



The Theosophic Messenger

October, 1909

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The Theosophical Society

FOUNDED BY

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



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

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

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

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

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

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

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

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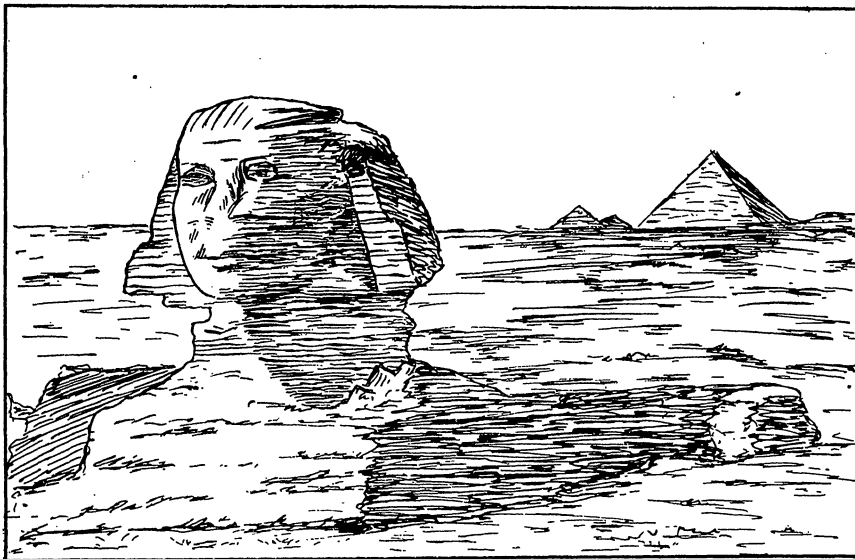
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VOL. X.

CHICAGO, OCTOBER, 1909.

No. 1.



THE SPHINX.

The sphinx has always in our historic times attracted the attention of thoughtful men. It has curiously set in motion the utmost variety of thoughts and emotions in those who have considered it.

A mystery itself, it is suggestive of all mysteries. Thought-forms of mystery must hang about it in clouds! And yet its elusiveness lies only in the state of evolution of the observer. For its meaning has often been explained.

Androgyne is the creature, male-female.

The body animal, the head human!

Man and God are united in the thing!

Now is the creature existent, has been, shall be!

Emblem of time and eternity, their union, their unity, their community, their reduction to a point, their quasi-nonexistence!

Fixedly set in the desert, it yet suggests flight and the destruction of space.

Its whole mystery is resolved in the highest vision of the occultist who may see in its clairvoyant eyes, its bi-sexual form, its animality, its divinity, the answer to the world-old riddle, the emblem of the asekha adept, the perfected man, knowing himself divine, inclusive, free, yet still attached to the earth by the animal body.

W. V.-H.



FROM ADYAR.

. Last month I wrote of the natural beauties of Adyar, but these would remain unappreciated and unenjoyed by us without houses to dwell in. The loveliness of mother nature, as she expresses herself in the slow flowing river that murmurs past our very doors, has an ornament which shows her off to advantage, in the five bungalows on both its banks, with their plantations of the Casurina and the Palm—the work of human hands and brains. Though nature in her wildness is grand and engenders the sense of sublimity in us, there is a certain indescribable pathos that enhances for us its value, changing her wild beauty into a sweet loveliness and charm, when human hand stretches forward to coöperate and to improve. Nature, as it were, shows a graceful consideration in accepting the poor aid of pigmy mortals; nay more, she, in her compassion and out of her profuseness, adapts herself to narrow plans of human head. This Swinburne hinted at very aptly when he said, “The sun should thank us for letting light come in.”

Our various buildings at Adyar are in keeping with our natural surroundings, and at

least on our grounds man's hand has not marred the glories of God. Of course we have not been showing forth in our architecture anything similar to the “beauties of Greece and Rome,” but to say that our buildings are not ugly, but on the contrary they do really lend an added charm and grace to nature and are amiable to her, is to say a great deal, at least in these prosaic commercial days.

Our Headquarters have grown considerably of late. Under my very eyes its acreage has expanded and its houses have multiplied. Here is a picture* of our main buildings in 1883. At that time the building was only 100 feet square; there were only six rooms and a small Convention Hall—100x28—on the ground floor, and two rooms upstairs, then occupied by H. P. B. and Damodar. Then there was the River Bungalow which Col. Olcott occupied, about a hundred yards from the main buildings. Opposite to it was another octagonal

*This is reproduced by Miss F. A. Fuller, our gifted painter, from an old picture.—Magian.

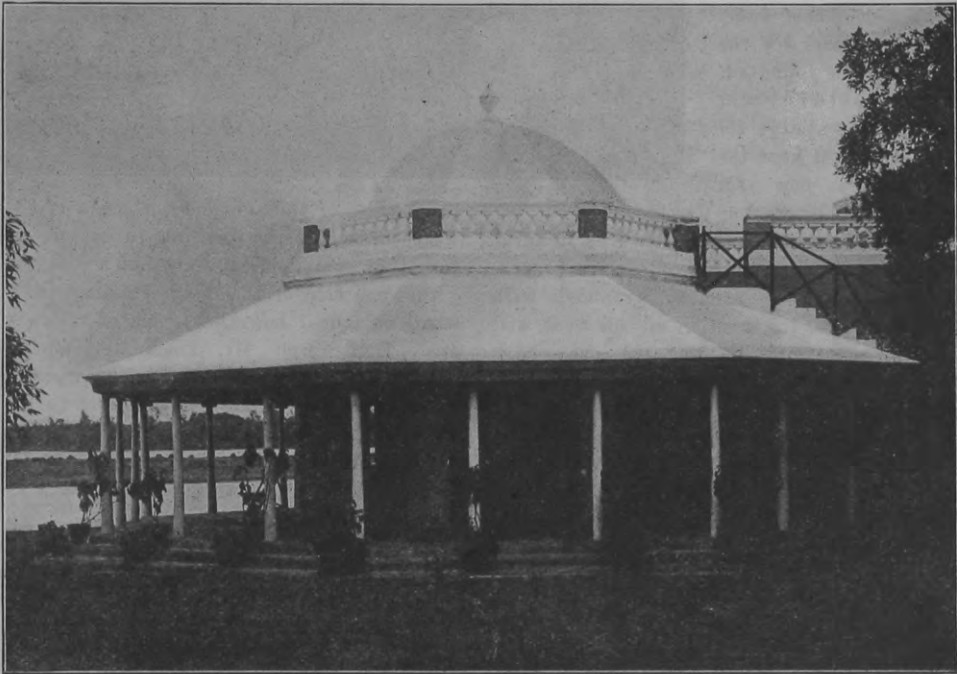
room, its exact copy—two appanages to the central house. A little distance from the Eastern bungalow was a swimming bath—of course now no more. That was all; but that was in 1883.

In 1885 Col. Olcott planned some alterations of the front and porte cochere which resulted in the present Convention Hall, which holds 1,500 people. It came into existence at American speed,

as it was in demand for the impending convention. Col. Olcott says: "The foundations and retaining walls were built, the earth-filling done, the marble steps transferred



to the outside of the extension, a temporary roof of posts and palm-leaves lined with white cotton cloth constructed decorations made, crystal lustres hung, and the Hall made ready for



occupancy within twenty-seven days—deducting four days, when it rained heavily." 1886 saw further extensions and improvements. The practical Colonel took advantage of H. P. B.'s absence in Europe and extended the western end, and opened windows at the east and west sides, so as to give H. P. B. a chance for currents of fresh air and pretty views of the river when she should come back to her beloved Indian home which, by the way, alas! she could not do. Her original room was turned into the Western Section of the Adyar Library, which was wandering homeless then, while for the eastern a special room was projected and of course carried out. But of the Library I will write later.

The Colonel was a man for expansions and alterations everywhere. He had always on hand some project or scheme for beautifying and improving Adyar he loved so dearly. Bit by bit he did so and in the later days when one came every two years for the Convention, he found additional buildings or some change, always for the better, that kept the Headquarters new for him. After his passing away, under our beloved President, Adyar has grown as it never had before. The purchase of certain properties adjoining the original grounds, with splendid houses, the erection of new ones, and suitable alterations in the old ones have changed our Headquarters to such a considerable extent that it surprised every one who came for the last big convention.

In the main buildings there are on the ground floor, the offices of the Recording Secretary and Treasurer, the Reading Room and the Library surrounding the Central Hall, where the statues of our great Founders beam in all their power. There are also statues of the Christ, the Buddha, Lord Krishna and Master Zoroaster set in the wall, while the beam

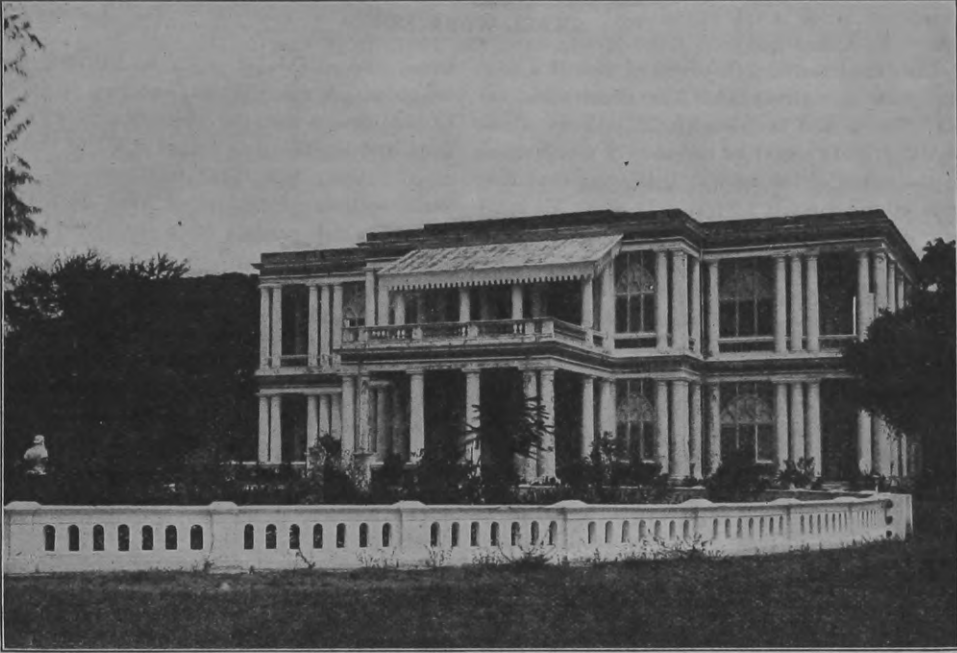
supporting the roof bears the inscription: THERE IS NO RELIGION HIGHER THAN TRUTH. On the upper story are the rooms of our President and a couple of workers, with the shrine, the E. S. meeting room and the E. S. Office. The evening study class meets on an open terrace adjoining Mrs. Besant's rooms. The whole building distinctly shows traces of slow growth. It commands a magnificent view of the north from the new balcony, which the April Messenger unfortunately does not show. Then there are flat roofs crowning the house, from where the rising and



the setting of the sun and the moon could be watched, while the general panoramic view that they command can have but a few rivals.

On each side of this main building are two small octagonal bungalows, one of which you see. Here dwell Mr. Leadbetter and Mr. Johan VanManen. Mr. Leadbeater used this in early days when he first came out to India, and we can quite understand his partiality towards it, for it was here that he had the good fortune of meeting the blessed Master K. H.

To the south of this is the beautiful, imposing ancient pylon (presented to the late President-Founder by his friend, Senor José Xifré of Spain) on which you will read the name VASANTAPURAM. Vasanta is the Hindu



form of Besant and puram is village. It was called "Besant Village" by Col. Olcott and here are the quarters of our Hindu workers. With a round seat in the center and with buildings on two sides it is a special feature of the main grounds. The small picture shows some of our cosmopolitan group on the round seat.

Before we leave the grounds we must make mention of three other fine pylons, of the Theosophist Office—the other River Bungalow—the Printing Press in the distance—of which I hope to write some time,—of the little square room from which the water-engine sometimes pours forth its puffing music to soothe our Theosophic ire! And let me not forget Mrs. Russak's big and stately house.

Now I can safely wend my way to the Blavatsky Gardens, and here is a fine picture of the front of the house. This is the quarters of the students who live in the European way. "No color line here," says our President. Any one, European or African, American or Asiatic, can stay and eat and study here for \$5 a week. Of course there are rules as to who are admitted and regulations as to how they should behave. At present there are eleven students, eight ladies, one American,

one Australian, one Dutch, one English, two German, two New Zealanders, and three gentlemen, an Englishman, a Dutchman and a Russian. A dozen more are expected before the close of the year. In the same compound is "The Quadrangle"—quarters for students who live in the cheap Indian way. There are only two there at present, one Hindu and the other an Englishman.

A vast acreage is under plantations here and wells are being dug and oil engines fixed up. We expect to see more buildings cropping up in course of time; but before fresh plans are made and carried out the debt on the Blavatsky Gardens must be discharged.

Here is the picture of our third principal building—the Olcott Gardens. Mr. Schwarz, our energetic and good treasurer, is its presiding deity. The whole house is rented to him, to the Panchama Schools for their Superintendent and Dr. and Mrs. Schrader. It possesses the best gardens on our lands, with a statue of Col. Olcott in the center, presented by Mr. Schwarz. The view from the open balcony is fine; a vast ocean stretches before your eyes in one big sheet, and the rising sun greets you every morn.

Magian.

SMALL WORRIES.

The astral body of the average man is a sad sight for a clairvoyant. The illustration in *Man Visible and Invisible* (p. 131) shows what an astral body ought to be—merely a reflection of the colors of the mental, indicating that the man allows himself to feel only what his reason dictates. But if that be too much to expect at this stage of evolution, the picture on p. 102 gives us an assortment of colors which represents an average astral body at rest. In it there are many hues which show the presence of undesirable qualities—qualities which should be weeded out as soon as may be: but that side of the subject is treated in the book, and it is to another feature that I wish to draw attention now.

I have said that the illustration shows what an ordinary undeveloped astral body would look like if comparatively at rest; but one of the many evils of what we have agreed to call civilization is that hardly any astral body ever is even comparatively at rest. Of course it is understood that the matter of an astral body must always be in perpetual vibration; and each of the colors that we see in the drawing marks a different rate of vibration; but there should be a certain order in this, and a certain limit to it. The more developed man (on p. 131) has five rates of vibration, but the ordinary man shows at least nine rates, with a mixture of varying shades in addition. That is clearly not so good as the other, but the case of the majority of people in the West is really very far worse than that. To have even nine rates of simultaneous vibration is already bad enough, but in the astral body of many a man and woman one might easily observe fifty rates or even a hundred. The body should be divided into a few fairly definite areas, each swinging steadily at its normal rate, but instead of that, its surface is usually broken up into a multiplicity of little whirlpools and cross-currents, all battling one against the other in the maddest confusion.

All these are the result of little unnecessary emotions and worries, and the ordinary person of the West is simply a mass of these. He is troubled about this thing, he is annoyed about that, he is in fear about a third, and so on; his whole life is filled with petty little emo-

tions, and all his strength is frittered away on them. A really great emotion, be it good or bad, sweeps over the whole of a man's astral body and for the time brings it all to one rate of vibration; but these small worries make little vortices or centers of local disturbance, each of which persists for a considerable time.

The astral body which thus vibrates fifty ways at once is a blot upon the landscape and a nuisance to its neighbors. It is not only a very ugly object—it is also a serious annoyance. It may be compared to a physical body suffering from some unusually aggravated form of palsy, with all its muscles jerking simultaneously in different directions. But to make the illustration even partially adequate we should have to assume that this palsy was contagious, or that every one who saw its unfortunate results felt an irresistible tendency to reproduce them. For this horrible chaos of catastrophic confusion produces an unpleasant and most disturbing effect upon all sensitive people who approach it; it infects their astral bodies and communicates to them a painful sensation of unrest and worry.

Only a few have yet unfolded the faculties which enable them to see this maleficent influence in action; a larger number are vaguely conscious of discomfort when they approach one of these fussy persons; but probably the majority feel nothing definite at the time of meeting, though later in the day they will very likely wonder why they are so inexplicably fatigued. The effect is there and the harm is done, whether it be immediately perceptible or not.

A person who is so foolish as to allow himself to get into this condition does much harm to many, but most of all to himself. Very often the perpetual astral disturbance reacts through the etheric upon the dense physical vehicle, and all sorts of nervous diseases are produced. Nearly all nerve-troubles are the direct result of unnecessary worry and emotion, and would soon disappear if the patient would but hold his vehicles still and possess his soul in peace.

But even in cases where a strong physical body is able successfully to resist this constant irritation from the astral, its effect upon

its own plane is no less disastrous. These tiny centers of inflammation which thus cover the whole astral body are to it very much what boils are to the physical body—not only themselves causes of acute discomfort, sore spots the least touch upon which produces terrible pain, but also weak spots through which the life-blood of vitality drains away, and through which also blood-poisoning from without may take place. A person whose astral body is in this distracted condition can offer practically no resistance to any evil influence which he may encounter, while he is quite unable to profit by good influences. His strength flows out through these open sores, at the very same time that all sorts of disease-germs find entrance by them. He is not using and controlling his astral body as a whole, but allowing it to break up into a number of separate centers and control him. His little worries and vexations establish themselves and confirm their empire over him until they become a legion of devils who possess him so that he cannot escape from them.

This is a painfully common condition; how is a man to avoid falling into it, and if he is already in it, how is he to get out of it? The answer is the same to both questions; let him learn not to worry, not to fear, not to be annoyed. Let him reason with himself as to the utter unimportance of all these little personal matters which have loomed so large upon his horizon. Let him consider how they will appear when he looks back upon them from the next life, or even twenty years hence. Let him lay well to heart the words of wisdom, that of all the outward things that happen to a man "nothing matters much, and most things matter not at all." What he himself does or says or thinks is of importance to him, for that forms his future; what other people do or say or think matters to him nothing whatever. Let him abstract himself from all these little pin-pricks of daily life, and simply decline to be worried by them.

It will need some resolution at first, for it requires effort to conquer a well-established bad habit. He will find his mind muttering to him over and over again: "Mrs. Jones spoke evil of me; perhaps she is doing it now; perhaps other people may believe her; perhaps it may do me harm," and so on ad infinitum.

But he must reply: "I don't care what Mrs. Jones has said, though I am sorry the poor woman should make such bad karma. I absolutely decline to think of it or of her. I have my work to do, and have no time to waste in thinking of foolish gossip."

Or it may be that forebodings of coming evil are constantly thrusting themselves into his brain: "Perhaps next year I may lose my position; perhaps I shall be starving; perhaps I shall be bankrupt; perhaps I may lose the affection of some friend." This also should be met firmly: "Perhaps all these things may happen, but also perhaps they may not, and it is useless to try to cross a bridge before one comes to it. I shall take all reasonable precautions, and when that is done I decline to think further of the matter. Worrying cannot affect whatever may be coming, but it can and certainly will make me unfit to meet it. Therefore I refuse to worry; I definitely turn my back on the whole subject."

Another very common form of worry which leads to the most serious results is the folly of taking offense at something which somebody else says or does. Ordinary common-sense would lead a man to avoid this mistake, and yet those who do avoid it are very few. It needs only that we should think dispassionately about the matter, and we shall see that what the other man has said or done cannot make any difference to us. If he has said something which has hurt our feelings, we may be sure that in nine cases out of ten he has not meant it to be offensive; why then should we allow ourselves to be disturbed about the matter? Even in the rare cases when a remark is intentionally rude or spiteful, where a man has said something purposely to wound another, it is still exceedingly foolish of that other to allow himself to feel hurt. If the man had an evil intention in what he said, he is much to be pitied, for we know that under the law of divine justice he will certainly suffer for his foolishness. What he has said need in no way affect us; for, if we think of it, no effect whatever has really been produced.

The irritating word does not in any way injure us, except in so far as we may choose to take it up and injure ourselves by brooding over it or allowing ourselves to be wounded in

our feelings. What are the words of another, that we should let our serenity be disturbed by them? They are merely a vibration in the atmosphere; if it had not happened that we heard them, or heard of them, would they have affected us? If not, then it is obviously not the words that have injured us, but the fact that we heard them. So if we allow ourselves to care about what a man has said, it is we who are responsible for the disturbance created in our astral bodies, and not he. The man has done and can do nothing that can harm us; if we feel hurt and injured and thereby make ourselves a great deal of trouble, we have only ourselves to thank for it. If a disturbance arises within our astral bodies in reference to what he has said, that is merely because we have not yet gained control over those bodies; we have not yet developed the calmness which enables us to look down as souls upon all this, and go on our way and attend to our own work without taking the slightest notice of foolish or spiteful remarks made by other men.

Another variant of the disease is less personal and therefore in so far less blameworthy, but hardly less prejudicial to progress. It is the habit of fussing over trifles in business or in household affairs. This always involves a lack of discrimination and of the sense of perspective. It is quite true that a household or a business must be orderly, that things must be done punctually and exactly; but the way to achieve this is to set up a high ideal and press steadily towards it—not to irritate every one by ceaseless, useless worry. The person who is so unfortunate as to be afflicted with a disposition of this kind should make a most determined fight against it, for until he conquers it he will be a force working always for friction and not for peace, and so will be of little real use in the world. His symptoms differ slightly from those of the

more personal worrier; in his case there will be fewer of the carbuncular vortices, but there will be a perpetual tremor and unrest of the whole astral body which is equally disquieting to others, equally subversive of happiness and advancement for the fusser himself.

The man must learn to be master of his mind and his feelings, and steadily reject every thought and emotion which his highest self does not approve. A chaos of petty emotions is unworthy of a rational being, and it is to the last degree undignified that man, who is a spark of the Divine, should allow himself to fall under the sway of his desire-elemental—a thing that is not even a mineral yet. I have already said that this disastrous astral confusion is often prejudicial to physical health; but it is invariably worse than prejudicial to progress on the path—it is absolutely fatal to it. One of the first great lessons to be learnt on that path is perfect self-control, and a long stage on the way to that is complete absence of worry. At first, from mere habit, the matter of the astral body will still be swept readily into unnecessary vortices, but every time that happens the man must firmly obliterate them, and restore the steady swing of the feelings which he, as an ego, really desires to have.

Let him fill himself so entirely with the divine Love that it may be ever pouring from him in all directions in the shape of love for his fellow-men, and then there will be no room for unnecessary vibrations; he will have no time to worry over trifling personal matters if his whole life is spent in the service of the Logos, in trying to help forward the evolution of the world. To make any real progress or to do any real work a man must turn from the lower and reach towards the higher; he must come out of our world into Theirs—out of the restlessness into the peace which passeth understanding. C. W. Leadbeater.



HE Lodge waits and watches ever, and ever, ever works. Think you not We have patience? And those who serve us must have the same.

We are closer than you know, and love and thought bring us still nearer. By your own supreme act of faith you must claim

and hold these things. Look ever forward to that which shines; no sorrow, no disappointments lie there, but a fullness of realization of which you have no conception, and a power and strength which shall lift you above these confusions to a sure plane of your own.

GAUTAMA THE BUDDHA.*

During a sojourn of eighteen years in Western lands, it has been a wonder to me how little an understanding of Buddhism there is even among learned people. Hundreds of books, dealing with Buddhism, exist in the chief European languages—texts and translations, essays and manuals; and yet to a Buddhist born in Buddhist traditions, how little do they give the spirit of Buddhism. In spite of the learned writings of western savants, so erudite and so painstaking, to a Buddhist there is but one book that describes his faith as he feels it, and that book is a poem and not a learned professor's masterpiece of research and learning. It is to Edwin Arnold's poem, "The Light of Asia," that the Buddhist turns as to the only book in a western tongue which fittingly describes the Buddhism that he knows, not that of dry sacred scriptures in a dead language, but the real living Buddhism of today. Why does a Buddhist turn away impatiently from the magnificent erudition of Germany, England and France, and turn to the work of a poet?

The reason is very simple and yet so very difficult for a scholar to understand. To the learned professor of the West, Buddhism is a system of philosophy, a religion, a morality, a splendid intellectualism; to the Buddhist in a Buddhist land, Buddhism is the Buddha! How is it possible to describe the influence of his personality among us, how it is that that affects our lives and not philosophical doctrines? None but those born in the East can even dimly realize how the personality of Gautama the Buddha has stamped itself on the imagination of the people, with what awe, reverence, love and gratitude men and women regard him, whose constant assertion was that he was a man, and what all men could become. Imagination has played round his personality with hymns of praise and adoration, trying to realize the sublimity and tenderness of his character.

Hundreds of names try to express this deep emotion. He is the King of Righteousness, the Master, the Blessed One, the Lord of the

World, the Teacher of gods and men; daily they speak of him in Ceylon and Burma as the Omniscient Lord. Yet they believe that he was a man, as all men, and not one to be worshipped as divine in ways that he did not share with his fellow-men. The greater the wonder, then, at this devotion to a man.

How can one, not a Buddhist, however learned he be, get to the heart of Buddhism without feeling the love and gratitude and reverence that those in Buddhist lands have to the great Master? Can a Hindu be said to understand what is the love of Christ that made the saints and martyrs, inspired the art of the Renaissance and the builders of the cathedrals of Europe, by mere perusal of the Gospels? Can he get to the spirit, with none to guide him, by merely reading the letter? Can he be said to understand the Christ, if to him the Christ is a mere philosopher and theorist, like a Hegel or a Kant?

It is because Edwin Arnold, imagines himself a Buddhist and with his poetic fancy enters into a Buddhist atmosphere, that in his poem the Buddha is the central figure, and so his work is to the Buddhist a satisfactory exposition of Buddhism. Go to Ceylon, that center of Buddhism, or to Burma, and watch what the religion is. Be present at a temple on a full-moon day and observe what takes place.

Each full-moon day is a festival, and from morn till night the temple life is busy. With the early dawn come the pious men and women who that day dedicate themselves to devotion and meditation. They are dressed in white and all ornaments and jewels, the vanities of the world, have been left at home. To them a yellow-robed monk repeats in Pali the simple vows every Buddhist makes, not to kill, not to take by fraud what belongs to another, not to commit venial sin, not to lie, not to take intoxicants. They repeat the vows after the monk, but the whole ceremony begins with "Reverence to the Master, the Blessed One, the Omniscient Lord." Three times this is said, and then follows, thrice repeated, "I take my refuge in the Buddha, in the Truth, in his Saints."

It is always with the thought of the Mas-

*From the Italian of Coenobium, April, 1908, published in Lugano, Switzerland.

ter that every ceremony begins. Then they take fresh flowers and go into the holy of holies, where is the image of the Master. The image is often cross-legged in the attitude of ecstasy, or standing up in the attitude of benediction, or reclining on the right side as was his custom when meditating; but always the eyes are bent down on the pious devotee. The image of Gautama is brown, for he was a Hindu. To one side of the image of Gautama, and standing always, is the image of the next Buddha to come, the Bodhisattva Maitreya, but already in anticipation of his next appearance called by the people the Buddha Maitreya. This image is white; that is the tradition. In his own good time he will come, when the world is ready for him, once again to do what all Buddhas have ever done, to dispel ignorance and proclaim the eternal truths.

The flowers are laid on the altar, and in ancient Pali the devotees repeat the praise and adoration of the Buddha, "perfect in knowledge, who has come the good journey that led to the Buddhahood, the teacher of gods and men, who has done that which was to be done, who has crossed to the other shore (Nirvana)"; of his Doctrine, the Truth, the Dhamma, "inviting all comers, to be understood by the wise for themselves"; of his Saints of the Yellow Robe, the ancient "Brotherhood of the Noble Ones," who have entered "the Path."

In the evening the temple is lit with thousands of tiny lights; crowds, dressed in white or in their best of gorgeous silks, gather now to hear the sermon, to reverence the Master, "to take refuge" in him, to take the vows, to offer flowers and burn incense; all moving with eagerness in the tropical moonlight hardly less bright than the white they wear. Then at the appointed time, to the beating of drums, comes the monk, with his escort of devout attendants, to give the discourse. Following immemorial tradition, he begins chanting musically in sonorous Pali, "Reverence to the Master, the Blessed One, the Omniscient Lord." After him the people repeat this, and "the three refuges" and the five vows. It is of the life of the Master the yellow-robed monk tells the people, how at such a place and under such circumstances he did this or said that;

how in the valley of the Ganges 2,600 years ago the Master, a man, and not a god, lived a perfect life of compassion, loving his fellow-men as a mother loves her child, and showed the way to truth and freedom from sorrow. How can anyone think he is competent to talk about Buddhism without feeling all this? He may write much and learnedly about Buddhism as a philosopher, but unless he feels in his heart what the Buddha was, his Buddhism is that of the West, and not of the East, where yet broods the spirit of the great Teacher.

In the sixth century before Christ, India was already old. Men talked even then of their ancient philosophers. Reincarnation had been for centuries a fact of the normal consciousness of the Hindu. Karma, the law of "Action," was as the air he breathed, that none questioned nor dreamed of questioning.

Philosophy was the one essential of life. The priestly Brahman, the warrior Kshatriya, the merchant Vaishya, all had for centuries taken part in philosophical speculations. Nor were women backward in contributing their share to the one and all-absorbing topic. Maitreyi discusses philosophical problems with her husband, the sage Jaijnvalkyia; Gargi, too, takes part in many a philosophical tournament, though vanquished in the end. Many a woman, like Gargi, travelled about India, with her particular phase of the then "new thought," and drew many disciples round her.

Children also assert their rights to be heard, and courteously their elders listen to them, for, it may be, the child is an ancient philosopher come back to life. Nachiketas, a boy—than whom none more famous in India—because "faith entered him," visits King Yama, the ruler of the spirits of the dead, and questions the King of Death about what he alone could tell, what lay behind all births and deaths, the final end of evolution for the soul. "Young Kavi, the son of Angiras, taught his relatives who were old enough to be his fathers, and, as he excelled them in sacred knowledge, he called them 'Little Sons.' They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly. For a man destitute of sacred knowledge

is indeed a child, and he who teaches him the Veda is his father; for the sages have always said child to an ignorant man, and father to a teacher of the sacred science."

Every village and hamlet had its lecture hall, where travelling philosophers were made welcome and entertained, and much all revelled in the keen disputations. All who had any new theory to propound, men and women, old or young, were equally honored, for on this platform they were equal as seekers of the Truth.

Many of the philosophical schools had nicknames that have come down to us; there were "the hair-splitters," "the eel-wrigglers," "the eternalists, semi-eternalists, extensionists, fortuitous-originationists," "the wanderers," "the Friends," and so on without number. There is hardly a phase of modern philosophic thought—whether of Bruno, Kant, Nietzsche or of any other philosopher you like to mention—hardly a phase of scepticism and agnosticism, that does not find its prototype in these far off days in India.

Yet all was not well in India at this time, the sixth century B. C. A restlessness was everywhere manifest in the world of thought. Orthodoxy held rigidly bound in incredibly wearisome ritual alike priest, warrior and merchant. Slowly the priestly Brahman was asserting his right, as the intermediary between gods and men, to be higher than the other two "twice-born" castes; and many a Brahman, having little sanctity but much caste, exercised ruthlessly his priestly power to oppress those beneath him. A rigid ecclesiasticism held men bound in caste duties and ceremonial, and originality and individual initiative had little chance under the all-powerful routine. It seemed, too, as though the sages of old had canvassed all mysteries, human and divine, and nothing more remained to be said; and yet there was lacking something still. Philosophy after philosophy was studied, and yet there was felt the need for something, though none knew what. It was the period of travail of the soul of the nation, and the general conditions were not unlike what is found in Western lands in the twentieth century of today.

Restless as were men's minds, there was something that was almost more noticeable

still. Pitiable in many ways was the condition of the non-aryan members of the nations, the millions that were not "twice-born" like the priest, warrior and merchant. Philosophy and the higher aspects of religion were not for the low-caste millions of men and women. The Veda could not be heard by them, nor were they taught "the Secret," that the human soul was the Divine Soul of the Universe. They could come merely to the outskirts of the sacred knowledge, the priceless possession of the Aryan Hindus. The Vedas would be polluted, were they to be known by a low-caste man; and hence terrible threats such as these of reprisal against any such that should dare to put himself on an equality with the twice-born. "The ears of a Sudra who listens intentionally when the Veda is being recited are to be filled with molten lead. His tongue is to be cut out if he recite it. His body is to be split in twain if he preserve it in his memory. If he assume a position equal to that of twice-born men, in sitting, in lying down, in conversation or on the road, he shall undergo corporal punishment."

Such were the threats which held in spiritual and social subjection the men of dark color. For as non-aryans, that had not been aryanized by intermarriage or religious ceremony, they were "without caste," without varna. The three higher castes, originally light-complexioned, invaders from beyond the northwestern mountains of India, blood-brothers to the Greeks and Gauls, had gradually become browned by the Indian sun; but still they were lighter than the conquered, and called themselves "the colored people"; and the non-aryan conquered people, dark, almost black, were "without color," without any varna or caste at all.

True, an outcaste who chose to resign the world and dedicate himself to the life of an ascetic philosopher, became thereby a member of that chosen band where all were equal and above all castes whatsoever. King and priest would honor such an one for what he was, forgetting what he was born. But the multitudes of the work-a-day outcaste men and women, whatever their abilities and qualifications, were rigidly barred from coming into direct touch with those higher speculations and discussions that relieved the monotony of the routine of

daily duty and caste ceremonial. Yet, as events later showed, these millions of outcastes were true Hindus after all, for whom it was more practical to die, knowing God, than live without knowing him.

The work that Gautama Buddha did has been called a reformation of Hinduism. Yet there were many others before him who led the way. Rebellion against the domination of the priestly caste, heterodoxy and heresies of all kinds existed before and were tolerated as all somehow a part of Hinduism after all. But it was once again the personality of the Buddha that crystallized the aspiration for freedom of centuries and gave them the broad platform of a universal faith. His reformation has its two aspects, social and religious.

As a social reformer he was the greatest "socialist" that ever could be, but different from the socialists of today in that he levelled up and not down. He, too, proclaimed an equality and a fraternity, but the standard of equality was not the lowest to which all could descend, but the highest to which all might ascend. His standard was the "Brahmana," the upright man of the highest caste, the "gentleman" of those days, noble in conduct, wise and serene. Up to the time of the Buddha to be considered a Brahman one had to be born into the highest caste; it was Gautama who proclaimed that every man, even of the lowest caste, or more despised still, of no caste at all, could become a Brahman, by living the perfect life that every man born in the highest caste ought to live. To be a Brahman was a matter of conduct, of an education of the heart, of the training of the character; it was not a matter of caste at all. All were Brahmans "who live a holy life, who live an upright life, who live in the way of wisdom, who live a life fulfilling their duties." "He who is tolerant with the intolerant, mild with the fault-finders, free from passion among the passionate, him I call indeed a Brahman. I do not call a man a Brahman because of his origin or of his mother. He may be called 'Sir,' he may be wealthy; but the poor who is free from evil qualities, him I call indeed a Brahman." Again and again he outlines the conduct of the true Brahman. "As a mother, even at the risk of her own life, protects her son, her only son, so let him cultivate good-

will without measure among all beings. Let him cultivate good-will without measure toward the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, sitting or lying down. This state of heart is the best in

The religious reformation that Gautama Buddha brought about was not novel to the thinkers of his day. Many of his ideas others had proclaimed before him. But the way he enunciated them, the commanding and tender personality that men saw in him—these were new. He proclaimed nothing new, but enabled each hearer to see the same old facts for himself from a new dimension. He taught men to put aside speculation and philosophical discussion, to aim first at an inner change of heart by a perfect life of harmlessness and compassion, to make perfectly calm the stormy sea of man's nature with its surging desires for pleasure or gain, so that when stilled, it could reflect like a mirror the deep intuitions within him. Thus could a man be independent of priests and intercessors; thus alone could a man be a light unto himself and tread "the Path." "Be ye lamps unto yourselves. Betake ye to no external refuge. Hold fast to the Truth as to a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone beside yourselves."

How the perfect life is to be lived is explained over and over again. First come the "Four Efforts," 1. To do no fresh evil; 2. To get rid of evil done; 3. To produce goodness not previously existing; 4. To increase goodness already existing. Ten are the meritorious acts that the devotee must perform: 1. Charity; 2. Observing the precepts; 3. Meditation; 4. Giving an opportunity to others to partake in one's good actions; 5. Taking delight in the meritorious acts done by another; 6. Attending upon others; 7. Honoring those worthy of honor; 8. Explaining the doctrine; 9. Listening to explanations of the doctrine; 10. Going for refuge to the "Three Treasures"—the Buddha, the Truth, and the Saints. The meditations are five, on love, pity, joy, impurity and serenity.

Thus living he enters "the Path" and comes to liberation—Nirvana. Is Nirvana the cessa-

tion of all desires, the ending of existence, annihilation of being? But the books say we can know about Nirvana in three ways; first, by personal experience (*paccakkha siddhi*), second, indirectly, at second hand, by reasoning and analysis (*anumeyya siddhi*), and similarly, third, by faith in the statements of those who have experienced it (*saddheyya siddhi*). Faith in the statements of those who have been annihilated?

Can one truly believe that millions of men and women, of normal affections and aspirations, go before the image of Buddha, lay flowers before him, saying, "I take my refuge in thee," and believe that he taught the highest aim of existence was annihilation? When at a preaching in a temple, the monk in his discourse mentions merely the word Nirvana, and the audience send up a rapt and ecstatic shout of "Sadhu! Sadhu!" (Amen! Amen!)—can it be they feel Nirvana is annihilation?

What, then, is Nirvana? What did the Buddha himself say? First, that none could know it at first hand that did not live the perfect life. It was not a mere question of intellectual grasp; you might speculate about it, but you could not know it, without living the life. There are experiences possible to the human soul that no intellect will ever analyse without proving their impossibility. And yet they are. How can one not steeped in the Upanishads, who does not feel what Plato meant by his noumenal World of Ideas, see anything but a negation of existence in Nirvana? Any life that is super-personal, beyond the understanding of our senses, beyond our limited individuality, at once become unreal or a vague unindividual diluted unconscious existence.

Thus speak the Upanishads about the one source of existence, Brahman.

"There shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth, all things shine after Him; by His shining shines all here below." "Nor inwards conscious, nor outwards conscious, not conscious yet both ways; nor yet ingathered as to consciousness, nor even conscious nor yet unconscious; what none can see, nor grasp nor comprehend, void of distinct mark, unthinkable, past definition, nought but self-consciousness alone, that ends all going-

out, peaceful, benign and secondless—this men think of as the Fourth;* He is the Self, 'tis He who must be known."

Surely all this seems abstraction, mere negation. But not so to the Hindu mind, which is trying to cognize something beyond the limitations of time, space and causality. The intense reality of That, its influence on daily life is seen in many a verse like: "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and him only knowing, one crosseth over death; no other path at all is there to go."

It is the same thing that is taught to Socrates. It is through Beauty and purified love that the That is to be realized. Thus Plato in the Symposium: "For he who hath thus far had intelligence of love, and hath beheld all fair things in order and aright,—he drawing near to the end of things lovable shall behold a Being marvelously fair; for whose sake in truth it is that all the previous labors have been undergone: One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration if foul or fair; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor in dwelling in aught but itself; neither in beast nor man nor earth nor heaven nor any other creature; but Beauty only and alone and separate and eternal, which, albeit all other fair things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting."

And finally thus Gautama Buddha speaks of Nirvana, the "fourth" state of consciousness of Hinduism. In Udanam, VIII, 2-3, is an extremely philosophic definition, which, stripped of technicalities, is as follows:

"There is, O Brethren, that Abode where there is truly no earth, no water, no fire, no air, no etheric realm, no first world of the Formless Gods, no second world of the Formless Gods, no third world of the Formless Gods, no fourth world of the Formless Gods; nor this world nor the world to come, nor both the sun

*The "fourth state" is Nirvana; the other three being *Jagrat*, "waking" (physical and astral); *Svapna*, "sleep," the mental plane; *Sushupti*, "deep sleep," the plane of *Buddhi*.

and the moon. That I call, O Brethren, neither coming nor going, nor standing, neither falling nor arising. Without a foundation, unchanged, beyond the objects of sense verily is That. Verily is that the end of pain.

"There is, O Brethren, that which is unborn, which has not become, which is uncreate and unmanifest. If, Brethren, there were not that which is unborn, which has not become, which is uncreate and unmanifest, there could not be cognized here that which is born, has become, is created and manifested. And just because, Brethren, there is that which is unborn, has not become, is uncreate and unmanifest, there too is that which is born, has become, is created and manifested."

One of the most brilliant of modern historians of Philosophy, Prof. Harald Höffding, of Copenhagen, thus truly describes a Buddhist's conception of Nirvana. "Nirvana is not a state of pure nothingness. It is a form of existence of which none of the qualities presented in the constant flux of experience can be predicated, and which, therefore, appears as nothingness to us in comparison with the states with which existence has familiarized us. It is deliverance from all needs and sorrows, from hate and passion, from birth and death. It is only to be attained by the highest possible concentration of thought and will. In the mystical concept of God (of the German mystics) as well as in the Buddhist conception of Nirvana, it is precisely the inexhaustible positivity which bursts through every conceptual form and makes every determination an impossibility." (Philosophy of Religion.)

Whatever Nirvana is, one thing can be predicated of it—it is not annihilation. When a monk, after a long discourse on spiritual matters, gives in the end the traditional benediction, "May you all attain Nirvana," and people say in response "Amen, Amen," they certainly have no conception of Nirvana as nothingness and cessation of being. In the words of a Buddhist saint: "Great King, Nirvana is."

In the article in *Coenobium*, July-August, 1907, dealing with Buddhism, some remarks are made about its relation to Theosophy, calling the latter neo-Buddhism. How far Buddhism is Theosophy may be seen from the fact that certain fundamental ideas of Theoso-

phy are looked upon and denounced as heretical by the Buddhists of Ceylon. If the impression in Europe is that Theosophy is neo-Buddhism, the impression distinctly in Buddhist lands is that it is neo-Christianity!

The truer statement is that Theosophy has much in common with the ideas of the early Buddhists, as it has much in common with the ideas and beliefs of every religion in the earliest period of its life. Just as Christians are suspicious of Theosophy because of the idea of Reincarnation, so similarly orthodox Buddhists dislike Theosophy for its theism and the doctrine of the Logos. Similarly, too, there is strenuous opposition on the part of the orthodox Brahmans in India to the Theosophists, because Theosophy proclaims a common origin of all religions, and will not admit that any one religion has all the truth.

The broadening of the standpoint of truly religious men is inevitable, and the study of Theosophy is merely the outer symbol of an inner fact in the present life of civilized people. All sincere and earnest men, all impartial seekers of truth all over the world are brought closer together by the dissemination of knowledge, possible now by means of printing and travel. As Science has made a common platform on which meet scientists of all nations, and such a platform was bound to be from the moment a great unifying ideal like Science appeared before the minds of investigators, so is there coming about slowly a platform on which are meeting together more and more the spiritual minded in all religions. Whether we call this platform a Philosophy of Religion, New Christianity, or Theosophy, matters little. It is the fact that is important, and that none that observe the signs of the times can gainsay. C. Jinarajadasa.

All excitement is psychic; and though those whirlwinds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them.

The Great Force acts dually, and you must stand still; not passive or inactive, but unswayed. You must learn to take psychic emotions in hand as well as physical.

THE DIVINE LOVE.

A point of direct contact between Christianity and Theosophy lies in their common doctrine of the existence and working of the Divine Love for men and for the world. The love of God for men shown in the conception of Him as their Father, was surely the foundation stone on which the fair edifice of Christianity was built. Today if you asked any Christian, orthodox or unorthodox, what was the fundamental doctrine of Christianity, he would answer unhesitatingly, it was that "God is love." The teaching of Jesus, to go to the Fountain head of Christianity, seems directed to bring this great truth into predominance, overshadowed as it had been by the Old Testament presentation of God as an angry and unjust God, partial and revengeful, a Dispenser of material goods, long life and happiness to His followers; Judge surely, rather than Father and source of Life and Love. Yet, even in the Old Testament, we see the intuition of true devotion piercing through this faulty representation of the character of God, to find rest and joy in love to Him. Witness that passage in the Psalms, "If I ascend into Heaven, Thou art there; if I make my bed in Hell, Thou art there also." It is love only which can pierce the illusion of appearances, to find God everywhere and at the heart of every form.

Jesus Himself not only taught His Disciples that God was love, but brought the doctrine home to them by living the love He preached, as He went about "doing good." It was through the love His Personality inspired He drew and held His followers; it was through the devotion His memory evoked, His disciples became such zealous missionaries. Today God is loved, realized by most Christians, as revealed to them in the person and attributes of Jesus. The devotion He inspires today is the source and makes the strength, the vitality, the power for good of the Christian faith. In short, Christianity lives by love given and received.

Theosophy asserts as strongly as Christianity the existence of the Divine life, the relationship of God to men as Father of the world. That which in orthodoxy has to be taken on faith and seems, as a dry matter of fact, to be often contradicted by daily happenings. Theosophy works out scientifically and in detail. We

see as we study our teaching of the origin and manifestation of the world, its life and working, how it comes about that the Divine Life is the Source of all life, all energy, all motion, enfolded in matter as that life is. As we study the origin of the human spirit, its descent into matter and its reascent to the Divine, we see God as the One Self and as the Source and also the Goal of all separated Selves. Nothing in the Cosmos, according to Theosophical conception, is outside His Life and His Love. Pure love brought the world into manifestation. Pure Love maintains it. Pure Love will withdraw all eventually into His own Being. "God so loved the world," say the Christian Scriptures, "that He gave His only begotten Son that all that believe in Him should not perish but have everlasting life."

"A great truth expressed in symbol," agrees the Theosophist, looking on the sacrifice of the Son as the involution and limitation of the Divine life in matter, by which sacrifice the powers of the younger sons of God are evolved. True again, if you regard the Son as one who having accomplished His own Evolution, consciously sacrifices Himself, by taking on Himself the conditions and limitations of phenomenal manifestation, to help His younger brethren.

In the great truth of Divine Incarnations by which the love of God is made intelligible to man, Christianity and Theosophy are at one, though the Theosophic conception embraces it as a possibility in all religions, and the Christian limits such to itself. But both see God in His Love for mankind and His desire to help them, limiting Himself to reveal Himself to man as man, and recognize the necessity for this mode of Divine manifestation.

Theosophy shows how God's love for man and man's love and quest for God, conscious or unconscious alike, are due to the Identity of the Divine and human natures. "Ye are Gods," said Jesus, speaking to His disciples as typifying humanity. Besides, how can a Father differ in nature to His children, if He is veritably their Father? If God is in reality our Father, we must share His nature. The Divine Love becomes a reality to us as look at matters in this light. We see, also, how

natural, indeed inevitable, it is that the Love of the Father is so much greater, as His sacrifice shows, than the love of His children, which is still mostly selfish, a grasping for fruits. "There are few, even yet, willing or able to serve God for nought."

But God needs and loves us as much as we need and love Him. His life being ours, our life differing in quantity, not in quality from His, like ever attracting like, we are ever conscious as He is ever conscious, of His need for us, our need for Him. We love and seek Him, He loves and seeks us. In this identity of love and search lies the promise of future conscious union. The Theosophist thus sees man as a "Divine Fragment," the totality of these fragments making up the body of the Heavenly Man, the Logos of our system, as the Christians see themselves as composing the mystical body of the Holy Catholic Church, the Bride of Christ.

One point of difference between Christian and Theosophical belief and I have done, but that point is of practical, and therefore of enormous importance. It concerns the efficacy of the Divine life and love, and on that Theosophy differs from Christian orthodoxy. I say orthodoxy because I am aware that many Christians do not hold the orthodox belief, but still the articles and dogmas of the Christian religion teach it. The Theosophist sees the love of God as all powerful, all potent, all embracing, a force for good which none may escape; though its process of attainment may be delayed, it cannot be frustrated. Christian orthodoxy practically denies the omnipotence and all-saving power of the love of God, holding that human waywardness can defeat it. Evil will in the case of some, Chris-

tianity holds, triumph over good. For Christian orthodoxy asserts that some men only will be saved, that is, attain to, consciously live in and know the Divine Love; and others (apparently the large majority) will forever experience God's hate and wrath, may, according to this sad creed, be damned eternally, strange paradox, by Infinite Love and Omnipotent Power.

Ours is a gospel of infinite hope. God's will with us cannot be defeated by man's will, and good with us is victorious over evil. For the Theosophist sees God as Life and as Love, and recognizes no one and no atom of matter as outside His life. God is the centripetal unity which eventually draws into itself the centrifugal fragments. He is the great Magnet whose attraction all lesser magnets recognize and obey. His Life and Love in reality are now common to and working in all His children. Modern science, in its teaching of the unity of all life, restates in its own terminology the ancient Wisdom Tradition. "In God we live and move and have our Being," the Christian proclaims; and "we are one with you in this belief," agrees the Theosophist, who repeats with the poet: "Closer is He than breathing, Nearer than hands and feet."

The doctrine of Divine love in Christianity, pre-eminently the religion of devotion, forms the center and source and goal of its life; and the whole Theosophical scheme of evolution, of both Cosmogenesis and anthropogenesis, are based on the fact that God's love and life are the directing and driving power of the Universe, and that His love and life and our love and life are not twain but one. "That art Thou."

Elisabeth Severs.

THEOSOPHY AND SOCIALISM.

The student of theosophy should also be a student of socialism.

Theosophy offers us an explanation of the universe, giving a comprehensive and inspiring view of the evolutionary plan, and showing the processes by which that plan is being realized. Theosophy also satisfies the desire for justice, individual and social. It teaches that the sins of the individual, committed consciously or unconsciously, react on himself and on the social

organism, and that the consequences of his sin must be borne by the individual. Conversely, the sins of the social organism or of any group of individuals forming a part of that organism will react on the group and on the individuals comprising the remainder of the social organism.

Socialism outlines the next step in the evolution of the social organism, showing the forms of society that have necessarily preceded the

present capitalistic form, and the causes that have brought about the successive changes of form. Capitalist society began to evolve rapidly when machinery began to supplant hand labor on a large scale. A group of individuals, advantageously placed, was able to appropriate to itself the control of this machinery. Since then the number of individuals comprising the controlling group has continually decreased, while the machinery has grown always more indispensable and has exerted an ever growing influence on human life.

The reason for the decrease in the numbers of the controlling group, the capitalists, has been the increase of the wealth of the larger capitalists, enabling them to crush the smaller ones by the simple methods of capitalist competition. This increase of wealth is the result of no superior energy, ability, or usefulness on the part of the capitalist, but is the inevitable consequence of the profit system. The profit system is a device for enabling capital, not only to reproduce itself, but to grow at a rapid rate, and at the expense of the laborer. In return for the right to use the tremendous machinery of production and distribution which he controls, the capitalist extorts from the worker more than half of the results of his labor. This is the "surplus value" of which socialists speak. It is taken from starving thousands of workers and "invested" by the capitalist, only serving to make his power more secure and the surplus value he is able to demand greater.

In controlling the means of the production and distribution of the necessities of life the capitalist class controls the supply and flow of the blood of the social organism. The sin, conscious or unconscious, of this group of individuals lies in the fact that they divert more than half the blood of the social organism from its proper destination, secreting it in a constantly swelling parasitic growth, which, if not removed, will surely prove fatal to modern civilization. The reaction of this sin on the capitalist class itself and on the individuals comprising the remainder of the social organism is apparent to all observers, and its evil effects are alarmingly clear to anyone who has honestly studied scientific socialism.

The maintenance of the profit system is the

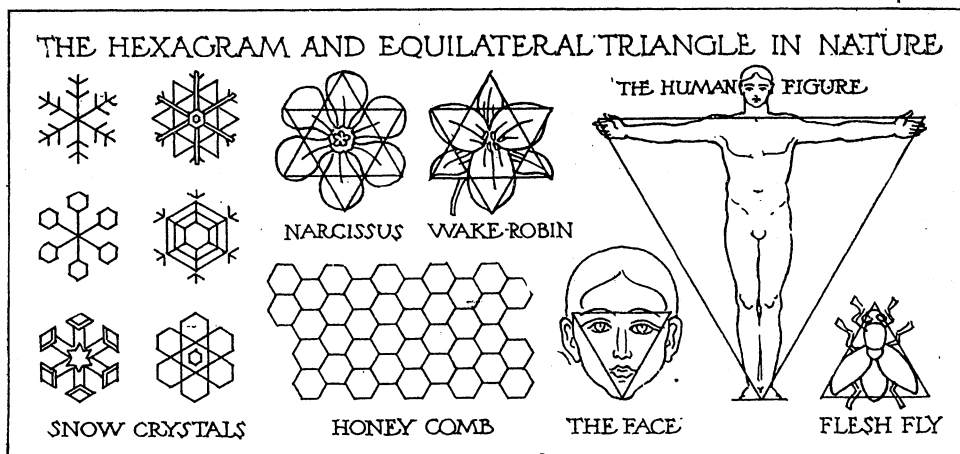
sin with which the socialist charges the capitalist, and this sin furnishes the basis of the socialist criticism of modern society.

We cannot expect the capitalists voluntarily to give up their power, willingly to replace the profit system and wage slavery with the "use" system and industrial freedom. That would be "contrary to human nature." And here I want to make a digression to call attention to the fact that, instead of taking no account of human nature, socialism is the only system of production and distribution that has ever proposed to tempt human nature to its best efforts, instead of placing every incentive to and opportunity for corruption in the path of the individual. The application of the remedy lies with the workers, not with the capitalists. It lies with the workers to assume control of the social machinery for their own use, not for the profit of others. Then the worker will receive the full value of his labor, and the great bulk of the people will, for the first time in written history, have the leisure and opportunity to develop into the men and women they are capable of becoming.

The student of socialism, as he comes to recognize these facts, cannot, if he has any desire to help humanity, refrain from doing his share in the work of educating the people, so that the coming transition may be as peaceful as possible. The desire of the theosophist is to help humanity. Therefore I repeat the statement made at the beginning of this article: that the student of theosophy should also be a student of socialism.

In studying the materialistic basis of socialism the theosophist will no doubt encounter some things apparently hostile to his beliefs. But this antagonism, although deep rooted, is not fundamental. The materialistic philosophy is but the instrument to be used in tearing down and clearing away the ruins of the present economic system and of the philosophy, morals, and religion that have grown from it. When the new economic system is founded, on its firm base will grow a new and better philosophy, morality, and religion, or rather a new and better understanding of these things, and the better religion is understood the more brightly will the truths of theosophy shine forth.

W. G. Bowers.



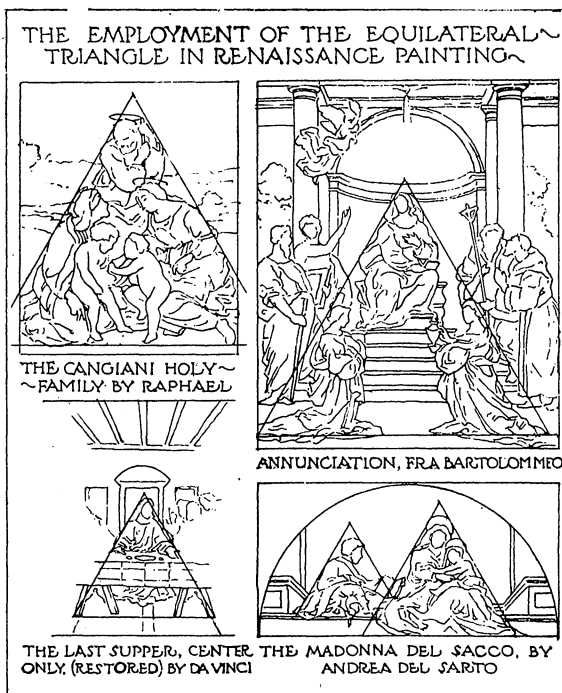
THEOSOPHY AND ARCHITECTURE.

Latent Geometry.

The analysis of the chemical elements by means of clairvoyant vision, undertaken by Mrs. Besant and Mr. Leadbeater, and lately published to the world in *Occult Chemistry*, makes plain the fact that units everywhere tend to arrange themselves with relation to certain simple geometrical solids, notably the

tetrahedron, the cube, and the sphere. This gives rise to harmony, which may be defined as the relation between parts and unity, the simplicity latent in the infinitely complex, the potential complexity of that which is simple. Proceeding to things visible and tangible, this indwelling harmony, rhythm, proportion, which has its basis in geometry and number, is seen to exist in crystals, flower forms, leaf groups, and the like, where it is obvious; in the more highly organized animal kingdom, too, it can be detected, though here the geometry is latent rather than patent—eluding, though not quite defying analysis, and thus augmenting beauty, which, like a woman, is alluring in proportion as she eludes. (Figs. 1 and 2.)

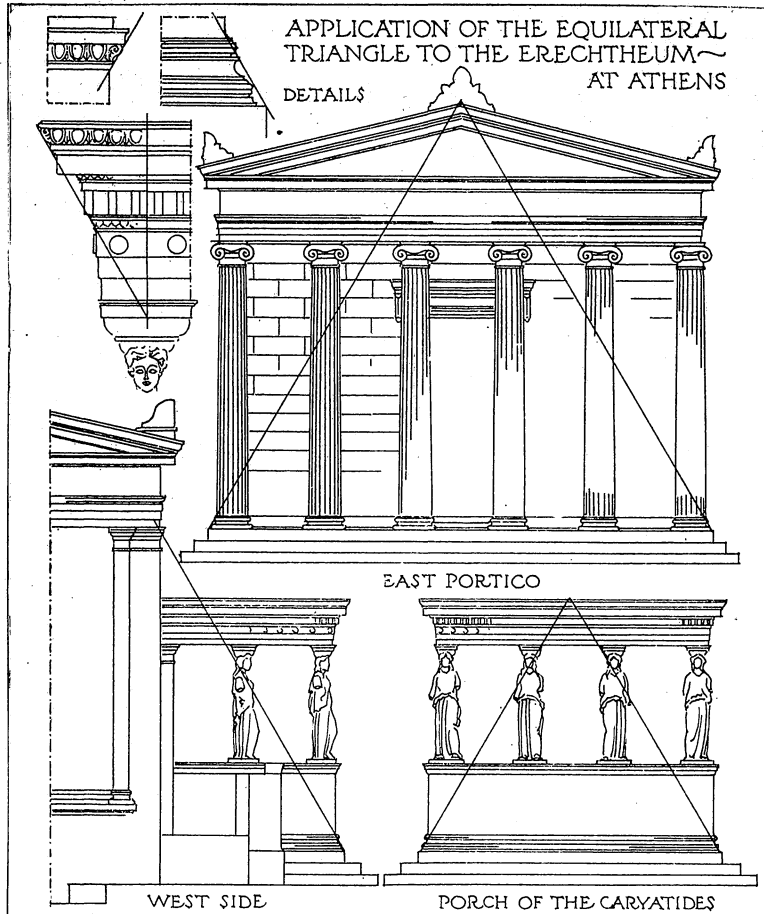
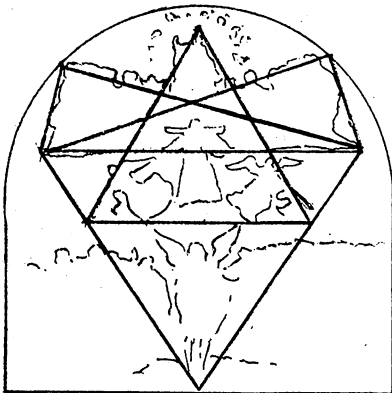
By the true artist, in the crystal mirror of whose mind the universal harmony is focussed and reflected, this secret of the cause and source of rhythm—that it dwells in a correlation of parts based on an ultimate simplicity—is instinctively apprehended. A knowledge of it formed part of the equipment of the painters who made glorious the golden noon of pictorial art in Italy, during the Renaissance. The problem which preoccupied them was, as Symonds says of Leonardo, "to submit the freest play of form to simple figures of geometry in grouping." (Fig. 3.) Alberti held that the painter should, above all things, have



mastered geometry, and it is known that the study of perspective and kindred subjects was widespread and popular.

The first painter who deliberately rather than instinctively based his composition on geometrical principles seems to have been Fra Bartolomeo, in his *Last Judgment*, in the church of St. Maria Nuova, in Florence. Symonds says of this picture, "Simple figures, —the pyramid and triangle, upright, inverted, and interwoven like the rhymes of a sonnet,—form the basis of the composition. (Fig. 4.) This

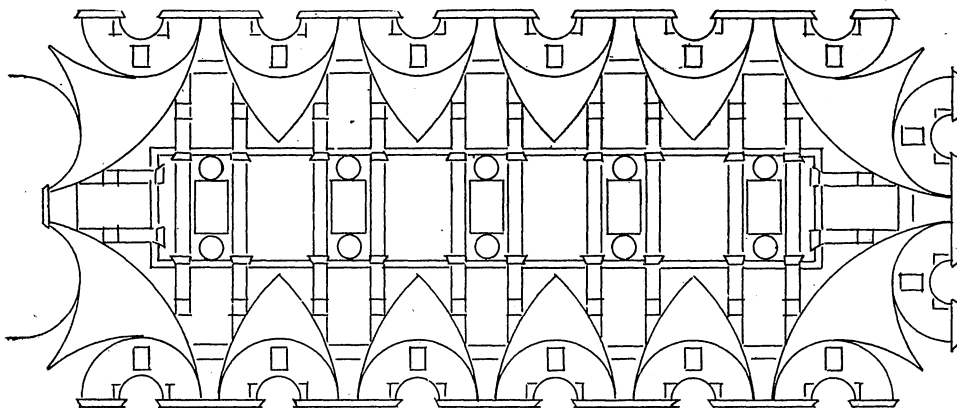
system was adhered to by the Fratre in all his subsequent works." Raphael, with that



power of assimilation which distinguishes him among men of genius, learned from Fra Bartolomeo this method of disposing figures and combining them in masses with almost mathematical precision. It would have been indeed surprising if Leonardo da Vinci, in whom the artist and the man of science were so wonderfully united, had not been greatly preoccupied with the mathematics of the art of painting. His *Madonna of the Rocks*, and *Virgin on the Lap of Saint Anne*, in the Louvre, exhibit the very perfection of pyramidal composition. It is, however, in his masterpiece, *The Last Supper*, that he combines geometrical symmetry and precision with perfect naturalness and freedom in the grouping of individually interesting and dramatic figures. Michael

Angelo, Andrea del Sarto, and the great Venetians, in whose work the art of painting may be said to have culminated, recognized and obeyed those mathematical laws of composition known to their immediate predecessors (Figs. 3 and 5), and the decadence of the art

audible. A building is an aggregation of the commonest geometrical forms: parallelograms, prisms, pyramids and cones,—the cylinder appearing in the column, and the hemisphere in the dome. The plans, likewise, of the world's famous buildings, reduced to their simplest



GEOMETRICAL BASIS OF THE SISTINE CEILING PAINTINGS

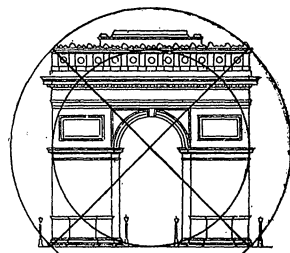
in the ensuing period, may be traced not alone to the false sentiment and affectation of the times, but also in the abandonment by the artists of those obscurely geometrical arrangements and groupings which, in the works of the greatest masters, so satisfies the eye and haunts the memory of the beholder.

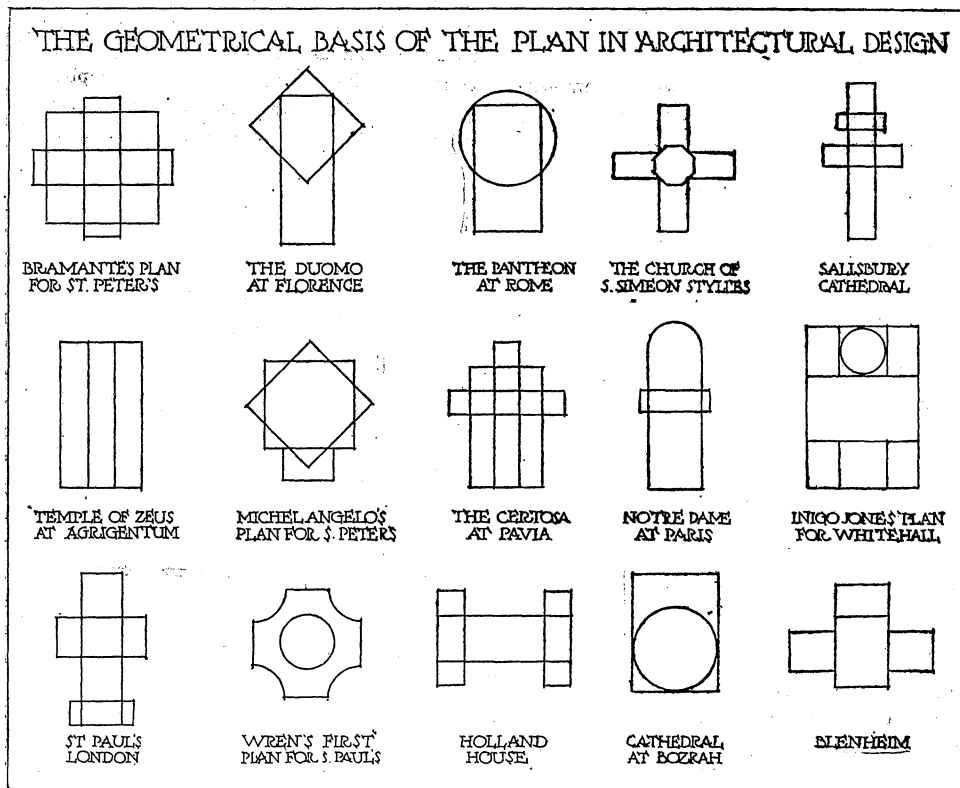
Sculpture, even more than painting, is based on geometry. The colossi of Egypt, the bas-reliefs of Assyria (Fig. 6), the figured pediments and metopes of the temples of Greece, the carved tombs of Ravenna, the Della Robbia lunnettes, the sculptured tympani of Gothic church portals, all alike lend themselves in greater or less degree to a geometrical synopsis. Whenever sculpture suffered divorce from architecture, the geometrical element became less prominent, doubtless because of all the arts architecture is the most clearly and closely related to geometry. Indeed, it may be said that architecture is geometry made visible,—in the same sense that music is number made



expression, are discovered to resolve themselves into a few simple geometrical figures. (Fig. 7.) But architecture is geometrical in another and a higher sense than this. Emerson says: "The pleasure a palace or a temple gives the eye is that an order and a method has been communicated to stones, so that they speak and geometrize, become tender or sublime with expression." All truly great and beautiful works of architecture,—from the Egyptian pyramids to the cathedrals of the Ile-de-France, are harmoniously proportioned, their principal and subsidiary masses being related, sometimes obviously, more often obscurely, to certain symmetrical figures of geometry, which, though invisible to the sight, and not consciously present in the mind of the beholder, yet perform the important function of coördinating the entire fabric into one easily remembered whole.

Upon some such principle is surely founded what Symonds calls





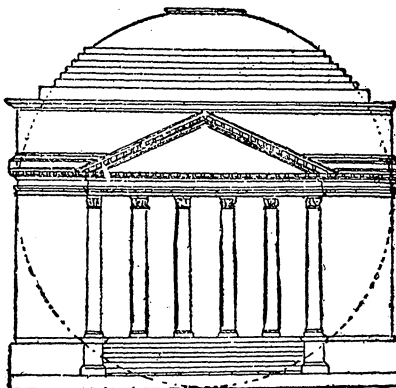
"that severe and lofty art of composition which seeks the highest beauty of design in architectural harmony supreme, above the melodies of gracefulness of detail."

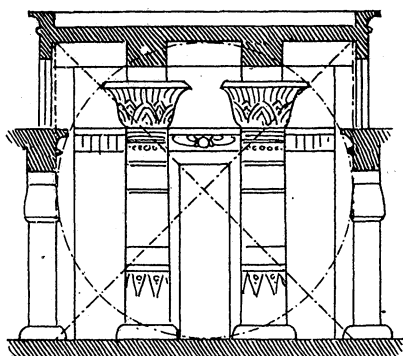
There is abundant evidence in support of the theory that the builders of antiquity, the masonic guilds of the Middle Ages, and the architects of the Italian Renaissance, knew and followed certain rules, but though this theory be denied, or even disproven,—if after all these men obtained their results unconsciously, their creations so lend themselves to a geometrical analysis that the existence of certain canons of proportion, based on geometry, remains unimpeached.

The plane figures princi-

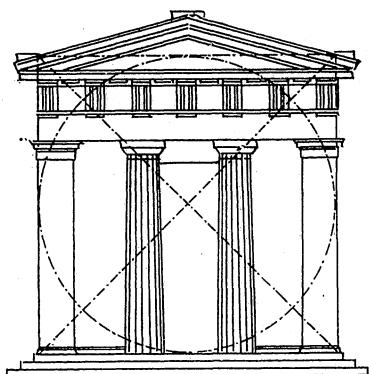
pally employed in determining architectural proportion are the circle, the equilateral triangle, and the square, which also yields the right angled isosceles triangle. It will be noted that these are the two-dimensional correlatives of the sphere, the tetrahedron, and the cube, mentioned as

being the determining forms in molecular structure. The question naturally arises: why the circle, the equilateral triangle and the square? Because, aside from the fact that they are of all plane figures the most elementary, they are intimately related to the body of man, as has been shown (Figure 1, "The Bodily Temple," in the preceding number of *Messenger*), and

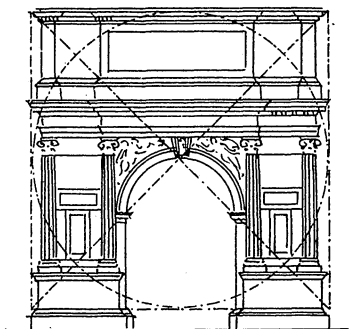




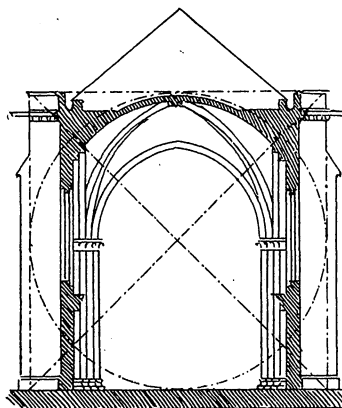
EGYPTIAN



GREEK



ROMAN



MEDIAEVAL

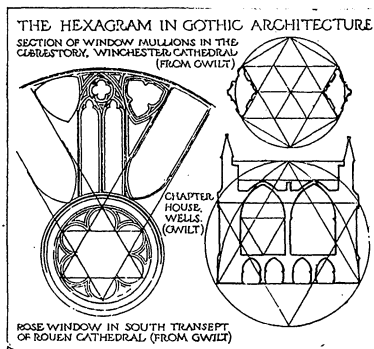
the body of man is, as it were, the architectural archetype. But this simply removes the inquiry to a different field, it does not answer it. Why is the body of man so constructed and related? This leads us, as does every question, to the threshold of a mystery upon which Theosophy alone is able to throw light. Any extended elucidation would be out of place here; it is sufficient to remind the reader that the circle is the symbol of the universe, the equilateral triangle of the higher trinity (atma, buddhi, manas), and the square of the lower quaternary, of man's sevenfold nature.

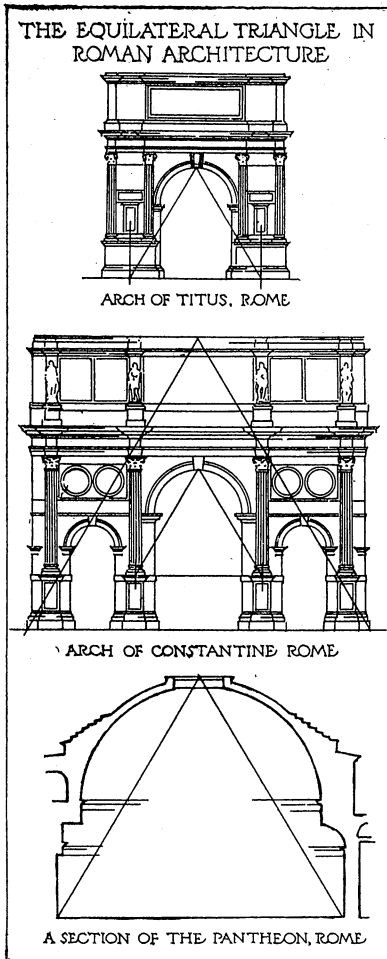
The square is principally used in preliminary plotting; it is the determining figure in

many of the palaces of the Italian Renaissance; the Arc d' Etoile in Paris is a modern example of its use. (Fig. 8.) The circle is most often employed in conjunction with the square and the triangle. In Thomas Jefferson's Rotunda for the University of Virginia, a single great circle was the determining figure, as his original pen sketch of the building shows. (Fig. 9.) Some of the best Roman Triumphal arches submit themselves to a circular synopsis, and a system of double intersecting circles has been applied to façades as widely different as those of the Parthenon and the Farnese Palace in Rome, with interesting results, though it

would be fatuous to claim that these figures determined the proportions of these façades.

By far the most important figure in archi-

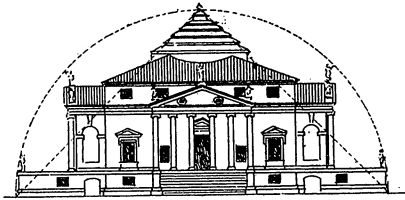




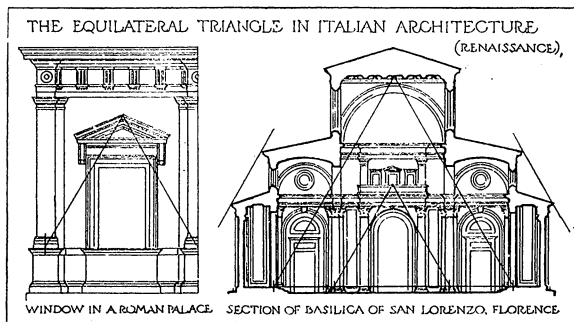
tectural proportion, considered from the standpoint of geometry, is the equilateral triangle. It would seem that the eye has an especial fondness for this figure, just as the ear has for certain related sounds. Indeed, it might not be too fanciful to assert that the common chord of any key (the tonic with its third and fifth) is the musical equivalent of the equilateral triangle. It is scarcely necessary to dwell upon the properties and unique perfection of this figure. Of all regular polygons it is the simplest: its three equal sides subtend equal angles, each of 60 degrees; it trisects the circumference of a circle; it is the graphic symbol of the number three, and hence of every three-fold thing. Doubled, its gen-

erating arcs form the vesica piscis, of so frequent occurrence in early Christian art; two symmetrically intersecting equilateral triangles yield the figure known as "Solomon's Seal," or the "Shield of David," to which mystic properties have always been ascribed.

It may be stated as a general rule that whenever three important points in any architectural composition coincide (approximately or exactly) with the three extremities of an equilateral triangle, it makes for beauty of proportion. An ancient and notable example occurs in the pyramids of Egypt, the sides of which, in their original condition are believed to have been equilateral triangles. It is a demonstrable fact that certain geometrical in-



tersections yield the important proportions of Greek architecture. The perfect little Erechtheion would seem to have been proportioned by means of the equilateral triangle and the angle of 60 degrees, both in general and in detail. (Fig. 12.) The same angle, erected from the central axis of a column at the point where it intersects the architrave determines both the projection of the cornice and the height of the architrave, in many of the finest Greek and Roman temples. The equilateral triangle used in conjunction with the circle and the square was employed by the Romans in determining the proportions of triumphal



arches, basilicas and baths. That the same figure was a factor in the designing of Gothic cathedrals is sufficiently indicated in the accompanying facsimile reproduction of an illustration from the *Como Vitruvius*, published in Milan in 1521, which shows a vertical section of the Milan cathedral and the system of equilateral triangles which determined its various parts. (Fig. 13.) The vesica piscis was often used to establish the two main internal dimensions of the cathedral plan; the greatest diameter of the figure corresponding with the width across the transepts, the upper apex marking the limit of the apse, and the lower, the termination of the nave. Such a proportion is seen to be both subtle and simple, and possesses the advantage of being easily laid out. The architects of the Italian Renaissance doubtless inherited certain of the Roman canons of architectural proportion, for they seem very generally to have recognized them as an essential principle of design.

Nevertheless, when all is said, it is easy to exaggerate the importance of this matter of geometrical proportion. The designer who seeks the ultimate secret of architectural harmony in the equilateral triangle rather than the trained eye, is following the wrong road to success. "That way madness lies." A happy inspiration is worth all the formulas in the world,—if it is happy, the artist will probably find that he has "followed the rules without knowing them." Even while formulating concepts of art I must again reiterate that the concept is unfruitful in art. The "mechanism" of spatial beauty is an interesting study, and within certain limits, a useful one; but it can never take the place of the creative faculty, it can only restrain and direct it. The study of proportion is to the architect what the study of harmony is to a musician,—it helps his genius adequately to express itself.

Claude Bragdon.

Forget not this lesson,—that everyone is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only; therefore all men are seen at a disadvantage.

THE SOUL'S LONELINESS.

Many philosophers have commented on the loneliness of the soul. Despite all efforts to impart our view-point to others we remain apart and see life, its incidents and its meaning in a way entirely individual, distinct from that of our neighbors. This inability of our friends to see the world through our eyes gives us constant pain, causes unceasing argument and strife. In childhood we look to the mother for sympathy—that fellow-feeling which enables her to enter into our difficulties, to see our troubles, to grieve and to rejoice with us. Matrimony offers the common solution of the difficulty for the adolescent. But even the close association of wedded life and the opposing of a common interest and purpose to the greed and selfishness of the outer world do not suffice to relieve us altogether. Souls demand satisfaction at all points and not until complete satisfaction is attained, not until we feel that we are understood in all ways may we feel that the loneliness of the soul is satisfied. The religionist, fortunate in his satisfaction with his faith, relies on the hope of a vague heaven-life to satisfy his need. Though not to be disappointed he can find but a temporary satisfaction there.

This longing of the soul for satisfaction, for completeness, is essential, belongs to the soul itself; it must be of the Logos, since He lives separated, in a certain way, from a part of Himself. We may obtain greatest satisfaction by seeking harmony in duty—each man endeavoring to find the way to live which is best adapted to him and his need. The validity of this wonderful doctrine of dharma is felt by the people of the West, though not preached as in India. The highest duty performed gives greatest satisfaction, leads most quickly to union.

Fortunately we are aware of the inner round, of the existence of a path which leads to union with God in consciousness, a path which, though difficult now, will be easier for those who follow us, a path which will lead to satisfaction complete except for the longing of God Himself for the reunion with Him of all His manifested creation.

ON REVELATIONS.

Several students have asked whether the discoveries announced in the article on "The Aether of Space" (*Theosophist*, vol. xxix, No. 9, June, 1908) modify in any way what was previously written in *A Study in Consciousness*, *Occult Chemistry*, etc., as to the formation of the planes of the solar system. Speaking generally, a modification of the way of expressing facts and an amplification of details rather than a correction of facts are needed, as will be presently explained, but the enquiries suggest the need of a few words on "revelations" as a whole.

As a matter of fact, revelations can only come from the Masters Themselves, or from Those above Them in the Occult Hierarchy, and are concerned with matters of deep import and weighty significance, such as those embodied in the early days of the Theosophical Society in Mr. Sinnett's *Esoteric Buddhism* and, later, in Madame Blavatsky's *Secret Doctrine*. Even in these, mistakes have inevitably occurred, as Madame Blavatsky pointed out in her great work, from the fact that the knowledge imparted by the Masters had to be assimilated and reproduced by the pupils to whom They gave it, and in this process inevitably contracted some errors, due to the imperfection of the pupil, not to the lack of knowledge of the Master. The treasure was in earthen vessels.

But in the writings of the pupils themselves, when they are not merely transmitters, there are no revelations, but only observations and deductions or inductions, and these are subject to all the ordinary rules which govern such matters. The powers of the student, at any stage, are limited, and he can only observe within the limits of these powers. As he advances, his powers increase, and when, after such increase, he again observes a particular phenomenon observed in his earlier days, he sees much more of it than he did before. Hence he describes it more fully, and in many ways differently. Later on, he sees relations which before were invisible to him, and these modify his description of the related phenomena. The solar system, to the vision of one order, is a series of separate globes revolving round a central globe; to the vision of a

higher order it is as a lotus flower spread out in space, and every apparent globe but the tip of a leaf. Is the first vision true? Yes and no. It is true on its own plane, but the expression of it, will be modified when the results of the subtler vision of a higher plane are in the memory of the observer. If with my physical eyes I see a boy whirling a flaming stick, I say that I see a fiery circle. Is it true? Yes and no. I see a fiery circle, but there is no circle, only a point moving so rapidly that the impressions overlap each other and appear to me to be continuous.

If observations are to be published at all—and by such publication of observations every science grows—they must be taken as mere commonplace observations, and not as revelations. They must be subject to amplification, modification, correction, by further observations. As was said in the original article on "Occult Chemistry" (*Lucifer*, November, 1895): "These observations need repetition and checking. . . . Further observations are necessary to substantiate details. The observations . . . are believed to be correct so far as they go."

Let us now compare the statements in the "Aether of Space" as to the atom with those of the earlier literature, taking the *Lucifer* article and pp. 17-24 of *A Study in Consciousness* as fairly covering the ground.

The bubbles may be regarded as "the matter drawn in from the infinite space on every side for the building of our solar system" (p. 17), and the "seven types of matter" are to be formed from these. A single bubble may provisionally be taken as probably the atom of the Adi plane, so that we may conceive that when the Logos commenced His work of manifestation He found nothing but a mass of separate equidistant bubbles. We know nothing of His work on that plane, but reasoning by analogy we may venture to suppose that there also sub-planes may exist, made by His action in ensouling forms composed of aggregations of the bubbles.

When He willed to constitute the second plane He poured forth a wave of His life, and this wave, with its definite wave-length, is the *tanmatra* of the future atom of the plane; it carries with it nearly all the bubbles of the system, but leaves an infinitesimal fraction of the whole as the matter of the Adi plane.

As the wave of life wells out, it shows itself as requiring a different mode of expression from that on the Adi plane; no longer does it work with simple bubbles, but its atom is a complex form consisting of forty-nine bubbles. On this second plane, this atom of forty-nine bubbles is the unit, the brick used for the building, though what it there builds is still beyond our conception.

When the third plane is to be constructed, the out-welling is not from the lowest sub-plane already evolved, nor is the atom of this, the nirvanic plane, built directly out of the forty-nine-bubble-atoms already existing. It may be remembered that it has been pointed out that the atomic sub-planes are all in touch (pp. 26-28), and constitute what has been termed "the short cut"; in the building, the Logos sends out a fresh wave, which seizes upon nearly all the Anupadaka atoms—leaving only what is needed for the work of that plane—and sweeps them away; as they are swept away they are broken up, and reduced into their constituent bubbles, and those same bubbles are instantly reformed into atoms of quite another shape, each containing two thousand four hundred and one bubbles. This process is repeated until the physical plane is reached, only sufficient material being left behind on each plane for the needs of the evolution which is to take place upon it.

This is exactly the reverse of the breaking-up process described in the article on "The Aether of Space." It was there stated that a physical atom is not built directly of astral atoms, and therefore cannot be broken up into them; but that if the force ensouling a physical atom is pushed back beyond the limits of physicality, the physical atom dissolves into its fourteen thousand million constituent bubbles, which immediately re-arrange themselves into forty-nine astral atoms. If the force be pushed back once more, beyond the limits of the astral plane, these forty-nine astral atoms dissolve again into separate bubbles, and the same force instantly ensouls two thousand four hundred and one mental atoms, which are, however, simply a new arrangement of the same group of bubbles that originally constituted the physical atom.

Therefore, just as it is incorrect to speak of

breaking up a physical atom into astral atoms, so it is inaccurate to speak of building a physical atom out of astral atoms, because before the change can take place the astral atoms must dissolve into their constituent bubbles and these must be rearranged in quite a different way. But it must be noted that a physical atom is never built up out of any bubbles but those that have previously been part of astral atoms, just as astral atoms are never built except out of bubbles which have previously formed part of mental atoms. In the descent, each plane is formed only of bubbles which have previously had the experience of all the planes above; but at each change from plane to plane, they leap back for an instant into the original condition of separate bubbles, and the arrangement in the new and lower atom is caused by a new wave of life from the Logos, expressing itself in further self-limitations. In the earlier investigations we missed this swift dissolution and rebuilding, and only saw that where the physical atom had been, the astral atoms were. We concluded too hastily that the one was disintegrated directly into the other.

As has been said, each new wave of life from the Logos is a tanmatra; the axes along which the force moves to make the new arrangement are the tattva. These determine the size and form of the atom (p. 20), but what "we may call the surface or wall of the atom," determined by them, the "whirling wall" spoken of in Lucifer, is not a true surface or wall, but an illusory one, like the circle of the whirling fire-stick—an appearance merely. This fact, also, we did not notice in the earlier investigations. The "shell" spoken of on pp. 22-24 is equally an appearance, the pressed-back matter of the earlier plane as the vortex of the new atom declares itself (see Lucifer article). But though the detail as given on pp. 22-24 needs amending, the involution which was there imperfectly described is a fact, as the experience of each plane is carried on by the bubbles which leave it to form the atoms of its successor.

We have gone into detail in this matter, partly in answer to questions put at one of our Adyar meetings, and partly in order to remind students that all our observations are

likely to be modified and corrected and amplified as to details, as they are repeated with powers which have grown, and with increasing familiarity with the phenomena of the different planes. In all these matters, we are in the region of science, not of revelation.

A. B.

C. W. L.

THE VALUE OF OUR EFFORT.

"If ye shall ask anything in my name I will do it."

The value of the service we render Theosophy directly or by effort in the outer world does not admit of easy or exact measurement. In fact we may do little more than guess at it. But we may be sure that the great Christian Master Whom we love so well is not quite imperfectly represented by the words quoted. And we may be sure the method of the other Brothers is the same with Their disciples. "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son."

It is well enough to explain such texts. But it is best not to destroy their positive value. It is easiest to see how They bless our efforts—for this is the obvious meaning of the text—by observing the effect of some of the efforts put forth by well-known pupils. What could be more remarkable than the strength of our society whose organization we owe to Colonel Olcott? Our numbers are small. But the solidarity and coherence of the body are enormous and its force will be ever directed, with the wisdom of omniscience, in the lines of cleavage which will one day split the bulwarks of ignorance. The writings of H. P. Blavatsky have so profoundly affected the world in the generation and less in which they have been existent that their influence is wholly beyond computation. So with the successors of the two pioneers.

We find in occultism the explanation of these facts. The Masters, by the necessities of the Law, must remain, for the most part, in retirement. Moreover, the forces which They use are of a different and far higher order than those with which the initiates are entrusted.

But the joy and relief of the disciple is found

in the fact that the Master works through him, with him and really uses him. The sense of responsibility of the pupil is relieved by the fact that he feels the great forces applied will be so directed that no harm will befall the Cause which he has been assigned to aid but that all forces will be turned to good account.

But the great central fact of all is this—that there is no desire for separateness upon the pupil's part, that his effort falls flat unless aided by the Master's power and love.

Here, in the antithesis of this statement, is the joy and glory of all the disciples of the Masters—that their good works shall be blest, are blest, have ever been blest by the Master. A blow struck at ignorance by a pupil is multiplied a thousand fold by the Master. For every small thought-form sent forth by the pupil the Master sends a myriad and always in the name of the pupil. Our society is working with occasional sufferings and with struggles. Its good Karma, magnified by the blessings of the Mighty Brotherhood, the Guardians of Humanity, is growing to an irresistible force that will be discharged upon the society and upon the world at such times as They shall determine. The Theosophical Society now small and in many respects weak will one day dominate the world. One day it will have gained the power, when the times are ripe, to show to the world the truth of the divine wisdom, when men are able to know for themselves, by the development of their own powers. Then, indeed, will be that better time for men when much of our selfishness having been laid aside, there shall be mutual help, better conditions of life on earth and the vision of the unclouded smiles of Heaven. Till these great things come, to hasten the day of their coming, let us have that faith in our Masters which is born of our certain knowledge. Let us labor with our divine thought, aspiration and will for the upbuilding of that House not made with hands, eternal in the Heavens.

Happy the man who has learned from them the secret of the universe: who, as the years of his life move on, sees more and more the strange and mystic beauty of the world.
—Kuhns.

A CHAPTER FROM LIFE'S NATURE STORY.

"There was an old woman
Who lived in her shoe—
She had so many children
She didn't know what to do."

The world is full of mothers, and the love of the old woman of the shoe for her children is akin to all mother love. But there is one whom we call the Great Mother—Dame Nature. Although her children are legion, she is equal to the task of providing for each temperament, and is willing to give ages of time to the development of her offspring.

Mother Nature is very, very old. For millions of years she has been bringing up children. Within her great heart are myriads of little lives, pure and beautiful, and sharing her knowledge of the Divine; but within each tiny self is an intense longing to know Life as it is expressed in form. Unlike the nervous, fussy old lady of the shoe, the Great Mother knows there is nothing to fear in allowing her children to "go out," as it were, and learn the ways of the world. So the little prodigals start out in quest of "freedom," as they think, but they really become so bound-up in matter that they forget the Mother, and do not realize that her arms are about them throughout their pilgrimages.

Some attach themselves to minerals, where they sleep in beds of rock in the icy North; others find homes in the diamond fields of Africa, while still others are "whirled high in air, to fall in torrents of burning lava." They return to the Mother again and again, confiding to her, and the other children within her bosom, their thrilling experiences.

As children in our schools are promoted from one class to another, so these very young pupils of Life, after sleeping for ages in the mineral, are advanced to the plant class. Here they dream, and absorb all the plant has to impart.

"What is Life on the earth?" asked Mother Nature, as she cuddled one of her children to her heart.

"Life is cruel," he wailed. "All the roses on the sweet-brier bush were very happy, nodding in the bright sunlight that morning; but alas, early in the day a zealous young botanist spied the beautiful pink rose in which I dwelt,

and ruthlessly tore it from the stem, dissecting it petal by petal. Then I came home to you."

"And what say you, little one, of Earth?" to another wanderer who had returned.

"Life is a joy. I lived in a bright yellow dandelion, growing in the grass along a dusty road. The passers-by admired it greatly (there were no other flowers growing near) and finally a ragged little newsboy caught sight of it, and was wild with joy. 'This is a sure thing posy,' he cried, kneeling down and plucking the dandelion, oh, so tenderly. He held the flower lightly in his palm for a time, and then tucked it away inside his jumper to show his little lame sister when he returned at night. Yes, life on Earth is sweet," he sighed happily.

Time rolls on, and Nature's children attach themselves to the animal kingdom.

Meanwhile this wonderful Mother has been keeping pace with her progressive children by partitioning off her house. Some have advanced much more rapidly than others, and the different classes must not conflict. Those who have had the same experiences form little groups by themselves.

Here a strange occurrence takes place. The one Mother becomes two; the two, four; and so on, and these different mothers are called Group-Mothers, or Group-Souls, because they are mothers of groups. It is said that one fly-mother may have a million children, and fish-mothers have about as many. As the lives attached to the animal creation expand in knowledge the Group-Soul keeps on dividing; the Soul, or Home, thereby becoming smaller and smaller, until, as the life is almost ready to step out of the animal, there is but one child for each Group-Soul. Then does the Human Soul take possession, and the life enters the human class.

When the Life is very young, and is experiencing existence in the mineral, it thinks that It is the mineral; then, that It is the plant, the animal, and the human body; but as it grows wiser it learns that the real Self has never left its home in the Divine, but that just a tiny ray of Itself has been out gaining experience in the world.

All the children of Earth have at some far distant time had experience on all these planes,

but we have learned that the body to which we become attached is not the Self. We have also learned that we all have a Soul-Home. As the Life within the mineral, the plant, and the animal has the Group-Soul for his home, our home is the Causal Body, to which we return after each life here on earth. X.

RENUNCIATION.

Man is called the orphan and his pilgrimage to the Father is not of one life-time but of many. Through the whole long journey he is impressed with his homelessness and helplessness; of every inn upon his route he tries to make a permanent habitation and establish enduring friendships with the companions of a moment. But the Law demands inexorably that with the Sun's rising he shall resume his journey and leave his temporary habitation, though he may take with him some of his companions.

Yet the Law teaches by many examples and symbols to be seen like finger posts on each side of the way that the new shall be better than the old, that what is discarded will be substituted by something similar and better until the rest of the night in the Tavern of the wayside shall give place to eternal peace in the bosom of the Father.

If there is a Law of Renunciation, there is also a Law of Mercy, and the man who discovers it traced large in the symbolism of Nature and proclaimed in parables by religions and very clearly by Theosophy, shall find at the end of his long pilgrimage the permanent glory and peace of Nirvana, where he shall be at home and at one with the Father, and shall at last draw to him his long separated brothers.

Can you not live so as to feel the great, throbbing heart around you, so as to express that feeling in even its smallest detail? Let there be nothing cynical in your view of life.

Sense the pathos and the pity of it, trusting that some day, to your now darkened eyes, the mystery and the pain will be untangled.

Feel, feel with everything that cries, with everything that suffers, and in the most broken fragments of a life find some beauty. Let your own quivering heart strings teach you the anguish in other hearts and live to ease it.

THE THEOSOPHICAL BOND OF UNION.

We members of the Theosophical Society constitute a Spiritual Fellowship whose field is the world and whose activities are intrinsically as multiform as the needs of men and of our younger brothers, the animals.

This fellowship is all-powerful in its cohesive influence upon mind and heart, and among true Theosophists can no division, no spirit of separateness, exist.

We constitute one of the nuclei of the Universal Brotherhood of Man, and are bound together not only among ourselves but with all other nuclei no matter of what race, creed, caste or color.

All persons such as we, capable of, and inclined to the sacred service should be united in brotherly love and more than willing to set self aside in the interests of the whole.

As truly are we brothers and sisters as are the children of one family, and just as truly do we owe each other the brotherly amenities and help, though unasked.

This unbreakable bond thus uniting us, candor and kindness and affection and mutual help and self-sacrifice—marks of the coming race—should ever prevail among us, must so prevail if the type of that higher race is to be foreshadowed in us and in our children.

Peace is our watchword, truth is our aim; the deep, compassionate heart which extends tolerance to even the intolerant, and the broad, discerning mind which perceives the real beneath the unreal—these the guaranty of our mutual fellowship, the earnest of our progress toward the Goal.

Giving allegiance to our Higher Selves, following their guidance even though it bring pain to our lower selves; striving to attain to control of our minds, to become Lords of self; to so regulate our conduct that we shall do at once what deliberation would impel us to do; to be forbearing and able to endure; to attain by constant study and meditation the faith, enlightened and invincible, that leads to the feet of the Master.

We stand singly,—no matter how often we waver or fall—for progress toward all that is possible to man, and together as a center of light in the world, whence the minds and the hearts of men may be increasingly illuminated.

—F. Milton Willis.

THE CRITICAL FACULTY.

The development of the discriminative faculty is, we are told, the special function of the fifth sub-race in which we are now evolving. In the earlier stages of the development of any faculty, there seems to be a period of exaggeration, of intensified activity, which in due time runs its course, and gradually moderation is reached and normal proportions are attained. Our present tendency to excessive criticism exemplifies this fact; we seem to be always searching for weaknesses and errors; we do not think truly; if we judged from within, rather than externally and superficially, we should perforce be tolerant. If it were possible to accurately analyze the complex bundle of contradictory traits and tendencies, constituting a human personality, and to be cognizant of the karma dominating that particular life, we should not dare to criticise harshly or to pass hasty judgment; we should see that the man is precisely what he must be, the resultant of all that has gone before. Mrs. Besant once said, "you have no right to expect any person to be other than he is, at the stage of evolution he has reached," and a little reflection enables us to recognize the force of this statement. To see truly and to choose rightly his power of perception must be developed; he must appreciate the fact that certain qualities and lines of action are objectionable, and he must then feel his own responsibility in the matter, with such convincing force that action along those lines becomes impossible to him. At an earlier stage he does not see clearly, or his will power and persistence of purpose are not yet sufficiently evolved, to enable him to make the effort required to accomplish that which theoretically he accepts as right and desirable.

In the Bhagavad Gita Arjuna asks: "But dragged on by what does a man commit sin, reluctantly indeed, as it were by force constrained?" and the answer is: "It is desire, begotten by the Rajas-energy, know thou this as our foe here on earth." It is the Rajas-energy, in other words, the mind, with its power of imagination and its reasoning faculty, that is ever stimulating the desire nature and arguing that the path which that nature elects to follow, is surely the wisest and the safest;

and only the lessons of experience, sharp and bitter, bring wisdom, and the strength to adhere to the course that is recognized as right.

We say that under certain circumstances our friend should act differently; he should overcome the obstacles confronting him, he should make more of his life; forgetting that it is our friend, with his special characteristics, his weaknesses, having his own point of view, who has to act, and not a wiser and a stronger person, who, under the same circumstances, would deal quite differently with the situation. Again, we all meet people who might be designated as irresponsible; sometimes they are bound to us by ties of relationship. Time after time, they neglect what is obviously their duty; they obstinately follow a wrong course, they seem to learn nothing by experience. We remonstrate unavailingly, at last wearied and irritated, we wash our hands of them; we say we will help no more, that they must endure what they have brought upon themselves. But here we are neglecting our own duty; it must be remembered that these are child-souls, and that no amount of pushing will make them learn their lesson in one lifetime. The best that we can hope for, is, that they shall gain a little, and develop tendencies that will reach fruition in future lives. Our part is to be compassionate until the end; to help when help is actually needed, and to leave retribution to the Lords of Karma, we are not wise enough to usurp their functions. Nor should we criticize too harshly our own weaknesses and errors. As a quaint saying of Thomas à Kempis has it: "What a man cannot mend in himself and others he must bear with patience." Self analysis is desirable because self knowledge must precede self control, and purification of the lower nature; but character building is a slow process, and brooding over inevitable failures diminishes the energy needed to overcome them. The best way to eliminate a fault is to refuse to think about it, and to sedulously cultivate the opposite virtue. After a time it will be starved out, and we shall know it no more. Miss Edger has given us some valuable thoughts on this subject. She says: "The realization of unity will come from a true understanding of the essential nature of man and of the work-

ing of the law of evolution. For that will satisfy us that every other individual is exactly what the law of his own being requires him to be. We are tempted to condemn, yet the very thing we would condemn is the means, and the only possible means, whereby the God in him is becoming able to manifest. We think our brother is sunk in sin; but his sin is the one experience which at his present stage is able to carry him a step forward. We must remember that in going forward, we may at times have to go downward. The path up the mountain does not lead upward all the time; as each of the outlying peaks is reached, it may descend into a valley, but it is only to lead up its other side to a higher peak beyond; and so we are traveling forwards just as much when we are descending into the valley as when we are rising on the other side. Just so it is in our evolution; many and many a time do we have to go down, even into the very depths, but only to rise out of them again stronger and purer. If we realized this, we should never criticize, never blame, never find fault; we should only be patient and love." Let me quote also from an article of Dr. Ward's, who writes in the same vein: "If we look impersonally into the hearts of men, and listen there to the Song of Life, we shall hear a different melody in each. Each is right in his place, each pursues his idea of happiness, and in pursuing, grows. One standing on a peak of progress aspires towards Nirvana; another struggling in the mire of animality longs for alcohol. Both are right according to their stage. The less evolved has a long and weary path to tread; need we make it harder by the weight of our displeasure? He will not listen to our admonitions, or heed our warnings, * * * When such a man does heed a warning, it is because he has already suffered, and when we speak, his inner self consents; we simply re-establish in his present brain the idea which hard experience fashioned in a former life. So it is well to warn, but idle to lament or censure a lack of heed. * * * If we know this indulgence to be foul, it is because we have experienced the pain it brings. Who, then, are we, to cast a stone at drunkards, or any other miserable sinners? We see in them the One Life working, and can have good will, and banish from our speech such

words as low, degraded, vile, ever on the lips of the self-righteous."

We too often forget that we possess a great force that can be used for helping others—the power of thought—more potent than our best and wisest counsel, which frequently arouses antagonism and irritation, even when we try to speak with gentleness and sympathy. Any one may verify for himself this occult truth, by sending every day to a friend whom he desires to aid, a strong, loving earnest message of good-will, desiring that help shall come to him in whatever way that help is most needed; and if this be done systematically and persistently, with firm belief in the power of thought to help, the result is certain. The messenger of love works without friction, and he who sent it forth will one day be surprised at what he has accomplished.

We are led to believe that in the not too-distant future, we shall pass into an era of prolonged peace. This must be, we are told, to ensure the proper environment for the coming race. It cannot be born in the midst of strife. Then shall the Buddhic principle begin to stir humanity; universal brotherhood shall be no longer a dream; the horrible stress and strain of our present nightmare-like existence shall be transmuted into the soft harmonies of fraternal love, of mutual service. Let us endeavor to hasten the advent of this glorious day of Light, by making our tolerance wide and deep; we need not fear that it will be too far-reaching, that we shall give too much. We shall still fall far short of the divine ideal raised for us by the Saviours of the world. Let us discriminate by searching for the good, by seeing all that is best and noblest in those with whom we come in contact; we help most when we idealize, because we then approach most nearly to the Real, and pay tribute to the Divine Self within. Let us remember the profound teaching of the Gita: "He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me," and the familiar words of the Christian scripture: "If I speak with the tongues of men and of angels * * * and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not charity, I am nothing." Emilie B. Welton.



The article on Dr. Pascal, signed A. B., printed in July Messenger, was written by Madame Aimee Blech and not by Mrs. Annie Besant.

Large pictures of Madam Blavatsky, Col. Olcott, Mrs. Besant and Mr. Leadbeater are for sale by Mr. M. L. Guay, 687 Boylston street, Boston, Mass.

MRS. BESANT'S TOUR.

The long expected visit of our President is a thing of the past. The last lecture has been delivered, the final interview granted and, all duties performed, Mrs. Besant is on the ocean, journeying to Ireland.

The tour has been a great success in every way. Great spiritual uplifting has attended her at all points. The members have been encouraged. The public has received many messages of the highest import and the great orator will have a goodly fund of money with which to strengthen those institutions in which we as theosophists share an equal interest with her.

The members of our Section will be especially gratified to know that the great lady was everywhere received by all theosophists with the utmost respect and enthusiasm.

The executive officers of the section wish to thank the branches and members for their cordial co-operation, without which, of course, the tour could not have been so successful.

The newspaper press has given a great deal of space to the presentation of Mrs. Besant's views and personality to their readers. One collection of clippings fills a large octavo volume.

The section owes especial thanks to Mr. A. P. Warrington and Mrs. Clara J. Kochersperger who, using private funds, have attended Mrs. Besant and made her long journey easier.

CONVENTION NOTES.

Needless to say, Convention this year was a great success. The presence of the President, Mrs. Annie Besant, the large number of delegates present, the absence of any business that might cause controversy gave to Convention a harmonious atmosphere. All parts of the Section were well represented. Two members came from far-off Vancouver, B. C., several from San Francisco and Los Angeles; Boston, Mass., and New York sent contingents; one delegate came from Tampa, Fla., and another from Louisiana, while almost the first to arrive on the scene was a delegation of four from Austin, Texas. At Convention time, those present realize how vast is the work of the Section. Too many members think of the work of Theosophy from the viewpoint of their branches. Convention helps one to "think sectionally."

The serious illness of the General Secretary deprived Convention of his presence; he had, however, sufficiently recovered soon after the close of Convention for some of the members from far off places to see him before their return home. Dr. Van Hook was re-elected General Secretary by 244 votes to 36 votes cast for Mr. Louis P. Tolby, of Lima, Ohio. On the Executive Committee were elected Mr. A. P. Warrington, of Norfolk, Va.; Mr. F. J. Kunz, of Freeport, Ill.; Mr. J. H. Carnes, of Washington, D. C., and Mr. Thomas Talbot, of Oakland, Cal.

The members present had the rare delight of listening to the President's lectures; three were at Orchestra Hall, "The Signs of the Closing Age," "The Signs of Opening Age," and "The Coming Race and the Coming Christ." A strikingly valuable lecture was that in Convention hall to members and friends on "True and False Yoga."

The Saturday afternoon reception left pleasant memories behind. The large hall gave ample space to move from group to group, and

the ladies' summer dresses and their general air of animation would surely have convinced hostile critics of Theosophy that theosophists are men and women of the work-a-day world, with their feet very much on earth, and delighting in social intercourse, like other mortals.

The full report of the business transacted by convention will be issued in the next number of *Messenger*. A referendum was voted with reference to increasing the yearly dues, and another referendum was recommended to get the opinion of the members concerning when and where the next Convention should be held. Mr. F. J. Kunz promises that, if after referendum, the dues are increased by 50 cents, he will donate \$500 to the Section; but if the dues are increased by one dollar, he will make his gift \$1,000.

This year there were not only a day and a half of post-Convention work, but also two days of pre-Convention meetings. Since Mrs. Besant came to Chicago on Thursday evening, and many members had already arrived, the pre-Convention meetings were arranged to occupy the time till Sunday, the business day of the Convention. Many who arrived on Saturday evening were of course unable to be present at these meetings. They were quite informal and the subjects discussed were "Libraries, Their Organization and Uses," "A Summer School, to be Held in Connection with Convention," "Propaganda Methods," "Press Work."

The idea of a Summer School found much favor, and valuable suggestions were made. One interesting suggestion was to rent a school in the country during vacation for the time of the Summer School; this would save a great deal of labor as to entertainment, providing lecture halls, etc. Whether the Summer School will "materialize" is another question.

Members were enthusiastic about the "Primer," and offered suggestions. One was to make the type larger; another to raise the price to 25 cents. One member wanted the Stanzas of Dzyan included! Several wanted an index. The ten thousand copies printed as a first edition are exhausted, but a second edition will be out soon.

Monday afternoon a question meeting was held. For an hour and a half Mrs. Besant answered questions, though there remained some two-thirds unanswered for want of time. The answers were taken down by a stenographer, and will probably be published in the *Messenger*.

Mr. L. W. Rogers, Mr. Irving S. Cooper, Mrs. Janet McGovern, and Mr. C. Jinarajadasa talked concerning the work done by them during the year. The reports will be published in course of time.

Several pages of *Messenger* would be required to mention all the various suggestions by members for further efficiency in the work of the Section as a whole. The keenest interest was evinced by them in the work, and the cordial spirit of co-operation shown is a bright sign of the future. During her hurried visit, Mrs. Besant has laid emphasis on the need of members learning to co-operate. She stated that the keynote of the sixth sub-race and the sixth root-race would be co-operation, and that we, as pioneers, must take as an ideal for the organization that of co-operation.

The Section is once again growing rapidly. The number of members, at the end of September was 2,816. The number of branches was 91, and two more since then have been formed. If we can all co-operate, giving up our ways of doing things sometimes, for the sake of the spirit of co-operation, we shall make the organization more efficient, and the work done through it for Theosophy greater than has been done so far. The moral of all the Convention activities cannot better be summed up than in these wise words from the Talmud:

"The day is short, and the work is great. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it."

C. J.

Mr. Claude Bragdon, 3 Castle Park, Mount Hope avenue, Rochester, N. Y., has established The Manas Press. He has issued two publications, "Theosophy and the Theosophical Society" and "A Brief Life of Mrs. Besant," which can be obtained for 15c a copy from him by mail.

WHITE MAGIC.

Teachers and students of the wisdom religion are so often confronted with the query "How could God create something out of nothing?" This is probably the most difficult question to answer, for to expound the process of the first cause of all would require the wisdom of all the sages. So if the querist be a sceptic or some one wholly unenlightened and the answer be not forthcoming, he then imagines that he has "confounded the wise" at the very outset.

The universal law of the ultimate atom is absolute even to the infinitesimal grain, and yet many believe that a miracle is a something, or a happening taking place outside of, or without the aid of natural law; or in other words, transcending it. But the occult student knows that the strictest adherents to the fixed and eternal laws are the great world teachers of all ages.

Thus it was in the following little incident borrowed from the Hindu literature and showing a divinely human side of the Lord Krishna.

He, in company with some proud Brahmins, was travelling to a distant part of India, when, a storm overtaking them, they took shelter at the house of a Vaishya. Although the hour was late, one of them demanded cooked food for the party. "Sir!" said the Vaishya, with a deep salaam, "my household supped some hours since and the last morsel of food was eaten; my crops are blighted and I must borrow food from my neighbors." At this the Brahmin became very angry. "You are lying," he said, "go and see that food is prepared for us before sunrise or I will have you put to death."

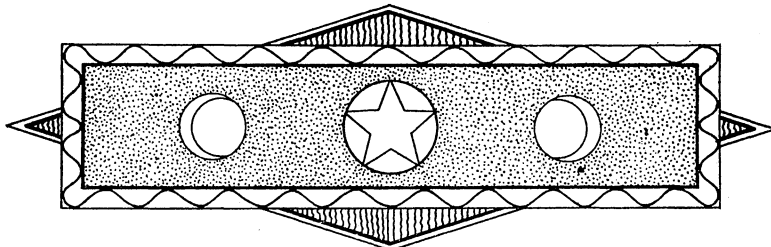
The Vaishya in terror ran to his wife; "Alas! what shall we do, if I go to the next

village for food, I cannot return by sunrise, even if I am not devoured by a tiger." With this he fell upon his bed and wept. Not so the wife, who lay pondering over the situation. At last she thought, "I will go to Krishna, He will help me, why did I not think of that before." She arose quietly and going outside the house where Krishna lay looking up into the starry heavens, she advanced timidly and prostrated herself, imploring him to save her husband. "For," said she, "he is a stupid man, but if he is put to death I shall be a widow and we have many children." Krishna comforted her by saying: "Go and rest, my sister, in the morning I will see what can be done."

At the first crimson streak of dawn, the woman came again to Krishna. "Bring me the vessel in which your last meal was cooked." "But," said the woman, "it is empty. Oh! Holy One, I have washed it very clean." "Go fetch it, sister," said Krishna gently.

Wonderingly she brought the vessel and Krishna passed his hand over the polished surface, for it was as the woman had said, very clean, and appeared to search anxiously; at last he found upon the outer rim a tiny speck of food, this he carefully placed in the bottom of the pot and stretching forth his hand, behold! in a twinkling it was filled to overflowing with steaming rice enough for all and to spare.

After five thousand years these tales are still living in the hearts of the people of India, the reason for it being that they were vitalized by the Blessed Lord Himself, and in what to Him must have seemed a simple act, he showed a recognition, as also did the Master Jesus in the co-called miracle of the "loaves and fishes," of that cosmic law expressed in the well-known phrase "Ex nihilo nihil fit." E. M.



RESPECT FOR THE WORKS OF MAN.

To an extent far greater than is usually realized, man is under the supervision and direct charge of God's Agents. We do not know where in evolution Man would not stand, had it not been for the work of The Great White Lodge and their aids. The doctrine of free-will finds a satisfactory explanation in Theosophy since it shows that man is responsible for his thoughts which later form the basis for his life on the Physical plane.

All ideas that men have which differ from preceding ideas in essence, that is, ideas which involve an entire departure from antecedent thought, came from God through His Messengers. Nations and races are continually influenced through thoughts.

So every genius is a man who is given aid directly by a Master Who sends him a thought which he may use in his work, elaborate into something clothed in favor of his own making, or he is a man who may by virtue of his own evolvment reach the upper mental plane in consciousness and there seize upon the thought-forms which the Masters are sending to all men to be used by them as they may. Hence men as reproducers are the direct recipients of gifts divine in two ways. They may initiate the works of God as they see them. And they may in unusual conditions be the recipients of ideas which are in advance of their own evolution.

The works of Man should be wrought with reverence and should be treated with respect. They are to be carried out with reverence because every work, every thought or deed of man is such a close imitation of the thoughts and deeds of God that they ought to be regarded as sacraments offered to Him. But most work is performed by Man under the compulsion of law. The stern needs of nature drive men on the one side to effort. On the other hand, desire, which in later evolution blossoms into aspiration, calls to men and invites to action.

The works of men excite our highest admiration when they are wrought in the spirit of reverence. "Art for the sake of Art" is a truism. Yet in the last analysis it means only the imitation of the work of God for the sake

of God and the artists' love for Him. The critic, then, who judges from the standpoint of the influence of the work upon himself, who does not try to criticise from a standpoint beyond his own, is first reached by a single quality in the work itself, whatever its merits may be in other respects—the quality of reverence, sincerity. At once this quality is to be felt in the work of the artists of all times, races and conditions of men. However grotesque, however absurd in design, the quality of reverent execution appeals to us. The exclamation would be, "He wrought with care, with love for the work, but the result—we were better to say nothing of it!" This quality will be noted in the work of the red Indians who rejoice in their well-wrought trappings, as well as in the work of the finished sculptor.

It is our duty to look with respect upon all works which men have tried to do with reverence. As critics we may well suggest improvement here or there. But we must recognize and encourage the spirit in which the work has been approached and wrought out.

Not only is it desirable to give appreciation to the work of the artist, but the work of the artisan should be gladly recognized as to motive and aspiration, not only as to execution. Hence every book, every piece of china, every well-wrought garment, ought to be treated with respect and care, a good thought sent to the workman. For in this way and with words of praise he may be encouraged to do better and ever better work, to adopt higher and higher ideals and, in future incarnations to become an artist—one who consciously seeks the highest ideals, strives to grasp the forms, the idolons, from the conceptual world and draw them down, as it were, into physical incarnation or expression.

Two opposing desires divide the soul of these unhappy prisoners of the flesh,—one inclining them to sensual pleasure, the other to celestial things. Plato, in one of his most famous myths, describes the soul under the figure of a charioteer driving two steeds, one black and one white, representing the sensual and the rational impulses, while the charioteer himself is Reason.

A WHITE LOTUS DAY ADDRESS.

Mr. F. Milton Willis delivered a White Lotus Day address in New York City, in which he referred with enthusiasm and in a most interesting way to the membership, the organization and the manifold activities of the Theosophical Society.

He then proceeded as follows: The Theosophical Society and the teachings emanating from it are serving most wonderfully to leaven science, religion and philosophy; since the Society was formed in 1875 a distinctly new era has come. To the Society, in greatest measure, is due the merit of having dragged the modern philosophical speculation up out of the mire of unmitigated materialism into the light and life of spirituality. The Theosophical Society having given to the world a thoroughly reasonable theory of life, and the natural tendency of the cultivated mind being toward a search for such a theory, the good that has been accomplished since 1875 is incalculable, even though no credit for it be given to Theosophy or the Society. The widespread New Thought movement, for instance, which is so rapidly wearing away materialism and orthodoxy in the minds of hundreds of thousands of estimable people, making them capable of receiving Theosophy, the Light of the World, is a direct offspring of the Theosophical movement, though not officially connected with it.

In this connection, we are reminded that the teachings of the Theosophical Society are given without charge, it being considered improper for theosophists to make a charge for teaching the great doctrines which have been, and are being, given forth for the regeneration and uplifting of the world, doctrines concerning which a Lord of Compassion said: "Feed the hungry with them." To charge for teaching them would be to exclude some who could not pay, involving thus a spirit of separateness which it is the very purpose of Theosophy to destroy. To be sure, collections are often taken up after lectures, but they are merely voluntary contributions and are devoted to the maintenance of centers or lodges. Our members are not wealthy, as a rule, and the Society could be far more active if more funds were available, for such funds would be used at once in the best possible

ways for spreading the teachings; they would not be transformed into imposing edifices and high salaried teachers, but would be utilized so as to derive from them the very greatest amount of real and abiding good. Were the wealthy people of the world to realize the true significance of the great Theosophical movement, our Society would become the richest extant, for, knowing, as they would, the good karma that would flow to themselves from giving money to such a cause, they would be most lavish in their donations.

The Society needs money; for this is a time of great moment—there is a strange stir in the world, preparation is being made, consciously or unconsciously, for some comparatively near-at-hand Divine Event, and we want to fulfil that most pressing mission of our Society, namely, the spreading broadcast over the world and into all its nooks and crannies, of the life-giving teachings of the Secret Doctrine, the True Occultism. We are tilling the soil for the sowing by Great Ones who are to come. We need money for the expenses of many teachers to travel throughout the world, and especially through the length and breadth of our fair land, and prepare the way for the events that are foreshadowed. We need money for periodicals, for the publishing of pamphlets and books, for placing books in public libraries and for the establishing of free libraries of theosophical books. Those of us who are not moneymakers by nature are devoting our minds to the work; those who are blessed with material means should give of them with a free and generous hand, and we can assure them, if they need such assurance, that the gift will return to them sometime many fold. Karma yields lavish returns for such investments—investments which serve to spread the Light.

These words are an appeal to you, to inform your wealthy friends, where possible, of this opportunity to do immeasurable good to their fellowmen, good of the permanent sort. I would suggest that those in America who think of making donations should be asked to make them to the General Secretary, at Chicago.

So much as to the general activities of the Society and its needs; in other words, its present. Now as to its future:

In the words of our President, Mrs. Besant,

"Unless our future belies our present, it will be one of great expansion, of enhanced importance, of vigorous energy. The T. S. will, from 1910 onwards, enter upon a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of Religion—liberal, spiritual and therefore free." And all who realize at all its significance are invited to "labor with us in the name of Theosophy for the peace of nations and the enlightenment of the world."

Now let me assure you that the Society, having its being, as it has, in the very heart of the spiritual life of this planet; having behind it certain Great Adepts, or Masters of Wisdom, members of the holy Brotherhood of the White Lodge, which has in charge the evolution of the human race; and having within it an Inner School in which the devoted ones are led to the feet of these great Spiritual Teachers, the Theosophical Society is unique and of an import to the world that can hardly be overestimated. It was founded for the purpose of segregating from the populations of the world those whose inner selves are such that they can form the nucleus of the new sub-race that is now being called into being, the Sixth Sub-race of the great Fifth Root Race; it was founded to subserve this segregation and also to leaven the great mass with the true spirituality, that which at least intuitively realizes the oneness of all things so strongly that the intuition serves as a motive in all the affairs of life, leading to a feeling of brotherhood, to self-sacrifice, to giving in all ways possible that others may be helped.

The Society, being in accord with all that leads to the uplifting of the world, and working with conscious knowledge in the midst of the great religions, in the midst of ordinary science, in the midst of philosophy, and in the midst of other human affairs,—conscious knowledge as to the course that will best subserve evolution, or the Will of God,—is very obviously par excellence a Divine Instrument, and the world may expect from it more real good, perhaps, than has ever proceeded from any other organized body of people within the limits of history.

In conclusion, let us turn our minds reverently toward the head of this great move-

ment, Mrs. Besant, exalted woman, saintly leader, invincibly strong, yet gentle and tender, self-sacrificing, utterly unselfish, and to her great colleague and fellow-initiate, Mr. Leadbeater, serene, full of goodwill, tenderly loyal even to the lowliest, also without selfishness,—both disciples of Masters of Wisdom, both practical occultists of extraordinary knowledge and power, both constantly pouring Life into the Cause through most arduous work by book and voice and world-wide journeying; and let me impress upon you—let us all realize—that before us humbler workers in the Society lies an opportunity such as has never before been vouchsafed to men—an opportunity due to the imperative need of the Great Ones for helpers at this auspicious time, and expressed in the sentence that whereas in the past the Master would meet the pupil half-way, now He will take ten steps to one of the pupil's toward the meeting that will lead the pupil to the Path of Initiation and to definite work in the Great Plan for World Peace and Universal Brotherhood.

"Strive; yet I do not promise the prize you dream of today
Will not fade when you think you grasp it,
and melt in your hand away;
But another and holier treasure you would now perchance disdain
Will come when your toil is over, and pay you for all your pain.

"Wait; yet I do not tell you the hour you long for now
Will not come with its radiance vanished and a shadow upon its brow;
But far through the misty future, with a crown of starry light,
An hour of joy you know not is winging her silent flight.

"Pray; though the gift you ask for may never comfort your fears;
May never repay your pleading, yet pray and with hopeful tears;
An answer, not that you long for, but diviner, will come, one day;
Your eyes are too dim to see it, yet strive and wait and pray."

A NUT FOOD RECEIPT.

The best way to eat nuts, so that they may be easily digested, and so that they will not tire the appetite, is to make them into a meat substitute. This is easily accomplished, with the help of a mincer or nut mill, which may be obtained at a small cost at any hardware store.

We call our method "Nut Roast," and here it is: Put through the mincer, sufficient home made brown bread, previously dried in the oven, to fill two cups. Mince sufficient shelled peanuts, walnuts or almonds to fill two cups, one small onion, sufficient flavoring, either sage, thyme, parsley, mint to taste, minced fine. Mix all the above ingredients together, using sufficient water to make into a stiff paste. The finer the materials are minced in the mincer, the better, as they will mix better, and make a firmer body.

Put into a deep enamel baking dish, previously greased with olive oil, pressing well down to make firm, and bake in hot oven for thirty to forty-five minutes. It is then ready to serve, and can be eaten either hot or cold.

The result is a perfect meat substitute, marvelously like meat both in texture and flavor, but which contains more nutriment for its bulk than any meat, and nothing to produce uric acid. If kept in a cool, dry place, it will keep good for days.

The above ingredients can be varied and added to, by using shredded wheat instead of breadcrumbs; by adding cooked lentils, beans or rice; by using canned tomatoes in place of water for mixing, and any scraps of vegetables left over, can be incorporated in the mixture to advantage. All peanuts can be used, or all walnuts or almonds, or mixed in any proportion desired.

A little experiment as to composition and flavoring will give to each one just the mixture to suit their own particular taste.—T.V.T.

THE MEN OF A TIME.

In walking through an art gallery one was struck with the importance and significance of the resemblance to one another of the men of an epoch. "How well do the classic features of William M. Evarts lend themselves to St. Gaudens' chisel." This meant that their outlines corresponded grossly to the type or common form of the classic plastic period.

There must be many periods in which archetypal forms, God's models for Nature's works, are not strictly or even remotely observed—periods in which, perhaps, it is the fate of men to be of inchoate order. But there are many great periods in the world's history in which to some degree these form ideals have been grossly foreshadowed.

We know that there are types of souls—that the monads were omitted from the body of God along certain rays—seven times seven—and that this method of emission gave rise to the preliminary or temporary dominance of groups of soul-qualities which we call temperaments.

As the group-souls with their great aggregations of ray-associates return in evolution toward union with God's consciousness they pass through a series of epochs, on each planet, which are determined by the mysterious zodiacal relations of the stars and planets toward one another. These epochs differ from one another, as a rule, by imperceptible gradations. Each has its characteristics that appear foreign, bizarre, to the men of other periods.

Into these epochs are born men whose temperaments are suited to leadership under the characteristic methods of thought and feeling of the time. They are able to lead the people in ways that harmonize more or less closely with the Logoeic purpose. Those well-developed souls whose temperaments are not of the dominant note or color of the period must battle against a spirit of the times which to them is incongruous, unreasonable. They feel that every success is bought with quadruple price, that their failures are in great degree due to opposing outer conditions. These people are learning the lessons of adaptability and patience.

But the effect of the whole process upon the humanity-mass involved is interesting even from our limited point of view. The most striking result, perhaps, is that all men are temporarily and in some degree assimilated to a type. Fashions, which are of immemorial origin in the remotest antiquity, have to do with the gregarious quality in man and with the tendency of men of succeeding epochs to think, act and generally outwardly to deport themselves in a similar way. Indeed, as was pointed out in the article on "Exactness in

the Use of Words," the very ways in which men see the works of God and react to them differ in succeeding ages. And so one age may scarcely be able to understand another one long antecedent to it, their languages representing concepts so radically different from one another that those of the ancient language must be elaborately studied and explained by the archaeologist for the people of his own epoch.

Now we know that in each of us is something of every one of each of the Logoic rays and that while some of the resulting temperamental qualities are dominant, others are in an almost embryonic condition and must eventually reach harmonious if not equal development.

In each incarnation the ego is forced to act through a personality which is related by heredity and daily association with personalities tied to those of a preceding epoch, its own epoch constantly undergoing changes which will cause it to take on another form in response to a new purpose. The young adapt themselves with joy to the new regime; the old often refuse utterly to change, become fossilized and leave the body in rebellion against this phase of fate. And yet many learn that evolutionary changes must be recognized and met and that man must adapt himself to their successive harmonies.

The ego must limit himself not only by assuming a personality, but frequently by taking his place in a period in which those rays are dominant which in his constitution are subdominant or scarcely represented. Under these conditions then the ego would have to work against great resistance and would gain strength through suffering and great effort.

The major purpose of the epochal relations would seem to be to provide opportunities for the training of the great groups of egos, giving them experiences that at once interest them and provide conditions which offer material and spiritual resistances to overcome.

It is easy for us as theosophists to fall into

the error of thinking that our Society's work and our own work are concerned with the civilization of the remote future and that we need not occupy ourselves much with the affairs of the present.

Yet who can visit the great centers of population, watch the people in their work and in their amusements and not long to aid them to self-improvement. What is the longing in their hearts, what is their aspiration? It must be for wider opportunities for action, for those conditions in which ease may be enjoyed or for a period of harmonious adjustment between effort and relaxation, in each case differing from the conditions of the present. In almost every face can be read longing, anticipation, hope or the evidences of heart-sickness or despair.

What is it that we may imagine our Masters see when they look down from lofty heights of consciousness upon the masses of men? It is this longing, its momentary gratification or the despairing heart-sickness of hope deferred. They, transmitting the yearning of the Logos would lead them by quick by-paths across the fields of evolution to ever truer knowledge of the laws of harmony. Each man They would have happy in his present estate. Each should be able to fulfil his dharma under such conditions that at the end of life he might say—it was well—it was good to live—we have seen and known the beneficence of God. Peace and harmony of governments no doubt They would have men secure by right-thinking and right-living, adjusting differences with a minimum of violence.

How They must have planned; how They must rise in consciousness, survey and study the plans of the Logos, anticipating His will, hastening the completion of His designs for the happiness of men. We may well follow the example of Mrs. Besant in studying the social conditions of our times, applying, at least for our own edification, the laws of the divine wisdom to the conditions we observe about us.



THE THEOSOPHIC MESSENGER

"A NEW ERA IN MASONRY."

In an article which appeared recently in the "Messenger," entitled: "The Dawn of a New Era," I tried briefly to point out the influence of the Zodiacal sign of Cancer in connection with the Fourth Round, and also the effect of Neptune when passing through that Sign. Further correspondences relating, as it seems to me, to Co-masonry will prove interesting to members of the T. S., especially to those who have identified themselves with this glorious movement, in which our honored President plays so important a part.

In the Co-Mason of January, Alan Leo has a most interesting and instructive article on "Astrology and Co-Masonry," in which he truly says: "We are obviously living in an age of new expressions when latent forces are breaking out in quite unexpected quarters; things concealed are being revealed, and the urge of spirit toward fuller manifestation appears to be more than usually active, consequently the contrasts between progress and materialism will become more and more accentuated."

Astrologically considered we realize that this is due to Neptune being in Cancer and Uranus in Capricorn, the former sign marking the commencement of the arc of evolution, and the latter the termination of the arc of involution of this Fourth Round.

In Masonry, the year 1707 marks a momentous epoch, but whether in reality it can be regarded as one of advantage or not is open to question, for, so far as I have been able to ascertain, it marked the commencement of the exclusion of women from the order, nor was it until Mlle. Maria Deraines was initiated by the Brethren of the Lodge "Les Libres Penseurs," and our revered H. P. B. became the possessor of a parchment certifying her "to be an apprentice, companion, Perfect Mistress, . . . Chevaliere de Rose Croix, etc.," signed by three Brethren of the 33rd Degree, as Edith Ward tells us in the "Co-Mason," that women once more gained admission to the cult.

Here again we see the influence of that Hierarchy objectivised by the planet Neptune, for, although modern astronomers speak of discovery of this planet during the last century, students of Theosophy know that both Neptune and Uranus were known to the ancients, even as far back as the days of At-

lantius; so that, in 1717 Neptune, as now, in the Sign of Cancer, played as definite a part in the affairs of this globe as since 1901 when, as I stated in my previous article, it entered that Sign.

We are told by Mrs. Besant, herself a 33rd Degree Mason, that "women masons are now found all over the world, in East and West; Hindu and Parsi women have entered side by side with English, Scotch, Dutch, German, Swedish, Italian, Russian, Australian, American. It is too late to deride, to strive to check, to anathematize, or to excommunicate the men Masons who fraternize with them. The bandage has fallen from their eyes, they have risen, and nothing that any Grand Lodge or Supreme Council can do can deprive them of the knowledge and of the position they have won."

"The entry of women into Masonry hand in hand with men is full of fairest augury for the future, for it will re-knit the ancient tie between Masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow, and shed once more the pure White Light on all who pray for its bestowal. Masonry, thus restored and revived, will play a great part in preparing the world for the Coming Race, in proclaiming and popularizing the ideals necessary for its moulding, in shaping the new order in which Wisdom as authority shall wed Liberty, and ensure co-operation and progress."

If, as suggested, Neptune was the influence which brought about the exclusion of women in 1717, it marked one of those periods in the history of the Fourth Round, when existing conditions are swept away in order to, sooner or later, bring about better ones.

We find that the first English Lodge of Co-Masonry was consecrated on September 26, 1902, on which date Neptune and the Moon were in Cancer, Uranus in Sagittarius, and Jupiter in Aquarius. To grasp the significance of this, I must refer once more to Alan Leo's article, where we read: "Astrologers, who believe that every great movement throughout the world is under the care and guidance of a Mighty Angel, whose physical body the planet is, consider that Jupiter is the star-angel of the Masonic cult. He is the Lord of formalism, ceremony and ritual, therefore, all who have strong leanings toward Masonry in any form

are to some extent under the wing of the benefic planet Jupiter."

Now, Aquarius, the Waterbearer, the sign in which Jupiter was on September 26, 1902, is the one ruling the Coming Race to which Mrs. Besant alludes, and among the cards of the Ancient Tarot we find two, symbolizing this sign; one, the figure of a man holding two pitchers and pouring the contents from one to the other, being careful not to spill any; in the second illustration we see a young maiden, nude because of her virgin purity, pouring from the pitchers the water so that the two streams unite to form the River of Life, whereby alone can those ancient channels be reopened.

This symbolism of Aquarius is very significant when considered in connection with Saturn and Uranus as rulers of that sign; in the first picture we have all the selfish separativeness of Saturn, whose rule is now on the wane, and in the second we see typified the regenerate, purified humanity, giving all that it has for the benefit of the world.

Generosity is a dominant characteristic of Jupiter, and Occultism of Uranus, which planet is also intimately related to the inner worlds, so there is little difficulty in reading the prophecy portrayed in that ancient picture card, indeed, we are quite justified in going a step further, and seeing in that female figure and the two streams of water, the positive and negative, male and female principles uniting in one to form the dual-sexed beings of the Coming Race.

A further striking influence in connection with Jupiter and Uranus at the time of this commencement of the Co-Masonic movement in England is seen in the fact that Sagittarius, in which is Uranus, is the positive sign of Jupiter, and being the ninth in the numerical order of the universal Zodiac represents the blending, through the higher mind, of all true religion, philosophy and science.

Bearing this in mind it is reasonable to believe that as "coming events cast their shadows before," the year 1914, when Jupiter and Uranus will be in conjunction in Aquarius, Theosophy and Co-Masonry will be recognized in all parts of the world, but especially in America, as the dominant expression of the "Wise Ones." To my mind the two are inseparable, being but two aspects of the one

Truth, Co-Masonry with all its wealth of beautiful symbolism bringing out, or emphasizing, as it were, the deep spiritual verities of the Ancient Wisdom.

It has been said that Neptune is symbolical of that Pure White Light, alluded to by our President, so it may well be that when the year 1914, while that great Master is still in Cancer, comes to be recorded upon the dial of time, the world will be illumined throughout its length and breadth by this Light, and nourished and vitalized by that pure river of the Water of Life, clear as crystal proceeding from that central fountain of all Love, Wisdom and Knowledge, the Lodge of the White Brotherhood, to which the Lodges of Co-Masonry are but stepping stones, but to which they will all lead, for it is to that end that Co-Masonry is ordained; an end unattainable for the Free-Masonry of 1717, but rendered so by the co-operation of woman who is spiritually positive to the negative in man, and so in spiritual matters man's leader and guide.

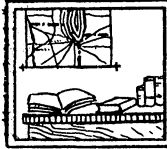
Fortunate indeed are we who are in incarnation at this period; let us see that we make the most of our opportunity and earn the right to hear ring out those glorious words of the Master Jesus: "Well done, thou good and faithful servant."
"Studento."

The Divine Light burns for all; take your part of it, and illuminating first your own heart, the power will then be given you to illumine others.

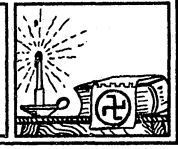
Remember words are not needed.

IN the silence these things are done. Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you are, that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time.

The soul desires to express itself in its reflection—your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to lower planes.



Current Literature



Babu Govinda Dasa has issued in book form with many additions, the articles printed in this journal as "A Hindu Catechism," under the title of "Hinduism and India" (Benares and London: Theosophical Publishing Company), and it forms a book of quite respectable size, 363 pages, with a very full index, adding another 37. Babu Govinda Dasa is a man of immense reading and remarkable memory, an acute critic and a lover of controversy. Anything that he writes is, therefore, worth reading, but the reader will do well to use his own reason in the reading, and not be carried away by sweeping generalizations raised on a very slender foundation of fact, and by a critical spirit that is keen-eyed for defects and blind for virtues. This spirit marks the whole book, which is destructive along the lines of the English militant Free-thought party of the last thirty years of the nineteenth century; it has the merits and the defects of that party—the outspeaking of the unpopular part of a truth, the attack on abuses hoary with age, the acute criticism of defects and unsparing exposure of inconsistencies, all making for sounder and broader views of religion, though the object is to destroy; on the other hand, we have the reckless disregard of the feelings of the religious, and the blindness to the truths which error veils but which give to error its power to fascinate and to hold. This militant Free-thought is a phase through which many strong intellects pass, but the world is leaving it behind it as the wiser, stronger, and more illuminative spirit of Theosophy spreads, which bring out of the chaos created by superstition and agnosticism the cosmos of ordered and harmonious truths. For superstition and agnosticism are but the Janus-faces of ignorance, and knowledge destroys both. This said, "Hinduism and India" may be commended to the thoughtful who can discriminate between half-truths and whole, to those who will not bow down to the popedom of agnosticism any more than to the popedom of superstition.

I cannot leave this book without placing on record, over against it, my conviction that in

the "occult lore" of Theosophy, so bitterly condemned, lies the future life of Hinduism, as of all other religions. This alone can defend them from attack, can illuminate their obscurities, can justify their sacraments, can explain their scriptures. The Light of Theosophy, which is the Light from the one Lodge of the Masters of the Wisdom, is the light which has become obscured in all religions, and the religions which reject it will perish. I have dwelt for long years in the very center of Free-thought, and know alike its strength and weakness; I have come out of it into the radiance of Theosophy; and I know that those who turn to it from Theosophy leave the sunshine for the shades of night.

Annie Besant, P. T. S.

(Central Hindu College Magazine, June, 1909.)

The sedate routine of theosophical bookselling is sometimes enlivened by quaint and unexpected witticisms, which are the more enjoyable from being entirely unconscious on the part of the perpetrators. Our titles puzzle the book collectors who daily call with their bags from different booksellers and export houses. In fact it is not at all uncommon among these gentry when they find an out-of-the-way title without a publisher's name among their lists to say to one another, "Oh, try Theosophical!" Here are some of their efforts:

One day a man came in, dumped down his bag, and demanded, "One copy of Leadbeater's 'Artful Plan.'" He went happily away with the fifth of our Theosophical Manuals. On another occasion we were bidden to produce "Sisters of Sophia" by Mead! We wonder if the author would thus recognize his translation of the Gnostic Gospel. "One copy Besant's Ancient Mariner" was an order comparatively easily filled by the Ancient Wisdom, and "Apollinaris of Tyana" by Mead presented no difficulty, while "Evolution of the Eye" was distinctly a good shot for Sinnett's Evolution of the Ego.—T. P. S. Notes.

On Monday evening Dr. M. A. Stein read before the Royal Geographical Society a paper on his geographical and archaeological explorations in Chinese Turkestan in 1906-8. We have from time to time noticed Dr. Stein's discoveries while his expedition was in progress. His lecture on Monday evening strengthened opinion as to the importance of his researches, and brought out very clearly the widespread influence exercised by Indian and classical art on Buddhistic temple worship throughout Central Asia during the early centuries of the Christian era. Dr. Stein told the story of one important discovery about which until now he has kept a discreet silence. He was greatly desirous of examining a secret store of ancient manuscripts which had been accidentally discovered by a Taoist priest in the Caves of the Thousand Buddhas, south-east of Tun-huang. The priest knew nothing about the character and importance of the treasures he was guarding, but it was only after prolonged discussion that he consented to produce some of the manuscripts for Dr. Stein's inspection. These happened to be fine rolls of paper containing Chinese versions of certain Buddhist texts, which the colophons declared to have been brought from India and translated by Hsuan-tsang, the famous Chinese pilgrim, whom Dr. Stein is wont to call his patron saint. Much impressed by what he regarded as a special interposition by Hsuan-tsang on Dr. Stein's behalf, the priest was induced to show the explorer the secret chamber containing his treasures. These were piled up without any sort of order to a height of ten feet, and comprised not only written documents, but fine paintings on silk and cotton, ex-votos in all kinds of silk and brocade, and streamers in various fabrics. Dated documents showed that the chamber must have been walled up about 1000 A. D., but some of the records dated back so far as the third century A. D. After prolonged negotiations, Dr. Stein was permitted to make a selection from the documentary and other remains, and filled with them twenty-nine cases, which have now been deposited in London. We hope to return to the subject of Dr. Stein's discoveries at greater length on the publication of his paper.—Nature.

Mr. Arthur P. Rice remarked upon the wide

distribution of cannibalism and the fact that it had survived to modern times more particularly in Polynesia. Within this area, however, great differences are presented. While Fiji is the classic land of cannibalism, the very next group, the Tonga Islands, lacked it entirely; it was a common practice in the Marquesas Islands, but held in abhorrence in Hawaii. In Fiji the custom was a part of the state religion and was demanded by the gods. Revenge upon enemies was the most constant reason for exercising it, but each island kept a black list from which victims were taken on occasion. Those who died a natural death and chiefs were never eaten. Cases were also cited from New Caledonia, the New Hebrides, Samoa and New Zealand. The absence of animals from which a sufficient meat diet could be obtained was cited as a probable stimulant to the great extension of cannibalism over the Pacific, and the modern introduction of such animal diet a contributing cause to its extinction. A partial compensation for the evils of this custom is to be found in the knowledge of human anatomy thereby acquired and the surgical skill resulting, for which the Maori, at least, were noted. The paper was discussed & briefly by Dr. Swanton.—Nature.

Professor Schiller, in a recent number of the Quarterly Review, writes as follows: "The typical or standard Platonism (from Meno, Phaedrus, Phaedo, and the Republic) is most certainly the most picturesque and fascinating form of conceptional Idealism. It describes the true home of the soul in the supra-sensible, supra-celestial world of true Being, where pure, incorporeal, and without passion it leads a holy and eternal life, contemplating the beauty and the excellent harmony of Ideas, the indivisible and immutable archetypes of fleeting phenomena, that flow in multitudinous confusion before our dazzled senses. Thence it is driven (by some inscrutable necessity) to make periodical descents into the perishable world of sense, which is not truly real, but is saved from utter unreality by its relation to the Ideas in which it can mysteriously 'participate.' To know such a world but for the Ideas would be impossible, and to know is really to remember this."

One of the most interesting personages to be met with among the Akikuyu is that of the medicine-man. In this tribe, as in many of the Bantu tribes of Africa, the medicine-man combines in himself the offices of prophet, priest and physician. He is therefore much in evidence in the religious and social life of this primitive people. He is frequently consulted, and his advice invariably is followed by his clients, so that in his life and work he exerts a powerful influence over the people, as he is supposed to be guided in his official acts by the Almighty. He is known to the Akikuyu by two names: 1st, Muraguri, which means fortune-teller or prophet; 2nd, Mundu mugo, which includes the offices of priest and physician.

The "Mundu mugo" is supposed to be called to this vocation by God, who appears to him in a vision, and asks him to become a medicine-man. The next morning he tells the people of his village of his dream, and at sundown he goes away into the woods, seemingly insane, and continues all night holding communion with "Ngai" (God). The following day he returns to his village and announces that he has been called by "Ngai" to be a medicine-man.

He provides himself with a quantity of native beer and a he-goat, at the same time sending for another "Mundu mugo." This personage arrives on the scene equipped with his bag of medicines, and his "mwano," a calabash filled with small stones, bits of iron, beans, etc. With this "mwano" he professes to foretell future events. This is presented to the candidate for the office, and he is instructed to go to the river and gather more small stones to augment the outfit. The goat is then sacrificed, and a small piece of the skin is fastened around the neck of the calabash as a charm. The flesh of the goat is cooked and eaten by all in the village, and the beer drunk by the elders alone.

The candidate is then instructed in the use of the "mwano," and the art of fortune-telling and prophecy. He is also shown how to compound medicines from native herbs, etc. He may himself add to this knowledge from time to time as his experience increases. He is now looked upon as a member of the profession and is often consulted.

In his office of "Muraguri" he spreads the skin of the goat upon the ground, shakes up the stones in the gourd, and casts them out like dice, professing in this way to forecast future events.

He may be consulted by a young warrior who is about to buy a wife, and his client will be guided by his advice. If goats or sheep die without an apparent cause he is consulted as to the reason. If a man is sick for a long time and does not respond to treatment the "Muraguri" casts the "mwano" to ascertain the cause. If a friend is away for a long time the "Muraguri" is consulted as to his whereabouts, state of health, and the possible date of his return, etc.

The client may wish to take a journey, so he goes to the "Muraguri" to find out the most suitable season. In fact, in every detail of life in which they need advice and guidance this important personage is consulted. The fee for these services is a small one, usually from two to three pice (equal to two or three farthings) or their equivalent in kind.

A medicine-man may be consulted in ordinary cases of illness, and medicine be given at the time, but in every instance he collects his fee before he leaves the village. He is also called in to "guthiurura" (go round) a village. By this is meant the driving away of all evil spirits which are supposed to hover near, and the bringing of good luck to the locality.

If an owner of a village is afraid of thieves, sickness, witchcraft, or poison, the "Mundu mugo" is consulted. Or should he desire an increase of cattle, flocks, good crops, and children the medicine-man is summoned and the wishes of the elder explained to him. The "Mundu mugo" standing erect in the middle of the village elevates his bag of medicines, and looking towards the summit of the snow-capped mountain, Kenia, where God is supposed to dwell, and also to Mount Kinangop, which is likewise supposed to be a dwelling-place of "Ngai" (God), he prays that he may be given wisdom that his medicines may be used in overcoming the evils which exist in the village, and that good luck and prosperity may result. He then seats himself on his stool, and placing several pieces of dried banana bark before him on the ground, he puts medicine from his gourds upon each piece, the patient

meanwhile sitting opposite to him. He then produces the horn of a goat, and, mixing the different medicines together upon the banana bark, pours the whole concoction into the goat's horn. The open end of the horn is sealed up with bees' wax, and the outside of the wax studded with beads. The small end of the horn is then pierced with a boring instrument, and through this hole a small native iron chain is introduced. This is given to his client to be worn around his neck as a charm, a means of warding off impending evils, and as an aid in bringing prosperity.

The owner of the village now gives the medicine-man a ram or a he-goat, which he proceeds to march around the village and the gardens in the vicinity. When the circle is completed he returns to the village, and the animal is sacrificed, cooked, and eaten by all present.

The "Mundu mugo" then collects his fee, which for this service may be two, three, or even four sheep, according to the ability of his client to pay and the professional standing of the medicine-man.

Among the Akikuyu any sort of ceremonial uncleanness, such as touching a dead body, eating the flesh of any wild bird, animal or fish, proscribed by tribal custom, handling poison, digging a grave, arson, or a sickness for which there seems no apparent cause, and a whole host of other things, is called "thahu." The man or woman thus defiled sends at once for the medicine-man and asks to be cleansed. The "Mundu mugo" thus solicited visits the patient at his village, and a sheep or goat is sacrificed at once. Taking his bag of medicines in his hands he lifts it above his head, and turning towards the mountains he invokes the assistance of "Ngai." The contents of the stomach and intestines of the animal that has been sacrificed are reserved and placed on banana leaves in a small hollow in the ground, prepared by the medicine-man. To this offal is added some medicine from the gourds. The "Mundu mugo" then collects a number of twigs from the thicket near the village; these he ties in a bundle, like a small broom, and lays it beside the hole. The front foot of the sheep is removed at the knee joint and placed beside the twigs. These are then dipped into the offal in the hollow of the ground, the

patient opening his mouth that the twigs may be applied to his tongue. The order is pronounced, "Vomit!" whereupon the person spits out. This process is repeated several times, while a long list of actions supposed to cause ceremonial uncleanness is repeated. When this is exhausted the sheep's foot is dipped into the offal and applied to the patient's tongue, and he again spits out several times. The twigs are then divided into two bundles and dipped again, the "Mundu mugo" and his patient standing up. Commencing at the top of his head, the medicine-man, with a bundle of twigs in his hand, rubs his patient's body all over, ending with the feet. When this is finished the medicine-man tells him that his "thahu" is expelled.

Leaving his patient he now takes the twigs dipped in offal and enters each hut in the village in turn, and, proceeding to brush the walls with them, he pretends to sweep out the "thahu."

Finally he collects the sheep's offal together and carries it away from the village into the thicket, at the same time saying, "I drive 'Thahu' out of this village!" On returning he again sits before his patient and requests him to stretch forth his hands, palms upward, and close together in the attitude of receiving. He pours out some white substance like chalk from one of his gourds and draws a line with it on the outstretched palms and on the patient's forehead, nose, throat, and abdomen; afterwards drawing similar lines on his own body. Some of the contents of the medicine gourds are mixed in the palms, and the man is told to swallow it. The flesh of the sacrifice is then cooked and eaten by all except the patient himself; if he were to eat any of the meat the uncleanness is supposed to return.

The "Mundu mugo" now collects his fee, which may be either in money or in kind, and takes his departure.

Witchcraft is said to be practised by agents of the evil spirits in human form, and misfortune, disease, and sometimes even death itself, are attributed to their evil influence. When witchcraft is suspected the medicine-man is called, and after the usual ceremony of prayer he pulls from his bag the horn of a wild animal (probably that of an antelope) which has been previously filled with medicines

and sealed with bees' wax. With this horn in his hand he searches in and around the village, digging in the ground with it at the roots of trees, in the gardens, at the sides of the huts, etc. Finally he brings forward something which he pronounces to be the cause of the trouble. This may be some debris wrapped in leaves, or a piece of a human skull, the hairs of a man's head, or a piece of stick or stone surrounded with leaves. A sheep is then sacrificed and eaten, and the "Mundo mugo" makes some mysterious passes with his horn, and declares the spell of the witchcraft to be broken and the village purified. The fee for this service is a high one, generally two or three sheep.

In many of these sacrifices bits of the skin of the animal sacrificed are cut off and worn upon the wrists as bracelet charms.

As with many other African tribes the ordeal ceremony is practised to determine the guilt or innocence of a suspected party. For instance, a crime such as murder, theft, or arson has been committed, and the perpetrator is unknown. It may be that several suspected parties are arrested and brought before a council of elders with the local chief. The "Mundu mugo" is then asked to prepare a "muma" or ordeal and several tests may be applied. In minor cases the suspected party is asked to incise his leg with a knife until blood appears, and then to lap up his own blood from the wound with his tongue. If he is guilty he will die in a short time, if innocent nothing happens.

Another test is to tell the suspected person to plunge his bare arm into a large pot of boiling water into which the "Mundu mugo" has poured medicine, and take out an axe-head. If guilty, he will be badly scalded; if innocent, he will not be injured.

Yet another test is to heat a sword red-hot in the fire, putting medicine upon it, and telling the suspected person to lick it with his tongue. If innocent, the tongue will escape injury.

A goat is sometimes sacrificed, and its blood retained in a banana leaf, to which the medicine-man applies medicine. The suspected one is told to lap up the blood, and if guilty he will shortly die, but if innocent he will escape. —J. W. Crawford in *Man*.

Notwithstanding the distance of Budapest from the principal centers of theosophic activity, many members took part at the Fifth Congress of the Federation of European Sections there convened. Over two hundred were present, and all the eleven European Sections were represented officially.

The Congress was a great success, leaving pleasant memories in the minds of all who were present. This is due to the splendid organization of the Congress, and to the courtesy and devotion of all the members of the youthful Hungarian Section. Budapest unites to civic magnificence and grandeur great natural beauty of surroundings; the majestic river with its incessant traffic of boats arriving and departing, the green hills of Buda, the immense plane of Pest with its squares and highways flanked by sumptuous residences, charmed the eye and mind of the visitors and made a deep impression on all that beheld them.

The day preceding the Congress many members met in pleasant greeting at the railway station when Mrs. Besant was met by a large crowd of devoted enthusiasts, and later at a reception on Saturday evening, May 29, in the drawing room of Hotel Bristol.

On the morning of Whitsunday the Congress formally met in the Hungarian Lloyd building, where was exhibited a noteworthy collection of pictures and mystical scenes by Hungarian artists. A male chorus with a hymn sounded a solemn opening note, and after brief discourses by the president of the Hungarian Section and by the various General Secretaries, Mrs. Besant, from the president's chair, gave a splendid lecture on "The Present Condition of Humanity and What Now the Theosophical Society Must Do."

Sunday afternoon was left free for the visitors to see something of the city; the Hungarian members vied with each other in cordiality and courtesy in playing the role of guides to conduct the visitors and to supply them with whatsoever information was needed. Many of the Congress members passed the afternoon in the delightful villa of Professor Zipernowsky, where Mrs. Besant was being entertained. The evening was taken up with the first part of a lecture by Dr. Feipers on "Occult Anatomy and Medicine," illustrated by lantern projections.

The morning of the second day, Monday, several lectures were delivered, among them Dr. Steiner's on "From Buddha to Christ." Other subjects treated were "On the Mystery of Love in the Tristan and Isolde Legend," by Frau Wolfram of Leipzig, and "Religious and Sacrificial Cults of the Ancient Magyars," by Herr Nagy-Dezsoe, of Budapest. Monsieur G. de Fontenay, of Paris, spoke on "The Use of Photography in the Study of Psychic Phenomena," and the report of the Dutch Section on the education of children according to theosophic principles, opened a new field. On Monday evening the members were present in boxes reserved for them at the National Theatre, to witness a mystical drama, "The Tragedy of Man," written some fifty years ago by a noted Hungarian author, Emerich Madach. With the help of translations and abstracts of the drama, the visitors followed the play, which was acted in Magyar.

Three lectures filled up Tuesday morning, by Dr. Unger, of Stuttgart, on "Vital Forces in Theosophy"; on "Mystery and Symbolism Among the Druids," by Mme. Windust, of Amsterdam; and Mme. Ounkovsky, of Russia, explained her method of teaching music with the help of "colored sounds," bringing to the attention of the learner the harmony of color and the harmony of sound. In the afternoon the assembly discussed questions concerning organization for better propaganda of Theosophy, and a lecture also was delivered on "Modern Gnoseology and Theosophy," by Herr Migray, of Budapest. In the evening a large audience listened to Mrs. Besant on "The Larger Extension of Consciousness."

Two important lectures made the last day memorable; by Mrs. Besant on "Who is Christ?" and by Dr. Steiner on "The Higher Worlds and the Method of Cognizing them." The General Secretary of the Russian Section, Mlle. Kamensky, too, spoke on "Russian Philosophy and Theosophy," and Dr. Peipers delivered the second part of his lecture on "Medicine and Anatomy." Mrs. Besant closed the Congress with a brief discourse.

That evening, after Dr. Steiner's public lecture, the members met again in the garden of the Gellerthegey Restaurant, situated on a hill on the right bank of the Danube, with a

gorious view of the river, the city of Pest and the plains of Hungary. Few present will forget the evening, with the light of the full moon, and the ravishing Hungarian melodies by the orchestra of tsiganes. Not willingly did we leave next morning the city with its pleasant memories. Many, especially members of the German Section, remained longer in Budapest to attend a course of lectures by Dr. Steiner.

The Council of the Federation held several sittings, under Mrs. Besant's presidency, to discuss various administrative matters. Two questions were postponed without definite settlement, first, to institute a theosophical school to train and instruct lecturers, and second, to establish an international theosophical magazine, to be published simultaneously in various languages, including also Esperanto.

Mr. L. Wallace was elected secretary to the Federation for the years 1909-1911. The suggestion of the Italian Section that the next Congress meet in Turin, Italy, during Easter of 1911, was accepted with great applause.

It is hardly necessary to remark that in all things there was the greatest harmony and unity during the meetings; what was evident more at Budapest than during any previous Congress was that the different sections were really amalgamated into one compact body. So general was the sense of close sympathy and cordiality that one felt the members were the happy children of one family.

I think one of the most important results of the Congress was to have removed any doubt, which perhaps existed in the minds of some, concerning the nature of the differences in the methods of instruction of Mrs. Besant and Dr. Steiner. Since on various questions some difference exists in the standpoint of these two leaders in the theosophical movement, some have thought that this might give rise to antagonisms, and perhaps even to a schism in the Society. To remove any such apprehension, both Mrs. Besant and Dr. Steiner took every occasion to emphasize that they were both in thorough accord on the main facts, and on the direction the theosophical movement should go. Both insisted that, in spite of differences on some particular points, which are inevitable (and which, indeed, are

valuable instead of harmful, since they help to illumine our studies from different sides), the substance of the teaching was the same, the scope was one, and that both were guided by the same sublime Beings Who initiated the present spiritual movement. Specially notable was the fact that the chief lectures of Mrs. Besant and Dr. Steiner dealt with the same themes; while the former told us "Who is Christ," the latter explained the nature of Christ in his lecture, "From Buddha to Christ," even the two public lectures by Mrs. Besant on "The Larger Extension of Consciousness," and by Dr. Steiner on "The Higher Worlds and the Method of Cognizing Them," presented many points of analogy. Each speaker, of course, developed his theme in his own way; but each supplemented the other, and gave an excellent example of how, behind diversity of forms, there was but the one reality. Great was the applause when Mrs. Besant presented Dr. Steiner with the Subba Row Medal, the gold medal established in memory of that brilliant Indian theosophist, and presented by the Society for the most noteworthy contributions to our theosophical knowledge.

The next Congress then will be in Italy, in Turin, at Easter, 1911, and to all appearance, we shall have a large attendance. Let us do all we can to make the visit of our guests agreeable and interesting; and let us devote ourselves to making the Sixth Congress of the European Federation worthy of its predecessors.

O. Penzig.

(Translated from Professor Penzig's article in the official magazine of the Italian Section, "Bollettino della Sezione Italiana," July, 1909.)

A. S. Banks, Theosophist, July, 1909, quotes from an old book called *Travels through the Interior parts of North America in 1766, 1767 and 1768*, by Captain Jonathan Carver. He says:

"I found that the nations to the westward of the Mississippi and on the borders of Lake Superior still continue to make use of the Pawwaw or Black Dance. The people of the Colonies tell a thousand ridiculous stories of the Devil being raised in this dance by the Indians. But they allow that this was in former times, and is now nearly extinct among those who live adjacent to the European set-

tlements. However, I discovered that it was still used in the interior parts; and though I did not actually see the Devil raised by it, I was witness to some scenes that could only be performed by such as dealt with him, or were very expert and dexterous jugglers. Whilst I was among the Naudowessies, a dance which they thus termed was performed. Before the dance began one of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This Society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptional character and receive the approbation of the entire body. The initiation, . . . being attended with some very singular circumstances which (as I have before observed) must be either the effect of magic, or of amazing dexterity, . . . was performed at the time of the new moon, in a place appropriated to the purpose near the center of their camp, that would contain about two hundred people. About twelve o'clock they began to assemble when the sun shone bright, which they consider as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of 15 or 20 persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society, and in the rear a confused heap of the lower ranks. . . . When the assembly was seated and silence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He acquainted them that one of their young men wished to be admitted into their society, and taking him by the hand, presented him to view, asking them at the same time whether they had any objection to his becoming one of their community. No objection being made, the young candidate was placed in the center, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, two of them

took hold of his arms, and caused him to kneel; another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few moments communicate to him; that it would strike him dead, but that he would instantly be restored again to life; to this he added that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted. As he spoke this, he appeared to be greatly agitated, till at last his emotions became so violent that his countenance was distorted and his whole frame convulsed. At this juncture he threw something at the young man, that appeared both in shape and color like a small bean; this seemed to enter his mouth, and he instantly fell as motionless as if he had been shot. The chief that was placed behind him received him in his arms and by the assistance of the other two laid him on the ground, to all appearance bereft of life. Having done this, they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to kill the quick than to raise the dead. During this, the speaker continued his harangue, desiring the spectators not to be surprised or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operation of the spirit on faculties that had hitherto been unused to inspirations of this kind. The candidate lay several minutes without sense or motion, but at length after receiving many violent blows he began to discover some symptoms of returning life. These were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end, for having discharged from his mouth the bean, or whatever it was the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being effected, the officiating chiefs disrobed him of the clothes

he had usually worn and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He then also charged the newly elected brother to receive with humility and to follow with punctuality the advice of his elder brethren."

Further particulars of what is evidently the same Initiation ceremony, "The Midewiwin of the Ojibwa," may be found in the seventh Annual Report of the Bureau of American Ethnology, where it appears that there are successive degrees to be passed through, the above account being of an initiation into the first degree. In each, an increasing amount of magic power is thought to be shot into the body of the candidate, in the form of the Migis shell, the small symbolical object, which is a badge of the initiate into this system of Mysteries. See also an article in vol. xxvii of the Theosophical Review concerning this ceremony, and the Indians' esoteric traditions and beliefs.

The actual ceremony of the Hako must now be considered. It is complex, and extends over a number of days. It really consists of two distinct groups of ceremonies, the first, in various subdivisions and rituals, being concerned with the preparation of the Hako, that is to say in the making and vivifying or magnetising the objects which are to be used in the second great division, the Mystery or initiatory rites proper. These latter are again subdivided into a group of rituals constituting the public ceremony, and a group of secret ceremonies. It is in the last-named that the actual initiation, or that which is a distinct remnant and remembrance of actual initiations of earlier days, takes place.

The purpose of the ceremony was thought to be to obtain the influence of Tirawa, the circle of the Upper Powers, for the increase of the power, welfare and number of the tribe, but this was only the public and exoteric meaning of the ceremony, and those who participated, at any rate in former times, must have been aware of an efficacy, either real or symbolised, that was not a matter of material welfare only.

Two distinct groups of persons were essential, and these could not belong to the same clan of a tribe. The man who organized a performance of the ceremony, usually a chief or prominent man, gathered round him a group of his kindred, and these were known as the "Fathers." The leader of the second group was known as the "Son," and his party as the "Children."

Two doctors, or Shamans, "who had received knowledge of healing plants either directly through visions, or by initiation into certain rites by which this knowledge was communicated" were to be among the number of the "Fathers." Each had to bring an eagle's wing, this being stated to be the official mark of his rank. This fact may be one more point of identity with other Mystery traditions, for in A Mithriac Liturgy, Mr. Mead states that: "The highest initiates of the Mithriaca (as of many other mystery-associations of the time) were called the Fathers. They were also called Eagles, and doubtless in Egypt also Hawks. . . . The initiates of the next lower grade were called Sons of the Fathers."

The Kurahus was chosen as Master of the ceremonies, and to him all gave obedience; an assistant worked under him.

A particular order and sequence of the rituals and songs was handed down, and no variation was allowed. With regard to the songs, of which there were nearly a hundred during the ceremony, were considered to be of the nature of mantras. The Handbook of North American Indians says:

"In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise "the path would not be straight." the appeals could not reach their proper destinations, and evil consequences would follow. Consequently when an error in singing occurs the singers stop at once, and either the song or the whole ceremony is begun again."

They were of course perpetuated and handed down entirely by memory, and this was the duty of the Kurahus, to remember accurately all details of the many rituals and the words and chant of the attendant songs. The same Handbook states:

"The word or logos of the song or chant in savage and barbaric planes of thought and

culture expressed the action of the orenda or esoteric magic power regarded as immanent in the rite or ceremony, of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant which not only started and accompanied, but also embodied it."

From her state forests France derives an annual income of approximately five million dollars, or \$1.75 per acre. Eighteen per cent of the entire area of the country, or 23,500,000 acres, is forest land. Approximately six million acres are managed by the state, the annual cost of management being ninety-five cents per acre. The great achievement of France in forestry has been the establishment of protective forests where much destruction has been caused by floods. Toward the close of the eighteenth century about 2,500,000 acres comprised in the Department of the Landes were little more than shifting sand dunes and disease-breeding marshes. This section is now one of the richest, most productive and healthful in France. This change has been brought about by the intelligent cultivation of pine forests. Immense forests now cover the country, the sand dunes and marshes have long since disappeared, and the wood, charcoal, turpentine, rosin and kindred industries have brought prosperity to the department, which was formerly the most barren and miasmatic in France. The climate is now mild and balmy, the great change being wrought by the forests. The thin layer of clay beneath the sandy surface, formerly impervious to water, has been so pierced by the roots of the pine that there is now thorough drainage to the spongy earth below.—Science.

"The most remarkable thing we noticed in northern Africa was the activity of the French people," said Mr. Ayer. "France by the most careful and diplomatic policies is bringing the people of northern Africa to a realization of the fact that they are living in darkness and that civilization holds fruits for them. The wandering tribes are being persuaded to engage in the culture of the date palm, artesian wells are being driven, and barren spots of the desert have been converted into green oases. France is giving a new birth to northern Africa."—Tribune.

Often have I had occasion to refer in these letters to the curse which is supposed to rest upon property in Great Britain which formerly belonged to the church and which was forcibly wrested from the latter at the time of the reformation. It is a curse which is said to take the form of preventing the lands thus blighted from ever passing from a father to his eldest son.

Certain it is that many estates are thus burdened with curses, which seem to exercise a harmful influence, even upon families which have only purchased the estates in question during the last quarter of a century.

Now, leaving out of consideration the question as to whether these curses do or do not exist, it is urged by some people of a scientific turn of mind that they have nothing to do with the purchase or inheritance of property taken from the church at the time of the dissolution of the monasteries in the reign of King Henry VIII.

Thus Francis Galton, one of the most celebrated savants of Europe, and famous in connection with the system of identification by means of finger prints, has taken the trouble to draw up a printed form, embodying a series of questions which he sent out to about 500 persons known to be in possession of former abbeys, and former monastic property.

The inquiries asked for information on the successive owners of the property, duration of ownership, the relation of each owner to his predecessor, and the circumstances under which the property passed into a new family.

The results thus obtained show that in the vast majority of cases the estates have descended from father to eldest son without any interference. In fact, out of the 460 returns which have come back into his hands considerably over 300 show descent from father to eldest son.

To support an argument on prophecy, a writer in "The Occult Review" quotes from Kinglake as follows:

Laugh and mock if you will at the worship of stone idols; but mark ye this, ye breakers of images, that in one regard, the stone idol bears awful semblance of Deity—unchangeful-

ness in the midst of change—the same seeming will and intent for ever and ever inexorable! Upon ancient dynasties of Ethiopian and Egyptian kings, upon Greek and Roman, upon Arab and Ottoman conquerors, upon Napoleon dreaming of an Eastern empire, upon battle and pestilence, upon the ceaseless misery of the Egyptian race, upon keen-eyed travelers—Herodotus yesterday and Warburton today—upon all and more, this unworldly Sphinx has watched and watched like a Providence with the same earnest eyes, and the same sad, tranquil mien. And we, we shall die, and Islam will wither away; and the Englishman, straining far over to hold his loved India, will plant a firm foot on the banks of the Nile and sit in the seats of the Faithful, and still that sleepless rock will be watching and watching the works of the new busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting. You dare not mock at the Sphinx.

Full details have now reached this country of the remarkable discovery made by Dr. D. B. Spooner, of the Indian Archaeological Survey, in the neighborhood of Peshawar. Hitherto the site of the great Stupa erected at the ancient city of Purushapura by the Kushan Emperor Kanishka, who ascended the throne about 123 A. D., to enshrine the relics of Gautama Buddha, was unknown. It was described by Hieuen Tsang and other Buddhist pilgrims from China as far the most famous and magnificent of the pagodas in India. A few years ago M. Foucher, the eminent French archaeologist, suggested that it lay beneath certain tumuli in the neighborhood of Peshawar. Excavations conducted by Dr. Spooner corroborate this identification.

The ruins are of great extent, and within the pagoda the relic chamber was reached. In it was discovered a metal casket enclosing a rock crystal reliquary. The outer casket, cylindrical in form, has a lid in the form of a lotus supporting three figures in the round, a seated Buddha in the center, with a standing Bodhisattva on either side. Round it is an elaborate frieze in low relief of flying geese bearing wreaths in their beaks and figures of the Buddha, with a large, standing figure of the Emperor himself in the well-known attitude in which he appears on his coinage. The casket bears the signature of a Greek artist, Agesilaus, who describes himself as "superintendent engineer" of the monastery. Incidentally the casket throws much light upon

the Græco-Indian art of the age, and supports the view that the Gandhara school was in a state of decadence.

The actual relics consist of three small fragments of the bones of the Buddha. The question of the ultimate disposal of these remains will excite much interest in the Buddhist world, and the Indian Government will doubtless consider the claims of the Burmese, Siamese, and Sinhalese religious foundations to share in the custody of relics which, like the alleged tooth of the Buddha at Kandy, are sure to receive the homage of millions of pilgrims drawn from the Buddhists of Eastern Asia.—Nature.

From that time on, says his most recent biographer, Bielschowsky, he felt himself to be one loved by God and led by God. He began to feel reverence for the divine in his own nature, and to strive to keep and develop it in all its purity. Henceforth, a change came over him: though he was in the world, he was not of the world. His eye was turned inward, and he feels a continually growing sense of aloofness, "*reine Entfremdung von den Menschen*," he calls it. We find frequent reference to this transcendental mood in his notebooks: thus in February, 1778, he writes: "This week spent much time on the ice, in ever tranquil, almost too purified mood. Beautiful flashes of insight into myself. Quietness and a presentiment of the truth." Again, "I am not born for this world": and still again, "Now I live among the men of this world, and eat and drink and even jest with them, but I scarcely perceive them, for my inner life goes on its irremovable way." And all this mystical, transcendental experience found its rise in the memorable journey among the Harz mountains.

In the June number of Folk-lore Mr. T. C. Hodson, author of a valuable monograph on the Meithei tribe in Manipur, describes the custom of head-hunting among the hill tribes of Assam. The custom is, in the first place, ancillary to and a part of the funeral rite, which is affected by the social status of the deceased and the manner of his death. The funeral of a Kuki chief is incomplete without

the head of a victim. The corpse is placed within the trunk of a tree, where it remains until it is sufficiently desiccated to allow of the preservation of the bones. The heads, again, are presented before piles of stones, the abode of the Lai, a powerful, mysterious entity, not always or necessarily anthropomorphised. The rite of deposition of the head of the victim is thus partly piacular, intended to propitiate the spirit of the deceased; partly religious, inasmuch as it is devoted to the vaguely conceived tribal spirit. The custom has also its social side, as success in a raid transition from adolescence to maturity. It is held to be a proof of manliness, making the owner of the head becomes guardian of the village; and hence, as a necessary corollary, the head of a stranger is most highly valued, because, being ignorant of its surroundings, it is less likely to escape from the village of which, perforce, it has become protector.

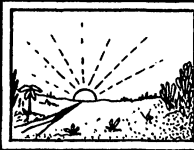
"Banks and exchanges," says Emerson, "are not built on solid granite, but on a mass of unknown materials and solidity, red-hot or white-hot, perhaps at the core, which rounds off to an almost perfect sphericity, and lies floating in soft air and goes spinning away, dragging bank and banker with it at the rate of thousands of miles an hour, he knows not whither."

This earth is not the steadfast place
We landmen build upon;
From deep to deep she varies pace,
And while she comes is gone.
Beneath my feet I feel

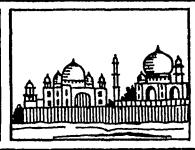
Her smooth bulk heave and dip:
With velvet plunge and soft upreel,
She swings and steadies to her keel,
Like a gallant, gallant, ship.
William Vaughan Moody, "The World Ship."

Treat your mind as a child. Lead it firmly but gently, and in all ways and at all times strengthen your faith.

Through these tears of blood you will learn. Through this suffering you will gain the power to aid your fellows. What to you is the approbation or disapprobation of any one? Work and wait on and all will be well.



Benares Letter



Several years ago while living in Lahore an invitation came to witness the feats of a saddhu who had acquired control over certain elementals. We had all heard of this man's accomplishments, and did not refuse the opportunity to see a little of this phase of Indian life. The man did not produce phenomena for the general public, but becoming the guest of some man of wealth or position he allowed invited guests to see what he could do. The exhibition may illustrate some of the methods and possible attainments of those who aim merely at the acquisition of powers acting upon the physical plane.

On the appointed evening about thirty of us gathered in a large room and in accordance with Oriental custom removed our shoes and seated ourselves upon a carpet spread on the floor. A few doubting ones had come with the avowed determination to catch the magician at his tricks if he proved to be a mere juggler.

The saddhu was in the next room performing ceremonies calculated to gain the favor of the entities, "devas" he called them, who were to obey his commands. After waiting an hour we were told that the devas were not yet willing to coöperate in producing phenomena; more pujah was required. The burning of incense and the repetition of mantras was continued for another hour, then the magician appeared and begged to be excused for that evening as the conditions were unfavorable. Most of those present went home. Meantime, however, our host had persuaded the saddhu to try once more with a few congenial friends selected from the company. A hint was given to seven or eight people who again sat down and waited expectantly. In a short time the man came in smiling and told us the conditions were now satisfactory. A large silver tray was brought and placed on the floor. A shawl was grasped by four people in such a manner as to form a canopy about eighteen inches above the tray, the edges of the shawl falling like a curtain to the floor. Then we were asked what we wanted. Someone suggested "flowers." The man had previous-

ly replaced his own garment by a long shawl or drape handed him by one of those present, the gentlemen being asked to convince themselves that nothing was concealed about his person. The young man had a bright, intelligent face. His speech and manner showed culture and refinement. He seemed in good physical condition, and in all respects was in striking contrast to the ordinary, ignorant unkempt, ashes besmeared, half-naked saddhu swarming all over India.

The man stood close to the tray with its covering, his arms raised obliquely above his head. His body became rigid as a statue. His eyes and the muscles of his face showed intense concentration and exercise of will. After a few moments he gave his elbows a vigorous jerk downward and we heard a rustling underneath the shawl. The tray was uncovered and we found a peck or more of flowers, including many garlands. To show our appreciation we each put on a garland and waited to see what would happen next. The elementals had not shown good taste in the selection of flowers, but we could not complain of the quantity. It was conjectured at the time that they had already done service in some temple and were disintegrated and brought to us.

The tray was emptied and placed under the shawl as before. Then one by one we were asked what fruit we would like. Our choices included apples, pears, pomegranates, grapes and I have forgotten what else. There was one limitation, the fruit must be in season. Distance cut no figure. This time when the man jerked his arms downward there was a great thumping in the tray. When it was uncovered we found our wishes materialized before us. Good, sound fruit it was, too, with the exception of the grapes. These came in the ordinary wooden box, the layers packed in cotton. A few had begun to decay. We tasted of the various kinds of fruit, and left the remainder to decay in the natural way. It was a little disappointing that it did not melt into thin air as we expected it would. We kept the grape box more than a year with the idea of

sending a piece of it to some psychometrist to see if anything unusual could be "sensed" regarding its origin or history. It was hoped that the elementals were honest; if they were not, were we not also guilty of receiving stolen goods?

As the hour was late, nothing more was done and the saddhu left the city a day or two later.

While entertaining a little company in Kashmir before coming to Lahore, one of those present asked the saddhu to bring some fresh milk. A jug was put under the shawl and at the proper time down poured a quart or more of good milk. A fruit peculiar to Australia was also furnished on demand. So many nuts came that quantities poured over the tray onto the floor. The man said he had once been requested to bring a particular paper then in the possession of some one at a distance. It was brought without difficulty, but trouble arose, as it was an important legal document. A suit resulted and he narrowly escaped imprisonment. He said he could never get something for nothing. Besides the years of hard work he had spent in reaching his present stage, he must pay in advance for every favor he received. No phenomena was produced without tedious ceremonies beforehand. He could not eat anything brought or use the forces for his own personal benefit or his power would be lost. Although successful in his own line, he was by no means an enthusiast as regards the pleasure or profit of working for "powers."

S. E. Palmer.

THE LIFE THEOSOPHIC.

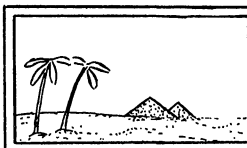
The life theosophic is that which our comprehension of the ancient wisdom necessarily imposes upon us in accordance with our own state of evolution, our karmic relations and our aspiration to serve Those Who are wisely aiding in the plans of the Logos. The theosophist may be a member of the Theosophical Society. He will certainly be such if it is possible for him to compass it. He may be an aspirant for discipleship under the tutelage of a Master or he may be an accepted pupil of one of Them. In one sense the Masters Themselves are members of the Society. The life characteristically led by the theosophist does not much differ in outward seeming from that of the man of the world. His visible oc-

cupations may be the same. But his thoughts and feelings have changed. Living now in the conviction that all that he does on all the planes is of consequence to the world he tries to order his inner life in such a way that he may be of greatest service. He studies the art of feeling at peace, by recognizing the beneficence of the Law of Evolution and the consequently necessarily good outcome of all the processes of Nature. The fact that each of our lives is called by the Brothers a day impresses upon him the fact that what we do in each incarnation is but part of the acts of the long lifetime that leads to the end of evolution, so that he accepts the fact that much which affects him he can never understand in the present existence. His peace of the spirit lies in his unswerving confidence in the Law and in the guidance of the Master under it.

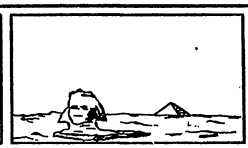
The knowledge that thoughts are entities, that they have power for good or evil makes him careful in the extreme of what he thinks. If he emits a thought of evil he quickly tries to annul its effect and to properly maintain discipline over his own being by emitting a thought of good intent and form. Character building by this method goes on rapidly especially as the effort to lead a spiritual life is always followed by temporary opposition on the part of Nature. Hence, as increased Karmic difficulties must be met, greater resistance must be overcome. So greater strength is developed. The worldly observer does not see theosophists leading peaceful, quiet lives. Their lives are often of storm and stress. But they lead to an inner peace and calmness and a conviction that the usefulness of the aspirant is daily heightened and that he is arrayed forever among those who would aid the Pioneers of humanity in their beneficent efforts to hasten the evolution of Man.

The desires of the lower type are set aside as far as possible in order that their place may be taken by aspiration for a realization of the quickened life of the spirit.

In this labor of changing his character and fitting himself for the new life of helping others, the aspirant is aided by the example and precept of those who have gone before. Books tell of the difficulties and the methods to be used in overcoming them.



The Field



It seems a little strange at first that New York City, which thirty-two years ago was the birthplace of The Theosophical Society, should for so long have maintained only a secondary or third rate place as regards things theosophical. But the great metropolis is awakening; in her bosom the seed that was dropped thirty-two years ago has required time to germinate ("for time does not preserve what it has cost no time to create.") That the seed is still alive and ready to burst into leaf and flower was evidenced on the evening of August fourth when Mrs. Annie Besant gave a lecture on the subject of "Reincarnation," before an audience of nearly a thousand people in the stately temple of the Masons. As she stood with her right hand on the symbolic block of white marble amid lilies and palms, she suggested both the beauty and strength of the Eternal Builder.

The report of this lecture can be but ancient history since the metropolitan newspapers have spread it broadcast and in some instances have reported it quite accurately.

The light does not burn so brilliantly in us as it does in this beloved disciple of The Master, but it burns and only by our own effort can we fan it into flame. Such enthusiasm has Mrs. Besant's visit to New York inspired among our members that our earnest effort is being put forth to make it possible for thousands to hear her on her return here the latter part of September.

Applications for memberships are coming in to our lodge and a growing sense of harmony prevails. As a result of Mrs. Besant's visit, the secretary of Central Lodge of New York is "snowed under" with correspondence, letters of thanks for the private mailing cards that gave them the necessary information and made it possible for them to hear her; letters full of questions, but better than the letters are the members that come to us from far distant states finding in this great city their own and are thus made to feel that they are not strangers but Brothers.—Mary M. Dunn.

Since last Annual Report, eight members of Washington Branch were demitted, in October, 1908, to form the Capital City Branch, which was chartered November 1, 1908.

One member died December 10, 1908; four have resigned, and the present number of the Branch is forty-five. Of this number a charter member resides in Italy, two members in Chambersburg, Pa.; one in Baltimore, Maryland. The Princess Gagarin (Miss Georgia Jeffrey) is now at Adyar studying, together with her husband, Prince Gargarin, who is translating "The Study in Consciousness" into Russian. Though scattered far apart, all these persons hold their membership with the Washington lodge, thus the Mother Branch extends loving arms to its members.

In April, 1909, Mr. Jinarajadasa visited Washington and jointly the Washington and Capital City branches conducted the work during his stay.

On May 8, 1909, "White Lotus Day of Remembrance," was beautifully observed at headquarters, Washington Branch, invitations having been extended to the Capital City and Blavatsky Branches by the Washington Branch to unite on this occasion.

On May 18, 1909, a piano recital was given at headquarters of Washington Branch by Mrs. Hartman, one of its members.

During the winter sociables were given to aid in making members better acquainted. The library is open daily for visitors, who get books and who also have the privilege of consulting reference books. A donation of one hundred volumes was made by Miss Lewis, carrying out the wishes of her aunt, Mrs. Helen Sumner, one of the oldest members of the branch. New books are added from time to time by the secretary. The Theosophist and The American Theosophist are on file.

Classes are regularly conducted on Fridays and Sundays, and a class in Esperanto is held every Thursday evening. Quietly and steadily the good work goes on.—Sarah M. MacDonald.

Viveliu Lodge has a membership of thirty-one, having lost three members and gained nineteen. Mr. Cooper was with us in November, 1908, and gave fresh life to our cause by three very interesting and well received public lectures. Mr. Rogers came for two weeks in December, 1909, giving lectures every evening and was instrumental in starting a separate study class, the members of which afterwards joined our lodge.

One of our members, Mrs. Peck, of Port Huron, started a study class in her home city of thirty members, which is still in existence and pursuing its studies with unabated vigor. Our course of study has been generally from the manuals commencing with "Death and After" followed by "Elements of Theosophy," "Man and His Bodies" and lastly "Karma."

Mrs. Besant, our honored president, has just left us, after having furnished two of the most notable addresses ever heard in Detroit. The first one to members only and the second to a very large and attentive audience, upon the subject "Life here and Life after Death." At the close of the lecture many people inquired if it were possible for Mrs. Besant to speak in Detroit again before leaving America.

In the lodge the effects of her visit are already becoming visible. Miss Shaw will lead a study class for beginners, and for more advanced members, "A Secret Doctrine" class is being formed and will be at work before the convention is held.

Within the coming month Viveliu Lodge will have placed a selection of Theosophical books in all the libraries of the State of Michigan; also in the border city, Windsor, Canada.

Viveliu Lodge has now permanent and commodious headquarters at 22 Madison Ave., sufficient to comfortably accommodate ninety persons.—Mrs. Lillie F. Dick.

Lima Lodge suspended regular meetings in May until after Convention. We last studied "Ancient Wisdom" with a reading circle meeting at the homes of the members of the circle. We have lost six members in the last two years; three having left the city and three failing to pay their dues. But our lodge has great encouragement in that there are a great many interested in Theosophy who are not members of our Society.

The growth of New York Lodge in the last year has been along the lines of inner strength and stability; the effort to establish and vitalize a permanent center, to build a secure foundation for future expansion, has been recognized as an object of greater ultimate value than rapidly increased membership.

Twenty-two new members have nevertheless come into our ranks, seven bringing demits from others lodges; and fifteen knocking for the first time at the portal of the Society whose world-wide principle is Universal Brotherhood.

Three have resigned or been transferred to new localities, and five have lapsed, leaving us with a membership of fifty-nine.

Our library of about five hundred volumes is a center of perennial interest. The books are kept in rapid circulation, being open to the public; the latest theosophical editions are added as soon as published, and sales amounting to several hundred dollars have been made during the year. Last winter the card system in use in the public libraries of the city was adopted by the librarian to facilitate her work.

The work of New York Lodge has always been characterized by a determined effort to give Theosophy to the many, and one evening of every week is devoted to a public lecture. We were not fortunate enough to secure a field lecturer last season, and the members were obliged to fill the platform. This year we hope that Mr. Jinarajadasa may be with us, and we anticipate more extended propaganda as we are about to move into larger and more satisfactory headquarters.

Our greatest event—Mrs. Besant's short sojourn on her arrival from London—came somewhat in the guise of an unearned benefit, as we were not expecting to have her with us until the end of her tour. Needless to say that her presence gladdened our hearts and brought strength and uplifting. Her public lecture attracted a large audience, and she went onwards, followed by the firm conviction that she would carry help and illumination to thousands, who awaited her marvelous exposition of the truths of Theosophy.

With the advent of another season new opportunities open before us. May we as units in the great organism of the Society, and in the co-operative attitude of our own Lodge work, live up to our highest possibilities.—Emilie B. Welton.

The Austin Branch was organized on Sunday, October 31, 1908, with the following officers: Thomas D. Dawkins, President; H. E. Baxter, Vice President; F. H. Smith, Secretary-Treasurer-Librarian; Mrs. Grace F. Davis, Assistant Secretary. There were nine charter members of the Branch, six residing at Austin, and three at Weatherford, Texas. Since that time our membership has reached twenty-five, one of whom has been lost by death.

Until the middle of February, our meetings were held in the office of Doctor Baxter. Finding that his office was not large enough for our attendance, and that many people were not inclined to go to a private office to attend our meetings, we considered it best to engage larger and more public quarters. We accordingly secured Odd Fellows' Hall for our meetings, where they have been held ever since. We have found the change very beneficial to the attendance, there being no meeting at which there did not appear some new visitor, and the meetings being composed of more non-members than members.

The local papers have been very generous to us with their columns. They have seemed anxious to have our articles on Theosophical subjects, and we have not been backward in furnishing them with proof, although we did not deem it advisable to overwork them too much. We shall continue this method of pushing the work.

The Branch has a fairly good working library. We placed an article in our by-laws, appropriating all dues of the members to a library fund, and most of the members paying their dues for a year in advance, it has placed a considerable fund at our disposal for the purchase of books which we shall continue to do, and which books are in constant use among the members and others interested in our subjects.

We have placed Theosophical books in the hands of a news dealer for sale, and many books have thus been disposed of. One man alone purchased over \$40.00 at one time, and another one about \$20.00, neither one of whom, however, are members of our Society. The news dealers keeps us advised of his customers for this class of books, and we keep in touch with them as much as possible. Much good has

been done in this manner.

Branch meetings are held regularly every Sunday. During the time from October to August 1, when we adjourned for the summer, we studied in class "An Outline of Theosophy," "Man and His Bodies" and "The Astral Plane." We also conducted a midweek class at a private residence for those who might wish to come, and at those meetings "Theosophy and the New Psychology" was completed. Our meetings will be resumed on the first of October.

As to non-resident members and correspondents, resumes are prepared by such members of our class as desire to do so, and these are struck off on the typewriter and mailed to each non-resident member and correspondent each week. In this way we keep in close touch with our outside fellows, a number of whom in their turn write resumes of the lessons and return to us. During the last few months we had about fifteen such non-resident correspondents in various portions of Texas, Louisiana and Alabama, together with two of our members touring the country in theatrical companies, with whom we keep in the same close touch and relationship.—F. H. Smith.

During the past year the Syracuse Branch has lost two members (merely nominal ones, however, as they did not attend meetings or help in the work), one new member has been gained, a second one has rejoined, who was formerly a member. So the membership remains the same as a year ago—seven members.

"The Christian Creed," "Esoteric Christianity," "Man's Place in the Universe," and "Thought Powers" are the books used for study. The subjects of Reincarnation and Karma have been discussed.

With the exception of the summer months, meetings have been held each Thursday evening.

A few have been interested, though not sufficiently to become members.

Mrs. Annie Besant gave a public lecture on the evening of August 6 on the subject, "The Coming Race and the Coming Christ." A very helpful talk was also given by Mrs. Besant to members on the afternoon of August 6.—Fannie C. Spalding.

The Berkeley Lodge has been most prosperous and has initiated several interesting features in its activities during its first year of existence.

A little over a year ago we organized with fourteen chanter members. Four have been dropped for non-payment of dues. Last February we admitted seven new members to the lodge and since then others have been coming in until at the present time we number thirty-two.

It has been fortunate for us that we have had the assistance of the other lodges around San Francisco Bay. Both San Francisco and Oakland Lodges have furnished us with lectures during the year; among them Mr. Thomas Prime, Dr. Mary C. Plumb, Miss Elinor Stoy and Mrs. Esther Talbot of Oakland, and Miss M. A. Walsh, Mr. Darwin Allen, Mrs. Dora Rosner, Mr. W. J. Walters, Mr. F. M. Graham and Mr. Irving S. Cooper of San Francisco. Mr. Cooper has been very closely identified with the Theosophical work in Berkeley from the first. Besides helping us organize and taking charge of our classes, he has given us several series of lectures. The last series was given in the Masonic Temple on Sunday afternoons with an average attendance of seventy-eight. An admission fee of twenty-five cents was charged to one lecture, the receipts of which cleared our lodge of all remaining indebtedness.

It may be of interest to those who are especially concerned in class arrangement to learn the details of a satisfactory scheme inaugurated early in the year. In place of one lodge meeting per week, we now have three classes; a preparatory, for new students and members who desire to attend; an intermediate, for members and invited friends; and an advanced, for members only, and limited to those who can spend a portion of each day in study. The three classes come together on the first Thursday in each month at which meeting all lodge business is transacted, members admitted, and the balance of the evening devoted to music, reading of papers, and social conversation occasionally graced with refreshments. We have found that this plan works very successfully. The preparatory class is the most popular, the attendance sometimes reaching nearly forty. Mr. Cooper has

given it his special attention and the class has continued to meet once a week throughout the summer. It is mainly through this class that our membership has increased. The members of the class have organized and by means of voluntary donations of 10c per month have placed eight theosophical books in the lending library.

Our lodge started with fifteen books in the lending library, and with eighty-six books—kindly loaned by Mr. Cooper—for our reference library. By purchase and by gifts from Mr. E. P. Jones and Mr. Cooper, our lending library has been increased to about seventy-five volumes, not counting some twenty separate lectures of Mr. Rogers and others. The library is open two afternoons a week. We are hoping to take over and handle the Book Concern which has been in charge of Mr. Cooper, who has sold a large number of books at the classes and lectures.

Among other activities we have a Lotus Circle successfully conducted each Sunday morning by Miss Florence L. Hurd.

Our Lodge has also shipped over three hundred pounds of reading matter—magazines, leaflets and lectures—to the prisoners in San Quentin Penitentiary. Wells Fargo Express Company will carry such matter free of charge if wrapped in bundles not heavier than twenty-five pounds.

Thirty-nine public lectures have been given throughout the year with an average attendance of thirty-seven. The average attendance at the classes has been as follows: preparatory, 25; intermediate, 17; advanced, 7. During the year we loaned 260 books.

At the annual election the following officers were installed: President, W. J. Woods; Vice President, Mrs. Lucy H. Woods; Secretary, Mrs. Gladys S. Cooper; Treasurer, Miss Florence L. Hurd; Librarian, Miss Ethel Brown.

Mrs. Lucy H. Woods.

At the meeting of Minneapolis Lodge, August 30, the following officers were elected: Miss Ruth Clawson, president; Mr. L. Rustin, vice-president; Mr. John L. Hirt, secretary; Mr. Chas. G. Hillman, treasurer; Miss Martha A. Godfrey, librarian and steward.

The Capital City branch has, during the past year, been especially active in propaganda work in Washington. Beginning October 1, 1908, and usual custom of ceasing activities June 30) it has succeeded in reaching hundreds of persons who might not otherwise have been introduced to the objects and teachings of the society. The members have not been so much interested in the enlargement of the branch as in the dissemination of Theosophical truths. During the period stated about seventy lectures have been given and about seventeen hundred people have had the opportunity of listening to many able addresses. With one exception, when Mr. W. J. Colville, of London, lectured several times, the rostrum was filled by some member of the branch; either Mrs. Florence Duffie, Dr. A. J. Cory, or Dr. W. W. Baker.

The lectures have been mainly of an ethical nature, interspersed with philosophical teaching, as it has been found by experience that such a method of presentation of Theosophy is most acceptable. Devotional exercises, such as reading from "Light on the Path," "Voice of the Silence," and "Bhagavad Gita," followed by a period of quiet and meditation, prior to the lecture, seemed especially acceptable. Opportunity for questions was given after each lecture.

Our room being rather small for our purpose, seating only about fifty, has been abandoned and another nearly three times the size in the same building has been secured, so that now we are in a position to advertise our work more freely and accommodate our friends without the discomfort attending the crowding in a small room to which they have been subjected. Sunday morning services have been found the most popular.

Two or more of the city papers have contained each week a synopsis of the Sunday lecture. The press has been especially accommodating in publishing our reports, usually in full and without alteration. A scrap-book has been kept by our secretary in which have been preserved all the newspaper reports of our activities.

Our class meetings have been very well attended, particularly on Friday night. The "Pedigree of Man," and "Man and His Bodies,"

have been the text books used and found to contain material to last nearly the entire year.

The enlargement of our library has been rapid and particular care has been exercised in the selection of books. We have now nearly two hundred volumes which are in constant circulation.

About a year ago it was decided to form an "Associate Membership League" for the benefit of those who wished to identify themselves with the society but were not prepared to become active members. Several persons at once joined who have been faithful in attendance at the lectures and classes and been instrumental in adding a considerable sum to our library fund, one object in the formation of the league. Owing to the branch activities and the lack of time to devote to the work incidental to pushing the league no very great success has attended our efforts, but it is anticipated that the movement will become more and more popular as it is better known and understood.— Florence Duffie.

Spokane Branch has had a satisfactory year's work in the spreading of theosophical truths, and has added twelve new members to its list, the membership now numbering forty-one, all of them earnest students, among whom perfect harmony prevails.

The library has done excellent work, the public making use of the books offered for circulation, and quite a number of books have been sold. The branch has about one hundred books in its circulating library, besides valuable pamphlets and magazines used for references.

In the matter of lodge rooms, the branch is more happily situated than ever before, having two pleasant rooms in a centrally located block. Sunday evening meetings for the public and a public study class on Tuesday evenings have been successfully conducted throughout the year, in addition to the regular members' class on Friday evening. The attendance has been satisfactory at all these meetings and with the interest and enthusiasm aroused by Mrs. Besant's recent visit the branch looks forward to a very profitable year.—Adah M. Rosenzweig.

Now that the absent members have returned from their vacations, San Francisco Lodge takes up the work with heartiness and renewed vigor. The election of officers for the present year took place at the first meeting in May, and the following were elected: president, Irving S. Cooper; vice-president, Francis H. Lynn; treasurer, Darwin A. Allen; secretary, Dora Rosner. We have now a membership of fifty-nine; during the year one left us by passing out of the physical body, four resigned, and two were demitted.

Our average attendance of members at lodge meetings has been 20; of visitors at lodge meeting (either members of other lodges or of our classes) 11, and at the regular Sunday evening lectures 101. Since my last report two national lecturers have given us the benefit of their services, viz.: L. W. Rogers and Irving S. Cooper. Mr. Rogers gave 11 lectures averaging 152 present, and Mr. Cooper gave 12, averaging 82 in attendance. Both have done very good work in San Francisco.

There are two classes being carried on at the moment, one led by Mr. L. W. Rogers with an attendance ranging from 50 to 70; a systematic study of "Man and His Bodies" is taken up in this class and already several of the regular members of it have joined the lodge. The other is an elementary group composed largely of beginners. The Esoteric Christianity class and the H. P. B. Training Class have suspended until the first week in September.

We are now making the necessary preparations for the visit of Mrs. Besant to our city and the indications are that it will be a success from every point of view.

This Lodge owns a flourishing book concern and our Lending Library of 216 volumes is extremely well patronized.—Dora Rosner.

Owing to the removal of Dharma lodge from Newton Highlands, Mass., to New York City, the active work was partly suspended. A small number of the Dharma lodge members under the leadership of Miss Selma Fritz and Mr. Fred de Lesdernier held the usual weekly lodge meetings in Boston at the rooms of the Boston Theosophical Book Concern.—Phoebe G. Holbrook.

Danvers Lodge of the Theosophical Society was organized January 4, 1909, by twelve members who demitted from Peabody Branch for the purpose. We afterwards received by demit the other members of Peabody lodge with the exception of one who resigned. Since that time we have lost one member by death, two have resigned and we have gained one new member, making in all twenty-two. On account of the severe illness of the President, at whose house the meetings are held, we did not have regular weekly business meetings for twelve weeks. Now we are following the regular routine again. The business meetings are held every Monday night, and after the first of September there will be public meetings every Sunday evening at 7:30 o'clock at the home of the President. On the second and fourth Sundays of each month public meetings are held in Salem in the afternoon. When the Lodge was started some of our members loaned their books for our library, but we are buying book all the time, so shall soon have a library of our own. We cannot say too much in praise of the Primers, which we have used extensively in propaganda work, having placed copies in the public libraries, jails, hospitals, pits, etc., of our own and neighboring towns and cities.

During the past year Pasadena Lodge has lost one member by resignation, gained ten; present membership twenty-five. The first of January we moved into the Chamber of Commerce Building (the finest business block in the city) and commenced active work. Three meetings were held during the week; Sunday morning at 11 a. m., a devotional meeting; Monday evening study class, and Thursday evenings, public lectures (all open meetings). After the first month our room proved too small to accommodate the people at the public lecture, so we moved into a room twice as large and better adapted for the work.

Since January first, we have held twenty-eight public lectures, which have been well attended. We feel that it was a great privilege to have Mrs. Janet B. McGovern with us, not only as an active member, but as teacher and lecturer. She gave a course of twelve lectures, which awakened a great deal

of interest; also had charge of the Ancient Wisdom class and spoke every other Sunday at the devotional meetings. Mr. Bruce Gordon Kingsley has finished a course of four lectures which were very instructive, and the one on "Why I Am a Vegetarian" gave the public much food for thought.

Our library contains 157 books. In order to build it up, the members resolved on their birthdays to present the library with a book. One member gave three, another five, two others one. A member of the Los Angeles Lodge gave the complete numbers of the Theosophical Review from September, 1899, to August, 1908. The Lodge had them neatly bound, which added eighteen volumes and index. The lodge room is kept open by the ladies every afternoon from two to four o'clock for the public.—Mary C. McFarland.

The Joplin Lodge has seven members. On an average we have had about one meeting each month during the year. The meetings have been of much interest and well attended. We have always made an effort to invite those who seemed interested, but were not members of the Society. We believe something has been accomplished through these meetings, and trust that the future will bring forth even better results.—H. A. Leonard, Secretary P. T.

During the vacation period Los Angeles lodge suspended all activities, except the lodge meeting. Through the last six months a greater unity among the members has been shown than ever before and an ever growing interest in Mrs. Besant's visit manifested itself.

During the last few months fifteen members have been added to our rolls. The public lecture course has been kept up very well by our members and we expect to maintain the same effort during the coming year. We have moved into new headquarters, which are very pleasant and homelike rooms. Soon after moving into our new rooms, a social was given to which members-at-large were invited.

About the twelfth of September we hope to resume our Sunday evening public lectures.

Our free lending library of over six hundred volumes is increased monthly by addition of

all the new Theosophical books. A good stock of Theosophical and occult works is on sale.

—Mrs. G. E. Ross.

During the year the Albany Lodge has held forty regular meetings at which the average attendance of members has been ten. Early in the year Mr. Irving Cooper gave a public lecture and spent an evening with the lodge, giving many helpful suggestions in regard to making by-laws, manner of conducting meetings, etc., and leaving with us the beautiful "Closing Words" by F. M. Willis, which are read in concert at the close of each meeting.

We have studied "Ancient Wisdom," using numerous reference books, and we feel that the year has not been wasted. Though we have no members old in Theosophy to guide us, we have had as leader a most devoted and enthusiastic student.

There are twenty-two books in the library which are in almost constant circulation among members and friends.—A. V. Overton.

On August 31, 1908, Grand Rapids Branch numbered sixteen; two were dropped for non-payment of dues, and one demitted. One was received by transfer, four reinstated, and twenty-five were received by application, making our number belonging forty-three. Since February 1 we have had a large study-class on Monday evening, known as the "Roger's Study Class"; also two smaller ones, one using "A Study in Consciousness," and one "The Pedigree of Man."

During the year we have received visits from Messrs. Cooper, Rogers and Jinarajadasa; and our beloved President, Mrs. Annie Besant, closed the year's work with her grand lecture, "The Coming Race and The Coming Christ," which held the audience spellbound until the stage lights were turned off.—Emily M. Sones.

The visit to Duluth by the president, Mrs. Annie Besant, has been highly appreciated. The hall in which the lecture was given was filled with an attentive audience. We, the members of Duluth and Superior branches, had the honor of making the personal acquaintance of the gifted orator at the Spalding Hotel.

The small spirits who are trying to cast

obstructions in her way by sending out accusing literature, have done no harm here.

The appearance of the head of theosophy in Duluth will not fail to further the purpose of the two branches of T. S. at the head of the great lakes.—Gustav A. Sigismund.

Membership of the Toledo T. S. has declined from sixty-five in 1907 to twenty-eight in 1909. A certain number remain as local members, wishing to retain their affiliation with the local branch and to continue the study of theosophy, the truths of which still appeal to them as vital and real.

Three members are non-resident. The regular branch meeting occurs on Thursday evening at 8 o'clock at the Zenobia Annex.

A very interesting and profitable question meeting and tea is held on Saturday afternoon, and a business meeting and social once a month.

Meetings have been adjourned during the summer and will be resumed in October.

An interesting program of papers and discussions has been given during the year.—K. F. Kirby.

Alpha Lodge has lost six members by resignation and six have joined; membership at present is twenty-eight. Meetings have been held regularly on Friday evenings at the rooms of the New England Theosophic Union; an H. P. B. training class, and a class in Esperanto has been held weekly. A social, with music and entertainment, has been given each month; also a Saturday afternoon tea. On Sunday evenings the lodge has united with the New England Theosophic Union in its public lectures. The lodge has a good library to which many additions have been made during the year. It is gratifying to note that the public interest is evidently increasing, and the prospect for growth and increase in usefulness are encouraging.—Bertha Sythes.

St. Paul Lodge has thirty-six members, having gained one new member during the past year. Mr. C. Jinarajadasa delivered two lectures for the lodge in the fall and aroused considerable interest.

The regular meetings of the lodge are held each Wednesday evening at 81 Union Block.

"The Ancient Wisdom" was used as a basis for study the past year, the different members taking turns in conducting the lessons for two months at a time.

A study class for beginners was held each Sunday afternoon by the president of the lodge, who delivered lectures and answered questions.

There have been no books purchased for the library during the past year.—Angie K. Hern.

OBITUARY.

On Wednesday, August 25, there died in Brooklyn, Mrs. Margaret J. Hoey, an old and very faithful member of the Theosophical Society.

Non-resident theosophists who visited the New York Branch years ago, and more recently the Inter-State Branch here, will doubtless remember the short, rather stout, and always good-natured woman who would promptly welcome them with sincere cordiality and soon make them feel at home. We, in the work in New York, knew her as one of our most earnest members, always devoting herself to the limit of her strength—and too often beyond it—to further the mission of the Society. If visiting members will hereafter miss her cheerful face, how much more shall we who have for years rejoiced in her enthusiasm?

Mrs. Hoey lived Theosophy. She was not a lecturer, though she could write well; but some of us learned more Divine Wisdom from her life than from many books. Her years were full of sorrow, of physical hardship, of crushing disappointment. I know of no other member whose lot has been so hard. Yet she bore these terrible tribulations with marvelous courage and serenity, and her nature was ever sunny and sweet.

Pass on, noble woman, to rest awhile amid the joyous influences which surround every brave and aspiring soul and, later on, come back to earth once more to live and teach theosophy!—Henry Hotchner.

The Lodge-force, working in a pure, devoted heart, sets free the soul and lets it speak. The eternal verities resound forever upon the spiritual planes, and when the mind is pure and will hearken, the soul echoes them.

Children's Page

THE FRONT GARDEN.

Outpost of Fairyland, No. 777.

Dear Children:—

SINCE I have told you about the fairies and kings, I suppose you will want to know next about fairyland.

Now, usually, when we speak of fairyland, we mean the astral plane fairyland where the highest nature spirits and lowest kings live, and that is the one I am going to tell about first. But really it is only part of a big fairyland for there are others above the astral,—more beautiful fairylands where the different kinds of higher kings live, places so nice that even fairies aren't good enough to see them. You must remember, too, that all these fairylands are right around you all the time, only you can't see and feel them except when your physical body is asleep or when you have fairy vision.

Perhaps the best way to describe fairyland is to tell you how it would look and what you could do if you went there. Suppose you had planned to spend a nice long night there as many of you do, whether you know it beforehand or not. Of course you would go to bed and pretty soon everything would seem far away. Then you would wake up on the astral plane and find yourself standing beside your sleeping physical body. Next, you might look around to see the fairy side of things. Or rather, you wouldn't look around because you wouldn't have to since you would be able to see every way at once,—over your head and under your feet, in back, front, and on every side. You could also see beyond the walls and ceiling, under the bed, and the back side of your bureau without moving a bit. And every object you looked at would be shimmering with beautiful colors and sparkling waves in the sunshine. Even at night, things are clear and shiny in fairyland and you can always see as

plainly as in day time. Perhaps you might not stop to notice all these things but would start off at once. In that case, you would be as likely to float out through the wall as through an open door. That is one of the things you could do in your astral body that you couldn't in your physical. Then besides that, you could fly, play in the deep ocean, jump into fire and many other things without hurting your astral body at all. And such lovely games as you can play with other astral children or even with frisky nature spirits! Best of all, I think, is the game of "pretend," for if you pretend you are anything, you turn into it quicker than a wink. You can turn yourself into a bear, dragon or witch and back to yourself again as easily as can be. And by merely thinking of them, you can make thought dollies and tiny soldiers that will walk and talk and do anything you wish them to.

But there is something else you can do if you are kind hearted—something that helps the great kings. Instead of playing all the time, you can go and find children who have never seen fairyland before and you can guide them around and tell them about the new place. You know there are lots of children who know nothing about the astral plane and so they don't wake up in fairyland until their physical body has gone to sleep forever and foolish people call them "dead." Such children are often surprised and frightened to find themselves in fairyland and they don't understand it at all. So there are many girls and boys as well as older people who are always watching for these frightened ones to comfort and show them how to live on the astral plane. Those who do this are called invisible helpers and night after night they do the same kind work even though when they go back to the physical plane in the morning, they often forget what they have been doing.

Another thing the invisible helpers do is to visit hospitals and places where people are too ill to sleep. There they send beautiful thoughts and stories into the sick person's mind and keep him cheered up until the weary night is over. Then the sick person may think that angels have been watching over him or he may not even know why he has been so happy in spite of his pain. There are also other ways of helping in fairyland and every time you help anyone, whether it be fairy, animal or human being, you are helping the great kings too. It is just the same on the physical plane only you are more likely to catch a glimpse of a king in fairyland.

But now I'll tell you about the next fairyland. It is the one called the mental plane and is ever so much nicer than the astral. It also is right around you only you have to have more than ordinary fairy vision to see anything in it. It is where the loveliest thoughts are made and is the place where you lived before you were born as a little baby. This beautiful mental plane is the true home of most of you human people for the very nicest part of it is where your soul lives after you have received your soul-spark. It is where you spend your vacations between each life that you live on the physical plane and you have a beautifully happy time there until you are sent into a little baby body to learn lessons on the physical plane again. When you have learned there as much as the kings think you ought to know for a time, your physical body dies and you go first to the astral and then to the mental fairyland for another vacation. The kinder and better you have been, the longer vacation you get. And such a happy time as it is! You can have even more fun than you had on the astral plane and you can see the kings there whenever you want to. You can hear them make lovely music and see the lovely colors

as the kings talk to each other. And you can see the nicest stories,—true stories that have happened long ago, stories that will happen in the future. Then too, it isn't impolite to ask questions there and you can make a thought picture of a beautiful king so he can send the answer back to you by way of that thought form. There are many other lovely things also that you can do till the time comes for you to see your own soul for a little while before you are put to sleep to wake up as a little baby again. And so you go on being born and then dying until you have learned so much that you become a king and don't have to be born any more unless you want to come back as the masters do for the sake of helping other people. After that, you will find there are four more lovely fairylands that I can't tell you about for they are so beautiful that poor little busywings aren't good enough to understand much about them and only kings can live in them. But you may be sure that each fairyland is nicer than the one before it.

I suppose it is time now to tell you that all these fairylands put together make one big Fairyland over which the king of kings rules. People who are very wise and who use important sounding words would call this big Fairyland the "solar system," but we could call it simply Fairyland with a capital F to keep from mixing it with the smaller fairylands. The very lowest division of this big Fairyland is the physical plane where human people, animals and outposts fairies live. The next division is the astral plane; next the mental plane and then the four still higher planes, so you see there are seven in all. Now do try hard to remember these seven fairylands for you can never be a king unless you know something about them. That is why I have tried to describe them to you. Lovingly,

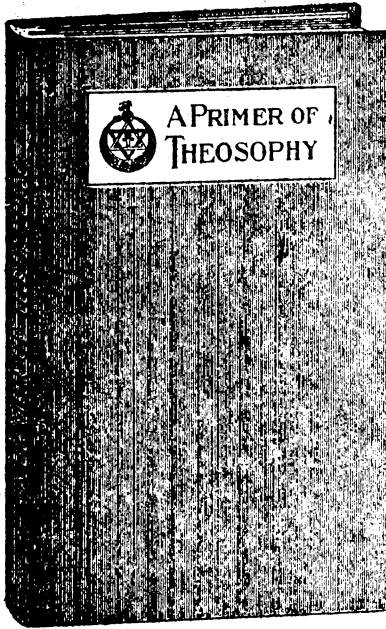
Busywing.



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	1323 West 6th St
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Pittsburgh, Pa.	Pittsburgh	Miss Jeanette M. Eaton	7036 Frankstown Ave.
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Santa Rosa, Cal.	Santa Rosa	Peter van der Linden	333 Second St.
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St. Paul, Minn.	St. Paul	Miss Angie K. Hern	259 Dayton Ave.
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Sheridan, Wyo.	Sheridan	Mr. James G. Hunter	Box 42
Spokane, Wash.	Spokane	Mrs. Adah M. Rosenzweig	397 E. Rusk Ave.
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For the purpose of spreading Theosophy as widely as possible, this little book has been written and compiled and is now presented to the public. It defines Theosophy and explains its mission, presents a sketch of its chief doctrines, tells something of the higher planes of nature, gives a brief but exact account of the history and organization of the society, the methods by which it does its work and those by which one may join it.

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