clear by the following considerations.

All the activities that we call evil, whether they are working as selfish thoughts on the mental plane or as selfish emotions on the astral plane, invariably show themselves as vibrations of the coarser matter of those planes, belonging to their lower levels. On the other hand, every good and unselfish thought or emotion sets in vibration some of the higher types of matter on its plane; and because that finer matter is far more easily moved, any given amount of force spent in good thought or feeling produces perhaps a hundred times as much result as precisely the same amount of force sent out into the coarser matter. If this were not so it is obvious that the ordinary man could never make any progress at all. We shall probably do the quite undeveloped man of the world no injustice if we assume that ninety per cent of his thought and feeling is self-centered, even if not actually selfish; if ten per cent of it is spiritual and unselfish, he must already be rising somewhat above the average. Clearly if these proportions produced corresponding results, the vast majority of humanity would take nine steps backwards for every one forwards, and we should have a retrogression so rapid that a few incarnations would deposit us in the animal kingdom out of which we evolved. Happily for us the effect of ten per cent of force directed to good ends enormously outweighs that of ninety per cent devoted to selfish purposes, and so on the whole such a man makes an appreciable advance from life to life. A man who has even one per cent of good to show makes a slight advance, so it will be readily understood that a man whose account balances exactly, so that there is neither advance nor retrogression, must have been living a distinctly evil life; while to obtain an actual descent in evolution a person must be an unusually consistent villain.

(To be continued.)

NOTES.

The June number of Messenger will contain much matter of special interest to Masons and Theosophists.

The common interests of masonry and theosophy will be discussed in a series of articles and we expect to have printed a larger edition than usual to satisfy the demand for the number, which we think will be great. Nevertheless, we advise all friends of the paper and secretaries of branches who wish copies to send in orders early so that, if possible, no shortage may take place. In spite of our having a large edition of the Christmas number, we were unable to fill all requests for it.

A very beautiful full-page photo-engraving, on special heavy paper, suitable for framing, of one of the greatest occultists of the world, the founder of modern Masonry, Francis Bacon, Lord Verulam, will accompany the magazine.

Charters have been issued for the following lodges: Genesee Lodge, at Rochester, N. Y., to G. C. Bragdon, Mary M. Dailey, Claude Bragdon, Josephine Force, Mary P. Sage, Lenor M. Peck, Anna L. Carpenter, Seth Stewart, Lillian B. Dailey, Harriet L. Bremer, Anna E. Andrews and Agnes F. Probst; and Viveka Lodge, at Cleveland, to Miss Anna Goedhart, Auguste Bienfait, Mrs. Cato Bienfait, Miss Castella O. Benton, Mr. Richard Schwehla, Mrs. Alida E. de Leeuw, Miss Anna de Leeuw and Mrs. Sally W. Austin.

Mr. Leadbeater is to collaborate with Mrs. Besant in work upon "Theosophist" and much improvement is to be brought about in that valued magazine. It is difficult to see how members can be without it. It is especially urged that branch officers arrange for subscriptions for the branches.

A lady of forty wishes a position among Theosophists in Boston or San Jose, Calif., as librarian, lady's companion or governess. She can teach vocal and instrumental music and beginning French.

Seattle Branch intends to have a booth at the "Alaska-Yukon Exposition" to be held in Seattle from June 1 to October 15 and hopes that every theosophist visiting Seattle at that time will avail himself of our headquarters, 1426 Fourth Ave., where he will find us ready, and happy to add to the enjoyment of his visit to our beautiful city.—B. Sergeant, Sec'y.

The receipt of \$100.00 by Mr. Jinarajadasa to be transmitted to the treasurer of the Section "to be used in any department where it is thought to be most needed" is hereby acknowledged.

Mr. John Johnson and some of his friends of Minneapolis, Minn., are making a strong effort to spread the doctrines of Theosophy in that city. They have distributed 5,000 copies of a pamphlet through the city and expect to distribute many more.

Yggdrasil Lodge of Minneapolis is effectively using well-printed cards of invitation in the Swedish language. There are so many people of Northern descent in Minneapolis and St. Paul that there is no doubt their efforts will meet with great success.

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Masons have just held the semi-annual reunion of the Oriental Consistory of Chicago. About two hundred candidates received the thirty-second degree.

The American Peace Congress begins its Annual Convention in Chicago May 2, with special peace services in all the churches and a mass meeting in Orchestra Hall.

The names of persons living in the upper peninsula of Michigan likely to be interested in Theosophy are earnestly desired.

CURRENT LITERATURE.

When this issue comes to members' hands the Headquarters of the Australasian Section of the T. S. will be established in the new building, 132 Phillip street, Sydney, and all officers of Branches, members, and friends everywhere are requested to take note of the change.

The buildings, 132 and 134 Phillip street, when purchased by a company formed of Sydney members of the Society, comprised two three-story dwellings with capacious workshops at rear approached by a cartway. One of these houses, No. 134, has, after thorough overhaul, been left just as it was and is let. The other house has been completely dismantled, almost rebuilt, to suit our requirements. Entering now by a wide entrance, where was formerly the cartway, access is gained through a pair of heavy panelled doors and another pair of glass swingers into a modern marbled and tessellated passage which leads straight through to the large hall which has been built at the rear on the site of the old work-shops. Out of the side of this passage by double swing doors one passes into the main office, library, and members' room. This takes up the whole of the ground floor of No. 132, and makes a room 38 by 21, not too spacious for our requirements, perhaps, but likely to meet all our needs with the hall at the rear always to fall back upon. Against the back windows giving on to a well-lit light area is a portion divided off by glazed partitions 9 by 13, for use as the Sectional Office. The rest of the room is taken up with the Branch with book cases, and all the needful chairs and tables for members' meetings. Three large windows face the street set on a low stone coping; the center of these will display the books for the book depot, the other two will be screened with colored lead-lights, and will give the whole room a finished appearance. The first floor above this ground floor has been fitted as a flat and will be taken by the General Secretary and Mrs. John as living rooms. Passing back into the main passage the far end of it gives immediate entrance by wide swing doors into the large hall, 60 by 32, without ascending one step from the street entrance. The

treatment of the decoration of the hall has given us probably the best finished hall of its kind in Sydney. A small platform stands at the eastern end with a large curtain screening a plain space of wall to be used as a receptacle for lantern pictures, which will be shown from a ledge built into the opposite western wall. The entire apparatus for illustrations, its management and working as well as the eastern curtain have been provided by the generosity of one of the members. The piano, now on its way from Europe, which will stand by the platform is also the generous gift of another of the members. Other valuable and useful gifts have been sent in by various members, and the liberality with which the subscription list has been responded to has enabled the Committee to fit up the whole premises, as regards furniture, floors, walls, and gas fittings, in an exceedingly finished and becoming manner; a separate section of free gifts also providing for the needs of a room 20 by 10, adjoining the light area on the first floor for the use of the E. S. groups.—Theosophy in Australia.

For some years there has been a growing desire among paleontologists for a society in which students of all branches of paleontology can unite for the promotion of their common interests. Such an organization has now been effected as a section of the Geological Society of America, under the name of "The Paleontological Society."

The preliminary correspondence which was begun by Prof. Charles Schuchert, of Yale University, early last year, was inspired by the successful meeting of the American Society of Vertebrate Paleontologists in New Haven. This correspondence developed the fact that nearly sixty paleontologists are ready to unite in a general society, and of these, thirty-four attended the first meeting for organization in Baltimore on December 30, 1908.

It is expected that all the paleontologists of North America will be enrolled in the membership of the new society before next winter, when its first regular meeting will be held with a full program of papers.—Science.

It is well known that during the troubles through which India has been passing, Mrs. Annie Besant, president of the Theosophical Society and of the Hindu Central College at Benares, has spoken out plainly in condemnation of lawless methods of agitation. In a lecture lately delivered in Bangalore, with Major-General Pilcher in the chair, and in the presence of the Dewan of Mysore and other high officials, Mrs. Besant exhorted parents and teachers to realize their responsibilities and youth to take counsel with these "elders" before launching upon the dangerous enterprises of the day. She deplored the disappearance of filial piety in the Hindu home in these days. It was an intensely sad reflection that elder agitators had inflamed the minds of youths in Bengal, and had kept in the background themselves while the youths had done the work of assassination. Referring to the case of Satyendra, she held that after the crime of political murder had been committed the law was bound to take its course, and his mother's tears and prayers to the authorities, even to the King-Emperor himself, were of no avail. What was needed for the constitutional liberty of the country was respect for the law under all circumstances.—London Times.

In the *Contemporary Review* for February Dr. Havelock Ellis discusses the evolution of the feeling of love of wild nature, that is to say, scenery from which man is excluded. He finds the germ of it in the conception of mingled love and horror felt by the savage towards mountain and woodland, the one the natural home of his gods, the other the abode of malevolent spirits. The affection of his votaries for a god of the wild, like Apollo of Delphi, might in process of time extend to his chosen seat. In Europe the love of scenery first appears among the Celts towards the western isles of Scotland. In classical times the charming, luxuriant landscape of Italy was more fitted to win the admiration of men than the terrible and dramatic aspects of Greece. This became more apparent in the days of the Empire, when Nero chose Subiaco as his abode, and Marcus Aurelius retired for meditation to mountain or sea. Early Christian literature shows little sense of this feeling, but the hermits, who in a state of religious exaltation fled

to the desert, fostered at least a tolerance of their barren surroundings. The Christians, again, took over from paganism many sites consecrated to the worship of the gods on account of the remarkable character or beauty of their situation, and religious orders, like the monks of the Grand Chartreuse, were obliged to accept grants of barren lands worthless to their owners. The modern taste for wild scenery was the offspring of the Italian Renaissance, which only revived the views of earlier writers, like the younger Pliny. Coming to more modern days, Addison shows an advancing but still incomplete appreciation of Alpine scenery, which was further developed by the solitary, imaginative Gray. It was left to Rousseau, in "*La Nouvelle Héloïse*," to popularize that feeling in Europe, the tradition of which passed on to Wordsworth, Byron, and their many successors. While, then, it is incorrect to regard the love of wild nature as an almost universal human instinct, there is evidence that it was felt by the more imaginative minds from the very earliest times.

On the question of sense-organs in plants, botanists are primarily indebted to Prof. Haberlandt and Dr. Nemec for original conceptions that have met with considerable, but not universal, acceptance. Arising out of a lecture delivered in Berlin, Prof. Haberlandt has published an article on the subject in *Himmel und Erde* (December, 1908, January, 1909). Three different classes of sense-organs are described, concerned respectively with the perception of mechanical, gravitational, and heliotropic stimuli. The arrangement, in the first case, often consists of a projecting cell or portion of a cell, as in the stamens of *Portulaca grandiflora*; more remarkable is the staminal filament of *Sparmannia africana*, that is notched on the receptive side. The theory that starch grains act as mechanical regulators of gravitational stimulation has aroused much criticism, but has been put to a convincing experimental test by Dr. Francis Darwin. Finally, Prof. Haberlandt submits the arguments in favor of regarding lens-shaped epidermal cells and similar structures in the leaves as apparatus for concentrating the light on the protoplasm, and so regulating the position of the leaf.—Nature.

The Pan-American Scientific Congress, which held its first session at Santiago de Chile in December and January, declared its approval of Esperanto as a neutral international language and recommended it for an important place in the programs for primary education in the American nations. It further recommended that, as the next meeting of the Congress is to be held in the United States, the government of this country should invite the nations of the entire world to send delegates for the express purpose of making an official world-adoption of Esperanto as the international language. As concerns its scientific labors, the Pan-American Congress is, as its name indicates, the affair of America alone; but in a movement of such world-wide importance as the adoption of Esperanto, the obvious advantage of having special delegates from other parts of the world led to the recommendation by the Congress that the invitation be extended in the name of the United States government, which is the official patron of the next Congress.—From Esperanto Bulletin.

The Polar Eskimos, though the least advanced of the three groups of Greenlanders, appear to have progressed well beyond the stage of primitive savagery; they have fully entered the magical stage and to some extent passed into the supernatural. The magician is a man of mighty power amongst them. Their religious beliefs consist of a series of commandments and rules of conduct controlling their relations with unknown forces hostile to man. The magician makes these powers subservient to himself. He has developed his faculties so that he can put himself in communication with the spirits. He uses a special spirit language in his incantations. Magic is said, however, to be degenerating among these Eskimos, because they are not nowadays much exposed to danger.

Some of their beliefs that have apparently been handed down by oral tradition through untold generations are by no means primitive, and have a remarkable resemblance to the beliefs of some peoples in a much more advanced stage of civilization. The Polar Eskimo believes that every person has a soul, a body and a name. He believes that the soul is immortal, that when the soul leaves the body the body dies, and that on the death of the body the soul ascends into heaven. It is believed that

the soul of a man, on his death, may pass into one of the lower animals; the doctrine of the transmigration of souls appears, in fact, to be fully developed among the Eskimos.

The body of the Eskimo at death is buried by his relatives along with all his implements, and his dogs are slain harnessed to a sledge which is placed by his grave. For a woman only one dog is slain.

The name was originally believed by the Eskimo to be a kind of soul, which transferred the qualities of a dead person to the living person who received the name.—Nature.

The Strand Magazine for April has an article on "Spiritual Drawings" which theosophists will be interested in studying. Several very good half-tone reproductions show a number of curious drawings which are apparently representations of astral entities of the lower type. They appear to be elementals that one would imagine to be harmless which have taken curious shapes. These drawings are said to be made by mediums in trance states.

Henri Poincare, perhaps the most prominent scientist in France today, discusses in his "Science and Method" the problem of the "choice of facts" in the domain of science. Every day the millions of new facts gathered by scientists become more and more a chaos and a nightmare to the student; he cannot see the woods for the trees. It becomes urgent, therefore, to choose the facts to keep in the mind to work with to discover new laws. M. Poincare first asks, Shall these facts, after Tolstoi and other utilitarians, be only "useful" facts? But replies Poincare:

"We have only to open our eyes to see that the industrial achievements that have enriched matter of fact people would not have been possible had only such people existed; it is to disinterested dreamers (who died in poverty) who never thought of utility but were guided only by their inclinations, that we owe these achievements. It is as Mach has pointed out; these dreamers have saved for those that come after them the trouble of thinking. Those that work for something that can be immediately applied leave nothing behind them; when a new need arises everything has to be begun over again.

"Now the majority of men don't care to

think, which is perhaps a good thing, since instinct guides them to pursue an immediate end and always the same end. But instinct is mere routine, and if it is not fecundated by thought, man's instinct would no more progress than the bee's or the ant's. Someone, therefore, must do the thinking for those that don't care to think; and since these latter are legion, each thought of ours (who must think for them) must, as often as possible be of utility. Hence it is that that law which is most general becomes the most valuable.

"Thus we see how we are to select our facts. Those that can serve the largest number of times are the most interesting; they are those that can be made new again and again."

Next comes the question, What kind of facts can be made new in this fashion? They are simple facts. The scientist by preference seeks these simple facts in the infinitely great and in the infinitely small. Stellar motions and the movements within the atom, each at either end of the gamut, are to be studied for the simple facts; geology, too, covering vast periods of time in the past of the earth, similarly conduce to simplicity of thought.

Poincaré sees, from his mathematical standpoint, what the occultist knows is the aim of mental growth—to translate facts in terms of concepts. In other words again, it is not the fact that is of consequence, but the symbol that represents that fact and a million similar ones. The Viennese philosopher, Mach, had pointed out that the role of science is to produce economy of thought, as machinery brings economy of effort; and commenting, Poincaré remarks: "The importance of a fact is in its application, that is, in the quantity of thought it helps us to economize." A fact has a great value if it helps us to foresee other facts.

Such of us as understand Theosophy, know the value of theosophical concepts to "economize thought." This is not cessation of intellectual exertion, nor indifference to the facts; but the nightmare of facts appear in a simplicity that when once the ego has seen it, he can nevermore forget it. Truly has it been said that the highest possible education is a study of Theosophy; it is the University to equip a soul to live intelligently and interestedly in any part of the Cosmos, seeing the "one in the many."

G. K.

"Revue Théosophique" publishes the following by the venerable and respected M. D. A. Courmes.

People really are beginning to interest themselves in the question of cremation—as yet, however, considering it only from the viewpoint of hygienic conditions for the living, which certainly would be improved by the suppression in our cities of the dangerous culture grounds now furnished by the decomposition of the accumulated bodies of the cemeteries. It is for this reason that some cities of France and elsewhere are today provided with crematoriums, and that the practice of cremation is beginning to grow throughout Europe.

Without doubt, long-established customs and habits of mind in the Occident, accounted for by the persistent prohibition of cremation by the Christian church, formed the chief obstacle to the resumption of a practice which has rationality in its favor. Cremation was in common use in Europe by our pre-Christian ancestors, as it still is in most Oriental countries among peoples who have not entirely lost the lessons of Wisdom. But, more progress in the cause of cremation would be made if to the arguments of a hygienic order which touch only the living were added those relating to the effect produced by cremation upon that which retains consciousness in the dead themselves. This second and very important part of the question in France is considered at present only by the Neo-Spiritualists and the Theosophists; it merits the consideration of every one. Our Review has already treated the question to some extent, we take it up here again in order to collate the arguments in favor of cremation.

The first argument in favor of cremation might well be passed over in silence because education has destroyed its force, we mention it only to remind ourselves that it was once given serious consideration; cremation of the physical remains of the dead by destroying the points of application of malignant forces prevents black magic and vampirism.

More convincing arguments in favor of cremation from the occult point of view are:

Most of the dead during their lifetime were identified so unduly with the physical body,

that after the first post mortem confusion they often are inclined to resume this identification which desire produces, magnetically at first, a painful psychic sensation, followed by still stronger sentiment of union with the remains, and from this sense of union a relative revitalization of the morbid elements (effects of recent blemishes or illness) may take place.

This revivification manifests less in the remains in question than in the permanent physical atom which is in the deceased himself. The vibrations of the morbid ask nothing better than to be extinguished, and the preservation of the morbid remains must inevitably tend to make them vibrate again and reinforce the morbid germs, which still lurk there. The reinforcement of these morbid germs may perhaps cause them to carry-over and develop in the next incarnation, a tragedy which might have been obviated by early education and a knowledge of the true value of cremation.

The presence of the mortal remains makes it possible to evoke the spirit of the deceased, a condition of affairs abnormal and not to be desired, except when the dead himself, for a reason generally decisive and to which one can defer, calls out to the living.

These are the two chief arguments in favor of the cremation of the bodies of ordinary persons, the above indicated evil effects having less opportunity to operate in the case of the dead who possess a personality strong enough to resist the suggestions of malice and well-intentioned ignorance.

We would leave the subject at this point were it not advisable to speak further because of the feeling recently raised in our own circles by an article which appeared first in the "Vahan" (organ of the British section), afterwards reproduced by the Belgian Review "Theosophie" of January, 1908, under the title "Is Cremation Necessary?"

This article is simply an account of another article by a French Neo-Spiritualistic Review against cremation, and repeats some other vague statements, namely, that a deceased member of the Theosophical Society, Paris, having been cremated at the end of 1895, because of the sudden return into the physical body at the moment of cremation, reappeared

in his new incarnation horribly burned and deformed by the cremating fires. The article in the "Vahan" draws no conclusions from the narration made, but the tendency of the article is manifestly against cremation, and doubtless it will have more or less effect upon the public mind.

We will say, to begin with, that the author of the English article is a simple student of Theosophy who, according to his lights, replied as well as he was able to one of the questions published monthly in the bulletin of the British Section. Replies in such a case have value only according to the knowledge of the man who replies, and it is evident that the purely personal knowledge of a student like ourselves whose present consciousness embraces only the present incarnation does not carry with it either authority or convincingness.

In fact, outside the testimony of a consciousness connected with the causal body which recollects, or of exact sight (clairvoyance) which proves, one can speak with thorough knowledge of the post-mortem state only through spiritualistic communications which, although sometimes acceptable and true, are how much oftener deceptive.

The present theosophical idea has among its principal exponents several individuals who have authority to speak in such a case. Annie Besant and C. W. Leadbeater, notably, a number of times in the past have explained the harmlessness of cremation on one hand, its advantages on the other. Our Review has reproduced these affirmations. Following is new or more recent testimony on this subject: Dr. Th. Pascal, our worthy colleague and friend, depending no more than ourselves on his own opinion alone, recently consulted Mrs. Besant and M. Chakravarti upon this interesting question, and those two eminent theosophists are agreed, speaking separately, that after the breaking of the "thread of life" in the physical body the latter is no longer joined to the "physical permanent atom" which is the seat itself of physical consciousness, and that no matter what treatment is inflicted on the corpse it is not felt by the personality.

Now the rupture of the "thread of life" takes place generally at the last breath, and absolutely at the separation of the etheric double

(see "Death and After," by Annie Besant) which takes place ordinarily 36 hours after the last breath.

The reply referred to added that a person of a very emotional nature who at the moment of death should fear having to suffer cremation and who should afterwards be subjected to it, might figure himself mentally that he suffered and so suffer relatively. But in this case it would be a subjective suffering due to the thought-form generated in advance and acting afterward, and not to the fact of cremation. The remedy in such case would lie either in not admitting previously such unfounded ideas, or in renouncing cremation in this instance. But the case is rare, and does not arise, we repeat, from the operation itself.

In truth, to prevent all risk, it suffices to add to the ordinary medical proofs which establish the fact of death, the precaution of letting 48 or 72 hours elapse before presenting the body of the dead to the funeral pyre.

One may recall having read in this Review that the body of Col. H. S. Olcott, our regretted president-founder, was cremated at the headquarters at Adyar, India, seven hours after his last breath. Mrs. Besant, who presided at the cremation, has declared that in her sight the Master of H. S. O. and H. P. B., on the 17th of February, 1907, at 7:17 a. m., broke the thread of life" of the dear expiring dead, and that thus the ceremony of cremation could take place as soon as the preparations were made, at half-past one o'clock in the afternoon. Such conditions, we know, are not often presented, also this example is given only as documentary evidence.

To conclude, we think that the accounts of veritable Theosophical instructors agree in removing all cause of apprehension of the well-ordered practice of cremation, and that one has to consider only the advantages to oneself and to others which are derived from it. In default of cremation, we personally are inclined to think that the best disposition of the mortal remains of man is, in general, to bury them in a simple wooden coffin placed in the ground in a vault without masonry.

The American Branch of the Society for Psychical Research has been dissolved. Prof. J. H. Hyslop, however, has interested sym-

pathizers in an "American Institute for Scientific Research," which has been chartered in New York. It has two Sections, one for Psychical Research, and the other for Abnormal Psychology or Psychopathology.

The Psychical Research section has on its council Professor W. Romaine Newbold, of the University of Pennsylvania; Professor H. Norman Gardiner, of Smith College, Northampton, Mass.; Professor W. R. Benedict, of the University of Cincinnati; Dr. Weston D. Bayley, of Philadelphia; Mr. Hereward Carrington, of New York, and Dr. James H. Hyslop, New York. Dr. James H. Hyslop has been appointed Secretary and Treasurer.

Its objects are as follows:

1. The investigation of the nature and extent of any alleged influence of one mind upon another through some process other than normal sense perception. This is the problem of telepathy or thought transference.
2. The investigation of reports regarding apparitions, whether of the living, of the dying, or of the dead, and coinciding with some external event or conveying information not previously known to the percipient, or representing the experience of two or more persons independently of each other.
3. The investigation of visions and apparitions experienced by dying persons, whether coincident with external events or not.
4. The investigation of the alleged phenomena of clairvoyance, including dowsing or the finding of water or of minerals by supernormal means, and the acquisition of any physical knowledge by supernormal methods not referable to telepathy or thought transference.
5. The investigation of the alleged phenomena or premonition, or the forecasting of future events in some way not explicable by chance or normal processes of inference.
6. The investigation of coincidental dreams whether they represent the phenomena of chance or information of a supernormal character.
7. The investigation of mediumistic phenomena purporting to represent communications with discarnate spirits or other knowledge supernormally acquired.
8. The investigation of the alleged physical phenomena commonly referred to the agency of discarnate spirits and not superficially ex-

“The year was a fruitful one in epigraphical discoveries. Two Brahmi inscriptions of the Kushana period came to light at Muttra. One was a well preserved seated Buddha statue. It was discovered in the house of a Brahmin who ignorantly worshipped it as a religious and manical patriarch Viswamitra. The other was a small inscribed image of great antiquity, which came from Muttra. One of the most important Naga statute found in the year was the

well preserved inscription dating the 40th year of the reign of Huvishka. The statute was made in connection with the construction of a tank. The Naga of Chhargaoon was still occasionally worshipped by the villagers but they had converted it into the orthodox Brahmanical deity, Dariji or Balarama, brother of Krishna."—Calcutta paper.

Archæological research has given inestimable help in the study of religion. These explorations in the forgotten sacred places in Buddhist history will certainly give new data for a reconsideration of Buddhism. Just as exoteric orthodox Christianity is giving place slowly to the ancient esoteric Christianity, soon the materialistic trend of modern exoteric Buddhism will vanish, to be replaced by the real teaching of Gautama Buddha, the esoteric Buddhism or Theosophy.

The statement has been frequently made by theosophical writers that modern scientific discoveries are constantly substantiating the advance claims set forth in theosophical literature concerning the various branches of scientific research. The "Secret Doctrine" abounds in hints amounting almost to predictions about what the future has in store for science and numerous other theosophical works present theories and hypotheses which are constantly being confirmed by the latest scientific discoveries.

A most striking instance of this fact is to be found in a recent press dispatch sent out from São Francisco, which states that Prof. T. J. J. See United States Naval officer having charge of the Mare Island Observatory, has presented to the Astronomical Society of the Pacific an announcement of a new nebular theory which he believes is destined to permanently supplant the hitherto generally accepted theory of La Place.

Prof. See denies that the planets were ever detached from the sun when that globe was expanded into a nebula filling the present planetary orbits, but shows that these masses were captured.

He states that the system was originally of much larger dimensions than the present, and that the coiling up of two or three layers of dust which met in the center, forming a vortex.

The spirals were

gradually drawn nearer and nearer together and the nuclei formed by these coils continued to revolve in an elliptical path of large excentricity. These original nuclei gathered more matter about them, thus forming the planets, while their orbits were gradually rounded up and reduced in size under the resistance of the medium in which they revolved.

Prof. See also declares that the solar system was formerly much larger than it is today, and he asserts that there exist several undiscovered planets beyond the orbit of Neptune.

Those who have read Mr. Leadbeater's Planetary Chain lectures, delivered a number of years ago, will at once recognize the remarkable agreement between this theory of Prof. See and the ideas advanced by Mr. Leadbeater. The manner in which a solar system is evolved as given by Mr. Leadbeater may be briefly stated thus:

When the Logos begins to evolve a solar system such as ours a place in space is chosen extending over many millions and millions of miles. This space is not empty space, but is filled with the highest type of etheric matter. Within the whole of this etheric matter intense electrical action is set up vivifying it, and setting it in motion, so that a whirling vortex is formed. This vortex draws in matter from the surrounding space so that the matter within becomes very much denser than the matter without, although it is yet much finer than our gas. Suddenly another electric force flashes through it and the etheric matter descends a stage and becomes a huge mass of glowing gas.

This glowing nebula revolves around its axis and flattens down into a cake-like mass which, as it gradually cools, becomes denser and denser, until breaks take place and it splits up into a number of concentric rings presenting a condition similar to that of Saturn.

Once again, in each of these rings, a vortex motion is set up which draws the matter of the ring together, forming, finally, a spherical mass or planet which continues to revolve about the common center, the sun of the system in question.

Concerning the existence of planets beyond the orbit of Neptune, Mr. Leadbeater anticipates Prof. See's theory in a brief but concise statement in which he says: "Neptune is regarded as the outermost planet, but there are two more physical planets beyond Neptune,

one of which will probably be discovered by science through noting disturbances in the orbit of Neptune, in the same way that Neptune was discovered when disturbances were seen in the movements of Uranus." Mr. Leadbeater then proceeds by the use of Bode's law to estimate the probable distance of these planets from the sun, and gives many other details concerning the construction of each of the planets composing our solar system.

The press dispatches, however, give very little information concerning the details of Prof. See's announcement and a further and more extended account of his theory will be awaited with interest in theosophical circles.

Claude L. Watson.

In Kansas City Tribunen the editor, Mr. Hessler, scores the wrong way of teaching employed in the Christian countries as follows:

It is particularly depressing to read in the papers from Sweden about the large number of suicides in the old country. The papers that arrived last week mentioned fifteen cases of suicide from different parts of the country and three homicides, besides other crimes. It is evidently too much mournful news for one week.

Generally it is economical troubles that cause the suicides or else illness of body or mind.

It would be different if educators in Sweden and other places attached importance to teaching the youth that the body is not the man, that it is only a sheath, a vestment and a machine, through which the man comes in immediate contact with what is happening on earth. Now the common idea is that the body is the man, and that the body is provided with a soul, which disappears at death and the greatest solemnities possible are held during the interment of the now useless body.

Instead of this, take the idea of the East, as well as of some Christians. Think of man as a soul and spirit that existed before the body, and lives after the death of the body without being burdened by the earthly garment, the body. Think that the man has been clothed with the body, to dwell in it until his life's measure is full, and if he, on account of earthly sorrows and pains, cuts off the thread of life, he will find that the anguish that faces him on the other side is far greater and more intensive than they were felt in his coarser envelope. Through the suicide the man does

not evade his suffering, he makes it only greater and more intensely felt.

If our religious teachers would throw away a little of that zeal, that they show in preaching the necessity of certain trifles in ritual and confession of faith and put more stress on to show the aim of the earthly life and its destiny, the suicides would surely diminish, and that peculiar teaching that belief and repentance just before death will efface all sin, aid in not a small degree to increase the crimes. People get the impression little by little that it does not matter how they live their lives if they only in the last minute before the thread of life breaks, earnestly repent and believe in their salvation. Animated by that belief can a suicide very easily cut his throat and still have time to repent and be saved before the last drop of blood that is needed for earthly conscience has left the brain.

Following extracts are from the latest article, "Some Aspects of Nature":

In the midst of wheeling suns and planets, in a universe where man is apparently so slight an atom that he may be destroyed by the hundred thousands, what is it that stands firm and looks on unafrighted, trusting, hoping, believing? Man hears the turmoil, sees the tragedies, offers his sympathies, works his remedies and moves on, over it all, still pursuing his ends, zealous, unafrighted, doing what lies at his hand to do, learning what he can, valiantly ignoring his helplessness and to the last cheerfully gazing out into that great domain that lies beyond his conceptive powers.

Surely nature has little care for the stability of bodies; it makes and unmakes; it builds up and destroys; it shifts its lines; the sea makes in upon the land and eats the coast; the wind-blown sands heap themselves up into hills and tumble down upon the tree tops, and the living forest is turned into coal mines. The methods of nature are all methods of endless change. And yet Emerson says: "All loss, all pain is particular; the universe remains to the heart unhurt." Over the scenes of death and desolation, above the pain of physical suffering, of mortal loss and broken lives, the sun goes smiling across the sky in a universe "to the heart unhurt."

In each body there dwells something not all confined; whose fate is divorced from the body's fate; something that any moment may step outside and take a wider view, can fore-

see the calm and upbuilding that follow disaster and calamity, aye, can foresee and set to work at it: Apart from the pulling and hauling stands what I am.

Life is not in the body, nor in the house, nor in the world, except as the soul flows through them, and the fate of the soul is divorced from these things; it neither begins nor ends with them; it merely flows through, coaxing matter into momentary life and efficiency, and passing out in due time to further eternal works.

One thing, too, becomes more and more certain as the history of the world rolls up and we read it. Only those can bear life, who, by some means, keep alive a knowledge of the soul; only those live life triumphantly and courageously, who, by some means, keep up communication between the temporal mind and its soul.

No; whoever will be a king in this adventure of life and refuse to let it crackle and go up in smoke must somehow learn to discern the soul that smiles beyond, and "to the heart, unhurt" by the flowing instability of matter, and holding by the greater part he may yet become what all men owe it to themselves to be one whom "destiny may not surprise nor death dismay."

F. E. Martin.

The lecture given on January 27 before H. P. B. Lodge of London was a very interesting one by Miss Margaret L. Lee, University Lecturer at Oxford, on "Some Significant Tendencies in Modern Fiction."

She said that novels always hold a very important place as is shown, by publishers' lists, and the novel had shot very far ahead even in five or six years. It took the place of the great Drama under Elizabeth. The utilitarian and realistic tendencies, and desire for popularity, were menaces to and degraded the art of true fiction. The widening of interest in human life was a healthy sign. Adventure stories had been superseded by Borderland stories and Political Romances. Since the early '80's there had been many novels dealing with the Occult; but the reflection of the ideas was often a very distorted one, and brought the whole subject into contempt. Those mentioned as giving perhaps the truest conditions were *The Brushwood Boy*, *The Finest Story in the World*, *The Light Invisible*, *Mr. Isaacs*, *Karma*, *John Silence*, the last two by members of the Theosophical Society. Many of the

Reviews treated John Silence extremely favorably, a very significant fact.

A feeling of Brotherhood was shown by many novels classified as of modern everyday life, such as studies of child life and foreign life. Those of low-class life often became sordid, for realism was a danger which beset the novelist here, e. g., in the books of A. Morrison.

The Prose Idylls and Novels with a philosophy were amongst the best books of the day. The best were based on the idea of higher possibilities, for as our greatest living novelist, Meredith, says, "Who can ever think, and not think hopefully?" The Prose Idylls were most developed in America, because of the New Thought movement, which tended towards a very useful optimism.

Some said the novel had passed its zenith and had given place to the Drama, but to the lecturer it did not seem so. The psychology of the Drama was a very one-sided one, a phase passed through by the novelist some years ago. Also the use of Fiction was not only to amuse, it often taught a definite philosophy, e. g., the books of Mrs. H. Ward, and the Garden of Allah, which taught Renunciation.

That the world was quickening, even novels showed, and we were likely to see a very different world before we died. The reading of many works of fiction might prove to be a very useful thing, for "The path men take from every side is Mine," and people would take new ideas through a novel when they would not accept Theosophy as such.—Leaflet of H. P. B. Lodge.

"Tietaja," the organ of the Finnish Section T. S., is a neat looking little publication which represents our far away friends. The September and October, 1908, number contains a translation from Mr. Leadbeater's article entitled "Our Relations to Children," "Why Do We Believe in Theosophy" by Aate, and some book reviews.

Some of the articles contain material indicative of a beautiful temperament and a certain mystical sweetness. Translations from Mrs. Besant's books are to be found. Prof. Hall's fine articles in recent numbers of "Messenger" are reproduced in translation. It is to be noted that vegetarian meals are now being served, according to "Tietaja," in many restaurants in Helsingfors and are becoming popular.

Translations of "Man and His Bodies," "Esoteric Christianity," and "Zanoni" have appeared in Finnish.

Mr. and Mrs. J. Forssell have kindly aided with the translations.

The Delineator, February, 1909, prints a number of contributions upon the subject of Psychism.

The case of Ansel Bourne is quoted somewhat fully as one of a double personality.

Mr. Bourne had been more or less subject to semi-epileptic seizures, partly resulting from a sunstroke suffered when a young man. The latter event was also indirectly the cause of a deep religious awakening which resulted in his becoming an itinerant preacher. One morning in 1887, being at that time sixty-one years old and residing in the village of Greene Station, Rhode Island, he mysteriously disappeared.

Some two weeks later a stranger named A. J. Brown appeared in Norristown, Pa., and, renting a store of Mr. Earle, set up a little shop for the sale of confectionery and notions. Mr. Brown, appearing respectable and steady-going, was admitted into the Earle family and lived with them for six weeks. During this period he took an active part in the work of the local church, ran his store methodically and successfully, and gained the respect of his new neighbors.

Suddenly, early one morning, he aroused the Earles with inquiries as to where he was; denied that he owned a shop, that he had ever seen the Earles or that his name was Brown. He declared his name was Ansel Bourne, and became so excited that he was thought to be insane and put under surveillance. He prevailed on the local physician, however, to telegraph his nephew, Andrew Harris, in Providence, and three days later this gentleman appeared, wound up "Mr. Brown's" store and accounts, and took his thoroughly bewildered uncle back home.

But how did he happen to be in Norristown, Pa.? He could not tell, himself, for he remembered not a scrap of the events of the last two months. Luckily, Dr. Hodgson heard of the case, became acquainted with Mr. Bourne, and succeeded in hypnotizing him. Lo, as Dr. Hodgson half anticipated, in the

hypnotic state Mr. Bourne again became "Mr. Brown," with a memory of all that he had done during the two months previously blank! This he related in detail to Dr. Hodgson, and the facts given were such that the whole account was afterward independently verified.

Los Angeles Times has recently published an article dealing with a sermon by Dr. Ellwood Nash, in which he made some statements of interest to Theosophists.

He believes that the coming religion will be rational, authoritative and practical. He thinks it will be scientific, up-to-date, intelligent in relation to all questions of fact, entirely fearless of discovery, a promoter of research in every field, a stimulus to study, education, culture. It will aim to be adequate and ideal, to satisfy the manifold hungers of the soul. In a word, its mission will be to comprehend on broad generalization, the moral and spiritual aspect of all truth, and to make these available for human progress and human happiness.

It seems evident that the preachers in the Western world are looking forward with hope to the coming of a religion which will more nearly satisfy men than the Christian religion, which is now so narrowly interpreted.

English Review of Reviews for September, 1908, contains the following:

Ancient medicine, which was partly in the hands of the priests, and in which many more or less impressive ceremonies and paraphernalia were used, is full of this mental influence. The temple sleep of the sick, which practice is still in vogue amongst Hindus in India, is a means to facilitate the effect of suggestion. The sick lay down to sleep in the temple, and were told by the god in dreams of something that would cure them. Most of the miraculous cures reported from this source are the results of empirical and often unconscious suggestion, including the experience of the ancestors, inherited and recorded in the subconscious minds of their descendants. The secret lies in the fact that the relief comes from within the mind of the person affected, and not from the supposed source.—Review of Reviews.

BOOK REVIEWS.

"Meditations," by Alice C. Ames (London. Theosophical Publishing Society, two shillings and six pence).

This work, with its modest title, may be described as Theosophy through a temperament. It is an excellent gift book. The blend of eastern and western thought will appeal to many. The first half of the book gives the author's thoughts on Christmas, Lent, Easter, the Trinity, the Sea, the Descent of the Spirit; Christian festivals, observed from a country home in Hertfordshire in England, meditated upon in the light of Theosophy, is a distinct contribution to our literature. It may help to show the orthodox that because a person believes in Theosophy he does not therefore cease to be a Christian.

The second part of the book will be found very practical. Fourteen subjects for meditation in daily practice are taken up one after another; a few ideas on each are offered as preliminary to the meditation. The subjects are Thought Control, the Unity, Pranava, the five Koshas, the Transformation of the Gross to Subtle, the Self in All, Fire, the All-Pervading Light, Peace, Akasha, Sabda Brahman, and Turiya. The Sanskrit words are briefly explained in a short glossary.

That Mrs. Ames can appeal to something deeper than mind will be seen from the following in *Thoughts from the Sea*:

Have you ever, when pressed by the din and turmoil of life,—in the grip, perhaps, of a sorrow only time can alleviate,—turned your back on would-be sympathisers and taken your trouble straight to the sea? Have you known the solace of feeling the water close round you, realised your own powerlessness as you floated idly on its mighty surface, known in some mysterious way you were one with it, that it was part of you, that you adored it for its majesty and power, stretched out your arms and besought it to permeate your being, wash away the earth stains, bring you into the atmosphere of its own purity?

Beautiful, ever-changing ocean, only those on whom this mystic spell is cast can realize thy charm! Terrible in wrath, lulling to profoundest peace when every silver ripple whispers just the message our heart longs for, as it breaks into laughter at our feet ere drawn

back to its play-fellows with that murmur in which lurks the essence of all lullabies. Oh, mother of many moods, what adjective that was ever coined, what poem that was ever phrased, shall even dimly hymn thine infinite perfection!

Holy, holy, holy, surely the rhythm of the waves are chanting it: and like a chord of music Shri Krishna's words float back from the far-off past, "Having pervaded this whole Universe with a portion of Myself, I remain."

The Life of John Dee. Translated from the Latin of Dr. Thomas Smith, by Wm. Alexis Ayton. Theosophical Publishing Society, London.

In calling attention to the translation of this notable book (published in London, 1777), it is well to remember that the author, Dr. Thos. Smith, was a theologian, a presbyter of the Anglican church and would necessarily color the narrative with the narrow religious views of his age.

John Dee was born in London, July 13, 1527. His father, Roland Dee, gave great care to his education, especially in Greek and Latin literature. He entered college at Cambridge in his sixteenth year, pursuing his studies with such zeal that he was content with four hours' sleep, two hours for meals and other relaxations, devoting the remaining eighteen hours to study. After taking the degree of B. A., he visited Belgium to continue his mathematical studies with some of the learned men of the continent. He returned to Cambridge after some months with the brass astronomical staff and ring he had made and two large globes. These instruments were afterwards given to the College for the use of the Fellows and Students. Dee was enrolled as one of the first fellows of a college built by Henry VIII and was also made second praelector of the Greek language. In the representation of a Greek play, Dee's knowledge of the mechanical arts enabled him to produce effects that by the ignorant were ascribed to sorcery and magic. In 1548 he received the degree of Master of Arts and again left England. His after life was a prolonged search for pure truth. Two years were spent at Lonvain, meeting many eminent men and gaining great fame for

his learning. A successful course of lectures on the Elements of Geometry was given at Paris. Returning to England, Edward VI granted him 100 crowns a year and the Rectory of Upton. During Queen Mary's reign Dee was accused of heresy and of attempting the life of the Queen by magical incantations. Finally cleared from these charges, in 1553 he was released from imprisonment.

When Queen Elizabeth succeeded to the throne in 1558, Dr. Dee was consulted about the inauguration and was directed to select an auspicious day, that it might be held under a favoring star.

A small book on "The Monad, Hieroglyphically Explained," was published in 1564. He affirmed that "God had given to him the will and divine power of penning out this mystery to all." "An oval figure comprehended under the four forms perpendicularly joined to one another alternately, together with the symbols of the four elements, placed at the four corners," prefixed these words, "Who does not understand should either learn or be silent." A copy of the book was presented to Queen Elizabeth, who promised to study its secrets and favor his studies. The Queen visited Dee's house several times to consult his crystalline globe.

Dee next associated himself with Edward Kelley, who was also a student of Nature's secrets. Their conferences with spirits, called Actions, began in December, 1581. The results are given in five books of the Mysteries, wherein Dee told how he had learned from spirits the form of the sacred table and how to delineate the Seal of God; he also describes the rites and preparations required to obtain heightened vibrations and conversations. These writings are now in the Museum at Oxford. A later book of the mysteries is preserved in the Cottonian Library as is also the "League Table" or "Table of Covenant" used in the magical operations. Dee asserted that the crystal used by him for magic purposes was given to him by an angel. In 1583 Lasco, a learned Pole, joined Dee. Public opinion condemning their investigations, Dee, with his family and companions, hurriedly left England. After his departure, his valuable library of 4,000 volumes and laboratory of mathematical instruments and machines were destroyed by his neighbors.

Dee and his companions wandered through

Germany, seeking the patronage of kings and emperors. More Actions were held; more illuminations were received and at rare intervals new members admitted into his mystic society. His return to England in 1589 was ordered by Queen Elizabeth who, he now hoped, would do something for him.

Dee prepared a record of his life work of fifty years, but gained nothing from his petition. In order to clear himself of all suspicion of magic he wrote letters to the Archbishop of Canterbury solemnly affirming that only honest and Christian methods had been used in his philosophic studies. The Queen, touched by his defense, pitying the old man with his numerous family, appointed him to the government of a college at Manchester, where he lived for seven years. He died in his old home at Mortlake in the 81st year of his age.

John Dee was an occultist. His motives were far more probably entirely selfless than otherwise, since the major secrets of nature are not recklessly given to vicious men. It were best to avoid adverse criticism of this great man of whose work we have but a meager and unsatisfactory account. M. A.

Wanderings of a Literary Pilgrim, by Louis P. Smith; published by the author, Toledo, Ohio; price 25 cents.

This is a little book written by a theosophist in which he amiably discusses some of his literary wanderings, as he calls them, telling about his love for Dickens, Irving, Longfellow, Whittier, Poe and many other classic English favorites. Many a reader will take pleasure in following him through these well-trodden paths and enjoying with him again some of his view-points of the great lights of our literature.

Flashes from the Orient, by John Hazelhurst; Hazell, Watson & Viney, London; A. C. McClurg, Chicago.

This little book is made up of sonnets which are written for almost every day in the year. They are praised by many critics and will, we believe, be enjoyed by many. They deal mostly with matters pertaining to nature, topics with which all theosophists must be heartily in sympathy.

H. P. Blavatsky; *An Outline of Her Life*, by Herbert Whyte; with a preface by C. W. Leadbeater. *The Lotus Journal*, 42 Craven Road, Paddington, W., London.

This book ought to be in the hands of every Theosophist. It contains a number of articles from different persons and has many interesting points of view in regard to Madame Blavatsky and her great work.

It is written in a popular vein and will be highly appreciated by all as a clear and succinct account of the difficulties which were encountered by our great leader.

The *Buddhist Review*, Volume I, No. 1, has just made its appearance in England and presents the following table of contents: Love; Followers of the Buddha; Adoration; Buddhism and Ethics; Allegory; Buddhism and Science; Faith; Buddhism and Free Thought; From an Eastern Cloister; Like Wind Along the Waste; The Court of Dreams; Reviews; Answers to Correspondents; The Buddhist Society of Great Britain and Ireland.

The purposes of the *Review* are such as will make it of interest to many theosophists. We cannot help being very much in sympathy with Buddhism, since, in its esoteric form, it is so closely related to Theosophy, presenting an almost perfect picture of the Ancient Wisdom.

The *Buddhist Review* is the organ of the Buddhist Society of Great Britain and Ireland.

We make the following quotations from the official statement of the Society in regard to its objects, etc.:

Objects—"The Buddhist Society of Great Britain and Ireland has for its objects the extension of the knowledge of the tenets of Buddhism, and the promotion of the study of Pali, a language allied to Sanskrit, in which the Buddhist Scriptures were originally written.

Publications—Part of the work of the Society consists in publishing books on Buddhism, which are on sale to the general public at 41 Great Russell Street, London, W. C.

Eclecticism—Membership to the Society does not imply that the holder of such membership is a Buddhist, but only that he or she is interested in some branch of the Society's work. It is the belief of the promoters of the

Society that an extension of the system of ethics, philosophy, and religion known as Buddhism will prove a remedy for many of the evils of the present age.

Attitude of Buddhism towards Questions of the Day—The teachings of Buddhism being against the taking of life, their general acceptance would involve the substitution of arbitration for war, of imprisonment for capital punishment, and the abolition of the slaughter of animals. The ethical system of Buddhism further prohibits the use of intoxicating liquors, one of the chief curses of this age, the use of alcohol alone being responsible for over 25 per cent of lunatics in the asylums, to say nothing of its effects on the descendants of those afflicted by this deadly habit. Buddhism, again, is the sole great religion of the world which places men and women on the same footing; many of the great disciples of the Buddha were women, and in Burmah and Siam, where Buddhism is the dominant factor in the national life, women have more freedom than in any other Oriental country. The spread of Buddhist tenets would undoubtedly tend to do away with the injurious distinctions of sex that prevail in the West.

Methods of Promoting These Views—These subjects will be dealt with by competent authors in future publications; and, as far as the Society's means will permit, it is intended to send copies of these publications free to Public Libraries and similar Institutions, in order to bring the system called Buddhism—which is generally condemned by those most ignorant of its tenets—fairly before the reading public. Librarians of such Institutions who are willing to place our publications where they will be read by the general public should apply for copies to the Secretary.

"Daily Bread," by Eleve, author of "Spiritual Law in the Natural World." Purdy Publishing Company, Chicago, Ill.
1908. Price, 30c.

"Daily Bread" is a small paper-covered book containing aphorisms for each day of the year. The ideas expressed are taken from the popular New Thought publications now so much in vogue.

Children's Department

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

THE MAGICAL NOSE.

Who has not heard of great Atlantis, that marvelous land which existed so long ago that even its memory has almost been lost? It is now many thousands of years since the once mighty continent commenced its long sleep beneath the waters of the sea, for you must know that the strength of the soil is greatly sapped by supporting living creatures, and the earth needs rest and refreshment occasionally, just as we do. But long ages back, Atlantis was as full of life as the continent of our own day, and the people who dwelt there were quite as busy and progressive. Of course, the Atlanteans differed from us in a multitude of ways, for each continent is destined to give rise to a civilization all of its own, and after this has been accomplished, the land must perish so that new land and a new race may appear upon the earth. Now, one way in which our race differs from the Atlanteans and excels them is that we have five senses, while the Atlanteans had only four. The Atlanteans, strange as it seems to us, had no sense of smell, and to them a nose was only something to breathe through, and nothing more. But nevertheless, that sense was to be developed among them, so that it might be handed down to the people of our day as a common possession.

Well, it so happened that long, long ago, before anyone had ever heard of such a thing as a sense of smell, there lived in Atlantis three little sisters, whose names, as nearly as we can give them, were Mary and Alice and Susan. Now, to look at these little maids, one might suppose that they were quite unlike little girls of today, for besides being of a queer red color, they were very much larger than the children of our time, and even Susan, the youngest, who was thought by her sisters to be ridiculously small and chubby, was no less than fourteen feet in height! Yet, when one reflects that Susan's father was nearly twice her size, it is not at all surprising to find that in those days, people considered

many things as being very small which we should think were very large, indeed. But, after all, differences in appearance really do not matter, for little Atlantean girls felt and acted very much like our own little American girls, and these three, in particular, were quite modern in many ways, even in their fondness for dolls.

But one morning, after the sisters had grown tired of playing house in the back yard, they decided to take a walk through the meadows that led to a nearby wood, a favorite resort of theirs. So, off they scampered with great eagerness and were laughing and chatting happily together, when little Susan suddenly interrupted their conversation by exclaiming, "Oh, there are flowers near here—violets! Wait till I get some."

With that she ran into the grass at the side of their path and, sure enough, returned in a moment with some pretty blossoms.

"Why, how could you see them from here?" asked Mary, in much surprise.

"I didn't see them, at all," Susan answered. "I just seemed to know they were there."

"But how did you know?" inquired the sister, who was bound to have the mystery solved.

"I don't know how I knew," said Susan, a little bit puzzled, herself. "It just sort of seemed as if the air told me."

"The air told you?" exclaimed Mary. "Why, how could the air tell you?" and both she and Alice laughed derisively.

"But it did," the little girl insisted. "I know it did, and it tells me yet. It tells me as it goes up my nose."

At this, her sisters laughed and jeered more than ever, and then Alice suddenly exclaimed, "I bet you I know how she did it. She must have come here before by herself and seen the flowers, and now she's trying to make us believe that she's only just found them. 'The air told her.' The very idea! As if we could be fooled by such a fib!"

Satisfied with this explanation, Mary and

Alice hooted at the child and so reviled her that she soon went home crying to think that the girls could be so mean.

Now, when a little later, Susan's parents found her sitting, quite disconsolate, on the back steps, they tried to find out what was the matter, but she would tell them nothing. It was not long, however, before the older girls returned, and upon being questioned, they gave a very lively account of their little sister's fraud.

"And to think," Mary added with righteous scorn, "that she should not only claim to know that there were flowers about, but even the kind of flowers!"

On hearing of her child's deceit, the mother was too shocked and grieved to speak, but the father was far wiser than she.

"Girls," he said, addressing Mary and Alice, "gather me as many varieties of flowers as you can find in the garden, and do it quickly, while I blindfold Susan. We will investigate this matter."

So the two ran off at once, eager to have little Susan brought to shame, and they had returned almost as soon as the father had finished tying a handkerchief over her eyes. He took the flowers and held one to the child's nose.

"Now, what is this?" he asked.

"A rose," came the immediate reply, and all exchanged astonished glances, for the answer was correct. And so he tried one flower after another, only to find that she knew them all.

The test was absolutely convincing but the family was very much mystified. Before long, the whole community learned of the little girl's wonderful power and it became town talk. But as people couldn't understand it, they felt that there was something supernatural in the matter and so they came to speak of Susan as the girl with the magical nose. Then, as time went on, news came of other "magical noses" from far distant regions

of the continent. Some of these people who possessed the new, strange power, were exhibited in museums and great numbers paid a fee to see them. Of course, there were always those who refused to believe in such things as "magical noses," even after the proofs were established, but when a fact is a fact, believing or disbelieving can't alter it.

In the course of ages, "magical noses" became so common that all ceased to wonder at them and the word "magical" was gradually dropped as people began to regard such noses as natural. We know, in this era, that what seemed like such a marvelous power to Susan and her sisters was only the sense of smell which the Atlanteans were beginning to develop. And we also know that a new sense is starting today, for just as four senses were common to the Atlanteans, and five are common to us, the next race will have six senses and the new sense must begin among us.

And what is this new sense? It is the power, which even some of our readers may possess, of seeing many things which to most people are invisible. And as time goes on, you will see more and more, until a whole new world is revealed. It is a most beautiful place, this new world; the world where the fairies live.

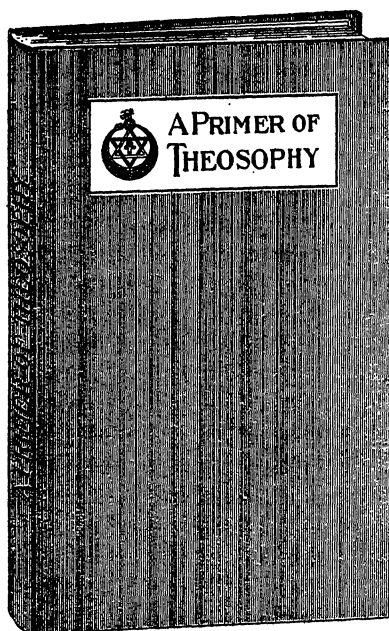
Of course, there are many people who say that the new vision is supernatural and magical, and all that sort of thing, and then there are others who say that such a power doesn't exist, at all, but they said the same things about the sense of smell, way back in the time of Atlantis. As for us, we don't care what they say, for we know that there is a sixth sense and that it is quite as natural as any of the five that all possess. More than that, we know that in the far distant future, a new race will arise in a new land, among whom this sixth sense shall be a fully developed power.—Dorothy Martinez.



Theosophical Society---American Section Directory

LOCATION	LODGE	SECRETARY	ADDRESS
Akron, Ohio.....	Akron.....	Miss Mary K. Neff.....	430 Sumner St.
Albany, N. Y.....	Albany.....	Miss Adelaide Overton.....	294 Quail St.
Anaconda, Mont.....	Anaconda.....	Mrs. Addie M. Tuttle.....	Montana Hotel
Austin, Texas.....	Austin.....	Mr. Fred H. Smith.....	1328 West 6th St.
Berkeley, Cal.....	Berkeley.....	Mrs. Gladys S. Cooper.....	2304 Fulton St.
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Butte, Mont.....	Butte.....	Miss E. M. Terrell.....	Box 983
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Chicago, Ill.....	Central.....	Mr. Chas. Ludovic Gutmann.....	702, 26 Van Buren St.
Chicago, Ill.....	Chicago.....	Miss Julia K. Sommer.....	230 Hazel Ave.
Chicago, Ill.....	Englewood White Lodge.....	Mrs. Gussie M. Trull.....	528 West 63d St.
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Cleveland, O.....	Cleveland.....	Mrs. S. M. Harding.....	2318 Prospect Ave.
Cleveland, O.....	Viveka Lodge.....	Mr. Bienfait.....	36 Elberon Ave., East Cleveland
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Detroit, Mich.....	Viveliu Lodge.....	Mrs. Lillian Dick.....	248 Belvidere Ave.
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Honolulu, H. I.....	Oahu Lodge.....	Abraham St. C. Pianaia.....	475 K. Kuakini St.
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Kansas City, Kans.....	Kansas City, Kan.....	Arthur D. Cozad.....	815 Ann St.
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Minneapolis, Minn.....	St. Anthony.....	Mrs. Emma S. Lee.....	509 River Road, S. E.
Minneapolis, Minn.....	Yggdrasil.....	Mrs. Lena G. Holt.....	3708 Upton Ave., S.
Montreal, Can.....	Montreal.....	Miss Grace I. Watson.....	P. O. Box 323
Muskegon, Mich.....	Muskegon.....	Mrs. Minnie W. Chase.....	658 Lake St.
Newark, N. J.....	Newark.....	Mr. Jules Magnette.....	51 Orange St.
Newton Highlands, Mass.....	Dharma.....	Miss Phoebe Holbrook.....	511 W. 138 St., N. Y.
New Orleans, La.....	New Orleans.....	Mrs. Marcella O. Hutton.....	641 S. Gayoso St.
New York, N. Y.....	New York.....	Mrs. Emilie B. Welton.....	159 E. 36th St.
New York, N. Y.....	Central Lodge.....	Mrs. Mary M. Dunn.....	19 West 102nd St.
New York, N. Y.....	Inter-State.....	Henry Hotchner.....	59 Maiden Lane
Norfolk, Va.....	Norfolk.....	Miss Marie Poutz.....	602 Dickson Bldg.
Oakland, Cal.....	Oakland Branch.....	Mrs. Esther Talbot.....	485 Moss Ave.
Pasadena, Cal.....	Pasadena Lodge.....	Mrs. Mary C. McFarland.....	425 N. Fair Oaks Ave.
Philadelphia, Pa.....	Philadelphia.....	Mrs. Mary R. Paine.....	Buckalow, 34th & Powelton Ave.
Pierre, So. Dak.....	Pierre.....	Wallace E. Calhoun.....	Box 182
Pittsburg, Pa.....	Iron City.....	Mrs. Marie C. Seeley.....	5710 Baum St.
Pittsburgh, Pa.....	Pittsburgh.....	Miss Jeanette M. Eaton.....	7086 Franktown Ave.
Portland, Ore.....	Portland Lodge.....	R. G. McMullen.....	170 Ella St.
Rochester, N. Y.....	Genesee Lodge.....	Mr. John L. Goddard.....	87 Ave. D.
Rochester, N. Y.....	Rochester.....	Harvey C. Warrant.....	318 Bearinger Bldg., E. S.
Saginaw, Mich.....	Saginaw.....	Mrs. Dora Rosner.....	454 Pacific Bldg., cor. 4th & Market
San Francisco, Cal.....	San Francisco.....	Mrs. Clara B. Walters.....	2 A St.
San Francisco, Cal.....	California Lodge.....	Mr. J. G. Allan.....	2817 Pine St.
San Francisco, Cal.....	Golden Gate.....	Miss Florence Schinkel.....	1468 Third St.
San Diego, Cal.....	San Diego Lodge.....	Mrs. Fanny Harris.....	434 Ocean St.
Santa Cruz, Cal.....	Santa Cruz.....	Peter van der Linden.....	333 Second St.
Santa Rosa, Cal.....	Santa Rosa.....	Mrs. Alice Blum.....	1011 N. 13th St.
St. Joseph, Mo.....	St. Joseph.....	Miss Angie K. Hern.....	259 Dayton Ave.
St. Paul, Minn.....	St. Paul.....	Mrs. Blanche Sergeant.....	2031 Sixth Ave.
Seattle, Wash.....	Seattle.....	Mr. James G. Hunter.....	Box 43
Sheridan, Wyo.....	Sheridan.....	Mrs. Adah M. Rosenzweig.....	397 E. Rusk Ave.
Spokane, Wash.....	Spokane.....	Fred J. Hart.....	44 Dexter St.
Springfield, Mass.....	Springfield.....	W. E. Haily.....	Superior, Wis.
Superior, Wis.....	Superior Lodge.....	Miss Fannie C. Spaulding.....	2364 Middl'd Av., Onon, V. S.
Syracuse, N. Y.....	Syracuse.....	G. A. Weber.....	1529 S. E. St.
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Toledo, O.....	Toledo.....	Mrs. Jennie Griffin.....	714 Horne St.
Topeka, Kan.....	Topeka.....	Elmer Ogilvie.....	215 Wellesley St.
Toronto, Can.....	Toronto.....	James Cuthbertson.....	727 Carl Ave.
Vancouver, B. C.....	Vancouver.....	Mrs. E. Dresser.....	2648 Blanchard St.
Victoria, B. C.....	Victoria.....	Mrs. Sarah M. McDonald.....	222 A St. S. E.
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