

TO H. P. B.

*Mighty Soul, invincible, though crushed in outer form
Thy spirit ever moves in that harmony of God's plans
We fain would enter and therein abide!
How thou hast wrought 'mid men, what stones
Hast laid in building the white new temple
Of God's Law, we scarce may know. Yet this
We feel—thou art a Master Builder of that
House Not Built with Hands. And for thy
Mighty strokes directed by thy Royal Master's will,
Earth shall rejoice in earlier deliverance,
Men, angels, and the very Gods declare thee blessed.*

May eighth, Nineteen hundred and ten.

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SEEKING.

I.

*Master, when may I find Thee?
One moment, blind and groping,
Like sad Nydia, Thy garment's
Hem I touch and so thrill
With life my dark eyes
Gain a moment's sight
And I see Thee—No, Alas!
But like the lost Pleiad searching
Her sisters seven, would pierce the sky
And find Thee beyond in Heaven's wide dome!*

II.

*While I am man Thee may I find,
But vaguely by my touch in dreams
Or grosser gropings. But when
For moments or for aye, led by Thy grace,
I may forget myself and live in naught,
A point, then I shall be at one with Thee
Or when on Morning's wings I fly away
To be at rest and reach the satin surface
Of the Ring Pass-Not, the all-inclusive
Bubble of God's Will for us
There too I'll find Thee; for Thou art That!*

III.

*No resting place have I between,
O Christ! All that lies betwixt
The magic center and the outer wall
Are but imperfect parts of Thee.
Yet may I vaguely contact Thee in them!
Now 'tis enough to seek Thee more and more,
Thou guiding ever my uncertain steps,
Till at the last I'll find all parts, all loves
In Thee—for I and they and Thou are That!*

W. V-H.

ANOTHER HOUR WITH MR. LEADBEATER.

Auras and Devas.

"Nothing can be spared in God's world," said the great man, "Not even we."

"Devas and men are different in appearance. Devas are more fluidic for one thing—capable of far greater expansion and contraction. Secondly, they have a certain fiery quality which is very clearly distinguishable from that of any ordinary human being. The only kind of human being with whom it might be possible to confound them would be the very highly developed, such as an Arhat, with an aura large and well-arranged. Still, one who had seen both would not mistake them, except with the most hurried glance. The aura of the ordinary man is capable of a certain amount of change in that way. It has a definite size, which is the same as that of a section of the Causal Body, and as the Causal Body grows, that section becomes larger, and the man has a larger aura. Such increase comes only gradually. If you remember the plates in "Man Visible and Invisible," you will recollect that the ordinary man, as far as the Causal Body is concerned, is very far indeed from being fully developed. When you look at the Causal Body of the developed man, you will see it is full of colour, so the first stages of improvement in the case of the ordinary man consist in its filling up, not its enlargement. He must get the ovoid filled with different colours and then expansion begins. If any sudden rush of feeling comes over the ordinary man, it shows itself, as depicted in the book, by the flashing in the aura, and from it, of the colour of the quality expressed, such as affection (rose), devotion (blue), or sympathy (green); and also in pulsating bands of that color, and in general intensification of everything along that line. It does not do more than that for the ordinary man; it gives an exceedingly vivid rush of, for example, affection, filling the aura with rose and sending out thought-forms of that colour in the direction of its object; but it does not usually appreciably increase, even temporarily, the size of the aura. The developed man, however, has already filled the Causal with color and then the effect produced by such a rush of affection or devotion or sympathy would

not only suffuse the body and cause a great outburst of thought-forms, but also cause a temporary expansion, though there would afterwards be a sinking back of the aura to its normal size, it remaining, however, permanently just a shade larger. Each such out-rush of feeling makes the aura just a little bit larger than before. The more it increases the more power the man has to feel, and with the growth this becomes tremendous. Intellectual thinking also increases the aura. The highest emotion belongs to the Buddhic plane, especially unselfish affection or devotion, and makes a very great temporary expansion when felt. The aura of the Deva is more fluidic. The one who came here the other day had an aura extending to the tank in the palm-grove, about one hundred and fifty yards, but when he became interested in the teaching, it increased down to the sea, which is about two-thirds of a mile. No human being could feel such emotion as would produce an increase like this. Your President has a big aura, but nothing like that. Even in the case of a Master the proportionate temporary increase would never be so great. I do not mean anything derogatory to the Deva, when I say the Master is steadier, and that His growth would be as great as that of the Deva, but the temporary expansion less in proportion. The texture of the Deva aura is, as it were, looser. The same amount of aura in a human being contains more matter, because it is more condensed or concentrated. The Deva in point was no further advanced than your President, whose aura might probably extend a third the distance. So one who had not seen either before would find himself surrounded by a cloud of glory in either case, and probably not know the difference."

"Which vision would you use for seeing the Deva?"

"Astral vision would show you a Kama Deva, mental vision a Rupa Deva, and higher mental an Arupa Deva."

"Do all the inner bodies expand and grow, or is it only the Causal?"

"The increase takes place in the astral and mental as well as the Causal body. These three bodies are all of the same extent, al-

though you must remember one is dealing with only sections and sections of sections. There used to be a theory afloat that the Causal Body of the ordinary man was about the size of a pea and that it gradually increased, but it is not correct; the undeveloped causal is the same size as any other, until the expansion begins—something under two yards in diameter."

"You mentioned a fiery quality?"

"Oh, the fiery characteristics! Well, that is not so easy to describe, though very easily recognizable. All of the colors are more fluidic, and of the nature of flame rather than of cloud. The ordinary man looks like an exceedingly brilliant, yet delicate, cloud of glowing gas. The Deva looks like fire."

"What of the human form which they are generally considered to possess?"

"The human form inside the Deva aura is very much less defined than in the human. You see he lives more in the circumference, more all over than a man does. Devas have no forms of their own, but usually appear as large human beings. Somebody suggested that there were Devas who looked as though they were feathered. That is an attempt to describe a very peculiar appearance. The great green Devas have a striking appearance, being enormous in size and very majestic. They appear in Ireland. One has to approximate in words. They usually represent angels with wings and hose and with feathers, though there is no reason why they should. It is a mere convention. In the Bible angels are sometimes mistaken for human beings, so obviously they could not have had wings. You remember the case of Abraham, for example.

"In many cases you could distinguish a Deva by the form which he happened to be taking inside. It is nearly always a human form. You remember that Nature spirits take human form almost invariably, but with a peculiarity of some sort—a little odd. I should be disposed to say the same of the Devas; but it would be wrong to think of their forms as in any way distorted. They have a great dignity and majesty."

"Do they produce thought-forms as we do?"

"Yes, but theirs are not so clear as ours, until they reach a high level."

"What is the exact size of an average human aura?"

"The aura of an ordinary man extends about eighteen inches on each side of the body. If he put his elbow at the side and stretched out his arm and hand, his finger-tips would be near the circumference. The average Theosophist might be a bit bigger, though there are big ones outside as well. Intense feeling means a bigger aura. You may get a swelling of the aura—a little bit out of shape. Most people have the small end of the egg up, but we get larger at the top. The increased size of aura would be taken as a prerequisite for initiation and the qualifications should be visible in it. The aura of a Buddha extends about three miles in radius, at one stage below His I have seen an aura extending about two miles. The aura increases initiation by initiation."

"Do the Devas take initiations such as the Asekha?"

"No, the Devas don't come along our line, and don't take initiations upon it, the two kingdoms converge at a point higher than the Masters. There are ways in which a man can enter the deva evolution, even at our own stage, or lower. He cuts himself off from the Planetary Logos through which he came, to whose ray he belongs."

"I suppose, a man could then change from ray to ray inside the human kingdom?"

"Yes, in each ray there is always some influence of each of the other rays. I do not know why people are on one or other of the pipes or rays. I have not made detailed investigation about the beginning of these things. A man could have ray and sub-ray of the same type, in which case the characteristic would be very intense. The sub-ray does not belong to the personality; there is a ray and sub-ray from the beginning. There is no sub-sub-ray. The difference between people is greater as we go further back. When people become fully developed, it does not seem to have mattered much along which line they developed. The boat-loads could be distinguished much more easily in their early stages. It is possible in certain cases to transfer rays, and it is usually done by intensifying the corresponding sub-ray until it becomes the dominant factor. The transfer might take place

in the beginning at any stage, but I do not know how soon it would be completed. The transfer to any other ray would be a possibility by intensification of the sub-ray. You have all rays, but one is most prominent. The same is true of sub-rays. It is rare that one would wish to transfer, because one would not have the same inborn sympathy with other rays as with his own."

"Are the Devas often near at hand and are they willing to teach men?"

"The Devas will expound and explain and exemplify subjects along their own line to any human being who is sufficiently developed to appreciate them. All sorts of instruction are being given in this way; but most people have not prepared themselves yet. There is no rule or limit for the work of the Devas; they work in all the ways you could think of."

"There are plenty of Devas about. There are all sorts of things here, where the Masters come so frequently. In order to see them all you require is a spasm of clairvoyance at the right moment. There is a stimulus from these beings, which some get in one way and some in others. At first, when you see a glowing mass of fire bearing down upon you, you feel a bit queer. Perhaps in the earlier incarnation of the Lord Gautama as the first Zoroaster, fire had something to do with his being thought a Deva. It is said that during meditation flames leapt from the aura of the Lord Buddha. An ordinary thought-form would often appear flame-like to a person not used to them. The shining of the Christ is a similar case."

"Since the colours become spherically concentric do the Great Ones put their pupils at different distances in order to stimulate different qualities?"

"No. In the case of the Arhat, the influence would be much the same at the different points in his aura, though it is true that the colours are arranged in concentric rings and the effect would depend to some small extent upon the ring in which you stood. It would be like having a great bath of sympathy, or affection, or whatever other quality you were contacting. He is spraying those who are near Him with definite forces all the time. But it does not matter how near he is, the man must develop himself within, so that his aura will respond. It is no use trying to get something for noth-

ing. Nobody can give it." Earnest Wood,
T. S. Headquarters, Adyar, Madras, S.

THE DISASTER AT CHERRY THEOSOPHICALLY CONSIDERED.

Without recognizing that many lives in many bodies, with long intervening periods in higher realms, how could we explain the love, the wisdom and the power of God toward His sons? There is a divine law of justice that rules the world. No sparrow falls but the Lord of the World knows and has assented. No suffering, no joy exists but He has taken note. Time to Him is as nothing, for in its fullness He will repay. If the aspects of God's nature which are frankly presented to men are viewed piecemeal we must regard Him as a God of contradictions, of fair weather and of foul, of peace and wrath unjust. But seen from the view-point of the eternal, how different! Then we find that those who long for opportunity, for education, for spirituality, for wholeness of life shall be satisfied, those who truly long for an explanation of God's ways shall find it. Our recurring lives are days in school. Today this is learned, tomorrow that experience shall be ours, and each day we are working with principles learned and faculties acquired in the yesterdays that are gone.

We may be sure the catastrophe at Cherry served and will serve many purposes. Its marks will be left upon the souls of thousands, its lesson will be a great paradigm in God's school. Those who left their bodies needed those forms no longer but were called to other lessons; those dear ones left cry out for sympathy to men and gods and find it! Longing to be with their loved ones, they shall be with them again on earth in sweeter, more beautiful unions.

While the short-sighted world weeps with the suffering and the bereft, it stands in respectful admiration before the acts of the miner heroes who refused to be daunted by death, the rescuers who, not thinking of themselves, went gladly to aid.

If a divine law of justice rules the world, the immortal soul of man has a future of which the joy and glory know no limit. First seek to know and obey God's Law, then difficulties begin to disappear.

W. V-H.

LIFE AND DEATH IN HOSPITALS.

The old-time impressions of hospitals have long changed. While long ago they were kennels of refuge for outcast, scourged with disease, filthy, loathsome places, concealing abuses of all kinds, today they are quite the opposite and, in the main, are sought by more who are able to pay at least a part of the cost of their maintenance. Patients are no longer treated with the discourtesy and neglect which they sometimes dreaded in former times. They find in the skilled care of women nurses devoted to their profession much of the same tender solicitude which they would meet in their own homes.

Life is often routine in character for them, if suffering does not rack them. And it is true that suffering occupies the consciousness of most of them but for a brief part of their stay in the institution. But almost all meet with some who do suffer and who seem to be in worse condition than are they themselves. The experience, then, in many ways is not, from the psychical side, an unmixed evil, the lessons which they carry away with them being enduring in character. But it is true that many a young heart is chilled by the sight of grief and pain apparently beyond the relief that may be extended from any plane. This is especially the case in the children's wards, where the little ones are brought close together to diminish the amount and the cost of their care.

The larger institutions show people in many grades and stages of disease. There are those who are in agony or despair, and there are many who are apathetic, patient, vaguely hoping or exultant that soon they may seek a freer air, a wider contact with the world and with men.

A strange place is a hospital in which to study the soul. The medical men have a kindly interest in their patients. They are used to the sight of suffering. They must look upon it often, they must visit those in agony, give their palliative medicines to still pain or benumb consciousness. They must look upon the faces that turn to them with hope and longing for aid, and they must take away with them, when they leave the bedside, the haunting dread that the insistent telephone may at any

moment tell of disaster to the curious mechanism of which they have made so serious a study and about whose most essential parts they must remain ignorant until their psychic powers are developed. Theirs to tell of the hopelessness of disease, that life may be maintained for this or that probable period. And theirs to feel that trust, that dependence which, since men may not see the higher ministers of God, must be placed in One of their own kind. Some strong feeling of the inevitable character of fate fills the heart of the physician. He must recognize that there are powers that rule our destinies, so subtle that they may not be detected by him and working within laws which are too wide in character to admit his exactly expressing them, though he recognizes their trend. His agony is that of responsibility and he must beware lest in trying to free himself of that burden of care he neither destroy his usefulness on the one hand nor become a cold and fiendish mechanism on the other hand. Fortunate for men that physicians rarely lose their qualities of sympathy and tenderness, though often they must regard their duties as work that must be performed without regard to their feelings.

It is especially when we see human beings approaching great crises that we may be interested in their mode of thought. The first shock that comes when the ordeal of surgery must be passed affects people in widely different ways. Most of them seem to have had forewarning when they are told of what should be done. It is as if despair or suffering gave them some gift of presage of what must be. They had suspected that this would come. They revert to the common lot of men and perhaps the memory of suffering in other lives. A moment's pallor, a sigh, a glance of compassion at the wife or husband whose agony it sometimes seems to the sufferer will be greater than his own, are what one often sees when the grim words are spoken. How hard it is to find a soft periphrasis. All words lose tenderness when violence to the body must be proposed and suffering of body and agony of spirit be brought on. This is a sacred moment to the medical man. His the grave decision, the responsibility to Karma, but he thinks of

the man or woman who puts so much confidence in his words and tries, in his own way, to make the blow easy for them to bear.

How one's heart swells with the joy of the community of human souls, the oneness we gladly dwell upon, when he sees that almost always the patient accepts the inevitable with quiet strength—an inscrutable obedience to fate. What would do this for men but the memory of the habit of suffering and the recurrence of death transmitted from other incarnations?

When death itself is to be faced it is usually of others that men and women think. A child dying in the awe-inspiring agonies of hydrophobia, spoke of her mother, thought of her more than of herself. Men, dying, turn to the thoughts of life insurance, of trusts, of loved

ones left behind. The grief of parting gives the greatest suffering to both men and women. Rarely does a soul struggle against fate, rarely is there outcry against death. Rarely is there any cowardice shown. Usually a sweet peace or a quiet apathy comes to the dying.

Women bear suffering better than do men. They seem to feel a pathetic friendship with it as if it were their inherited portion.

Nowhere, we think, may the inner workings of the soul of man be better seen than in hospitals. And long observation shows that the souls of undeveloped men and women will bear inspection, that in them are the qualities of self-forgetful dignity which show their origin in God the Father and presage their return to union with Him.

W. V. H.

THE MYSTERY SEED.

An Allegory.

I found a Mystery-Seed. And a Voice said: "Place the Mystery-Seed in the hollow of thy left hand; cover it with thy right hand, thereby making a well of warmth and darkness wherein thy seed may have a home. It will germinate and become transformed into a priceless jewel. Cherish it." I heeded the Voice. I placed the Mystery-Seed within the hollow of my left hand, covered it with my right hand, and waited. Again the Voice said: "Open now thy hand, obedient one, and find thy treasure." I raised my right hand, and lo! in the hollow of my left hand I beheld a blazing jewel. Its flashing colors blinded my gaze, and I covered mine eyes from the glory which pierced me from its centre. And I felt it shine through my closed eyes e'en while my hand held down the lids, its light was so brilliant and overpowering. And I trembled with a great joy which sank into my soul. And I was still. Again the Voice spake, strong, sweet, tender and soft: "Child of the earth, fear not. Uncover thou thine eyes. The shine of the jewel shall help thee to see. Uncover, I say, and look ye again into the marvelous depths of the newly-opened seed, and behold more exceeding splendor." I obeyed the Voice. I was not afraid, but opened mine eyes, and looked once more within the opening Mystery-Seed. Its light was now of opalescent hue, wherein a tiny golden thread or chain led straight to the distant centre, and which the

Voice guided me to follow. And mine eyes were not blinded by this light; but there came with it a peace that strengthened my gaze and kept it fixed upon the centre which I was to gain. At times it was lost in translucent glory, yet I knew it was there. So when the golden chain became dim, I waited; and while I waited the Voice whispered: "Be calm. It will shine again for thee, this golden thread, and thou shalt follow. The centre thou shalt fully see with thine open eyes, and shalt not be blinded. Look again, O faithful one." I looked as commanded, and the glories of the centre were before me—glories that no words of earth can limn. And mine eyes were strong and could see. And as I looked, the Voice again spake, thrilling my inmost being. It came nearer and clearer, seeming to proceed from the centre, and it said unto me: "Once more I speak, O child of earth. Thou hast heard, thou hast felt, thou hast seen, thus art thrice blessed; this jewel is thine to wear within thy heart, but thou must wear it that all may see its shine; if thou dost not it will fade back into the original Mystery-Seed which thou didst find buried within the sands of time. Wear it, O brave of heart, wear it that its light may shine for all earth's beings. And when its light shall have shone and spread and become one with many, then shall thy Mystery-Seed have been redeemed and become one with the Divine."

Charlotte Cecilia Robertson.

ST. FRANCIS OF ASSISI.

All of you have heard or read about St. Francis of Assisi, I expect, for he is a Saint particularly attractive to the young. All his life St. Francis retained something of the special characteristics of childhood. He set to work to accomplish his ends with the directness, enthusiasm and simplicity of a child, he never did anything by halves, in that lay one secret of his greatness.

The stories of the Fioretti, which I hope you know, show how St. Francis differed from the traditional picture of a Saint some of you may have lurking in the background of your minds. He was not a gloomy fanatic or stern ascetic, but a simple, genial, homely, unlearned man, who conquered his world by love alone. His love was Catholic in its scope and fervor, it embraced the poor and unattractive as well as the pious and the good. For lepers and beggars he had a special affection; he would attend personally to the sores and wounds of the former, and give away all his possessions to his very clothes to the latter, even in his gay and careless youth. For St. Francis was not born a Saint, in his youth and early manhood he played and feasted as thoroughly as later he prayed and fasted. At one time he was distinguished as the leader of all the revels held in the neighborhood of the little town of Assisi in which he lived. In the Fioretti, those legends which represent the Saint to us as the love and reverence and religious sentiment of his times saw him, the very animals and birds recognized the Saint as their friend and obeyed and loved him. These stories show the Saint's most engaging qualities, his tenderness of heart, his humility, patience and simplicity of soul, his sympathy with all that lived and breathed, his joy and appreciation of the beauties of Nature, his innate gaiety of heart, his insight into those with whom he dealt. The mystical element in the man, his devotion to his Master, his communion and intercourse with the Divine are vividly brought before us also as we ponder over the pages. These legends are superstitious, impossible, exaggerated, untrue, carping critics may urge, and their criticism is both just and false. False, perhaps, are the

Fioretti in matters of detail and of actual occurrence, true in sentiment and in appreciation of the Saint. The setting of his character shows the popular sentiment of the day and so has historical significance.

St. Francis was never a learned man; he knew some Latin and could speak French, but he could hardly write. He despised both learning and riches alike. After his conversion he preached no new doctrines, he put into practice the virtues Christ inculcated of His followers, and by the doing he conquered his world, revived Christianity. He preached simply repentance, forgiveness of sins, love of God shown by service to men; the fervor of his love, the perfection of his practice drew to him all hearts. Self-sacrifice and the Christ-like life, such were the weapons wherewith St. Francis fought his way. The appeal he made to the Thirteenth Century was in brief: "Give up all and follow Christ and He shall give you both peace and joy unto your souls, and you shall teach others to follow in His steps."

St. Francis was nothing if not practical; it was as a "practical mystic" he made his impression on his time. Others joined themselves to him and followed his rule of life, and soon his disciples numbered thousands and took the name of the Brothers Minor and the famous Franciscan Order was founded.

To understand the instant response St. Francis obtained to his preaching (for the people loved him and heard him gladly), we must understand something of the internal conditions of Christianity at the time at which he lived. The Pope Innocent III was intent chiefly in securing the temporal power of the Church, in planning to secure for Her the Empire of the world. The Bishops and priests were set on the acquisition of wealth and power. The secular clergy neglected their duty and were despised and oppressed by the priests; many priests and parish clergy alike were grossly immoral and licentious. The peasantry were ignorant and superstitious; heresies were rife.

St. Francis was not one of those "unpleasant Saints" with whom Drummond, I think, wondered God had patience. The key-note of his

teaching was love to God to be shown by love and service for men. His followers were not only to save their own souls, but to help in the salvation of others, "God had called them to be Brother Minors not only for their own salvation, but also for that of many men."

"Whosoever shall come to the Brothers, friend or foe, thief or robber, let him be lovingly received." Such were his injunctions literally obeyed. His followers were to sing of the goodness and beauty of God as they went their way, to be His poets and spiritual troubadours. They were to work for their living, St. Francis himself performed hard menial work gaily and cheerfully, they were to beg only when the price of their work was denied them.

St. Francis loved poverty so much that he personified her as his Lady of Poverty and took her for his bride, to whom he was faithful unto death.

He loved his Master, Jesus, so fully that after long meditation on the lonely mountain side, the marks of his Lord's Passion were reproduced on the Saint's own body; he bore the stigmata to his dying day and great was the suffering he endured from them. The influence of mind upon matter has been shown in these modern days quite capable of accomplishing such an act without miracle or interposition of external agency.

St. Francis owed little of his success to his personal appearance. We are told by an eye-

witness of his preaching, that "his apparel was poor, his person in no respect pleasing, his face not at all handsome." He succeeded by the fervency of his love, the single-mindedness of his life. He bought his success dearly, in fact, his life ended, according to his principal biographer, in tragedy, he died "broken hearted," so Sabatur writes. He, St. Francis knew, as his Master before him knew, the agony of the Garden of Gethsemane; dark hours of desolation of spirit he knew well, hours of doubt, of torment in which he questioned even if he had done right in devoting himself to his life-work, betrayed, as he was, by many of his followers, as he saw them forsake the true spirit of the Franciscan Order. Yet he passed through this "dark night of the soul" to end his days in joy. In joy so full and confident it could only find expression in song, in endless repetition of his Cantic of the Sun, as he lay waiting for, welcoming "Sister Death," that change of state through which all men must pass and most men dread, but which only meant for him, as he knew well, transition from "Dream of Beauty to Beauty itself." I, at least, never think of St. Francis as dying "broken hearted," I see him instead welcoming death as a joyous release from a prematurely worn out body and radiantly preparing to meet his Lord, greeting death with a song instead of fear, as a true Christian should.

Elisabeth Severs.



HOW PAST LIVES ARE SEEN.

As it is widely known that a series of past lives of enthralling interest is about to be published in *The Theosophist*, many enquiries have been received as to the exact method by which the record of such lives is read by the investigators. It is not easy to explain the matter satisfactorily to those who have not themselves the power to see them, but some attempt at a description of the process may at least help students on the way towards comprehension.

To begin with, it is by no means easy to explain what the record is which is to be read. A suggestion leading towards an idea of it may perhaps be obtained by imagining a room with a huge pier-glass at one end. Everything which took place in that room would be reflected in that mirror. Now if we further suppose that mirror to be endowed with the properties of a kind of perpetual cinematograph, so that it records all which it reflects and can afterwards under certain circumstances be made to reproduce it, we have advanced one stage towards understanding how the record presents itself. But we must add to our conception qualities which no mirror ever possessed—the power to reproduce all sounds as a phonograph does, and also to reflect and reproduce thoughts and feelings.

Then we must further try to understand what the reflection in a mirror really is. If two persons stand in relation to a mirror so that each sees in it not himself but the other, it is obvious that the same area of glass is reflecting the two images. Therefore if we suppose the glass to retain permanently every image which has ever been cast upon it (perhaps it actually does!) it is again clear that the same part of the glass must be simultaneously recording those two images. Move up and down and from side to side, and you will soon convince yourself that every particle of glass must be simultaneously recording every part of every object in the room, and that what you happen to see in it depends upon the position of your eye. Hence it also follows that no two people can ever see at the same moment exactly the same reflection in a mirror, any more than two people can see the same rainbow, because two physical eyes

cannot simultaneously occupy exactly the same point in space.

Now what we have supposed to happen with regard to the particles of our mirror does really happen with regard to every particle of every substance. Every stone by the roadside contains an indelible record of everything that has ever passed it, but this record cannot (so far as we yet know) be recovered from it so as to be visible to the physical senses, though the more developed sense of the psychometrist perceives it without difficulty.

How is it possible, men ask, for an inanimate particle to register and reproduce impressions? The answer of course is that the particle is not inanimate, and that the life which ensouls it is part of the Divine Life. Indeed, another way in which one may attempt to describe the record is to say that it is the memory of the Logos Himself, and that each particle is somehow in touch with that part of that memory which includes the events which have taken place in its neighborhood, or what we may call within sight of it. It is probable that what we call our memory is nothing but a similar power of coming into touch (though often very imperfectly) with that part of His memory which refers to events which we happen to have seen or known. So we might say that every man carries about with him on the physical plane two memories of anything which he has seen—his brain memory, which is often imperfect or inaccurate, and the memory enshrined in any unchanged particles of his body or of the clothes that he wears, which is always perfect and accurate, but is available only for those who have learned how to read it. Remember also that the brain-memory may be inaccurate, not only because it is itself imperfect but because the original observation may have been defective. Also that it may have been colored by prejudice; we see to a large extent what we wish to see, and we can remember an event only as it appeared to us, though we may have seen it partially or wrongly. But from all these defects the record is entirely free.

It is obvious that a man's physical body can have neither a memory nor a record of a past incarnation in which it did not participate; and

the same is true of his astral and mental bodies, since all these vehicles are new for each new incarnation. This at once shows us that the lowest level at which we can hope to get really reliable information about past lives is that of the causal body, for nothing below that can give us first-hand evidence. In those previous lives the Ego in his causal body was present—at least a certain small part of him was—and so he is an actual witness; whereas all lower vehicles were not witnesses, and can only report what they have received from him. When we recollect how very imperfect is the communication between the Ego and the personality in the ordinary man, we shall at once see how entirely unreliable such second, third, or fourth-hand testimony is likely to be. One may sometimes obtain from the astral or mental bodies isolated pictures of events in a man's past life, but not a sequential and coherent account of it; and even those pictures are but reflections from the causal body, and probably very dim and blurred reflections.

Therefore to read past lives with accuracy, the first thing necessary is to develop the faculties of the causal body. Turning those faculties upon the causal body of the man to be examined, we have before us the same two possibilities as in the case of the physical man. We can take the Ego's own memory of what happened, or we can, as it were, psychometrize him and see for ourselves the experiences through which he has passed. The latter method is the safer, for even the Ego, since he has seen these things through a past personality, may have imperfect or prejudiced impressions of them.

This, then, is the mechanism of the ordinary method of investigating past lives—to use the faculties of one's own causal body, and by its means to psychometrize the causal body of the subject. The thing could be done at lower levels by a psychometrization of the permanent atoms, but as this would be a much more difficult feat than the unfolding of the senses of the causal body, it is not at all likely ever to be attempted successfully. Another method (which, however, requires much higher development) is to use the buddhic faculties—to become absolutely one with the Ego under investigation, and read his experiences as though

they were one's own—from within instead of from without. Both of these methods have been employed by those who prepared the series of lives about to appear in *The Theosophist*, and the investigators have also had the advantage of the intelligent co-operation of the Ego whose incarnations are described.

The physical presence of the subject whose lives are being read is an advantage, but not a necessity. The surroundings are not specially important, but quiet is essential, as the physical brain must be calm if impressions are to be brought through clearly. Everything which comes down to the physical level from the causal body must pass through the mental and the astral vehicles, and if either of these is disturbed it reflects imperfectly—just as the least rippling of the surface of a lake will break up or distort the images of the trees or houses upon its banks. It is necessary, also, to eradicate absolutely all prejudices, otherwise they will produce the effect of stained glass—they will color everything which is seen through them, and so give a false impression.

In looking at past lives it has always been our custom to retain full physical consciousness, so as to be able to make a note of everything while it is being observed. This is found to be a much safer method than to leave the physical body during the observations, and then trust to memory for their reproduction. There is, however, a stage at which this latter plan is the only one available, when the student, though able to use the causal body, can do so only while the physical vehicle is asleep.

The identification of the various characters encountered in these glimpses of the past sometimes presents a little difficulty, for naturally Egos change very considerably in the course of twenty thousand years or so. Fortunately, with a little practice it is possible to pass the record in review as rapidly or as slowly as may be desired; so when there is any doubt as to an identification we always adopt the plan of running quickly along the line of lives of the Ego under observation, until we trace him to the present day. Some investigators, when they see an Ego in some remote life, at once feel an intuition as to his present personality; but though such a flash of intuition may often be right, it may certainly also sometimes be wrong, and the more laborious

method is the only one which is thoroughly reliable. There are cases in which even after many thousands of years the Egos of ordinary people are instantly recognizable; but that does not speak particularly well for them, because it means that during all that time they have made but very little progress. To try to recognize twenty thousand years ago some one whom one knows at the present day is rather like meeting as an adult some one whom one knew long ago as a little child. In some cases recognition is possible; in other cases the change has been too great. Those who have since become Masters of the Wisdom are often instantly recognizable, even thousands of years ago, but that is for a very different reason. When the lower vehicles are already fully in harmony with the Ego, they form themselves in the likeness of the *Augoïdes*, and so change very little from life to life. In the same way when the Ego himself is becoming a perfect reflection of the *Monad*, he also changes but little, but gradually grows; and so he is readily recognizable.

One of the most tiresome tasks connected with this branch of enquiry is the determination of exact dates. In fact, many investigators frankly decline to undertake it, saying that it is not worth the trouble, and that a round number is sufficient for all practical purposes. Probably it is; yet there is a feeling of satisfaction in getting even details as accurate as possible, even at the cost of tedious counting up to very high numbers. Our plan is of course to establish certain fixed points and then use those as a basis for further calculation.

It is on the whole somewhat easier to read lives forwards than backwards, because in that case we are working with the natural flow of time instead of against it. So the usual plan is to run very rapidly to some selected point in the past, and then work slowly forwards from that. It must be remembered that at first sight it is rarely possible to estimate accurately the relative importance of the minor events of a life, so we often skim over it first, to see from what actions or occurrences the really important changes flow, and then go back and describe those more in detail. If the investigator himself happens to be one of the characters in the life which he is examining, there

opens before him the very interesting alternative of actually putting himself back into that old personality, and feeling over again just what he felt in that ancient time. But, of course, in that case he sees everything exactly as he saw it then, and knows no more than he knew then.

Few of those who read the life-stories, which are often somewhat meagre outlines, will have any conception of the amount of labor which has been bestowed upon them—of the hours of work which have sometimes been given to the full comprehension of some trifling detail, so that the picture finally presented may be as nearly a true one as is possible. At least our readers may be sure that no pains have been spared to ensure accuracy, though this is often no easy task when we are dealing with conditions and modes of thought as entirely different from our own as though they belonged to another planet. The languages employed are almost always unintelligible to the investigator, but as the thoughts behind the words lie open before him, that matters little. A vast amount of work is represented by the sets of lives which are now about to appear; may that labor bring its fruit in a more vivid realization of the mighty civilizations of the past, and a clearer comprehension of the working of the laws of karma and reincarnation. Since the set of lives which will be the first to appear have just culminated in the initiation of the hero in his present incarnation, they are surely a valuable study for those whose aspiration is to become the pupils of a Master of the Wisdom, for their own progress should be the more rapid when they have learned how a brother has attained the goal towards which they are striving.

About a hundred of those who are at present members of the Theosophical Society are the prominent characters in the drama which will slowly unfold itself before the readers of *The Theosophist*, and it is deeply interesting to note how those who in the past have often been linked by the ties of blood-relationship, though born this time in countries thousands of miles apart, are yet brought together by their common interest in Theosophical study, and bound to one another more closely by their love for the Masters than they could ever have been by any mere earthly connection.—C. W. Leadbeater, *Theosophist*.

of the different divines who preach in the different churches of the city, where nearly all the denominations are represented.

Fourth, The lodge has not changed its method of procedure to any great extent; we generally take up some of the standard theosophical works, which are read and commented upon, and the members ask questions, which are not held strictly to the question being discussed. Sometimes, when an article of especial interest appears in one of the theosophic journals (or elsewhere), it is read as a lesson and commented upon; sometimes the members take the different parts of a lesson, and each write an essay on that part of the question.

At present we are studying the "Manuals," have just finished "The Astral Plane," and will probably take up "Karma."

The lodge has placed some T. S. literature in places where we thought it would be read, and there have been many inquiries on subjects connected with theosophy from our members.

Fifth, The lodge has sold and distributed some thirty "Primers."

Considering our location, the small population and the further fact that a large proportion are railroad people (who could not be regular in attendance), we feel encouraged that we have even held our former number of members and hope for an increase next year.

J. G. Hunter.

Sacramento.

Since August, 1909, Dr. Mary Plumb has been giving public lectures every second Sunday in each month. Several public lectures were also given by Mr. Hoag of Sacramento. A study class, conducted by Mr. H. M. Hoag, meets every Wednesday evening at the home of one of the members. Since finishing Mrs. Besant's "Ancient Wisdom," we have taken up the Primer of Theosophy. On March 13 the following officers were elected: President, Mr. M. C. Hoag; Secretary, Mrs. Mary A. Craig; Treasurer, Mr. O. P. Dodge; Committee on by-laws, Miss Vera Eliot, Mrs. H. Torrye, and Mr. Wilhelm as chairman. It is to the untiring efforts of Dr. Plumb that Sacramento Lodge owes its existence.

Mary A. Craig.

Central Lodge, Chicago.

In February, 1910, Central Lodge celebrated its first birthday, which marked the close of a year of commendable activity and individual unfoldment of much promise. A report of activities has been made from time to time by our secretaries, but a general recapitulation may not be out of order. At any rate, I venture to make one.

The lodge was the direct outgrowth of a study class resulting from a course of lectures held by Mr. Rogers during the winter of 1908-09. About forty interested people, responding to the suggestion that there was room in Chicago for another down-town lodge, applied to the General Secretary for a charter with a view to entering upon a more elementary course of study than the older lodges felt justified in carrying on. Four members from Chicago Lodge came forward to assist in the good work and three were promptly voted into office, Mrs. Murdock being made president, Mrs. Kochersperger, vice-president, and Mr. Gutmann, secretary, and one of the new members, Mrs. Carrington, was made treasurer. Mrs. Murdock was appointed teacher and for some weeks conducted a class in "Man and His Bodies."

Things were hardly under way, however, before business made it necessary for her to accompany Mr. Murdock on an extended trip, which lasted many months, and necessitated her resigning from the office of president.

In March, Mr. Prime arrived in Chicago and this enterprising young body of Theosophists rented Recital Hall, Auditorium, and assuming all responsibility, invited him to give a course of public lectures. On Monday evenings the musical studio rented for lodge meetings was strained to its utmost capacity by strangers, attracted and held by Mr. Prime's Sunday afternoon talks. On Thursday evenings, a study class for non-members was conducted by Mr. Prime also, forty being the average attendance. A collection was taken up at these meetings.

Shortly after obtaining its charter, the lodge tendered a reception to Mr. Rogers and Mr. Prime, which was held at the residence of Mrs. Kochersperger, each member being urged to bring a guest. Light refreshments

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THE OUTCASTS

No one who stays in India even for a little while can fail to be struck with the miserable social status of the submerged "Fifth Caste" or Panchama—as the more enlightened of the class prefer to be called—who are veritably Pariahs and outcasts in the eyes of the superior castes in the country. Yet as Colonel H. S. Olcott has said in his pithy pamphlet, *The Poor Pariah**:

"Beyond the mere word, which is now widely used to express social ostracism, scarcely anything is known of the Pariah class outside India; not one in a million knows who they were, how many there are, nor how they became outcasts. The majority of European residents in India know nothing and care less about them. The Government Civilians whose administrative duties bring them into contact with them, and the Christian Missionaries whose converts are mainly drawn from this community, are alone, among non-Hindus, well informed."

The following figures will give some idea of how large a class the Pariahs are; it is stated that the Madras Presidency—which is some 168,312 square miles in area, with a total population, inclusive of the Feudatory Indian States, of about 38,000,000—contains in this number some 6,029,000 of the submerged classes, i. e.,:

"Pariahs and other low castes—(Pallans, Cherumans, Malas, Haleyas, Chakkiliyans and Madigas; some less degraded and miserable than others, none free or happy)—whose touch defiles the higher caste men, whose shadow pollutes the food or water upon which it falls. Poor, unhappy, despised social serfs. What does the western reader think of such a state of things as this? Is there another country where one-sixth of the entire population is forbidden to draw water from the common well,** to live in the neighborhood of decent people, to

have an equal chance with others to get on in life?"*

When one considers that India has a total area of 1,474,910 square miles, a population of nearly 300 millions, or one-fifth of the estimated total population of the globe, that it has people speaking 243 different languages in 276 dialects, and that they are classified into 147 races, one can realize how big the problem is, how almost hopeless the task of doing anything effectual for the forty or fifty millions of outcasts throughout the country except by setting a good example, locally, in one's own surroundings, in the hope that the Government and Religious and Charitable Institutions may observe results, and with their wealth and influence extend the system gradually over other parts of India.

How little Colonel Olcott had to hope for at first from Government can be seen from one or two quotations. Says the Rev. W. Goudie who, from experience, writes sympathetically in the *Harvest Field* for October, 1898:

"Government has built Colleges and High Schools, but not for the Pariah; established Local Fund Schools, where he cannot to this day so much as set foot; built and supported Hospitals and Dispensaries where he is not allowed to enter. All this may be denied by the Board of Revenue, but the Board does not know, and is probably right in saying that it never intended to exclude him. All the same he is excluded and to this day the Famine Shelter and the Penal Code are the only Government bounties in which the Pariah has common inheritance with his younger brethren. (Meaning those who belong to races younger in the country than the present poor outcasts).**

Here is another quotation, the author being Mr. Tremenhare, C. S., who reports to the Revenue Board that:

"In the Tiruvallur Taluq out of 303 villages there are, it is said, no less than 200 which cannot boast of a single Pariah who can read and write. In 272 of the villages there is not one Pariah child at school."

*"The Poor Pariah," by Henry S. Olcott, President of the Theosophical Society, Madras, 1902.

**This is misleading; it is the village custom in India that all villagers shall bring their vessels to the well, and the water is drawn up in a vessel kept for the purpose, and poured into the vessels brought. Thus the purity of the water is preserved for all, whereas one dirty vessel would befall the common supply. The custom has been highly praised by an English sanitary inspector.—ED.

*Op. cit. p. 2.

**Op. cit. p. 6.

And finally Col. Olcott quotes from G. O. No. 1010-1014a dated September 30th, 1892, when the Hon. C. A. Galton, Secretary to Government, voicing the opinions of the Governor in Council, says:

"The rules and orders of the Educational Department impose no disabilities on Pariahs and other low castes, but there is no doubt that by social custom, which it is almost impossible to control, they are hustled out of Schools and do not reap their proper share of benefit from the educational operations of the State."

And again on page 67 of the same document:

"The Board of Revenue is undoubtedly right in holding that the education of the Pariahs is the means by which the greatest and most lasting benefits may be effected."

The Resolution of the Board of Revenue of which the Hon. C. A. Galton speaks runs as follows:

"There can be no question that until education is more widely spread among the Pariahs, there is not likely to be any very material improvement in their social condition. Education in Government or in Aided Schools has been, in theory, open to all, and indeed specially liberal terms have been already offered by Government to the Pariahs. There is little doubt however that caste prejudice has operated largely to deprive the Pariah of the opportunities of educating himself held out by Government, and that the time has arrived when special measures on his behalf at the public expense require to be taken."

All very good in words, but meantime nothing special was done to meet the difficulty, and such Pariahs as did manage to raise themselves somehow in the social scale, took any and every excuse to cease to acknowledge themselves as Pariahs, and became pupils of Indian Christian Mission Schools or joined the Mission Caste Schools. As Pariahs they got no education.

Here then is precisely where Col. Olcott stepped in, in his own words:

"Education, education is the evident social panacea for all this social disorder. Teach the Pariah that he is a man with human rights like any other man; that he must win them himself by raising himself; show him how to go to work, and then leave results to him and to time. That is the way the Pariah problem

forced itself on my attention and what I have done has been along those lines. I had no interested object of converting them to any religion, no money to pay their debts, no business openings to offer them, no wish for their help or even gratitude, no self-seeking motive of any sort. There were all about me a great multitude of down-trodden, wretched human beings crying out for help. I just set to work to give it them in the only form in which I believed it would do them permanent good. I opened a school for their children, free of all charges of any kind, in which the pupils should be taught up to the Fourth Standard in spelling, reading, writing, arithmetic, in Tamil, their vernacular tongue, and English so far as they were ready to take it."

"And as the domestic servants of Europeans and Americans in South India and Burma are of the Pariah class, I thought I should teach the boys how to cook, to mend clothes, to set a table, and to manage household accounts, so as to ensure their getting and keeping the best paid kind of employment open to them. That was the simple plan on which was begun the Panchama Education Scheme, under my supervision and that of my respected colleague and friend Dr. W. A. English, M. D., the Recording Secretary of the Theosophical Society."

"The movement was started in 1894 with the opening of a school very near our Society premises. The building had walls of dried mud, a roof of braided cocoanut leaves; in short one identical with those which Pariahs live in. It was not very grand and cost me only a few dollars, but it answered its purpose. The idea was good, and it 'caught on.' The number of pupils grew and teacher after teacher had to be added. Distant friends, wishing to share in the merit of the undertaking, sent me money from time to time. A second School was opened in 1898, as a memorial to my deceased colleague and friend, Madame H. P. Blavatsky; a third one followed in 1899, which I called after that beloved and faithful young Brahmana Damodar K. Mavalankar; and a fourth, called after that renowned Pariah Saint and Scholar Tiruvalluvar, was opened last year (i. e., in 1901)."

*Op. cit. pp. 16-18.

Thus, in Colonel Olcott's own words, we see how he bravely attacked the problem of helping the outcasts as far as he personally could in his own immediate neighborhood. True to his Theosophical principles he saw that his help was needed, and acted promptly and wisely on behalf of the suffering and the oppressed. This he did in the only manner which would be likely to prove valuable and permanent, namely, by educating the children along healthy, intelligent and non-sectarian lines, that as they grew up they might feel the positive benefits derived therefrom, and require the same for their children, while at the same time they were left quite free to practice their own religion, or any other that it might suit them to adopt; elementary ethics and principles of right and wrong were part of the school curriculum.

A visit to the first of these schools—named after its founder, the Olcott Free School, on the occasion of a little festival got up in connection with the "breaking up" for the Pongal holidays, prompted me to write this little descriptive paper. I felt it might be useful once more to put on record the valuable and devoted work that is being done in these schools, and the constant need there is of liberal support in order that the work may be continued; small as is the scale on which this work is carried on, it is yet a standing example of what might be done all over the country for the emancipation, the enlightening, and the elevating of the depressed classes by education, so that they may learn to help themselves and to rise from social degradation to the position of self-respecting men. That Colonel Olcott had no intention, it may be well to state, of grappling with the problem on a larger scale is clear from his own words:

"This is the place to warn those friends that I have no intention whatever to undertake the colossal task of trying to uplift six millions or so of the outcast races in Madras Presidency; that must be left to Government and those wealthy Missionary Societies which have already opened some 4,000 Educational Institutions for Pariahs, in which are enrolled perhaps some 75,000 male and female pupils. My modest scheme is to take in hand a few hundred children in and near the City of Madras, and show what can be done for their mental

and moral improvement without asking or expecting them to give up their religion and take Christianity. For anything more ambitious I have neither the money nor the time to spare from my official duties as President of the non-sectarian Theosophical Society."*

Outspoken, honest, and clear as he always is, Colonel Olcott in the above few words puts in a nut-shell the whole scheme. The Theosophical Society has its own work to perform in the world; but in that its members profess philanthropy, each one, in the cases that fall under his notice, can personally provide or organize some means of help to remedy what is wrong; it is for those who come after to see that these efforts are not wasted and bear the fruit they were intended to produce. How much more is this the case, when the Founder of these schools was our President-Founder, in memory of whom we can do no better work, to externalize our gratitude and devotion, than to perpetuate this legacy of philanthropy by interesting ourselves in, and generously supporting in some regular manner, the developing needs of so humanitarian a work as the Pan-chama Schools.

Others have from time to time written of the steady growth and successful results from these schools: there is no need for repetition. A series of gifted and well-educated ladies have given years of patient training to pupils and teachers alike, while in the meantime a number of well-equipped and qualified Indian teachers have grown out of the schools themselves. So not only do the schools produce excellent results in their pupils, but they send out, in course of time, teachers who in their turn appreciate the value of education and can train the young.

In the above pamphlet to which I have alluded more than once, Colonel Olcott gives tabulated statistics* in detail, by which he shows that in three years' working, viz., between 1899 and 1902, the percentage of passes in boys and girls of all castes in the Results Examinations, Madras Presidency, for the Infant up to IVth Standards was 75.9 per cent, while the passes for the same examination in Olcott Free School (Pariah) of Pariah pupils was 81 per cent; that is to say, 5 per cent

*Op. cit. p. 22.

*Op.cit. pp.23, 24.

more than the average for the whole Presidency.

As Colonel Olcott says on page 23:

"The thoughtful reader who has followed me throughout this narrative and obtained a glimpse of the bestial environment in which the Pariah has been since twenty centuries brought up, will see the deep and most striking significance of the above statistics. The comparison made is not between the Pariah pupils and those of other outcast races, but between them and all the castes, high and low, Hindu, Musalman and European in the whole Madras Presidency. And the returns of inspection results are official, made to the Education Department, so that they cannot be challenged."

Miss S. E. Palmer, B.A., B.S.C., a graduate of Minnesota University, for some time General Superintendent of the Panchama Schools, in the Annual Report for 1901, with regard to the intelligence of her young pupils writes:

"In mental capacity these Pariah children compare favorably with the children of other classes in East and West. Notwithstanding their heredity of centuries of ignorance, they are surprisingly eager to learn. The truth seems evident that these children are ready to take a step forward, and are only waiting for the helping hands that will enable them to reach a higher stage in evolution."

Certain it is that as soon as the helping hand is forthcoming the latent possibilities of the Pariah, whose lower self has been reckoned with the beasts, begin to emerge and display those self-same differences in character, intelligence, and morality which one is accustomed to find in most other castes and classes. In the finer qualities they are of course less evolved, and therefore less refined.

This being so, one is inclined to agree with those writers who have contended that the Pariahs are not necessarily a low, but rather a degenerated, people, who descend from the dominant stock of pre-historic times, and the Rev. M. Goudie in his essay on the Pariahs and the Land goes so far as to say:

"There are people who have a kindly feeling for decayed aristocracies: to such I would suggest that the Pariahs are amongst the most ancient of that class in this country, and for that reason alone should find a place in their generous sentiments."

Again the Manual of Administration (year 1885, pp. 35, 36) says:

"The Tamil Pariah . . . possesses higher physical qualities than any other such races, and in that capacity takes preëminence among them. This laborious population is one of the most important in the whole country."

Be this as it may, history would tend to show that they had been once a mixed but ruling race, professing different religions at different times, though it is still a matter of dispute whether they were of indigenous origin, or Tamilian or pre-Tamilian, as also how far they were affected by the inrush of the dark-colored Dravidians from the northwest or by the invasion of the lighter skinned Aryans, as the Brahmanas hold. The fact remains that repeated conquest, degradation, poverty, want and starvation drove the masses to the wall, until not only was slavery their actual lot in life but, until recent times, hopeless, abject degradation beyond redemption seemed to be the only condition under which they might exist beneath God's sun.

In Colonel Olcott's eloquent concluding words:

"The question of our duty is perfectly clear. If we believe it our duty to help our fellow-men who suffer and are friendless, then these poor Pariahs stand right in our path. What they most need is education; not that of the University, but just enough to really help them to help themselves. 'It is the first step which counts,' says the French proverb; let us help them to take it. And let us not expect reward or fame or benefit of any sort. For us to sow the seed; for the comers after to reap the harvest."*

On the occasion of the "breaking-up" for the Pongal holidays, I had the privilege, as I said, together with some other resident visitors, members of the T. S., of visiting the Olcott Free School and of witnessing a little demonstration of the methods of the teachers as of the attainments of the pupils. The results fully justified the high opinions generally held of the schools, not only by the local Inspectors but also by the official Government Board of Education.

The little display elicited from those pres-

*Op. cit. p. 32.

ent, many deserved compliments and expressions of encouragement both to Miss C. Kofel who, in her turn, has taken up with good zeal and great efficiency, and now carries on with much devotion and hard work, the responsible position of Superintendent and General Head of all the Schools, as also to her staff of teachers, who clearly coöperate, under her guidance, with intelligence and competence.

Here are briefly a few facts and figures: The Schools are now five in number, with some 728 pupils of both sexes and thirty-six teachers in all. The fifth School, the Annie Besant School, was opened in May, 1906, among the "Scavengers," as they are called. This class, even more wretched and poor than the other Pariahs, consists of those who are considered so low and degraded that it is assigned to them as their social lot and duty in life to perform the most menial and disagreeable work, that no one else will do. They do all the "charing," the outside sweeping, the carrying away of refuse. They are therefore considered socially as the lowest of the low. But though often dirtier than others, they do not seem less deserving of help and encouragement to better their lot. The pupils at this school number about sixty "Scavengers" to sixty-five Pariahs, or say half and half. The site of this last school was suggested by the President of the Municipality. The Corporation then gave the land, on which two huts were at first erected, and last year (1909) they built a good schoolhouse there.

The classes begin with the Kindergarten and Infant Standards and go up to the Fourth Standard. Kindergarten methods are very much in favor all the way through. The children vary between the ages of four to thirteen. Usually they undergo from four to six years of training. But it often happens that the course is not properly finished because the children are wanted at home, or are sent out to some employment, to bring "grist to the mill."

This matter of attendance is one of the difficulties that the Superintendent has to contend with, for as education is not compulsory, as distances are great and other family exigencies equally pressing, the little pupil easily becomes irregular, or fails to come. I understand there is a regular system of "rounding

up" the pupils from certain of the villages, so as to keep up the regularity of the attendance, as also of the benefit derived therefrom.

It must be weary work in the hot sun for the Collector, or Collectress, of stray infants! Apropos of which last word, there is another feature of these schools, conducted as they are mostly in the open air, and that is that the education of one or more young branches of the maternal tree involves the coming of the last little offshoot that the mother can't very well leave uncared for at home when she goes out to work. A woman of this class does the kind of work that a common laborer, or "navvy" does in the West, and the babies are left to the care, or tender mercies, of the elder children. When these latter have to attend school, the babies have also to be brought along with the slates and other paraphernalia, and left, so to speak, "in the offing," or more often brought actually into class during the lesson, until their claims to be heard—and perhaps to be fed—become more imperious and cogent than the voice of the teacher.

Hunger—here is another of the poor Pariah's worst enemies, and the problem is constantly before the teachers at the Schools. The children come a long way. They are often so weakened by hunger and want of food and nourishment, that when they arrive they not only cannot follow the lessons but have to be laid down on a mat to sleep, while some charitable person goes to hunt up some "grub" for their empty little stomachs.

Colonel Olcott was constantly urging that had the schools a little capital over and above the sum required annually to cover the expenses of current needs, upkeep, and teachers' salaries, it could be invested in Government paper to yield by its income one meal of rice per diem to each child while it is receiving an elementary education. At the present time some twenty-five Rupees* and more a week are being spent for this very purpose of providing rice-cakes to temporarily satisfy empty and hungry little insides, that the children may be in a more suitable frame of mind and body to absorb some value from their lessons. I am told that a "square meal" given to some

*3 Rupees=1 Dollar, and 15 Rupees=1 £ sterling or 25 Francs.

eighty children cost five Rupees (i.e. 6½ English money, frs. 8.50 Continental, \$1.65 U. S. A.) that is at the rate of a penny a head. And it was filling at the price. Here is a use for stray pennies, ye devotees of Lucullus, aye and for stray pounds too. Did not the Master say: "In that ye have done it unto one of these little ones, ye have done it unto me"?

Something like seven thousand Rupees (say £470, or \$2,350) are required annually—the total expenditure being Rs. 10,000 about—over and above the Government grant (Rs. 3,000), from voluntary donations, in order that the schools may be kept going and that the Colonel's philanthropic initiative may continue to bear good fruit, not merely in itself, but in the way he intended, namely, by being a standing example to richer bodies of what can be done even with scant means.

The results in examinations, the certificates and prizes taken at the Educational Exhibitions, and the individual successes, all prove repeatedly the value of the schools and of the teaching.

At the little demonstration to which I have alluded above, the spectators were particularly struck with the happy atmosphere which pervaded teachers and pupils alike. Gathered near the school-house under a huge spreading tree the little chocolate-colored children—some clothed in fragments of gaudy cotton cloth, and others well, in less, the smallest of all content with a boot-lace round their prominent little middles, and a colored bead for ornament and, I presume, for decency!—squatting around on the ground, formed up in little bands for the different classes.

We had some singing, some dancing, some gymnastics; everything done with evident pleasure and with much entrain. Then an amusing item was the telling of a story by a native teacher with rapid illustrations in chalk of the more thrilling episodes on the black-board, and the subsequent moral at the end to finish it off.

The class then was called upon to act this story, and exhibited some very interesting innate dramatic capacities, for they not only reproduced the whole thing with verve and penetration, but the individual by-play was extremely intelligent, and showed an intense appreciation of all the salient points.

Exceptionally good also was the handicraft work. The children seemed to have natural talent for art of a certain type. They drew on their slates, animals and other natural objects with much fidelity; they constructed most cunningly little baskets and ornaments with palm-leaf slips; and especially remarkable were their many examples of modeling in clay, wherein both feeling and life and movement were quite naturally yet quite characteristically exhibited.

There were, of course, also the usual tests of proficiency in reading, writing, arithmetic, and learning by heart. I hear also that carpentering classes and other useful handicraft lessons have been started in some of the schools, and that boys learn to make very many useful things. If means permit, this is likely to lead to training in other kinds of handicraft. What certainly emerges from personal observation is that a very good work is being done, and that the despised and down-trodden Pariah, the outcast of men, produces children, who, treated with humanity, show forth intelligence, capacity, and happy dispositions in the same measure, if not more than the common, as any other people of this class in other countries. And like any other people, here and elsewhere, he has his exceptions both ways, up and down.

Mrs. Besant says of them:

"They offer good material for simple and useful, though humble, civic life, very much better material than is found in the lowest strata of western lands."*

But in the matter of dealing with them, she is in evident sympathy with the plan of having separate schools for them, by which they may gradually be trained and refined and raised to the regions of decent living and decent feelings, rather than of attempting to force in any way their admission into the schools for the better-born, where they would not only be out of place, but where also the unequal social conditions would prove irksome and even harmful to all concerned. She says:

"It is a zeal not according to knowledge and not according to nature, which would substitute equality for brotherhood, and demand

*On the Education of the Depressed Classes. T. S. Order of Service Pamphlet Series, No. 1. Adyar, Madras. 1909.

from the cultured and refined that they should forfeit the hardly won fruits of the education of generations, in order to create an artificial equality as disastrous to the progress of the future as it would be useless for the improvement of the present. The children of the depressed classes need, first of all, to be taught cleanliness, outside decency of behavior, and the earliest rudiments of education, religion and morality."

And this is what the Olcott Panchama Schools are doing for them.

In concluding this little paper, which very often merely repeats what others have put so much better than I, I would close with our President's eloquent appeal, in the hope that sympathetic hearts and fellow-feeling will be found near and far in the world to respond promptly, and to send continually, help to keep our President-Founder's memory fresh in the hearts and minds of the outcasts to whom he was so great and good a friend. Here are Mrs. Besant's words:

"And hence the duty and responsibility which lie upon us of improving both the surroundings and the characters of the depressed classes by every means in our power, shortening the period of their lives in this stage, and utilizing our knowledge in their favor. By teaching their children the elements of right living, we draw out and cultivate the germinal powers of the soul, and by checking and repressing the faults which are manifest, by improving their food and their environment, we help to build better bodies suitable for the more unfolded souls. This is the help we both can, and ought to, give to these, our successors in the stage of the world, and small will be our claim to the help of the Greater Ones, if we refuse our help to these little ones of the human race. How shall we dare to plead to the Lords of Compassion to stoop to us and help us to rise, unless we, in our turn, stoop to those below us and seek to raise them up?"

William H. Kirby.

(Theosophist, April, 1910.)

SENSA'S PRAYER BEFORE THE LOTUS.

Queen of my lilies, O heart of my longing,
Goddess and Beloved, light of my days,
Lo, at thy feet in wild ecstasy thronging,
Worship and rapture and heartache and
praise.

What were these dear lovers' radiant glances,
Soaring of music and magic of sea,
What were the stars in their swift choric
dances,
What were these lilies, but whispers of thee?

O how my love songs, dreaming and sighing,
Cribbed and cabined in this house of clay,
To spring to thee winged from the fires of
dying,
To kneel at thy feet, though thy smile
should slay!

O, what were the world's sweet rapture and
wonder,
And these loving hearts that gladden my
ways?
Could but the universe be riven asunder,
And time be ended of its nights and days!

The depth of my yearning, thou knowest, thou
knowest,
Goddess and Beloved, O Infinite Light!
Though bravely I tread in the path thou
showest,
Ah, bid there be ending to this dark night!
—C. J.

It has seemed to me that somewhere out of the silence something would speak to me, and I have listened, expectant, waiting; it has seemed as if Nature were just about to break that eternal silence that broods over all things; it has seemed to me that if I turned my thought to other things, the message might remain unheard.



INVISIBLE HELPERS.

I am sure you will be glad to hear that we have very satisfactory progress to report with regard to the case of the mother and children which I mentioned to you at our last meeting. Determined efforts were made upon the physical plane as well as upon the astral, and I am happy to say that they were eventually crowned with at least temporary success. The two elder children have been sent to a children's Home, and though the mother still retains the youngest with her, she has been persuaded to put herself under the care of some religious friends, and is at present a reformed character.

It may interest you to hear of some other adventures which have since befallen the same neophyte whose work I have already partially described to you. There are in astral work many cases in which continuous action is necessary—that is to say, in which someone who is willing to take the trouble must, as it were, stand over the person who requires assistance, and be constantly ready to give it. Naturally those who are in charge of a vast assortment of varied astral work cannot with justice devote themselves to this extent to any single case, so that usually some relation of the sufferer is put in charge. An instance of this nature came in our way on that occasion.

A man recently dead, whom I had been asked (by a relation of his) to help, was found to be in a state of terrible depression, surrounded by a vast cloud of gloomy thought, in the midst of which he felt himself utterly helpless and impotent. His life had been far from spotless, and there were those whom he had injured who thought of him often with malice and revenge in their hearts. Such thought-forms acted upon him through the clouds of depression, fastened themselves upon him like leeches and sucked out from him all vitality and hope and buoyancy, leaving him a prey to the most abject despair.

I spoke to him as hopefully as I could, and pointed out to him that though it was quite true that his life had not been all that it should have been, and that there was in a certain way much justification for the way in which others were regarding him, it was nevertheless both wrong and useless to give way to despair. I explained to him that he was doing

very serious harm to a surviving relation by his depression, since these thoughts of his, quite without his own volition, constantly reacted upon her and made her life one of utter misery. I told him that while the past could not be undone, at least its effects might be minimized by the endeavor to hold a calm front in the presence of the dislike which he had brought upon himself by his actions, and that he should endeavor to respond to it by kindly wishes, instead of by alternating gusts of hatred and despair. In fact, the main text of my sermon was that he must forget himself and his sorrows and think only of the effect of his attitude upon his surviving relation.

The poor fellow responded to this, though only in a very half-hearted way; he said that he would really try, and he certainly meant it, but I could see that he had very little hope of success, or perhaps I should rather say that he had no hope at all, but felt quite certain beforehand that he was foredoomed to failure. I told him plainly all this; I broke up the rings of depression which shut him in, and dissipated the dark clouds which surrounded him, so that the unkindly thought-forms of those whom he had injured should have less upon which they could fasten. For the moment he seemed almost cheerful, as I held before him a strong thought-image of the surviving relation, whom he had deeply loved, and he said:

"While you are here I seem to understand, and I almost think that I can resist the despair, but I know that, as you say, my courage will fade as soon as you are gone."

So I told him that this must not be so—that hopeless as he felt now, every determined effort to conquer the despair would make it easier to do so next time, that he must regard this resistance as a duty in which he could not allow himself to fail. I had to go about my business, but I asked my young assistant to stay by this man for a while, to watch the accumulation of the depressing thoughts, and to break them up determinedly every time that they took hold of the victim. I knew that if this was done for a number of times we should eventually reach a condition in which

the man could resist for himself, and maintain his own position, although from long-continued submission he had at first scarcely any strength to maintain the struggle. My young friend kept up this battle for some two or three hours, until the dark thoughts came much less frequently and the man himself was becoming able to a large extent to hold his own, so that the helper felt himself justified in returning to me.

He was just about to take his departure, leaving a few last strong, encouraging thoughts for the now almost cheerful sufferer, when he saw a little girl in the astral body flying in headlong terror before some kind of hobgoblin of the conventional ogre type. He promptly put himself in the way, saying: "What is this?" and the frightened child clung to him convulsively and pointed to the pursuing demon. The helper has since admitted that he did not at all like the look of it himself, but he seems to have felt somewhat indignant on behalf of the girl, and his instructions were that to anything whatever of this nature a bold front must always be shown. So he stood his ground and set his will against the ogre, which did not approach them, but remained at a little distance writhing about, gnashing its huge projecting teeth, and evidently trying to make itself as terrible as possible.

As the situation showed no signs of changing, the neophyte presently became impatient, but he had been warned against aggressive action of any kind except under very definite instructions, so he did not know precisely what to do. He therefore came in search of me, bringing the terrified child with him, but moving very slowly and circumspectly and always keeping his face towards the unpleasant-looking object which followed them persistently at a little distance.

When I had time to attend to him, I investigated the question, and found that this poor little child was frequently subject to those horrible nightmares, from which her physical body would wake up in quite a convulsive condition, sometimes with terrible shrieks. The pursuing entity was nothing but an unpleasant thought-form temporarily animated by a mischievous nature-spirit of a low type, who

seemed to be in great glee and to derive a kind of spiteful pleasure from the terrors of the girl. I explained all this to the children, and the indignant boy promptly denounced the nature-spirit as wicked and malicious, but I pointed out to him that it was no more so than a cat playing with a mouse, and that entities at such a low stage of evolution were simply following their undeveloped natures, and therefore could not rightly be described as wicked.

At the same time their foolish mischief could not be allowed to cause suffering and terror to human beings, so I showed him how to set his will against the nature-spirit, and drive it out from the form, and then how to dissipate the form by a definite effort of the will. The little girl was half-fearful, but wholly delighted, when she saw her ogre explode, and there is reason to hope that she will gain courage from this experience, and that for the future her sleep will be less disturbed. There are many varieties of unpleasant thought-forms to be found on the astral plane, the worst of all being those connected with false and foolish religious beliefs—demons of various kinds, and angry deities. It is quite allowable for the Occultist to destroy such creatures, since they are in no way really alive, that is to say, they represent no permanent evolving life, but are simply temporary creations.

A case of some interest which has just come under our notice is that of a brother and sister, who had been very closely attached to one another in youth. Unfortunately, later, a designing woman came between them; the brother came under her influence and was taught by her to suspect his sister's motives. The sister quite reasonably distrusted the other woman and warned the brother against her; the warning was not taken in good part and a serious breach ensued. The infatuation of the brother lasted for more than a year, and all this time the sister held entirely aloof, for she had been grossly insulted and was proud and unforgiving. By degrees the brother discovered the true character of the woman, though for long he would not believe it, and clung to his delusions. Even when it was impossible longer to maintain his blind faith he still remained somewhat sore with regard to his sister, persuading himself somehow that

THE BEGINNINGS OF THE SIXTH ROOT RACE.

(Continued from page 393.)

A Park-Like City.

Although in this community so large a number of people are gathered together into one central city and other subordinate centers there is no effect of crowding—in fact nothing like what used to be meant by the central part of a city in earlier centuries exists. The heart of the great central city is the great cathedral, with its attendant block of museum, university and library buildings, and this has perhaps a certain resemblance to the buildings of the Capitol and Congressional Library at Washington, though on a still larger scale. Just as in that case, a great park surrounds it, and, in fact, it may be said that the whole city and even the whole community exists in a park—a park abundantly interspersed with fountains, statues and flowers. The remarkable abundance of water everywhere is one of the striking features. In every direction one finds splendid fountains, shooting up like those at the Crystal Palace of old. In many cases one recognizes with pleasure exact copies of old and familiar beauties; for example, one fountain is exactly imitated from the Fontana di Trevi at Rome. The roads are not at all streets in the old sense of the word, but more like drives through the park, the houses always standing well back from them. It is not permitted to erect them at less than a certain minimum distance one from another. There is practically no dust, and there are no street sweepers. The road is all in one piece, not made of blocks, for there are no horses now to slip. The surface is a beautiful polished stone with a face like marble and yet an appearance somewhat like granite. They are broad roads and they have at their sides slight curb-stones, or rather it would be better to say that the road is sunk slightly below the level of the grass at each side, and that the curb-stones rise to the level of the grass. The whole is thus a kind of shallow channel of polished marble, which is flooded with water every morning, so that the roads are thus kept absolutely clean and spotless without the necessity of the ordinary army of cleaners. The stone is of various colors. Most of the great streets are a lovely pale rose color, but some, I notice, are laid in pale green. Thus there is practically nothing but grass and

highly polished stone for the people to walk upon, which explains the fact that they are always able to go bare-footed not only without inconvenience but with the maximum of comfort. Even after a long walk the feet would scarcely be soiled, but notwithstanding, at the door of every house or factory there is an arrangement something like a magnified dogs' drinking trough, through which there is a constant rush of fresh water. The people, before entering the house, step into this and are instantly cooled and cleansed. All the temples are surrounded by a ring of shallow flowing water, so that each person before entering must step into this. It is as though one of the steps leading up to the temple were a kind of shallow trough, so that no one carries into the temple even a speck of dust.

Locomotion.

All this park-like arrangement and the space between the houses make the capital of our community emphatically a "city of magnificent distances." This, however, does not cause the slightest practical inconvenience, since every house possesses several light running cars, of very graceful appearance. They are not in the least like any variety of motor-car—they rather resemble bath-chairs made of light metal filigree work, probably aluminum, with tires of some exceedingly elastic substance, though apparently not pneumatic. They run with perfect smoothness and can attain a very high speed, but are so light that the largest size can be readily pushed with one finger. They are, of course, driven by the universal power; a person wishing to start on a journey charges from the power tap a sort of flat, shallow box which fits under the seat. This gives him sufficient to carry him clear across the community without re-charging, and if he wishes for more than that he simply calls at the nearest house and asks to be allowed to attach his accumulator to their tap for a few moments. These little cars are perpetually used; they are, in fact, the ordinary means of locomotion, and the beautiful hollow polished roads are almost entirely for them, as pedestrians mostly walk along the grass. There seems to be very little of what might be called heavy transport—no huge and clumsy vehicles. Any large amount

of goods or materials is carried in a number of small vehicles, and even large beams and girders are supported on a number of small trolleys which distribute the weight. Flying machines are observed to be commonly in use in the outer world, but are not fashionable in the community, as the members feel that they ought to be able to get about quite freely in their astral bodies, and therefore despise other means of aerial locomotion. They are taught at school to use astral consciousness and they have a regular course in the projection of the astral body.

Sanitation and Irrigation.

There seems to be no trouble with regard to sanitation. The method of chemical conversion which I mentioned some time ago includes de-odourisation, and the gases thrown off from it are not in any way injurious. There seems to be principally carbon and nitrogen, with some chlorine, but no carbon dioxide. The gases are passed through water, which contains some solution, as it has a sharp acid feeling. All the gases are perfectly harmless and so is the grey powder, which is present only in very small amount. All bad smells of every kind are absolutely against the law now, even in the outer world. There does not seem to be a business quarter in the town, though certain factories are built comparatively near one another, for convenience in interchanging various products. There is, however, so little difference between a factory and a private house that it is difficult to know them apart, and as the factory makes no noise or smell it is not in any way an objectionable neighbor. One very great advantage which these people have is their climate. There is practically no winter, and in the season corresponding to it the whole land is still covered with flowers just as at other times. They evidently irrigate, even where they do not cultivate; the system has been extended in a number of cases into fields and woods and the country in general, even where there is no direct cultivation. They have specialized the eschscholtzia, which was so common in California even centuries ago, and have developed many varieties of it, scarlet as well as brilliant orange, and they have sown them all about and allowed them to run wild. They have, evidently in the beginning, imported seeds of all sorts very extensively from

all parts of the world; even now people sometimes grow in their gardens plants which require additional heat in winter, but this is not obtained by putting them in a green-house, but surrounding them with little jets of the power in its heat form. They have not yet needed to build anywhere near the boundary line of the community, nor does it seem that there are any towns or villages very near on the other side of that boundary. The whole estate was a kind of huge farm before they bought it, and it is even now surrounded principally by smaller farms. The laws of the outside world do not in any way affect the community, and the government of the continent does not in any way interfere with it, as it receives a nominal yearly tribute from it. The people of the community seem well-informed as regards the outside world; school-children know the names and locations of all the principal towns in the world quite fully!

The Federation of Nations.

The whole object of this investigation was to obtain such information as was possible about the beginnings of the sixth Root-race and the community founded by the Manu and the High-priest for that purpose. Naturally, therefore, no special attention was directed to any other part of the world than this. Notwithstanding, certain glimpses of other parts were obtained incidentally, and it will perhaps be interesting to put these down without attempt at order or completeness, just as they were observed.

Practically the whole world has federated itself politically. Europe seems to be a confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters and the kings of the various countries are presidents of the confederation in rotation. The re-arrangement of political machinery by which this wonderful change was brought about is the work of Julius Caesar, who reincarnated some time in the twentieth century in order to prepare the way for the coming of the Christ to found His new religion. Enormous improvements seem to have been made in all directions and one cannot but be struck with the extraordinary abundance of wealth that must have been lavished upon these. It seems that Caesar, when he succeeded in forming the federation and per-

suaded all the countries to give up war, arranged that each of them should set aside for a certain number of years a half or a third of the money that they had been accustomed to spend upon armaments, and devote it to certain social improvements which he specified. According to his scheme the taxation of the entire world was gradually reduced, but notwithstanding, sufficient money was reserved to feed all the poor, to destroy all the slums and to introduce wonderful improvements into all the cities. He seems to have arranged that in those countries in which compulsory military service had been the rule should still preserve the habit, but should make their conscripts work for the state in the making of parks and roads and the pulling down of slums and the opening up of communications everywhere. He arranged that the old burdens should be gradually eased off, but yet contrived with what was left to regenerate the world. He is indeed a great man; a most marvelous genius. There seems to have been some trouble at first and some preliminary skirmishing, but he got together an exceedingly capable band of people—a kind of cabinet of all the best organizers which the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar, and others—one of the finest bodies of men to do practical work that have ever been seen. The thing was done on a gorgeous scale. When all the kings and prime ministers were gathered together to decide upon the basis for the confederation, Caesar built for the occasion a circular hall with a great number of doors so that all might enter at once and no one potentate take precedence of another.

The New Religion of the Christ.

Caesar arranged all the machinery of this wonderful revolution, but his work was very largely made possible by the arrival and preaching of the Christ Himself, so that we have here a new era in all senses, not merely in outward arrangement, but in inner feeling as well. Of course all this is long ago from the point of view of the time at which we are looking, and the Christ is now becoming somewhat mythical to the people, much as He was to us at the beginning of the twentieth century. The religion of the world now is that which He founded, that is the religion, and practically there is not any other of any real

importance, though there are still some survivals, of which the world at large is somewhat contemptuously tolerant, regarding them as fancy religions or curious superstitions. Of course, there are a few people who represent the older form of Christianity—who in the name of the Christ refused to receive Him when He came in a new form. The majority regard these people as hopelessly out-of-date. On the whole, however, the state of affairs all the world over is obviously much more satisfactory than the earlier civilizations. Armies and navies have completely disappeared or are only represented as a kind of small force for police purposes. Poverty also has practically disappeared from civilized lands; all slums in the great cities have been pulled down and their places taken not by other buildings, but by parks and gardens.

The New Language.

This curious altered form of English written in a kind of shorthand with many grammalogues has been adopted as a universal commercial and literary language. Ordinarily-educated people in every country know it in addition to their own, and indeed it is obvious that among the upper and commercial classes it is rapidly superseding the tongues of the different countries. Naturally, the common people in every country still speak their old tongue, but even they recognize that the first step towards getting on in the world is to learn the universal language. The great majority of books, for example, are printed only in that, unless they are intended especially to appeal to the uneducated. In this way, of course, it is now possible for a book to have a very much wider circulation than it could ever have had before. There are, of course, still university professors and learned men who know all the old languages, but they are a very small minority, and all the specially good books of all languages have long ago been translated into this universal tongue. In every country there is a very large body of middle and upper class people who know no other language, or know only the few words of the language of the country which are necessary in order to communicate with servants and laborers. One thing which has greatly contributed to this change is this new and improved method of writing and printing, which

was apparently first introduced in connection with the English language and is therefore more adapted to it than to others. I notice that in our community all books are printed on pale green paper in dark blue ink, the theory being, as I understand it, that this is far less trying to the eyes than the old scheme of black on white. The same plan is being widely adopted in the rest of the world. Civilized rule or colonization seems to have spread over many parts of the world which formerly were savage and chaotic; indeed, in such rapid glimpse as I had, I saw almost nothing at all of real savages.

The Old Nations.

It does not seem that people have by any means yet transcended national feelings. The countries no longer fight with one another, but each nation still thinks of itself with pride. The greatest advantage is that they are not afraid of one another any more and that there is no suspicion and, therefore, far greater fraternity. But on the whole, people have not changed very much; it is only that now the better side of them has more opportunity to display itself. There has not as yet been very much mingling of the nations; the vast bulk of the people still marry in their own neighborhood, for those who till the soil almost always intend to stay in the same place. Crime appears occasionally, but there seems to be much less of it than of old, because the people on the whole know more than they did, and chiefly because they are much more content. The new religion has spread widely and its influence is undoubtedly very strong. It is, of course, an entirely scientific religion, so that though religion and science may be said to be separate institutions, they are no longer in opposition as they used to be. Naturally, people are still arguing, though the subjects are not those which we know so well. For example, they discuss the different kinds of spirit-communion, and quarrel as to whether it is safe to listen to any spooks except those who have been, as it were, authorized and guaranteed by the orthodox authorities of the time. Schools exist everywhere, but are no longer under the control of the church, which educates no one except those who are to be its own preachers. Ordinary philanthropy seems not to be needed, since there is practically no poverty. There

are still hospitals and, as far as I see, they seem to be government institutions. It would appear that all necessities of life are controlled, so that there can be no serious fluctuations in their price. A large margin of luxuries and unnecessary things are still left in the hands of private trade,—objects of art, and things of that kind. It seems to be not so much competition as division of business; if a certain man opens a shop for the sale of ornaments and such things, another one is not very likely to start in business close by, simply because there would not be enough trade for the two; but there seems to be no curtailing of liberty with regard to that.

Land and Mines.

The conditions as to the ownership of private land, of mines and factories, seem to be much changed. A large amount, at least, of the land is held nominally from the king, on some sort of lease by which it reverts to him unconditionally at the end of a thousand years, but he has the right to resume it at any intervening period if he chooses, with certain compensations. In the meantime it may descend from father to son, or be sold or divided, but always with the consent of the authorities. There are also considerable restrictions as to many of these estates, referring to what kind of buildings may be erected on them. All factories for necessities appear to be state property, but still there seems to be no restriction which prevents anyone from starting a similar factory if he likes. There seems to be still some mining, but very much less than of old. The cavities and galleries of many of the old mines in the northern parts of Europe seem to be now used as sanitoriums for the rare cases of consumption or bronchial or other affection, because of their absolutely equal temperature in summer and winter. I see also arrangements for raising metal from great depths, which I cannot exactly call mines, for they are much more like wells. This may, perhaps, be a modern and improved type of mine. Very little of the work seems to be done down below by human beings; rather machines excavate, cut out huge slices and lift them. All these seem to be state property in the ultimate, but in many cases private owners seem to rent it from the state. Iron seems to be burnt out of various earths in some way, and the ma-

terial is obtained with less trouble than of old.

The Government of Britain.

The government of England seems to have been considerably changed. All real power is in the hands of the king, though there are ministers in charge of separate departments. There is no parliament, but there seems to be a scheme the working of which is not easy fully to comprehend in the rapid glimpse which was all that I had. It is something more or less of the nature of the referendum. Everybody seems to have a right to make representations, and these pass through the hands of a body of officials whose business it is to receive complaints or petitions. If these representatives show any injustice it is rapidly set right without reference to the higher authorities. Every such petition is attended to, but it does not usually penetrate to the king himself unless there is a fairly large number of requests for the same thing. The monarchy is still hereditary, still ruling by the claim of descent from Cerdic. The British Empire appears to be much as in the twentieth century, but it was an earlier federation than the greater one, and it, of course, acknowledges permanently one king, while the world federation is constantly changing its president. Some of what used to be Colonial Governors seem to hold their offices by heredity and to be, as it were, tributary monarchs.

London.

London still exists, and is larger than ever, but very much changed, for now all over the world there are no fires, and consequently no smoke. Some of the old streets and squares are still recognizable in general outline, but there seems to have been a vast amount of pulling-down, and improvements upon a very large scale. St. Paul's Cathedral is still there, preserved with great care as an ancient monument. The Tower seems to have been partly reconstructed. The introduction of one unlimited power has produced great effects here also, and most things that are wanted seem to be supplied on the principle of turning on a tap. Here, also, few people any longer cook in private houses, but they go out for meals much as they do in the community, although things are served here in a very different manner.

Other Places.

Taking a passing glance at Paris I notice that it looks very different. All the streets seem to be larger and the whole city is, as it were, looser. They have pulled down whole blocks, and thrown them into gardens. Everything is so hopelessly different. Glancing at Holland I find a country so thickly inhabited that it looks like almost a solid city. Amsterdam is, however, still clearly distinguishable, and they seem to have elaborated some system by which they have increased the number of canals and contrived to change all the water in all of them every day. There does not appear to be any natural flow of water, but there is some curious scheme of central suction, a kind of enormous tube system with a very deep central excavation. The details are not clear to me, but they seem somehow to exhaust the area and draw into that all sewage and such matters, which is carried in a great channel under the sea to a considerable distance and is then spouted out with tremendous vigor. No ships pass anywhere near that spot, as the force is too tremendous. Here, also, as in the community, they seem to be distilling sea-water and extracting things from it—obtaining products from which many things are made, articles of food among others, and also dyes. I note as a curious point that in some of the streets they grow tropical trees in the open air by keeping round them a constant flow of the power in its heat aspect. Centuries ago they seem to have begun by roofing-in the streets and keeping them warm, like a green-house; but when the unlimited power appeared they decided to dispense with the roofs, about which there were many inconveniences. We had one or two passing glimpses of other parts of the world, but hardly anything worth chronicling. China appears to have had some vicissitudes. The race is still there and it does not appear to have diminished. There is a good deal of superficial change in some of the towns, but the vast body of the race is not really altered in its civilization. The great majority of the country people still speak their own tongue, but all the leading people know the universal language. India is another country where but little change is observable. The immemorial Indian village is an Indian village still, but there are apparently

no famines now. The country groups itself into two or three big kingdoms, but is still part of the one great Empire. There is evidently far more mixture in the higher classes than there used to be, and much more inter-marriage with white races, so that it is evident that among a large section of the educated people the caste system must to a great extent have been broken down. Tibet seems to have been a good deal opened up, since easy access is to be had to it by means of flying machines. Even these, however, meet with occasional difficulties, owing to the great height and the rarity of the air. Central Africa is radically changed and the neighborhood of the Victoria Nyanza seems to have become a sort of Switzerland full of great hotels.

Adyar.

I was naturally much interested to see what had happened by this time to our headquarters at Adyar, and I was very glad to find it still flourishing, and on a far grander scale than in older days. Unquestionably there is still a Theosophical Society, but as its first object has to a large extent been achieved, it seems to be devoting itself principally to the second and third. It appears to have developed into a great central university, for the promotion of studies along both these lines, with subsidiary centers in various parts of the world affiliated to it. The present headquarters building has been replaced with a kind of gorgeous palace, with an enormous dome, the central part of which is certainly an imitation of the Taj Mahal at Agra, but on a much larger scale. In this great building they mark as memorials certain spots by pillars and inscriptions, such as "here was Madame Blavatsky's room," "here such and such a book was written," "here was the original shrine room," and so on. They even have statues of some of us, and they have made a copy in marble of the statue of the founders in the great hall. Even that marble copy is now considered as a relic of remote ages. The Society owns the Adyar River now, and also the ground on the other side of it, in order that nothing may be built over there that may spoil its prospect, and it has lined the river-bed with stone of some sort to keep it clean. They have covered the estate with buildings and have acquired perhaps an additional square mile along the sea-shore.

Away beyond the Olcott Gardens they have a department for occult chemistry, and there they have all the original plates reproduced on a larger scale and also exceedingly beautiful models of all the different kinds of chemical atoms. They have a magnificent museum and library, and I actually see some of the things which were here at the beginning of the twentieth century, but very few. The fine old enameled manuscript still exists, but I doubt whether there are any books going back as far as the twentieth century. They have, of course, copies of the "Secret Doctrine," but I think they are all transcribed into the universal language.

The Theosophical Society.

The Society has taken a great place in the world. It is a distinct department in the world's science, and has a long line of specialties which no one else seems to teach. It is turning out a vast amount of literature, possibly what we should call texts, and is keeping alive an interest in the old religions and in forgotten things. It is issuing a great series somewhat resembling the old "Sacred Books of the East," but on a very magnificent scale. The volume just issued is number 2159. There seem to be many pandits who are authorities on the past. Each man appears to specialize on a book. He knows it by heart and knows all about it and will have read thoroughly all the commentaries upon it. The literary department is enormous, and is the center of a world-wide organization. I notice that, though they still use English, they speak it differently, but they keep the archaic motto of the Society written in that form. The dependencies in other parts of the world are practically autonomous—big establishments and universities in all the principal countries, but they all look up to Adyar as the center and origin of the movement and make it a place of pilgrimage. Colonel Olcott, though working in the community in California as a lieutenant of the Manu, is still the nominal president of the Society, and visits its headquarters at least once in every two years. He comes and leads the salutations before his own statue.

Three Methods for Reincarnation.

As in examining the California community I saw a great many people whom I clearly recognized as friends of the twentieth century,

it occurred to me to make some investigation as to how they came to be there. Our ordinary idea gave us an average of fifteen hundred years between incarnations for the first-class pitri, therefore it seemed obvious that if our friends followed the ordinary course they could not possibly arrive upon the physical plane at the right time to be of use in the beginning of the communities' work. On the other hand to suppose that all who were seen there had been taking specially arranged incarnations seemed a somewhat improbable hypothesis, especially when one considers that they could hardly have had less than ten or a dozen of such incarnations in the intervening period. The enquiry led me in very unexpected directions and gave more trouble than I had anticipated, but I succeeded in discovering at least three methods of occupying the intermediate time. First, some of the workers do take the heaven-life, but they very greatly shorten and intensify it. This process of shortening but intensifying has been found to be a characteristic of a certain type of first-class pitrie. This is a matter which will require very much further investigation and explanation to be given at some other time than this; but it is already abundantly clear that the type to which I refer does not in any way generate less of unselfish spiritual force during life than the more ordinary type, but that yet by an intensification of the bliss it contrives to work through the same amount of result in about half the average time of the others. This process produces considerable and fundamental differences in the causal body; its effects cannot in any way be described as better or worse, but they are quite certainly different. It is a type which is much more amenable to the influence of the devas than the other, and this is one of the ways in which modifications have been introduced. That shorter heaven-life is not shut in like ours, in a little world of its own, but is to a great extent open to this deva influence. The brains of the people who come along that line are different, because they have preserved lines of receptivity which in our case have been atrophied. They can be more easily influenced for good by invisible beings, but of course there is a corresponding liability to less desirable influences. The personality is less awake, but

the man inside is more awake in proportion. We focus practically all of our consciousness in one place at once, but people of this other do not. Their consciousness is more equally distributed on the different levels and consequently they are usually less concentrated upon the physical plane and less able to achieve in connection with it. It would seem that some at least of those who have to be brought back at the right time for the community work were transferred to this other line or at least their heaven-life arranged for them on its principles, for this one occasion at least.

There are others to whom a different choice seems to have been offered as to whether they feel themselves able to endure a series of rapid incarnations of hard work devoted to the building of the Theosophical Society. Naturally, such an offer is made only to those who bring themselves definitely to a point where they are useful—those who work hard enough to give satisfactory promise for the future. To them is offered this opportunity of continuing their work, of taking incarnation after incarnation without interval, in different parts of the world, to carry the Theosophical Movement up to the point where it will provide this very large contingent for the community. The community at the time when it is observed is, of course, very much larger than the Theosophical Society of the twentieth century; but that Society appears to increase by geometrical progression during the intervening centuries—so much so that although practically all the hundred thousand members of the community have passed through its ranks (most of them many times) there is still a huge Society left to carry on the activities at Adyar and the other great centres all over the world.

We have, then, already two methods by which persons in the Society in the twentieth century may form part of the community of the twenty-eighth century,—by the intensification of the heaven life, and by the taking of special and repeated incarnations. Another method was observed which is far more remarkable than either, and has probably been applied in only a limited number of instances. The case which drew attention to this was that of a man who pledged himself to the master for this work towards the conclusion of his twentieth century incarnation and un-

reservedly devoted himself to preparation for it. The preparation assigned was indeed most unusual. It seemed that he needed development of a certain kind in order to round off his character and make him really useful—development which could be obtained under the conditions existing in another planet of the chain. Therefore he was transferred for some lives to that planet and then brought back again here—a special experiment made by permission of the Maha-Chohan Himself. The same permission might be obtained by other Masters for Their pupils, though at the same time such an extreme measure is rarely necessary.

Most, however, of the members of the community have been taking a certain number of these special incarnations, and consequently have known of the community for several lives, and had the idea of it before them. Normally, of course, a series of special and rapid incarnations is arranged only for those who have already taken the first of the great initiations. For such men it is understood that an average of seven such lives will bring them to the arhat initiation, and that after that is attained seven more will suffice to cast off the remaining five fetters and attain the perfect liberation of the askha level. This number of fourteen incarnations is given merely as an average, and it is possible greatly to shorten the time by especially earnest and devoted work or on the other hand to lengthen it by any luke-warmness or carelessness. The preparation for the work of the community is, however, an exception to ordinary rules, and although all its members are very definitely aiming at the path, we must not suppose that all of them have attained as yet to the greater heights.

It must not be forgotten that a certain small number of persons from the outside world who are already imbued with the ideals of the community sometimes come and desire to join it, and that some at least of these are accepted. They are not, of course, allowed to intermarry with the community, because of the especial purity of race which is exacted, but they are allowed to come and live among the rest and are treated exactly like all the others. When such members die they, of course, reincarnate

in bodies belonging to the families of the community.

The Manu has advanced ideas as to the amount of progress which he expects the community as a whole to make in a given time. In the principal temple He keeps a mind of record of this, somewhat resembling a weather-chart, showing by lines what he has expected and how much more or less has been achieved. The whole plan of the community seems to have been arranged by the two Masters, and the light of Their watchful care is always hovering over it. All that has been written gives only a little gleam of that light—a partial foreshadowing of that which They are about to do.

How to Prepare Ourselves.

It is certainly not without definite design that just at this time in the history of our Society permission has been given thus to publish the different nations and castes and creeds. In There can be little doubt that at least one of the objects of the Great Ones in allowing this was not only to encourage and stimulate our faithful members, but also to show them along what lines they must specially develop themselves if they desire the inestimable privilege of being permitted to share in this glorious future and also what, if anything, they can do to pave the way for the changes that are to come. Another thing that can be done here is to publish these the first definite and detailed forecast of the great work that has to be done, and now to pave the way for this glorious development is the earnest promotion of our first object of a better understanding between that also every one of us can help, limited though our powers may be, every one of us can try to understand and appreciate the qualities of nations other than our own; every one of us when he hears some foolish or prejudiced remark made against men of another nation can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any foreigner with whom we happen to come into contact, feeling the great truth that when a stranger visits our country all of us stand temporarily

to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavor to give the best possible impression of kindliness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

Yet another way in which one can help to prepare is by the endeavor to promote beauty in all its aspects, even in the commonest things around us. One of the most prominent characteristics of the community of the future is its intense devotion to beauty, so that even the commonest utensil shall be in its simple way an object of art. We should see to it that at least within the sphere of our influence all this is so with us, even at the present day; and this does not in the least mean that we should surround ourselves with costly treasures, but rather that in the selection of the simple necessities of every-day life we should consider always the question of harmony, suitability and grace. In that sense and to that extent at least we must all strive to become artistic, we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character. Yet on the other hand, while thus making an effort to evolve its good side, we must carefully avoid the less desirable qualities which it sometimes brings with it. The artistic man may be elevated clear out of his ordinary every-day self by his art. In that very intensity he is not only marvelously uplifted himself, but he also uplifts such others as are capable of responding to the stimulus. But unless he is an abnormally well-balanced man, this wonderful exaltation is almost invariably followed by its reaction, a great depression. Not only does this stage usually last far longer than the first, but the vibrations which it pours forth affect almost everybody within a very considerable area, while only a very few in all probability have been able to respond to the living influence of the art. It is indeed a question whether many

men of artistic temperament are not on the whole thus doing far more harm than good; but the artist of the future will assuredly learn the necessity and the value of perfect equipoise, and so will produce the good without the harm; and it is at this that we must aim.

It is obvious that helpers are needed for the work of the Manu and the Chief-priest, and that in such work there is room for all conceivable diversities of talent and of disposition. None need despair of being useful because he thinks himself lacking in intellect or ecstatic emotion; there is assuredly room for all, and qualities which are lacking now may be speedily developed under the special conditions which the community will provide. Goodwill and docility are needed, and perfect confidence in the wisdom and capability of the Manu, and, above all, the readiness to resolve to forget self utterly and to live only for the work that has to be done in the interests of humanity. Without this last, all other qualifications "water but the desert." Those who offer themselves to help must have in some sort the spirit of an army—a spirit of perfect self-sacrifice, of devotion to the leader and of confidence in Him. They must above all things be loyal, obedient, painstaking, unselfish. They may have very great qualities as well, and the more they have the better; but this at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Masters. Self-conceit is an absolute barrier to usefulness. The man who can never obey an order because he always thinks that he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given to him to do and co-operate harmoniously with his fellow-workers,—such a man has no place in the army of the Manu, however transcendent his other qualifications may be. All this lies before us to be done, and it will be done, whether we take our share in it or not; but since the opportunity is offered to us surely we should be criminally foolish if we neglect it. Even already the preparatory work is beginning; the harvest truly is plenteous, but as yet the laborers are

all too few. The Lord of the Harvest calls for willing helpers; who is there among us

who is ready to respond?—From *Theosophist*, C. W. Leadbeater.

THE CHOICE OF WORK.

One who has suddenly found his whole life take on a different meaning and value through a recognition of Theosophy, re-discovered for the incarnation, is confronting a problem which in minor form recurs again and again as life goes on, the choice of work,—what shall I choose to do next? There are many ways in which I can occupy my powers; which shall I first and which subsequently pursue.

The young boy is, when he views life, confronted with the problem, shall I make a lengthy preparation for a life-work or enter at once into remunerative employment. The Theosophist is often to decide whether he shall devote himself to self-improvement or employ his powers to the immediate advantage of his Master's work.

Strangely enough, there is no rule or advice to guide us definitely on these points. Indeed our teachers refuse, as a rule, to advise us. Temperament must decide, to a large extent, what shall be our course. Some will choose to do one thing, others will wish to follow another line of effort, a different way of reaching a result. Some will fear to change their work, to plunge into Theosophic activities, while others will leave fields of effort apparently assigned them by karma in order to give their whole effort to Theosophy.

When our karma in any given line is at an end is a question which we can decide often only with difficulty. Many a man has literally left all to follow the Lord. But Theosophists should cultivate common sense, we are told.

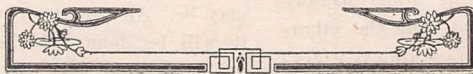
We have not been definitely advised by our leaders to go so far as this. Yet we can easily understand how one who gave up his apparent karmic obligations to do a definite work for Theosophy might be able to earn much good karma and in the same or later lives be able to discharge the obligations which he had previously dropped.

It is rather when the way is open for the choice of work that the question will most frequently be presented to the Theosophist for solution. One answer to the question: "What shall I do?" has often been, "Do what you find at hand."

Perhaps a limitation may be suggested in this, that the nearest and most important work should be chosen. By most important we mean the work which will yield the greatest immediate and remote results. For example, a school boy might far better continue his studies than devote himself to elementary theosophic teaching, the promise of future usefulness being so much greater. Yet there is a pitfall here, in that one might easily defer needed minor work for the glittering possibility of distant and perhaps problematical future.

After all, each must follow his own inner leading, must submit to fate or do and dare as his nature or his daimon, his Ego, dictates. If he but decide boldly and strongly and clings to his decision we may be sure he will come to a good end of his effort.

W. V-H.





Mr. Jinarajadasa has been lecturing in San Diego to crowded houses. His hall, with a capacity of three hundred, has not been large enough for his audiences.

An enquirer has asked what books would be helpful in work among children, particularly on the astral plane.

Mr. Leadbeater's little pamphlet, "Our Relations to Children" is of extreme importance. The work, "Invisible Helpers," is also valuable in this respect. The back numbers of "Lotus Journal" will also be of considerable aid.

LIST OF BOOKS NEEDED IN SECTION LIBRARY.

By Mrs. Annie Besant: Advanced Hindu Text Book, Ancient Ideals in Modern Life, Ancient Wisdom, Autobiography of Annie Besant, Building of the Cosmos, Chicago Lectures, Esoteric Christianity, Doctrine of the Heart, Four Great Religions, Hints in the Study of the Bhagavad Gita, Introduction to Yoga, In the Outer Court, H. P. B. and the Masters of Wisdom, Laws of the Higher Life, London Lectures, Occult Chemistry, Path of Discipleship, Pedigree of Man, Religious Problem of India, Study in Consciousness, Shri Rama Chandra, Some Problems of Life, Story of the Great War, Thought Power, Theosophy and the New Psychology, Three Paths and Dharma, Wisdom of the Upanishads, Theosophical Essays. Two Manuals: Karma, Devachanic Plane. By Mr. C. W. Leadbeater: Clairvoyance, Invisible Helpers, Man Visible and Invisible, Christian Creed, Some Glimpses of Occultism, Our Relation to Children. By H. P. Blavatsky: Modern Panarion, Stanzas of Dzyan, Voice of the Silence. By Mr. A. P. Sinnett: Growth of the Soul, Esoteric Buddhism, Occult World. By Scott-Elliott: Story of Atlantis, Lost Lemuria.

Mrs. Cooper-Oakley, Secretary of the International Committee, has sent us a number of copies of a scheme of work such as will be acceptable to the committee. The instructions have been carefully drawn and will be found of great use. We hope that readers of the Messenger will undertake researches of this kind and will write to us for copies of this scheme of work.

LIST OF BOOKS IN THE REFERENCE LIBRARY.

Secret Doctrine, Vols. I, II, III and Index; Churches and Cathedrals of Norway, Sweden and Denmark; Cathedrals and Churches of Northern Italy; Ante-Nicene Christian Library. (24 Vols).

LIST OF BOOKS NOW IN SECTION LOAN LIBRARY.

Aquarian Gospel of Jesus the Christ; American Charities; Ancient Mysteries and Modern Masonry; An Introduction to Christian Mysticism; An Occultist's Travels; An Outline of Theosophy; A Primer of Theosophy; A Dweller On Two Planets; The Astral Plane; American Esperanto Book; Buddhist Essays; Bhagavad Gita; Birth and Evolution of the Soul; The Changing World; The City of Genoa; Christian Method of Ethics; Childe Harold's Pilgrimage; The Devachanic Plane; Death and After; Dreams; Enigmas of Psychical Research; The Essential Life; Eidephone Voice Figures; Evolution of Life and Form; Flashes from the Orient; Guatemala and Her People of Today; The Greek and Eastern Churches; God a Present Help; Holy Bible; The House in the Water, (Animal Stories); How to Attract and Protect Wild Birds; Hypatia; H. P. B., by Some of Her Pupils; India, Its Life and Thought; Is Shakespeare Dead; Indian Masonry; Iti-Vuttaka or Sayings of Buddha; Idyls of the King; Karma, (Manual); The

Key to Theosophy; Lectures and Essays; Life of John Dee; Letters That Have Helped Me; Looking Backwards; Maine Woods; Mental Medicine; Man and His Bodies; Magic of Religion; Mars and the Abode of Life; Mystic Guide in the Gospel According to St. John; Much Ado about Nothing; New Light on Immortality; Naturalization of the Supernatural; Nature Addresses and Lectures; On The Witness Stand, (Psychology and Crime); Oh Christina; One Immortality; Out of Doors in The Holy Land; "One Life One Law"; The Other Side of Death; Problem of Age; Growth and Death; Pragmatism; Phaedrus Lysis and Protagoras of Plato; Paracelsus; Progressive Creation; Progressive Redemption; Pleasure and Pain; Queen of the Air; Race of Mongrel; Religion and Medicine the Moral Control of Disorders; Realities and Ideals; Rosicrucian Cosmo-Conception; Reincarnation in the New Testament; Reincarnation (Manual); Real Ghost Stories; Scientific Corroboration of Theosophy; The Spell of Italy; Sicily, the Garden of the Mediterranean; Steps Along the Path; Seeming Unreality of the Spiritual Life; Seven Principles of Man, (Manual); Short and Easy Method of Prayer; Science of Immortality; Spiritual Healing; Self and Its Sheaths; Shakespeare Proverbs; Survival of Man; Science of the Emotions; Sanscrit Grammar; Thoughts of a Modern Mystic; The Tea and the Smile; Talks on Religion; Thought Forms; Theosophy for Beginners, Theosophy and Human Life; Trans-Himalya; the Voice of the Orient; Wolf, the Memories of a Cave Dweller; Way of Peace; Winter Feast; Wanderings of a Literary Pilgrim; Ways of Love; Way of Initiation; What is Truth; Yun-nan, the Link Between India and the Yangtze; Zanon.

Yggdrasil Lodge, Minneapolis, has removed its headquarters to 516 Cedar avenue, in order to be nearer to the center of the city.

Mrs. Eugenie Sharf and Mrs. Phoebe J. Snyder, both of Kansas City Lodge, Kansas City, Missouri, have recently passed away.

The annual convention of the American Section of the Theosophical Society for the year 1910, will be held at 9:30 a. m., September 11, in Chicago.

Mr. Irving S. Cooper is to lecture in East Orange, Newark, Brooklyn and New York in the immediate future, sailing for Europe and Adyar on June 7.

The article on *Appolonios*, in the April number of *Messenger*, is by Flinders Petrie, "*Personal Religion among the Egyptians*." We much regret the fact that the name of the author and the source of the article were by error omitted.

Members are invited to send drawings of pictures suggesting the title of their favorite theosophical books to Mrs. Julia A. Myers, 10736 Walnut Street, Morgan Park, Ill., to assist in the production of a theosophical guessing game, the drawings to be made on paper of postal-card size.

Mr. Michael O'Brien, a member whose profession carries him over the country continually, suggests the great importance of placing in the hotel church directory or in the city directory in small towns, the meeting place and hour of meeting of Branches.

Mrs. Minnie C. Holbrook and Miss Helen Jasper Swain, of New York City, and Miss Isabel B. Holbrook of Providence, Rhode Island, have taken up residence in Chicago for the purpose of editing and conducting a new Masonic journal to be entitled "*Universal Masonry*" and to be published by the Rajput Press.

"*Universal Masonry*" is to deal with the subject of Masonry from the point of view of its esoteric origin and meaning.

LONDON LETTER.

January.

There is little of interest to chronicle for the month that has just passed. The general election now being fought with great vigor on both sides has turned people's minds away from occultism and all its works. Members and workers have had good reason to enjoy their Christmas holiday on this occasion, after the quite remarkable activity of the section following on the President's visit this summer.

I had hoped to be able to inform my readers in this letter of the discovery of the Baconian manuscripts, the hunt for which had reached such an exciting stage at the time I wrote my last letter. The investigators have had some little difficulty with the owner of the land where the cave is. Digging operations were interrupted at Christmas time, but have begun again today. So far nothing has been found beyond the iron hoop which formed the binding of one of the boxes which, as Bacon tells us in the recently-discovered cipher, was dropped down the side of the cliff when he was burying them. Meanwhile the work of deciphering goes on apace, and when the instructions as to the hiding place of the boxes of the manuscripts are finished, the Great Master goes on to say how his body is beginning to be worn, that his powers are failing him, and that he must be looking around for a favorable opportunity of rebirth in a better body! Needless to say, such remarks have still further bewildered the unfortunate discoverers, who are in a condition of blank intelligence as regards all occult knowledge. Perhaps they would be better described as being positively hostile to all ideas as to reincarnation, etc. What more the cipher will tell us we do not know. There is still a considerable portion to be yet deciphered.

Strangely enough, the 17th of this month is Bacon's birthday, and we may perhaps hope that the discovery will be made on that day.

We are all looking forward with confidence to a remarkable year. This month the small dark circle which overlapped the Kali Yuga passes away into the void of separateness, and we enter on a period of enlightenment and ever-increasing revelation of occult truth.

May we prove ourselves worthy to share in the great outpouring which is to come!

H. O. Wolfe-Murray.

Things occult have of late suffered some eclipse in England. The magazines contain here and there stories of an occult character, the chief characteristic of which is the author's remarkable ignorance of elementary occultism. Spiritualism is receiving its share of attention also. Pearson's Magazine has decided to institute a searching inquiry into spirit-photography. We can only hope that it will not end in a fiasco similar to the recent "Daily Mail" commission, of which Mr. Sinnett was a member.

Members may perhaps recollect my references in a recent letter to the very interesting discoveries made here in connection with the Bacon-Shakespeare controversy. The investigations at Chepstow were pushed ahead until financial resources were exhausted and they had to be temporarily abandoned. The search has not been without success. A small casket containing what is thought to be some manuscripts of Bacon has been found; but the contents thereof are so far shrouded in mystery, that the discoverers refuse to disclose anything at present. It has been hinted that instructions are therein contained as regards the exact contents of the cave in which Bacon's voluminous writings are hidden. It seems unlikely that the entire fifty or sixty boxes of manuscript will all be discovered at once. It is more than probable that the investigators will light upon these bit by bit as time goes on, and the date at which all this was to commence is, as we are told quite correctly in the cipher story, 1910.

The expenses of digging have been very heavy. Men have been kept at work on the cave for many weeks and they have now dug some distance underground. Further digging is now impossible, as they have reached a solid concrete floor made of a cement very similar in appearance to that used by the ancient Romans. It is of such remarkable hardness that a pick can make practically no impression on it. It is indeed curious to find a strong

cement floor in a cave half-way up a steep cliff some miles from anywhere!

Some are of opinion that the boxes of manuscript are under this floor, but to get through it will be a matter of great difficulty. However that may be, there is little doubt that before very long these literary treasures will be brought to light.

Most interesting is it to be present at a meeting of the Baconian Society. The Master's blessing is surely on those gatherings, for the atmosphere of electric interest and the jovial and harmonious influences poured out on the meeting are so strong that a sensitive person is almost overcome by them.

H. O. Wolfe-Murray.

SYMPATHY.

Much has been said and written on this subject of late, and as far as the writer has observed, it has mostly been along the lines of its application in relieving sorrow and suffering;—and the point has frequently been dwelt upon that unless sympathy is intelligently applied to action it is useless. This is true to an extent only, even from the standpoint of the other person.

Sometime ago the writer listened with some weariness to a long sermon, the burden of which was, that it was no use for a person to feel good and wish well to others and fail to act, which is the same thought as above. I remember, when a boy, of listening to an old fisherman and camper describing to some of his friends how to cook fish. He began by saying "first catch your fish." The same may be said of sympathy. Feeling precedes action, and while, without action, this feeling of sympathy, this feeling with another, this touch, or whatever it may be called, may be of little use to the sufferer with whom sympathy is felt,—quite the contrary is the case as regards the other party.

How many times have we all allowed the psychological moment to pass when we might have helped another, and what has been our feeling of regret and sometimes almost disgust in such cases? This represents a stage, a stage when the internal inertia has not been overcome. It is the stage of "getting up steam" when the fuel used gives no outward evidence of work done. It is just as important, however, in its place and time, as quick sympathy followed by right action, is, at a later stage.

There are two other points in connection with this subject which it is well to bear in mind:

First, in any case of feeling there is a movement on all planes of feeling, the astral,

the buddhic, the plane of the Monad, and up to the bliss of the Logos, from which in reality it all descends. There is a thread, however fine, and a current, however weak, which may be tapped and drawn from or touched and felt at every level, so that we may translate the feelings of another at quite a different level from their own consciousness as regards that particular feeling at the time. We may get far more than their personal consciousness is aware of, we may get far less, according to our own evolution or state of consciousness at the time; and this brings home again the force of the admonition, "Judge not," etc.

Second, there is a sympathy which carries with it its own potency, over-powering all lower feelings. An illustration may help: Sometime ago the writer entered an office and making some remark as to the frequency of his visits, received the following reply: "We are always glad to see you." These are commonplace words enough, yet they express as nearly as words can, what souls are always trying to say to souls, and on this occasion there was a power, a flash, a shock that was far more than the words; the greeting of one soul by another brought home, and for the instant the personality of the speaker was non-existent. We may look into eyes and catch the instantaneous recognition of soul by soul flashed across the gulf of centuries from other lives. These finger-tip touches of soul to soul, so to speak, more fleeting than time, yet more enduring, drive the petty pleasures and pains of personal life into the background, and give a new tinge of color to both past and future. Whether we know it or not, or how much we may run after mirages that vanish on our approach, these fleeting touches are the oases for which we persistently tramp the burning desert sands of time and space.

E. Holbrook.

Occultism

CLEANING UP THE AURA.

When a man begins to conceive of himself to be living as an ego, an undying spirit with dying or rapidly changing bodies he wishes, as a necessary corollary of his conviction, to do all in his power to make ready for aiding the Masters. The most obvious of all duties is to purify himself as far as he may. Not only must he face all his own past karma and modify, by thought, study and the most serious meditation, the fundamental concepts upon which he bases his change of attitude, refining, enlarging and purifying them as far as possible, but he must also try with all his force to purify the aura which he has about him in his present life.

Not only does the aura consist of the higher bodies which are easily seen by the clairvoyant, but it has in it the magnetism which is closely associated with the man's physical body and about him are the akashic records of the myriad thoughts and feelings, which he has emitted or experienced during the present incarnation. These are to be removed, purified or substituted by others and all the higher vehicles are to be transformed, their colors indicating that they have been purified; simultaneously the activities of the man are to be pitched to higher, more delicate ideals of harmony.

The thought-form records of a man called forth to the observation of the clairvoyant, are of overpowering number and of qualities ranging from the deepest blackness of malignancy to the most delicate tones of violet, expressive of spiritual aspiration and worship.

As the man attempts to purify his aura he not only calls down upon himself his evil karma, which invites the return upon himself of the dark forces which he has expended in past lives, but he becomes the object of attack of the thoughts and feelings of the present in-

carnation. The thought-form records in his aura may become very active by entry into them of elementals of appropriate types. Hence, as Mrs. Besant says, many an old thought-form or feeling considered by the man to be a thing of the past, rises in his consciousness like a ghost and demands consideration.

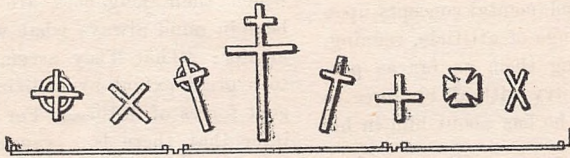
It would be well if theosophists who are earnestly striving to master their own natures and to understand the difficulties with which their neighbors are struggling would bear in mind always what was once said by a master: "That They accomplish their results to a great extent by utilizing the semi-intelligent forces of nature." For from this we may infer that there is a vague or freakish consciousness of the forces that are playing about us and that we may recognize the fact that elementals are constantly seeking opportunities to enter and ensoul the thoughts and feelings of men, obeying their will and at the same time deriving for themselves a tremendous advantage from the association. Our old thought-forms may be aroused at any moment that our attention is called to them by the entry into them of those elementals which, living in similar thoughts and emotions emitted by others, come to us with or without the desire and intention of their creators. The Master knows how to make use of these forces to aid the pupil.

Should an old thought or emotion be aroused by our own will or by association more or less accidental, we may intensify or diminish its force by dwelling upon it with will or interest. Our own consciousness may enter it and we may enjoy living in it for the time being or we may refuse by an effort of the will to be conscious of the thought or feeling. We may say, "I refuse to think of this subject" or "I decline to feel that emotion." If this is done with deliberate method

the old tendencies are quickly exhausted, a new mode of intellectual or spiritual life is begun.

It should be remembered that we may permit ourselves to enjoy an emotion so evil that we would sometimes be horrified if we could see what entities are engaged in transporting our forces to others. Love is one of the essential forces of nature. Our union in consciousness with an emotion or thought must be pleasurable, agreeable, or of interest, in order to be entirely effective, although added will-force used may make up this last to some extent. Hence it is that will-power must be

used in new fields of conscious endeavor. We must furthermore be interested in or must enjoy gossip and evil speech or we would not indulge in it. Hence in endeavoring to "clean up the aura" we must give special care to the instantaneous rejection of all recognized evil tendencies. Should a man say to you, "You are a foul creature," you might reply in thought or speech, "That is not true." Should a feeling of animosity or jealousy arise in your heart you would with equal swiftness say, "Why, I have no such feeling; there is enough room in the world for me and for him."



TO H. C. BUNNER.

By Robert Louis Stevenson.

You know the way to Arcady
Where I was born;
You have been there, and fain
Would there return.
Some that go thither bring with them
Red rose or jewelled diadem
As secrets of the secret king:
I, only what a child would bring.
Yet I do think my song is true;
For this is how the children do:
This is the tune to which they go
In sunny pastures high and low;
The treble pipes not otherwise
Sing daily under sunny skies
In Arcady the dear;
And you who have been there before,
And love that country evermore,
May not disdain to hear.

This poem, written about 1887, is now first published, by the permission of Mr. Bunner's family with the approval of Mrs. Stevenson.—Scribner's monthly.

"Listen alone beside the sea,
Listen alone among the woods;
Those voices of twin solitudes
Shall have one sound alike to thee:
Hark where the murmurs of thronged men
Surge and sink back and surge again,—
Still the one voice of wave and tree.

Gather a shell from the strown beach
And listen at its lips: they sigh
The same desire and mystery,
The echo of the whole sea's speech.
And all mankind is thus at heart
Not anything but what thou art:
And earth, sea, man, are all in each.

D. G. Rossetti.

Questions Answered by Mr. C. W. Leadbeater

Q. What light does occultism throw upon the phenomenon of a joint occupancy, by several entities of the same physical body?

Ans. A good deal of study and research would have to be undertaken in order to give an exhaustive answer to this question. It raises the whole question of multiplex personality. One form is that raised in Stevenson's "Dr. Jekyll and Mr. Hyde." Here the physical body actually changed; the good devil somehow became separated and manifested independently. Then suddenly the evil obsessed him and performed evil. I do not know whether such a case is possible, but I will not deny that it might be. Ordinarily the cases closely resemble obsession. Suddenly the person becomes somebody else, with new language and other characteristics. Sometimes the original person returns with an entire absence of memory as to the intermediate term. Often there are three or four appearances through one body; I have known a case of sixteen, each different. This is one of the great problems of psychology at the present day. The phenomenon happens; but how and why is another story. Obsession will not explain all cases. Some of them are different manifestations and states of the same ego; and some of them memories of other incarnations. Some day I hope to have time to study and investigate this question thoroughly at first hand.

Q. Does the Ego learn in any other way than by experience? Does Karmic Law require the Ego to pass through all the possible life conditions of what we call evil, or may the Ego learn to avoid certain suffering by observation?

Ans. First of all, as a practical fact, the Ego does learn to avoid certain suffering by observations. If you see a person burn him-

self, then you do not do the same thing yourself. I do not think it is necessary for every Ego to go through every kind of experience of evil. It is necessary for some Egos that they should experience certain broad types. I find on looking back over some of the cases that I have seen, that it does seem rather as though each ego at one time or another dipped into some broad types of evil. He will have to learn for himself the evil of self indulgence, the lesson of self-control, for example, but it does not follow that he will have to do it in a number of different ways. Thus he may fall into sensuality, drunkenness, gluttony, but when he does give way to one of these he becomes to some extent immune from the others. So, also, with ambition, jealousy, and similar emotions; it is not necessary for the Ego to experience each separate form.

The answer to this question is conditional upon other things. If a man is thoughtful, he may certainly learn many things by observation where others need repeated experience. The Adept or Perfect Man must be able to sympathize with everyone, and that seems to imply that in his time he must have had all sorts of experience. But that is not quite the fact, for when consciousness has been raised to the Buddhist level the Ego experiences the experience of others directly and needs not to have had exactly the same circumstances himself in the past.

Q. On reincarnation lasting a period of fifteen hundred years. Are we to understand that we only reincarnate into and through one nation in that time, or into and through all the nations existing in that circle of evolution?

Ans. The period of fifteen hundred years was stated in reference to the interval between two successive incarnations, and though made without specification of nationality, or other

details, and for a long time supposed to apply to most civilized people, in the light of further investigation appears to state the case of one group of first-class pitris only, and even then it is perhaps a little overstated. But there is only about half the period which the others take for theirs.

Again, with regard to second-class petris, the interval is very much shorter; three or four hundred years may be considered long. The third and fourth class reincarnate very soon; that is, in say forty or fifty years, while those who are still lower have practically no interval, stepping in many cases from body to body. I have seen a few very curious exceptions, but I do not know whether they represent still different classes or not. Of course, there are a very few who take immense periods; you know Madame Blavatsky said that Plato

would be absent for ten thousand years at least.

Q. To what Root-race do the African Pigmy, the Negro Kaffir and the Zulu belong? Why are they black?

Ans. These races are black because they belong to the great blue-black Root-race, the Lemurian. The African Pigmy is one of the best examples we have of the Lemurian race run down to a small size. But there is no quite pure third-race blood in the world now, I believe. The Zulu is much higher, but still there is rather more Lemurian than Athantean blood in him, he has a considerable amount of the second Atlantean sub-race, the Hawatli, in him. The Kaffir, I think, is something between the two. The great races, the third, fourth and fifth, that is, the Lemurian, Atlantean and Aryan, are respectively blue-black, red-yellow and brown-white.

THE PURPOSE OF RE-INCARNATION.

I.

The Sowing.

What dost thou love, thou wild little soul?
'Tis woman I love for a clinging kiss
On passionate lips is a life-time's bliss.
Were I true but to one my heart would tire,
So I light love's flame at many a fire!

II.

The Reaping.

What thou love, thou sad little soul?
Many a woman whom I loved and slew,
With selfish passion in the days that flew.
And, ah, how they scorn me as we meet again!
Why need the reaping be such bitter pain?

III.

Becoming a "Little Child."

What dost thou love, thou wise little soul?
Sunset and leaf and the dews of morning,
Roses and lilies the garden adorning.
Sweet is all nature, but sweeter my kind;
Where is my playmate, thou western wind?

IV.

Finding the Kingdom.

What dost thou love, thou beautiful soul?
Glory of loving, glory of serving,
Strength to perform each task unswerving.
To live and to labour, dreaming of THEE,
To love and to serve through Eternity.

—G. K.

GROUP SOULS.

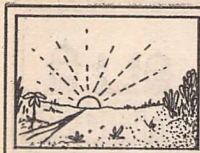
As flocks of birds our souls are flying,
Migratory birds, across the star-spread sky.
By day we fly, like wreaths of flame, high in
the light;
For brief space, like clouds, we sweep near
earth by night!

Each of us a part of one group-soul,
Each one to all his flock by love attached,
All joined for converse, aid, protection,
All of one unity with each and God.

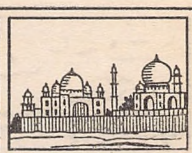
Side by side, before, behind us, groups are
flying,
Intermingling, swift untwining, hurrying
through the air!
What family lives, what close soul-matings,
Tender ties oft multiplied, join our hearts like
cords of gold!

Groups are joined to others, forming ever
greater bands,
These make up God's well-loved nations, races
All informed by one soul-spirit, life breath of
Brahma!
Like nebulae group-souls are flying through
Heaven's gorgeous Milky Way.

—W. V.H.



Benares Letter



February 3, 1910.

On the anniversary of Col. Olcott's death the Benares theosophists held a memorial service, the representatives of various religions taking part. A number of tourists and other visitors were present and showed much interest in the exercises. Through the efforts of the General Secretary a granite statue of the Buddha exhumed from the ruins of Sarnath, six miles from Benares, was lent to the Society for the occasion. The President-Founder's adoption of the Buddhist faith in earlier days made this feature seem appropriate, especially as a Buddhist priest took part in the services.

In the last issue of the Central Hindu College magazine, Mrs. Besant made a strong appeal to British residents of the country, urging them to perform their part in the reconciliation of the two races now so evidently out of harmony. This plea for justice might have failed to reach the class for whom it was intended, had not a few English officials shown their displeasure, thus bringing the case prominently before the public.

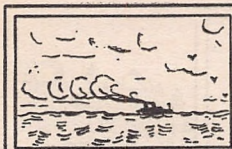
As a result, newspapers all over India published the appeal and commented upon it in every case favorably. The press of the whole country is on Mrs. Besant's side, so far as any opinion has been expressed.

To an American the advance of India toward self-government is most interesting. We had our town meetings and local self-government in colonial times, but Indians have for centuries had no part in the administration of the government of their country. It remains to be seen how soon the mass of the people can assimilate the lessons learned from Great Britain whether they can wait for a peaceful solution of the problem. Our leader plainly tells the extremists that plots and as-

sassinations only delay the day when India will take her proper place in the coming federation of nations.

Plague is increasing in this province. It is remarkable that western people seldom contract this disease. Many reasons are given for this comparative immunity. The crowding together of the poor in windowless, unventilated houses in this tropical country, subsistence upon scant and unwholesome food, non-observance of quarantine regulations except under the eye of the police, the decomposition of organic matter about the houses, these are doubtless some of the reasons for the great mortality of the Indian population. When once the air has become polluted with plague germs it may enter the palace of the Maharaja as well as the hut of the coolie. The wealthier class take alarm on the first appearance of the contagion and flee to open places free from infection. Fear is said to be almost suicidal in time of plague. Sometimes a whole street is swept, leaving neighboring places unharmed. The Bombay Presidency and the Punjab have suffered most severely. The figures showing the number of deaths are appalling. Women and children shut up in the zenana are most liable to attack. Few smile during the time of plague visitation. One of our members had an appointment to meet a friend at a particular place in Lahore. He had to wait an hour, and during that time he counted twenty corpses of plague victims being carried out of a little side street on the way to the burying ghat. It came home to some of us when we knew that the side street was close to our Hindu girls' school, already struggling with adverse conditions. The dry, hot weather is coming and this usually puts an end to the plague, at least for the time.

S. E. P.



Adyar Letter



The months of October and November have seen us gradually assembling here, first Don Fabrizio Ruspoli and his family, then my wife and myself via Colombo, as well as Mr. Knight Eaton and his sister, then Mrs. Besant and Mrs. Cooper-Oakley—indeed the latter two, though they started after us from Italy, arrived a day or two sooner here. So much for the Italian contingent, who, it may be mentioned en passant, are, with one exception, all members of the Giordano Bruno Lodge of Geneva; so that if we count Mrs. Cooper-Oakley as an honorary member, we form the mystic hebdomad required by all rites and usages!

The voyage was such as has been described a hundred times by all travelers, far better than my pen could register. Yet to the one who does it for the first time some impressions must remain indelibly impressed on his mind. I have traveled all over Europe and have crossed the Atlantic and visited the principal cities of the United States and Canada, but nowhere have I received so interesting and so novel a sensation as passing through the gateway that separates all the vigorous life of present civilization from the smoldering embers of the people of past ages. To arrive at Port Said when East and West and North and South are mixed into the most incongruous medley of human specimens, but when one begins to feel the taste of the Desert and its mystery; to traverse the narrow strip of water created by the genius of Ferdinand de Lesseps, a strip so narrow that you can throw a biscuit on to Asia from one side of the ship and onto Africa from the other, yet so long that it takes the best part of a day and night to traverse—to then emerge into open water and for four days to steam down the Red Sea between two immense continents, these are sensations which can never be forgotten once they have been felt. Travelers who have passed through Suez from the Mediterranean to the Red Sea and vice versa twenty or thirty times have told me that it is always the

same: the felt changes. As Kipling says, "West is West and East is East, and never the twain shall meet." It is as if you passed from a noisy street with hustle and hurry and activity through a heavy curtain on each side of which stood two silent orientals and you then entered into places of great beauty with silent mysteries all round; you may hear voices, you may be aware of footsteps, you may even perceive many forms and faces that move in the perfumes and colors that surround you. But you realize that you are only on the surface of things; while underneath them are inducements, forces, laws, and mysteries which represent periods of civilization and evolution now gone by, but whose momentum keeps the Eastern wheel still turning and the "atmosphere" much the same, though the driving belt is at present shifted on to the Western wheel until in turn its work shall have been done and it behooves the Eastern one once more to transmit its power. But I must not dwell too long on these impressions, suffice it to say that after Port Said all changes, people, customs, manners, temperature, sea, sky, fishes, animals, all are different. I must not begin about the colors—oh! those colors! or I would never end. Our most wonderful European sunset is a pallid affair compared to the gorgeous reflections thrown up by the sun as it sets behind the mountains of Ethiopia or Abyssinia into the boundless seas of sand, and bids all good-night with vast aureoles and shafts of purple and green and delicate pink and opalescent blue, reflecting which the sea looks like some transparent sapphire, the foam like a shower of diamonds, and the white clouds respond with all the colors of the rainbow. No sooner has the sun completely set, bidding farewell with its last bright green ray, than darkness comes on at once. All the clouds look black against the wondrous depths of ether in which the stars shine out like diamond beads. Against the horizon, on one side the grim outline of immense mountain ranges, on the other the vast

expanse of desert relieved only here and there by tufts of palm or cocoanut trees, dead-black outlines against the vanishing light. All is stillness and the air is laden with the silence of immensity. The atmosphere itself conduces to a state of intense happiness, for it is so soft, so caressing, so warm and agreeable, that all that unconscious, but ever-present, strain which in the West keeps the nerves tense, is relaxed and done away with; and the system enjoys and is grateful for the soothing repose in the beautiful quiet of the wondrous

As one's journey continues eastward one begins to realize how much the climate and surroundings have to do with the habits of thought and life of the different civilizations. Much that is possible here in the East is impossible in the West, on account of climatic and other conditions; so again much that is easy and beneficial for the westerner, is next to impossible and even deleterious for the easterner on account of racial and other characteristics.

A very short sojourn in eastern lands is sufficient for any observant person to discover much of extreme interest regarding the fundamental differences between people and people; the work of different civilizations at different times, the influence and the results of this religion or that, the interesting development of civilizations and nations in the West, both in Europe and America, how they have risen and fallen and how things are probably shaping themselves towards the future.

Personally I feel that to see and be among these people one gets a clue as to the development and progress of races and peoples, which in the West one intellectually senses or imagines, but one does not half so fully understand and realize. Much that concerns the history of Ancient and Modern Europe becomes clear and understandable from the land where the nations of Europe were cradled.

Our first theosophic greeting in Eastern climes was at Colombo, when we were met on board by that excellent friend to all traveling theosophists, Mr. Peter de Abrew, one of the mainstays of the ancient and solid Colombo Lodge. With him were Johan von Manen, who had come down from Adyar, and Monsieur Osterman, who had just arrived from France. In the afternoon we were taken in a motor

car, first to pick up Mrs. Umsdus Higgins, Mr. P. D. Khan, a very old friend of ours, and some others to drive round Victoria Park. The motor eventually broke down, but fortunately near Mrs. M. Higgins' school, where we dined. After dinner we were invited to inspect her "Buddhist School for Girls," and realized to what a valuable work Mrs. Higgins has dedicated her life. The training is not only morally excellent, but educationally of sound value, is evidenced by the fact that Mrs. Higgins' pupils are continually coming out at the head of the list of students and pupil-teachers in the government examinations and local competitions. The girls seemed very bright and intelligent, most devoted to their beloved mistress, and were kind enough to sing us many pleasing ditties in Pali after dinner in their gentle and musical voices. It must be indeed gratifying to Mrs. Higgins to feel that each year a certain number of girls go from her to become centers of healthy teaching, right living and theosophical principles in life; and perhaps later on to rear families of children who will in their turn learn what is right from their mothers and not be allowed to grow up in superstition and ignorance as so many are allowed to do.

The Knight-Eatons preceded us by a day or two to Adyar, as we wished to visit Kandy. Not having made their arrangements in sufficient time, they found all available room at Headquarters and at Blavatsky Gardens already engaged, but were fortunate in being able to secure a little bungalow just built for two or a small family. Its disadvantage is that it is some twenty-five minutes walk from Headquarters, but it is charmingly situated among cocoanut trees, with a lovely walk through pine trees down to the sea. So they are quite happy and comfortable.

We remained, as I was saying, a day or two more in Colombo to visit Kandy, the principle attraction of the island of Ceylon. There we saw the lake, the wonderful vegetation, the sacred elephants, the bamboo groves, and the temple of the sacred tooth of Buddha, a facsimile of which, by the way, exists in the Adyar library. I refer my readers to Colonel Olcott's "Diary Leaves" and elsewhere for details about the "Buddha's tooth." The tooth is two inches long and more like a blunt tiger's

tooth than anything else. What struck me at this temple was the absence of all ceremonial, the gentleness of the people, the touching way in which they brought their flowers and little offerings to the shrine, and the utter absence of all disagreeable odor which is usual in crowds in the West. This speaks much for their habits in this country of frequent and abundant ablutions, pure food, and clean clothing each day.

Before leaving Colombo we had the pleasure of dining with our dear old friend, Mr. P. D. Khan, who reminded us of many pleasant recollections he has of friends in Italy, and we also called on Sumangala, the Buddhist High Priest, who is now 83 and who received us very courteously in his bungalow in the precincts of the temple.

We could not help comparing the formalities required to visit a personage in the West and the difficulties connected therewith, with our unannounced and informal visit to so celebrated a philosopher and notability in his own religion. Mr. Peter de Abrew conducted us to his bungalow, rapped on a shutter, a young man appeared who showed us in and asked us to sit down, and in two minutes Sumangala came in, a very old man in a simple yellow cloth "*et picetere a nihil*," and so we started our conversation. The simplicity and directness of Buddhism is certainly attractive, after the intricate complexities of Western ways.

Twelve hours by sea, crossing from Colombo to Tuticorin, and twenty-four more by rail brought us to Adyar. At the station we found Don Fabrizio Ruspoti, and later on on the road we were joined by dear friends such as Mrs. Russak, Mr. Wedgwood, Mr. Knight-Eaton and others, who accompanied us across the bridge over the Adyar river, from which one first gets a splendid view of the buildings which form Headquarters, and the wide extent of land, stretching right down to the Indian Ocean in the distance, a beautiful property which Mrs. Besant says "belongs to the Masters" and which is held in trust for Them and Their work by the Theosophical Society. So we came to our Mecca—and a beautiful Mecca it is both from the earthly and from the spiritual standpoint. Like all else, each one finds in it, I suppose, what he brings to it; but I am sure

that all who come in a humble spirit, ready to work, to learn, to serve for the sake of the Masters and Their purposes, cannot but go away from here feeling purified and strengthened by the very atmosphere of the place and the spiritual life-current which here are centered and proceed from Them.

William H. Kirby.

From the "Bollettino" Italian Section.

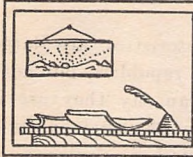
(To be continued.)

THE REALITY OF THE SPIRITUAL LIFE.

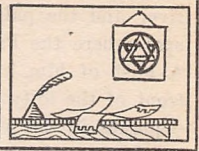
That each man of normal development voluntarily or involuntarily must live a spiritual life does not seem to be recognized by philosophers. Theosophic teachings, involving the affirmation of the existence of the higher bodies imply the fact that each man has a life which includes activity, on each plane. This life is not necessarily one in which a consciousness of the things of the planes involved is possessed.

But the higher bodies are often stirred in all men. Even the most undeveloped man must sometimes have movements of the causal bodies, deeper feelings that belong to the buddhic plane. In fact we know that the activities of both the mental and astral bodies bring into association with them corresponding and associated activities of the buddhic body. It is to gain the feeling of well being which belongs to these movements that the man seeks those sensations and thoughts which he has found will produce them.

Between day and night, when all is so still and expectant in a garden, when the flowers seem more individual because each is held separate by the enclosing atmosphere—I stood and watched my white petunias; I breathed their perfume and it seemed that one was unlike another; I became absorbed in the thought of them; I tried to realize their life—their living spirit—their relation to God—their Father and my Father;—when suddenly I became conscious that they were all bending towards me—trembling—as if, in some strange way, something was passing between them and me.—A. S.



Correspondence



THE SEVENTEENTH OF FEBRUARY AT ADYAR.

Theosophists all the world over keep this day of the year sacred to the memory of the President-Founder, who on it left the body in which he had done such great and faithful service.

Members may be interested to have a brief account of the simple ceremony of commemoration held at Adyar—

At seven o'clock in the morning the members had assembled in the Hall at Headquarters—a beautiful Hall, with several wide, open doorways into the garden; and through these, and through the open brickwork of the wall, the morning light coming in filled all the cream-coloured room with a delicate golden glow. Statues of the two Founders stand on a pedestal in an alcove at one side of the Hall, directly behind the small lecturing-platform; and on this occasion the platform was surrounded with flowering plants, while the statues themselves were hung with thick garlands of marigolds. The members stood facing the statues, but at some distance; while on their left, and at right angles to them, the staff of servants was drawn up, and in this way an empty square was left in front of the statues, and a free egress from the Hall by the unoccupied side of the square.

At a quarter past seven the President entered, and delivered a few words of address, the substance of which was as follows:

"Just three years ago today the President-Founder, to whom we all owe so much, since with his great colleague H. P. B., who brought the Light, he carried and spread it East and West—just three years ago he passed away. Many of you were here when his body lay on the bier, on this very spot, covered with flowers, before it was carried out into the open air to the place of its cremation. Then, on this spot, I read over it to you his last message to the Society. I will read it again

now, so that it may re-echo once more in all our hearts:

"To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

"To my beloved brothers on the higher planes: I greet and come to you, and implore you to help me to impress all men on earth that 'There is no religion higher than Truth,' and that in the Brotherhood of Religions lie the peace and progress of humanity.'

"Those were his last words to us; the first words of greeting, as it were, from the other side. And we to whom there is no death—who lose no one—we, in token of loyal remembrance, will now throw at his feet a few flowers of love and gratitude, which bloom undying in our hearts, to reach him on the other side."

As she finished speaking, the President walked forward, till she stood before the platform, immediately in front of the statues; there she made the graceful Indian salutation: (i.e., the hands are raised and the palms placed together, in the attitude we see represented in many of the recumbent figures on tombs in our western churches), then taking in her hands some blossoms and rose-petals from a heap of them which had been provided for the purpose, she flung them at the base of the statues, repeated her salutation, and passed on. She was succeeded by all those present, who in a long file moved slowly forward, so that each in turn might perform the simple, symbolical act, and then pass quietly out of the Hall into the garden.

So we came away, leaving a carpet of bright flowers spread out at the feet of the Founders, and carrying with us the memory of an act of commemoration which was solemn, cheerful and gracious, fitly expressing the emotions which called it forth.

From the garden our President headed the long procession which we formed, as we wound

our way, in double or triple file, between the river and the palm-grove, till we reached the spot where the President-Founder's ashes rest. A bust of him has been placed here, and in front of the lofty pedestal is a little enclosure—plants in the centre, and two semi-circular benches on either hand. Here the same ceremony of casting flowers was repeated. Thereafter a group-photograph was taken, all of us being ranged round the bust, and then we made our way back to Headquarters, and scattered each to his day's work. M. R.

Lima, Peru.

I am rather inclined to believe that the theosophical prospects in Peru for the present are very poor. I believe that Peru, for some reasons, partakes of Spain's curious karma with respect to Theosophy. Perhaps you happen to know that twenty years of hard theosophical work by a small handful of Spanish Theosophists have not had any (?) effect on Spain itself, but in South America the labor of the few Spanish Theosophists may perhaps be better appreciated. In the Spanish language many theosophical works have been published. Spain has also an "Oriental Biblioteca" in Barcelona, especially founded and dedicated to the spread of Theosophy in Spain and Spanish speaking countries. With all this, Spain only has, after twenty years, three lodges, not very strong ones. Now Peru, or rather Lima, was the seat of the Spanish Vineyes, the living incarnation of the Spanish regime, with all its virtues and defects; in fact, one could say that Spanish America was for centuries centered in Lima, which ruled the whole of South America; and for this I say that I rather

believe Peru partakes of Spain's karma with respect to Theosophy.

Today Spanish characteristics are largely effaced from most of the republics, but not so from Lima, where one can say they are improved. Lima, with only 130,000 inhabitants, has twice as many churches, convents and monasteries as Madrid with its 600,000.

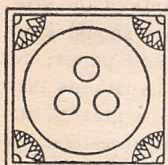
Besides, I see no future for the Peruvian people. The native race is a most degenerate one and an irremediably doomed one; there is no hope whatever of any progress for it; the rest of the low people in Lima are even worse, if possible; a horrible mixture of negroes, Chinese, Indians and what not. The ruling class are more or less of European origin, but mixed.

As to Theosophists, I know only two, my partner, Mr. N. Binimisa, and Mr. G. Maghella; there is another that I knew, but is no more. My partner and I had once the purpose to start seriously and at any cost, a theosophical propaganda; but circumstances, or call it karma if you like, reduced to nothing all our plans.

It is possible that the future may bring a change of prospects for the better. Theosophy is growing lately in Argentina and Chili. The recent theosophical lectures of Mr. Pioso de Luna have had, I hear from Mr. Merisot of Fernandez, a very great success, and will react upon us here, at least the echo will be heard and in another tour Pioso de Luna will reach Lima, very likely. Finally when the Panama Canal is opened, Peru will cease to be "the remotest country of the world," and North America's vitality and mentality will flood this country, with colossal consequences for its progress. This is the only hope of this country for the future, I think. José Melian.

Treat your mind as a child, lead it firmly and gently, and in all ways and at all times strengthen your faith. Through these tears of blood you will learn; through this suffering you will gain the power to aid your fellows.

For though in middle and later age a man may become free from passion for the individual, yet the abstract idea of womanhood may become more and more beautiful as the years go by.



Papers on
Elementary Theosophy
 by **C. W. Rogers**



REINCARNATION AND EVOLUTION.

The chief difficulty with the popular notion that a human soul is as new as the body it inhabits is that it is a vague and indefinite conception of life; and the moment we begin to think seriously about it the weakness of the idea becomes apparent. Such a notion belongs to the realm of miracle. It has no relationship to the processes of reasoning. How can one argue with the man who believes it possible for the soul to spring into existence from the void? To such a mind nothing is impossible. What is the use in reasoning about the "whys and wherefores" when it settles the whole matter to say God did it? The only thing that prevents such minds believing not only that the countless millions of souls were created in the twinkling of an eye, but also that the world as it now is was likewise instantaneously created, is that we happen to know the history of the world a little way into the past. If we could know nothing back of the present moment and were called upon to account for the world as we see it,—with its cities, its ships and its railways, its cultivated fields and parks—the type of mind that still believes in miraculous creation would save itself time and trouble by declaring that God had made it all as it stands for the use and entertainment of man; and that would really be no further from a sound conception of things than the soul-made-in-a-minute idea is. To think of the world as we know it, leaping into existence instantaneously,—nothing existing one day and all the trains running on time between the ready-made cities the next, carrying the ready-made people about—is so utterly absurd only because we are putting it in such material terms.

But in very truth it is less ludicrous than thinking of the instantaneous creation of the creators of the cities and railways—a notion that is possibly at all only because of very vague ideas of what human souls are.

Materialism is, at least, more consistent. To

deny that there is any life at all higher than that known to the limited physical consciousness, seems more logical than to insist that the wonderful mentality and the emotional nature of a human being, admittedly capable of living for an eternity in a super-physical life, is incapable of existence prior to the birth of this frail and imperfect physical body.

People may differ as to whether there is plan purpose back of the processes of nature. The materialist will, of course, deny it; but there will be no difference of opinion about the fact that there is law and order in nature, and that, whether it is caused by the operation of what we call intelligence or not, definite things come about through certain processes wonderfully adapted to produce such results. Neither will there be any difference of opinion about the end toward which nature is working—perfection in all her kingdoms. That the tide of evolution is carrying everything forward and upward nobody will think of denying. Now, since there is general agreement on these two vital points—that a progressive development is going on and that in that development means and ends are admirably related—it is quite in order to ask what would be the most effective method of human evolution—by what scheme the soul can best be evolved.

Whether by the soul we mean an individualized portion of the ever-existent universal mind, or, keeping in view the ideas of the materialist, we think only of the visible manifestation of the human being, it is a thing which is evolving. If we examine an individual life we find that it shows marked progress between youth and old age in both wisdom and compassion; indeed, it shows such unaccountable and rapid development that there is no other thing in evolution with which it may be compared, and we are at a loss to explain the phenomena from the material viewpoint. If we examine the life of the race we see similar progress. Only a few thousand

years ago our ancestors were barbarians. Only a few centuries ago they were ignoramuses. The transformation of the infant into the philosopher is scarcely less startling than the transformation of feudal Europe to the changed conditions of today. Nobody who calls up in his mind a picture of the awful night of the Dark Ages, when Intolerance was king, when Cruelty was high priest, when Science was a hunted outlaw, when torture was legitimate and Compassion was a despised outcast, when no man's life or liberty were secure, when the official conscience of the times regarded the Inquisition as the sign of progress—no one can in thought contrast that time and this and not feel the utter impossibility of explaining the transformation by the operation of material laws.

Here, then, are two facts in evolution that demand explanation: the process by which individual and race progress are accomplished. How will the materialist explain it, and how can those who believe in the instantaneous creation of the soul possible explain it? If we do not survive bodily death, then whatever we learn during life is lost because it must perish with the body. If all that is thus gained is lost, there can be no race progress in the development of intellect and compassion unless a person can transmit his individual gain to his descendants. For a long time the materialists tried to bridge this gap with the theory of mental and moral heredity; but the more it is discussed the more apparent is its inadequacy. If it were really true that moral and intellectual qualities are transmitted from parent to child, society would be bound to show the fact in a most striking way; because a certain characteristic would be indelibly impressed upon certain families and it would be as easy to trace the descent of mental and moral traits as it is to trace the descent of landed estates. There would be unbroken descent of musical faculty, of the genius of generalship, of oratorical ability, of the artist's creative power and the great actor's subtle art. This would enable us to trace genius through all human history more certainly than we can trace property for those who inherit property can lose it, while he who has genius can not. We should no longer

search in vain for the descendants of the great geniuses of other days, for we should know them by their mental and moral power; for by the very conditions of this hypothesis their mentality and morality must be greater, not less, than that of their famous ancestors. So it cannot be that race progress is the result of each generation transmitting to the next what it has gained in mental and intellectual evolution through the experiences of its physical life.

If we try to account for racial evolution from the viewpoint of the sudden creation of the soul we are in an equally uncomfortable position; for, according to that idea, each soul at bodily death leaves the earth to spend eternity in some distant heaven,—perhaps! At any rate it has done with the earth for all time. Therefore, whatever it has gained in mental and moral evolution is carried away with it—not bequeathed to the race. So its individual evolutionary gain counts nothing whatever for racial progress, and throws not a ray more of light on that problem than does the philosophy of the materialist. This popular notion of a sudden creation, a short life and an eternal, unearned heaven, differs widely from materialism, but they are certainly identical in this—that they are equally worthless as an explanation of human development. But, of course, that will not disturb those who are willing to leave the whole matter in the realm of miracle. In that way they can account for anything whatever. If you want to know why the average morality is away above what it was a couple of thousand years ago, when the western world's highest civilization was amusing itself by compelling prisoners of war to slaughter each other in the arena, they have only to say that it pleases God to create a better class of souls now than then; and if some troublesome theosophist asks why, if God is all-wise, all-powerful and merciful, he didn't give the earlier souls just as good a chance as the present ones instead of making them so they greatly enjoyed killing each other, he can be silenced by telling him that "It's the Lord's way," and he shouldn't be so inquisitive! It's a solution that has the advantage of being both easy and conclusive.

(To be continued.)



The Field



Harrogate, Eng.

The Training Center at Harrogate has just brought to a close its second term, and though of course at present in an embryonic state the progress made by its pupils, seems to give promise for the future that no more "half baked" teachers, (as the inefficients have been rather wittily styled) need go forth to the world. There is no charge for tuition and only a very moderate charge is made for board and lodging, the former being strictly vegetarian. Mrs. Sydney Ransom is at the present time at the head of the Centre, a lady who is probably more familiarly known to some of our members, under the name of Miss Josephine Davies. She acted for some two years as Secretary to Mrs. Besant in India and through other posts which she held there, gained a very intimate knowledge of that country and of the very soul of its people. Mrs. Ransom is a teacher of consummate ability; one under whom it is a privilege to work for she verily illuminates all she touches. Many applications from prospective pupils have been received for the summer term from all parts of the world from both sexes, and we may hope in the near future to behold the Training Center, one of the most powerful organs for good in the T. S.

March 27, 1910

Mrs. J. H. Young.

Santa Cruz.

During the last three months the Santa Cruz Lodge has held eleven meetings, with an average attendance of five. The Way of Initiation, by Dr. Rudolf Steiner, was studied. We are now using the companion book, "Initiation and Its Results," by the same author. We are looking forward with pleasure to having Mr. C. Jinarajadasa with us April 30 for four days, when he will give a series of lectures to the public and members of the Branch. We are advertising well to bring the lectures before the public. The field is ripe, may the harvest be great.

Fannie Harris.

Los Angeles.

Mr. Jinarajadasa came to Los Angeles to

lecture for us for five weeks, arriving February 10. On the evening of February 11 the branch gave him a reception at its headquarters, a large attendance welcoming him.

The lectures began February 12 and ended March 14, fifteen in all. During that time Mr. Jinarajadasa gave us each week a talk at the regular branch meeting and also held four E. S. meetings. The lectures were all given in the halls of the Walker Building, where the headquarters are located. From the first the attendance increased and we noticed a large proportion of men each evening and the same people coming night after night and listening with marked attention. After the lecture on "The Two Ideals in Christ's Teaching" I heard such remarks as the following, "How I wish our minister could have heard this" and "Why, we never had any such teaching as this in the Church." At the end of the lectures several declared they would like to go to San Diego and hear them all over again. We consider the work Mr. Jinarajadasa accomplished in the lectures very successful; his presentment of the subject always stimulates one to think along the same lines. On all sides I heard the kindest appreciation of him, personally.

We would have liked to have had him with us much longer and hope for his return in the future. The branch activities, which were somewhat in abeyance during the lectures, have been resumed, as follows: Sunday night public lecture (we are depending just at present on our members). Monday night class in "The Seven Principles of Man," public; Wednesday night, branch meeting class in "Study in Consciousness;" Thursday morning, class in "Study in Consciousness," public; Thursday night, devotional class, public; Friday night, class in "Ancient Wisdom," public; Saturday night, E. S. We have now seventy members. We maintain a free public library of more than six hundred volumes and a good size stock of all the latest theosophic books for sale.

Mrs. George E. Ross.

Central Lodge, New York.

There has been a great improvement in Central Lodge since Mrs. Besant's visit. On Friday evening, March 11, Mr. E. S. Grace read an interesting paper on "The Symbol of Creation" and on March 18 Mrs. Lizette Naegele read a paper on "The Three Gunas." The order of our meetings is first a devotional reading, after which the "Minutes" of the previous meeting are read—then a lecture or paper by one of our own or a visiting member is given. As a lodge we are studying "Ancient Wisdom" and some time is given to this. The business transactions take place afterwards, as this gives visiting members an opportunity to withdraw. There has been a pleasant exchange of courtesies between the New York Branch, the Inter-State and the Central Lodge, as well as between the Newark Lodge of New Jersey, whose President often visits with us on Friday evening. Central Lodge is intent at the moment on preparations for "White Lotus Day," as it has determined to be host to all the neighboring lodges in New York City and vicinity on that day, New York Branch doing the honors last year.

Mary M. Dunn.

Butte.

The annual election of officers of this branch took place December 15, 1909, at the lodge room. The following officers were elected: J. E. Lostin, president; Mrs. Dora A. Mortimer, first vice-president; Mrs. Anna Masters, second vice-president; Jas. F. Wilkins, recording and financial secretary; Emily M. Terrell, corresponding secretary; John W. Duncan, treasurer; Daniel Mortimer, librarian. The recording secretary reported nineteen members on the roll January 1, 1909—added during year, eight members; lost by death, three members; one member resigned and one dropped, thus leaving on the roll to date twenty-two members. Our local work is in a healthy condition. The lending library of eighty-five books in our lodge room is fairly well patronized and the theosophical literature in the city public library is in demand. We have caused to be distributed quite a few of the Theosophical Primers and we have distributed fifty copies

of the Messenger each month, when they have been received in time for the public lecture. We are continuing the public lectures as heretofore, the first and third Sundays of each month at 8:00 p. m. The branch has been most fortunate in securing the help and co-operation of Mr. E. B. Catlin of Anaconda, who gives the public lecture the first Sunday in each month—other public lectures are given to members of the lodge or persons interested in theosophical teachings. The regular study class for members only is held at the lodge rooms, Wednesday evenings. The books studied this year are "Man and His Bodies" for the benefit of the new members, and the "Christian Creed" by C. W. Leadbeater, for those more advanced in study. Other activities are a class for women, conducted by Mrs. Dora A. Mortimer on Thursday afternoons, the Lotus Circle for children, which is held on Sunday morning, and an evening for enquirers and questioners on Friday. In closing, I will say that the members here express their pleasure at the excellent work being done at the headquarters of the American Section.

Emily M. Terrell.

Montreal.

How to extend the circle of theosophical thought and influence had, for some time past, been the theme of the Montreal Branch, T. S.; for, though a very harmonious little band, none seem to possess the gift of oratory. It was suggested that we try to get Mr. Irving S. Cooper to come and scatter some theosophical seed in this city of mediaeval tendencies and largely Roman Catholic influence. He was prevailed upon to visit us, and gave four most interesting public lectures, as well as a number of parlor talks for the members of the Branch. The interest shown in all cases was remarkable. The sympathetic attitude of the lecturer, and the clarity and forceful precision with which he handled a series of difficult subjects, rivetted the attention of his audiences from the first. To many it was the dawn of a new light, and Mr. Cooper felt amply repaid by the eager interest shown on hearing the old story told differently.

E. R. Dalley.

Reno, Nevada.

The Reno Lodge, which was organized by Mr. L. W. Rogers on September 20, 1909, had a charter list of twenty members, and since then six more have joined, making a total of twenty-six members.

The first business of the lodge was to elect officers, and Mrs. Maud Menardi was unanimously elected President, Mrs. Stanislausky vice-president, Mrs. Mackenzie librarian, and J. H. Wigg secretary and treasurer.

We have a lending library containing about forty books. We have three meetings each week, Monday evening being a public meeting, when the President reads chapters from Mrs. Besant's book, "The Changing World," and also a lesson from "First Steps in Theosophy" by Mallet, followed by questions and discussions.

Thursday evening class is for members only, studying Mr. Leadbeater's "Astral Plane" and will then take up "Ancient Wisdom."

The Sunday afternoon class, also for members only, is studying the "Bhagavad Gita," and later on will take up "Light on the Path." This class is more devotional in character.

We have had the "Messenger" placed in the Carnegie Free Library of Reno, and we have also ordered twelve extra copies each month for distribution amongst strangers who attend our public meetings.

Mr. Jinarajadasa stayed in Reno for about two weeks, from January 24 to February 7, inclusive, and delivered six lectures in the Odd-Fellows Hall to a crowd of from 250 to 300 interested listeners, and on the other evenings during his stay he lectured in our lodge rooms in the Masonic Temple to the full capacity of the rooms. Many people were interested in Theosophy and were given literature, and, needless to say, Mr. Jinarajadasa's visit was heartily enjoyed by the members, who hope to some time receive another visit from this gifted teacher.

We would also mention the good work done by Mr. L. W. Rogers during his course of lectures in Reno, at the time he organized our lodge; doctors, lawyers, merchants and even clergymen were amongst the many interested listeners at his magnificently-delivered and instructive lectures, and the successful organiz-

ing of our lodge, was the direct result of his stay with us.

J. H. Wigg.

Montreal, Que.

During the year 1909 our Lodge continued the same activities as previously, but only one new member was enrolled. This year we have had two members added to the list.

Our small library was increased by one volume. We found it necessary to discontinue lending books to outsiders,—on account of having lost so many,—unless one of our members was responsible for them.

In order to stir us up to renewed effort, we decided to invite Mr. Irving S. Cooper to come and lecture here, and during the month of March this year, he was with us for a week.

Mr. Cooper's ability and success as a lecturer are now too well known to need endorsement, and we contribute our sincere and grateful appreciation of his work. His talks to members were inspiring. His lucid lectures were eminently suited to the public, and though, owing to the large French and Roman Catholic element in this city, the audiences were not large, only averaging about 80, yet everyone seemed thoroughly interested, and Mr. Cooper said he found them sympathetic listeners. We were quite sorry to lose his cheery presence, but trust his influence will long remain, and we hope to have him with us again another year.

Although not a success financially, we were much encouraged by one practical outcome of these lectures, namely, twenty-six persons gave in their names as desiring to join the beginners' class, which was announced would be formed shortly.

G. I. Watson.

Sheridan, Wyo.

I have the honor to report:

First, That the lodge has not lost a member during the year 1909 by death, removal, or non-payment of dues.

Second, That the lodge has increased its membership by the addition of three new members.

Third, That while there is no marked increase in the membership of the lodge, yet its influence is felt in all the educational centers of the city, and is even noticed in the sermons

of the different divines who preach in the different churches of the city, where nearly all the denominations are represented.

Fourth, The lodge has not changed its method of procedure to any great extent; we generally take up some of the standard theosophical works, which are read and commented upon, and the members ask questions, which are not held strictly to the question being discussed. Sometimes, when an article of especial interest appears in one of the theosophic journals (or elsewhere), it is read as a lesson and commented upon; sometimes the members take the different parts of a lesson, and each write an essay on that part of the question.

At present we are studying the "Manuals," have just finished "The Astral Plane," and will probably take up "Karma."

The lodge has placed some T. S. literature in places where we thought it would be read, and there have been many inquiries on subjects connected with theosophy from our members.

Fifth, The lodge has sold and distributed some thirty "Primers."

Considering our location, the small population and the further fact that a large proportion are railroad people (who could not be regular in attendance), we feel encouraged that we have even held our former number of members and hope for an increase next year.

J. G. Hunter.

Sacramento.

Since August, 1909, Dr. Mary Plumb has been giving public lectures every second Sunday in each month. Several public lectures were also given by Mr. Hoag of Sacramento. A study class, conducted by Mr. H. M. Hoag, meets every Wednesday evening at the home of one of the members. Since finishing Mrs. Besant's "Ancient Wisdom," we have taken up the Primer of Theosophy. On March 13 the following officers were elected: President, Mr. M. C. Hoag; Secretary, Mrs. Mary A. Craig; Treasurer, Mr. O. P. Dodge; Committee on by-laws, Miss Vera Eliot, Mrs. H. Torye, and Mr. Wilhelm as chairman. It is to the untiring efforts of Dr. Plumb that Sacramento Lodge owes its existence.

Mary A. Craig.

Central Lodge, Chicago.

In February, 1910, Central Lodge celebrated its first birthday, which marked the close of a year of commendable activity and individual unfoldment of much promise. A report of activities has been made from time to time by our secretaries, but a general recapitulation may not be out of order. At any rate, I venture to make one.

The lodge was the direct outgrowth of a study class resulting from a course of lectures held by Mr. Rogers during the winter of 1908-09. About forty interested people, responding to the suggestion that there was room in Chicago for another down-town lodge, applied to the General Secretary for a charter with a view to entering upon a more elementary course of study than the older lodges felt justified in carrying on. Four members from Chicago Lodge came forward to assist in the good work and three were promptly voted into office, Mrs. Murdock being made president, Mrs. Kochersperger, vice-president, and Mr. Gutmann, secretary, and one of the new members, Mrs. Carrington, was made treasurer. Mrs. Murdock was appointed teacher and for some weeks conducted a class in "Man and His Bodies."

Things were hardly under way, however, before business made it necessary for her to accompany Mr. Murdock on an extended trip, which lasted many months, and necessitated her resigning from the office of president.

In March, Mr. Prime arrived in Chicago and this enterprising young body of Theosophists rented Recital Hall, Auditorium, and assuming all responsibility, invited him to give a course of public lectures. On Monday evenings the musical studio rented for lodge meetings was strained to its utmost capacity by strangers, attracted and held by Mr. Prime's Sunday afternoon talks. On Thursday evenings, a study class for non-members was conducted by Mr. Prime also, forty being the average attendance. A collection was taken up at these meetings.

Shortly after obtaining its charter, the lodge tendered a reception to Mr. Rogers and Mr. Prime, which was held at the residence of Mrs. Kochersperger, each member being urged to bring a guest. Light refreshments

were served and an attractive musical program proved a feature of the evening.

Before Mr. Prime left us in the early spring for his interests in Hood River, a jolly little party gathered at a down-town restaurant, a vegetarian dinner was enjoyed and a small purse, the result, over and above expenses of our first propaganda work, was presented with loving good wishes to our departing friend.

During the early spring we were indebted to Miss J. K. Sommers of Chicago Lodge, for a number of interesting and wonderfully helpful lectures on "Ancient Wisdom."

In April, Mr. Jinarajadasa arrived in Chicago, and with his usual generosity, responded upon every occasion to our appeal for help.

In May, the lodge engaged Mrs. Millward Adams' handsome studios in the Fine Arts Building for a general Theosophical reception in honor of Mr. Jinarajadasa and all members of the society in Chicago. Mr. Vining, of the firm of Vining & Jamieson, loaned and operated for us one of their beautiful player pianos. (Afterwards extending to us the use of the firm's attractive studio, free of charge, for our lodge meetings during June.) Dr. Van Hook addressed the assembly, as did also Mr. Jinarajadasa. Miss Sara Suttle, the remarkable little virtuoso, favored us with several selections upon the piano. Light refreshments were served and this, our first extension of hospitality to our entire circle of Theosophical friends, was voted a success.

In June our first annual election was held. Mrs. Kochersperger was made president; Dr. Wm. Slater, vice president; Mrs. Breese, treasurer; Mr. E. D. Elliott, secretary; and Mr. B. F. Fuller, assistant secretary. A Board of Directors was elected consisting of Mrs. Kochersperger, Dr. Slater, Mr. Elliott, Mrs. Breese, Miss S. Bertha Carrington, Miss Bertha Carrington, Miss Bertha Fontayne, and Miss Gail Wilson.

The evening of this, to us, eventful day, Mr. Guttman, our late secretary, was stricken down with tuberculosis, and within a few months, passed out. Within the first year of its existence this body of young Theosophists was called upon to prove the principles for

which we stand. Our brother was cared for in a Dr. Van Hook, our brother was cared for in a hospital for many weeks. Arrangements were made to have a member of Central Lodge visit the patient each day. Cards were sent and flowers, fruit and fresh eggs from the country carried to him; and when it seemed best that the invalid should go to some milder climate for the winter, or to his brother's home in the East, the money was forthcoming to meet demands. One of the gentlemen packed his possessions, and taking the now frail sufferer in a carriage, saw him safely off on the train for New York. Our brothers in New York took up the thread where we left off, and, with visits, flowers, fruit and kindly attention of every nature, made happier the closing months of his brief life.

In spite of the delightful studio, which, through the courtesy of Mr. Vining we were privileged to use, it seemed best that our lodge should close for the summer. But after the formal closing in June, a special meeting was called July 12. Talks were given by Dr. Van Hook and Mr. Jinarajadasa, preceded by a selection on the piano by Mr. Vining. Plans were discussed as to the advisability of holding classes during the summer at the residence of one of the members, the result being that one was started at the home of Mrs. Breese.

Miss Bertha Carrington was chairman of a "friendly inquiry" committee, the object being to keep track of our people. The absence of a face at a meeting meant a post card of inquiry, to be followed by another, if necessary, asking permission for one of the committee to call.

On October 4, Central Lodge opened upon its fall term of activities. A studio in the Fine Arts Building was engaged for Monday evenings, and with enthusiasm unabated, and faith increased since our revered President's visit, this band of earnest souls rallied once more under the banner of the Masters, their slogan as before "Unity and Service."

During October, November and December, Mr. Jinarajadasa conducted our Monday evening class in the study of "Ancient Wisdom." We were more than grateful for this evidence of interest in our welfare, his time being already so well filled with public lectures and study classes.

At the beginning of the season, Mr. Richard Churchill read an interesting paper on "Thy Gentleness," and in January another on "The Lord's Prayer." Mr. Churchill is a brother from the English Section, a deep student and a capable writer, and we regret that it is not possible for him to be with us more constantly.

In November, Central Lodge engaged Assembly Hall at 87 Lake street, for two lectures on Astrology by Dr. Maddock, of New York. Representatives from all the other lodges turned out, the public was well represented and the affair, after all expenses were paid, proved a financial success, as well as a most interesting occasion.

In December, Mrs. O'Connell Lamphere favored us with an instructive talk on "The Solar Man."

During this, the coldest December Chicago has known for years, the Lodge sent out 225 post cards, asking for donations of clothing for the poor. The response was prompt and generous. A large bundle was sent through the "Tribune" to the sufferers at Cherry, Ill. Some went to Hull House and a smaller allotment to the Associated Charities of Chicago.

During the fall the lodge was favored by a visit from Mr. Prime, en route for India, where he will study for one year at Adyar. Mrs. Kochersperger entertained the members in honor of the visitor, and Mr. Jinarajadasa, being present, gave an outline of the interesting points that the traveler would pass on his journey. Mrs. Parnell sang for us, her beautiful voice charming all. Mrs. March, in her inimitable way, read two selections, and Miss Sara Suttle played a splendid selection on the piano.

In January, with much rejoicing, the lodge moved into its new home in the Fine Arts Building. Dr. Van Hook, having secured beautiful quarters for the Theosophical Book Corporation, sublets to three of the down-town lodges. On Saturday afternoons, we meet together as one happy family, our General Secretary talking to us for an hour, as only he knows how to talk, inspiring us to service and to self-abnegation, exemplified so well in his life and work. Later in the afternoon, tea was

served, to which the public was invited.

In January the lodge gave an "apple social." Like a band of Nature Spirits we worked making paper apple blossoms to hang in profusion from the electric light fixtures. Pink candles, pink shades and suggestions of an orchard in spring were evident everywhere. Four hundred invitations were issued, each having a request for two apples or as many potatoes, which were to be sent on the following day to the "Off the Street Club for Boys." An elaborate program of ten numbers was rendered, and the evening proved one not soon to be forgotten.

At the present time we are holding on Mondays at 3:00 p. m. a teachers' training class. The hour is divided into four parts, four people getting valuable training in the art of answering questions. "Man and His Bodies" is our text book, and our questions are suggested by those appearing monthly in the "Messenger" under "Correspondence School." At 4:15 p. m. the H. P. B. training class convenes, at 6:45 a class in the "Pedigree of Man," led by Mrs. Murdock, and at 8:00 o'clock we take up "Ancient Wisdom."

We have three extension classes under the direction of Miss Julia Hyde: one in La-Grange, Ill., one in Evanston, and one at 3242 Rhodes avenue, Chicago.

In spite of the fact that several of our valued members have left the city, we have never fallen below our original forty, and are now growing at a most satisfactory rate.

Among the recent visitors to whom we are indebted for instructive and interesting talks, have been Mr. Knudson, of Honolulu, and Mr. Elliott Holbrook, of Kansas City.

This "outline" of the first year of our existence as a lodge of the American Section has spun out to much greater length than I anticipated, but you will forgive me, dear reader, and if you do not live in Chicago, you will remember to visit us when you come to convention, or at any other time. We invite you now!

Clara Jerome Kochersperger.

The Secretary of Toledo Lodge is now Mrs. Mary D. Freeman, 1804 Lagrange street, Toledo, Ohio.

A PLAN FOR PROPAGANDA WORK BY KANSAS CITY LODGE, T. S.

This work should be directly under the charge of the Arrangement Committee, it should work through the secretary, who, in turn, should be provided with an assistant assigned particularly to this work. There should be a sub-committee of the Arrangement Committee, members of which can be assigned to any particular work as may be necessary from time to time.

A Field Worker to devote all of his time to this work must be provided, and he must be able to teach, lecture and manage advertising and business affairs generally.

The first work will be to obtain a mailing list in some one city of from 500 to 1,000 addresses. If possible, local help should be obtained in selecting these names. Many can be taken from telephone and city directories, club memberships, etc., but many of more value can be obtained where a few people of the right class are first reached. With these names, card indexes should be arranged by cities,—these cards should contain the post-office, street address, dates and names of literature mailed, and file references to correspond.

The next move will be to select from pamphlets, which are to be printed, the one best suited for beginners. These may be stamped with rubber stamps containing such information as is local,—as, for instance, to whom to address inquiries. These should be prepared and mailed at one time. In thirty days a second lot should be mailed; these should have stamps different from the first. Directly following the second mailing, to the first city, the mailing list for a second city having been prepared, the first mailing should be made to this second city, and so on. Directly following the third mailing, the Field Worker should go to a city, having previously gotten in touch with certain individuals through the result of what has been stamped on the litera-

ture, or enclosed printed slips, or by correspondence, and he should arrange for classes, preferably upon different nights in different parts of the city. He should arrange and advertise lectures and work for, say, six weeks, when he can move on to the next point, and so on. In this manner from four to six cities could be handled in a season, if the first installment of literature went out in the latter part of September, and the Field Worker was to take the field in the latter part of November.

I believe, in fact, that in this way the Kansas City Lodge could, so to speak, emanate six rays in the year that would result in that number of new lodges where mutual support would result.

Roughly, I have estimated that each point will require \$200, exclusive of local help, for I believe, taking this method we can arrange for the entertainment of the Field Worker for most of his time and the class meetings can usually be held in private houses. When the lodge is established, further distribution of literature can be made systematically by them, they making their own mailing list and furnishing their own postage—literature, perhaps, could be furnished them free.

Following the first Field Worker, it will be very desirable to have another worker visit these lodges from time to time, or members of the Kansas City Lodge may visit them to advantage. It is further desirable that this Field Worker be one of our own members, if possible,—if not, we will have to cast about for some one to do this work;—in any event we want to keep personalities entirely out of this work, that is, so far as it is possible to do so.

The Field Worker should have a duplicate of all mailing lists for his own use while in any city, and to use in corresponding with members of cities where he has previously worked, unless such work can be handled through officers or classes or lodges he has formed.

I feel very strongly that the time has come

for us to start on this in a very determined way and regardless of what conditions look to be at this time. I have no doubt we can carry this through with success if we only enter upon this work in a whole souled way.

I am not in a position to assume any great added financial responsibility, but I can help materially in this matter.

We have gathered, and now we must sow. We have received, now we must give, and though we give our all and sacrifice all, we will still be debtors. We who realize the darkness of the outer world and the inexpressible strength, wisdom and tenderness of the Master's love, cannot hold back when we see an opportunity to help in their work.

Please consider this matter seriously, and discuss it amongst yourselves, as I am very anxious to take this up in more detail with you as soon as I can visit you. E. H.

Cleveland.

Under the auspices of Viveka Lodge, a Golden Chain Circle has been formed, which meets every Sunday afternoon at 3 o'clock. There are eighteen children on the roll. It began with three children, and up till now every week the membership has increased by one or two. Evidently those who liked it "toldo thers!" The program is as follows: first the roll call, which is answered in quotations, then a chain is formed by the children standing in a circle and reciting the golden-chain-pledge and singing the song:

"Little links of Gold are we,
In a chain of Love."

When all have resumed their seats, the stories that the children have made are read or told by the various authors. As a rule, the story bears on the subject that was suggested by the principal story of the week before. Sometimes these stories lead to illustrations, which are brought and collected.

Some very interesting stories have been produced and we hope that some day the little readers of the "Messenger" will have a chance to enjoy them also. When the children's contribution to the mental feast has been exhausted a story is told by one of the leaders of the class, which gives food for new inspiration during the week. Then we have some vocal or instrumental selections, every child that can contribute is always happy to do so and the performances are greatly enjoyed.

This is followed by games and the afternoon closes with some songs and Mrs. Besant's Prayer.

We have decided to have membership-cards and each child has designed one.

Our collection is already over a dollar, for which we will buy a book to present to the children in the hospital. The members of our Golden-chain are looking forward to the day when we will go there together to bring it and to give the children a pleasant afternoon.

A. G.

Sacramento.

Although we have not yet received our charter, we wish to make the following announcement in the Messenger: Sacramento asks the privilege of coming to the front and announcing the youngest member of the theosophical family. She was born April 13, 1910, and is pronounced by Dr. Mary Plumb, who was in attendance, hale and hearty, and is likely to let the neighbors hear from her. She has been christened "The Sacramento Lodge of the T. S." and solicits the favor of being enrolled with its older sisters to join hands in doing the Master's work and be admitted as a link in the Golden Chain whose luster throws light around the globe into the minds of all nations.

To make a good beginning, we have been fortunate enough to have Mr. James H. M. Le Apsley, the prominent and well-known theosophical and scientific lecturer, for the month of April, who will give four public Sunday lectures and will conduct Tuesday and Thursday evening study classes. We are starting with eleven members, but expect to double that number during April.

We solicit the good wishes and helpful thoughts of all lodges and members, for their tiny sister Lodge of Sacramento.

Mrs. Mary A. Craig.

Fremont.

Fremont Branch has added three new members to the roll. Two classes are being held, one on Sunday evening, besides the Wednesday evening meeting. We have just received some beautiful charts, which were presented to the lodge by Mrs. Francis McGivern, and were made by Mrs. Beach Hinman of this city. Every class should have a few charts, as they

are a great help in fixing certain facts firmly in the mind. We are looking forward into the future hopefully, each determined to get the best out of life, and to help others to appreciate its opportunities. Sylvia Sheffield.

Vancouver.

We have, at this time, a paid-up membership of thirty-nine, as compared with twenty-six in March of 1909. In addition to this, fourteen demits have been issued to members, all but one of which have taken part in the formation of the new lodge in this city.

The "Lodge Meeting," held weekly on Thursday evening, is well attended. We are studying (or repeating the study) of the "Ancient Wisdom" and we find much benefit in the review.

Weekly, on Monday evening, we hold the H. P. B. Class in which a number of members are earnestly endeavoring to fit themselves for the work of the Society. On Tuesday evening, weekly, we hold an elementary study class, which has a very encouraging attendance, both by members and non-members, and the interest shown by those is very pleasing, indeed.

On Sunday evening we hold a public meeting in the lodge room and those meetings are always inspiring, with an encouraging attendance from the outside public. The interest shown and the points brought out by the questions indicate the healthy condition of the public mind. The public mind here seems more open to receive this teaching than on former occasions, they seem to be more in search of truth, something tangible that will appeal to the developing intelligence and that will not outrage their higher sense of justice. This feature, however, I don't think is local, but so far as I can see, is becoming more and more general the world over.

I am confident that the one marked incident in stimulating this thought was Mrs. Besant's tour. The effect of her work was very noticeable from that time to the present. This was the first time I had the privilege of meeting her and I cannot tell you how grateful I feel for that privilege.

The membership of this lodge is very much scattered, and a number of our members are denied the privilege of direct communication with the lodge, and in some instances written

communication is somewhat limited, but with all the obstacles the spirit of earnestness that is being displayed cannot be mistaken.

J. A. Baker.

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 for 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.

Sacramento Lodge was established recently, a charter having been issued to the following persons: Charles W. Hoag, Harriet F. Torrey, Miss Vera J. Eliot, Mary A. Craig, Gertrude Gerrish, F. G. Wilhelm, Mrs. S. L. Dodge, Mrs. C. E. Smith, Mrs. A. K. Quigley, O. P. Dodger and O. A. Kraft. Dr. Mary C. Plumb has been extremely active in promoting the establishment of this lodge. The officers are Chas. W. Hoag, president, and Mrs. Mary A. Craig, secretary.

I think I saw my ancient Arab chieftain's face upon a bed of flowers and the perfume of old love returns. For He "had breathed upon my hand"—All fear is gone, for I belong to His Great Clan, and His very thought is my command."

CORRESPONDENCE SCHOOL.

May Questions on Man and His Bodies.

(1) Name and describe the more important phenomena connected with the physical body from the occult point of view. (2) What is the astral body? (3) Define clearly the astral plane. (4) What are its relations to the physical plane? (5) What is "Jiva"? (6) What is the relationship between the astral and physical bodies?

Questions on The Path of Discipleship.

Miss Anna de Leeuw, 658 Jefferson Avenue, Detroit, Michigan.

1. What question are these lectures intended to answer? (page 5-6) 2. What is said to be the purpose of the formation of a Universe? (page 7-8). 3. If the Creator is all-powerful, why need his creation be subjected to suffering, evil and apparent failure? (page 9-11). 4. Is humanity left to grope its way unaided? (page 11-13). 5. What is meant by "Karma Yoga"? (page 14). 6. What are the "Gunas," and why is a knowledge of their nature helpful to man? (page 15-16). 7. Explain how the gunas were made use of in the training of man, and how they were purified. (page 17-21). 8. The object of Karma Yoga being "the substitution of duty for self-gratification," shows how its meaning was taught in the fine sacrifices. (page 21-26). 9. Explain what is meant by "Dharma." (page 26). 10. Show how it was possible to accomplish the aim of Karma Yoga in any one of the four castes. (page 27-31). 11. What is said about "self-torturing asceticism"? (page 31). 12. Show by what steps the passions may be purified. (page 33-37). 13. To what do the "first steps" indicated in this lecture lead? (page 38-39). 14. What is the end of the Path? (page 39-40).

May Questions on "Esoteric Christianity."
 Pages 21. 42

(1) Give names of some of the ancient Mysteries and state the object of their existence.

(2) Did the knowledge of the Mysteries demand any standard of character? (3) Tell what you can of the School of Pythagoras. (4) Tell what you can of Hindu esotericism. (5) Did the Jews of the Bible know the Mysteries and teach them? (6) Is it the fault of Christianity that so many intellectual people are leaving the Church? (7) Name some of the present day teachings which are contrary to the conscience of many good people. (8) What does the Christian religion need in order to make of it the Great Force intended by its Founder? (9) Define the distinction between "holy teaching" as referred to by Mrs. Besant and "holy teaching" as given out in our churches. (10) What is a Holy Place in the temple?—David S. M. Unger, 334 Dearborn Chicago.

Hence it is that the Master can truly take upon Himself the burden of our sins. He is indeed our Intercessor, our Savior. He adjusts our burdens and makes them no heavier than we can bear, but always our strength grows until at last we shall have no debt of our own to carry, but only bear our part of the burden of the world—have no suffering for ourselves but only for our loved ones.

We need not always feel the harshness of God's law but always should dwell upon its elasticity in the hands of its Compassionate Administrators. They know how to adjust all in Mercy as well as in Justice.

Lo, there, whence love, life, light are pour'd,

Veil'd with impenetrable rays,

Amidst the presence of the Lord

Co-equal Wisdom laughs and plays.

Female and male God made the man;

His image is the whole, not half;

And in our love we dimly scan

The love which is between Himself.

—Patmore.



Book Reviews



What is a Christian? J. Todd Ferrier. The Order of the Cross. 40 Pages. 4 pence.

This little book represents the views of a person whose ideas differ widely from those of Theosophists. It is nevertheless readable and instructive to a certain number of people. Mr. Ferrier says:

"Wherein, then, lie the distinguishing features of Christianity and of the man who would interpret Christianity in his life by being a Christian? It is not in this, that Christianity gathers up into itself every good in all the other religions, giving to them a new and higher meaning, transcending them in its vision of the purpose of the Divine Love concerning this world and all its children (Creature and Human), and giving a very real meaning to the Soul in its Evolution, Fall, Redemption and Regeneration?"

We cannot agree with him that Christianity embraces all the good points of other religions. While Christianity is the latest of the great religions, it was by no means intended that it should include the views of all the other ancient wisdoms but was given out to aid men of a certain type and time.

Dante and the English Poets from Chaucer to Tennyson. Oscar Kuhns. Henry Holt & Company. 277 pages.

This work by Kuhns is of high interest. It takes up elaborately the comparison of works of the English poets with the work of Dante and gives us beautiful comparisons that are well worth study for many reasons more than the co-critical one. Those of our readers who have a literary tendency will be much charmed with the work.

Let The New Nation Arise. Carl Theodul. The Balance Publishing Company. 153 pages.

This book deals with the subject of purification from the point of an individual and group of men. It extensively discusses the subject of the purification of the body and then proceeds to the consideration of psychic development. There also follows a discussion of "Soul-Entity" and Reincarnation.

The book is one which will not strongly appeal to theosophists, although those who are not will find in it many suggestions of valuable points.

LA RINCARNAZIONE.

By Olga Calvari, Rome, Italy.

Signora Calvari is one of the workers for Theosophy in Rome, and in this little brochure in Italian she writes logically and interestingly on Reincarnation. The following quotations she gives from Origen to show it was once a part of the early Christian church; we hope some member with access to original texts or a good translation of Origen will verify or correct them, and send them to us.

"Is it not perhaps reasonable that souls should be introduced to bodies that are in relation to their previous merits and actions, and that those who used their bodies to do the utmost good possible should have right to a body endowed with qualities superior to those of others?" (De Princip. Book II. Chap. IX.)

"If our present lot were not determined by the actions of our past existences, how can God be just when He permits the oldest to serve the youngest and be hated, without having done any act deserving such servitude or hatred? Only the past lives can explain the struggle between Jacob and Esau before they were born, Jeremiah's election when he



was still in his mother's womb, and many other similar facts that would throw discredit on Divine Justice, were they not justified by good or bad acts in past lives." (No reference given.)

True Hinduism, Part I, First Steps in the Yoga of Action, by Rama Prasad, M. A. Published at the Theosophist Office, Adyar, Madras, India. Price, two shillings net.

Any work by Rama Prasad, author of "Nature's Finer Forces," is sure to meet with a welcome from Theosophists. This work does not deal with the mysterious "tattvas," but with the philosophy of the Bhagavad Gita. It is extremely readable, and to those not born in eastern lands, of special interest as showing the manner the oriental philosophical mind views everyday problems. His remarks on thesis and antithesis in oriental teaching, specially on the contradictions in Manu and the Gita, will be found illuminating.

Rama Prasad has chiefly in view, seemingly, his Indian readers; his book is a call to the orthodox Hindus to put away certain narrownesses and realize that True Hinduism is the Ancient Wisdom. Of course any one familiar with modern Hinduism as it is taught and professed by the average Hindu knows that Hinduism, with its exclusiveness, is far from Theosophy. But to Rama Prasad (who, as a Theosophist, naturally is thinking of the best Hinduism) Hinduism is the Divine Wisdom. If one might irreverently put it so, he calmly corrals everything distinctively Theosophic and calls it Hinduism, ignoring sacred texts and pundits! But the greater praise for Rama Prasad for thus patronizing Theosophy. Would that Christian ministers would quietly take all the theosophical ideas we are fighting for and say they are all in Christianity and that they have always had them! We want nothing better.

The book is cheap for its 260 pages (paper covers); it should certainly be read in trying to understand the Gita.

Iti-Vuttaka, or Sayings of Buddha, translated from the Pali by J. H. Moore, A. M., Ph. D. New York: Macmillan. \$1.50.

This work is volume five in the Indo-Iranian

Series, issued by Columbia University, under the editorship of Prof. William Jackson, the professor of Indo-Iranian languages. Most of the simpler discourses of the Buddha have been translated into English, but what with commentaries and commentaries there remains a great mass still of literature untranslated. This collection of Iti-Vuttaka, "thus he said" or Logia is not a large collection, Dr. Moore's is the first translation into English.

Evidently Dr. Moore translates direct from the text without help of commentaries. This can only give part of the real meaning. I well remember some years ago when I was translating parts of the Samyutta how the text would have given me but half its meaning were it not for the living tradition from commentaries given me by my yellow-robed instructor. Western scholars have not fully realized that these traditional custodians of the Scriptures, learned pundits and reverend bhikkhus, in spite of their mistakes of history, are living dictionaries, and with each commentary narrate a host of explanatory incidents.

Dr. Moore little grasps the spirit of Buddhism when he translates metta as "Friendliness." In the following passage substitute for Friendliness something more positive, that is, Compassion, or Love, and then the force of the Buddha's remark will be seen. "Whatever materials there are, O monks, for the acquisition of Virtue, all these do not equal a sixteenth part the value of Friendliness, which is an emancipation of the thoughts; for Friendliness, verily, transcending everything, doth shine, and glow and radiate." As Dr. Moore mentions in his note, metta, to the Buddhist mind, is exemplified in the coming Buddha Metteyya (Sanskrit, Maitreya); it is for that very reason to the Buddhist the word means more than mere friendliness. It is that more positive Love and Compassion, that radiates and shines, that is the spirit of the Buddha's teaching. For to the Buddha, Compassion is the root of all virtues. Dr. Moore, as he says, translates literally; it is sometimes better to translate according to tradition.

We hope Dr. Moore will continue his work of translation, and, if possible, spend a few years in the Orient to put him in touch with a phase of the religion not to be found in books.

Ida Llymond and Her Hour of Vision, by Hope Cranford. London: William Rider and Son, Ltd., 164 Aldersgate Street, E. C. 1909.

How strongly Christians are beginning to feel the need of a reasonable hypothesis to explain the inequalities of life may be seen by keeping in touch with modern fiction. In the above mentioned book, though evidently written by a Christian for Christians, reincarnation and karma are plainly taught. While not quite ready, perhaps, to accept the teaching of the soul's repeated incarnations on earth, the author accounts for the apparently unjust sufferings of humanity by the theory that souls, who, on other planets have broken the moral laws, are brought here to learn wisdom through pain and limitations. "What if," exclaims the author, "all the souls included in Adam's fallen race are exiles, come to fulfill another probation! Here to be purified; severely punished perhaps, because of offenses elsewhere!" The teachings are given through the lips of disembodied spirits, who cluster round Ida Llymond's sick-bed and relate their varied experiences in the invisible worlds. In the chapter headed, "Intimations of Pre-existence" is voiced many a profound truth. During his life on earth, Gerald, one of the spirits, was an arctic explorer, and after death he retains his love of exploration and research, but transfers his activities to other planets. Being asked, "What did you find in the planets you visited; the mixed condition or the separate?" he replied, "This I may say, that I found life everywhere, and infinite in the variety of its manifestations. . . . The education of souls goes on everywhere, but the processes are most complex and marvelous. . . . May there not be worlds waiting our occupancy, in which we shall find a goodly inheritance . . . minds to guide and influence, hearts to cultivate." Students of the Secret Doctrine recognize a familiar teaching when Gerald says, "Great souls may be the pioneers of progress to a higher civilization in younger worlds." Members of the T. S. will find the book of value to place in the hands of Christian friends who do not care to read Theosophy, but who are ready for broader teachings than those generally given in the church.

The Physics of the Secret Doctrine, by Will-

iam Kingsland. London: The Theosophical Publishing Company. Three shillings and six-pence.

This work can be cordially recommended to theosophical students. Mr. Kingsland has carefully followed the trend of speculations of the modern psychists, and compares them with statements on the aether of space by Madame Blavatsky in the Secret Doctrine. In one point, Mr. Kingsland is like many another enthusiast who tries to prove that the Secret Doctrine contains all that the scientist is trying to reach; he fails to note the difference between the theories of a few scientists and what can legitimately be called "science." The Cambridge school of scientists in England are extremely eager to understand the mystery of the aether, and their speculations are most fascinating to the theosophical student; but, nevertheless, many a German scientist would question whether the work and speculations of his English brethren were really scientific after all. We, as laymen, have to be extremely careful to realize that what Professor So-and-So says, as he speculates and theorises, is not science, and therefore should not quote such speculations as though they were an accepted part of modern science.

Mr. Kingsland has done his work well; the book is excellently printed, and should be in the library of every theosophical student. It is a rare pleasure to recommend a book with so little reserve.

Nutrition and Dietetics. Winfield S. Hall, Ph. D., M. D. D. Appleton & Company. 315 pages. \$2.50.

This work by Professor W. S. Hall of Northwestern University, the well-known physiologist, is written for those who have no training in medicine or but slight acquaintance with it, hence for the readers of the Messenger it will have an unusual value. A very large range of subjects is considered, the bearing of facts in almost every respect so far as the physical body is concerned. Before one can rationally undertake the feeding of the physical body, familiarity with the physiology and chemistry of the subject, at least to a certain extent, is a necessity. There is no source known to us in literature better than that of this book for the purpose of familiarizing

one's self with its topics. We heartily recommend the book to our readers for study.

"It may be stated in passing that the proteins of the potato exist almost wholly in the two or three layers or cells immediately underneath the thin brownish epidermis. If in the preparation of the potato it is peeled in the ordinary way, these outer layers of cells are removed along with the skin and thus a large part of the protein is lost. Furthermore, there is lost that substance, whatever it may be, that gives to the potato its distinctive flavor, so that if it is peeled before being cooked it is practically flavorless. This may, however, be of no especial disadvantage, inasmuch as it is usually eaten with meat, perhaps with meat gravy, which supplies it a sufficient and pleasing flavor. If, however, one wishes to retain the natural flavor of the potato, as well as the highly nourishing protein, he should cook the potato without removing the skin. If the potato is boiled with its jacket on, this may be quickly and easily removed before serving. If it is baked with the jacket on, the jacket may be eaten."

"This protein of the vegetables and fruits is so small in amount as to have little dietetic significance, and may for all practical purposes be ignored."

"The nitrogenous foods, while required in far smaller quantities than the carbonaceous foods, must be looked upon as absolute and fundamental necessities of life. The amount required by the average individual is between two and four ounces a day, though this is a small amount easily provided from various sources, not only from the meat and eggs, but from milk, cereals, legumes, and nuts. However, this small quantity of nitrogenous foods must be provided day by day throughout life, or there is likely to be a disturbance of the nitrogen equilibrium of the body."

"Considering the other extreme of the dietetic gamut, we may discuss the purely vegetarian diet. This consists of vegetables, cereals, legumes, fruits and nuts. If properly selected, it is quite easy to arrange such a diet so that all of the needs of the body will be amply provided for."

"The ovo-lacto-vegetarian diet, last to be considered, is not the result of early human exigency, as were the other kinds of diet, but

has been devised recently as a result of studies in the chemistry of nutrition; that eggs, milks, cereals, nuts and legumes afforded an ample source of nitrogenous foods, has been amply demonstrated. Those who advocate this diet emphasize the fact that lean meat, being the muscle tissue of animals, killed in the midst of regular activities, naturally contains a considerable amount of effete and partially oxidized tissue waste on the way to excretion. Ingestion of such waste and semi-waste materials only embarrasses the nutrition of the man and places upon his excretory organs, particularly the kidneys, an extra and altogether unnecessary load of work. These materials would have been excreted presently by the kidneys of the beef creature or the mutton if his physiological activities had not been interrupted in the slaughter house. But having been interrupted, the process must be continued by the man who ingests these materials. Thus the man's kidneys become overworked. Furthermore, it is contended that even a moderate amount of eggs, milk, and legumes and nuts furnishes an ample supply of protein, and that the addition of lean meat to such a diet is so much in excess of the needs of the body, without any reference to the waste products above mentioned, that this excess of nitrogenous material tends to overwork the kidneys, therefore tends to accumulate within the body waste materials and fatigue products, which seriously interfere with all the activities of the body, both physical and intellectual."

"In the light of recent researches in nutrition, these points seem to be well taken. An excess of nitrogenous material in nutrition does unquestionably embarrass nutritive processes, and this embarrassment leads surely to interference with the most efficient activity of the body. Whether the solution of the difficulty rests in the adoption of the ovo-lacto-vegetarian diet, or in some other hygienic change, has not been conclusively demonstrated."

"Analysis of lean meat has demonstrated the presence of a substance called creatin. This is the substance which gives to lean meat its pleasing flavor, especially developed in the thoroughly cooked meats.



Children's Page

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

THE FRONT GARDEN.

Outpost of Fairyland, No. 777.

Dear Children: I am going to tell you a story of something that happened in fairyland not so very long ago, something that caused a great commotion of interest and excitement in fairy circles because it was a new plan for telling men more of the fairy secrets than had ever been openly told before.

It began with a glorious meeting of the great kings for the purpose of deciding what could be done to tell people about fairyland. For a long time the nations had been forgetting little by little, the fairy truths that the great king-teachers had told them in early days; they forgot to obey the laws that the kings had made for them, so the very laws came to be forgotten too, and when great trouble and sickness and crime fell upon the earth as a result, the people blamed the kings for sending such misery instead of blaming their own forgetfulness. From bad to worse they went, until finally their evil thoughts hung over the world like a black cloud which kept them from seeing the kings above, even though the kings were there all the time. In the darkness and confusion under the cloud, some of the people said that there had never been any kings; that the stories of the old happy days of brightness were either lies or dreams of crazy men. Only the darkness seemed real to them, and because they couldn't see the brightness behind the clouds, they declared that no light was there. A

few, indeed, tried to follow the directions of a king whom their fathers had followed, but they remembered only a mixed fragment of that king's teaching, and instead of trying to find the whole truth, they spent much of their time in quarrelling with those who remembered a fragment of another king's words, always, always forgetting that all kings teach the same great law. Again and again the kings sent one of their number to earth to drive away the cloud, but the people had become so used to the darkness that they were frightened when they saw a bright spot appearing and rushed at the king, killed him, and drew the cloud of hatred together again over the place he had lightened. Seeing the uselessness of these attempts, the kings drew back behind the cloud and said, "Wait, the people are not ready for us yet. A more favorable time will come later."

And still in these dark times, there always remained a very, very few wise men, so kind, so loving and faithful that they were not blinded by the hatred and malice around them. These men alone were able to look through the cloud and see the gentle faces of the kings; they tried to describe to the people the wonders they saw; tried to make them believe that the legends were true in spite of the changes that had been made as the stories were told and re-told by one person to another. Most often the wise men were only laughed at, but

as a reward for their faithfulness they were secretly taught the Truth by the kings, the Truth, that the majority of people were not willing to listen to.

These were the conditions in the world at the time of the great meeting of kings. As they talked the affair over at the gathering, some of the kings said they thought the time had come to make another attempt at blowing away the cloud, but most of them thought it was still too early. Finally however, two kings arose, two who had always worked most lovingly together,—the Teacher-King and the Ruler-King, and they said they thought the time had come and they would take the responsibility of scattering the cloud and of giving new light to the world.

What a thunder of applause broke out from all the kings! What an ocean of music and color arose from the joy of the fairies and devas! But in the midst of the joyous tumult an old wise man appeared at the edge of the throng and in the sight of the whole meeting he advanced and threw himself at the feet of the two kings who were standing near the throne.

"Send me," he said with tears in his proud eyes, "Send me, your servant, wherever the truth needs to be shown. Where the cloud is blackest, where the work is hardest, the scorn greatest, there will I make a rift in the darkness through which your faces can be seen. All my poor powers are offered to you for humanity."

A great hush fell upon the assembly as each of the two put a hand on their servant's head, saying, "All shall be as you say."

And then, to the surprise of all, up rose the Mighty One, the One before the throne, the One whom men call the Christ, and as all bowed their heads, His glorious voice rang out through the intense silence:

"When the Teacher and the Ruler with the help of their servants have made a pathway through the cloud, I, Myself, will go to the earth to lift the darkness completely away and bring a fairy religion to all men."

This is only the beginning of my story. The end has not come yet, for the story is still

going on in the world. But I will tell what followed and how their servant kept his promise. He did come to the earth and became the woman you have heard of, their servant, Helena Petrovna Blavatsky, and many are the stories told of the way the fairies knew and loved and helped her in her work, for the fairies remembered the meeting of the kings. She it was, the servant, who, with the help of Colonel Olcott, called the band of wise men together in all parts of the world and got them to form what is now the Theosophical Society, and it is through that society that the kings are constantly telling people about Fairyland. Most of you know that your fathers and mothers go to a Theosophical meeting to talk about fairy things in mysterious grown up language and if you ask them, they will tell you as I do, that it is really a fairy society because it was founded by servants of fairy kings. They will tell you that H. P. B. was laughed at and treated as wise men always are, yet she kept steadily at work, knowing that the kings were helping her always. Where the cloud was blackest, where the work was hardest she fulfilled her promise to them, and when the time came for her to return to fairyland, she had made a hole in the cloud and through this channel shine the faces of the Two.

And even now the story is not finished, for it remains with us to make the end of it. Remember the promise of the Mighty King! He will come when the way is made for him and you and I and all the fairies are trying to make the hole in the clouds wide enough so that His face can be seen as well as the faces of the Teacher and the Ruler. Only then will He come and with one great breath blow away all the cloud and tell again the fairy Truth that the great kings told ages ago. But in the meantime, we must tell the smaller fairy truths so that the people will be able to understand the Great Truth when it is heard. And you who are children now, must learn all you can about fairyland so that when you grow up, you too, can join the band of wise men and help prepare the way for the Mighty King.

Busywing.