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THE HARP OF A THOUSAND STRINGS.

I.

*In ages past, Perfected One, Thou sangst
And didst strike the poet's lyre in sweetest tones.
All the world yet pauses and, listening,
Wonders at Thy power, Thy knowledge, insight,
Not knowing Thou didst feel the throb
And breath of God's own life and that Thou
Couldst rise and, resting on Parnassus' height,
Be Thine own muse and send down upon Thyself
All charms and wiles and dainty graces, wisdom,
Knowledge of Man's history and his future, far, secure,
Though he knows not but only dimly feels its hope.*

II.

*How couldst Thou lay down Thy charmed instrument
And still Thy sweet voice long trained to sing,
For men and angels, Nature and God's Love?
Great Teacher, Thou hast turned Muse and inspired to sing
Scores of younger songsters who know not Thee
Or whence the source of their loved power and witchery!
Thou, concealed, hast whispered to them in their hearts,
Hast filled them full of Thy rich life, rejoiced them,
Making them far more than men—as supermen, creative gods!
To them and Thee in them, men pause to harken.
So Thy song goes on still sweetly sung on earth,
Though Thou dost dwell among the gods above!*

III.

*As Peter of the days of Christ was called to cast his net
No more for fish but for the souls of men
So Thou wast bade lay down Thy earthly lyre.
Thou singst no more with Thine own voice
But leadst perchance a rapt. celestial choir
Of Gandharvas, of heaven-dwelling men,
God's children, blessed, great and small. And so
Nobler far, almost divine, long lost to measure of our ken,
Thou singst through them and dost play
Upon this heavenly harp of thousand strings,
The Song Celestial that shall bear on easy wings
The souls of men to perfect union with Thy God!*

W. V. H.

LIVES OF THE INITIATES.

IV. Shri Ramanuja.

In India, next to Shri Krishna, who proclaimed the Path of Devotion, Shri Ramanuja holds a unique position among his brother philosophers. When we realize that the gentle Jesus of Palestine, after a life as Apollonius of Tyana, later took birth in South India about the twelfth century as Ramanuja, we can account for the intensely devotional trend of his philosophy. Indeed, as we study his life and work we can see that he took birth there for the special purpose of reviving the idea of Bhakti that was being lost to Indian thought.

Somewhere about the seventh or eighth century after Christ, there arose in India an intellectual giant, Shri Shankara Acharya. He developed the ancient teachings of the Upanishads in one special direction in a series of brilliant commentaries, and he is recognized today as the boldest exponent of one aspect of the Vedanta.

The old philosophers in the Upanishads revealed the existence of the Absolute, which they termed Brahman. Brahman was called That, and could only be defined by negatives, for every attribute the human mind could predicate of That fell short of the Reality. It was "Brahman-without-attributes," Nir-guna Brahman. But these same philosophers also proclaimed That to be at the same time Saguna Brahman, "Brahman-with-attributes." In this latter aspect That became Ishvara the Creator, Who then as God the Unity entered upon a work of evolution as God the Trinity. Brahman as the Absolute was out of time and causality; but Brahman too was God, our God the Father, and we were all His children. The human soul, Jivatman, was one with Paramatman, the Oversoul; by study, by austerity, by devotion, the veil of illusion could be cast aside and we could "become Brahman," and the dewdrop slips into the shining sea.

But was then our individuality as a drop lost forever? This point was left obscure in the Upanishads, though the trend of the teaching was to show that in the "fourth state" or Nirvana only the limitations of individuality fell away, and the existence of the individual thenceforth could only be described in nega-

tives, as transcending and different from any phase of life we have so far known from our experiences.

Shankara Acharya took up the Upanishad teaching and developed one aspect of it to its logical conclusion, a transcendental idealism that seemed annihilation. He asserted that Brahman-without-attributes was the "higher" Brahman, and Brahman-with-attributes the "lower." The individual soul might for lives tread the "lower path," worshipping Ishvara the Personal God and Creator, getting as reward for virtue and devotion long ages in the heaven-world; but then after Devachan would come reincarnation, more worship, more heaven, and another re-birth, and so on life after life. This was the lower path; the higher path was to rise beyond the illusion of matter and realize what we were, Brahman-without-attributes. And when we succeeded and realized this "higher" Brahman, naturally the drop ceased to be, for the simple reason that the drop had never had an existence separate from the ocean. If an individual soul thinks itself to be an individual, that is due to illusion, the maya of matter. There is only one illimitable ocean of Existence, and it is not made up of parts or units. You and I as separate individuals are not, and have never been. If we feel and think so, it is because we have not pierced the veil of matter to know ourselves as Nir-guna Brahman.

What a magnificent conception this! Shankara Acharya worked it out in a rigorous fashion that philosophers before him had not attempted. They had not proclaimed a "higher" and a "lower" Brahman. But Shri Shankara did; and though he tolerated every form of worship, yet he fearlessly showed they were only for the child stage, for those who were unable as yet to follow the higher path of Brahman-without-attributes. God the Unity or Trinity, who incarnated as Avatars to help His creatures, the loving Father before whom we were as children, had existence for you only so long as you had not realized That, Nir-guna Brahman.

Shri Ramanuja came to India, and took the same old Upanishads as did Shri Shankara, but commented on them emphasizing another

phase of the old teaching. He was not less brilliant than Shri Shankara, and he showed that a fiery faith did not exclude a philosophic intellect. He too proclaimed Brahman, with and without attributes; but one was not higher than the other. They were two eternal and real phases in the one Brahman. As Nir-guna Brahman, That was the Absolute; as Sa-guna Brahman, That was God, maker of heaven and earth, the Lover of every single soul.

The love we bear to God is one way of realizing the mystic union that binds the Lover to His beloved, God to us. Each soul exists as an individuality, separate from another individual soul; yet both live in God and are of His nature. Through His grace every soul evolves, but evolution means feeling more and more the grace of God and partaking of His nature. The goal of evolution is not that of a dew-drop slipping into a shining sea. We shall ever retain our individual consciousnesses; yet, as we rise from glory to glory we shall "enter the light," but we shall never "touch the flame."

And the message of Shri Ramanuja has not been forgotten today. Millions in India look to him as the one who revealed God to them, taught them to love and worship Him and offer Him of their heart's best. How many more millions in Christian lands look to him too, though under another name! To his disciples, in east and in west, it is better to love God and play at His knees as His children than to be Himself, Nir-guna Brahman, pure being, intelligence and bliss. Our individual self may be a delusion, a thing of no reality; yet it is the best we have. And it is better continually to offer it to Him in love and gratitude than to be Himself. Thus taught Shri Ramanuja the Master.

Tu es Petrus, O Jesus. Long, long ago thou madest to the Christ an offering of thy pure body for His habitation. On Thee He established Thy holy catholic church for thee to lead Thy many millions through it to God. When shall we see Thee as the shepherd of Thy flock again in our visible world, as these many centuries in the invisible? Be with us again, soon!

C. Jinarajadasa.

THE VENERABLE—THE ARHAT.

There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

They exert themselves with their thoughts well-collected, they do not tarry in their abode; like swans who have left their lake, they leave their house and home.

Men who have no riches, who live on recognized food, who have perceived void and unconditional freedom (Nirvana), their path is difficult to understand; like that of birds in the air.

He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditional freedom (Nirvana), his path is difficult to understand, like that of birds in the air.

The gods ever envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites; such a one who does his duty is tolerant like the earth, or like a threshold; he is like a lake without mud; no new births are in store for him.

His thought is quiet, quiet are his words and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

In a hamlet or in a forest, on sea or on dry land, wherever venerable persons (Arahanta) dwell, that place is delightful.

Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.—The Dhammapada.

Duty is not an ogre, but an angel. How few understand this. Most confuse it as they do conscience. Sorrows, crosses, these are our opportunities, could we but see it so. But he is far along who does so see it. He has attained who fully realizes it.

"MYSTICISM AND OCCULTISM."*

To understand mysticism and occultism properly it will be necessary to consider what is characteristic to each type. The mystic is one who is opening out his consciousness, and the attempt he makes to open out is not a deliberately planned one. He is following out an impulse. He is what one usually would call of the religious type and is seeking religion through his emotions, seeking indeed religious emotions if one may put it so. It follows that the form side of religion will be attractive to him at a certain stage and he will value those forms that externally affect and enhance his religious feelings and emotions. At a later stage of his development, when he sees things from a higher standpoint and has direct experience he will let the forms go and take up a truer expression of religion which then proceeds no longer from the outer, but from the inner man's perceptions. This is why it happens almost invariably that when a man has become a great mystic and has superseded the limitations of the forms and externals of his religion or church, he finds himself at variance with or in direct conflict with the authorities of his church who, in their turn, have not so risen, and therefore consider him unorthodox and even antagonistic. As the mystic develops his own character he will shake off dogma. Let us define Dogma: it is the intellectual statement of what is supposed to be a fact imposed always by authority from without. The authority may be a book, a picture, a Pope, but it is authority from without that lays down an intellectual statement of a supposed fact and imposes it. At some stages of evolution and for some people such dogma is very necessary. As not every one is able to think for himself, and most people are more or less ignorant, it is well that certain hard and fast facts should

be set out by the authorities to be accepted and obeyed. Science as well as religion has its dogmas. But if the man has reached the stage where the inner man is the ruler, then he has outgrown and outstripped dogma and has no use for it. He can judge for himself. In our days the revolt against dogma has come before its time, and many have thrown over dogmas which had become sterile to them, but have been unable to put anything in their stead because not yet conscious of the inner voice, or perhaps not yet developed enough.

The mystic does not get to his higher stage by reasoning or by intellectual arguments, he does so by love and devotion to his ideal or to the object of his higher emotions. Now in the various religions each of these acknowledges at its head a supreme Teacher, and carries out the traditional precepts of that teacher; and these differ in different countries. Now all this really comes within the range of dogma. Whereas it is curious to note that every mystic in every religion and at all times has the same story to tell, the same message to men of the God within the heart of each, of the unfolding of life, of the growth of the soul, and of the opening out of the consciousness.

It is another characteristic of the mystic that he has alternations of intense joy and of equally intense sorrow or depression; there are periods that may last days or weeks, of illumination followed by others of darkness and general obscurity both in the external and internal life. One must recollect that whereas the physical plane is the reflection of atma, and these go together in the constitution of certain types of character, the emotional or astral plane is the reflection below of the buddhic and has Buddhi as its higher expression. So that when the mystic does get swept up by his religious emotions, he gets a touch of Buddhi, and this is his illumination and transcendental inspiration.

Hence it is not by a high mental effort but by lofty spiritual emotion that the mystic is enabled to lift himself into touch with Buddhi. Nevertheless the pendulum of action and reaction is a law invariable at all stages of growth, and spiritual exaltation is of necessity

*Being the subject matter of two public lectures delivered by Mrs. Annie Besant, P. T. S., at Adyar, on Sunday, December 5, and Sunday, December 12, 1909. Compiled and drawn up by her devoted pupil, William H. Kirby, from notes taken at the lectures, which version, however, A. B. has not revised.

Adyar, December 22, 1909.

followed by so-called spiritual "dryness." It is largely a question of rhythm. Take, for instance, the tides, their inflow to the shore is measured by their outflow sea-ward. The laws of rhythm are found everywhere and in spirituality there is no exception. The comparative importance of both conditions cannot be over-estimated, for under each of these conditions the soul is being tried, is growing, and is tempered.

It has been said, "Shall man serve God for nought?" How few, indeed, there are who serve God for nought. But the mystic is among these few; for though, at first, he serves God for the joy of the emotion and the spiritual uplifting that his love provokes, later on this goes, and he serves God for pure love, for pure devotion, for the most unselfish spirit of being allowed to give, "hoping for nothing again." But to be able to do this, strength must first be developed and acquired.

It is another characteristic of the mystic that usually he is not interested in anything superphysical beyond the object of his devotion. Hence he ignores and does not see anything of the intermediate planes and stages of consciousness being fixed and intent only upon the one object of his devotion. In the lower stages of development the mystic is apt to be fanatical on account of this one-pointedness, and often does not lose this until he gets higher up and has a wider outlook.

You will find that the occultist rarely attacks the mystic and his ways, but the mystic is often hostile to and attacks the occultist. Both these tendencies exist in our society among its members, and both are wanted, but the one should not condemn the other. The reason of this attitude of the occultist and the mystic to each other is that the occultist is a student of facts as he finds them, and he wants to study them and understand the forms as well as the life developing through them; whereas the mystic is simply carried away up by his devotion without caring for or seeing aught else. So the occultist develops his vehicles and his consciousness side by side, but the mystic usually lets his consciousness outstrip his vehicles and therefore cannot sometimes understand the intervals that lie between. Of course some time or other he must come

back to do that, too, and develop his vehicles up to the point of his advanced consciousness. In the Christian religion there are not many occultists, in the sense of which we are speaking; the tendencies being principally mystical and the religion itself being of a type to form rather the mystic than the occultist. There is much mysticism being developed at the present time through Christendom. Even in the Christian religion one sees two aspects which have to do with stages of growth. The first stage is concerned with that attitude which believes in a process of "saving" from without the intervention of Saviour or Saints, redemption of sin, etc., and the later and more developed stage is the idea of transforming from within, the birth of Christ in the heart, the growth of the inner man, the immanence of God in everything. Let us always remember that Truth alone can give life. No falsehood can live unless a kernel of truth be present in it. It is of no use attacking the envelope of error, as so many people do, rather should one pick out the kernel of truth which is wrapped up in its husks of mistakes and errors and, examining the truth which underlies the falsehood, enlarge upon it and point out the better way.

This is what the mystic and the man of wisdom should do. Strong opposition without wise explanation only creates strong tenacity. Remember Aesop's fable of the wind and the cloth, the harder the wind blew the tighter the man clung to the cloth. Argument does little good; for men who are arguing are not in a condition of receptivity, but rather of combativeness. Truth, and wisdom in its exposition, can alone be of value and give durable life to what is said. The mystic, then, as we have seen, who is swept up into the loftiest regions by his strong religious emotions and spiritual aspirations into union with his ideal, must go along the path of bhakti or devotion, he cannot go along the paths of gnani or of kriya, his one path to union being devotion.

Now if the emotional man is not very pure and unselfish the danger is that in response to his sweep of emotion he may bring about so strong a response, so great a down-pouring of force that it may have a physical reaction on the physical body and tend to sensuality or want of balance in the lower vehicles in un-

guarded moments. Along the road of mysticism is the danger of excess of emotion. When a downward rush of spiritual life comes into the physical body it naturally flows along the channels of the usual life-currents and shows out at the point of least resistance. In the East the danger is often shown in sensualism of various kinds, in the West it usually shows forth as hysteria or want of mental balance.

Along what path must the occultist go? And what is the difference between the occultist and the mystic? Let us begin with some of the dangers of occultism. Its chief dangers are intellectual pride and love of power. The former creates a sense of separateness, of holding oneself apart; and the love of power has the same effect of making some think themselves stronger than or above others.

Now, whereas, the mystic may, after his surge of spiritual uplifting, return to earth, as it were, and be guilty of some physical wrongdoing, it must be remembered that this is not so serious in its consequences as intellectual wrong-doing.

If the occultist goes wrong, his danger is that he twists himself by excuses or otherwise on to the wrong path and goes towards that of the brothers of the shadow. Love of power leads easily to selfishness of power, and hence misuse, and so goes straight to the left hand Path.

The occultist can take any of the three Paths, the path of knowledge and wisdom being perhaps the most natural. He may also walk along the path of devotion, but with a difference to his brother mystic, namely, a deliberate and not an emotional consecration of himself to his teacher or his work. This is not that blending of himself through his emotions and feelings, as is the case of the mystic, but the deliberate and carefully planned desire to give loving and loyal service to that which he looks up to. The occultist also treads the path of action which is inevitably the resultant and goal of all other paths; for service is the one goal and scope of the occultist. As the goal of the mystic is union with Deity, so the goal of the occultist is service to Deity. Both seek liberation, but whereas the mystic wishes to sink himself and blend himself into the One Being, the occultist does so only in the sense that he knows reality and wants to serve

therein. Generally one finds that in the earlier stages the occultist travels along the paths of knowledge or of action. The occultist, however, is one who must develop every part of his being, every one of his vehicles or bodies, he must perfect the instrument in every direction. His two main rules are Purity and Discipline. For instance, supposing he begins on his physical body; he must begin by a very strict regimen—one not very well adapted for the ordinary man of the world. He must not sleep too much nor too little. Balance and moderation are his requirements in all he does. The food, of course, must be sattvic, and no meat or wine, goes without saying, as a matter of course. He must choose such a quality as to give the proper kind of nutrition, and the quantity must be sufficient to nourish, but neither too much nor too little for the digestive capabilities. Strong flavors must be eschewed and more tasteless, harmonious food adopted. Likes and dislikes are of no consequence whatever. The whole purpose is to build a strong, healthy, pure and perfectly obedient physical body, and this is gained by moderation, attention to details and self-control. So with the emotions; there must be perfect control and domination of feelings. No emotional person is adapted for the path of occultism. You must not kill out your feelings and emotions; this would be easy, but would produce hard-heartedness; you must learn to regulate and transmute them. Nor must emotions be weakened. Love with all the intensity of which you are capable; and you must be able to love in such a way that if people change towards you, you must be able not to change towards them. Pour out your love, yet never fail yourself because of its frustration. You will suffer horribly for a time, but when you master your feelings and emotions and dominate them from above, then comes peace, then comes the calm strength of wisdom and love that cannot be shaken because it is true sympathy and can help because it understands. So again with thoughts. The mind body must be trained to think or not to think, just as you please; for instance, if you can have a thought which is capable of so dominating you as to keep you awake at night that shows non-control of the mind. Purify and restrain your thoughts. All the preliminary practices of Yoga are methods

by which one is preparing to train for that path of service, the path of occultism. If one is to tread the path of knowledge, then one must study deeply and read much. Acquiring a mass of information is of quite secondary value, any encyclopedia has that. The training of the powers of the mind, that is the important thing.

What the occultist requires is to draw out of himself the powers that he possesses in his three bodies in a perfectly positive and methodical way. It must be in no generic or haphazard fashion, but a deliberate and definite method of drawing out the latent powers.

A quality must not be indefinite—for instance, it is easy to love everybody, to love Humanity, after all, they are so far off. This is one of the deceptions that cover the lack of a true quality. In the case of a Jivanmukta he loves every one as a mother loves her eldest son, and you know what that means. Rather begin by loving those near and around you and then widen out gradually the circle of those you love and ever draw in more and more people into the radius of your positive affections. So will you gradually learn to really love Humanity. People have so often expressed a wish to be "invisible helpers," when so far as one can see they are not yet visible helpers. The proof that you are helping in the visible worlds will give you a claim to attention on the "invisible" planes. Why should you be so anxious to go "slumming" on the Astral Plane, when you are afraid of or most carefully avoid being seen in the slums of the physical world? Be afraid of big phrases about "loving Humanity" and so forth, and test their real value to yourself by your daily life

The occultist begins on the physical body by training it to observe the greatest care and accuracy in everything. He tries to become an artist in life. Nothing to him is unimportant. The mystic has his period of relaxation, for after one of his devotional moments when he gets carried away by his one-pointed aspirations he then comes back to his normal self, and has, so to speak, a holiday for a while.

The occultist has no holiday. He must be always attentive, always watching, always on the lookout. Yet the occultist must only do what he can: remember duty is only that

which is owed by you. What you can't do, is somebody else's duty. Do what you can, without hurry or fluster, as perfectly, even in the smallest trifles, as it can be done. Do your duty—neither more nor less. Be indifferent to action and inaction. There is no need to do other people's duties.

The occultist should also not be afraid of testing his powers and of trying to extend or increase them. Most of the recent experiments done in connection with the examination of the atomic structure of elements were done not with the astral, but with the physical, that is, the etheric sight. Now there is quite a simple way of testing and developing etheric sight. Take anything, say a bit of glass, hold it at the right focus for your eye to see it easily without strain, then deliberately try to see the finer particles of which it is composed, gradually and with practice you will be able to see its texture. Take care only not to let your eyes ache; leave off then at once. Little by little you will see finer and ever finer particles and will develop in yourself a capacity to see far beyond the normal in detail. So with the ears, try to distinguish the finer, smaller sounds; try to hear the sounds under the quiet of silence, and to perceive the lesser intervals and gradations that go to make up the grosser notes or sound. So with all the other senses, they can all be refined to a very considerable extent, if worked at with method and without strain or to excess. So the physical, astral, and mental bodies must be developed as perfectly as possible.

The occultist must live simultaneously in three bodies, which, after all, are only the three layers of the envelope of the soul. But while living in these three simultaneously, the developed occultist might be, so to speak, in focus or attentive especially in one, just as one's sight may comprise many objects around in a room, but is focussed clearly only on one. It is all a question in this as in the other of focussing the attention.

So at last the occultist develops and extends his consciousness side by side with the development of his vehicles until he is ready for the first great initiation, in which a new key to knowledge is given and a new path opens out for him. The bodies may be developed from

the physical upwards, or from the mental downwards; the occultist can shut off temporarily the vision of one world to concentrate his faculties better on another. The path of the occultist is a thoughtful, deliberate path. In a way it is a perpetual challenge to the outer world. "Try me and see," he says; the serious and terrible danger for the occultist is that of going off on the left hand path, even

almost unconsciously, and using powers wrongly or for selfish ends. Keep your hearts loving, your minds humble, compare yourselves ever with those above you, never with those around or inferior to you. Your keynote must be service, that unselfish service that is content to place itself at the feet of the Master and to say: "Master, I have come to do Thy will."

W. H. Kirby.

WORK.

It is not surprising that Mr. Leadbeater has called attention to the fact that the work of the world is performed in a most imperfect manner. If we consider the subject for even a moment we find his statement correct. Wherever we go we find the great majority of men's tasks inadequately performed. It is only as examples for our common instruction that the best specimens of human effort are gathered together.

Our explanation of this fact that work is so poorly done lies in the inherent unwillingness of the soul to meet and overcome resistances. Work is the application of energy to useful ends. To do work demands the use of the will through the bodies. This exertion is agreeable when the experiences involved react upon the ego harmoniously, but the continuous application of the will in one direction as is usually the case when work is done wearies the ego and his bodies, rendering more and more difficult the repetition of the action.

But the requirements of the law involve the facing by almost all entities of more work or more intricate work than they can properly or fully perform. In other terms, the resistance supplied against which we may exert ourselves is always greater than we can overcome. Hence the world is imperfect on at least all the lower planes with which we are familiar.

Theosophists ought to remember that it is the quality of the product of their exertion far more than the quantity with which they should be concerned.

Knowledge and the comprehension of the meaning of work, as well as its value as the

means of affording an ideal goal of daily effort, ought to be in our minds. Our work should be no more drudgery and slavery than is necessary. If some skill in its designing and execution are required, its attractiveness and interest will be heightened and it becomes almost play instead of work.

Action on the lower planes is fraught with many difficulties and perplexity, to a large extent due to the fact that our affairs are the working out on our level of designs upon higher planes of many more dimensions. This gives opportunity to meet the same purpose in many different ways so that our lower plane designs are likely to be composite, parti-colored incomplete. So whatever be the part which he plays, whether, as Horace put it, he had chosen the part or fate had cast it upon him, he should do well his own work, confident that it has its proper place in the great design of the Lord.

On the higher planes the primary effects of action can be observed at once and so the quality of the effort be well estimated. The worker can rapidly improve his workmanship for this reason and the further one that his materials are more plastic and his forces almost infinitely more potent. Hence work on the higher planes is more perfect, more effective and more satisfying than on the physical plane, as is true of all experiences.

Yet if our conditions here are somewhat more difficult than on higher planes, the effects upon our souls of efforts to affect our environment are correspondingly great and we can make rapid progress toward greater usefulness in many ways for those we serve. W. V-H.

THE BEGINNINGS OF THE SIXTH ROOT RACE.

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Newspapers.

The daily newspaper has disappeared—or perhaps we may rather say that it survives in a very much amended form. To make it comprehensible it must be premised that in each house there is a machine which is a kind of combination of a telephone and recording tape machine. This is in connection with a central office in the capital city and is so arranged that not only can one speak through it as through a telephone, but that anything written or drawn upon a specially prepared plate and put into the box of the large machine at the central office will reproduce itself automatically upon slips which fall into the box of the machine in each of the houses. What takes the place of the morning newspaper is managed in this way. It may be said that each person has his newspaper printed in his own house. When any news of importance arrives at any time it is instantly forwarded in this way to every house in the community; but a special collection of such news is sent early each morning and is commonly called the "Community Breakfast Chat." It is a comparatively small affair and has a certain resemblance to a table of contents and an index, for it gives the very briefest epitome of the news, but attaches a number to each item, the different departments being printed upon different colors. If any person wants full information as to any of the items he has only to ring up the central office and ask for details of item number so-and-so and all that is available will at once be sent along his wire and dropped before him. But the newspaper differs very much from those of older times. There is hardly any political news, for even the outer world has changed in many ways. There is a great deal of information upon scientific subjects, and information as to new theories. There are still notes of the private doings of royal people, but they seem to be very brief. There is a department for community news, but even that is chiefly concerned with scientific papers, inventions and discoveries, although it also records marriages and births.

The same instrument is also used for adding to the household cyclopædias whenever it is

necessary. Extra slips are sent out daily or whenever there is anything to say, so that just as the newspaper is being delivered in slices all day, so now and then come slips to be added to the various departments of the encyclopædia.

Public Meetings.

In connection with each temple there is a definite scheme of educational buildings, so that, broadly speaking, the school work of each district is done under the ægis of its temple. The great central temple has in connection with it the huge open-air places of assembly, where, when necessary, almost the entire community can be gathered together. More usually, when the Manu desires to promulgate some edict or information to all his people He Himself speaks in the great central temple, and it is simultaneously produced in a sort of altogether improved phonographic system in all the other temples. It would seem that each of the district temples has a sort of representative phonograph in the central temple, which records at the other end of the line all that takes place there, so that all particulars are in this way being immediately reproduced.

Science Departments.

I have already mentioned the great central library in connection with the central temple. In addition to that, as another part of the same great mass of buildings, there is a very complete and well-appointed museum, and also what may be called a university. Many branches of study are taken up here, but they are pursued by methods very different from those of old. The study of animals and plants, for example, is entirely and only done by means of clairvoyance, and never by destruction of any kind, only those being professors and students of these arts who have developed sufficient sight to work in this manner. There is a department of what we may call physical geography which appears to have mapped out the entire earth in a vast number of very large scale models, which show by colored signs and inscriptions not only the nature of the surface soil but also what is to be found in the way of mineral and fossils down to a very considerable depth.

There is also a very elaborate ethnographical department in which there are life-size statues of all races of men which have ever existed on the earth, and also models of those existing on other planets of this chain. There is also a department with reference to the other worlds of the solar system. For each of the statues there is an exhaustive description with diagrams showing in what way his higher vehicles differ. The whole is tabulated and arranged from the point of view of the Manu to show what the development of mankind has been in the various races and sub-races. A good deal is also shown of the future, and models with very detailed explanations are given for them also. In addition to this, there is also the anatomical department, dealing with the whole detailed anatomy of the human and animal bodies in the past, the present and the future. There is not exactly any medical department, for illness no longer exists; it has been eliminated. There is still, however, surgery for cases of accident, though even that seems to be very much improved. Very few professors of that art are needed, for naturally accidents are rare. There is nothing corresponding to the great hospitals of former times, but only a few light and airy rooms in which the victims of accidents can be temporarily laid if necessary.

Connected with the center of learning is also a very elaborate museum of all sorts of arts and crafts which have existed in the world from the beginning onwards. There are also models of all kinds of machinery, most of which I do not know, since it has been invented between the twentieth century and the twenty-eighth. There is also much Atlantean machinery which had long been forgotten, so that there seems to be complete arrangement for any kind of study along these lines.

History is still being written, and it has been in process of production for more than a hundred years; but it is being written from a reading of the records. It is illustrated by a process which is quite new to me—a process which precipitates a scene from the records when it is considered of importance. We have, in addition, a series of models illustrating the history of the world at all periods. In the central library there are certain small rooms

somewhat like telephone-cabinets in which students can take the record of any prominent event in history and by putting it into a machine and setting that in motion they can have the whole scene reproduced audibly and visibly, with the exact presentment of the appearance of the actors and their words in the very tones in which they were spoken.

There is also an astronomical department, with most interesting machinery indicating the exact position at any moment of everything visible in the sky. There is a great mass of information about all these worlds. There are two departments, one for direct observation by various means and another for the tabulation of information acquired by testimony. Much of this information has been given by devas connected with various planets and stars; but this appears to be kept entirely apart from the results of direct observation. Chemistry has been carried to a wonderful height and depth. All possible combinations seem to be very fully understood, and the science has an extension in connection with elemental essence, which leads on to the whole questions of nature-spirits and devas as a definite department of science, studied with illustrative models. There is also quite a department of talismans, so that any sensitive person can go behind mere models and see the things in themselves.

Arts.

It does not seem that lecturing holds at all a prominent place. Sometimes a man who is studying a subject may talk to a few friends about it, but beyond that he has nothing to say, but submits it to the officials and it gets into the daily news. If anybody writes poetry or an essay he communicates it to his own family, and perhaps puts it up in the district hall. People still paint, of course, but it seems to be a kind of recreation. I do not think that anyone now devotes the whole of his time to that. Art, however, permeates life to a far greater extent than ever before, for everything, even the simplest object for daily use, is artistically made, and the people put something of themselves into their work and are always trying new experiments.

I find nothing corresponding to a theatre, and on bringing the idea to the notice of an

inhabitant I see that a definition of it comes into his mind as a place in which people used to run about and declaim, pretending to be other than they were, and taking the parts of great people. They seem to consider it as archaic and childish. The great Choric dance and processions may be considered as theatrical, but to them these appears as religious exercises.

Games and athletics appear to be prominent in this new life. There are gymnasiums, and much attention is given to physical development in women as well as in men. A game very much like lawn-tennis appears to be one of the principal favorites. The children play about just as of old, and seem to enjoy a very great proportion of freedom.

Will-Power.

The force of will is universally recognized in the community and many things are performed by its direct action. Nature-spirits are well-known and take a prominent part in the daily life of the people, most of whom are able to see them. Almost all children are able to see them and to use them in various ways, but they often seem to lose some of this power as they grow up. The use of such methods and also of telepathy seems to be a kind of game among the children, and the grown-up people recognize their superiority in this respect, so that if they want to convey a message to some friend at a distance they often call the nearest child and ask him to send it rather than attempt to do it themselves. He can send the message telepathically to some child at the other end, who then immediately conveys it to the person for whom it was intended, and this seems to be a quite reliable method of communication. Adults seem often to lose the power at the time of their marriage, but some few of them retain it, though it needs a far greater effort than it does for the child.

Economic Conditions.

Some effort was made to comprehend the economic conditions of the colony, but it was not found very easy to understand them. The community is entirely self-supporting, making for itself everything which it needs. The only importations from outside are curiosities such as ancient manuscripts, books and objects of

art. These are always paid for by the officials of the community, who appear to have a certain amount of the money of the outside world, which has been brought in by tourists or visitors. Also they have learned the secret of making gold and jewels of various kinds by alchemical means, and these are often used for payment for the few goods from the outside. If a private member wishes for something which can only be bought from the outer world he gives notice of his desire to the nearest official, and work of some sort is assigned to him in addition to the daily work which he is normally doing, so that by that he may, as it were, earn the value of whatever he desires. Everybody undertakes some work for the good of the community, but it is usually left to each entirely to choose what it is to be. No one kind of work is esteemed nobler than any other kind, and there is no idea of caste of any sort. The child at a certain age chooses what he will do, and it is always open to him to change from one kind of work to another by giving due notice. Education is entirely free, but the free tuition of the central university is given only to those who have already shown themselves specially proficient in the branches which they wish to pursue. Food and clothing are given freely to all—or rather, to each person is distributed periodically a number of tokens in exchange for one of which he can obtain a meal at any of the great restaurant gardens anywhere all over the colony. Or if he prefers it, he can go to certain great stores and there obtain food-materials, which he can take home and prepare as he wishes. The arrangement appears complicated to an outsider, but apparently works perfectly simple among those who thoroughly understand it. All the people are working for the community, and among the work done is the production of food and clothing which it then proceeds to hand round. Take, for example, the case of a cloth factory. It is the government's factory, and it is turning out on an average so much cloth, but the output can be increased or decreased at will. The work seems chiefly to be in the hands of girls, who join it voluntarily; indeed, there is a competition to get in, for only a certain number are needed. If things are not wanted,

they are not made. If cloth is wanted, the factory is there to produce it; if not, it simply waits. The superintendent in charge of the cloth store of the government calculates that in a certain time he will need so much cloth, that he has in stock so much, and therefore requires for renewal so much, and therefore asks for it accordingly, if he does not want any he simply says he has enough. The factory practically never closes, though the hours seem to vary considerably.

Looking into this cloth factory I find that the workers are mostly women, quite young, and that they are doing very little but superintending certain machines and seeing that they do not go wrong. Each of them is managing a kind of loom into which she has put a number of patterns. Imagine something like a large clock-face with a number of movable studs on it. When a girl starts her machine she arranges these studs in a certain way according to her own ideas, and as the machine goes on these reproduce a certain design. She can set it to turn out fifty cloths, each of different pattern, and then leave it. Each girl sets her machine differently—that is where the art comes in—every piece is different from every other piece unless she allows the machine to run through its list over again after it has finished fifty. In the meantime, after having started the machine the girls need only to glance at them occasionally, and the machinery is so perfect that it would seem that practically nothing ever does go wrong with it. It is arranged to run almost absolutely silently, so that while they are waiting, one of the girls reads from a book to the rest.

The New Power.

One feature which makes an enormous difference is the way in which power is supplied. There are no longer any fires anywhere, and therefore no heat, no grime, no smoke, and hardly any dust. The whole world has evolved by this time beyond the use of steam or any other form of power which needs heat to generate it. There seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available waterpower of the earth was collected and syndicated, falls in Central Africa and in all sorts of out-of-the-way places were

made to contribute their share, and all this was gathered together at great central stations and internationally distributed. Tremendous as was the power available in that way, it has now been altogether transcended and all that elaborate arrangement has been rendered absolutely useless by the discovery of the best method, to utilize what the late Mr. Keely called dynaspheric force, that is to say, the force concealed in every atom of physical matter. It will be remembered that as long ago as 1907 Sir Oliver Lodge remarked that the "total output of a million kilo-watt station for thirty million years exists permanently and at present inaccessible in every cubic millimetre of space" (*Philosophical Mag.*, April, '07. P. 493). At the period about which I am writing, this power is no longer inaccessible, and consequently unlimited power is supplied absolutely free to everyone all over the world. It is on tap, like gas or water, in every house, and every factory in this community, as well as everywhere it is needed, and it can be utilized for all possible purposes to which power can be turned. Every kind of work all over the world is now done in this way. Heating and lighting are simply manifestations of it. For example, whenever heat is required, no one in any civilized country dreams of going through the clumsy and wasteful process of lighting a fire. They simply turn on the force and by a tiny little instrument which can be carried in the pocket, convert it to heat at exactly the point required. A temperature of many thousands of degrees can be produced instantly wherever required, even in an area as small as a pin's head. By this power, of course, all the machines are running in the factory which we inspected, and one result of this which especially struck me was that all the workers emerged at the end of the day without having even soiled their hands. Another consequence of this is that the factory is no longer the ugly and barren horror to which in earlier ages we were painfully accustomed. It is very beautifully decorated—all the pillars are carved and wreathed with intricate decoration, and there are statues standing all about, white and purple—the last being made of porphyry beautifully polished. Like all the rest of the buildings the factory has no walls, but only

pillars. The girls wear flowers in their hair, and, indeed, flowers plentifully decorate the factory in all directions. It seems to be quite as beautiful architecturally as a private house.

Conditions of Work.

A visitor who called to look over the factory obligingly asks some questions from the manageress—a young girl with black hair and a gorgeous garland of scarlet flowers in it. The latter replies:

"Oh, we are told how much we are to do. The manager of the community cloth stores considers that he will want so many cloths by such a time. Sometimes few are wanted, sometimes many, but always some, and we work accordingly. I tell my girls to come according to this demand—tomorrow for one hour, or two, or four, according to what there is to do. Usually about three hours is a fair average day's work, but they have worked as long as five hours when there was a great festival approaching. Oh, no, not so much because new cloths were required for the festival, but because the girls themselves wanted to be entirely free from work for a week, in order to attend the festival. You see we always know beforehand how much we are expected to turn out in a given week or month, and we calculate that we can do it by working, say, two and a half hours each day. But if the girls want a week's holiday for a festival we can compress two weeks work into one by working five hours a day for that week, and then we can close altogether during the next one, and yet deliver the appointed amount of cloth at the proper time. Of course, we very rarely work as much as five hours; we should more usually spread the work of the holiday-week over some three previous weeks, so that an hour extra each day would provide all that is needed. Of course, an individual girl frequently wants such a holiday, and she can always arrange it by asking some one to come and act as substitute for her, or the other girls will very gladly work a few minutes longer so as to make up for the amount which she would have done. They are all very good friends and very happy. When they take a holiday they generally go into the central library or cathedral, to do which comfortably they need a whole day free."

A visitor from the outside world wondered

that any one should work at all where there was no compulsion, and asked why people did so, but met with very little sympathy or comprehension from the inhabitants:

"What do you mean?" said one of them, in answer. "We are here to work. If there is work to do, it is done for His sake. If there is no work, that, of course, is a calamity that it happens so, but He knows best."

"It is another world!" exclaimed the visitor. "But what other world is possible?" asks the bewildered colonist. "For what does man exist?"

The visitor gives up the point in despair and asks:

"But who tells you to work, and when, and where?"

"Every child reaches a certain stage," replied the colonist. "He has been carefully watched by teachers and others, to see in what direction his strength moves most easily. Then he chooses accordingly, perfectly freely, but with the advice of others to help him. You say work must begin at this time or at that time, but of course that is a matter of agreement between the workers, and of arrangement each day."

There was a certain difficulty in following this conversation, for though the language is the same, a good many new words have been introduced, and it seems as though the grammar had been much modified. There seems, for example, to be a common gender pronoun, which signifies either "he" or "she." It is probable that the invention of this has become a necessity because of the fact that people remember and frequently have to speak of incarnations in both sexes.

At all the various kinds of factories visited the methods of work seem to be of much the same kind—that is to say, in every place the people are watching machines doing the work and very occasionally touching adjusting buttons or setting the machine going anew. In all, the same short hours of labor seem to be the rule, although it was noticed that the arrangements at the restaurant gardens seemed somewhat different. In this case the staff could not altogether absent itself simultaneously, because food has to be ready at all times, so that some workers have to be always on duty and no one can go away for a whole day

without previous arrangement. In all places where perpetual attendance is necessary, as it is at a restaurant and at certain repairing shops and in some other departments that I notice, there seems to be an elaborate scheme of substitution. The staff is always greatly in excess of the requirements, so that a very small proportion of it is on duty at any one time. The cooking or arrangement of food, for example, at each of the restaurants is done by one man or one woman for each meal—one for the big meal in the middle of the day, another for morning breakfast, another for tea, each being on duty something like three hours.

The cooking has been absolutely revolutionized. The lady who does this work sits at a kind of office table with a regular forest of knobs within her reach. Messages reach her by telephone as to the things that are required; she presses certain knobs which squirt the required flavor into the blanc-mange, for example, and then it is shot down a kind of tube and is delivered to the attendant waiting in the garden below. In some cases, of course, the application of heat is required, but that also she does without moving from her seat, by another arrangement of knobs. A number of little girls, however, hover about her and wait upon her, little girls from eight to fourteen years old. They are evidently apprentices learning the business; they are seen to pour things out of little bottles, and also to mix other foods in little bowls. But even among these little girls if one wants a day or a week off she asks another little girl to take her place, and apparently the request is always granted, and though, of course, the substitute is likely to be unskilled, yet the companions seem always so eager to help her that no difficulty ever arises. There seems always to be a large amount of interplay and exchange in all these matters, but perhaps the most striking thing is the eager universal good-will which is displayed—everybody anxious to help everybody else and no one ever thinking that he is being unfairly treated or “put upon.”

It is also very pleasant to see, as I have already mentioned, that no class of work is considered as inferior to any other class. But, indeed, it seems that there is no longer any mean or dirty labor left. Mining seems to be

no longer undertaken, because all that is needed can be, as a rule, alchemically produced with more or less trouble. Their knowledge of the inner side of chemistry is such that practically anything can be made in this way, but some things are difficult and therefore impracticable for ordinary use. There are many alloys which were not known to the older world. All agricultural work is now done by machinery, and no person any longer needs to dig or to plough by hand. A man does not even dig his own private garden, but uses instead a curious little machine which looks something like a barrel on legs, which digs holes to any required depth, and at any required distance apart, according to the way in which it is set, and shifts itself along a row automatically, needing only to be watched and turned back at the end of the row. There seems to be no manual labor, in the old sense of the word, for even the machinery itself is now made by other machinery, and though machinery still needs oiling, even that appears to be done in a clean manner. There is really no low or dirty labor required. There are not even drains, for everything is chemically converted and eventually emerges as an absolutely odorless grey powder, something like ashes, which is used as a manure for the garden. Each house has its own converter.

There are no servants in this scheme of life, because there is practically nothing for them to do, but there are always plenty of people ready to come and help if necessary. There are times in the life of every lady when she is temporarily incapacitated from managing her household affairs, but in such a case some one will always come in to help—sometimes a friendly neighbor, and at other times a kind of ladies' help, who comes because she is glad to help, but not for a wage. When any such assistance is required the person who needs it simply applies through the recognized means of communication and some one at once volunteers.

Private Property.

There seems to be but little of the idea of private property in anything. The whole colony, for example, belongs to the community. A man lives in a certain house and the gardens are his, so that he can alter or arrange them in any way that he chooses, but he does not

keep people out of them in any way, nor does he encroach upon his neighbors. The principle in the community is not to own things, but to enjoy them. When a man dies, since he usually does so voluntarily, he takes care to arrange all his business. If he has a wife living, she holds his house until her death or her remarriage. Since all, except in the rarest cases, live to old age, it is scarcely possible that any children can be left unprotected, but if such a thing does happen, there are always many volunteers anxious to adopt them. At the death of both parents, the children being all married, the house lapses to the community, and is handed over to the next young couple in the neighborhood who happen to marry. It is usual on marriage for the young couple to take a new house, but there are cases in which one of the sons or daughters will be asked by the parents to remain with them and take

charge of the house for them. In one case, I notice that an extension was built onto a house for a grand-child who married, in order that she might remain in very close touch with the old people, but this is quite exceptional.

There is no restriction to prevent people from gathering portable property, and handing it over before death to the parents selected for the next life. This is always done with the talisman, as has already been said, and not infrequently a few books accompany it, and sometimes, perhaps, a favorite picture or object of art. A man, as we have mentioned, can earn money if he wishes, and can buy things in the ordinary way, but it is not necessary for him, since food, clothing and lodging are provided free and there is no particular advantage in the private ownership of other objects.—C. W. Leadbeater, from *Theosophist*.

THE SYMPHONY.

"What is the greatest good in life?"

I asked, as I played at His knee.

"Listen, my sweet," He said to me,

"To the glorious symphony."

The Lover.

"One laughing glance from my dear love's eyes,

Is the light of heaven to me;

She is my life, my home, my all,

My star of eternity."

The Saint.

"In Thy name my brothers helping,

I feel Thy grace from day to day;

In the flame of renunciation

Burning dross of self away."

The Philosopher.

"Sea and sky and flowery meadow,

The love that binds me to my kind,

Are the mirror where I view Thee,

O Thou wondrous Infinite Mind."

The Man of Action.

"To till the waste and fell the forest,

To curb the wind and the stormy sea,

To bridle nature for man's service—

This is holiest piety."

* * *

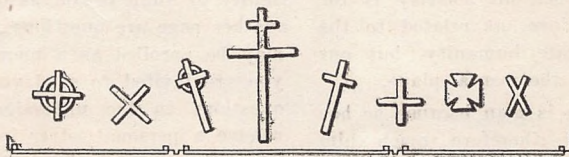
Thus I heard the mighty music

Of a glorious symphony;

Now it never, never leaves me,

Dreaming, playing at His knee!

G. K.



THE INFLUENCE OF THEOSOPHY IN THE CHRISTIAN WORLD.

Few theosophists realize the full weight of the influence of theosophy in the Christian World. It seems at first sight almost inconceivable that a society of comparatively insignificant numerical strength could influence a religion which dominates the most prominent nations of the world, yet this is a fact.

The Theosophical Society is the nucleus, the center of the theosophical movement, and the movement is at the present day re-vivifying every known religion and philosophy. And it is the natural outcome of a movement back of which are Those Who stand as the Elder Brothers of Humanity, among whom is the very Head of the Christians everywhere; and He is working through Theosophy to the end that the pure light may again shine where now reigns so much darkness, ignorance and superstition. He is working to the end that His religion which has brought joy and peace to millions of souls may be purified.

You may see the evidence of this influence in the breaking down of walls of difference and bigotry and the growing into a brotherhood of bodies known as Methodist, Baptist, Congregational and many other divisions of the Church, and the growing co-operation manifested in undenominational Christian work.

Now what will the future bring and wherein does Theosophy so manifest itself in order that it may do its wonderful work? The future will bring about conditions through which men may draw nearer to God by realizing their divinity and the union of all life as going forth from and returning to God.

The manifestation of the work is seen on the earth plane, but the work itself is done on the mental plane. It is done by students thinking of the Wisdom, and this thinking works a quiet yet powerful influence on all thinking men. Perhaps a greater work is being done on the Buddhic plane when all activity is for union and brotherly love, as related to the whole the non-separate humanity, but our chief work is done on the mental plane.

We know that man is man because he has mind, and we must therefore reach him through the mental principle; we may reach him from the mental plane as an individual, as a group, a nation, or as humanity. We will

influence man for good in proportion to the power and unselfishness of our thoughts. Now to think of Theosophy, its principles and their application to Christian Doctrine, to read into the Christian teaching the broader, larger and divine wisdom, is to wield an enormous influence for good. It is important, however, that to wield the influence in the right direction we as Theosophical students first understand quite fully the Christian philosophy and the relation between this great religion and the Ancient Wisdom.

It is, therefore, recommended to lodges everywhere that a class for this particular work be instituted. The purpose of the class is primarily to understand Christianity from a Theosophical standpoint and to fit ourselves to teach Theosophy to Christians who are seeking a deeper understanding of life's mystery.

It is highly desirable that Theosophists should learn to use Christian terminology in place of technical Theosophical words when teaching Theosophy to Christian students, and to this end it is well to understand the parallels of Theosophy and Christianity.

Another work such a class may take up is the finding of the inner meaning of the parables of Christ as well as of the Old Testament narratives. Many Christians are hungry for the bread of Life and the co-operation of Theosophists and Christians will bring about splendid results in the presentation to them of the inner meaning of their religion.

What could be more interesting to both Theosophists and Christians than the studying into the mysteries of those wise sayings of the Great teacher. The promise is given to all, "Seek and ye shall find." Though several books are of great value, it has been decided to work in unison by using Esoteric Christianity, by Annie Besant, as our text book. On another page are questions for April, and you may be enrolled as a member of this class; you are invited to send your answers to the questions to the undersigned and you will receive a personal letter in return with such suggestions as may be useful.

The Master Jesus is very dear to Christians everywhere and I sometimes think He is dearer

to those Theosophists who have loved Him and worshiped Him before they knew the Larger Wisdom which Theosophy brought to them. There are many such in America and they could be strong channels for His especial work.

What a help it would be if Theosophists would take up the work herein suggested, making straight the Path among Christian people in a Christian land for the coming again of The Light of the World.

Needless to say how glad I shall be to be of help to a brother seeking for light. There is so much work to be done, so many hungry to be fed, and so few teachers. "The harvest is white but the laborers are few." It may be you who read this may find "your work" by trying to do what you can along the lines suggested.

D. S. M. Unger.

CONSCIOUSNESS.

The area of consciousness is covered by layers of habitual thoughts, as a sea-beach is covered with wave-worn, rounded pebbles, shaped, smoothed and polished by long attrition against each other. These thoughts remain very much the same from day to day, even from week to week; and as we grow older, from month to month, and from year to year. The tides of wakening consciousness roll in upon them daily as we unclothe our eyelids, and keep up the gentle movement and murmur of ordinary mental respiration until we close them again in slumber. When we think we are thinking we are for the most part only listening to the sound of attrition between those inert elements of our intelligence. They shift their places a little, they change their relations to each other, they roll over and turn up new surfaces. Now and then a new fragment is cast in among them, to be worn and rounded and take its place with the others, but the pebbled floor of consciousness is almost as stationary as the pavement of a city thoroughfare.—Oliver Wendell Holmes, in *Over the Teacups*.

The Holy Supper is kept indeed,
In whatso we share with another's need.
Not what we give, but what we share,
For the gift without the giver is bare.

AN ANSWER TO AN ENQUIRER.

In case one suspects that he is the object of aggression on the part of a black magician or a vampire, he should study and seek to augment his own will power. These dark forces have no power over a truly good man who has a firm, unshakable determination that they will not and cannot injure him. Fear of them renders a person more vulnerable to their attacks. In the case of the vampire, the easiest way to get rid of him would be to find and bury the body, as that would destroy his point of contact with the physical plane. The vampire's intent is to prevent the death and decay of his physical body by the transfusion into it of blood which he gets from human beings. As long as he can do this, he can avoid going to his own place, the little known Eighth Sphere. If his body is burned, his contact with the earth is broken and then as far as this earth is concerned he disappears. Such entities are fortunately very rare. I have been told on very good authority that there are probably no more than three cases of this kind on earth today. In connection with the cultivation of a strong positive will it might be said that a strong appeal to higher and good forces may bring help at a critical time. One should, however, if possible, handle the matter alone. It should be remembered that any vice or bad habit of our own gives them an opening through which to contact us, but they are practically powerless before a truly good man who refuses to fear them or give them an opportunity to get into contact with him. Anyone that is truly aware of a black magician working against him on the physical plane may be pretty sure that such a one is of a low type and consequently less to be feared than one of a more advanced type that might be met on the astral plane. A strong, positive will for good and a clean life morally are a great protection from such entities. Any morbid dwelling on such subjects as vampires and black magicians should be avoided, as constant thought of them is likely to attract them though in the case of the vampire, the extreme materiality of such an entity would render it impossible for him to work very far from the place where his physical body is being kept.

Wm. Brinsmaid.

APOLLONIOS, OR THE REVIVALIST.

Of Apollonios of Tyana in Cappadocia there have been very different estimates in modern times. Some would see in him an arrant impostor, while others would take him as one of the great seers and teachers of the world. For our present enquiry there are two aspects of the record of this teacher—the religious position which he illustrates, and his visits to the Indian and the Egyptian sages whom he venerated. But before entering on the account of his life, we should first consider its general credibility. Written as it was more than a century after his death, and containing many marvels, it has often been regarded as a romance rather than as a history, more or less embellished. Philostratos, who wrote the life about A. D. 220, collected his material under the imperial patronage of Julia Domna—the Catharine of Roman history—and was thus able to acquire all that could be gathered. He had the contemporary record of Damis, a disciple and constant companion of Apollonios, the Boswell who wrote an intricate chronicle of his hero with affectionate plainness; he had also another life by Moiragenes, which Philostratos considered inadequate, and which Origen states to have classed Apollonios as a magician; and for the period of his education at Aegae there was the work of Maximus of Aegae, which also quoted his will. There were, besides, the letters of Apollonios, which were preserved by Hadrian in his villa at Antium, and some of these have come down to us.

How far any history is to be credited, is judged differently by different generations. Some incredible marvels stated by Philostratos were enough, a century ago, to discredit his whole work as fabulous. We know rather more of mind at present; and, recognizing how easily the marvellous is accredited to any striking character, we place our faith more on the internal evidence of historical congruity. As the historical detail about Apollonios has never yet been fully stated, we shall here deal with it, first, as a basis for our acceptance of the authenticity of the narrative, I follow here the only English version, that by Bedwick, 1809:

The date of his birth is indicated by the statement that between the ages of sixteen and nineteen (i, 7; i, 13) occurred the accusa-

tion against Archelaos of Cappadocia (i, 12). This king was accused in A. D. 14; and, continuing under suspicion, died in A. D. 17. As the event seems to have been when Apollonios was eighteen or nineteen rather than younger, and the charge against Archelaos was probably pressed mostly in the provinces at A. D. 15, this gives 4 or 5 B. C. for his birth. The extreme limits possible are 6 B. C. and A. D. 1. We shall here adopt 4 B. C. as correct within a year or two. At the age of fourteen, in A. D. 11, he was taken to Tarsos, the capital of the province (i, 7), and put under Euthydemus the Phoenician. But he soon disliked the gaiety of the provincials, and was allowed to move with his tutor to Aegae, where a quiet country temple of Asklepios gave him a congenial place for study.

There at sixteen he became a devout Pythagorean. After he came of age at twenty-one, he passed five years' discipline of silence, which lasted therefore till he was twenty-six (i, 14). During this time he traveled in Pamphylia and Cilicia; and by his mere presence, and the strangeness of his mute actions, he influenced many peoples, and was regarded with awe. At the close of his silence, in A. D. 23, he went to Antioch, and apparently stayed there for about twenty years. Thence he determined on his Indian travels.

The next part of his life is very exactly fixed historically, by various references. To follow these we must work back from the fixed point of the great earthquake, and rising of the island at Thera, in A. D. 46. The confusion about the date of this in Pliny (see Smith's Dict. Geog., ii, 1159) is evidently due to two consuls being named M. Junius Silanus, one in A. D. 19 with L. Norbanus Balbus, the other in A. D. 46 with Valerius Asiaticus. Pliny has mistaken the first Silanus consulship for the second, as Seneca and others state the appearance of the island to have been in A. D. 46. This earthquake and great sea-wave on 8 July, 46, fixes the visit of Apollonios to Crete (iv, 34). He had gone there from Sparta, where he is said to have stayed for some time after the Olympic games (iv, 24, 34), which were at midsummer, A. D. 45, the 206th Olympiad. Before that he was at Corinth, at various temples, and at Athens, where he certainly was at the Dionysiac festival in January, A. D. 45 (iv, 21). He had arrived in Athens on the

Epidaurian festival (iv, 18), which was normally on 9 September, A. D. 44. And he had traveled there through Asia Minor, from Babylon, spending some time in Ephesos. He arrived in Babylon from the Indus by sea with propitious gales (iii, 52), that is with the northeast monsoon, which blows between October and April. As the land journey from Babylon to the Aegean would be about two months, and we have to allow for a stay 'n Ephesos and elsewhere, his arrival in Babylon may well have been in April, and his departure from India about February or March, A. D. 44. He had traveled to his ship in ten days (iii, 50) and he had stayed four months (iii, 50) with the Indian sages. He therefore arrived at the sages' about October, A. D. 43, thus spending the cool season in India. He had traveled perhaps two weeks from the Indian king Phraotes, and probably ten weeks from Babylon before that, so the departure from Babylon was about July, A. D. 43. He had resided a year and eight months in Babylon (i, 40), and therefore arrived there in November, A. D. 41. Now when he reached Babylon the king Bardanes, Arsakes XXI, had reigned two years and two months (i, 28), and had therefore come to the throne in September, A. D. 3.

So far we have been allowing the shortest reasonable time for the journeys, because we now reach a near limit. Artabanos, Arsakes XIX, on submitting to the Roman troops on the Euphrates, had sacrificed to the statue of Caligula. That emperor succeeded in MMarch, A. D. 37, and transit of the news of his succession, and the time to erect his statue, would put this submission of Artabanos in May, A. D. 37, or later. There thus remains at the most two years and four months (May, 37, to September, 39) for the expulsion of Artabanos by an insurrection, his later restoration, and his reign till his death, the civil war between Gotarzes, Arsakes XX, and Bardanes, and the accession of Bardanes, Arsakes XXI. It is clearly only a question of months, how these events could occupy but little over two years; so there is certainly not a year of doubt as to the dates at which we have arrived. We thus find:—

Submission of Artabanos May, A. D. 37, or later.

Death of Artabanos 38 or 39.

Accession of Bardanes Sept., 39, or earlier.

Apollonios leaves Antioch	Sept., 41
reaches Babylon	Nov., 41
leaves Babylon	July, 43
reaches the sages	Oct., 43
takes ship	Feb., 44
reaches Babylon	April, 44
reaches Athens	9 Sept., 44
at Athens	Jan., 45
at Olympic games	July, 45
in Crete	8 July, 46

In agreement with this we read that he found Bardanes (iii, 58) still reigning happily when he returned to Babylon in 44; and it was not till A. D. 47 that the king was assassinated owing to his unpopularity. Also while he was at Sparta in the summer of 45 a decree arrived from Claudius, who reigned A. D. 41-54 (iv, 33).

There is then a blank in the history until we find that Apollonios was at the Isthmus of Corinth in A. D. 60. This visit is stated to have been seven years before Nero attempted to cut the isthmus in A. D. 67; and Apollonios is said to have remarked that it might be cut through. Some years later Apollonios went to Rome, when Telesinus was consul, in A. D. 66 (iv, 40). In the autumn of 66 Nero banished philosophers from Rome, (iv, 47), and Apollonios therefore went to Spain, thence to Africa, and to Sicily, where near Messina he heard of the death of Nero (v, 11), which took place on 11 June, 68. From Sicily he started for Greece in September, 68 (v, 18). He then wintered in Athens, and left in the spring of 69 for Egypt (v, 20). He stayed in Alexandria till Vespasian arrived (v, 27), and the Emperor (proclaimed 1 July, 69) stayed the winter of 69-70 in Egypt waiting for spring weather to sail for Rome.

Apollonios then visited Upper Egypt, spent a long time in the Delta, and went on to Phoenicia, Cilicia, Ionia, and Achaia. He passed over then to Antioch, where there was an earthquake. He was in Ionia (vi, 42) early in the reign of Domitian (81-96 A. D.) when the edict against vines was issued (Suet., Dom. 7). And he was at Ephesos (vii, 5, 6) when the three vestals were executed in A. D. 83.

His trial by Domitian took place at the end of March, as the Attis-Adonis festival was in course (vii, 32). He boasted that for 38 years

he had never frequented Emperors nor complimented Kings (viii, 7, sect. 11). Now he never saw Nero in Rome, and the last king he visited was Bardanes in A. D. 44. Hence this would date his trial to A. D. 82. But, as against so early a date, it is evident that Domitian had already entered the suspicious stage, and the succession of Nerva was already contemplated. Ten years later, in A. D. 92, would be a far more likely date, and it could not be later by the reference to Olympia. It may be that the writing of 48 was misread as 38, my *ry* in cursive Greek: but, however likely a change, this is only a conjecture. After this Apollonios was apparently at the Olympic games, probably in Ol. 218, A. D. 93 (viii, 18, 19); then two years in Greece (viii, 24) to A. D. 95. Passing to Ephesos at the age of 99 he proclaimed the moment of the assassination of Domitian on 18 September, A. D. 96 (viii, 26, 27). Lastly he wrote a letter in reply to one from his old friend Nerva (viii, 27, 28), and soon after disappeared. This dates his death to A. D. 97 or 98, when he must have been 100 or 101 years old.

Now we can look at the whole, and see that in all this mass of allusions to contemporary history and details of journeys there is not a single misplacement or confusion. And the only difficulty—that of 38 for 48 years—is an error very likely to arise in the cursive Greek. We must therefore grant that, according to the test of minute connection of separate detail, we have here a genuine history correctly transmitted.

There remains the frequent objection that miraculous acts are attributed to Apollonios and others. A man lamed by accident was healed, a blind man recovered his sight, and one who had lost the use of his hand had it restored (iii, 39) by the Indian sages. By Apollonios a demon was expelled (iv, 20); a lamia was detected (the basis of Keats' poem) (iv, 25); and a girl was raised up from her funeral bier (iv, 45). Whether these reported acts are attributed to faith-healing or other causes, or whether they are disbelieved, in neither case do they necessarily impair the historical narrative. For a parallel to this we only need to read, in this last year, that Father Ignatius already during his lifetime was believed to have raised from the dead a laborer

who was killed by an accident, to have revived a dying woman to full health, to have brought to life a girl who had died of typhoid fever, and was said to have taken deadly poison himself with impunity. Now we do not need to argue about these physical facts; it is enough that the account of these beliefs does not discredit any of the descriptions of the normal life of Father Ignatius. And if these miracles were believed during a man's lifetime, why should not similar things be believed about Apollonios a century after his death? The description of the modern ascetic, "a man of great personal piety and magnetic personality," is much what was said of Apollonios by his contemporaries.

Having now dealt with the historic accuracy of the life, we may picture to ourselves the appearance of Apollonios, before passing to his teaching. We read that before he was 14 "the eyes of all were attracted by his beauty" (i, 7); and this was commonly remarked in his youth (i, 12), and after his Indian journey, aged 47 (iii, 1); later at Alexandria at the age of 72 "a beauty shone in his face" (v, 25); and in Rome, probably when aged 95, "the admiration which his whole appearance excited bordered on something divine" (vii, 31). Lastly, when 100, "his wrinkles had something pleasing in them which added a brilliancy to his looks" (viii, 29). While thus attracting his followers, he yet had a penetrating glance which terrified bad consciences. The satrap in Babylonia and Domitian in his palace both cried out that Apollonios was a daimon when they first saw him. From the age of 16 he went barefoot and let his hair grow, apparently unchecked (i, 8); he refers to it when 44 (i, 32), it was cut off by Domitian, and is discussed in his defence at 95 (viii, 7); it was imitated by his followers, as he told Damis in a time of danger to cut his hair (vii, 15). He never wore wool or leather, but only vegetable produce. Shoes of bark were used when traveling (vi, 11). A linen garment is often mentioned, of a peculiar appearance (i, 36; iv, 1, 40; vii, 31; viii, 7 [5]); "its fashion was religious, and unlike that worn by common quacks." It was imitated by his followers (iv, 39; vii, 15); and they all carried writings in their hands when going up the Nile (vi 3).

Of his personal habits there are many de-

tails. At 16 he became a strict vegetarian, and he avoided wine as disturbing the mind (i, 8). And this diet was continued during his life (i, 36; ii, 7, 35; vi, 10, 11). He always preferred the simplest kind of life; and when Bardanes wishes to entertain him at the Babylonian court, he replied, "The truth is that were I to live in a house above my condition of life I should not be comfortable. All kind of excess is irksome to the wise, as the want of it is to you who are of the great ones of the earth, and for this reason I prefer living with some private individual, whose fortune does not exceed my own . . . He lodged at the house of a Babylonian who was a man of good family and character" (i, 33). And in his last years he said, "As my way of life has been hitherto without preparation, it shall remain so to the end" (vii, 30). At the same time he never practiced the ascetic abandonment of all property. He shared in his paternal estate with his brother; and later gave half his share to this spendthrift brother when reformed (i, 13). His sayings were, "Oh Gods! grant me few possessions and no wants" (i, 34); and, "Grant, O ye God, all that is convenient for me" (iv, 40). As to his manner, we read that he used a plain style of speaking, neither turgid nor over-refined: "he made use of no fastidious nicety in the division of his discourses nor any fine-spun sentences; nor was he ever known to adopt an ironical manner, nor any kind of apostrophizing with his hearers. He spoke, as it were, an oracle, as 'I know,' and 'It seems to me,' and 'To what purpose is this,' and 'You must know.' Tis sentences were short and adamantine, his words authoritative and adapted to the sense, and the bare utterance of them conveyed a sound as if they were sanctioned by the sceptre of royalty" (i, 17). He thus had none of the Socratic humor; and from boyhood he seems to have had a taste for reproving others which implied a pragmatic certainty of his own judgment.

He entirely refused to sacrifice animals (v, 25), or to be present at a sacrifice, and similarly he declined to join in any hunting (i, 38). His offerings were of frankincense (i, 31), or a model bull compounded of various spices (v, 25).

Of his worship we read that at sunrise he did

ceremonies which were only communicated to those who had passed through the four years' training of silence (i, 16); and at other times his morning adoration of the sun is mentioned (ii, 38; vi, 10, 18; vii, 31). He also, on retiring to sleep, paid his vows to Apollo and the Sun (viii, 13). One prayer of his is preserved; when he offered frankincense he said, "O Sun! conduct me to whatever part of the world it may seem good to you and me; and grant me only to know the virtuous; but as to the wicked, I wish neither to know them, nor to be known by them." Thus it seems that his position was that of the ascetics, solely the improvement of his own and kindred souls, but no reformation or conversion of the world. He came to call the righteous, and ignored the repentance of sinners. We shall notice his teaching below.

He had many followers or disciples. When he was but a lad, the Cilicians and others came and visited him (i, 8). When he lived at Antioch he had seven companions (i, 18); but they would none of them face the Indian journey, so he only took two of his own domestic scribes, one for shorthand, the other for fair copying. At Nineveh he met Damis, a Babylonian, who became his constant companion for 66 years, and wrote his biography (i, 19). Others joined him, as he referred when in Babylon to "those men who are with Damis" (i, 41). But the whole party travelled on only four camels, beside one for the guide (ii, 40). After his return, in Greece, "he was now followed by the Dioscoridae and Phœdimi and several others" (iv, 11).

In A. D. 45 he embarked for Crete with "his whole community, which consisted of his companions and their domestics" (iv, 34). Thus it is clear that they did not repudiate personal service, like the ascetics. On his way to Rome to face Nero, his thirty-four companions declined the risk, and turned back from Aricia, only eight going on with him, among whom were Menippos of Corinth, Dioscorides the Egyptian, and Damis the Ninevite (iv, 36-8). Many joined him later; and of these twenty remained with Menippos at Alexandria, and ten, including Damis, went to Upper Egypt with him when he was 73. At the age of 96 he had many followers whom the Greeks call Apollonians (viii, 21); and a couple of years

later he sailed into Ionia with his whole company (viii, 24). He seems therefore to have almost always been surrounded by a school of disciples and less permanent admirers.

His favorite abode was in the temples. The colonnades and temenos enclosures gave a grateful shelter to religious students. When a lad he retired from Tarsos, and spent most of his time in a country temple of Asklepios, as a quiet and healthy place (i, 8). In his earlier life before going to India "he made his abode in whatever temples he found open" (i, 16). At Ephesos he discoursed in the porch of the temple (iv, 2). When 69 years old at Rome the Pontifex Maximus said, "Be it lawful for you to enter all the temples; I will write to the priests to receive you, and submit to your superior orders"; to which Apollonios replied that he preferred to dwell "in temples which are not so vigilantly guarded. None of the Gods reject me, and all give me the protection of their roof." "After this Apollonios took up his abode in the temples, and in none he dwelt without making some reformation. In this way he passed from temple to temple" (iv, 40). In Spain he and his companions were sitting in the temple of Herakles, during a conversation that is recorded (v, 7). A strange story of his last days shows his old habit. In Crete he used to enter the temple of Dictynna (Artemis) at unseasonable hours of the night. The temple treasures were guarded by fierce dogs, who fawned upon him. The priests charged him with magic against the dogs, and bound him. At midnight he freed himself, called the priests to witness, and ran into the temple, whose gates shut after him. "And the temple resounded with the singing of many virgins, the burden of whose song was 'Leave the earth, come to heaven, come, come.'" And so Apollonios vanished.

The remains that we have of the teachings of Apollonios may be classed under different heads. His views about the temples are shown by his reply to Telesinus at Rome, that his wisdom consisted in "a divine instinct which teaches what prayers and sacrifices are most proper to be made to the Gods" (iv, 40). At Antioch in his earlier days, "whenever he visited a city of Greek origin, which was in possession of an established code of religious worship, he called together the priests, and dis-

coursed to them concerning the nature of their Gods; and if he found they had departed from their usual forms, he always set them right. But when he came to a city whose religious rites and customs were barbarous, and different from others, he enquired by whom they were established, and for what they were intended; and afterward in what manner they were observed, at the same time suggesting whatever occurred to him as better and more becoming" (i, 16). After his return from India he visited all the temples of Greece. "In visiting and reforming the temples, he was attended by the priests and his familiar friends" (iv, 24). "When he perceived the people of Athens were much given to religious worship, he made sacrifices the subject of his discourse, wherein he specified the kind of offering best suited to each God, and the precise hour of day and night when they should sacrifice, or pray, or offer libations. And there is still extant a treatise of his in which these things are explained in his native tongue" (iv, 19). At Alexandria likewise he was teaching philosophy in the temple (v, 27).

His scope of teaching was restricted to the educated in his earlier years. "He avoided all promiscuous multitudes and places of much resort, saying that it was not the company of illiterate rustics which he sought, but that of men. In consequence of this determination he frequented places more retired, and made his abode in whatever temples he found open" (i, 16). Later he went to at least two of the Olympic festivals (iv, 24, 34; viii, 18, 19). In 66 at Rome he instructed persons in the temples, and the people were more attentive to the public worship; and the temples he frequented were most crowded (iv, 41). Even in connection with his earlier life at Antioch we read that "he addressed the multitude, with whom he always discoursed in the evening, but never before noon" (i, 16). It seems rather out of place to name such addresses so early in his life, after saying that he kept to retired places. It looks rather as if this popular preaching belonged to later years, when, after his trial by Domitian, "all Greece flocked to hear him with more eagerness than they ever did to the Olympic games" (viii, 15), and "people went in crowds to hear the philosophy of Apollonios" (viii, 21).

His general teaching began at a tender age, for at 16 he wrote a public letter to the people of Tarsos, rebuking them for loving to sit along the banks of the Kydnos—a rather needless interference (i, 7). He failed to start a revival among the Ephesians, in view of the plague being imminent, so he went on through Ionia, “redressing everywhere what was wrong, and always speaking on those topics most useful to his hearers” (iv, 4). He reproached the Ionians for placing on their Panionian register two Romans named Lucullus and Fabricius (iv, 5). He reproved the Smyrniotes for their idle disputings and divisions (iv, 8), and kept them in the greatest harmony (9). He severely reproved the Athenians for the savagery of having gladiatorial combats in the great theatre of Dionysos (iv, 22); and rebuked the effeminate dances which they performed at the Dionysiac festival (iv, 21). He advised the Spartans to worship the gods as masters, and the heroes as fathers (iv, 31). At Alexandria Vespasian was told that Apollonios “was doing all he could to make men better” (v, 27). When Bardanes was ill, “Apollonios attended and spoke with so much eloquence on the nature of the soul, that he revived, and told those about him that Apollonios had not only made him despise his kingdom, but even death itself” (i, 38). And at the last, “many of the Greeks had conversed with him before, who were all again anxious to acquire a new stock of knowledge, being satisfied they had heard a greater number of extraordinary things from him than from any other person” (vii, 15).

Of his more ethical teaching some sayings remain: “At Olympia his conversation turned chiefly on the topics most useful to mankind; namely, fortitude, wisdom, temperance, and, in short, all the virtues (iv, 31). To a young man who had suddenly inherited a fortune, and was lavishing it on a great house, he said, “Whom do you think the best guardian of riches, he who is well educated or he who is not? . . . Sir, you do not so much possess this house, as you are possessed by it. For when I enter a temple, no matter how small, I have greater pleasure in seeing a statue of ivory and gold, than I have in seeing in a spacious temple one rudely formed of earth and clay” (v, 22). To Bardanes, who displayed his riches to him, he replied, “I look on it as so much straw”

(i, 39). Apollonios also said that a wise man ought always to be on his guard; if overcome by some excess he may perhaps be pardoned, but if he subject himself to the love of money he never will; for he will be hated as one who is the slave of every other vice (i, 35). He refused all presents of gold from the kings of Babylon and India (i, 41; ii, 40): and he expelled some sorcerers who were collecting money for a great propitiatory sacrifice (vi, 41). When he himself required help, he went to the temple of Zeus at Olympia, and asked for a thousand drachmas, which the priest readily gave him from the treasury (viii, 17). He had a strong feeling about the deadening effect of legal practice, and “when some people reproached him for not suffering his followers to accept of magisterial offices . . . he answered, ‘I do it for fear of the wolves,’ meaning that legal repute was gained through the contests of mankind, and he wished to keep the young men out of such society (viii, 22). His love of political freedom led to his breaking with Vespasian, in consequence of the abolition of Greek autonomy (v, 41); and he usually freed his own slaves, but did not consider such a course essential; his two secretaries were probably slaves (i, 18); and at the end of his life, his freed men having all died before him, he had two slave girls to wait on him, one of whom he freed, and bequeathed the other to her (viii, 30). Regarding death, his views are preserved in a letter of condolence to Valerius Asiaticus, about A. D. 70, whose friendship he had probably made while in Rome, A. D. 66. He says that there is neither birth nor death, but only becoming visible and invisible. In place of mourning death, we should honor and reverence it. If there be a law in things (and there is one, and it is God who has appointed it), then the righteous man will have no wish to try to change good things, for such a wish is selfishness and is counter to the law, but he will think that all that comes to pass is good. And, in a fragment of his treatise on sacrifice, he says, “We men should ask the best of things, through the best thing in us, for what is good—I mean by the use of mind, for mind needs no material things to make its prayer” (Mead, Apollonius, pp. 149-54). And the summary of his own prayers is, “I pray that justice may prevail, that the laws may

not be broken, that the wise may be poor, and the rest of mankind rich, but not by fraud" (iv, 40).

Some conversations with Damis are recorded by him. On seeing an Indian boy riding an elephant, Damis wondered at so small a child controlling it, but Apollonios rightly showed that the elephant governed himself and accepted the boy's management (ii, 11). Later

he pointed out the intelligence and affection of the elephant (ii, 14-16). In a conversation about painting, the mental quality of it, as distinct from mere imitation, is enforced by the effect of an outline drawing without any color (ii, 22). And a discourse on the nature of sleep, and the value of temperance, was held with the Indian king (ii, 35-37).—Apollonios.

"MAKE HASTE SLOWLY."

The soul looking up for the first time from the depths of gloom in which for ages it has been enveloped, catches a gleam of the divine radiance glowing and scintillating upon the mountain top. To its entranced vision the distance seems slight, and so it leaps forth only to find that "Heaven is not gained at a single bound; we build the ladder by which we climb." Then begins the slow though ever upward march round and round the spiral; in time when the soul has gained a better sense of proportion and is no longer deluded by a false idea of distance, it is ready to undertake the perilous climb straight up the mountain side, and of this Mrs. Besant has drawn for us a wonderful picture in her book, "In the Outer Court."

The Zulus have an expression, "make haste slowly." That one of the Rishis must have intended to convey this idea as a lesson, seems to be brought out in the following narrative, in which he also betrays a sense of humor.

In a dark recess in the depe jungles of India, lived a terrible serpent called the "Kali Naga," so old that some said he had always existed, so wise in serpent wisdom was he that while remaining in his retreat he knew all that transpired in the vast jungle about him. At last a feeling of remorse filled his soul and he fell to weeping. A Rishi chanced to be passing that way and, attracted by the distress of the serpent, addressed him, "You seem to be in trouble, my brother, can I assist you?" "Oh! Most Holy One," replied the serpent, "all my life has been spent in slaying my fellow creatures, now I have repented and wish to become a Saint, teach me." "Very good," said the

Rishi, "but you have a long road before you, still, the greater the sinner, the greater the saint. You had better begin by practicing the virtue of humility, for I observe that you are very proud of your great strength and of being known as the terror of the jungle; therefore, to achieve your desire, you must become as harmless as a dove."

The Rishi went on his way, and as the serpent lay pondering over his words, some children who were gathering sticks caught sight of him: "Oh! there is the big snake," they cried in awe, "See, he is weeping!" as they cautiously advanced and he did not move, they grew bolder and one struck him with a stick. The serpent only looked reproachfully at them, so they fell to beating him in high glee, for who ever heard of a snake acting in this strange manner? At last, becoming tired of their sport they tied him up in a knot and dragged him on to a hot, dusty road, where they left him more dead than alive. The serpent had never felt the rays of a scorching tropical sun in his life, and as he thought of his cool, moist jungle, his misery was increased a hundredfold.

Thus it was as the Rishi was returning in the cool of the evening. As he drew near, the serpent lifted up his voice: "Oh! Enlightened One, if I always fare as badly each time I practice a virtue as I have this time, I shall not live to get beyond the second." "True, my friend," said the Rishi, "but remember that you cannot change your nature in one day; while you did well to humbly take the beating you so richly deserved and not bite or sting, yet you might have hissed a little. E. M.

THE IMPORTANCE OF THE REALIZATION OF KNOWLEDGE.*

During the last year or two, some occult investigations have been made concerning the past lives of certain Egos. One cannot but be impressed by what at first seem to be inexplicable incongruities respecting the various opportunities of progress given to these Egos, and the vast differences in development existing between many of them at the present time. After much research into the details of the Law of Karma, one fact has become more and more evident; namely, that upon the constant endeavor of an Ego to fulfill one or two simple conditions—simple yet difficult of accomplishment—hinges the possibility of uninterrupted progress, during the earlier evolutionary processes of occult development.

In looking back, we found that about 25,000 years ago in Atlantis, there existed a Central Temple, to which were attached numerous other temples in different parts of the continent, and between these occult and other communications were possible. A great many of the present students of the Higher Wisdom were incarnated at that time and lived in or near those temples, and were given opportunities of receiving instruction concerning the fundamental truths of Nature. Teaching seems to have been freely given, and the qualifications necessary were a reasonably good life, lofty ideals and an earnest desire to attain to higher knowledge. Information relating to the occult forces of Nature, or of a purely esoteric character was not generally given, but the people were allowed to witness much ceremonial worship conducted by the priests, and they knew of the invisible presence of Great Beings and Devas of high rank. Students were given to understand that, by observing certain principles of right living, they could in time attain to the same knowledge, power and rank as the priests, who were greatly esteemed and highly revered.

In one of these Temples, in the southern part of America, 22,662 B. C., we found that He who is now our Master K. H., was instructing a number of students on the importance of purity of motive, on the necessity for control and accuracy of speech, and on the beauty

of an unselfish life; nor did he fail to disclose the dire consequences of neglecting the application of these teachings to the minutest detail of daily living. One even greater than this Teacher, was preaching in Yucatan to a large gathering of pilgrims, expounding fully the doctrine of Love and Universal Brotherhood and many of our T. S. members were also there.

Following the various incarnations of these Egos, and observing how they applied the teachings previously given, we find them often seemingly ignorant of them, and (to all appearances) ignoring and deliberately disobeying them. One wondered how such good, earnest and well-meaning students could fail so ignominiously in certain ways, while carefully and successfully obeying in other and often much less important truths. While investigating the reason for this in tracing event after event and going back to where the teaching was given, the cause finally revealed itself and it was confirmed by the words of one of our Masters.

Egos had been taught again and again that it was in the subtler bodies that one could, by practicing virtues, lay up the seed that would enable those virtues to express themselves in future lives, and that one realizing this could deliberately build in the qualifications in this way, and that the process was much quickened by meditation upon them. But at that stage (22,600 years B. C.), as at the present time, it seems to have been necessary for the person to prove by experience, the truth of the Law, and the suffering endured helped him to realize that it could not be disobeyed—then only could he rely on his own strength life after life. But there were some of the Egos who were able to grasp the truth at once, and who applied the teachings, and naturally they have advanced more rapidly, receiving special help and opportunities: "To him that hath shall be given."

In the lives of the former we see a person going ahead steadily for a time, and then suddenly dropping back to a considerable extent, seemingly without reason. But investigation proved that there had been a mistake somewhere in his conduct, and the development had thus become lopsided, so the retrogression

*From the March Theosophist.

THE THEOSOPHIC MESSENGER

was necessary, the Ego being forced to take incarnation among the circumstances required (and often among very inferior people) to learn the lesson which should have been learned long before: he was only thus able to acquire the quality which was lacking, and which was required to meet the tests and exigencies of some approaching incarnation.

Steadily, in these investigations, there grows upon one a full comprehension of the wonderful justice and sureness of the evolutionary Law of Progress, and the conviction is forced into the consciousness, that these studies in past lives have been allowed (for permission has first to be given by the Ego and the Higher Ones, before a life can be looked up) in order that we might be helped in realizing in ourselves the obstacles which have impeded our progress in the past, and might help ourselves and others in seeing how Nature works with us if we obey, and vice versa. It would also seem that unless these studies in past lives (they are soon to be published) be taken as guiding lights, one will be in danger of stumbling along in much the same blundering fashion through the lives that lie before one. This especially at the present time, as there are so many of us who are content to "make haste slowly," satisfying our theosophical consciences with much-talked-of endeavors, ideals and lofty desires accompanied with feeble, superficial efforts to progress.

Many questions are asked as to the practical way of making a beginning in the right direction, and there seems to be some amount of discouragement felt by some "because there is such a vast amount to learn and apply," they say; and students appear to be alarmed at the number of theories, qualifications, practices, etc., given by different teachers and in the theosophical literature. But they have overlooked the fact that it is necessary to have all these, that many methods are needed for the various temperaments and degrees of progress in the vast numbers of people in different countries. It is for each to pick out what answers to his need and to try the various ways until he finds the right one and then go ahead with a definite plan.

Being filled with a keen desire to serve in some practical way, and to solve the problems

and difficulties so constantly met with in myself and in others who asked for help, I turned to the One to Whom I have offered my feeble efforts of service. I laid the matter before Him and asked why the development seemed so unequal in some; and how in spite of present limitations, one could with a mighty effort root out the trouble and become a fit instrument. He said that in the process of converting oneself into a "Temple of Service" for humanity, there are at the beginning, two paramount requisites in laying its foundation: firstly, a pure and unselfish motive, secondly, a pure and controlled mind. He gave me to understand that if, with the mighty effort spoken of, one could raise oneself to where one could see clearly from the pinnacle of a pure and controlled mind, the obstacles to all the other necessary qualifications we are striving to acquire would disappear as simply as darkness is dispelled by light. When I marveled at the simplicity of the teaching, and said that we had had this iterated and reiterated for centuries, He said the trouble was that it was not often realized except by experience. Then with an expression of ineffable sweetness (and it seemed to me, sadness), He said: "How few can realize it," and I thought of the words of the Christ: "Father, forgive them, for they know not what they do," and they took on a new meaning for me. He advised me to study the rationale of the workings of the mental body, and asked an Initiate present to assist me in the investigations, the results of which were interesting and most helpful.

The mental body of the average person presents the appearance of a boiling mass, ovoid in shape, of different colored gases vibrating at a tremendous rate. It appears to have weaknesses and ailments, much as has the physical body; in fact these are the direct cause of many of the ailments of the physical. As we examined minutely we found that there were floating whirling objects in and near the mental body (not a real part of it) that resembled hour-glasses of different sizes, colors and degrees of density; the ends of these were open, one pointing to the centre of the aura. The tints of the mental body and its "hour-glasses" indicated its "health"—the colors its virtues, and the hour-glasses its mental faults,

relating to prejudices, fixed ideas, etc.; there were also other points of interest, but those related to higher planes.

We wished to watch the working of these hour-glasses while the person was awake, and as it was night here in India, we went over to the West. Fortune favored us, for we found a splendid example in the midst of a few acquaintances who had met and were discussing T. S. troubles. One of them, a lady, being more sensitive than the rest, was chosen by us as a subject, as she had been made quite ill by the attitude she had taken up, and by being in the midst of the disturbances.

On this occasion, though the matter of her mental body was much agitated, it presented in some parts of it a good deal of pink (rather inclining to the selfish tint) because she had some real love for the person under discussion. A gentleman was speaking to her at that moment, and we saw oozing out of his aura in the region of his head a very unpleasant looking thought-form. He had just given expression to a severe criticism of the person for whom the lady had the affection, but with whom she was not agreeing in policy, and ordinarily the thought-form would have been repulsed by the very strength of that affection; but unfortunately what had been said fitted into her own prejudiced ideas of the person and confirmed the supposed fault that she herself had repeatedly criticized in her friend, so the thought-form of censure sent out by the gentleman floated nearer her by natural attraction, fastened itself upon one of the hour-glasses in her mental body and was sucked into it, much in the same way as an object is drawn down into a whirlpool. What followed is interesting. The immediate effect on the bodies was a darkening of the colors near the hour-glass with green, brown, grey and a horrid red, the latter flashing out in streaks with hooks on the ends of them—these expressing the sentiments of its creator. The matter of her astral and mental bodies began to "boil" more than ever, and the hour-glass that had sucked in the thought-form seemed to pulsate and to whirl more rapidly than at first. Looked at from outside, it resembled a dirty pyrotechnical Catherine-wheel, only the fire was murky red and the colors dark and muddy. From the inside it

looked like the top of a smoke-stack on an engine, and puffed and spouted out its pollution much in the same manner. The effect on the matter of the lower mental body was the increased vibration which seemed to make it unstable and tense, with a deepening of the colors, as said before. But the dirty and the slimy waving hooked tentacles were in the astral.

Now what seemed to be a very strange phenomenon took place. Evidently the lady, quite suddenly, was struck with remorse over what had been said, and her better nature tried to assert itself, for she thought to herself (commendably, even though selfishly): "I shall not continue this, for it lowers my dignity, and the emotion that I am enduring will make me ill; I shall refuse to have anything more to say;" which she did with so much force that the hour-glass shot out of her aura for about ten feet, and there arose from near her head a thought-form, similar in contour to the one of criticism made by the gentleman and drawn in by her a few moments previously; it was somewhat strengthened and augmented, and floated off in the direction of the person about whom the criticism had been made. Fortunately that person was above the possibility of any ill effect from such a form, but any ordinary person would have been harmed by it; in this case it soon returned and spent itself upon its creator. If the lady, when she first heard the criticism, had felt herself able forcibly to deny it, she would have practically destroyed the form (especially if she had been trained how to do it), then it could not have discharged its venom upon her mental body, making it tense and jarred, or produced the emotion that made deep and lasting gashes in her astral body, very much upsetting her nerves in the physical.

The heated conversation of the friends went on, and though the lady did not take any further part in the conversation, she listened and sympathized with much that was said. In consequence, the discarded hour-glass was little by little drawn back to its former resting-place in her aura, and increased in dimensions as the comments went on. We tried to send her enough strength to help her resolve to leave the place, but our messenger of loving help would touch her mental body and spring off, much as a soap-bubble lightly touches and

rebounds from an object, because the matter of her mental body was too tense and agitated to receive it. Then we sent a strong one of love and peace, and that, by reflection from the Buddhic plane, in a little time reached the astral body as she became more quiet; then and then only did our strengthening thought-form reach the mental body. She soon felt it, and left the house of the friend. It was then shown to me how, if there were sufficient will-power, one could shatter and completely disintegrate these hour-glasses; and even if the student were not strong enough to do this, he could keep them at a safe distance and gradually destroy them by will and meditation on the opposite thought to the one that created them; this effort brings into the mental body the purifying, strengthening vibrations of a virtue, which expand and fill the aura with brilliant scintillating light and color, the force of which, being directly opposed to the low tense and impure vibrations in the hour-glass, will disperse it. Otherwise these would live on in the permanent atoms through incarnation after incarnation as obstacles to progress, only to be destroyed by suffering experientially. It was also shown how one can help another in destroying these mental obstacles, especially if the sufferer himself is working to destroy them; we can help from the outside while he works from the inside, and thus a double force is brought to bear on the things and they are soon disintegrated. The importance of keeping ourselves free from prejudices and mental faults was demonstrated to me by showing how each thought of a person, bearing upon the fixed ideas that had created the hour-glasses, had practically to pass through the narrow constricting centres of these obstacles and could not help being distorted and colored thereby; this was the case with either a thought-form from some one else or one generated from within the mind of the person himself.

With the average person who is not so sensitive, diseased astral and lower mental-bodies do not cause such intense suffering, but the lady in question had endured mental exhaustion and had been ill from the distressed condition of her mind; and she had been trying for years to live the life of an occultist and had used the higher meditations. In this way

she had built into her aura much of the matter of a Sixth Root Race body, with its delicate sensitiveness and high rate of vibration. So when she allowed herself to be drawn into the doubts, arguments, criticism, and awful turmoil of the recent troubles, she was literally torn to shreds, psychically and probably will not recover in this incarnation. It was because of the sudden growth of some dormant seeds of the faults mentioned by thus entering into the contest, that there was the possibility of the upset and its serious consequences; she had tried to climb the ladder of progress with "soiled feet." If this had not been so, had she but possessed a pure and controlled mind, she would have withstood the storm, as a "Light which no wind can extinguish."

We continued our investigations among sectarians, scientists, intellectualists, laborers and children, with some very interesting results. We traced Egos back to previous lives, noting the causes that had made the soil ready for the seed of the mental faults; then saw how the sowing-time came from an oft-repeated action, the result of some fixed idea, thus setting up the tendency for the habit of mind; this travailed and brought forth a veritable "dweller on the threshold" of our progress—at the portals of the upper planes as well as of those below. This is a startling fact when it is realized, for in the upper realms, as well as in the physical, are lofty Beings, the principal part of whose work is the pouring out of helpful, strengthening forces for the world's humanity. We stand in the midst of these much needed forces with walls around us, made by our impure mental, astral and physical bodies, and much of this special aid to progress is turned aside and passes us by, leaving us to grovel along as best we can, content to be blind, satisfied rulers, each in his little "world which seems."

Our investigations next led us to study how the physical body suffers, by reflection, from uncontrolled and impure mental and astral bodies. It appeared that about one-half of our illnesses result from this cause, and since a healthy physical body is an important requisite to progress, we cannot wonder that the Master pointed out the necessity for a pure and controlled mind as a first step to the occult life.

At the beginning of that wonderful little

book, *The Voice of Silence*, we read:

"The mind is the slayer of the Real. Let the Disciple slay the slayer. . . . Then, not

till then, shall he forsake the region of Asat, the false, to come into the realm of Sat, the true. Helios.

MAN'S SORROW TURNED TO JOY.

In the midst of the wonderful virgin forests of the Northwest, I spent a pleasant vacation one summer with congenial friends. There, with Mother Nature and her tall pine children, the days were happy and restful. The sweet perfume of the woods, the hum of the bees, working amid flowers and sunshine, and the gentle toll of the cow bell at eventide gave the surroundings an atmosphere of peace and contentment. Here truly was a chance for high thought and meditation.

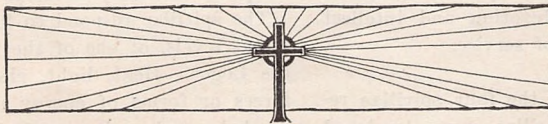
It was about this time that I had come into contact with the Theosophical Society and its wonderful literature, and the cares of the business life being thrown aside for a little while, my mind reverted immediately to my studies. Seated in the spacious log house one afternoon, I was deeply engrossed in one of Mrs. Besant's lectures, quietly trying to follow out its splendid reasoning when, as it seemed to me, I fell asleep, or became unconscious, as far as my physical body was concerned, but experienced another set of vibrations which will not soon be forgotten, though to describe which is a well nigh impossible task. First, a tremendous rush of feeling seemed to envelop and surround me, drawing me, as it were, a little above the body, and yet retaining a connection with it. Try to think of the feeling, if all the sorrows and griefs of humanity were condensed into one indescribable sorrow, and that was poured in on your consciousness, which responded to it as if it were your own—a veritable heaving of the whole world cry—the sob of the Great Orphan. Instinctively you recall those lines from the voice of the Silence which seem best to describe it, "That Mighty Sea of Sorrow, formed of the tears of Men."

No words can describe the reality and intensity of this feeling, and I should have cried out in anguish but was unable to do so, being conscious that I could not move nor affect my body, although the emotions surged within bounds, as it were, from which they could not escape.

Now, following this, or I might say, almost simultaneously with it was another, and even more powerful feeling, one of joy, of bliss, intense, utterly indescribable, which seemed to penetrate to the very depths of the sorrow and, co-mingling, transformed even it into joy. This mighty wave of intense love seemed to descend from higher regions, and yet to surround and ascend from humanity in one powerful chord of glorious harmony, which no possible discord of earth could ever break. If anything could demonstrate the solidarity and unity of humanity, this did. None was outside this all inclusive sense of union. Saint and sinner, learned and ignorant, strong and weak, friends, foes, lovers, neutrals, all were one in this consciousness.

Here Brotherhood reigned supreme, and with such resistless strength that the turmoils of life in comparison seem the veriest child's play. It was bourne in upon me, that to this glorious consciousness, humanity was climbing and would one day attain. So from taking in the world's emotions in toto I descended again into my small self with as perfect a memory of all that transpired as if I had come from another room where I had been holding on to the handles of an electric battery, the current of which being shut off I resumed my normal condition.

T. H. T.



Questions Answered by Mr. C. M. Leadbeater

Q. Suppose the case of two men, one of whom has the good fortune to come into contact with the Theosophical Society, takes up its teaching earnestly, and lives the theosophic life; while the other, though equally earnest and living just the same life, does not happen to come into contact with the society, what will be the difference of result for these two men?

Ans. There will be considerable difference of results in the two cases. In the abstract, of course, if the men do the same work and their qualities are the same, the result must be the same; but it must be remembered that a man comes into contact with the Theosophical Society precisely on account of his past karma, which must differ from that of others who do not so come into touch with it. This opens up for him opportunities and possibilities which others do not have. It brings the person into a certain relationship with the Masters. He does come under the direct notice of the Master, and He will see whether such an one is likely to be useful, marking him, as it were, in passing. If he maintains his usefulness he may sooner or later be chosen to come into closer relation with the Master, as some have been already selected. But the other man's karma is different. It has not generally been good enough to give him the opportunity of coming under direct notice. In the Theosophical Society people have developed a particular line which others have not, though others may have developed further along other lines, as, for example, the great scientific men. We have been studying the trend of things and the scheme of the Logos, by which we are enabled to direct our devotion and intellect along appropriate lines of service.

Q. To what forces do the four spirillae respond? How many spirillae were developed

in the Buddha and in Plato, who were called sixth and fifth rounders, respectively? Is it possible to develop all seven spirillae in this round? How can a spirilla be opened?

Ans. I have not taken up the question as to the Lord Buddha and Plato. In the early days of our society such expressions as "a probable fifth rounder," etc., were rather freely used. I take that to mean that these people were at the general stage of evolution mentioned. I do not know what kind of atoms were in the physical body of the Buddha, but the higher vehicles appropriate for him were of a special kind, indeed. It is stated that they are preserved for another great teacher, working to the same level. With regard to the general question, any one of us who is making a special effort in meditation and living the higher life will certainly gradually intensify the vibrations of his physical atoms so that they will become capable of responding to additional impacts. A similar effect can be produced on matter by intense heat. The extra spirillae have been largely opened, but they slowly revert to their previous condition, becoming, however, more responsive for the future. It is the same with atoms which are passed through our bodies. They are altered, and though they sink back into their former condition after they have been thrown off again, they are much more easily aroused on the next occasion. In the cases such as that of Plato the atoms are probably vibrating at a higher rate in the various ways; and because of this, as well as in view of the transmission of physical particles, it is well to be in the company of highly developed men.

The spirillae respond to four aspects at different levels, of one of the forces sent out by the Logos. Heat, light, electricity and other forces or forms of energy move the atom as a whole, and excite particular rings in it, of

which there are ten. Three respond especially to electrical force, the other seven to light, corresponding roughly to the colors in the spectrum. A ray of blue light sets the whole atom vibrating at a certain rate, and after that has been going on a little time a particular spirilla of the atom begins to glow. The same color of light always causes a glow in the same spirilla, so there is some connection between the two.

As regards development; if one makes oneself a fit channel for the forces, they will certainly flow through. All the varieties of the Logos are outpouring all the time, but we are able to respond to only a limited amount. Normally, only four spirillae are developed, but more may be developed by means of meditation, the stimulus of which sets them in motion for the time. When awakened atoms pass away from a man they do not retain their extra sensitiveness, but can always readily resume it.

Q. The sun is the lowest, or physical, body of the Logos visible to us in the physical world. Is there a corresponding manifestation of the Logos in the astral world and in the mental world?

Ans. It is not quite correct to say that the sun is the physical body of the Logos. It corresponds to one of the centers in this physical body, which consists of the entire solar system, and that is only partial. The Master said that this system was but a little of the system of the Logos. He exists above and beyond it as well as within it, a conception in which Theosophy differs from Pantheism. It is probable that there is also some sort of vehicle to carry that part of His life which is beyond the System. His relation to the system may be analogous to ours to our physical body.

There is a manifestation on the astral plane, and one on the mental, but there again the same remarks may be repeated, one must take into account the totality on the plane. The questioner evidently means to ask if there is a form corresponding to the visible physical sun. Yes, of a very magnificent kind. The sun has an astral plane and a mental plane on a very splendid and far-reaching scale. The Corona, the Zodiacal light which one sees

after the sun has set, extends from the sun probably some millions of miles. The astral is greater than that, and the mental is greater still. By clairvoyance one can see a good deal more of the heavenly bodies than with the physical eyes. There is a science of Occult Astronomy, but we have not yet taken it up and worked it out. A small portion of Chemistry has been given and Astronomy may be dealt with on similar lines. But it takes time and study and those who are developed and trained have little time for this work.

Q. What is the influence of atmospheric, climatic and other local conditions upon occult work?

Ans. There are many kinds of occult work, and I do not know which the questioner has in mind. Broadly speaking, atmospheric and climatic conditions would make no difference to work on the astral or mental, though local conditions might, because they would include astral and mental, as in the case of working in the midst of one of the great cities. In Adyar, if we send out a thought it meets with very little opposition; but in a big city it would be with many other thoughts, existing, however, at a lower level as being more personal. It is much more difficult to quicken the astral and mental bodies, and to shut out the thoughts, in the city. It takes much more energy and strength to make definite thought forms. People who are developing under the unfavorable conditions certainly deserve some credit, for formerly these things were done principally by people who lived in monasteries, or who, like the Indian type, retired for the purpose to jungle or cave. You should choose to be somewhere undisturbed. The main road of a city is like a sewer for thoughts, and sometimes the mud splashes up. Of course the development can be done anywhere by a man who is strong and determined enough.

The conditions affect people differently. Some people do their best work at a high temperature, say 80 degrees F., or thereabouts. Some are enervated in tropical countries. It is a matter of constitution and temperament, but generally speaking, a reasonable amount of warmth is better than extreme cold. Places differ also. California is dry and clear and there is a feeling of more electricity in the

air. There is a difference with air as well as in the psychic surroundings, and this increases as you go west. There are also highly magnetized spots in a number of places in the world. Where some great holy man has lived, the magnetism, is exceedingly strong. Here at Adyar the influence of the visits of the Masters is very great. Benares, too, is indeed a highly magnetized center.

A MYSTERY PLAY.

Worthy to be remembered was the gathering held at London Headquarters on the evening of January 7, to mark the opening of another year. Among about a hundred all told, were friends from countries as far apart as India and Canada, and there were many from nearer home whom we rarely have the pleasure of meeting; while from the Bradford Lodge came a message of "greeting to friends assembled at Headquarters, wishing a Happy and Prosperous Year to them and to the Theosophical Society generally."

An unusual and beautiful character was given to the evening by the presentation of a Mystery-play, on the theme, "The Mystery of Love is Greater than the Mystery of Death."

Before a space of twilight blue the Angel of Death was raised, dark and high, with starry crown and glimmering sword, and great wings reaching down to earth. After setting forth in a brief prelude the mystery of the many lives of man, she called him forth to birth once more from the womb of Death; and shortly, and in simple-wise, the Man, the Woman, and the Child, told anew the tale of Life.

The tale, old as the hills and familiar as the sky, had about it a pleasant breath of the early morning; and there was so much freshness and sincerity in the telling of it that, though so short as to make it hard for the mind to take on its mood, it left behind it in the memory a sense of much beauty. The parts of the Man, Woman, and Child were played by Mr. M. Emanuel, Mrs. Bishop, and Master Peter Kibblewhite; while Miss Diana Read spoke the beautiful lines given to the Angel of Death.

The play, besides being dressed and stage-managed, was also written by Mrs. Bishop for the occasion; and those who knew in how

incredibly short a space of time it had been written and rehearsed, and who saw how it triumphed over the impossible conditions of its presentation, became aware that in her the People's Free Theatre Company has a tower of strength. For there was neither stage, nor footlights, nor even a curtain to hang between the actors and the audience, and yet the poetry of the play and the dignity given to it by the players overcame all the obstacles. But Mrs. Bishop can steal a victory where most would foretell a defeat; and her courage and ability, together with that of her company of players, of which Miss Read and Mr. Emanuel are both members, are a splendid augury for the success of her crusade against the hideousness of slum-life: may the stars in their courses also fight for the success of the venture.—Vahan.

COMPASSION.

Unbounded compassion towards every living being is the surest safeguard for all moral well-being and requires no casuistry. Whoever is filled with it will certainly hurt nobody, damage nobody, but quite the contrary be indulgent towards everybody, forgive everybody, help everybody as much as it lies in his power and all his acts will bear the stamp of justice and altruism. But try and say "This man is virtuous, but has no compassion." Or, "He is an unjust man, but he is very charitable" and the contradiction becomes obvious. Tastes differ; but I know no prettier prayer than that, with which the Old Yiddish dramas end,—
"May all living beings remain free of pain."
—Schopenhauer.

MY TRUE ACCOUNT.

"Doth God exact day labor, chance denied,"
I fondly ask. But Patience, to prevent that
murmur, soon replies,
"God does not need either man's work or his
own gifts, who best
Bears his mild yoke, they serve him best; his
state
Is kingly; thousands at his bidding speed,
And post over land and ocean with our rest.
They also serve who only stand and wait."
—Milton.



A LETTER FROM THE PRESIDENT.

My dear Colleague: The growth of the Theosophical Society amongst the nations of the world has been rapid of late, and as it is almost certain that it will continue to expand in the lands where it exists, and be welcomed by nations which are not yet within its fold, it seems necessary to gather together all the facts regarding the founding of our various National Societies with a view to preserve them in our archives. With the passing away of old workers the unpublished details of their labors are being lost, and therefore it is very important that, though rather late, we should endeavor to collate all the facts and figures now available.

I request you, therefore, to supply me with a full history of your Section, the conditions that prevailed before the advent of Theosophy, how it came to your land, how the Section was formed, and how its activities were carried on until reports were sent to Adyar. Some old members of your Section, I hope, will aid in this.

(Signed) Annie Besant.

The above letter from the President was received a short time ago. Its purport will be easily understood.

All members are requested to send information and reminiscences in regard to the history of the Society to the headquarters of the American Section.

A review of the Esperanto periodicals of foreign countries discloses a constantly deepening interest in the international tongue, and a steady growth in popular favor. Esperanto will probably have an important role to play in the great undertaking of bringing about a stable condition of peace and unity in Europe by the time of the Great Coming.

A. P. Warrington.

"Adyar Talks" by Mr. Leadbeater, will be published in the form of a book in America by *The Rajput Press* at an early date. Mr. Ernest Wood has edited the matter with the approval of Mr. Leadbeater, who has supervised the work and who will write an American preface.

Mr. Guenther Wagner of Berlin, Germany, has engaged very kindly the services of Fraulein A. Dunkhase to translate for us the *Primer of Theosophy* into German. The translation is soon to be completed.

We wish to solicit the co-operation of those interested in the spread of Theosophy among the Germans of America in publishing their work in the German language. Communications in regard to the matter will be gladly answered.

Dr. B. W. Lindberg, 315 New Ridge Building, Kansas City, Missouri, has been soliciting funds with which to publish a translation of the *Primer of Theosophy* into Swedish. Dr. Jacob Bonggren of Chicago, an old and energetic member of the society and a gentleman of great literary talent, has very kindly translated the *Primer* into Swedish and the manuscript will very soon be ready for printing. Those interested in propaganda work among the Scandinavians are requested to communicate with Dr. Lindberg.

Members are requested to send to headquarters "copy" quoted from the writings of H. P. B., Mrs. Besant and Mr. Leadbeater suitable for tracts for general distribution. Tract No. 1 is to be upon the subject of "Karma and Reincarnation"; tract No. 2 upon the subject of "Theosophy and The Theosophical Society." Each tract is to be ten thousand words in extent and it is desired that "copy" furnished shall be not only selected and referred to, but copied out on the typewriter ready for use.

In the poem by Miss Alma Kunz, called "*The Legend of The Vision and The Quest*," please note that the first line is improperly transposed to the fifth stanza, while in the fifth stanza itself contains some letter which is inverted.

It is a great pleasure to find that with the increase of dues we are able to care for several persons who are unable to pay any dues whatever. The harmonious feeling prevailing in the Section with reference to the dues is most gratifying.

Mrs. Besant, President of the Theosophical Society, has delivered weekly lectures beginning February 6 on the following subjects: Introductory; An Outline of Theosophy; The Ladder of Lives; Reincarnation: Its Necessity; Reincarnation: Its Answers to Life's Questions; Karma: The Law of Action and Reaction; Man's Life in the Three Worlds.

The lectures have been accurately set down and will be published in book form in America by *The Rajput Press* at an early date.

To the Members of the American Section T. S.

We now have a strong nucleus for a Section Loan Library, and for a Section Reference Library. It is much to be hoped that a large and valuable collection of theosophical and allied works will eventually be possessed by the Section for the use of its members.

Realizing that many members will be glad to aid in the building of this library by donations of books or money to buy books, the General Secretary has authorized me to place the matter before you.

We will be glad to receive theosophical books, new or in good condition; scientific, philosophical or art works bearing upon our teachings; also back volumes of *The Theosophist*, *The Path*, and other T. S. periodicals.

Wrap the books carefully, enclosing name and address of the donor, and mail or express to The Library of The American Section, Theosophical Society, Room 827, Fine Arts Building, Chicago, Illinois. Mary Weeks Burnett.

Do not forget when you write letters to put your full address on each letter!

A typographical error on page 337, *March Messenger*, is to be corrected by the transposition of the line heading the second column to a position below the sentence ending with the words, "unfolding of the individual consciousness," near the middle of the page.

The lodges of the country very much need lantern slides illustrating the pictures in "Thought Forms," "Man Visible and Invisible" and other commonly used works.

Will not members who are able and willing to make these lantern slides for us communicate with this office?

Mr. C. O. Seudder, late a principal of one of the Chicago High Schools, whom members in Chicago will remember, has been of great assistance at Los Angeles, Pasadena and San Diego in connection with Mr. Jinarajadasa's stereopticon lectures. He has not only each time fixed up the lantern and sheet and accessories, but has also manipulated the stereopticon during the lectures.

Will not members kindly write us stating what pamphlets they consider most desirable for general propaganda work as tracts for the spread of theosophic doctrines? In doing so, please state how many tracts you can make use of if supplied to you at a very small advance over the actual cost of printing. This inquiry is based upon our desire to promote propaganda work as much as possible.

Members of the T. S. order of service for prison workers will be interested in the fact that a lawyer has been employed by the city of Cleveland to defend criminals who are unable to employ counsel. It is a rule of justice in all courts to appoint for each criminal unable to pay for his defense a lawyer who will undertake to do so, but the step taken by Cleveland to appoint a lawyer whose work is to take care of indigent criminals is a step in advance.

Mr. M. B. Wells of Sea View, Washington, being located too far away from Portland to transact the business of the secretaryship of Portland Lodge, has resigned from the office.

Mr. Gyula Agoston of Buda Pesth died January 29, 1910. Mr. Agoston was General Secretary of the Hungarian Section of the Theosophical Society. His loss will be of serious import to his section.

Mrs. Julia H. Scott of 12 Piazza Donatella, Florence, Italy, has presented a complete set of the *Secret Doctrine* to the American Section Reference Library. Our reference library is rapidly growing and will soon be of great usefulness.

A splendid paper on *The Rosicrucians*, compiled by Mrs. Dora Rosner, has just been placed in the Lecture Bureau. We cordially recommend to members of Branches everywhere that they obtain copies of this paper for the use of their Branch members and to be placed in their libraries.

Mrs. Clara Jerome Kochersperger, 3431 South Park avenue, Chicago, Illinois, and Miss Alma Kunz, 42 West street, Freeport, Illinois, are co-operating in the compilation of a vegetarian cook book, which will be published within a few months by the *Rajput Press*. Readers having favorite recipes are requested to correspond with these ladies. A selection will be made from the recipes sent.

The Executive Committee, in view of the fact that the American Section is strong and has resources to call upon far more extensive than those of some sections, has decided to return to Mrs. Besant the sum of six hundred and fifty dollars, which she so generously donated to the Section. This has been done with many thanks for the generosity of our President and a thorough appreciation of her good-will in making so generous a donation. It is felt that our

Section will be able to do its work at present without assistance from outside, that as a matter of fact our people should be helping others rather than receiving aid themselves.

Mrs. F. P. Breese will read answers to questions in the German language.

Dr. B. W. Lindberg will read answers to questions in the Scandinavian languages.

Mr. J. Forssell will criticise and aid those who answer questions in the Finnish language. Questions answered in French and Spanish will be similarly cared for by others.

Mr. Jinarajadasa's book is for the moment at a standstill owing to his unexpectedly great activity on the Pacific Coast, his efforts there requiring very great expenditures of energy, making it impossible for him to do all he had planned with reference to the book.

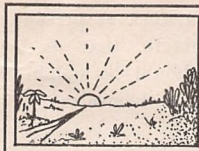
I wish to report collections for the printing of the Swedish translation of the "Primer" as follows: San Francisco Lodge, \$10.00; Chicago lodges, \$7.00; Minneapolis and Yggdrasil lodges, \$6.35; Kansas City Lodge, \$5.20; Mr. J. I. Haglund, Alki Point, W. Seattle, \$10.00; Mr. P. Johnson, San Francisco, \$5.00, making a total of \$43.55. This sum was transmitted to the General Secretary.

Thanks to all who helped this worthy object. May some of us who are able follow the splendid example of Mr. Haglund and Mr. Johnson; then soon will this little book be in the hands of those it is destined to help.

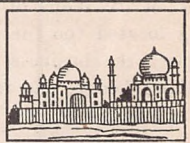
On account of the general strike in Sweden, and also because of the death of Mr. Zettersten, who had the charge of it in Sweden, nothing definite has been done as yet.

I should judge, but without anything definite to form an opinion on, that at least twice as much more may be collected for this purpose.

B. W. Lindberg.



Benares Letter



Mrs. Besant, after her long and arduous tour broken only by a brief halting for urgent business at Adyar, has come home to us, not to rest, but to plunge into the work with unabated energy, to put new life into the various activities within or connected with the Society. December 17, the day of her arrival, was a day of celebration here in Benares. A very large crowd assembled at the station to welcome her. Mr. Alan Leo and Mrs. Leo and Mrs. Cooper Oakley accompanied her. The "Cinderella coach," an heirloom in the family of one of the Hindu college students, brought Mrs. Besant and some of her party to the house. During the day addresses of welcome were presented to her by the representatives of various local institutions. Within doors a group of little Hindu girls sang a Sanskrit hymn of welcome, and garlanded her with flowers. The next morning Mrs. Besant addressed a meeting of several hundred college students, and gave them cheering words regarding the destined place of India among the nations of the world, and showed them their own opportunity to co-operate in the making of the New India.

Convention.

Three days before this the 34th Convention opened. Six hundred delegates had arrived and registered. Each day brought reinforcements. Adyar sent a large contingent of students and workers. There were delegates from England, France, Germany, Holland, Russia, Java, Australia, New Zealand, America, etc., as well as from all parts of India. There has never been such a large attendance at a convention in Benares. The large Section hall was filled and scores stood in the halls and doorways, unable to get in. Another room reserved for special meetings proved wholly inadequate.

If anyone needed proof of the harmonizing influence of Theosophy, he could find demonstration here. Perfect harmony prevailed throughout. There were no danger points, no reefs and shoals requiring cautious steering.

The utmost good-will, peace and brotherhood was seen and felt.

The four convention lectures were this year given by Babu Bhagavan Das, the author of "The Science of Peace" and other well-known books. His subject was "The Laws of Manu in the Light of Theosophy." Perhaps no one in the Society is better qualified for the exposition of the Laws of Manu. To the Hindu, especially, these lectures, when published, will be of great value.

The day before the formal opening of the convention the President gave a lecture on "Mysticism and Occultism." Naturally this lecture, the annual address, the open question meeting, the address at the meeting of the "Sons of India" and her final lecture on the "Work of the T. S." were the great attractions.

The President proposes that a universal textbook of all religions be issued by the Theosophical Society. It will be in three parts: 1st, general; 2nd, special; 3rd, ethical. Well qualified T. S. students now resident at Adyar will assist. Representatives of the various faiths will be associated with those engaged in the work. Probably a full explanation of the plan will soon be given.

An "All India University" will be discussed at the Educational Conference tomorrow, but today closes the Convention and the foreign weekly post also leaves today.

An interesting function on this, the closing day, was the unveiling by the President of the picture of Damodar, the faithful friend and helper of H. P. B. and Colonel Olcott in early days of the Society. Probably most T. S. students know that he went beyond the Himalayas to the ashrama of his Master to study. The President said she hoped he would soon be with us again. He is still remembered by many of his old friends. The picture was presented to the Indian Section.

The 34th Convention is a great success. Those who have attended nearly every convention since the Society was organized in

India unanimously agree that the Society as a whole has never seemed so full of life and promise.

The Convention visitors had hardly gone from Benares before the anniversaries of the Central Hindu College and Girls' School arrived. Again the T. S. compound was full of life and activity. The college annually attracts a large number of visitors and this year marked a new departure, the giving of two days to the celebration. The program included athletics, flag and lantern drills, a lively session of the college parliament, literary exercises by the students, speeches and lectures by residents and visitors, and the prize giving. The prize-winners were numerous and the awards of considerable value in the aggregate. Mrs. Besant's speech and the prize-giving drew an audience rivaling the attendance at Convention. The large college hall was adorned with ropes of yellow flowers, yellow being one of the two college colors. Among the flags of various countries used for decoration were five bearing the stars and stripes. Both English and Hindus have a very friendly feeling toward the United States. The celebration closed with a reception given to visitors and sympathizers.

The Girls' School anniversary was held "in purdah," no man and no boy over seven years of age being allowed admission. The exercises began with a beautiful Sanskrit invocation occupying about ten minutes. The children, large and small, chanted the shlokas reverently with palms joined. Devotion is instinctive with these people. The girls sang in Hindi,

Bengali, and Sanskrit, either singly or in groups, and recited in their own vernaculars and in English.

Mrs. Alan Leo, the Santa Claus or fairy god-mother of the school, was present, also Mrs. Cooper-Oakley. Mrs. Besant, as usual, distributed the gifts and prizes. Every child of the 120 received something, no matter what the actual attainments might be. A girls' school needs much encouragement here. European and Indian ladies were on the most friendly terms. Hindu girls are bright, pretty and graceful, and look far better in their own native costumes. Their feet are not distorted by the wearing of tight shoes. They are not properly dressed without a few bangles. We persuaded them to leave their tinkling anklets at home, otherwise there would be "music wherever she goes."

A few weeks hence the viceroy will visit the college and again Benares will be gay with banners and flags.

This may be said to be a test year for astrologers. We will watch with no small anxiety and interest the course of events here in India, hoping that misfortunes so liberally promised to many other countries may leave this much troubled land unscathed. The famine and pestilence of ordinary times are seemingly enough to satisfy the most sinister malefics without adding political disturbances in Calcutta and Bombay.

Mrs. Besant is now on her way to Adyar, where she will remain until the close of March. She is looking and feeling remarkably well.

S. E. Palmer.



OUR WORK.

The article which Mr. Jinarajadasa wrote in January Messenger, under the title of "Not Our Work," contains points of great importance, for they concern what should be the right activities of an earnest member of the Theosophical Society.

I should like to speak of personal observations relating to the same subject, hoping that these will draw out from others their own experiences and persuade them to tell about them, also. The diversity of each one's surroundings brings about the inevitable different ways which must govern our endeavors to be enrolled in the Order of Service suggested to us by our beloved President.

This letter will be better understood by those who, like myself, are living where theosophy has never been heard of before, or, if familiar, is looked upon with suspicion. In my personal case, I live in the southwestern part of Louisiana, in a town the center of a large parish whose inhabitants are mostly Catholics, with, of course, quite a good number of men and women of other religious denominations.

I have been here for about two years. From the beginning I became rapidly acquainted with many of the inhabitants. Hardly ever did I miss a chance to speak of reincarnation and karma. The ideas were most novel to them, without imposing those truths, I helped my friends to apply them to the many, so far, mysterious ways of destiny. They found the explanations plausible, but the mental atmosphere in which these people are living is making the assimilation of theosophical ideas very slow. As to the fact, which I told them, that we do not die when we lay aside the physical body, it helped them wonderfully to take a great interest in the many articles published recently in our magazines about life after death.

But after many failures to organize even a study class, where some men and women should come, meeting at one place instead of having those lengthy private talks with me, in which each one would speak of his individual perplexities, I concluded that it would be best to awaken in them the will to organize among themselves those very movements that non-

theosophists were leading in larger cities.

We began with the organization of a society for the "Prevention of Cruelty to Animals," sadly lacking here. Everywhere I believe the incentive that prompts any such movement is that "one hates to see an animal suffer." We know that theosophical teachings allow us to see far deeper into why we should not let an animal suffer, could we not include in the Order of Service, the task of enlightening, to that effect, the most receptive members of such a society, who, by their willingness to have a share in it, show that those ideas are along the lines of their temperament?

The next thing I suggested was to organize a "Sunshine Society" for children. This appealed to the parents, for it was done in the large cities, but in the latter the sunshine given by children is to give clothing and presents to those deprived of the good things of this world. Of course the children being also taught to be kind to others. To this, I asked them, for instance, to add the search for good in others, and to report at meetings on their success. This seemed rather novel to parents and children, but do we not know that the child who is on the constant lookout for good in others, learns to make these vibrations become natural to him, attracting to his vehicles but the finest matter and thus expelling the coarser one? Truth I asked also to be included as being sunshine given to others, and though my fellow helpers could not at first understand the connection, I won my point, for do we not know that the child who radiates Truth is like the sun rays, vivifying his surroundings in a wonderful way? To the mothers I would explain my reasons.

The next thing was the organization of a mothers' club that would include a "League for School Improvement." This movement has just been started in our slow-moving South, all progressive towns urged to follow the lead. I called a meeting to that effect, promising myself, as a theosophist, that I would bend all my efforts to add to this movement, the building of the child's character previous to school time, and the home training later on, using to that purpose our theosophical teachings. It was easy, for do we not know that the heart

of the true mother is drawn towards whoever is trying, not to interfere with her authority, but to help her to improve her children?

When we think of the Great One coming at the time when these very children will have reached the full development of their faculties in this life, you feel deeply moved at the magnitude of a task that would help those guardians of souls to understand their mission and its responsibility.

Much light can be thrown on such work by a theosophist, not, perhaps, in an open meeting, when all are present and so many different forces at work, but privately given to many mothers. As we study the human hearts, we can try to help the play of occult forces on them.

I have observed as promising for the future the keen interest shown by some when they would realize what could be accomplished if one had a deeper knowledge of the forces for good. It is curious how thoroughly disgusted are some people with certain ways that have become a habit to them as well as to others, faults indulged in for so long a time that to check them it would require a stronger will for self improvement than they have yet developed. I want to speak of the habit of gossip. To my suggestion that children should be trained to search for the good in others, and forbidden to report the bad, the elders were struck by the inevitable result of such a training, they saw wrong witnessed in silence, the habit of repeating it dying out, while praising what was well changed, the quality of the topics that make up the present day conversation.

As Mr. Jinarajadasa says, it is better not to waste any precious energies in starting new

movements, but it is right spirit of co-operation to go where there is already a center and thus strengthen it. I would add, when these centers are non-existent, it must be right to help start movements similar to what is elsewhere the expression of Egos becoming aware of the unity underlying all things, to lead them into more light, to guide them into more effective activities, if they respond willingly, one should feel to be but the instrument used for the purpose, in such a case, it should mean the resolve to put aside one's personality and to apply rigidly to one's own training the admirable and clear teachings of theosophy, never try to impose your convictions on others, offer what you know to their consideration, if they are ready, they will respond, and give full credit to their sincerity by remembering that after all if they have not yet had in this life the theosophical teachings, they may nevertheless be way ahead of you in approaching the Path.

It is a great privilege for the earnest theosophical student to have environments that allow propaganda, in writing, lecturing, group meetings and study classes, but evidently some of us have not deserved it. When a member stands alone in a community, at first he cannot hope to be a very strong channel, still if he forgets himself entirely, offers his time, watches his opportunities, centers his thoughts on the one purpose of service, he will be building for the future that very branch, attracting to it the members needed to make it the channel the Masters need in all places for their work.

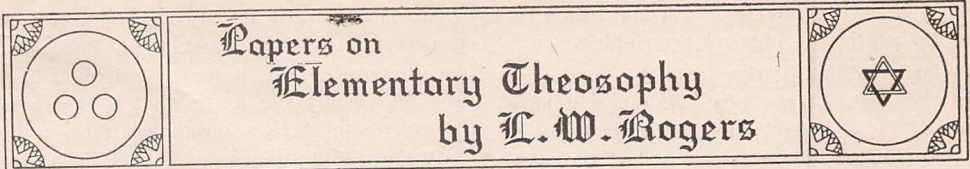
So do I say to my fellow workers who stand as I do, in appearance alone, be patient and persevering and opportunities will be springing from all sides.
E. H.

COLOUR.

The rose-light in the evening sky,
The opalescent hues that shine
Within the sea-shell's hollow curve,
In joy uplift this soul of mine.

They glimpse a beauty yet unknown,
Too high for mortal sense to reach,
A Word transcending mortal words—
For colour is the Spirit-speech.

—Helen G. Crawford.



REINCARNATION AND MEMORY.

There are some people who look upon the materialist as being only very partially enlightened, who regard the notion of sudden creation as absurd, but who still decline to look with favor upon the hypothesis of reincarnation. A gentleman in Texas wrote me last week that he had read one of my little books with great interest and then added, with entertaining frankness: "But I don't like your miserable doctrine of reincarnation. I much prefer the orthodox idea of eternal hell. I believe in eternal progress but don't believe you have to return to the earth to progress. Reincarnation does away with personal identification."

Undoubtedly until the idea of reincarnation is pretty fully grasped it will seem repulsive when considered from the viewpoint of the physical life. This notion that we are the personality, and very largely the physical body, is a difficult one to deal with because a fear that something will be lost is closely associated with it. The personality is to the individuality somewhat as childhood is to maturity. Tell the uncomprehending young child that the time will come for him when all his toys will be taken away, all his dearest games will disappear and even his jolly playmates will be separated from him—in short, that the whole of his child's world will vanish—and you would doubtless cause him great anxiety and grief. His loss would be clear to him and his gain incomprehensible. He knows the child personality as himself, and its destruction seems to him no better than annihilation. He might easily, like our Texan friend, prefer any sort of punishment to that.

Now, it is quite impossible to feel otherwise about it so long as it is regarded from the child-world viewpoint. As the child gets a little older and begins to comprehend in a limited way what manhood means, he loses the fear because he sees that what he has

thought to be himself is not at all himself, but only a comparatively unimportant period of his whole life, and that all that he would really lose would be some of his limitations. Whatever there was in his smaller life of the nature of the eternal would be retained. If there is a real love for some playmate, that tie will outlive the child personality and become a manhood possession. It is only the trifling, the impermanent, that is left behind. He loses only that which he ought to lose and which it is beneficial to lose. And so it is with the personality and the individuality in reincarnation. If a man feels the personality to be himself and cannot even in imagination rise to a broader outlook he will cling to the personality desperately and feel that to transcend it would be annihilation. But all the while he is the victim of a delusion. He does not in the least distinguish between himself and his body as he does between himself and his favorite suit of clothes. If somebody proposed to him that every six months he should have a new suit he would not be startled nor would he deny that, comfortable as the present one is, it could be duplicated and even improved; and that while the cut and texture might change, he would not lose his individuality with his change of wardrobe. But when he thinks of changing bodies and getting a new and better one every fifteen hundred years, or so, in his long evolutionary journey, he regards that as annihilation just because the bodily life seems to be the self. To think of being known as Plebius at one period and as Wilson at the present seems to him like an impertinent division of his personality carried to the point where the dividend is naught! As Wilson he looks upon Plebius with scorn, and it is safe to say that if as Plebius he could have looked forward to the present incarnation he would have regarded Wilson with suspicion. But, after all, it is precisely as though we were to call him Mr. Winters and Mr. Sum-

mers, according to the costumes he donned; these names being applied as he arrayed himself in different clothing with the flight of the seasons and appeared alternately in the city or at the seaside, while the man himself changed not at all.

Of course it will be said at once by our critic that in any given incarnation we do not remember the past incarnations, and therefore cannot know the friends of the past as the child can know his after reaching manhood; that these ties with others constitute the chief pleasure of life and that if reincarnation is true, we are thus cheated out of the memory of all the past happiness that is hidden by the curtain of oblivion. This thought deserves careful consideration; and first of all let us not overlook the fact that the charm and value of the ties of affection that bind us to each other arise out of the association itself, the friendship itself, and not from a recollection of what originally causes it. The important thing to you is that your friend loves you; that you are mutually helpful and that you both thoroughly enjoy being associated together. Why do you care whether in the past you lived in Greece or in Rome; whether you were in the same family, or whether meeting then as strangers a friendship sprang up between you so strong and true that it shall endure forever and bring you together life after life, regardless of the particular spot upon earth where you may be born? It is that fact which is of importance, not how the fact came to be. So even from the viewpoint of the limited physical consciousness the lack of memory is not a very vital matter, while from the truer viewpoint of the wider consciousness, where all the past is in full view, the objection does not hold good at all.

But what of the undoubted fact that all the past is at present blotted out—that there is now no memory of the countless activities of the past personalities? Is not a child's memory blotted out by the wider activities of manhood? What man remembers the first two years of his childhood or cares that he cannot? Would you especially enjoy remembering the days when you crawled in the dirt, or the two or three months when you shrieked all night with the colic? Memory must in-

clude both the pleasant and the unpleasant, and it is an open question whether a kick does not make a deeper impression than a smile. If nature gave us memory of our past incarnations, most of us would certainly have a moral curiosity shop to gaze at that would not be pleasant. Up through the far reaches of our slow evolution from the conscienceless brute we have fought our way and the trail behind us is one of blood and tears. If that were not mercifully hidden from our sight we should look upon our blood-red hands of the past with a feeling akin to that of Lady Macbeth as she nightly paced the floor with a haunting memory that would not sleep even when the body slept. That which should live lives in spite of the missing links in memory, and we are resistlessly drawn toward our former friends again in this life. But that which should not live in the present consciousness is considerably hidden and we escape its crushing depression. The objection some of us have to being deprived of a memory of the past recalls the remark of Col. Robert Ingersoll that many good orthodox people denounced him because he was trying to take away from them the consolation naturally arising from a belief in eternal damnation!

Turning from the past to the future, the misconceptions about reincarnation are equally numerous. One of the questions put repeatedly to the theosophical lecturer runs something like this: "Since our loved ones cannot all be with us in every incarnation, and since a person may live most of the physical life after some dear one dies, does not a belief in reincarnation make life scarcely worth living on account of such separation?"

How much does that differ from saying: "Since existence in the physical world necessitates almost constant separation from many of our dearest friends and relatives is life worth living?" Or perhaps it could be put this way: "Since one-third of the whole physical existence must be spent in sleep, and during that time we are deprived of conscious association with our dear ones, is life worth while at all?"

In an ordinary life of forty or fifty years, how much time does a very busy man actually spend with his family? He is off for the office immediately after breakfast every day

in the week. He returns late in the day, and may go out again in the evening. It may easily happen that the children, retiring early and rising late, scarcely see him at all from Sunday to Sunday. In a few years they will marry and leave home, after which most of the members of the family will see each other only occasionally, and in many cases only once in every two or three years. But nobody thinks all that makes life not worth the living. To say that all our friends should be with us in each incarnation in order to make life satisfactory is like saying that all the friends we have now should be with us daily, or life would be cold and cheerless.

This feeling that if reincarnation is the method of our evolution we are separated a great deal from our friends arises from the same old delusion that physical life is the only real life, and that if we miss our friends here it amounts to losing them altogether. When we remember that by the hypothesis of reincarnation only one-thirtieth or one-twentieth of our whole existence is spent in the physical life, and that even in that strong

ties will bring us together with certainty, while in the devachanic life we have all our friends all the time, the groundlessness of the objection becomes at once apparent. Even when we miss them for a whole incarnation it is, comparatively, only as though a member of the family should go on a summer's vacation—a circumstance that would scarcely convince any of us that life is a failure.

Would it not be better to be less distressed about the erroneous notion that reincarnation separates us from our friends and more concerned about taking the attitude toward them now that will make any future separation impossible? for in exact proportion that we deserve to have them we shall have them. Separation, like everything else we do not like, is playing its part in our evolution and teaching us needed lessons. The chief sting in the change we know as death lies in the separation it causes; and Death is a mighty teacher. Selfishness and separation are twin evils. As the one disappears, the other also vanishes. With perfect compassion neither can exist.

THE SPIRIT OF THE HOUR.

As the Theosophical Society is, in its physical plane, expression all agog with the immanence of a great event, so are the higher worlds filled with the joyful anticipation of His coming to us, His children here on earth. A freer, lighter air is breathed everywhere. Evil has not the power over the spirit which it had, though this difference be not apparent to us on our plane. What is this spirit of the hour? It is the universal feeling of that great cyclical event, the making of God manifest in the flesh!

What benefits to created beings have accrued from that coming? The collective karma of all mankind shall be lifted, the burden of our sins relieved, the way made easier for all, to light, to knowledge, to freedom from pain, to

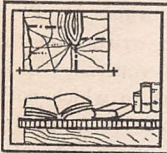
the glory, wisdom and peace of God, the Father. All evolutions shall rejoice in a fuller flowing of life, hopefulness in the promise of the years and cycles shall grow. Even inanimate nature shall share in the great upward and onward impetus which He shall give.

For the manvantara shall draw rapidly to a close. Swiftly shall act follow act, scene crowd upon scene till the drama shall close, while the diapason of the Aum shall resound ever fuller and more gloriously and more lovingly for all beings, God's creatures.

The message always is whispered in our hearts, hour by hour, day by day, more and more, the beautiful refrain men heard long ago, "Prepare ye the Way, make His Paths straight."

W. V-H.





Current Literature



ROSTAND'S NEW PLAY—CHANTICLEER.

The critics generally consider that the brilliancy of the verse surpasses even "Cyrano," if that is possible, but the artistic note struck is so high that they doubt whether the play will be a popular success, after curiosity has worn off.

"Chanticleer" is a unique production. No human character appears in the cast. The dramatic personæ are fowls, birds, and animals, and as they are necessarily as large as the men and women who enact the parts, everything which appears upon the stage is upon a corresponding scale. Chanticleer, the hero, is filled with illusions about his place in the world. He imagines he is master of the sun; that the sun rises at the end of night because Chanticleer has awakened and crowed. The play dispels this illusions in the heart of Chanticleer alone.

The first act opens with the sun rising on a barnyard. A mountainous manure pile is on one side of the stage. A fence, which seems immense because it is in proportion, separates the yard from a road, beyond which is a forest background. To the right a wooden shoe, forgotten by the farmer's wife, is of the size it would appear to the chicken, and near by a chair completes the scale illusion, its legs, which alone are seen, being eight yards high.

In the center of the stage with his companions of the barnyard grouped around him, Chanticleer hails the sun, whose first rays gild the scene, in a hymn full of the poet's lyric magnificence. On the manure pile perches the blackbird, jealous of the cock and breaking into his noble sentiments with gibes and puns after the manner of Cyrano. The dog is the droll moralizer of the place. Chanticleer falls in love with a beautiful hen-pheasant, who is wooed by the fighting cock.

The second act is the scenic gem of the piece, showing the upper branches of a blasted pine in the heart of a forest, the human-sized birds perched in the branches,

The owl calls the roll of the birds of the night, each, as his name is called, answering and opening two luminous eyes, which shine, in the semi-obscure of the stage, green, yellow, or blood red. These birds declaim the hymn of the night and afterward conspire together to rid themselves of their archenemy, Chanticleer. With him gone they believe the sunlight will be forever quenched and they will be masters forevermore.

In the third act Chanticleer learns of the conspiracy of the night birds, and fights a duel with his false friend, the game cock, killing him despite his steel gaffs and redoubtable skill. This is the beginning of the end for Chanticleer. The treachery of his friend poisons his optimism. The hen pheasant, the prize of the combat, offers the consolation of her love in a fine outburst and then draws his head under her wing and bids him "sleep."

When the fourth and last act opens Chanticleer, wooed by love, has slept so long that the sun has risen without him.

"And I have not crowed," he cries.

The dream of his life, all his belief in his wondrous power, crumbles. So he was not the ruler of the sun. All the tenderness of the hen pheasant cannot bring back the lost illusion. His hens do not know it. The birds of the night still believe in him. He has his followers and his enemies as before. The sun still rises when he, Chanticleer, crows. If the dog doubts, he is silent. But the iron that has entered his soul is the death of the glorious Chanticleer.

The following extract from John Wesley's Works, Vol. IV., pp. 279-286, clearly shows that he was a clairvoyant; he says: "A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas Day, about midnight, I saw him, standing by my bedside, surrounded by a glorious light, and earnestly looking at

me. He was wet all over. That night the ship in which he sailed split on a rock, and all the crew were drowned. On April 9, 1767, I was lying awake, and I saw (another) brother John standing by my bedside. Just at that time he died at Jamaica. I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind . . . but there are numerous arguments beside (apparitions) which abundantly confute their vain imaginations.—Light.

MARS AND MERCURY.

The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In "Lucifer," Vol. XIII., p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence, but on my return he showed me the original letter on which the statement in "Esoteric Buddhism" was founded, the letter partially quoted in "The Secret Doctrine" (i. 187); this letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the Master's statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. As the society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these: the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F. and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time, the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and has never been on

Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter. —A. B.

(Extract from "Lucifer," Vol. XVII., pp. 271, Sept., 1895—Feb., 1896.)

According to the Jewish World, the French expedition has made further notable discoveries at Susa, the Shushan of the Bible, the ancient Elamite capital. In the Acropolis the explorers found, superimposed one above the other, the remains of three cities dating back to B. C. 4000, and beneath these other settlements of the prehistoric period. The most important discoveries were three black stone pillars, on which was inscribed the law code of King Hammurabi of Babylon. The site appears to have been occupied by the Babylonians earlier than B. C. 2800. Subsequently the Elamites regained their independence, and retained possession of the city until B. C. 649, when it was sacked by Assurbanipal, King of Assyria.

In some part of the Protectorate of Sierra Leone there exists a secret society called the "Human Leopard Society," and it is the practice of its members to take possession by occult means of the bare skin of a leopard specially prepared by themselves and transform it into a natural live leopard. While in that condition it will range especially in the night the surrounding country and kill and consume human beings. The Sierra Leone government is endeavoring to put a stop to this inhuman society, and several of its members have been caught, convicted and hanged. In other parts of the same protectorate those of the people who practice the Voodoo form of magic are able to make use of a crocodile, a boa-constrictor, a viper, a scorpion, an owl, a garden spider, and many other animals which suit their purpose to perpetrate their atrocious deeds.



The Field



Austin, Texas.

Each alternate week a resume of the preceding two Sundays' lessons in the Manuals, is prepared and sent to the members of the Study Class who are not in Austin; it was done weekly until the list got too long. I now have beside me twenty-two letters ready for mailing, each containing a copy of the resumes prepared on the last three lessons in Devachanic Plane. Until recently those resumes have been prepared by the undersigned; recently some other members have taken off of me the work of preparing the rough draft, so I only make the necessary number of typewritten copies.

The twenty-two letters go: three to Louisiana, one to Alabama, one to Kentucky, one to Ohio, two to New York, one to Missouri, one to California, and the remaining dozen to nine different towns in Texas. None are sent to those in Austin, it being thought that anyone sufficiently interested will make it a point to come to the class on Sunday afternoons in Odd Fellows Hall. Of the twenty-two, but three are not members of the society.

In the proper envelopes I have placed such personal notes as are necessary to make replies to the letters or inquiries received in the interval since the last batch of letters were sent out.

It is the understanding of all these correspondents that when they can do so, they are to study the same lesson the class here is studying, and at the same time, 3:30 p. m.; thus while our classes here run from seven to twenty, many more are with us in the mental plane. We have distinctly felt the unison with absent minds on more than one occasion.

Another activity in the same line is this: Our Secret Doctrine class meets Wednesday nights. A subject for daily meditation is given at the close of the lesson, and the lesson on the next Wednesday night is begun with a meditation on the same subject, after which one of the members turns to the piano and plays

softly some inspiring melody. That done and the "Amen" at the close of the hymn being pronounced by the undersigned, each member is given the opportunity of telling how the subject for the week's meditation has been lived up to or otherwise. It is a most valuable portion of the work to hear the reports of the individuals; no criticisms being in order—only kindly sympathy for the shortcoming reported. Out of the twenty-two letters above referred to, seven are going to members of the society who have expressed a desire to join in that meditation—of course, only members of the society are eligible to either the meditation or to the Secret Doctrine class. The seven subjects for meditation, over which the class is starting the second time, February 24, are Truth, Purity, Justice, Compassion, Unselfishness, Silence and Self-control. After we have gone over these two or three times, bringing to bear all that any member can think of in the published lectures of Mrs. Besant, Mr. Leadbeater, and others, it is planned that another list of seven virtues will be selected and used for two or three months or longer. One of the earnest members said at last meeting that it had never occurred to him to class "Silence" as one of the virtues, until this list came before him. He now sees the point.

It is planned that hereafter, instead of writing resumes of the weekly lessons, a commentary shall be prepared and given to the local Sunday newspaper. This is in an effort to carry before the people the great teachings of which the western world stands most in need: Reincarnation and Karma. Naturally the technical words will be avoided where possible and the commentaries will include matter taken from recognized standard literature supporting the teachings under consideration. We began Reincarnation on February 20 and hope to complete that manual and karma by July 1, when we will adjourn for the summer.

Thos. D. Dawkins.

Akron.

On the whole our year's work has been satisfactory. A study class for beginners has been organized under the direction of Mrs. A. Ross Read. It meets weekly and is now studying "Man and His Bodies." The members of this class are not members of the lodge. Lodge members meet weekly to study "In the Outer Court" and "A Study in Consciousness." We are slowly adding to our circulating library by using discount on books bought by members for that purpose.

Akron is a manufacturing city, much bent on the pursuit of the "almighty dollar" and consequently not a very promising field for Theosophy, but Mr. Cooper came in January and broke the ice by a week's course of lectures. He lectured to the public every evening in a public hall and, being an indefatigable worker, he added to that labor a lecture each afternoon to members and others who had an elementary knowledge of Theosophy. The press reported the lectures after a manner, so Theosophy has at least been brought to the attention of hundreds of people for the first time in this incarnation. Mary K. Neff.

Buffalo.

The following lectures will be delivered under the auspices of the Buffalo New Thought League by Dr. T. P. C. Barnard: Telepathy and Mind Cure; The Use and Abuse of Psychic Powers; The Unseen World; Clairvoyance; Life after Death.

The following will be given Sundays before the Buffalo Theosophical Society: One Life or Man, Which; Mesmerism and Mesmeric Phenomena; The Ancient Mysteries; The Power of Thought; The Identity of Theosophy and The Early Christian Teachings; and The Law of Justice.

Chicago.

The Annie Besant Lodge T. S. is engaged in the following activities: On Wednesdays Dr. Burnett conducts two classes; first, 3 p. m. to 4 p. m., the Building of the Individual; second, 6:45 p. m. to 7:45 p. m., The Beginnings of the Sixth Race.

A regular Lodge Meeting at 8:00 o'clock of

the same day; short papers are read, followed by a discussion on the following topics: Karma, The Personality, The Individuality, "Small Worries," What is Meant by "A Lost Soul," Inter-Communication Between the Planes, and others of interest.

(Reincarnation previously discussed.)

Columbus.

We have now formed a study-class which meets at the home of Mr. and Mrs. C. W. Taylor, 56 West Lane avenue, every Sunday afternoon. The class is studying Mr. C. W. Leadbeater's "Outline of Theosophy." Mr. A. Ross Read of Akron is conducting the class, and all seem to be very much interested and eager to learn more of the truth.

We regret very much of Mr. Rogers' inability to visit Columbus this season, as we think he would be able to touch on some points that would arouse interest and make members feel the importance of establishing a lodge here. A lodge seems to bind members closer together, and co-operation in this way makes a strong center for the expression of the divine wisdom.

(Mrs.) M. C. Taylor.

Council Bluffs.

Our activities began December 18, 1908, when Mr. Jinarajadasa came to us for the first time. Previously we had had only a study class of seven members.

This being a railroad center and on the way to his other engagements, Mr. Jinarajadasa has kindly stopped with us whenever possible. He gave us six days in February and six in March. This gave us more publicity than we could have had in any other way, and resulted in the formation of a Friday night study-class of twenty-five members, who met regularly until the first of August, when a month's vacation was taken. Our charter was signed June 19, 1909, and bears the name of eight members.

On September 10, we had the privilege of having Mrs. Besant lecture in Omaha. There being no organization there, the Council Bluffs Lodge made the arrangements necessary.

October 31st Mr. Cooper came for thirteen

days. His work was very much appreciated and did a great deal of good.

Mr. Jinarajadasa gave a lantern lecture in Omaha and a lecture here on the evenings of January 3rd and 4th, both of which were very well attended.

Since organizing, we have had a gain of four members, making our present number twelve. One application blank is waiting for the signature. Later in October we rented a small room in a prominent business block for reading room and meeting purposes. Mr. Cooper's audiences, however, soon outgrew these quarters and we took a suite of two rooms with a seating capacity of seventy-five in the same building and still retain them. The largest of our meetings and lectures have been held in the auditorium of the Public Library and the Y. M. C. A. building.

Our library holds about fifty books, besides a good many pamphlets, one year's *Theosophist*, two years of *Messenger*, one year's *Theosophical Review*. We have also obtained eight subscriptions to *Messenger* for 1910.

(Mrs.) Effie M. Smith.

East Orange.

Olcott Lodge of East Orange, N. J., is in a very flourishing condition both as to interest and finances. The officers elected for the year are: President, David S. Plumb; vice president, Mrs. Mary Colvin; secretary, Mrs. Mildred E. Kern; treasurer, Mrs. Geo. B. Swain; librarian, Miss Emily Wiederhold. The attendance at classes and lodge meetings is excellent. We have seventeen meetings, with a strong possibility of half a dozen more in the near future.

Mrs. Florence Duffie of Washington, D. C., won the love and approval of all by her earnest, capable efforts and her remarkable patience. She gave five public lectures for the lodge and we are looking forward to her return in the spring. Her "Story of the Christ" was most beautifully put.

Olcott Lodge bids fair to be a credit to itself and its sponsor.

Mildred E. Kern.

Honolulu.

In the last few months we have felt a decided improvement in the condition of our

branch; new members are coming in and greater interest is shown.

During the past year we have been studying Mrs. Besant's "Study in Consciousness" and have now taken up "The Evolution of Life and Form." We have an average attendance of about ten at our regular Tuesday Evening Study-Class. Once a month we have a public meeting which is fairly well attended. At these public meetings Mrs. Prime is the speaker.

We are all pleased that the yearly dues have been increased to two dollars.

Elizabeth Sanford.

Santa Rosa.

Santa Rosa Lodge is threading its way untiring and unhastening, occasionally adding a member to its lodge, or demitting one to join elsewhere. Under the harmony which prevails, all activities continue, each member adding his or her quota, as their limitations permit. We are preparing to make the most of Mr. Jinarajadasa's visit, trusting that the impetus that great worker gives to Theosophy may wake up those who as yet remain unaffected by our humble efforts.

P. Von der Linden.

New York.

Mrs. Jennie Bell of New York City has taken much interest in theosophic prison work in her vicinity, visiting jails and penitentiaries and talking with prisoners from a theosophic point of view and also placing literature, so that they come in contact with it and make use of it. The example may well be imitated by others wherever they are situated, so that they can come in contact with prisoners whose needs are so urgent. Naturally, prisoners are very much interested in the subject of karma. Mrs. Bell has been especially successful in arousing interest with Mrs. Besant's "Is Theosophy Anti-Christian," Mr. L. W. Rogers' "Hints to Young Students of Occultism," and Mr. Leadbeater's "What Theosophy Does for Us."

Rochester, New York.

In the fall of 1909 the small group of people who were to grow into the Genesee Lodge held its first meeting at the office of Dr. Lillian B. Daily, 425 Granite Building. The group first

met as a study-class, but with the fixed purpose on the part of its originators to have it grow into a lodge when the time was ripe. At some of the first meetings there were present only its present president and secretary and one other faithful member. Gradually their meetings grew in number and kept up every Tuesday evening all through the winter. In the early spring twelve people made application for a charter. The Genesee Lodge, as such, held its first meeting March 23, 1909. The attendance had grown too large for the office, so the lodge decided to rent a fine large studio with chairs and seating capacity for one hundred. This is centrally located in one of the best office buildings. Here the lodge has held all its meetings since April 6, 1909. Since then we have added four new members, making a membership of sixteen. Our meetings are well attended and there is much interest manifested. We have an excellent group of workers who hope to keep alive and further develop the increasing interest in Theosophy in this town. Last August Mrs. Besant was in Rochester for one night. Both branches worked with the utmost enthusiasm and in spite of the fact that the lecture was given on a very hot Saturday night, one of our largest theatres was comfortably filled by the best kind of an audience. Mrs. Besant of course made a profound impression.

The papers here advertise our weekly meetings free. The lodge has just started a library which bids fair to increase into quite an institution.

Mr. Irving Cooper has just finished a two weeks' stay with us, during which time he has given four public lectures in the Unitarian Church, occupying the pulpit two Sunday nights and giving four semi-public lectures at the lodge rooms. In addition to this he has given two drawing room lectures at members' homes. The lectures have been well attended and have much interested his audiences. As a result of his visit both lodges have started beginners' classes. Since the formation of the Genesee Lodge both it and the older lodge have grown in number.

Lillian B. Daily.

Toronto.

Toronto Branch closed another highly successful year at its annual meeting on February

24. The membership is now close to the eighty mark and the financial statement shows a satisfactory cash balance. There will be changes in the personnel of the executive for the coming year. The president, A. G. Horwood, who has occupied the chair for several years, consented to stand again and was re-elected. The position of vice president, however, made vacant by the departure of Dr. Lelia A. Davis for headquarters at Adyar, will be filled by Albert E. S. Smythe, founder and first president of Toronto Branch. Mr. and Mrs. Ogilvie, who have served the branch so well and faithfully for the past five years in the respective capacities of secretary and treasurer, are retiring from official work this year and their places will be filled by Roy Mitchell and Mrs. H. S. Saunders. Felix Belcher was elected librarian. All appointments were by acclamation.

The activities of the lodge have been in an exceptionally flourishing condition during the past twelvemonth. The Secret Doctrine and Ancient Wisdom classes are well attended and an excellent series of lectures has been given on Sunday evenings. Among the speakers on the syllabus have been seven members of the faculty of the University of Toronto, all men of international reputation, speaking on scientific and philosophic subjects along the line of the society's work.

Toronto Branch, like most others perhaps, has been confronted with certain difficulties arising out of the increase in the membership fee. At the annual meeting a resolution was moved by S. L. Beckett, the purport of which was that the obligatory fee should remain the same as before and that the balance necessary to make up the full remittance for American headquarters should be taken from the general fund of the branch. This fund can, if necessary, be enlarged by private subscription. The resolution was passed with only three or four dissenting.

New York Lodge.

The activities of the New York Lodge has been so far this season principally along lines of lectures. On Sunday evenings there is being conducted a series of public lectures in Genealogical Hall; presented with the view of reaching those who are becoming interested. On

Tuesday evenings in the lodge rooms are held members' meetings, devoted more to the deeper study of theosophical subjects. Here gather from week to week students who are vitally interested, not only those from our own center, but from many outlying centers in Greater New York. We have been fortunate in having at these class talks those, among others, who could present to us results from some line of special research. Dr. A. E. Montague Maddock has been giving from time to time most interesting illustrative talks on astrology from esoteric and exoteric standpoints.

Mr. Henry H. Hotchner of the Interstate has spoken to packed rooms on psychic subjects. A quick illuminative and comprehensive talk on the Fourth Dimension has recently been presented by Dr. Stark to our members for the fourth time. Mrs. Duffie of Washington, D. C., during her recent tour gave a pleasant address on "The Message of The Theosophical Society." We are now looking forward to a visit from Mr. Irving S. Cooper. Then on Saturday nights a class in Elementary Theosophy has been organized and is in charge of Miss M. E. Slater.

The lodge rooms are open every afternoon, some member being there to welcome any stranger or guest who might come. During these hours, as well as on nights of the lectures, the library is open. This department is in the care of Mrs. Sarah Penfield, and the volumes have now reached the high tide mark of 561. The books in circulation last month summed up to 113, not counting magazines. During the two evenings of lectures books, photos, etc., are used in the purchase of library furniture and the new books as soon as they come from the hands of the publishers.

The propaganda work in prisons, one phase of the Order of Service, has been actively prosecuted by Miss Bell, who has secured the privilege of circulating theosophic books and magazines in the Tombs.

Then there is what might be called lecture propaganda; for right along members of our lodge are requested to give addresses in class-work at the many centers that are in our metropolis and its environs; and thus are formed those invisible yet powerful connecting links binding us all into a more complex whole

and so to be able to give a fuller expression of our one aim of service and brotherhood.

Annie Peake.

Since reporting on the course of lectures given in Washington late in December I have been so busy that finding time to get a few notes together seemed impossible. Following Washington, fourteen public lectures were given in Baltimore on fourteen consecutive nights, Beethoven Hall usually being filled and sometimes crowded. But there I said farewell to such audiences for the few good friends who are making it possible for me to stay in the field are fully in accord with my desire to work in new territory at all hazards. Since then courses of lectures have been given in Jersey City, Elizabeth, New Rochelle and Franklin, with Passaic and Paterson just ahead at the time of writing. Omitting the largest and the smallest, these towns range from forty thousand to one hundred thousand population and encircle New York City. The results have been about what we have expected: small audiences even after the most thorough advertising. Jersey City, with a population above three hundred thousand, after two weeks' advance work by Mr. Talbot, who placed 220 large window cards and distributed nearly four thousand programs and got considerable matter in the daily papers, gave us a first audience of but forty-six people. The other places were worse, in some instances beginning with a dozen people and growing to thirty or more as they talked with their friends. But the important thing is that some of them always become very deeply interested and nowhere thus far have we failed to leave behind a study group of a dozen or more, which means, in every case, I believe, a permanent center. The lodge organized at East Orange is one of the most active in the Section and is giving continuous public lectures, mostly by members from New York City.

L. W. Rogers.

Springfield.

The Springfield Branch T. S. reports a membership of twenty-three, seventeen resident and six non-resident members. These members have moved to other places and one has withdrawn to become a member-at-large. One new member has been received from another branch.

Two regular classes have been conducted through the year, one in the afternoon studying the Manuals; the other in the evening, at present studying Esoteric Christianity.

One cannot record the results of the work of a T. S. Branch with the pen. The little difficulties are best forgotten; the growth and good deeds are recorded on higher planes. But the encouragements are more than the discouragements. Mr. Cooper is expected to be with the Branch for a week in March and a helpful, profitable season is anticipated.

Emma L. Bragg.

WORK IN SAN FRANCISCO AND VICINITY.

The Theosophical Propaganda Committee held the annual convention on January 30, 1910, in the rooms of the San Francisco Lodge. The Golden Gate Lodge, San Francisco, Oakland and Berkeley Lodges sent delegates, and after the customary work of reading minutes, reports, etc., of the year's work, election of the following officers took place: Chairman, Mr. W. J. Walters; Secretary, Mr. M. P. Christensen; Treasurer, Mr. T. Talbot.

In order to aid these officers in their work the following committees were appointed from among the members of the different committees. A publicity committee, a finance committee, and a lecture committee. It was decided that the propaganda committee meet as a whole on the last Sunday in each month, to discuss plans for work and make reports of what had been done during the month. The spirit of earnest service prevailed, many of the members no doubt went away with the thought "What can I do?" and some results in the short space of a month prove the truth of the old adage that "Where there is a will there is a way."

The following Sunday, February 6, there occurred an informal meeting of several of the committee members for the purpose of talking over "ways and means." Our chairman defined a very excellent plan for propaganda work, and an outline of it may be very helpful to other Theosophical Lodges. Already these plans are being laid, and are being executed as rapidly as workers and means will permit. Ten thousand pamphlets on "The Meaning of Theosophy" have been reprinted from Mrs. Besant's article in the January Theosophist.

They are designated as "Pamphlets No. 1," and the large town of Stockton is being circularized by them, the work being done by the members of the San Francisco Lodge. The town of Lodi is assigned to the Golden Gate Lodge, Maryville to the Berkeley Lodge, and San Jose to the Oakland Lodge.

Names are taken from telephone books. This work is being done at the reading rooms of the different lodges by the members in charge during the hours the rooms are kept open. It is estimated that 1,500 pamphlets each of No. 1, No. 2, and No. 3 will be sent to these respective towns. Pamphlet No. 2 will be reprinted from Mrs. Besant's article on Elementary Theosophy in the February Theosophist, and next month it will be sent to the same names in each town as Pamphlet No. 1, and the third pamphlet, No. 3, will be likewise sent. At the expiration of three months it is hoped that the towns mentioned will be better prepared to receive lectures on Theosophy which will be given during the year by members of the different lodges.

This circularizing method may produce considerable correspondence. If so, it will be assigned to different students, thus spreading out the work and giving to many an opportunity of service. The Propaganda Fund will be increased by the sale of lectures, etc. Two thousand pamphlets (at 15 cents each) have been printed on the lecture on "Reincarnation," which Mrs. Besant delivered in San Francisco last year.

Two members of the committee assumed the personal responsibility of renting a store on one of the main thoroughfares, Valencia street, in the thickly populated district of the city known as the "Mission." It seemed necessary that Theosophy should be brought to this section of the city, so within the past month the door has been opened at 1324 Valencia street and there is now established a "Theosophical Free Reading Room and Library" and a vigorous attempt is being made to start a Lotus Group. It is in the immediate neighborhood of two grades of the public school. The room has been tastily painted and papered and wired for electric light, and is now a dignified looking hall with a seating capacity for 125 people.

The two members who assumed this responsibility have received unstinted support from

the President and members of the San Francisco Lodge. It has been a beautiful demonstration of fraternal co-operation. Books and chairs have been generously donated. The reading room is now well furnished with tables, book-cases, chairs, pictures, and the required floor-runner. At present there are about seventy-five books, besides magazines and propaganda matter.

The reading room is open daily from 2 to 4 p. m., and in the evenings from 7:30 to 9. The opening evening was February 22. Mr. Walters made the opening remarks, followed by a devotional reading and an excellent talk by Mr. Le Apsley to an audience of sixty-five people. During this month Mr. Le Apsley will have his class in "Esoteric Christianity" every Thursday evening at this new "outpost."

It is hoped that in time this Theosophical reading room and library will be but one among many scattered throughout the city of San Francisco and other bay cities. Zeal and patience are the particular requirements for such undertakings. One of the Committee.

Rome, Italy.

There is a fine Theosophical Lodge in Rome of one hundred members. I had the pleasure of visiting the branch and met the President, General Carlo Ballatore, and Dr. Colazza, Vice President. They have a fine room also and an office adjoining for the Secretary, Dr. Varo. They hold two meetings weekly, on Mondays and Thursdays. They have a good circulating library and I understand them to say they publish a magazine. Most of the members are Italians.

Marie C. Seeley.

CORRESPONDENCE SCHOOL.

April Questions on Man and His Bodies.

Pages 20-30.

1. State fully the methods given for the purification of the bodies.
2. In what way do these methods act for the purification of the bodies?
3. What is meant by the "desire nature"?
4. How does one obtain control over the "desire nature"?
5. What is the etheric double?

It is particularly desired that the answers to these questions be written out in full, the different parts being classified and tabulated.

Questions for April. *Esoteric Christianity.*
Pages 1 to 20, inclusive.

(1) Do religions have a hidden side to their teachings? (2) Has Christianity ever recognized an esoteric side of its philosophy? (3) Why do religions exert so powerful an influence over those who yield to them? (4) What two great opinions are recognized generally as to the origin of religions? (5) State the opinion of Comparative Mythologists. (6) State the opinion of Comparative Religionists. (7) Why the necessity of an esoteric side to a religion? (8) Has there ever occurred any great misuse of Knowledge? (9) What plan do the Elder Brothers seem to follow in the giving out of Knowledge? Give names of a few religions the esoteric teaching of Which have been recognized in times past. (10) Did the Mysteries of different religions agree or differ in their general teaching?

David S. M. Unger.





Book Reviews



Trans-Himalaya. Sven Hedin. The Macmillan Co. 2 Vols., \$7.50.

All Theosophists must be very much interested in the subjects treated by Sven Hedin in his books of travel in Tibet. He devotes himself to the scientific phases of travel rather than to its social features. His perilous journeys are detailed with his usual clearness and directness of style, beginning with the difficult entry into the country without the British aid which he had sought.

This work of Hedin's will be all the more timely on account of the fact that the Chinese have recently invaded Tibet and driven out the Tashu Lama.

We quote as follows:

"Our knowledge of Tibet is still defective, and some future traveller will find sufficient material to show on a map of the whole Lamaistic world all the great pilgrim routes to innumerable sanctuaries. On such a map numerous roads would converge, like the spokes of a wheel, to Da Kuren, the temple of Maidari in Urga. Still closer would the rays from every inhabited spot of the immense territory of Lamaism run together to their chief focus, Lhasa. Somewhat less thickly they would unite at Tashi-lunpo. Innumerable winding roads and paths would start from the farthest border countries of Tibet, all tending towards the holy Kailas. We know that they exist, and no great imagination is required to conceive how they look on a map. But it is with the routes of pilgrims just as with the flight of the wild-geese: we know nothing of their precise course. Besides, among the principal foci are scattered a number of smaller centres whence radii diverge to a sanctuary, a lake, or a spring, and from the heart of all these wind-roses peals out a cry to the faithful, similar to the exhortation of Isaiah: 'Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem' (Isa. XXXIII. 20).

"In the ears of the Tibetan another saying rings, the mystical formula 'Om mani padme

hum," not only on his wanderings to the goal of his pilgrimage, but throughout his life. Concerning this Waddell makes, among others, the following remarks: "Om-ma ni pad-me Hum," which literally means "Om! The Jewel in the lotus!" Hum!—is addressed to the Bodhisat Padmapani, who is represented like Buddha as seated or standing within a lotus-flower. He is the patron-god of Tibet and the controller of metempsychosis. And no wonder this formula is so popular and constantly repeated by both Lamas and laity, for its mere utterance is believed to stop the cycle of re-births and to convey the reciter directly to paradise. Thus it is stated in the Mani-kah-bum with extravagant rhapsody that this formula 'is the essence of all happiness, prosperity, and knowledge, and the great means of deliverance,' for the Om closes re-birth amongst the gods, ma among the Titans, ni as a man, pad as a beast, me as a Tantalus, and Hum as an inhabitant of hell. And in the keeping with this view each of these six syllables is given the distinctive color of these six states of re-birth, namely: Om, the godly white; ma, the Titanic blue; ni, the human yellow; pad, the animal green; me, the 'Tantalus' red; and Hum, the hellish black" (The Buddhism of Tibet, pp. 148-9).

"Köppen and Grünwedel translate the four words: "O, Jewel in the lotus-flower, Amen."

"Wherever one turns in Tibet, he sees the six sacred characters engraved or chiselled out, and hears them repeated everywhere. They are found in every temple in hundreds of thousands of copies, nay, in millions, for in the great prayer mills they are stamped in fine letters on thin paper. On the monastery roofs, on the roofs of private houses, and on the black tents, they are inscribed on the fluttering streamers. On all the roads we ride daily past wall-like stone cists covered with slabs, on which the formula "Om mani padme hum" is carved. Seldom does the most lonely path lead up to a pass where no cairn is erected to remind the wanderer of his de-

pendence all his life long on the influence of good and bad spirits. And on the top of every such lhato or lhadse is fixed a pole or a stick with streamers, every one proclaiming in black letters the eternal truth. At projecting rocks cubical chhortens or lhotos stand beside the road in red and white. On the sides of granite rocks polished smooth by wind and weather, figures of Buddha are frequently cut, and below them, as well as on fallen boulders, can be read in gigantic characters "Om mani padme hum." On the piers between which chain bridges are stretched over the Tsangpo or other rivers, heaps of stones are piled up, and on all these innumerable votive cairns lie yak skulls and crania of wild sheep and antelopes. Into the horns and the bleached frontal bones of the yak the sacred formula is cut, and the incised characters are filled in with red or some other holy color. We find them again in innumerable copies and in many forms, especially on the high-roads which lead to temples and pilgrims' resorts, as well as at all places where there is danger, as on mountain passes and river fords. And even the ferry boats of hide are decorated with blessed streamers.

"In every caravan one man at least, and usually several, has a prayer mill in his hand. This is rotated by means of a weight around the axle of the handle, and is stuffed full of paper strips bearing the holy formula in many thousands of impression. All day long, whatever the duration of the journey, the believer turns his prayer mill and babbles in chanting tones "Om mani padme hum." The militia who are called out to catch a robber band have on their ride more confidence in their prayer mills than in their guns and sabres, and, sad to say, there are some even among the robbers who rattle off their Om and Hum in order to make their escape. Among the escorts which accompanied me on various occasions there were always one or two horsemen armed with mani machine. One always sees this convenient praying instrument in the hands of the people one meets. The herdsman murmurs the six syllables beside his herd, his wife when milking the sheep, the merchant as he goes to market, the hunter as he stalks the wide yak on untrodden paths, the nomad when he sets out to move his tent to another pasture, the

artisan as he bends over his work. With these words the Tibetan begins his day, and with them on his tongue lies down to rest. The Om and Hum are not only the Alpha and Omega of the day, but of his whole life.

"The mystic words rang constantly in my ears. I heard them when the sun rose and when I blew out my light, and I did not escape them even in the wilderness, for my own men murmured "Om mani padme hum." They belong to Thibet, these words; they are inseparable from it: I cannot imagine the snow-capped mountains and the blue lakes without them. They are as closely connected this country as buzzing with the bee-hive, as the flutter of streamers with the pass, as the ceaseless west wind with its howling.

"The life of the Tibetan from the cradle to the grave is interwoven with a multitude of religious precepts and customs. It is his duty to contribute his mite to the maintenance of the monasteries and to the Peter's pence of the temples. When he passes a votive cairn he adds a stone to the pile as an offering; when he rides by a mani, he never forgets to guide his steed to the left of it; when he sees a holy mountain, he never omits to lay his forehead on the ground in homage; in all important undertakings he must, for the sake of his eternal salvation, seek the advice of monks learned in the law; when a mendicant lama comes to his door he never refuses to give him a handful of tsamba or a lump of butter; when he makes the round of the temple halls, he adds his contribution to the collection in the votive bowls; and when he saddles his horse or loads a yak, he again hums the everlasting "Om mani padme hum."

"More frequently than an Ave Maria or a Paternoster in the Catholic world, "Om manni padme hum" forms an accompaniment to the life and wanderings of humanity over half Asia. The boundless vista opened out by the six holy syllables is thus expressed by Edwin Arnold in the concluding lines of his poem, *The Light of Asia*:

The dew is on the lotus. Rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the sunrise comes.
The dewdrop slips into the shining sea."

The Survival of Man. Sir Oliver Lodge. Moffat, Yard & Company. 357 Pages. \$2.00.

Sir Oliver Lodge has done much for the investigation of the "after death states" from the point of view of the skeptic armed with no powers other than those of the five senses and denied the existence of others until proved from his own point of view.

The work of the Society for Psychical Research, though it has been in many ways and, especially, in its earlier days, some times characterized by such a blundering of method and cruelty of procedure as would astonish any one not familiar with the laws of karma as applied to organizations, has yet been productive of much good in its own way.

The following quotations from the preface and the body of the book will illustrate the tendency and conclusions of the author:

"The author's conviction of man's survival of bodily death—a conviction based on a large range of natural facts—is well known; and in this volume some idea can be gained as to the most direct and immediate kind of foundation on which in the future he considers that this belief will in due course be scientifically established.

"The author gives an account of many of his investigations into matters connected with psychical research during the last quarter of a century, with an abridgement of contemporary records. His inquiry, following the lines of the Society for Psychical Research, began with experimental telepathy; but the largest section of the book treats of automatic writing, trance speech, and other instances of temporary lucidity,—for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will most likely be found.

"An account of his experiences in connection with the controverted and often discredited "psychical phenomena" associated with exceptional mental states, and a discussion of the right scientific and philosophical attitude to these puzzling and at first incredible facts—which are pressing for inclusion in our scheme of Nature,—are reserved for another volume."

"If we now try to summarize once more the position at which we have so far arrived—which I have endeavored to express in the

concluding paragraph of the preceding chapter—we shall represent it somewhat as follows:

"The evidence for the survival of man, that is for the persistence of human intelligence and individual personality beyond bodily death, has always been cumulative; and now, through recent developments of the ancient phenomenon of automatic writing, it is beginning to be crucial.

"The fame of Mrs. Piper has spread into all lands, and I should think the fame of Mrs. Verrall also. In these recent cases of automatism the Society has been singularly fortunate, for in the one we have a medium who has been under strict supervision and competent management for the greater part of her psychical life; and in the other we have one of the sanest and acutest of our own investigators fortunately endowed with some power herself,—some power of acting as translator or interpreter between the psychical and the physical worlds. There are also other ladies to some extent concerned in the recent unsensational but most intelligent phenomena,—especially the one known as Mrs. Holland,—who are likewise above any suspicion of duplicity. But, indeed, the whole thing has been so conducted that no duplicity, either conscious or unconscious, can rationally be suspected; everything has been deposited at the time with responsible persons outside the sphere of influence, and we are at liberty to learn what we can from the record of the phenomena, unperturbed by any moral suspicions.

"And what do we find?

"We find deceased friends—some of them well known to us and active members of the Society while alive—especially Gurney, Hodgson, and Myers—constantly purporting to communicate, with the express purpose of patiently proving their identity and giving us cross-correspondences between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them."

"So we presently come back out of our tunnel into the light of day and relate our experience to a busy and incredulous, or in some cases too easily credulous, world. We expect to be received with incredulity; though doubtless we

shall be told in some quarters that it is all stale news, that there has been access to the other side of the mountain range from time immemorial, and that our laboriously constructed tunnel was quite unnecessary. Agile climbers may have been to the top and peeped over. Flying messages from the other side may have arrived; pioneers must have surveyed the route. But we, like the navvies, are unprovided with wings, we dig and work on the common earth, our business is to pierce the mountain at some moderate elevation, and construct a permanent road or railway for the service of humanity.

"What we have to announce, then, is no striking novelty, no new mode of communication, but only the reception, by old but developing methods, of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. Carefully constructed evidence, I say. The constructive ingenuity exists quite as much on the other side of the partition as on our side; there has been distinct co-operation between those on the material and those on the immaterial side; and we are at liberty, not indeed to announce any definite conclusion, but to adopt as a working hypothesis the ancient doctrine of a possible intercourse of intelligence between the material and some other, perhaps ethereal, order of existence.

"Some people have expected or hoped to communicate with Mars; it appears likely that recognized communication may some day occur with less removed, and indeed less hypothetical, dwellers in (or perhaps not in) the realm of space.

"But let us not jump to the conclusion that the idea of space no longer means anything to persons removed from the planet. They are no longer in touch with matter truly, and therefore can no longer appeal to our organs of sense, as they did when they had bodies for that express purpose; but, for all we know, they may exist in the ether and be as aware of space and of the truths of geometry, though not of geography, as we are. Let us not jump to the conclusion that their condition and surroundings are altogether and utterly different. That is one of the things we may gradually find out not to be true.

"Meanwhile is there anything that provision-

ally and tentatively we can say that is earnestly taught to those who are willing to make the hypothesis that the communications are genuine.

"The first thing we learn, perhaps the only thing we clearly learn in the first instance, is continuity. There is no such sudden break in the conditions of existence as may have been anticipated; and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character, and affection,—all these, and to a certain extent tastes and interests,—for better or worse are retained. Terrestrial accretions, such as worldly possessions, bodily pain and disabilities, these for the most part naturally drop away.

"Meanwhile it would appear that knowledge is not suddenly advanced—it would be unnatural if it were,—we are not suddenly flooded with new information,—nor do we at all change our identity; but powers and faculties are enlarged, and the scope of our outlook on the universe may be widened and deepened, if effort here has rendered the acquisition of such extra insight legitimate and possible.

"On the other hand, there are doubtless some whom the removal of temporary accretion and accidents of existence will leave in a feeble and impoverished condition; for the things are gone in which they trusted, and they are left poor indeed. Such doctrines have been taught, on the strength have been taught, on the strength of vision and revelation, quite short of any recognized Divine revelation, for more than a century. The visions of Swedenborg, divested of their exuberant trappings, are not wholly untrue. There is a general consistency in the doctrines that have thus been taught through various sensitives, and all I do is to add my testimony to the rational character of the general survey of the universe indicated by Myers in his great and eloquent work."

Spiritual Healing. Charles Edgar Prather, Ph.D. The Power Publishing Company. 128 Pages.

This little book is written from the amateur point of view and contains much matter of the popular half-digested kind. There is no us in attacking the tremendous problem of

healing the sick from the point of view of occultism without knowing something of occult forces in a critical way. We cannot recommend the book to any one who wishes to cultivate a discriminating knowledge of disease or its cure.

One Life, One Law—"Thou Shalt Not Kill,"
Mabel Collins (Mrs. Keningale Cook). The
London Theosophical Publishing Co. 1909.
70 Pages.

This interesting little book is an attempt to present to all readers the theosophic view of the importance of respecting life in all forms, especially where evolution has proceeded far towards the point of self-consciousness.

Part of the book is in allegorical form and may be quoted to the interest of our readers as follows:

I, who write this, have attained freedom from the ties of earth, freedom from the purgatory of the Borderland, freedom from the circle of ethereal atmosphere which surrounds these. To attain this degree of freedom I have had to live through many incarnations, and to pass through various ordeals which are separate from the necessary apprenticeship of the disciple, the one who desires to serve. The many incarnations are the lot of all men, because the lesson is long and men are slow learners. The apprenticeship is the desired condition of such men as aim at learning as quickly as possible and who therefore attract to them the attention of teachers. But the ordeals are the result of wilful error, many men experience these, for error is a frequent condition. I propose to refer only to the ordeal which I experienced in connection with the taking of life.

In the earliest of my incarnations I recollect my sense of superb health in early youth as a marvellous joy, amounting to ecstasy. I was a savage, with a powerful and wilful spirit dwelling in a perfectly elastic and buoyant astral shape and a physical body so full of well-being that I was unconscious of it save that it gave me great pleasure to move, or use it in any way. That sense of absolute equipoise I lost when little more than a boy and I have never entirely recovered it, even in the later incarnations when I had obtained knowledge. I am writing this essay for those

who in these advanced days are ready to understand, in order to help them to obtain freedom. For though the lesson is indeed a long one it is now being unduly lengthened by the inability of men to realize the value of life.

When but a boy I encountered, in the warm dimness of a tropical forest, a great beast. We men did not talk, or tell each other things, in those early days of man's life on the earth, but each wandered about the new beautiful world into which he had entered, looking upon it in wonder and delight, and enjoying the mere sensation of being alive. So that no one had told me to expect to see such a beast. I saw his eyes first; great light-colored eyes shining out of the dimness, with black centers that grew larger and smaller and then larger again as they gazed into mine. Fascinated, we each stood still and looked the one upon the other. The creature was beautiful to my eyes. I know not how I seemed to it, but it presently advanced very softly, with padded feet, and drew close to me and rubbed its fur against my skin. Softly it lay down by my feet and laid its great head upon its paws. I stooped and took up a great sharp stone that was within my reach and struck it upon the head. As I did this I was conscious only of a wild lust for supremacy, for power; but I had no sooner done it than another feeling entered into me, wilder, stronger, more passionate than I could have imagined any feeling could be. To this hour my spirit shivers at the recollection of it. I had life and knew the joy of it—I understood that this creature had life and knew the joy of it—I longed to take its life away from it and add to my own. As I struck it the beast rose up and I saw the soft velvety eyes turn to balls of awful fire. He rose right up and dragged me down and held me down and killed me. He died of the blow I had inflicted; but not till he had torn the flesh from my bones. Our bodies, lately so beautiful, lay hideously upon the ground in the stillness of the forest. Our strong astral shapes continued to struggle until suddenly some change took place within them which made it difficult for either to hold the other and we fell apart while striving furiously to remain together.

So I became a hunter; I was born again

and again to live through incarnations of being a famous hunter, famous for strength, for fearlessness, and for increasing skill. But the pure delight which had been mine before I encountered the gaze of those bright eyes in the dimness of the forest was never mine again. For though my physical body was strong and powerful my astral shape became weaker and weaker, until at last I grew to fear the return to the Borderland and to tremble at the thought of death.

The beast whom I had killed in a pre-historic forest sought for another body as soon as possible, and returned to earth before me. He had no desire whatever for revenge—such anger as I had excited in him was exhausted by his conquest of me and our subsequent struggle in the Borderland. But he had come to the earth sphere in order to obtain a certain fruition and development by means of which he also aimed at obtaining a certain power in the future. The spirits of animals and birds enter upon embodiment with an object, as do the spirits of men. This spirit sought an equally beautiful and strong body to the one I had deprived him of, in order to pass through a lifetime in that shape, to see his young grow up, to feel his desire of physical life die out, and his earthly passions fade within him, and so to pass away from a body exhausted by old age. This he desired—he knew not the ultimate goal of his race any more than men know the ultimate goal of theirs. I, also seeking earth life, must of necessity encounter him again, not because of any ill feeling cherished by him or myself, but because I had inextricably intermingled the karma of our lives. And so, as a mighty hunter, again and again I slew him. On arid deserts, on mountain passes, in dark forests, in Africa, in India, we met, and I was triumphant. Skill became mine, exceptional skill; for I was possessed by ambition which is the foundation stone of power, and in whatever I undertook I must excel. At last he recognized in me not merely one of a dreaded race, but an individual enemy; and he was born as a man-eating tiger, with every power and faculty keen and sharpened, in order to secure and demolish the enemy who had so many times delayed his progress. And so there came a day when he lay in wait for me

and would not be distracted or turn aside for anything, but lay still and silent for hours and days, knowing by the gift called instinct that the enemy he waited for would pass that way before long. I, young, strong, in the freshness of a new, keen life, and having entered upon other desires, having tasted of love and the longing for love, having scented the pleasure of knowledge, having guessed at the joy of mental power, I, convinced that I bore a charmed life and was the master of all beasts, suddenly again gazed into the balls of fire, the eyes of the creature I had made my enemy. I was helpless, taken unawares and unprepared; I was killed and left to rot. My destroyer did not tear my body or injure it; my death was swift and sure. He sat himself down a little distance off and kept all other creatures away. And so presently my astral shape arose and stood, and his arose and stood beside me. We were unable to struggle or to fight; we could but stand and look upon each other. Our state was pitiable. I looked upon my weak form and hanging arms. At last I spoke, out of sheer wonder. It seemed that he and I were alone in the Universe, so I spoke to him.

"Is this my doing?" I asked, "or yours?"

"It is yours," he said; offering no explanation. His were not words as human beings understand words; but they reached my intelligence. And as we stood there, in the forest glade, beside my dead body and his watching one, the Christ appeared suddenly before us. He looked at me.

"It is yours," He said, "and doubly yours. You belong to the race to whom was given dominion, therefore with you lay the duty of respecting life. You struck the first blow, desiring to have all that it was possible to have and desiring this creature's life as well as your own. Think on these things." He touched me and was gone. For a long moment I seemed to know nothing; when I looked around the astral form of the tiger, and his physical body, alike were gone. In a pang of agonized longing I wondered had he gone with the Christ. I knew not, nor ever knew. I was alone, with my destroyed physical shape, and remained a long time near it, till there were but the bleached bones left, thinking on these things. In the end I determined that

I would kill no more. I would kneel to my Creator and ask for strength to resist the desire to kill. I knelt down beside the white bones of my body and made this prayer. Suddenly, swiftly, mysteriously, I was transported from that place and found myself at the hearth of the Universe.

I knelt, I, Ivan the mighty hunter, at a hearth stone. A fire burned upon it. The memories of earthly childhood were strong within me, for here was I a child indeed. And therefore it seemed to me that this was like an earthly hearth, and the fire that burned was made of wood. But as my powers came to me and I glanced to and fro I saw that the hearth stone was so wide it reached each way into illimitable space, and that not wood of the forests, but shapes of desires burned upon it. And I knew I was in the presence of One who was to me as father and mother both, and I nestled up to the hearth and experienced a sense of unutterable rest.

I saw no one there, I heard no words. But I obtained a sense of being a child again in spirit, and of kneeling before one I loved to agony. I came forth at last with a sense of having been fathered and mothered and newborn, and I went down through the ethereal spaces, willingly falling down into the darkness and thickness of material life, resolved to make a new beginning upon the earth.

With that new beginning began my ordeal. The astral shape which I dwelled in while I waited for incarnation was helpless, feeble, incapable. I lay among the unborn ones, unable to rise and seek embodiment. But at last my turn came and I was born upon the earth, a timid, shrinking child, dominated by nameless and inexplicable fear. My strong spirit conquered, and out of a long fiery agony which was my youth, arose a new life and strength. I entered into the mental world, the world of knowledge and thought, and there I attained and won a strength and life equal to that which I had lost as a hunter. I cannot dwell upon the ordeal of that youth, of that struggle; it is even now too dreadful for me to describe, though it lies in the distance behind many incarnations. I lived to a great age; helpless and feeble in youth, later I became partly paralysed and all through that

life I suffered tortures of physical pain. But I had learned at the hearthstone of our physical home that life is a supreme gift, given separately to each spirit, whether of man, or beast or bird; I taught this truth and I showed men that I valued my life of pain and its lessons. And so at last I was permitted to end it.

So severe had been my ordeal and so unflinching my endurance of it, that I was able, when again entering upon a new earthly life, to taste of the Power of the Future; I was so tired after this long struggle that I was allowed to rest in the gardens of the borderland and sleep on the thyme-scented grass among the rose bushes, until I again desired action and re-birth. It came one day; I awoke from a deep sleep full of longing for life and activity. I kissed the fragrant flowers that hung over me and said farewell to them. Issuing from that sweet place of rest I allowed myself to fall downwards again towards the dim spot which I knew was earth, and which drew me towards it. And as I floated I found to my delight that I could guide myself, hither or thither, up or down—I was like a flying bird, yet I had no wings. The delight was so great that I did not hurry on my way, but went to and fro, until suddenly I found my strength exhausted and cried out in dismay, for I was descending more rapidly than I wished to do, and I knew not in what direction I was going. And then one came to me in mid-space—a great flying bird with wide wings outspread, iridescent, gorgeous, most beautiful, and he came beneath me so that I found myself lying in a warm exquisite nest of green and blue and gold feathers in between the outspread, slow-beating wings. And a question came to me, "Where do you wish to go?"

And I could only answer by a question, "Who are you? Why do you help me?" "I am one of the legions of the ether," came the answer, "I help you because you are a friend."

And so I found myself carried to earth, loved and guided as never before. This glittering powerful friend of mine bade me rest and sleep between his wings while he hovered and fluttered around the earth seeking the place where I should be re-born. And then when he gently placed me beside an infant human shape I stood up strong and glad and

kissed him a hundred times before he stretched his wings and flew far away; and when I entered into the little human body it was with a cry of joy and not a wail of pain. Always, when I was awake, I laughed and cried out for joy in that baby form; for my beautiful bird often came back to visit me and brought with him others more beautiful than himself if that were possible; and all full of love for me and desiring to give me pleasure.

My ordeal in this incarnation was of a different kind, but keenly and terribly painful. I was born into a rich land-owning family, in which sport was a sort of religion, and where birds and beasts were eaten as if they were God-given food. I could not eat them, because I knew that their spirits had not desired death, and I was alone among my kinsmen, treated as one not really of themselves, because of what they considered my strange and morbid ideas. But I lived on, strong and determined, helped by my unseen allies, to spread these ideas broadcast. The Power of the Future is that which arises from man being consciously and happily a part of the whole. The Universe is one; each man is to it as a drop of blood in a man's body. He cannot separate himself from that of which he is a part. He cannot alienate himself from that with which he breathes and in which he lives; he can only sin against it and injure it and create around himself a place of pain which the world-spirit will endeavor to heal. There is no means of healing it except by the enlightenment of the man. And therefore does knowledge wait upon him, and therefore does the Christ with His lantern stand at the door and knock, seeking to show him this knowledge.

The melancholy and depression which are to be met with in persons when there is no apparent reason, arise from the miserable weakness of the astral form and its wretched state. The passion for excitement and rapid motion which has become so marked is a consequence also of this state. The man's spirit dreads quiet or solitude, for then it is aware of the unfriendliness of those who surround him unseen, and knows that he will enter into that company at the death of this body, feeble and unfit to fight for himself. Little wonder that he resolves to make the

most of the few years that he has in comparative comfort. But this is a short-sighted policy, for all has to be re-enacted if no progress is made in a lifetime. There is but one way—to endeavor to attain, and to develop that which will be the power of man in the future. When the race has begun to listen, and to learn, all the surrounding influences of the earth will become helpers, beneficent, friendly. The Power of the Future will come from two sources: first, from the beings who under the orders of Nature give strength to the astral shape of the man who is not interfering with her laws and designs; secondly, from the spirits of birds and beasts who have powers not possessed by man and are glad and ready to help him when they find he is a friend and not an enemy using powers of destruction not possessed by them. Men will be born with a courage and confidence which will be part of their nature throughout life and which will carry them gladly through the gates of death. They will leave their bodies in full strength, passing out of them with pleasure, full of active life; and they will meet on all sides with help from friendly creatures, eager to forget the long race feud and to give that which man's spirit has not, and take from him that which they have not, in true co-operation.

Plotinus: Happy the man who has attained unto the blessed vision. "Often times when I awake out of the slumber of the body and come to a realizing sense of myself, and retiring from the world outside, give myself up to inward contemplation, I behold a wonderful beauty. I believe then that I verily belong to a higher and better world, and strive to develop within me a glorious life, and become one with the God-head. And by this means I receive such an energy of life that I rise far above all other things, even the intelligible world. What then must he experience who now beholds the absolute beauty in and for itself in all its purity, without corporeal shape, freed from all bondage to time and space. And this, therefore, is the life of the gods and of divine and happy men, a liberation from all earthly concerns, a life unaccompanied with human pleasures and the flight of the alone to the alone."

THE GLIMPSE.

Is the author of "*The Glimpse*" familiar with the Stanzas of Dzyan? Is the question that is likely to occur to the theosophic reader as he follows the hero of Arnold Bennett's book step by step into the past, through the early races, through the lower kingdoms to the time when globes were glowing masses of fire, further back when globes were not yet formed and "man existed only as creative thought." Nor does Mr. Bennett stop when he has led us "beyond the birth of matter," for he takes us to the very threshold of the Logic consciousness Itself, and all of this in a manner so simple, so convincing, that it is difficult to believe that the author has not been giving us a personal experience.

Having fallen into a trance, Morrice Loring finds himself outside his physical body and, though that vesture is lying on the bed, he does not at first recognize it as his own. Great is his astonishment at finding himself alive after having "died." Greater still his amazement to discover that the maid, a very colorless and uninteresting individual in physical life, is a radiant, translucent creature, from which stream out the most exquisite geometrical figures, which are easily recognized as thought-forms. It is at this point that the journey into the inner planes begins, a journey which seemed to cover aeons of time, but which in reality lasted only a few hours. When he is about to describe the Beauty of God, a sound on the physical plane drags him earthward. He is loth to return, for during his absence he has learned that physical existence is made up of ceaseless and useless activities. As he expresses it, "The whole human race is engaged in moving matter from place to place." In spite of his reluctance to enter the entranced form, he is irresistibly drawn into it. Fortunately, he retains the memory of his experiences and from a coldly intellectual man, he is transformed into one who feels for all humanity, and when later he speaks of his emotions when landing in England, we feel that he has had that touch of Buddhist consciousness that makes the Brotherhood real. "We were all huddled together on that bit of turf (England) that raised its breast from the sea to encounter the winds; and we were doing what we could; and we called the epi-

sode life, this recurring moment of captivity between vast freedom. Differences of class, of lot,—what were they in the immense perspective? We were all one. The eager acuteness of my sympathetic understanding quickened my blood. I comprehended them in all the secret folds of their emotion. I succeeded in this because my joy was to pour myself into them and spiritually coalesce with them. Such was my attitude. I did not know what my activities would be during the remaining years of the episode called life, but I knew that by an intense cultivation of this attitude towards all my fellows in the episode, I should avoid unhappiness. In such preparation I could possess myself in peace until the prison broke once more. Nothing else beside the perfecting of this attitude had importance. I was alone. But I had seen God."

Alma Kunz.

The Evolution of Religion, by William A. Hinckle, M. D. Price, 25 cents.

Dr. Hinckle's book of 151 pages is a dissertation of the evolution of religion, not a history.

The writer states on page 146, religion is an evolution, not a revelation, etc. Theosophists maintain, and we believe with a preponderance of the evidence in or favor, that the religions are not a result of evolution, but that religions are of an inspired character at the outset, degenerating soon in all cases into more or less dogmatism. The theosophical view is the opposite of that presented in the esoteric explanation of the meaning of religions.

Dr. Hinckle says true religion is limited to no time or place; peculiar to no people or party, confined to no church or creed. Theosophy shows distinctly that all religions are given for specific purposes, that they are of limited characteristics, both as to time and place, that they are peculiar to peoples and races and confined to organizations, hence, though they serve the tremendous purposes as spiritualizing agencies, for which they were planned by the Masters of Wisdom, they are not themselves external, but are the temporary expressions of that which is external.

Progressive Creation ("A Reconciliation of Religion with Science"). Rev. Holden E.

Sampson. Rebman Limited. 1001 Pages, 21 Shillings Net in London.

This extensive book in two volumes is written by a gentleman who resides in the West Indies, who evidently is of a strongly theosophical tendency, making progress along astrological lines. A large amount of his rather discursive discussion deals with the subject of evolution from the theosophical point of view. An enormous amount of most interesting material is to be found in its pages, so much in fact that to give a just idea of the contents would be almost impossible.

A very fair general notion of the trend of the work can be gained by a glance at the contents which covers the following chapters: Reincarnation and Evolution; Degeneration and Obnormalism; Evolution, and the Law of Permanence and continuity of Being; The Law of the Sexual Segregation of the Species; Regeneration and religion; Superstition and Individualism, Citizenship and Civilization; The Law of Devolution and Progressive Redemption; Oenudation; Devolution and Ethnology; Species Fusion and Confusion; Deterioration and Metamorphosis; Government and Catholicity; Summary, Devolution and Pre-Destiny; Dual Heredity; Being and Existence; Sideral and Astral States; The Heliocentricity of the Universe; The Wider Concentricity of the Heavens in Evolution; The Evidential Value of Modern Spiritualism to Supernaturalism; Occultism and Apostolicism; The Phenomena of Death and its Conquest; Jesus Christ and the Dynamic Chain of Life; The Catholic Idea of Death, Purgatory and the Church; Incarnate Demons; Incarnate Astrals; Incarnate Purgatorial Beings (Continued).

We cordially commend the work to those Theosophists who are interested in the astrological view of the Divine Wisdom.

Parliamentary Law. Nanette B. Paul. The Century Company of New York. 295 pages.

This little work is one which would especially appeal to those new to the subject of parliamentary law, particularly ladies. Without going into its merits from the technical point of view, it may be stated to be a handily arranged and useful little book.

Proclus' Metaphysical Elements, translated by Thos. M. Johnson. Press of Republic. 197 Pages.

This work, translated by Mr. Thomas M. Johnson, cannot fail to have a deep influence upon those who study it, as is the case with the works of all the early platonists. The book is well printed on clear white paper and will make an excellent addition to the libraries of those who are interested in Platonism. The following is Proposition I of the elements:

"Every multitude partakes in some respect of The One. For if it in no way or degree participates of The One, neither will the whole be one, nor each of the many things from which multitude arises, but each multitude will originate from certain or particular things, and this will continue ad infinitum. And of these infinities each will be again infinite multitude. For, if multitude partakes in no respect of any one, neither as a whole nor through any of its parts, it will be in every respect indeterminate. Each of the many, whichever you may assume, will be one or not one; and if not one will be either many or nothing. But if each of the many is nothing, that likewise which arises from these will be nothing. If each is many, each will consist of infinities without limit. But this is impossible. For there is no being constituted of infinities without limit, since there is nothing greater than the infinite itself; and that which consists of all is greater than each particular thing. Neither is any thing composed of nothing. Every multitude therefore partakes in some respect of The One."

Reincarnation and Christianity. By a Clergyman of the Church of England. Wm. Rider & Son, Limited. 96 Pages. One Shilling Net.

This book by a clergyman is of great value as setting before Christians who are not affiliated with Theosophy some of the arguments which would occur to one who is not acquainted with the specific doctrines of the divine wisdom, yet wishes to make an argument that is as consistent as possible from the world's every-day point of view.

Any theosophist reading the work will be by no means surprised at the great difficulties the author meets with when trying to recon-

cile with the accepted Christian version of the New Testament the broad doctrine of reincarnation, but the writer is certainly far in advance of his fellows in the church, who do not share with him his conviction in regard to the return of the soul.

Theosophists will find much of interest in the book and may make use of it in their talks with those who cling to the older doctrines of Christianity, finding difficulty in laying them aside for new views.

Progressive Redemption. Rev. Holden E. Sampson. Rebman, Limited. 616 Pages. S. 12½ Net.

This work of Mr. Sampson's bears much resemblance to its companion work, "Progressive Creation." It is based upon an astrological interpretation of theosophic truth. He shares with theosophists many of their views, but his work, though extremely useful in a great many ways, especially to us who are searching for all methods by which we can present the truth to our friends, lacks the definiteness and completeness which it would have if he were able to follow more closely the theosophic lines of thought. The subjoined quotation is an interesting statement of the views of the author:

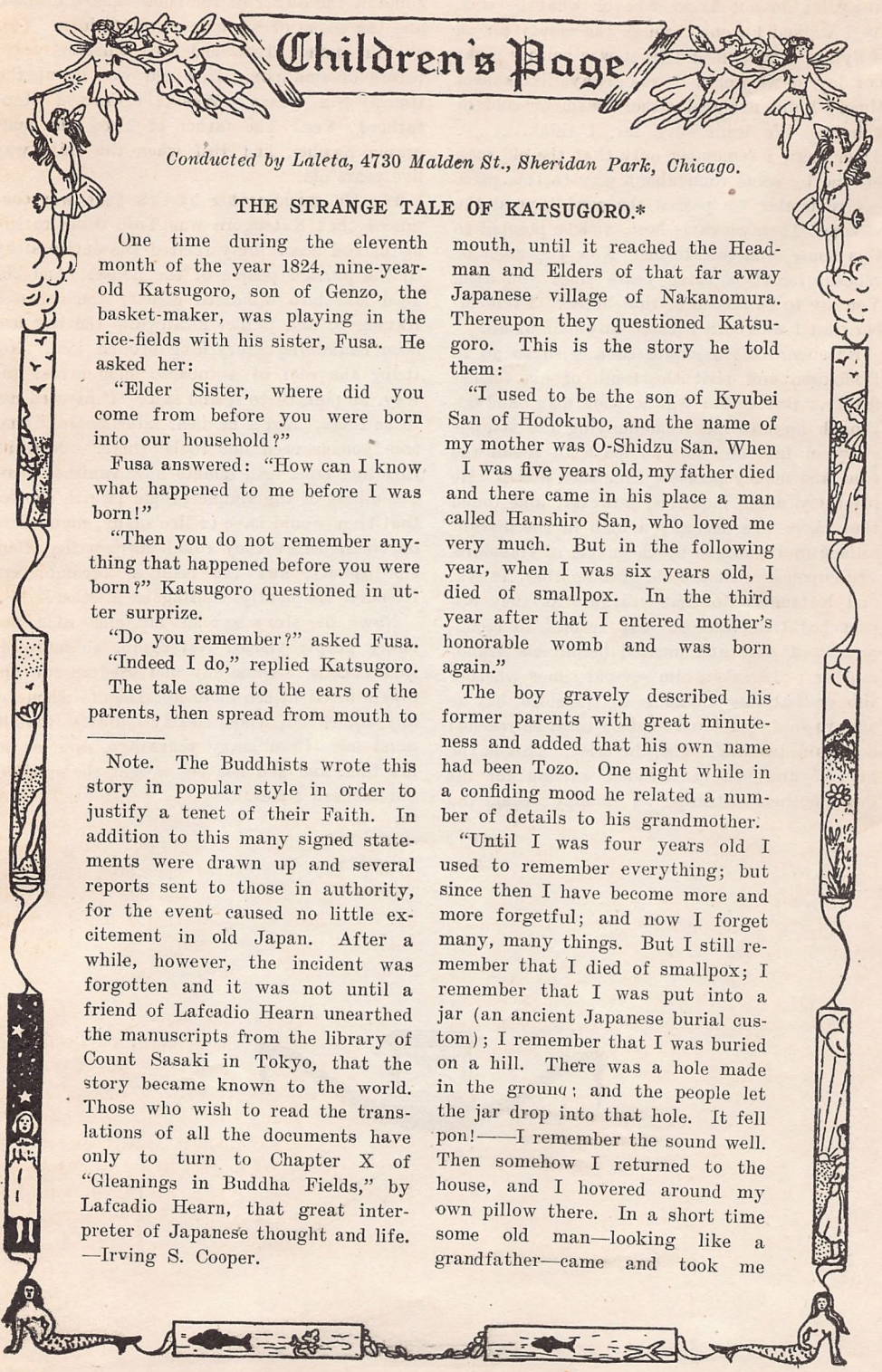
"By the statement that the Degrees of Initiation, denominated under the specific 'Crises' of the life-career of Jesus Christ—His Birth, Baptism, Temptation, Death, Burial, Resurrection, and Ascension—are intended to be taken literally, it is not intended that they mean actual physical 'death,' etc.; but certain positive and definite organic changes taking place, after certain Processes and Endurances, in the Seven Natures of man's constitution; and so described, because these Crises and Epochs in the career of Jesus, answer to, and exemplify the critical and positive changes in the organism of the Disciple, 'following His Example,' and 'walking in His Steps.'

"These terms denote the Processes of the Redemption of the Man, the Personality, the Microcosm, through the medium of his incarnate individuality, from the Sin, Abnormalism and Corruption, into which it had fallen, since the Fall and Disobedience of the Law of Nature under the conditions of Pro-

gressive Creation, at the time of the Fall of the Adamic Species, or the 'Sons of God.' The following, the experimental stages denoted by these terms and involved in the Initiations in the Mysteries they represent, are specified by Saint Paul: The Birth of the 'Old Man' by natural generation; The Regeneration, by Baptism; The Temptation; The Death of the 'Old Man'; The Burial of the 'Old Man'; The Resurrection of the 'Old Man' and the Renewal of its normal state, or the 'New Man' (i. e. the 'Old Man' Renewed); The Ascension of the 'New Man,' and his Session with Christ in the heavenly places. These are all definite and sensible occurrences in the experience of Initiated Disciples—positive and memorable episodes and processes—testifiable to in fact, as actual happenings, in the 'man' himself, and not in Jesus Christ on his behalf, or in his stead. They are positive experiences, not something thought about, imagined, or believed; nor something reflected or imputed to him from another man's experiences. They are literal events, events of a man's history (physical as well as spiritual), happenings in his own life, person, and consciousness. Language fails to express in adequate terms the genuineness and reality of these experiences, being, in themselves, 'unspeakable.' The processes of the Law of Works are of such a nature so severe and inscrutably deep-searching, that no mistake can be made when they are applied constitutionally to the nature of man undergoing Discipleship. So completely has the Church lost sight of this climatic Truth that it is feared no words are strong enough for its assertion, without the probability that they will be treated after the transcendental fashion in which plain words are robbed of their meaning."

Health, Physical and Mental. C. W. Johnson. The London Theosophical Publishing Society. 143 Pages. Two shillings.

This little book is written with more discrimination than most of the works of this kind. We can recommend the book only to those experienced in the study of physiology. They, of course, would not have much use for it except as they could find occasional hints for further thought.



Children's Page

Conducted by Laleta, 4730 Malden St., Sheridan Park, Chicago.

THE STRANGE TALE OF KATSUGORO.*

One time during the eleventh month of the year 1824, nine-year-old Katsugoro, son of Genzo, the basket-maker, was playing in the rice-fields with his sister, Fusa. He asked her:

"Elder Sister, where did you come from before you were born into our household?"

Fusa answered: "How can I know what happened to me before I was born!"

"Then you do not remember anything that happened before you were born?" Katsugoro questioned in utter surprise.

"Do you remember?" asked Fusa.

"Indeed I do," replied Katsugoro.

The tale came to the ears of the parents, then spread from mouth to

mouth, until it reached the Headman and Elders of that far away Japanese village of Nakanomura. Thereupon they questioned Katsugoro. This is the story he told them:

"I used to be the son of Kyubei San of Hodokubo, and the name of my mother was O-Shidzu San. When

I was five years old, my father died and there came in his place a man called Hanshiro San, who loved me very much. But in the following year, when I was six years old, I died of smallpox. In the third year after that I entered mother's honorable womb and was born again."

The boy gravely described his former parents with great minuteness and added that his own name had been Tozo. One night while in a confiding mood he related a number of details to his grandmother.

"Until I was four years old I used to remember everything; but since then I have become more and more forgetful; and now I forget many, many things. But I still remember that I died of smallpox; I remember that I was put into a jar (an ancient Japanese burial custom); I remember that I was buried on a hill. There was a hole made in the ground; and the people let the jar drop into that hole. It fell pon!—I remember the sound well. Then somehow I returned to the house, and I hovered around my own pillow there. In a short time some old man—looking like a grandfather—came and took me

Note. The Buddhists wrote this story in popular style in order to justify a tenet of their Faith. In addition to this many signed statements were drawn up and several reports sent to those in authority, for the event caused no little excitement in old Japan. After a while, however, the incident was forgotten and it was not until a friend of Lafcadio Hearn unearthed the manuscripts from the library of Count Sasaki in Tokyo, that the story became known to the world. Those who wish to read the translations of all the documents have only to turn to Chapter X of "Gleanings in Buddha Fields," by Lafcadio Hearn, that great interpreter of Japanese thought and life.
—Irving S. Cooper.

away. I do not know who or what he was. As I walked I went through the empty air as if flying. I remember that it was neither night nor day as we went; it was always like sunset time. I did not feel either warm or cold or hungry. We went very far, I think. . . . After that, I remember only that the old man led me by some roundabout way to this place—I remember we passed the road beyond the village. Then we came here, and he pointed to this house, and said to me: 'Now you must be reborn, for it is three years since you died. You are to be reborn in that house.' I remember that I was born without any pain at all."

Katsugoro often expressed a wish to go to Hodokubo and visit the tomb of his former father. But Genzo was a poor man, and although he was far from denying the strange story of his son, he was loath to spend the time and money necessary for such a trip. He privately made inquiries, however, and found that there was actually a man in the distant village of Hodokubo by the name of Hanshiro. Thereupon he sent the old grandmother, Tsuya, and Katsugoro to that village. As they approached the place the boy seemed to recognize it at once and hurried before his grandmother. She asked him several times whether this or that was the house of Hanshiro, but he always said "No," and kept on until he reached a certain dwelling. Then he cried, "This is the house," and ran in without waiting for his grandmother. Strange as it may seem, the

name of the owner of the house was Hanshiro, and the name of his wife was O-Shidzu. Yes, a child named Tozo had died thirteen years before of smallpox. How old was he at the time? Six years. Was Hanshiro a step-father? Yes. The father of Tozo, the honorable Kyubei, had died when the child was five years old.

The old grandmother by this time was convinced that Katsugoro was Tozo come to life again and accordingly related the entire story to the puzzled people of the house. And the good Hanshiro wondered greatly and caressed Katsugoro and wept. Meanwhile the boy had been examining everything around him. Noticing the roof of a tobacco shop across the way, he pointed to it and said, "That used not to be there," and a moment later added, "That tree yonder used not to be there." Now all this was true. All doubts now vanished from the minds of the simple people (which showed that they would have to live many, many lives on earth before they could develop the scientific spirit), and the families became very friendly, frequently visiting each other.

Now the story spread far and wide and many people visited Katsugoro, so many in fact that he became shy and used to run and hide himself in the inner apartments whenever any one called, which clearly indicates that he must have lived many years ago, even as we are told, and had not yet caught the spirit of our modern times.

